

LGLC NEWSLETTER



PUBLISHED BY LIBERTARIANS FOR GAY AND LESBIAN CONCERNS

Number 24

January-February 1992

LGLC International Meeting At Chicago LP Convention

By James L. Hudler

Thirty LGLC members and over half a dozen libertarian celebrities attended the 1991 LGLC International Meeting on August 30, 1991 at the Chicago Downtown Marriot Hotel during the National Libertarian Party presidential convention.

In addition to discussing LGLC business (elections of officers, organizational positions, and goals), members were visited by libertarian notables including four of the candidates vying for the LP presidential and vice-presidential nominations.

LGLC members elected James L. Hudler as International Coordinator/Treasurer and Raymond Warner as the Secretary of LGLC. They also decided that the next LGLC international meeting would be held during the 1993 National Libertarian Party Convention in Salt Lake City. There was talk of a 1992 meeting and it was decided that the international coordinator would propose a time and place in the next newsletter. Tentative plans are being made by Hudler, Warner, Richard Sincere, and Kelly Young to have the 1992 meeting in mid-October in Washington, DC. concurrent with the National Coming Out Day celebrations. More details will be forthcoming.

Among the libertarian celebrities attending the meeting were:

Andre Marrou, the soon-to-be nominated 1992 Libertarian Presidential candidate;

Nancy Lord, the Libertarian vice-presidential nominee;

David Raaflaub, an Ann Arbor, Michigan attorney who made an unsuccessful bid for the presidential nomination;

Mary Ruwart, a biochemist from Kalamazoo, Michigan, who made an unsuccessful bid for the vice-presidential nomination;

Tonie Nathan, the Libertarian Party's 1972 vice-presidential nominee (the party's first presidential race) and the first woman in U.S. history to receive an electoral vote; David Boaz, Cato Institute's executive vice-president; Bill Bradford, owner and editor of *LIBERTY* magazine; Richard Sincere, chairman of the Libertarian Party of Virginia; Emily Salvette, Libertarian Party of Michigan activist and co-chair of the notorious Ann Arbor Libertarian League;

Paul Varnell, columnist for the *Windy City Times* (the foremost gay newspaper of Chicago); Michael Grossberg of the Free Press Network.

LGLC CONTACTS:

- California, San Francisco- George Meyer, 20 Ford St., San Francisco, CA 94114;
- Los Angeles area- Allen J. Lopp, P.O. Box 3691, Cerritos, CA 90703-3691;
- Maryland- Donald C. Monroe, P.O. Box 383, Bladensburg, MD 20710;
- Michigan- Ann Arbor Area- James L. Hudler, P.O. Box 447, Chelsea, MI 48118;
- Metro-Detroit- Raymond Warner, 1001 East Jefferson Ave. Apt. 417, Detroit, MI 48207;
- New York, New York City- Ross Jacobs, (212-929-0661);
- Pennsylvania, Philadelphia- Liberty Belle Political Action Group, 315 New Street #222, Philadelphia, PA 19106;
- Texas- Donald Jatho, c/o Chain Drive, 504 Willow St., Austin, TX 78701;
- Washington, D.C.- Kelly Young, c/o G.L.I.L., P.O. Box 65743, Washington Square Station, Washington, D.C. 20035.

The Politics of AIDS, Part 2: Body Fluids

By Raymond Warner

AIDS is becoming a civil rights issue — the plaintive cry of many rightwing commentators, especially because they would rather that no one have civil rights, above all HIV-positives. In recent press reports a number of interesting characters with issues have emerged that can be useful in defining individual rights, the politics of AIDS and what to do with your body fluids. In this three-ring circus of the American media, we have in Ring Number One....

A case right here in my native state of Michigan. A New York man has been extradited to Michigan to face criminal charges for allegedly failing to tell his lover that he was HIV-positive before they had sex. Jeffrey Hanlon of Pleasant Valley, New York will face charges under Michigan's sexual disclosure law, which makes it a felony for an HIV person to knowingly engage in sex without first informing their partner. If convicted in Michigan he faces up to four years in prison and a fine.

The complaint against Hanlon was filed by Kevin Leiffers, who said he met Hanlon in Grand Rapids, Michigan last summer and had sexual relations with him from July to late November. Leiffers continues to test negative.

Well, can we talk? It would be helpful to inform our readers that sodomy is a felony in Michigan, so something about self-incrimination comes to mind. Our alleged little butt-buddies in this story would seem to have had a hot time in old Grand Rapids, home of many sourfaced Calvinists and the cult corporation of Amway. I have visited this family town and anyone's chance of getting laid there is pretty remote.

Can we assume that our boys engaged in safer sex, did they use condoms and spermicides, or did they take a chance on love? Our gentle readers may remember that Marc Christian, late lover of Rock Hudson, continues to milk the judicial system and the Hudson estate with his fears of infection despite the fact that he has tested negative all these years.

If Leiffers opened his ass with no questions asked, then the responsibility was his, because nowhere in the press reports does it indicate that Hanlon lied. This law is an intrusion into private affairs.

This brings up the stalking issue of disclosure that in recent days has been focused on the medical profession. People are afraid of AIDS, therefore they have a right to know if their doctor, dentist, paperboy has AIDS. Perhaps a scarlet letter A or Bill Buckley's tattoos will do the job.

In Ring Number Two we have media darling, Kimberly Bergalis, who says, "I did nothing wrong yet I'm being made to suffer like this." Tough shit, sister. The first rule of the Judeo-Christian tradition is that everyone is guilty — whatever happens is the will of God, everybody deserves what they get.

My friends who have died did nothing wrong either. A law sponsored by Gauleiter William Dannemeyer, R-Calif., and named after Kimberly Bergalis would require health care providers who perform "invasive" procedures to be tested. Those infected would effectively be barred from practice. I guess waiters will be next.

There is no limit to satisfy the fears of some people, and these so-called laws are the necessary preparations for mandatory testing and quarantine. You say they cannot lock up a million people, but a half million people were jailed in the eighties under Reagan's drug war. Quarantine after all has great appeal, it's been done in Cuba and to selective individuals in the USA. I'd have to say that I've lain awake nights thinking maybe if "they" were all locked up I could go back to fucking everything in sight.

The fact is that as an open gayman who's negative on many occasions I have been treated as if I had AIDS. When I tested negative the first time I experienced a moment of disappointment that I would not soon be following those I loved. I understand survivor guilt, and the third wave of those gaymen who are intentionally seroconverting.

Some things are worth dying for. This summer America celebrated with great parades those who fought and died so the Sabah family could sit their fat asses back on golden thrones. The men I loved are worth my life, they were my life. Promiscuity is what made homosexuality great. Even hets believe in variety, only lesbians and swans are monogamous.

Mandatory testing and its evil twin, quarantine, are not only an affront to individual liberty and the Bill of Rights, they will not work. Why? That will take us to media circus Ring Number Three: "Dallas — She calls herself C.J. Nobody is sure who she is. She may be an urban myth. Before she dies, she says she wants to kill as many men in this town as she can. C.J. is infected with the AIDS virus, which she says she contacted from a white bisexual man. Since then, this angry woman has launched a deadly mission to infect men in Dallas. She says she sleeps with four or five men a week." Get 'em girl.

Force and fear will not end this health crisis. It will take intelligence, education and compassion. Only clear, open minds will produce a vaccine and a cure.

© 1991 Raymond Warner

ADVERTISING INFORMATION

DISPLAY ADS: THE LGLC NEWSLETTER will accept display ads at \$4.00/column inch. THE LGLC NEWSLETTER reserves the right to refuse any ad.

PERSONAL ADS: With any subscription to THE LGLC NEWSLETTER, if desired, you will be given a free personal ad the newsletter up to 30 words. So subscribe TODAY.

PUBLISHING INFORMATION: THE LGLC NEWSLETTER is published quarterly by Libertarians for Gay and Lesbian Concerns. Our new worldwide headquarters are in Ann Arbor, Michigan, mailing address: LGLC, PO Box 447, Chelsea, MI 48118.

All copy should be sent to the above address in care of James Hudler, editor. All signed articles are the opinions of the author and do not necessarily reflect the position of the L.G.L.C. newsletter.

From the International Coordinator . . .

By James L Hudler

LGLC is growing and prospering! Since the last newsletter (issue 23), LGLC has had an international meeting (see page one story), has swelled its mailing list, has formed affiliations with two regional gay libertarian groups and has sent out a press release to the gay media.

Through advertising, publicity efforts at the convention, and recovery of the old mailing list, the current list has more than doubled since the start of 1991. Advertising in the National LP newsletter netted us the most new names, with an ad in *Liberty* magazine a close second. I favor running more ads in state LP newsletters and the gay media (possibly *The Advocate*) but our funds are exhausted from newsletter and convention expenses. If you would like to see us advertise LGLC more, send money today.

George Meyer, past National Coordinator, deserves the credit for discovery of the old mailing list. George has provided us with 120 additional names which at least appear valid. THANK YOU, GEORGE!

Gays and Lesbians for Individual Liberty of Washington, D.C. and the Liberty Belle Political Action Group of Philadelphia (see other articles on them in this issue) are lead by members of LGLC and are libertarian gay activist groups newly formed in 1991. The soon-to-be printed LGLC/GLIL educational brochure was a cooperative effort between me and LGLC/GLIL activist Kelly Young. We will send you a copy of his leaflet in a separate mailing.

LGLC has sent out its first press release since its reactivation. Foster Marshall of CARGO, the Gay Republican organization of Chicago, lent a big hand with this.

We have made significant progress since last I wrote you. If we are to go forward we need your help: 1) If you have yet to send us your \$15 or more check for membership dues — do it today; 2) and along with your check send us your replies to our questionnaire on page 9. 3) Send us the names and addresses of interested people. 4) Write articles for the LGLC newsletter.

I hope to see you in Washington D.C. in mid October.

GLIL— Gays and Lesbians for Individual Liberty

By Richard Sincere

Gays and Lesbians for Individual Liberty (GLIL) was born on February 12, 1991, when a group of Washinton-area libertarians came together to discuss the need for a group that shared both classical liberal principles and an interest in issues of concern to lesbians and gay men.

The organization's purpose is twofold: First, to advance free-market economics and libertarianism within the gay community, and second, to combat residual homophobia within the libertarian community. The first purpose has been primary because of the need for education about market liberalism among gay men and lesbians, whose elites tend to subscribe to a left-liberal agenda that filters through the rest of the community almost by default.

The means toward these twin ends include social activities, such as "Libertarian Happy Hours" held every other Tuesday from 6:00 to 8:00 p.m. at JR's Bar & Grill, and educational activities such as sponsoring public forums. The first in a series of GLIL-sponsored debates was held last July 10 on the topic, "Should Legalized Marriage Be a Major Goal of the Gay Rights Movement?" The participants were Andrew Sullivan of *The New Republic* (affirmative) and Tom Palmer of the Institute for Humane Studies (negative). Nancy Lord, 1993 Libertarian candidate for Vice President, moderated the debate. The debate attracted an overflow crowd and excerpts were later broadcast on the local cable TV magazine program, *Gay Fairfax*.

A second debate was held on January 13 on the topic: "Resolved: That hate crimes laws are detrimental to lesbians and gay men." The speakers were Jonathan Rauch, contributing editor of *National Journal* (affirmative), and Kevin Berrill, director of the Anti-Violence Project at the National Gay and Lesbian Task Force (negative). The mod-

erator was GLIL cofounder and Virginia state LP chairman Rick Sincere. This debate was also covered by *Gay Fairfax*.

GLIL members have been active letter-writers, commenting on various issues in *The Washington Blade* (the local gay community newspaper), including the repeal of sodomy laws, what libertarianism stands for, and anti-discrimination legislation. The *Blade* featured GLIL in a weekly profile section called "Out in Numbers" on December 20, 1991, which led to numerous inquiries from readers.

Membership in GLIL is open to anyone with an interest in free-market economics, libertarianism, and classical liberalism. People who are not yet sure about these topics are welcome to come to our events and ask questions. GLIL has an abiding interest in provoking free inquiry into important topics of the day.

For more information, contact:

Rick Sincere PO Box 65743 Washington, DC 20035 703 920-4023 or Kelly Young 703 573-2966

NEWS FLASH:

LGLC Annual International Meeting

Date: October 10-12, 1992

Place: Washington, DC

Contact: James Hudler

More details will be forthcoming!

The Cracker Barrel: A Libertarian Perspective

By David Edmondson

A Tennessee-based chain of "family" restaurants, the Cracker Barrel, has recently fired twelve employees for being gay or lesbian. This firing has provoked large-scale demonstrations by gay activists in front of the Cracker Barrel on Interstate 94 in Van Buren Township, between Ann Arbor and Detroit. The following are some thoughts on the Cracker Barrel protests.

How Your Government Protects You

To put it mildly, Van Buren Township has not been slow to respond to the protests. The Township has assembled squads of riot police from various municipalities in western Wayne County. Protesters have been greeted by as many as 150 police officers at a time, all wearing sunglasses and none wearing name badges. Police have forced protesters into muddy ditches and piles of horse manure, arrested them without formal charges simply "because you're an asshole," confiscated cameras, lists, and tape recorders, videotaped the protesters, and threatened to arrest anyone in the videotapes. Remember this when the PC types sing glory, laud, and honor to government.

The police have also said that they are tired of hearing all this "right to protest" nonsense. Those commie junkie fag Founding Fathers were clearly more trouble than they were worth.

Orthodox gay political philosophy holds that greater individual freedom is best obtained through greater government power. Yet the goings on in Van Buren Township show just how much we may rely on the institution of government to protect our rights.

Your Tax Dollars at Play

Maintaining these goon squads obviously costs the Township major money. While I do not have dollar figures available, one activist has estimated that the Township will not be able to sustain the police effort through November. While the Township has pressured the management of the Cracker Barrel to contribute financially, the Cracker Barrel has refused to do so. Evidently, homophobia, far from being a matter of individual liberty, has become a government entitlement.

Fight for Your Right to Something or Other

Then again, the protesters have hardly shown the way to a future free society. Lists of demands have included everything from "worker-controlled" hiring and firing to national health care (always a pressing concern when one inter-

acts with the food-service industry).

Alas, even the Revolutionary Workers' League has gotten in on the act. Evidently, we are supposed to forget how gay rights have fared in revolutionary workers' states.

Is Legislation the Answer?

Advocates of the queer orthodoxy insist that the Cracker Barrel incident is proof positive of the need for Title-VII-type legislation to protect sexual-minority persons from employment discrimination. Besides the touching naïveté of the notion that the same majoritarian government that so eagerly oppresses us will rush to protect us, the idea of rights by governmental fiat poses problems in both theory and application.

A serious problem with legislation forbidding discrimination against protected classes is that it creates a slippery slope. If government may coerce a restaurant into hiring lesbian, gay, and bisexual servers, why may it not also shut down everything from minority lounges to ethnic societies to wimmin's-music festivals?

Another difficulty is the fashioning of an acceptable remedy. By compelling a homophobic restaurant to hire or to retain a sexual-minority employee, is government really putting that employee in the best position? For just this reason, common law rightly disfavors enforcement of employment contracts by specific performance.

Even some pillars of the statist gay establishment with whom I have spoken have recognized that we must move away from the concept of legislated rights for protected classes and toward civil rights based on the liberty of contract. If statist collectivism is the problem, then statist collectivism is manifestly not the solution.



James L. Hudler, LGLC Coordinator and Raymond Warner, LGLC Secretary, directly after 1991 National LP Convention.

NGLTF vs. Capitalist Amerika

By Paul Varnell

A glance through this newspaper and a couple of others turns up advertisements not only by gay bars but also (pay attention now, there is a point to all this) clothing stores, travel agencies, car dealerships, hardware stores, dentists, photographers, futon shops, bookstores, opticians, rental agencies, moving companies, restaurants of all types, drug stores, poster shops, attorneys, condominiums, gourmet and specialty food shops, office supply store, cleaning services, theaters, bike shops, computer stores and grocery stores. And, of course, those 900 telephone numbers. All these people want you.

Some of these are specifically gay-oriented businesses, others are ordinary businesses owned and operated by gays; the rest are simply businesses that are happy to provide goods and services to the gay community and hope for your patronage. In any case, these businesses are our community's economic infrastructure: they root the community, provision it, and help provide stability and prosperity. This newspaper itself is one of those businesses: our business is keeping you informed. If we did not make money at it, too, we would not be in business very long.

And each of these businesses — large, medium-sized, and small — is by definition a capitalist business; its owners and managers are capitalists, and by conducting business they are engaged in capitalism — one might say "performing capitalist acts with consenting adults."

In that light, it seems strange that a national gay leader would attack capitalism as an enemy of the gay movement. Strange but true. The executive director of the National Gay and Lesbian Task Force, Urvashi Vaid, gave a speech recently in which she opined that "The world in which we strive to live as openly lesbian has taken off its ugly white hood to show its sexist, anti-gay, racist, and capitalist face as never before."

Now, no one doubts that there is a great deal of racist and sexist and homophobic sentiment in the world and that these are bad things. But is capitalism part of that evil cluster? Rather the opposite, one would think.

It is impossible to know what personal meaning Vaid gives to the word "capitalism," but most of us understand it to be a system of secure private property, the right to start a business (or work for one), to sell a product or provide a service, and to try to conduct business well (i.e., make a profit rather than, say, a loss). Nothing very homophobic there. Nor racist nor sexist.

In a sense, capitalism is not even a thing: it is simply the name we give to all that plethora of individual marketplace acts of producing, buying, negotiating and selling. That is probably why the philosopher Adam Smith called it "the system of natural liberty" (distinguishing it from systems in which the government imposed limits on what individuals could do).

Ironically, at the same conference where Vaid attacked capitalism and tried to link it with other social evils, one of the most popular features was a "marketplace" where vendors (i.e., entrepreneurs, capitalists) sold jewelry, T-shirts,

books and a variety of other products. What could be more capitalist than a marketplace? One wonders if those vendors applauded Vaid's statement.

Ironically, at the same time a lesbian community leader was attacking capitalism in the United States, the Soviet Union's most prominent gay activist, Roman Kalinin, was running a quixotic campaign for the presidency of the Russian republic, attacking communism and calling for greater civil and economic liberties.

One way to understand what is going on here is to suspect that people who feel oppressed or victimized prejudice tend to blame the most prominent aspects of the social system of their country — whatever they are. It was certainly the dream of nineteenth-century social science to find a few basic determinants to explain all social beliefs and behavior. (Comte and Saint-Simon are names that come to mind here and the basic text on the topic is F.A. Hayek's *Counter-Revolution of Science*.) And it was the interesting hypotheses of Marx that the economic system was determinative of everything else — religion, legal system, family arrangements, social structure, national character, etc.

Such a view now seems charmingly innocent. Cross-cultural analyses, our own greater historical experience, and more careful thinking have shown that religion, family structure, the economy and the rest tend to be quasi-autonomous, developing and changing according to their own internal dynamics. Each has some influence on the others, but they more often contend with one another rather than reinforce, causing conflict, which in turn is part of what fuels the dynamic in each. The world is more complicated and interesting than most people imagine.

My own inclination, for instance, is to find homophobia rooted more in our religious tradition and the philosophical tradition it so massively simplified for mass consumption.

However that may be, from the vantage point of the 20th century, we can see that Kalinin actually has the better of the argument. Historically it has been the marketplace — and people's potential to make their way in it on their own — that freed people from their ties to land, family, religion, and traditional structures. Then, too, the incessant, restless, Brownian movement of the marketplace also tends to draw people's attention from their old ties and old prejudices, tending to undermine any traditional stable social order. Popes have always been eager critics of capitalism for just that reason and fundamentalist Protestants are uneasy about "modernization" and "commercialization" for the same reasons. They are right to worry: capitalism is a threat to them.

Finally, while a free market does not in itself end prejudice, far from producing prejudice, it imposes a mild cost on those who practice it: Business owners and managers who try to practice prejudice find their potential market reduced, their sales lessened, their supply of talented workers limited accordingly; the more zealous capitalists they are, the less likely they are to act prejudicially.

Such considerations suggest that instead of attacking capitalism, the role of the NGLTF should be to foster and support gay and gay-friendly businesses and reach out to assure other businesses that we are not hostile, and that we understand their role in providing a dynamic where prejudice is at least inconvenient.

(Reprinted with permission from the *Windy City Times*, Chicago June 20, 1991)

Liberty Belle Political Action Group

By James Hudler and Tom Brennan

Philadelphia now has its own libertarian gay organization. The Liberty Belle Political Action Group was formed during the summer of 1991 by Chip Kroekel, Tom Brennan and others. The new organization has staffed a literature table at a fair and a block party, helped the Marrou/Lord campaign, and has reached out to other local gay groups.

In summer 1991, the Liberty Belles drafted this Statement of Purpose:

"The Liberty Belle Political Action Group was formed by gay, lesbian and bisexual people who feel that gay rights can best be secured by reclaiming and reinforcing individual rights. We hold:

"That the rights of one free-living human being never contradict the rights of another free-living human being:

"That laws which grant material or non material values to one individual or group of individuals at the expense of others create privileges which cannot properly be called rights;

"That ultimately, all rights, including gay rights, protect our ability to act within society but do not guarantee that any particular action will be successful;

"That the individual is the ultimate minority and that no minority, no matter how successful it may be at passing protective legislation, can think itself safe from the tyranny of majority rule and state sponsored coercion so long as each individuals rights are not supported in principal by most members of society.

"We, the Liberty Belles, recognize that the two major political parties in the United States have as their primary objective to get into and remain in power so as to direct the resources of the society at large to the benefit of each party's supporters. In seeking power of this kind, the two major parties routinely manufacture pseudo-rights to curry favor with minority groups and thereby secure votes. The Libertarian Party does not seek power of this sort.

"The Libertarian Party desires a society in which each individual exercises sole dominion over his or her own life and each individual may live in any manner desired, so long as he or she does not forcibly interfere with the equal right of others to live in whatever manner they choose.

"Most of the leaders of the gay, lesbian and bisexual communities, not seeing any alternative to the major parties, mistakenly believe that they can force social acceptance and economic well-being by means of law. They advocate trading our votes for the votes of other minority groups. When such special interest laws are passed, our community is pitted against the others and the result is more frequently resentment and jealousy, not rights and justice.

"The Liberty Belles have formed to bring an alternative message to the gay, lesbian and bisexual communities, the 'live and let live' message of the Libertarian Party.

"Please join us in promoting social tolerance towards each individual."

In October, 1991, LBPAGers staffed a booth at the Philly Gay Street Fair, handing out Advocates for Self-Government diamond quiz cards and finding over 500 people with

at least a 50% libertarian test score. "These quizzes and the big diamond chart are the only things any libertarian group should use for public outreach," says Tom Brennan, "because they are the only things that actually work." A bigger version of the booth is planned for the Gay Pride Festival in June, 1992, Brennan stated. [Note: diamond cards and charts are available from Advocates for Self-Government, Inc., 3955 Pleasantdale Rd #106A, Atlanta, GA 30340.]

When Libertarian Presidential candidate Andre Marrou toured Philadelphia in October, LBPAG arranged his appearance on the local gay radio program "Gaydreams." The host interviewed Andre for 25 minutes and also wrote an article about him for the *Philadelphia Gay News*. Marrou gave a novel response when asked about funding of AIDS research: "Government support of big science just tends to breed more research but no results. I suggest that a reward of a billion dollars for a cure would be a real incentive to speeding up research for treatments and a cure."

Brennan suggests that gay libertarians try to put their local gay press in contact with Marrou whenever he passes through their area. "As soon as they know he's coming they should call Marrou headquarters to clear some time and then they should contact the gay papers, radio, and cable and set something up. It's important also that they talk to Andre before any interview and fill him in about local controversies and likely questions." Brennan points out that the gay press is in general very receptive to any invitation since they rarely get much respect or attention.

Also last October, LBPAG reached out to the gay community of neighboring Princeton, New Jersey when Chip Kroekel spoke to the prestigious Gay People of Princeton. Chip's effort yielded many new supporters of the libertarian cause.

Chip offers these words of encouragement in a LBPAG newsletter:

"Something intriguing happened in October. Yes, the mailing list is growing and our contacts with other gay and lesbian organizations are increasing—but something even better is happening: I am more than pleased to be receiving, especially since the Block Party, so many positive responses to LBPAG. Yes, the gay libertarian voice does exist! And we're out to show the Republicans and Democrats that this newly formed political force is in Philadelphia to stay, to fight for individual liberty for gay Philadelphians. By choosing libertarianism, gay people are taking the first steps in defining a logical and realistic political agenda. It won't be easy, for the establishment is entrenched, but through our creative, homespun efforts we can effect real political change for everyone.

"So to all interested parties I say 'join us.' Be a part of the Liberty Belles! Help us defend individual liberty. Help us show the American people that gay and lesbian people are a voting force to reckon with. Our message is exciting and our enthusiasm is catching!

"The Liberty Belles have formed to bring an alternative message to the gay, lesbian and bisexual communities, and that message is 'live and let live.'"

Inquiries regarding LBPAG may be directed to Chip Kroekel at (215)925-2559.

Libertarian Presidential Candidate Condemns Gay Club Raid

Andre Marrou Demands Repeal Of Sodomy Laws

By Richard Sincere

(Manchester, New Hampshire, February 11, 1992) — Andre Marrou, the 1992 Libertarian Party Presidential candidate, has condemned a police raid on the Cinema Follies, a gay business establishment in Washington, DC., where 14 people were arrested and 11 were charged with sodomy law violations.

In a statement issued from the campaign trail in New Hampshire, Marrou said:

"The government has no legitimate reason to interfere in the most intimate aspects of our lives. Consensual sexual behavior among adults should be protected by the law, not obstructed by it. That is why the Libertarian Party platform has always called for the repeal of state sodomy statutes. Now is the time for the District of Columbia to remove its medieval sodomy law from the books."

Marrou's running mate, 1990 DC. mayoral candidate Nancy Lord, also condemned the raid: "Is Washington returning to the 1950's? Adults who patronize businesses like the Cinema Follies know full well what they are doing. They freely choose to watch the movies, applaud the dancers, and socialize with other patrons. They should be able to do so without fear of being arrested."

This raid is a signal to Wilhelmina Rolark to release the sodomy repeal law from committee and let the full DC. Council pass it, liberating thousands of gay men and lesbians from the bondage of archaic sex crime statutes."

The Libertarian Party stands for freedom to choose in all things, including lifestyle. Presidential candidate Andre Marrou is the only national candidate calling for an end to sodomy laws. For more information, contact Libertarian Party headquarters at 202-543-1988.

Gay Libertarian Challenges California House Speaker

The California Libertarian Party has nominated Mark Valverde to challenge thirty-year incumbent, Willie Brown, in a contest for a State Assembly seat from his heavily-gay San Francisco district.

Mr. Brown is widely considered to be one of the most powerful black politicians in the country, due to his position as Speaker of the California State Assembly.

Mr. Valverde, a gay Libertarian activist, is making appeals to the gay community to support his effort to unseat his big-government opponent.

Non-Classified Ads

EATING AWARENESS TRAINING — ROSS JACOBS, PROGRAM DIRECTOR. Discover the Peace, Experience the Joy. Highly interactive, tender, loving psychotherapist. (212)929-0661

Gay libertarian man, 31, trim nonsmoker, would like to write to and meet similar men. PO Box 191231, San Francisco, CA 94119.

GWM Scientist/Composer/Individualist 5'9", 155 lbs., goodlooking, young 40: seeks mate who is intellectually sound, emotionally well adjusted and socially adept, with a 'positive sense of life' and desirous of a long-term romantic relationship. Should be 30-45 yrs, trim build, non-smoker. Willing to travel (at first) or relocate (if mutually desirable). Write: R. T., P.O. Box 73, Ringos, NJ 08551 (NYC-Phila.)



James L. Hudler, LGLC Coordinator, and Dr. Nancy Lord, LP vice-presidential candidate, at the Libertarian Week Banquet in Livonia, Michigan, October 1991.

Reprinted Letters To The Editor Of Particular Interest To
LGLC Readers

From *The Washington Blade* (July 19, 1991):

Paying the Price

In its July 5, column, the Gay and Lesbian Alliance Against Defamation (GLAAD) was right to point out the pro-Gay attitudes of ABC TV's *Northern Exposure*, particularly the episode in which Maurice slowly decides to sell a house to a Gay male couple. In saying simply that "by the end of the show, Maurice has learned a positive lesson about Gay people," however, GLAAD neglected to note that the episode demonstrates how capitalism makes bigots pay a price for their intolerance.

When the Gay couple was offering \$45,000 for the house, Maurice was prepared to defend community morality and refuse to sell. At \$48,000 and \$52,000, he was still firmly committed to the "heterosexual ethic," as U.S. Rep. Danne-meyer would put it. But when the Gays met his original asking price of \$55,000, that was too much for Maurice. Not sure he could get that price elsewhere, he sold them the house and decided they might as well be friends.

Had Maurice been a housing commissioner in a socialist system, he would have had no reason to overcome his prejudice; he would have "allocated" the house to someone he liked or at least someone of "his own kind." Had Alaska had housing price controls — so that the owner wasn't allowed to sell the house for more than, say \$49,000 — Maurice would have turned down the Gays' offer and waited for a more sympathetic buyer. But the free market, by forcing Maurice to choose between his financial incentive and his prejudice, led him to become more tolerant — as if by an invisible hand, Adam Smith would have said.

There's a general lesson here: As long as bigotry exists, free markets impose a price on it. That's why minorities should be the most enthusiastic supporters of private property and free markets.

David Boaz Washington, DC

From *The San Francisco Sentinel* (August 1991):

Less Liberty

Anti-discrimination legislation seems to enjoy almost unanimous support among gay people. It is generally agreed that the only opponents of such laws as the proposed AB 101 are ignorant religious fanatics. So it is extremely difficult for any gay person to go against overwhelming gay popular opinion and speak out against anti-discrimination legislation. However, I do feel that the large majority of gay people who support bills like AB 101 are wrong.

The reason I take this position is because I feel strongly that individuals in a free society should have an absolute right to freedom of association. No one should be compelled by the state to associate with another individual. Just as I would defend the right of a lesbian separatist to refuse to associate with me, so I would defend the right of a Christian fundamentalist to refuse to associate with gays.

This does not mean that I find such discrimination rational or desirable, only that I think it should be legal. The only proper way to minimize irrational discrimination is to use peaceful means like boycotts, picket lines and public education. Turning the state on people is not at all desirable and can only lead to less liberty for everyone.

Mark D. Fulwiler San Francisco

From *The San Francisco Sentinel* (September 19, 1991):

Police Power

It's interesting to note that those gays who support anti-discrimination laws share one important premise with the Christian fundamentalists who would like homosexuality to be criminal. That premise is that individuals should not have absolute freedom of association. While the fundamentalists would like to prevent gays from associating with each other sexually by the use of state force, the proponents of anti discrimination laws would like to use force to compel people to enter into business or employment associations with gays.

Both groups claim to have the moral high ground, but both groups fail to see the fundamental immorality of using force against other people. How long will it take people to realize that a harmonious society is not possible as long as it is considered acceptable for one group of people to use force against others? Certainly gays will not achieve justice and acceptance by relying on the police power of the state.

Mark D. Fulwiler San Francisco

To a Pitcher of Water Poured

first the lottery —
chosen out of a random cloud
coming ditch-directed into rivulets, sinking
till one's selected
from an aquifer waiting list
then patience, arrangements for the summoning
of a pump . . . ultimately choosing you —
how the anxiety of your flow grows
rising up out of nothing-mud's abandonment
up from old earth's belly itself
for if left too aloof
it would not be becoming to your time
sequentially steady flowing
then to be filtered
all credit due to containment pipes
duly thanked, and thus can the tap bleed
fresh pressure drawing praise
as sparkling glasses raise themselves
to toast "drinking quality"
leaving no doubt
about thirst being slaked

J. D.
Michigan

Libertarians for Gay & Lesbian Concerns

Issue #24

January/February 1992

Member Input/Response Form

All information provided will be held in confidence.

Name and Address (optional): _____

- 1) How did you become aware of LGLC? _____
- 2) a. LGLC has run ads in the *LP News*, various State party newsletters, and *Liberty* magazine. In which other libertarian or quasi-libertarian periodicals should we advertise?

b. In which gay periodicals should we advertise? _____
c. In what other outreach activities should LGLC engage?

- 3) In this issue is a copy of the goals and purpose of LGLC (*LGLC Lives* ad). Do you agree with these goals? Should they be expanded?

- 4) Should LGLC draft a statement of principles similar to that of the "Liberty Belles?" (See the article on the Philadelphia Liberty Belles.)

- 5) LGLC has had a biennial world meeting concurrent with the U.S. national Libertarian Party conventions. Do you approve of this? _____
- 6) We are considering holding our meetings on a yearly basis. We are making tentative plans for a 1992 LGLC meeting during the month of October in Washington, DC. Will you be likely to attend this weekend meeting?

- 7) Do you like advertising in the LGLC Newsletter? Do you know of any potential advertisers?

- 8) What types of articles would like to see in the LGLC Newsletter? (Strictly gay, or . . . ?)

- 9) Please share additional comments or suggestions: _____

Please mail your response to: LGLC
P.O. Box 447
Chelsea, MI 48118

Thanks for your help!

Join us!

☐ I'd like to be part of LGLC. Here's \$15 for a year's membership (includes *LGLC Newsletter*).

☐ I'd like to do more. Here's my ☐ \$30 ☐ \$50 for a Sustaining Membership.

☐ I don't want to join right now but please send me *LGLC Newsletter*. Here's \$15 to cover a year's subscription.

Name _____

Address _____

City _____ State _____ Zip _____

Please make checks payable to: LGLC

Return this form to: LGLC, P.O. Box 447, Chelsea, MI 48118

LGLC
P.O. Box 447
Chelsea, MI 48118

FIRST CLASS