

COMMUNITY NEWS



SERVING THE GAY
COMMUNITY

10¢

May 1974 — Fort Worth/Dallas — Vol. 1, No. 2

GAY SOLIDARITY -- Fact or Fiction? page 2

PROFILE: TROY PERRY page 3

VD and the Healthy Homosexual page 5

SILENCE and the HOMOSEXUAL page 4

THAT'S ENTERTAINMENT page 6

Fort Worth To Be Site of Texas Gay Conference

The Fort Worth/Dallas Metroplex Gay Council has announced that on June 21-23 they will sponsor a Texas Gay Conference to be held in Fort Worth. The Council expects the three days of workshops and lectures will attract gay people from all over Texas and the Southwest. The Conference will be styled for non-movement gays as well as movement gays, according to Conference Chairperson Charles Gillis.

"Gay People who are in organizations are a small minority compared to non-movement gays here in Texas. We want to reach both groups — to help the non-movement gays better understand the gay movement, and help the movement gays with the technicalities of their work," said Gillis. He also pointed out that the Conference will be for the expression of all viewpoints, both conservative and radical and in between.

One of the objectives of the Conference will be to form a state coalition of gay organizations. The gay organizations of Texas are being requested to send delegates to the Conference to voice opinions concerning a coalition. During the Conference a business session of the delegates will be called with the hopeful outcome of a united gay Texas.

Council Coordinator Wayne Ribble points out, "We have so much more strength in unity. The Council was formed by four dedicated groups in the Metroplex, so that when the Council speaks, it represents hundreds of Metroplex gays. If something like Houston should ever happen again, we have the strength to defend ourselves against the lies of the homophobic world. Wouldn't it be great if the entire state was united in this way?"

Gillis has announced that the featured speakers for the conference will be Barbara Gittings and Dr. Franklin Kameny.

Dr. Kameny is an astronomer and physicist, with a Ph.D. from Harvard University. He is also the founder and president of the Mattachine Society of Washington, D.C.

Barbara Gittings is the renowned Lesbian/feminist leader who is coordinator of the American Library Association's Task Force on Gay Liberation.

A few of the proposed workshops for the Conference include: Dealing with Public Officials, Gays and the Law, Human Liberation, Feminism, Religion and the Homosexual, Relationships, Gay Literature, Gay Culture and History, Fund Raising, the News Media and many more. The Council hopes to have local professionals, civil rights leaders and public officials participate in the workshops. In order to protect some of the workshop leaders, they will not be announced until the Conference.

"The gay public leaders will be announced beforehand, of course, but we have a commitment to protect the non-gay and gay volunteers who could place themselves in jeopardy by aiding us," Gillis pointed out.

Registration for the Conference has begun, fees being \$10 per person, or \$15 per couple. There are also a limited number of scholarship registrations available to low income persons. Free housing will be available on a first-come, first-serve basis for pre-registrants who request it. For more information, write the Council's Fort Worth address, P.O. Box 7318, Fort Worth, TX 76111; or call (817) 838-2095 in Fort Worth or (214) 742-1947 in Dallas. (Registration Form elsewhere in this issue.)

The Fort Worth/Dallas Metroplex Gay Council is made up of the Fort Worth and Dallas Chapters of the Daughters of Bilitis; Fort Worth's AURA and Friends of Jesus; and Dallas' Circle of Friends.



IN RETROSPECT

Gays and Bluecoats Get It Together

by John Tiffany, Chairperson,
Political Action Committee of AURA

Wednesday, March 13, was the day that Wayne Ribble and I began for AURA what could be a long and beneficial dialog with the Fort Worth Police Department. As Advisers of AURA, and on behalf of the Fort Worth Gay Community, we met with the Deputy Chief of Police, H. F. Hopkins, and then with the Captain of the Vice Squad, C. E. Hogue. The meetings were productive, and AURA joins with Chief Hopkins in his "hope that we have opened a channel of communication between the police and the gays of Fort Worth."

Chief Hopkins set the tenor for the cards-on-the-table discussion by stating that he didn't know very much about gays — or queers — but that he didn't have any adverse feelings about them. As far as he was concerned, all human beings deserve respect and the equal protection of the law; furthermore, he felt that the word "queer" was used out of habit and was not an epithet. It seemed to both of us that Chief Hopkins is a man secure in himself who can realistically appreciate the problems of gays as related to the law, even if he cannot understand homosexuality per se.

In the course of the discussion the topic turned to a film at one time used by the police academy in the training of rookies and

(Continued on Page 7)

SUPREME COURT RULES AGAINST DRAG

WASHINGTON—The Supreme Court handed down a decision the week of April 7-13 which upholds the Houston "disguise ordinance" which bans transvestism.

The court, in upholding the ruling of a lower court, agreed with arguments by the State of Texas that ordinances banning transvestism helped protect the survival of the race by banning homosexual guises.

(Editor's Note: Community News was given this story at press time. We were unable to check into further facts concerning it, except to verify the story. In the next issue we will have a more detailed article.)

Editorial

By Ken Cyr, Director of AURA

The following article was written by John Tiffany, chairperson of the Political Action Committee and an AURA Adviser. I felt it was quite appropriate and had a beautiful message. It is something that we all need to think about.



ONE MAN'S OPINION

GAY SOLIDARITY— FACT OR FICTION?

by John Tiffany

What happens when you hear that there will be a costume party May 1? Maybe your reaction is anticipation of the great moment when you can dress in all your finery for the admiring eyes of the other drags. Maybe it is ho-hum, big deal. Perhaps it may be an irritation that a bunch of queens who look like Phyllis Dillers are going to be rum-maging around in the bargain basement of the Salvation Army.

Much the same type of responses are evoked at the sight of an especially macho guy in levis and boots. Some may call it cowboy drag and ask who that Auntie Tom is trying to fool. Or was he trying to pass for straight? All these snide comments point to a dichotomy of spirit which divides the Gay Community.

Too many people advocate liberty and respect for alternative lifestyles without really believing in these concepts. They are only chic platitudes to be mouthed in an effort to appear truly liberal. And what about the attitudes of Gay men toward our sisters? And vice versa?

Sexism, intolerance and a lack of love and understanding are the barriers which hinder the formation of a sense of community and a Gay solidarity which could be a powerful force for all of us when dealing with non-gays. Think about it! When was the last time that you ridiculed or otherwise denigrated a fellow Gay for not meeting your expectations in some superficial area?

It's not really an unsurmountable problem; all that is needed is an awareness that the problem exists and a willingness to put aside petty prejudices. Mistrust, misunderstanding and thoughtless derision are well enough left to ignorant "straights." We hardly need to oppress, ridicule, or hold in contempt any of our brothers or sisters whatever their lifestyle. We can be proud, we can be beautiful, we can be together: for Gay is Good, Gay is Love.

Think about it.

The official views of AURA and this newspaper are expressed in the editorial column above. Opinions expressed in bylined columns, letters and cartoons, however, are those of the writers and artists and do not necessarily represent the opinions of AURA or COMMUNITY NEWS.

IT'S OFFICIAL— WE'RE NO LONGER SICK!

WASHINGTON- The American Psychiatric Association has announced that a vote by mail of its membership has upheld the decision to remove homosexuality from the list of "mental disorders".

The association said that 5,854, or 58 per cent, voted to back the board of trustee's redefinition; 3,810, or 37.8 per cent, voted to revert to the old listing; and 367, or 3.6 per cent abstained.

About half the association's members took part in the nationwide balloting.

At its regular meeting, Dec. 15, the association's board ruled that homosexuality should no longer be listed as a mental disorder and urged that gay people be given the same civil rights protection guaranteed other citizens.

The board also replaced the homosexuality category with a new one-sexual orientation disturbance-which it said was "for individuals whose sexual interests are directed primarily towards people of the same sex and who are either disturbed by, in conflict with, or wish to change their sexual orientation."

"This diagnostic category is distinguished from homosexuality which, by itself, does not necessarily constitute a psychiatric disorder," the board said.

The vote was prompted by a petition from about 200 dissenting psychiatrists.

Subscribe to COMMUNITY NEWS

P.O. Box 7318 Fort Worth, TX 76111

\$3 for 12 issues

Name

Mailing Address

City/State/Zip

(Make check or money order payable to Community News. Thank you.) JOIN US IN SERVING THE GAY COMMUNITY OF THE METROPLEX



COMMUNITY NEWS



- Michael Walton . . . Chairperson, Communications Committee of AURA
Charles Gillis Publication Coordinator
David Stevens Art Director
John Tiffany Photographer
Spiggot Cultural Writer
Jay Alexander Amusements Writer
Staff . . Wayne Ribble, Ken Cyr, Jimmy Steele

Publication of the name of any person, business or group in Community News should not be construed as any indication of the sexual preference of that person, business or group, or of their employees or members.

ADVERTISING RATES are \$1 per column inch. Want Ads are 5 cents per word.

Community News is published monthly by AURA (Awareness, Unity and Research Association), P.O. Box 7318, Fort Worth, TX 76111.

SUBSCRIPTION RATE is \$3.00 per year, mailed in plain envelope.

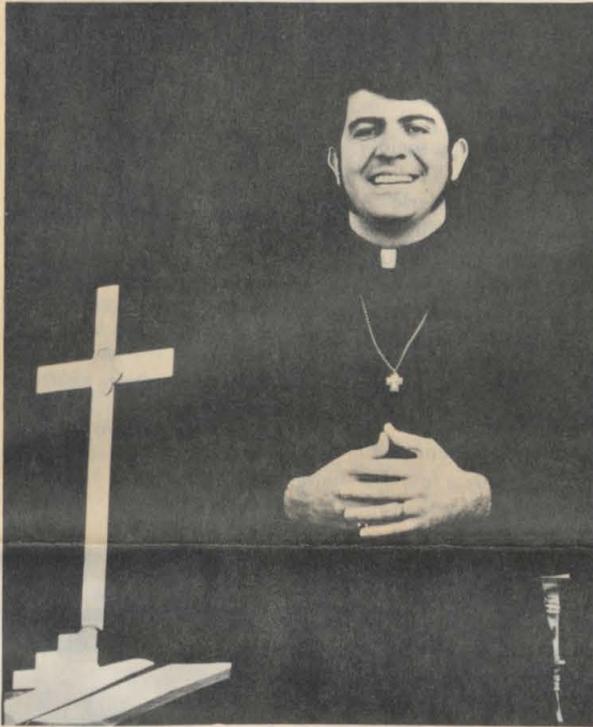
LETTERS to the Editor of Community News should be signed. However, name will be withheld upon request. All letters are subject to editing to meet space requirements and to remove possibly libelous statements.

Correspondents and staff writers are needed, as well as artists, typists and other workers, if Community News is to thrive and be able to effectively serve the Gay Community. Won't you help us. Write Mike Walton or Charles Gillis, P.O. Box 7318, Fort Worth, TX 76111, or call (817) 838-2095.



PROFILE:

TROY PERRY



"You know, many times when we have our beach parties everybody cuts up with me. I put on my bathing suit, I go running out to get into the surf. And they say, 'Ah, the pastor is going to practice walking on the water.' Well, I want to tell you something. The Lord literally helped me walk on the water this last week. And that was the water of prejudice and the water of hate. He didn't let me sink down. I didn't have to get down there with them! I held my head high, and I know everything is going to work out.

"I'm not afraid because I'm happy! I know that God's right there, and He's making me the happy person that I am! He's making you happy. You've all got something to be happy about this morning."

—From a sermon by the Rev. Troy Perry

The accompanying article is edited by Ken Cyr with material from the Atlanta Barb and Rev. Perry's book, The Lord Is My Shepherd and He Knows I'm Gay.

TROY PERRY is probably considered the most dynamic of all gay leaders. The Rev. Mr. Perry will be in Dallas at press time, so in honor of his visit, *Community News'* first monthly *Profile* will be about him.

Rev. Troy Perry is the founder and Moderator of the Universal Fellowship of Metropolitan Community Churches. Troy heard the call of God when he was 13; but it wasn't until 15 years later, when he heard the cry of his fellow man, that his real ministry began.

He was born July 27, 1940, in Tallahassee, Florida, to a couple that was to produce four more sons. Troy's father was a successful farmer, businessman and bootlegger, this last profession leading to his violent death in 1952.

Mrs. Perry chose her second husband unwisely. The man drank heavily, mismanaged the family business, and beat the children, especially Troy. Troy rebelled by running off to live with relatives in South Georgia. His act gave his mother the strength to pack up the rest of the boys and start a new, independent life.

It was in Georgia that Troy started preaching, inspired by his Aunt Bea. He lived with her for a time in El Paso, Texas, and then returned home because of his mother's strong desire to keep the family together. Young Troy preached to Pentecostal, Church of God and Baptist congregations. It was a Baptist Church that licensed him to preach when he was 15. To pursue his calling in the South, he followed the "unwritten law" and took a wife when he was 18; they went to Chicago so he could enter Bible College.

But Troy had been aware of homosexual feelings within himself, even before he was old enough to understand them. Despite several experiences as he was growing up, he hoped to sublimate his desires in marriage and his ministry. He couldn't understand why God would have made him a homosexual, yet called him to a profession where such people seemed out of place.

While attending school in Chicago, Troy pastored a nearby Pentecostal church. But a former lover, in a fit of jealousy, exposed him to the district overseer; and Troy was ordered to return immediately to Florida.

There his work continued, and he was ordained. But Florida

was conducting a "witch hunt" for homosexuals in 1961, and Rev. Perry walked under a heavy shadow. His wife had learned about him in Chicago, and stood by him; they had a son. His mother also learned about his homosexuality, and came to accept it because she loved him.

He returned to Chicago to finish school. He took a day job with a plastics firm and attended Moody Bible Institute at night. The plastics company offered him a junior executive position at a new plant they were opening in Torrance, California, and he accepted.

In California, the Church of God of Prophecy, a denomination he had been attracted to in Chicago, gave Rev. Perry a congregation to pastor in Santa Ana. He preached the straight and narrow, and practiced what he preached. But he felt vaguely unfulfilled. He was 23.

Like many gay people, Rev. Perry knew nothing about homosexuality except from his own experiences, and the negative attitude society had drilled into him. Now he began reading about the subject, and at last accepted the fact that he was, indeed, a homosexual.

Though he and his wife still loved each other, and now had two sons, Rev. Perry felt that the only honest thing they could do would be to separate. She took the boys and returned to her family. At the same time, he was forced to resign his pastorate.

He moved to Huntington Park, where his mother was living with a new husband. Rev. Perry became acquainted with the Los Angeles gay scene, and formed a fast friendship with Willie Smith, who was to become music director of the church Troy was to found.

No one but God had any inkling of this in 1965, when Rev. Perry was drafted. He had an active gay sex life in the Army, both stateside and in Germany, where he spent most of his two-year hitch.

Back in L.A. he moved in with his friend, Willie Smith. A friend of Willie's introduced him to Ben, the young man who was to

become his first real lover. Rev. Perry fell head over heels in love.

But his love for Ben replaced his love for God; and when their affair ended, six months later, Troy felt completely alone. He attempted suicide. His close brush with death brought him back to God, and his mission began taking shape in his mind.

If he was waiting for a "sign," it came in 1968 when a friend of his, Carlos, was arrested as part of a harassment campaign by the local police. After Rev. Perry had obtained his release, Carlos was inconsolable; he felt that no one cared about him.

"God cares," Troy said almost automatically.

But Carlos, who had been told by the pastor of his church that he couldn't be both a homosexual and a Christian, wouldn't believe it. "God doesn't care about me," he said.

Rev. Perry realized then how many of his fellow gays felt the same way—he himself had had doubts; and he knew what he had to do.

He took out an ad in the *Advocate*, a national gay newspaper based in Los Angeles, announcing that the first service of the Metropolitan Community Church would be held October 6, 1968. Rev. Perry conducted the service in his living room, wearing borrowed vestments; 12 people attended.

The church continued and grew. Doctrines had to be ecumenical enough that no one, from whatever denominational background, would feel left out. And MCC could not exclude non-gays, for that would be to practice in reverse the discrimination that had been used against gays for so long.

After five years, the fellowship had expanded to more than 50 congregations, all over America and in other parts of the world. Rev. Perry stepped down from the pastorate of the L.A. church to become Moderator of the Board of Elders.

And despite some setbacks—the firebombings of church buildings in some cities—the MCC ministry has grown continually and phenomenally.

Page 3

METROPOLITAN COMMUNITY CHURCH OF DALLAS

3834 Ross Avenue
826-0291

Rev. Richard Vincent, Pastor
(on leave of absence)

Rev. David Carden, Acting Pastor

Sunday Services: 11:00 a.m. & 7:30 p.m.
Thursday Services: 8:00 p.m.

"A Christian Church for all people in Christian Love"

Community Service Center Crisis Line and Gay Information Center, 826-2192, Monday-Saturday, 7 p.m.-11 p.m.



SILENCE AND THE HOMOSEXUAL

by Timothy Habick

I was never quite certain that the time would ever arise. Actually, I never much thought of it, or if I did, I quickly argued the thought away. Why disturb people? Unfortunately as it is, I've often enjoyed helping to realize the absurd ideals of Middle America for those who believed in them. Personally, I have never been able to live in the soothing comfort of a dream, much less one encouraged by the existing society. Yet in a vicarious and somewhat perverse sense, I have often enjoyed watching others seemingly revel in their state-supported fantasy, gleefully unaware of its vacuity. No doubt, many of my compatriots will violently disavow me, but in spite of all that has happened, in spite of all that *could* happen, I can still find myself slyly squeezing myself into the ideal and often marvelling at how well I can do it.

I've always loved the feeling of belonging, especially when I knew I actually didn't belong at all. This was no exception. Rugs thick on the floor of a home adequately, yet tastelessly, decorated, a color television brightly shining, surrounded by boys and girls doing and being what they respectively 'should'. Who am I to disrupt such ecstasy when silence or, at most, inconsequential untruths would save a floundering dream from unsuspected inundation.

Yet I have also loved belonging to the gay underworld. I find it an exciting and wonderful experience. And so the questions of personal truth, personal integrity, and self-esteem inevitably arise. They, too, are easy to dismiss. Why go proclaiming that you are homosexual when heterosexuals do not announce *their* personal sexuality. And fantasies continue! We outgrow many things. Happily, cowardice and naivete are sometimes among them. Both were somewhat diminished when I finally realized that silence about one's sexuality is a tacit assertion that it is specifically heterosexuality. If a person be homosexual, he thereby contributes to the destruction of his very existence.

People tend to discount the importance of the linguistic reality in our daily lives. I am reminded of a passage in Ionesco's absurdist play, *The Bald Soprano*, where there is a discussion about the impossibility of distinguishing two people with the same name when they were seen together. A word can be everything. Often, nothing else will do. Superficially, we need look no further than the marriage vow for proof of this. But on an elusively deeper level, an experience can be willed into practical nonexistence if it is not verbalized, if it is deprived of linguistic reality. This often operates consciously for the insane and largely unconsciously for the rest of us. How many homosexuals have thus been silenced into less than full reality by their families ("We know he is but we don't talk about it; it's easier for us all that way.")

The time must come when we must make an issue out of something that people go to such lengths *not* to make an issue of. If there is going to be silence, we would wish that it be an *honest* silence. But the silence prevalent in many of our families is inherently perverse and destructive. It is a silence that cries out to be something else, a fertile breeding ground for Freudian slips. At any rate, it is not a silence that refrains from verbalization for fear of overstating the obvious. It is a silence that wishes the all too obvious would disappear from the earth.

The only acceptable type of silence would come from a person who fully realizes and accepts the possibility of a variety or continuum of sexualities. For such a person, people are approached more as sexual beings than as specifically homosexual or heterosexual beings. He realizes that such fragmentation of sexuality places a limit on whom one may love or have a special relationship with. He rejects the schizoid sexuality of modern society as a useless and nefarious abstraction. Sexuality is therefore certainly not an issue with him.

Unfortunately, of course, people with such an aquarian-like expanded consciousness are hard to find. Indeed, the modern world is teeming with people whose silence is oppressive and must be broken and destroyed.

I am sensitive to the ideals of discretion in society. I have no innate desire to outrage my associates. Yet I say that they must indeed be repeatedly outraged. Merle Miller, in the afterword of his excellent essay, "On Being Different," arrived at the ultimate explanation of the situation that the responsible homosexual is in:

A young homosexual friend recently said, "It's no secret that you, that one, has such-and-such color hair, is yea high, weighs thus and so, and so on, but when you keep one part of yourself secret, that becomes the most important part of you."

I have many friends (even a couple of enemies, I'm happy to add). Most are homosexual, but quite a few have heterosexual tendencies: I love them all more than they suspect. But sooner or later in a person's life, he must ask a few ultimate questions. For the homosexual, these must include a recognition of his personal sexuality, the secretive and therefore most important part of his being. He must ask whether his friends would be outraged by his sexuality and, if so, whether they any longer deserve to be his friends. He must be ready to lose friends and possibly make enemies. Whom, after all, are we fooling? But most importantly, can we afford dissemblance in such crucial matters, matters that affect the very essence of our existence. Of course, in the area of employment, some "discretion" may still be required for some; compassion may be in order for those few unstable individuals whose mental stability could not withstand the shock. But as a general rule, we must remember that every simulation of heterosexuality speaks for a condemnation of homosexuality, that every evasion proclaims that we have something about which to be ashamed, that every chance not taken to display our right to be homosexual, every situation not confronted, is a tragic loss to the development of a more acceptable society.

We must outrage, therefore, until our sexuality can no longer occasion outrage; we must proclaim that we are homosexual until we find ourselves heralding something that really no longer matters; we must "come out" with the world until there is nothing left to come out of. Silence must at last be broken, and we must begin with ourselves, for the homosexual's own silence is his worst enemy. The experience could indeed prove a frightening one; courage will be at a premium. But, with Merle Miller, I keep forgetting, and I musn't, the basic decency of most people.



©HVA.



up against the wall, male chauvinist

DALLAS D.O.B. JOINS WOMEN'S COALITION

DALLAS—A new member of the Dallas Women's Coalition, as of March 8, is the Dallas Chapter of the Daughters of Bilitis.

The group was voted into the coalition after a statement was presented by Suzanne Waters and Chris McKee on behalf of the D.O.B. explaining what the D.O.B. is, what they are doing, why they wished to join the Coalition, what they could contribute and what they hoped to achieve by joining.

Other member organizations include the National Organization for Women, Women's Equality Action League, the League of Women Voters, the Unitarian-Universalist Women's Alliance, the American Association of University Women, the Dallas Women's Political Caucus and Women for Change.

TROUBLED?



FREE COUNSELING

By Licensed Psychologist
Who Understands Your
Special Problems

Call 478-5838

A Community Service of
AGAPE M.C.C.

Lesbian Resource Center Opens

DALLAS—On Saturday, April 13, the Daughters of Bilitis held an open house for their new Lesbian Resource Center at 4612 Victor.

The Center will serve as a Lesbian Information Center, will house the D.O.B. Library, and will operate a Crisis Intervention Line. For more information, write or call D.O.B. at P.O. Box 5944, Dallas, TX 75222; (214) 742-1947.

Top Names Support New York Gays On Rights Bill

NEW YORK—Former U.S. Attorney General Ramsey Clark, former New York Mayor Robert Wagner and feminist Gloria Steinam were among the many notable public figures who agreed to testify April 18 in support of the New York City Council's gay rights bill, which was to come up for an unprecedented fifth vote in the General Welfare Committee immediately following the hearings.

The bill, entitled Intro 2, would amend New York City's Omnibus Civil Rights Act to include "sexual orientation" along with "race, color, creed, national origin, ancestry, sex or physical handicap" as attributes which may not be used as a basis for discrimination in employment, housing and public accommodations. It was introduced into the 1974 City Council by 20 co-sponsors (22 votes are needed in the full Council for passage) as replacement for an identical bill, Intro 475, which was introduced in January 1971 but failed to win a committee majority.

Since Intro 475 was defeated, ten U.S. cities have passed similar measures into law. The cities are: San Francisco, Washington (DC), Detroit, Seattle, Berkeley, Columbus, Boulder, Minneapolis, East Lansing (Michigan) and Ann Arbor (Michigan).

Others who have agreed to testify, at the invitation of the General Welfare Committee Chairwoman Aileen Ryan and at the behest of New York's gay organizations are, Aryeh Neier, executive director of the American Civil Liberties Union; Wilma Scott Heida, president of the National Organization for Women; Florence Kennedy, Field Co-ordinator of the National Black Feminist Organization; Margaret Sloane, chairwoman of the National Black Feminist Organization; Rabbi Balfour Brickner of the Union of American Hebrew Congregations; Dr. John Spiegel, president-elect of the American Psychiatric Association; Robert Morgenthau, former United States Attorney; and also five members of the New York Mayor's cabinet.

In addition to parents of gay citizens and gays who have been victims of discrimination, testimony will also be heard from spokespeople for the New York City gay community, including Dr. Howard Brown, former Health Commissioner and Chairman of the National Gay Task Force; Father Robert E. Carter of Dignity, a national organization of gay Roman Catholics; E. Carrington Boggan of the Gay Legal Caucus; Jean O'Leary and Ginny Vida of Lesbian Feminist Liberation; and Pete Fisher and Marty Robinson of the Gay Activist Alliance of New York City.

VD and the Healthy Homosexual

If you have not yet contracted VD, the odds are that you will in the future. This conclusion is based on the generally promiscuous sexual patterns of male gays, the susceptibility of the human organism to the unusually virulent VD germs, the failure of some to recognize that they have become infected, and the delay of others in seeking treatment.

The most common questions by gays about VD are: How do you get it? What are the symptoms? Where can you go for treatment? What is the general procedure at the doctor's office? Let's consider each of these in turn.

Except in rare instances, the only way a person can be infected with VD is through sexual contact; it is not spread by toilet seats, door handles, drinking fountains, or eating utensils. The germs that cause VD die rather quickly when exposed to oxygen in the atmosphere and live for the long term only in the moist warmth of the body. However, normal hygiene will not destroy the germs; nor will it deter the transmission of these germs to another. Anyone can get it, there is no immunity developed so you can acquire it repeatedly, and you may never know you have been exposed or infected.

The two most common infections that fall into the catchall of venereal disease are gonorrhea, also known as GC or clap, and syphilis. Gonorrhea in the male is usually evinced by an uncontrollable discharge of pus and a burning sensation upon urination. This presumes the site of the infection is the urethra of the penis. If the infection should occur in some other mucous membrane such as the inside of the eyelid, the mouth or throat, or the rectum, the symptom might be itching or there might be no symptoms at all.

The early symptom of syphilis is a painless sore called a chancre which appears where the germ entered the body. The chancre usually appears within ten to ninety days after exposure and will disappear with or without treatment. Since the sore is painless and may not be visible if it is in the mouth or rectum, a person may progress to the secondary stage of the disease and be completely oblivious of the problem. The secondary stage of the disease is usually marked by a rash on any part of the body, hair falling out in tufts, a sore throat, or severe headaches. As in the case of GC, there may be no symptoms whatever.

Since in Texas a minor may be treated for VD without parental consent, the question of source of treatment is best left to the individual. If you have a family doctor and are on good terms, then by all means consult with him. If you don't have a particular doctor in mind, or you had rather not discuss you sex life with him, then your best bet is the Public Health Service.

There are some points especially in favor of the public health approach. First of all, the examination and treatment are free. Secondly, you will be dealing with people

who handle these cases as part of their daily routine. They will not be shocked, inquisitive, nor will they moralize or attempt to embarrass you. And, if you go to a private physician, he must by law report the case to the public health people—so you will probably wind up talking to them anyway.

Some people hesitate to go to the public health service because they have heard horror stories about the treatment, about being asked rude questions and being embarrassed when they determine you are gay. All this is garbage. These people have better things to do than embarrass you or pry into your private affairs beyond the point of getting information that will help them to check the spread of this disease, which is now at epidemic proportions among gay people. Your personal life is really none of their concern.

The Fort Worth facility is located at 1800 University Drive; and the Dallas location is 1936 Amelia St. Should you elect to go to either office, some information about the process might remove any qualms you may have about it. First, of course, they will ask for your name and address. This is confidential and cannot be released to anyone. It is used only to contact you in the event the tests indicate you need treatment. (If you should test positive, or at any other time, you still have the option of going to a private physician for treatment.) In a few minutes a technician will call you in for an examination and a short interview and medical history. At this time, for your own good, tell them you are gay. The reason is that they will need to run some tests that they might not otherwise do. If these tests are neglected, you could still have VD and not have it discovered when it is easiest to cure with a few shots of a broad spectrum antibiotic such as penicillin or tetracycline.

Remember that anyone can acquire the infection and not be aware of it. At present some authorities estimate there are at least one million persons who are infected and are unknowingly infecting others. For your own health's sake and because of your responsibility to those you love, have a checkup. Failure to do so could contribute to the already epidemic occurrence of VD in the gay community and could, if not treated, cause you to develop arthritis, or blindness, or even cause death. Do yourself and those you trick with a favor and have a checkup. *Please!*

A Note to gay women: Please don't regard this as a sexist view. The situation is simply that gay guys contribute more to the VD problem than women. Because of the anatomic aspects of love-making between women, it is most unlikely that transfer of the germ would occur. However, this does not give blanket insurance that you will not be infected and not know it. In fact, women almost never have any symptoms. It's good sense to have a checkup. It could literally be worth your life.

THAT'S ENTERTAINMENT

THE GREAT GATSBY

by Jay Alexander

Eastern critics panned it unmercifully. Well, those who can get into good movies do. Those who can't write sick reviews about them. *The Great Gatsby* is a great movie by any standard. In all probability, America is on its way to being "Gatsbyized." The movie is such a blockbuster that it may just change America's lifestyle overnight. No doubt little girls will get dolls for Christmas that show their thighs and drink gin.

Unquestionably one of the most coveted parts for women this year, the ephemeral Daisy is played by Mia Farrow, who got the prize hands down after a string of lovelies had put in their bids.

Ali McGraw, who first landed the Daisy role, allegedly as a wedding present from her husband, Bob Evans, president of Paramount, withdrew when her marriage broke up. Both Barbara Streisand and Candice Bergen were candidates for the roll. Tuesday Weld turned down a request to do a screen test, and Faye Dunaway is said to have taken four hours, with the aid of her own makeup men and hairdressers, to get ready for the minutes-long test. All failed to beat out Mia.

Paramount bills the clawing and scratching for the roll opposite Robert Redford as "the most famous footrace among actresses for a role since the competition in 1939 for Scarlett O'Hara in *Gone With the Wind*."

. . . .

Far on the other end of the spectrum in the varying psyches of womankind is *Mame Dennis*. No fainting butterfly this lady! Like *Gatsby*, *Mame* is a film of no small expense about a period of life in America when decadence was a way of life for many. *Mame's* Beekman Place townhouse is a multi-floored study in Art Deco with gold-filigreed front doors on loan from the Queen Mary and a \$9000 glass piano made to order.

Unlike the clamoring about Daisy, Warners felt no one other than the illustrious Lucille Ball could play the fiery Mame. But the company had to wait, willing they say, until she was satisfied with the script. After she gave her final blessing, production was halted for another year while she recovered from a ski-broken leg.

The all-star 20th Century Fox production of Alexander Dumas' classic, *The Three Musketeers*, has some notable personalities indeed. Those who have written off Raquel Welch as an actress should take another look at her as a comedienne since she is truly funny in her efforts to escape the amorous attempts of her senile husband, to aid the queen and to properly appreciate the attentions of D'Artagnan, played by Michael York. Faye Dunaway is cast as Milady, a scheming courtesan enlisted by Cardinal Richelieu (Charlton Heston) in his plot to entrap the queen in her love affair with Lord Buckingham (Siman Ward).

If that's not enough stars in one whack for you, other notables in the film include Oliver Reed, Richard Chamberlain, Frank Finlay and Christopher Lee.

Some ill feelings apparently erupted among some of the more notables in the film after they saw a screening and discovered to their dismay that a lot of scenes they shot were missing. It seems they all agreed to work for a set number of weeks at a certain fee for something called "the project," which turned out to be more than one film. Perhaps this was why the filmmakers were already boasting of a sequel during the closing credits of the first film.

. . . .

FW/D Theatre:
The Boys in the Band opened April 17 for four weeks (Theatre Three, Dallas). **Sunday in New York** with Sal Mineo now thru May 5 (Windmill Dinner Theatre, Dallas). **Butterflies Are Free**, May 30 - June 8 (Scott Theatre, Fort Worth). A world premier, **Jack Ruby, The All-American Boy**, April 23 - May 25 (Kalita Humphrey Theatre, Dallas Theatre Center). **Fuse**, an original script, April 9 - 27 (Down Center Stage, Dallas Theatre Center). **Boeing, Boeing, Boeing** with Van Johnson opened April 2 for six weeks (Country Dinner Playhouse, Dallas). **The Owl and the Pussycat** with Sue Ane Langdon, April 16 thru May 19 (Granny's Dinner Playhouse, Dallas). **Fiddler on the Roof** opens May 20 for two weeks (Casa Manana Musicals, Fort Worth).

. . . .

Conference on Mental Health Oppression To Be Held

ANN ARBOR—A National Conference on Gay People and Mental Health Oppression is to be held here May 4-7. The conference is set to coincide with the national convention of the American Psychiatric Association in Detroit. Organizers of the Ann Arbor conference expressed the view that this should not be "just another Gay Conference" but one with a specific focus (mental health oppression) and a possible target (the APA).

The Conference will not be limited merely to mental health concerns, however. It will include creative workshops, films, dance, music, theatre and speakers. There will be separate workshops for both women and men. Workshop topics include gay people and mental health, local mental health institutions, gay media, the politics of drag, genetic theories of gayness, lesbians over 30, and racism among gays.

For a more detailed schedule of the Gay Conference in Ann Arbor, write to Spring Conference Committee, 1933 Brock Ct., Ann Arbor, MI 48104, or call (313) 769-4186.

FEEDBACK Our Readers Write

Dear Folks:

I was pleased to see the publication of the *Community News* in this area and feel that it will be a great asset to the cause of civil liberties not only to the gay people of this area but to the liberation of the entire community.

We need to be liberated not only from archaic, inhumane conceptions about what it means to be homo sapiens, but we need also to be liberated to an integrated, intelligent conceptions of what it would be like to be homo humanus.

Congratulations and best wishes,
 Tony Lunati

* * *

Hi,

I think your newspaper is getting off to a good start. Keep up the good work.

J. P.
Fort Worth

PATH TO HUMANISM

by Jamie Jamison

"I was born a woman and nothing I wear, or do for a living, or say in terms of four letter words is going to change that. I will not allow you to define me, because I know what I am," said Ann Davis.

Ann J. Davis, American Minorities Instructor and historian, spoke to members and guests of the Dallas Daughters of Bilitis at the Women For Change office March 15.

Ms. Davis' topic was "Human Liberation," a revolutionary issue which encompasses many different areas. "When we talk about human liberation, we're talking about everyone being free to be themselves and at the same time identifying with the humanity that is in all of us."

Ann pointed out, "Just like racism was used by the power structure to keep poor whites and blacks apart in the South; to keep poor whites from identifying with black causes; the same thing is being done to women. They're using the issue of lesbianism as an attempt to keep us apart."

Ms. Davis described to the women how she became interested in human liberation and related some of her past experiences with ethnic and racial minority people. Sharing her interpretation of the causation of minority oppression, she said, "The basic hang-up in this country is a sexual one." She quoted Gene Liggett in saying, "The word 'homosexual' shouldn't even be a noun. It should be a verb that describes some bedroom behavior."

Ann has often stated that she likes to stay "street honest," meaning that she attempts to stay in touch and keep aware of minority happenings. "I think that for lesbian and straight women, we must not be afraid to reach across lines and try to reach each other . . . we can learn from each other."

Reprinted with permission from THE MONTHLY DOB'R, publication of the Dallas Daughters of Bilitis.

MCC-HOUSTON OBTAINS BUILDING

HOUSTON—At 1 p.m. on March 31, 35 people gathered in a former store for the candlelight dedication service of the Metropolitan Community Church of Houston's new home. Rev. Robert Falls, pastor of MCC—Oklahoma City, officiated the service assisted by Rev. David Carden, acting pastor of MCC—Dallas. Also present at the service was Bob Miller, an exhorter of the Dallas church, who "has done considerable work with the Houston group in the past to help it get started," according to the *Channel*, publication of the MCC—Dallas.

MCC—Houston extends a cordial invitation to residents and visitors to attend one of their services in their new sanctuary at 2020 Waugh every Sunday at 1 p.m.

***** ADSWANTADSWANT WANT ADSWANTADS *****

Desperately Needed: We've been without a refrigerator since September and summer is coming. How about your old frig for \$25. Call or write Robin, c/o AURA.

Don't waste it! We can use it! Your old newspapers, aluminum cans, magazines, coke bottles, etc., can help support the Gay movement in this area. For pick up, call (817) 838-2095.

Needed to Rent: Building in Ft. Worth that can be used for worship services. Friends of Jesus, (817) 838-9564.

CHILI SUPPER— BINGO PARTY

Saturday, April 27, 1974
 2800 Purington
 (In First Unitarian Church)



DONATIONS
 \$3/person \$5/couple
 Chili/Beans/Salad/Beer
 Door Prizes—Bingo Prizes

**COME AND BRING YOUR
YOUR FRIENDS!**

(Sponsored by Ft. Worth Daughters of Bilitis and AURA. Proceeds to go to the FW/D Metroplex Gay Council for the Texas Gay Conference, June 21-23, in Fort Worth.)

MCC FOLLIES: Best Show In Town

Look out Casa Manana and State Fair Musicals; you now have competition. Anyone who was at the Encore in Dallas on Saturday night, April 21, would have to agree that the best show in the Metroplex is *The MCC Follies: Tears and Laughter* performed by the Metropolitan Community Church of Dallas Thespians.

This reviewer went expecting (although pre-show publicity stated "no drag") to see, if not a drag show, then at least a lot of pantomime. I had decided not even to take notes when they began the pre-show music which consisted of revival-type church music. You would expect church music not to go over too well in a bar, wouldn't you? Well, if you weren't there, believe me, the audience loved it! MCC-Dallas has a gold mine in its pianist and organist.

I leaned back as the lights dimmed (well, turned off would be more like it), reached for my drink as the chorus came in, and then almost broke my lover's leg trying to get to my pen and paper realizing that this was not going to be just another "bar show."

Here, before a packed audience, were 30 men and women, gays and non-gays, performing the opening number which was "Willkomme" from *Cabaret*. For a few seconds the party at my table thought the Cabaret M.C. was pantomiming. It finally hit us that it was his own voice, the chorus's own voices, and all 30 of them were staying together in the dance! The chorus then went into the "Money Song" from *Cabaret*, and again, they were all together. A truly good number.

The whole show made a most fantastic evening, especially the numbers, "Real Live Girl," "Maybe This Time," and "Sadie Sadist," done to the tune of "Sadie, Sadie." "The Hallelujah Chorus" spoof and the "Fat Ballet" succeeded in forcing a belly laugh from even the "bitchiest queens."

The honored guests for the evening could not be left out of the show as they made Troy Perry, founder and Moderator of the Universal Fellowship of Metropolitan Community Churches, an honorary fairy by presenting him with a magic wand. (What's with the honorary bit? I thought he was a dues-paying member!) Rev. Robert Falls, district coordinator of the South Central District of the UFMCC, was made Bishop of Fairyland, at which he remarked, "I wish you had given me the wand; mine hasn't been working too well lately."

The highlight of the evening was the song, "We're having so much fun because we're Gay," sung to the tune of "Mame." But then a more serious cord was struck toward the end of the show when Gay People's dreams were expressed in "Tomorrow Belongs to Me."

All the people connected with the show, especially the directors, deserve the highest amount of praise! The MCC Thespians will do a repeat performance at the Encore on April 26 and have been invited to appear at The Bayou Landing soon. The Thespians will also appear in Oklahoma City (date not yet set) and in Fort Worth on June 22 at the Texas Gay Conference. The proceeds of the shows go to help MCC's ministry.

—Ken Cyr

GAYS & BLUECOATS (Continued from Page 1)

vice officers. The film dealt with techniques of handling people indulging in public sex, and was considered by some to be offensive to the gay population in general. Although Chief Hopkins introduced the use of the film in his capacity as director of training, he discontinued its use when the California courts ruled that these procedures amounted to entrapment. The cases which were begun using the tactics of the film were dropped and were not prosecuted. We applaud the discontinuance of this film and of those questionable handling techniques. And we further commend Chief Hopkins for his candor in admitting the error, especially to us. We believe he was expressing personal as well as official policy in stating that "the management of the police department will not discriminate against the gay people of Fort Worth."

The door of communication may well be opening; the distinct possibility exists that a panel of responsible gays will be invited to address the police rookies, possibly as early as May. This interchange would be geared to give the police trainees a chance to see gay people as they really are, to ask probing questions, to interchange ideas, and in the process to dispell myths and prejudices that may exist. The outcome could be an awareness of gay people as decent human beings rather than depraved misfits.

(Editor's Note: Recent communications from AURA indicate that these panels will not take place. AURA has announced, however, that dialog is continuing and an effort is being made by the Police Department to educate their rookies about the gay people of Fort Worth.)

Although it is against police policy to give written comment on the law, Chief Hopkins did say that his personal feelings were that the activities of "gays were their own business as long as they did not violate the law." This comment came in response to a request for a written clarification of the law in regard to such non-sexual acts as holding hands, kissing, and dancing in public places. Again, though he could not officially comment, he agrees that such behavior is not illegal and indeed is protected by the law as freedom of expression. In other words, AURA feels that you need not fear holding the hand of your lover while shopping in Leonards, you need not stop dancing when the police come by for ID checks in the bar and you need not draw back when tempted to kiss a friend goodbye at the airport. Hold your head high and experience Gay Pride!

(Editor's Note: We quote a Police Department Inter-Office

Correspondence dated April 2 and delivered to Community News April 8:

"In order to eliminate the possibility of confusing personal opinion with the official department policy, the following statement is authorized to be used in the Gay Community News Publication.

"The Policy of the Fort Worth Police Department is and will continue to be to enforce the law as it regards Section 21.06 and 21.07 of the Texas Penal Code.

"Members of the department will not harass or violate the rights of any citizen.

*"Signed: H.F. Hopkins
Deputy Chief of Police
Inspection & Intelligence
Bureau"*

Section 21.06 refers to deviant sexual conduct, and Section 21.07 refers to public lewdness.)

At the conclusion of this meeting, Chief Hopkins suggested that we meet with the officer in charge of the vice squad, and we did so. As we were ushered in to meet with Captain Hogue, he did not seem too delighted to see us. This was an altogether normal response from a man whose daily routine involves handling homosexuals and closet cases who have run afoul of the law. While he was at all times polite, he seemed to be trying excessively to be formal and continuously referred to copies of the penal code and local ordinances to substantiate and clarify his position.

The ice was finally broken when Wayne maneuvered the conversation around to a more responsive personal level, the outcome of which was an admission by Capt. Hogue that he probably would not hire an otherwise qualified gay person to work closely with him. When the inequity and injustice of this position became apparent, Capt. Hogue was man enough to say that his was a prejudiced view and that he had never really considered the situation in that light.

Since time was pressing, we had to terminate the conversation at this point, but we left with the impression that Capt. Hogue was a thoroughly professional officer and an honorable man who makes an honest effort to follow the law that he must enforce. The talk may have served to increase awareness and dispel apprehension of all parties. We hope so.

(Editor's Note: This was the first meeting between the Police Department and AURA. Already other meetings have occurred and others are planned. Community News will be keeping you informed as bulletins are released by AURA.)

Join us at the

TEXAS GAY CONFERENCE

JUNE 21-23, 1974 Fort Worth, Texas

FEATURED SPEAKERS TO BE NATIONAL GAY LEADERS

Ms. Barbara Gittings, coordinator of the American Library Association's Task Force on Gay Liberation

Dr. Franklin Kameny, founder and president of the Mattachine Society of Washington, D.C.

LECTURES/WORKSHOPS/SOCIAL ACTIVITIES/ENTERTAINMENT/IDEA EXCHANGES

Please send me more information about the Texas Gay Conference.

Enclosed is \$ _____ check or money order for registration for the Texas Gay Conference. (\$10 per person or \$15 per couple—make payable to Texas Gay Conference)

Name _____ Telephone _____

Mailing Address _____

City/State/Zip _____

Please try to find free housing for me during the Conference.

Please consider this my application for one of the "registration scholarships." I am not financially able to pay the registration fee.

Mail to:

Texas Gay Conference
P.O. Box 7318
Fort Worth, TX 76111

TOGETHER WE CAN!

CONFERENCE TO EXAMINE GAY CULTURE

OLYMPIA (Washington)— The Evergreen State College Gay Resource Center is organizing a laboratory/festival, "Children of the Seventies," on Gay People and Culture. The three-day conference will be held at The Evergreen State College in Olympia, Washington, May 16-18.

The goal of the laboratory/festival is to provide Gay People on the Pacific Coast an opportunity to explore the history and developmental aspects of a culture in the process of self-discovery. Gay People are more than aware that today's society has systematically robbed them of personal identity, as well as knowledge of their cultural contributions. Gays have had little opportunity to define and control the development of their culture.

The Conference will provide the facilities and the resources for a Laboratory that may set some directions and provide a framework for employing the artistic and educational needs of Gay People. Gay People are defining Gay Culture as those artistic and intellectual pursuits that Gays are developing about themselves.

The Conference program will provide a variety of workshops, speakers and cultural events. The featured Conference guests will include Kate Millet, author of *Sexual Politics*, Winston Leland, editor of *Gay Sunshine*, Charlie Chiverly, editor of *Fag Rag*, and Jill Johnston, author of *Lesbian Nation*.

People interested in attending the Conference, please contact: The Gay Resource Center, CAB 305, The Evergreen State College, Olympia, Washington 98505, (206) 866-6544.

WASHINGTON— ARE YOU LISTENING?

I am not an advocate for frequent changes in laws and constitutions. But laws and constitutions must go hand in hand with the progress of the human mind, as that becomes more developed, more enlightened. As new discoveries are made, new truths discovered, and manners and opinions change with the change of circumstances, institutions must advance also to keep pace with the times. We might as well require a man to wear still the coat which fitted him when a boy as civilized society to remain ever under the regimen of their barbarous ancestors.

—Thomas Jefferson

COME AND JOIN US!

AURA

An Active and Growing Organization Dedicated to You

- Publishers of *Community News*
- Political Action meeting every Monday night
- Party third Saturday of each month
- Rap Sessions second and fourth Fridays
- Library and Reference Materials
- Working for a Gay Community Center by 1975

Dedicated to Awareness, Unity and Research — the *Awareness, Unity and Research Association* cordially invites you to join one of the most active and fastest growing Gay organizations in Texas.

\$ 5/yr. — Associate (non-voting)
\$10/yr. — Active

Membership includes subscription to *Community News* and all other publications of AURA, including the *AURA Newsletter*.

Not a put-on or just another fly-by-night Gay Lib Group, but an active Gay Civil Rights/Service Organization. Call 838-2095 for more information.

WON'T YOU HELP US?

AWARENESS, UNITY and RESEARCH ASSOCIATION

P.O. Box 7318
Fort Worth, Texas 76111

(A member organization of the FW/D Metroplex Gay Council)

FLAMING FAGGOTS VS. DIESEL DYKES

In an effort for humor, and to raise money for the forthcoming Texas Gay Conference, the Dallas Daughters of Bilitis, the Dallas chapter of a national Lesbian/feminist organization, has challenged AURA, Fort Worth's gay civil rights organization, to a game of touch football. The football game is one of the many fund raising projects of the newly-created Fort Worth/Dallas Metroplex Gay Council, a coalition of regional gay groups.

All proceeds collected at the game will be donated to the FW/D Gay Council to be used for the Texas Gay Conference to be held in Fort Worth June 21-23. Representatives from all parts of the state are expected for the weekend of workshops, lectures and general fun.

The football game has humorously been named (no offense meant) the "Flaming Faggots vs. the Diesel Dykes Fruitbowl." The game will be played in Dallas on May 12 at 3:30 in the afternoon. For further information call AURA in Fort Worth at 838-2095 or in Dallas, the Daughters of Bilitis at 742-1947.

FW/D METROPLEX GAY COUNCIL



Member Organizations:

Daughters of Bilitis
P.O. Box 1564
Fort Worth, Texas 76101
(817) 824-8598

AURA
P.O. Box 7318
Fort Worth, Texas 76111
(817) 838-2095

Daughters of Bilitis
P.O. Box 5944
Dallas, Texas 75222
(214) 742-1947

Circle of Friends
3834 Ross Avenue
Dallas, Texas 75204

Friends of Jesus
P.O. Box 7367
Fort Worth, Texas 76111
(817) 838-9564

"United in Purpose"

DISCRIMINATION?

FLASH! NOTICE!

We sincerely hope that you receive this month's issue of **COMMUNITY NEWS**. Although the paper's first edition last month was printed by **PRINTING CENTER, 210 Jones Street (332-7931; Dallas line, 261-7136)**, when the copy layout was brought in this month, manager **Herb Chapman** refused to accept the job saying, "We don't have to print it," and "We don't have to give you a reason why." Asked why it was printed last month, Mr. Chapman replied that it was a mistake. Brothers, Sisters and friends who do business with printers in this area — please don't forget this incident when you next have a printing job. Discrimination is very hard to prove, but **DOLLARS TALK!**

YOU AND THE POLICE

Compliments of

The Greater Fort Worth Chapter
Texas Civil Liberties Union

P.O. Box 11587 Fort Worth, Texas 76109

All people have the same rights when they are stopped or arrested by the police, whether they are guilty or innocent of a crime.

IF YOU ARE STOPPED BY THE POLICE:

1. You do not have to answer any questions except your name and your address.
2. If you are in your car, you should get out, close the door and move away from the car. The policeman may ask to see your driver's license.
3. The policeman may search you for weapons by patting the outside of your clothing.
4. If the policeman asks to search your car, you may tell him you do not want him to search your car, but do not try to stop him if he does.
5. Under no circumstances should you argue with, fight or run away from a policeman, even if you are innocent.

IF A POLICEMAN COMES TO YOUR HOUSE:

1. Your home is your castle.
2. If you see a policeman coming to your house, you should step outside and shut the door and talk to him outside. Even if the policeman asks, you do not have to let him in your house.
3. If he has a search warrant for your house you must let him in, but tell him he does not have your permission to search your house.
4. If he does not have a warrant and comes into your house anyway, tell him that you do not give him permission to search your house, but do not try to stop him.

IF YOU ARE ARRESTED:

1. As soon as you are arrested, ask for a lawyer.
2. If you are charged with a crime for which you can go to jail, you have the right to a lawyer. If you cannot pay for a lawyer, you have the right to a free lawyer.
3. Do not say anything or sign anything until your lawyer comes.
4. You will be taken before a judge. He will tell you your rights and what you are charged with. You can ask him for a free lawyer. He will set your bail.
5. You have the right to get out of jail by paying a bail bond. If you cannot afford bail and the crime is not serious, you may ask the judge to let you out with the promise that you will come to court for your trial.
6. Police must give you a receipt for any belongings they take from you at the jail.

IF POLICE BREAK THE LAW:

1. If police hit you or call you ugly names, you can protect your rights by filing a complaint. Do not argue, fight or run away. You may be seriously hurt or even killed.
2. You can complain to the police department itself, to the Community Relations Commission, to the Greater Fort Worth Civil Liberties Union, and in some instances to the FBI and the Justice Department. If you think your constitutional rights have been violated, you can get help in filing your complaint by calling the Civil Liberties Union at 534-2422.