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# GAY ERA

"A MONTHLY PUBLICATION SERVING 'RURAL' PENNSYLVANIA"

vol. 3 no. 8

50¢

DECEMBER 1977



## XMAS

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POEM

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# In the News

## NATIONAL GAY BLUE JEANS DAY HELD IN STATE COLLEGE

by Dave Leas  
Gay Era staff

If you didn't notice, or remember, October 14 was National Gay Blue Jeans Day. This peculiar Gay holiday started a few years ago as a form of consciousness raising in the gay as well as straight communities.

Gay Blue Jeans Day worked a bit like this: It was announced and highly publicized (especially on college campuses) as the day when all Gays would wear blue jeans. As could be expected, non-gays wore something other than blue jeans or wore them anyhow and took a bit of flak from their straight friends.

According to Chris Miller, editor of ZAP, the newsletter for the State College Gay Community, "There were many fewer blue jeans that day, and many more khakis and painter's pants, not to mention double-knits and terrible plaids. And some dresses."

Some people complained that their right to wear blue jeans was being violated. Jean Guertler, President of Homophiles of Penn State (HOPS), wrote in a letter to ZAP, "I don't hear many complaints about one's rights to wear green on St. Patrick's Day, unless, of course, that day falls on a Thursday."

Much to everyone's surprise in State College, HOPS received their October Action Report from the National Gay Task Force (NGTF) after Gay Blue Jeans Day was held. In the report, the NGTF announced that they decided to hold off the day until next spring. The two reasons they gave were: 1) they feel college campuses are still the best place to hold gay jeans day; and 2) they feel spring is more appropriate than fall for gay jeans days.

## ALLENTOWN BATTLE: STATE CONFERENCE IN LIMBO

by Harry H Long  
Gay Era staff

Already cancelled due to an optimistic timetable, the second state-wide gay conference is once more in limbo. The Americus Hotel has refused to accommodate the event which was to be held in January under the joint sponsorship of the Pennsylvania Rural Gay Caucus and

the Governor's Council for Sexual Minorities.

The Americus Hotel in Allentown suddenly reversed its decision two months after it had agreed to host the conference. This decision was made by the hotel's owner; the manager who had originally agreed to the conference is no longer employed by the Americus.

In the two months the Americus Hotel owner took to reverse its decision, most of the alternative sites have been filled. The conference, therefore, will not only have to switch its locale, but most likely its date as well.

The decision was also made during the period when the negotiations were still being conducted, before a contract had been signed. The caucus was supposed to meet with the manager to go over the final details prior to the signing of the contract. On several days that this meeting had been scheduled, the caucus was told that the manager was out sick with a cold. Finally the caucus was informed that the manager "no longer worked for the Americus," and that Mr. Moffa, the owner, had refused to accommodate the conference.

The Americus was chosen over other hotels because of Allentown's central location in the state and because the hotel was the site for the Pennsylvania NOW convention.

Joseph Burns, co-chair of the Rural Caucus stated, "It is without doubt the most open and glaring example of discrimination against gays we can document in the state. Under private, unincorporated ownership, without the existence of a written contract, and without a gay rights amendment in the local or state governments, their discrimination is legal."

A possible reason for the Americus' about-face could be the current battle among the citizenry of Allentown over a proposed gay rights ordinance (see November, Gay Era, page 6). A group termed Citizens Organized for Decency (C.O.D.) formed specifically to oppose the ordinance suggested by Allentown's Human Relations Commission. C.O.D. has also been joined by the Citizen's Caucus which is self-identified as conservative politically.

Following Dade County tactics, the Citizens Caucus ran an ad headed: "Gay Rights or Perversion Permit?" in the local papers. The ad cited Bryant's campaign and "rejected the view that homosexuality is a civil right... its... a form of

personal conduct, freely chosen, which is morally offensive and frankly obnoxious to the vast majority of local citizens."

The Mayor and City Council also took with disfavor on the proposed bill and are unwilling to sponsor it. But a group called the "Lehigh Valley Coalition for Human Rights" has been formed and is gathering support statements, probing the Council, and preparing to introduce the gay rights bill shortly after the elections.

## LESBIANS ON TRIAL NEED YOUR SUPPORT

DETROIT — Two Black Lesbians will go on trial January 3, because they stood up for their right to be gay, to live with each other, and to raise their children in peace. Cynthia R. and Deborah P. (full names withheld to protect their jobs) had been subjected to weeks of harassment by their anti-gay landlady and her two daughters. The harassment included verbal abuse and physical attacks which has the cooperation of the police. When they defended themselves they were arrested and charged with felonious assault.

The landlady started harassing Cynthia and Deborah after she eavesdropped on a private conversation and found out they were lesbians. Last July 4, the landlady's 16-year-old daughter started an argument with one of the gay women by calling her derogatory names in front of her children. The gay woman was physically threatened by both the daughter and her boyfriend. Later that evening, another daughter, 22-year-old Sharon Stuggs, sat on the porch with a butcher knife threatening the two women as they came and went.

The gay women started carrying knives to protect themselves. The landlady called the police on them. The police said the landlady's family had a right to sit on their property with a butcher knife, but the gay women could not carry knives.

During the following weeks, Cynthia, Deborah, and their four children, aged six through nine, were constantly threatened and insulted with physical harm. Then, on August 24, the landlady's daughters began throwing bricks at the children and their dog as they played in the front yard. When Deborah came down to see what was happening, she was attacked with a butcher knife by



Sharon Stuggs. She was cut seriously on the arm, and had to be taken to the hospital.

At the hospital, the police said Deborah could sign a complaint. But when the police learned that Deborah was a lesbian, they told her that she could not sign the complaint. They went along with the landlady's story that Deborah had started the trouble, even though she was the only one hurt.

The police, in effect, gave the landlady's family a green light to attack the gay family. The gay women had no choice but to take their defense into their own hands.

Another confrontation took place the next day. This time Cynthia and Deborah defended themselves. This time the landlady's daughters got hurt. This time the police came right away and arrested Cynthia and Deborah for felonious assault.

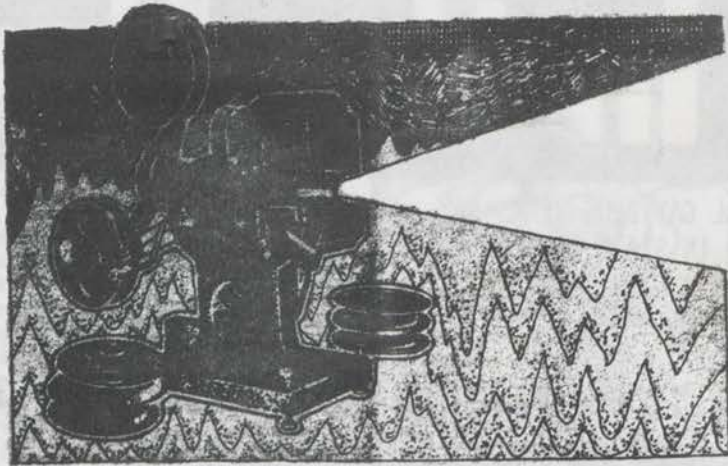
During their questioning, Cynthia and Deborah were verbally abused by the cops and told that gay people are always causing trouble. However, the District Attorney was forced to also charge Sharon Stuggs with felonious assault for her attack on Deborah, since it was clear she had provoked the whole incident.

When they went home after being released, Cynthia and Deborah found their apartment had been vandalized, and all of their possessions either damaged or destroyed. The police said they could do nothing about it because there were no witnesses to prove who had done it.

The Gay Rights Defense Committee is organizing support for these two women. Send donations to: Gay Rights Defense Committee, Box 503, Detroit, Michigan, 48221.

### 8 DIE AS FIRE SWEEPS D.C. GAY MOVIE HOUSE

WASHINGTON, D.C. — In the second major fire in a gay-oriented establishment in recent months, eight men have died in a blaze that swept a Washington movie house in late October. The fire, which destroyed the Cinema Follies, trapped 15 men as they were watching gay porno films in the theatre, located on the second floor of a cinder-block building. Only one of the 15 patrons es-



aped without injury; six men were hospitalized and one of them remains in critical condition. The cause of the blaze is as yet unknown. A Washington Post account described the day after the fire as having "the grim, burned out appearance appropriate to a death trap."

The Cinema Follies blaze comes four months after fire destroyed the Everard Baths in New York City. In the Everard tragedy, which took place last May 25, nine men lost their lives while 10 others were injured.

According to fire officials, the cinema appeared to be in compliance with District of Columbia fire and building regulations. These regulations require every "assembly room" that holds fewer than 74 persons to have one exit door with an exit light above it. The Cinema Follies had that one required exit door, but the door was the front door of the run-down cinema; it was from this door that the fire roared up the steps into the cinema itself. Another door, which led from the inside of the theatre to the roof, could not be opened, and fire officials are still attempting to discover why this was so.

Fire official Chief H. H. Shaffer said that he is investigating the "consistent claim" from several fire survivors that the theatre door to the roof was padlocked. "One of my own fire investigators said he saw a padlock on that door," Shaffer said. "But there is no physical way to hang such a padlock on it." He ad-

mitted that such a padlock might have been lost as firefighters broke through the door.

One survivor of the fire remembered that he "held that lock in my hand — it was heavy brass or else a brass-colored padlock. It was the type you would put a key in from the bottom to open it. When I held that lock in my hand I was very angry. I cannot explain the rage I felt at that moment."

— Gay Community News

### SAVE WHOSE CHILDREN?

#### ROBBINS TAKES STAND AGAINST BRIGGS

California State Senator Alan Robbins of the San Fernando Valley has made a suggestion to his colleague John Briggs about how Briggs might better protect the state's school children from sex-crazed teachers.

Briggs is spearheading a petition drive to place before the state's voters next June a measure that would allow local school boards to fire gay teachers.

Tongue in cheek, Robbins suggested to Briggs that his initiative does not go far enough. Robbins sent Briggs a letter and a news clipping about a 26-year-old female teacher charged with seducing an 11-year-old male student.

"In light of this article," Robbins wrote, "and in view of the fact



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**5** that over 90 percent of reported instances of sexual abuse against females under 14 involve male-female contact, I presume that you will be expanding your initiative effort to prohibit the hiring of heterosexual teachers.

"While the prohibition against both homosexual and heterosexual teachers may cause some minor problems in the recruitment of new teachers, the standard of protection that you will then be able to provide will be without compare in the United States, or anywhere in the world.

"Many Californians rest easier every night knowing that the 11-year-olds of our state are, so to speak, in your hands. My best regards, Alan Robbins."

— The Advocate

TROY PERRY ENDS FAST

LOS ANGELOS — Reverend Troy D. Perry, founder and General Moderator of the United Federation of Metropolitan Community Churches, terminated his water-only fast here yesterday, spokespersons for the church announced. He had been fasting since September 6.

Perry announced earlier he would fast until \$100,000 had been raised by the California fund for Human Dignity to combat California State Senator John Briggs' action against gay teachers.

**BRIGGS WITHDRAWS  
ANTI-GAY INITIATIVE**

SACRAMENTO, CA — Facing a court challenge, California's State Senator John Briggs has temporarily withdrawn his initiative that, if approved, would have made it possible for California school boards to fire openly gay teachers. Briggs claimed that he had gathered more than 100,000 signatures of the 312,404 signa-

tures needed by November 15 and would have "no trouble" in obtaining the necessary number. But, because of a court challenge to the wording of the referendum by a San Francisco gay teacher, the Senator decided to withdraw the initiative in order to reformulate it. Briggs now will start again from scratch and hopes to find enough signatures to place the proposal on next November's electoral ballot.

— Gay Community News

**ANITA BRYANT FLEES NEW YORK  
AFTER DEATH THREATS**

NEW YORK — Singer and anti-gay crusader Anita Bryant has fled New York after "death threats" which she asserted were made by "militant homosexuals." Bryant was in New York to appear on the NBC-TV "Today Show." However, after three calls were made to the network threatening the singer's life, NBC officials decided to tape the show in advance and Bryant left the city after moving up a news conference originally scheduled after the show.

Bryant was accompanied to her news conference by a security guard and proclaimed that she had been forced to turn her Miami home into a fortress because of threats. Back in Miami, her husband, Bob Green, told reporters, "If they want to kill us, let them do it."

As Bryant's image appeared on television screens across the nation, 300 gay activists demonstrated outside NBC-TV's headquarters in New York. The demonstration was called by the Coalition for Lesbian and Gay Rights and had the support of a variety of gay groups.

Gay activists then met with NBC officials, asking them for "equal time" to counter Bryant's remarks. Although NBC officials did not make any promises for equal time, the officials indicated that they would consider an opportunity for response.

Ginny Vida of the National Gay Task Force "deplored" threats of violence against Bryant's life. But,

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Vida emphasized, "things must be seen in their real context. It is gay people who are victims of violence, not Anita. We are murdered and beaten up in many places of this country. We are the real victims."

— Gay Community News.

### 'CHRISTIAN CAUSE' URGES ANTI-GAY CAMPAIGN

LOS ANGELES — A well-financed, high-quality anti-gay mailing from an organization called Christian Cause is being circulated throughout the country. The organization describes itself as "A Movement to Restore Moral Accountability to American Life" and lists the Los Angeles police chief as special consultant. The mailing, signed by Rev. Robert G. Grant, the president of the Christian Cause executive committee, is primarily an appeal for funds and includes a "morality issues poll" in the mailing.

The mailing is addressed "Dear Potential Victim" and leads off with a quote from Bob Greene, husband of Anita Bryant. "This is a warning



flag to all communities that Christians and other morally upright people better wake up and get involved before they lose control of their schools and their whole cities," Green is quoted as saying. The letter praises Anita Bryant as a "courageous wife" who "literally put her professional career on the line" and calls Bryant's Miami victory "the most important single victory so far in our movement to restore moral accountability to American life."

"Her fight is our fight... Our supporters are doing something about the moral degeneracy in our society," writes Rev. Grant. "Would you want an admitted, flaunting homosexual teaching your children... serving as your minister or priest... belonging to your local police or fire fighter force?" asks the four-page mailing.

Whatever policy is being made... Whenever individuals are deciding ethical issues which affect the lives of millions of 'voiceless' Americans, CHRISTIAN CAUSE plans to be there to promote the Christian position loud and clear," the organization states. TV messages, grassroots organizing and national polls are listed as three ways to get the Christian Cause message across.

The Morality Issues Poll, included with the mailing, asks Christian Cause supporters:

- \*Do you support Anita Bryant's stand against "gay rights" bills?
- \*Do you think homosexuality, lesbianism, and bisexuality are "normal" and should be publicly sanctioned?
- \*Would you want an admitted homosexual teaching your children... serving as your minister or priest... belonging to your local police or fire fighter force?
- \*Are you in favor of abolishing all laws against "victimless crimes" (e.g. prostitution or sodomy)?
- \*Do you think porno shops and X-

### Gay Greeting Cards



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\$3.50 per box in orders over 10 boxes.

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3002 Maricitta Ave.  
Lancaster, Pa. 17601



rated movies should be allowed to thrive free of any legal interference?

Christina Cause lists itself as sponsored by CALL (Christian American Liberties League), a non-profit, non-denominational religious organization.

— Gay Community News

### COURT CALLED THIS GAY POEM 'BLASPHEMY'

LONDON — The Gay News here has been found guilty in England's first blasphemy trial in 55 years.

The newspaper and Editor Denis Lemon were convicted for publishing a poem, "The Love That Dares to Speak Its Name," which depicted a Roman centurion's lust for the crucified Jesus Christ.

Lemon was fined 500 English pounds (\$870); the newspaper 1,500 pounds (\$2,610).

The poem, published in issue 96 of Britain's leading gay newspaper, was written by James Kirkrup, a professor at Cambridge and Harvard.

The complaint was filed by anti-pornographic campaigner Mary Whitehouse, who said after the conviction, "Thank God, a line has at last been drawn."

But free press advocates jumped to the newspaper's defense. The National Council for Civil Liberties called the conviction censorship. The council said the court's judgement meant that England "must now conform to the standards of religion practiced by only a minority of the country." Only 20 percent of Britons are members of the state church, The Church of England.

Lemon said he was "shocked and disappointed" by the verdict reached by a 10-2 majority of the jury. Lemon also received a nine months suspended sentence — the suspension conditional on not publishing similar "blasphemous" material.

Defense attorney John Mortimer said the poem "did not attack Christ, but glorified him by asserting Christian beliefs and speaking a love for him." But prosecutor John Smythe called the poem "so vile that it would be hard for even the most perverted imagination to conjure up anything worse."

"We have free speech," the prosecutor said. "You can say Christ was a fraud or a deceiver or may even have been a homosexual, providing you say in a reasonable, measured, reflective, decent way."

The last person convicted for blasphemous libel in England was pamphleteer William Gott, who was sentenced in 1922 for publishing "God and Gott" and "Rib Ticklers." Gott's health failed in jail and he died soon after his release.

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# Opinion

And the Pennsylvania legislature marches on in its tireless fight to return the commonwealth to the Dark Ages.

In addition to all its other barely enforceable victimless crimes, the bill gang has decided to come up with an anti-obscenity bill. And not just any anti-obscenity bill, mind you, but a detailed Tolla-palooza. The bill is so lovingly explicit about what it obscene and pornographic that it's highly likely that selling copies of the legislation would be in violation of the law.

There were probably sticky seats throughout the House and Senate by the time the voting roll was called.

Zipped through both august bodies, the bill became law without Governor Shapp's signature less than a week before the elections. Easily one of the more blatantly obvious political moves since the well-timed "end" of the Vietnam war.

Elections are now over and the bill will probably be conveniently forgotten until the next set of elections for District Attorneys comes along. Shortly thereafter we can probably expect a big test case which will attempt to strike down the law. This may be difficult since the law is constitutionally constructed, even though it severely limits freedoms and introduces censorship.

While we've got this poke, let's examine the pig it contains.

The bill defines obscene matter as that which appeals to prurient interests and lacks serious (?) literary, educational or scientific value.

(Well in defense of porn, we must say that it taught us things we might never have thought up on our own... but that's another story. Let's press on.)

It prohibits the sale and exhibition of printed matter, pictures and movies featuring "patently offensive sexual conduct" including masturbation, excretory functions, lewd exhibition of genitals and even bared breasts.

Patently offensive to whom? We consider the printed rantings of that O.J. pusher, on the case histories of homosexual behavior modification more "patently offensive" than a pleasant photo of two men sucking and fucking.

If one starts outlawing things simply because they are patently offensive where will it all end? Will the Police Gazette disappear from the newsstands, also? Will those commercials for record collections and kitchen aids disappear from UHF? Will Gideon Bibles vanish from motels? After all, one man's meat (you should pardon the expression).....

Even more dangerous is the little phrase "and exhibition." This means that one could purchase, say, "Playboy" (out of state, of course as the new law declares it obscene) and violate the law by showing the centerfold to one's neighbor!

Ridiculous? Of course. But this law takes effect on the first of the year.

And who do we have to thank for this blessing? Why the state legislature; remember them?

They're the ones who in their infinite wisdom earlier this year collected their paychecks and went on vacation, leaving the budget in limbo and state workers unable to collect their paychecks.

They're the ones who have consistently blocked gay civil rights legislation and equally consistently sought

to introduce legislation to circumvent Governor Shapp's Executive Order barring discrimination in state government.

They're the ones whose attempt at progress can be summed up by a quote from the Firesign Theatre: "Forward into the past!"

— HL



In the recent set of elections we once again heard a number of politicians hot out the old turnip about how they'd consider a gay rights bill if we could produce "evidence of discrimination."

How dumb do they think we are? How dumb are they? Don't they read Time? It had a front-page story on Leonard Matlovich. Or wasn't that discrimination?

Don't they read the newspapers? One constantly sees stories of lesbian mothers denied custody, gay fathers denied visitation rights. Or isn't that discrimination?

What about gay teachers fired for their sexuality? Publications which constantly refuse to review books with gay themes or authors?

Don't they think we can see they're pulling the same tactic the Wizard pulled on Dorothy and company when he sent them to kill the Witch and bring back the broomstick:

Delay them with some time-consuming task and the matter won't have to be dealt with for awhile, if ever.

— HL



# PA RURAL GAY RESOURCE LIST

## ALLENTOWN

Rube's (bar), 844 Hamilton Street.  
Stonewall (bar), 28 N. 10th Street.

## ALTOONA

LaPiere (bar), Corner 6th & Union Avenue.

## BERWICK

The Steppes (private club), Hotel Berwick,  
300 Market St., 18603; (717)-752-2282.

## BETHLEHEM

Le-Hi-Ho, Box 1003, Moravian Station, 18018.

## BRIDGEPORT

The Lark (bar), 302 DeKalb St. (Rt. 202 north).

## BRYN MAWR

Bryn Mawr/Haverford Gay People's Alliance,  
Room 24, College Inn, Bryn Mawr College,  
19090.

## CRESSON

Castaways Inn, 629 Front St. (814)-886-9931.

## EASTON

All's Beef House (restaurant, mixed),  
14 North 3rd Street.

## ELIZABETH

The Waterfall (bar), 116 Market Street,  
(412)-384-9807.

## ERIE

Midtown Lounge, 723 French Street.  
Washington Grill, Washington & W. 10th.

## GREENSBURG

Golden Arrow Bar, 108 W. Pittsburgh St.

## HARRISBURG

Class One, 6th & Hoffman (bar)

D-Gem (bar), Front Street.  
Dignity, Box 297, Federal Square Station, 17108.  
Gay Community Services, Box 297, Federal  
Square Station, 17108.  
Gay Switchboard, (717)-234-0328, Mon-Fri.,  
6:00-10:00 pm.  
Golden Coach (bar), 4309 Linglestown Road.  
Integrity/Greater Harrisburg, Box 3809, 17108.  
Le Rose Rouge (bar), 400 N. 2nd Street.  
Metropolitan Community Church/Central Penna.,  
1001 N. Spring St, Apt. 1-2, Middletown.  
Neptune's Lounge (bar), 268 North Street.  
Pennsylvania Council for Sexual Minorities,  
c/o Office of the Governor, 238 Main Capitol  
Building, 17102.  
Pennsylvania Rural Gay Caucus, Box 1505, 17105.  
The Rose Garden (club), 1522 Derry Street.

## INDIANA

Homophiles of Indiana University of Penna.,  
Box 1588, Indiana University, 15701.

## LANCASTER

Church of the Brethren/Mennonite Church Gay  
Caucus, Box 582, 17604.  
Contact (counseling), 24 hours, call collect  
(717)-299-4855.  
Erotic Den (porno), 53 North Prince Street.  
Erotic Forum (porno), 227 N. Prince Street.

Fiddler Lounge (bar), 10 South Prince Street,  
Gays United of Lancaster, 3002 Marietta Ave.,  
17601; (717)-898-2876.

Gay Era, 332 N. Mulberry Street, 17603.

Lancaster Gay Switchboard, (717)-898-2876,  
Wed-Sun. 7:00-10:30 pm.

Loft (restaurant, second floor), 201 West  
Orange Street.

Tally-Ho (bar), 201 W. Orange Street.

V.D. Clinic, St. Joseph Hospital, 250 College  
Ave, (717)-291-8111, free, 24 hours.

Women Oriented Women (WOW), c/o Lancaster  
Women's Center, 230 W. Chestnut Street,  
(717)-299-5381.

## MARCUS HOOK

Captain Jack's (bar), Market Street.  
George's (bar), Market Street.  
Paradise (bar), Market Street.

## MARIETTA

Railroad House Hotel, Ltd. (restaurant, bar),  
Front & Perry Streets, 17547, (717)-426-9811.

## MILLERSVILLE

Gay Awareness of Millersville State College,  
Box 3333, Gordinier Hall, M.S.C., Millers-  
ville, 17551.

## NEW HOPE

Cartwheel (bar), Rt. 202 West.  
Chez Odette (restaurant, mixed), Highway 32  
at River Road.  
January's Inn, 218 Aquetony Road, Solebury.  
New Prelude, one mile west on U.S. Rt. 202.

## NORTHUMBERLAND

Susquehanna Valley Gays United, Box 182,  
17857, (717)-473-9923.

## READING

Alternative Booksellers, 10 N. 4th Street,  
19601, (215)-373-0442.  
Gay Coordinating Society of Berks County,  
Box 3131, 19603.  
Glass Door (bar), 300 block N. 5th Street.  
Red Star Saloon, 143 N. 10th Street.  
This Is It (bar), 8th & Walnut Streets.

## SCRANTON

DeMitre Cafe, 237 Wyoming Avenue.

## SHAVERSTOWN

North East Pennsylvania Gay Alliance, Box 1710,  
18708.

## SHIPPENSBURG

Shippensburg Students for Gay Rights,  
Shippensburg State College, 17257.

## STATE COLLEGE

Gayline, (814)-863-0588, Mon-Sun. 7-9:00 pm.  
Homophiles of Penn State (HOPS), Box 218, 16801.  
Lesbian Collective, c/o Women's Resource  
Center, 108 E. Beaver Ave, 16801.  
Metropolitan Community Church, all mail c/o  
Homophiles of Penn State.  
Mr. C's (mixed bar), 112 W. College Avenue,  
(814)-234-1031.  
My-Oh-My Bar, 128 E. College Avenue.



# GAY RESOURCE LIST

Scorpion Lounge (downstairs), 119 South Burrows, (814)-238-7914.

STROUDSBURG  
The Blue Bugle (bar), Main Street.

SWARTHMORE  
Swarthmore College Gay Liberation, c/o Swarthmore College, 19081.  
(215)-544-7900 ext. 296, or (215)-566-9467.

UPPER DARBY  
C & R Club, 6405 Market Street, Millbourne.

WEST CHESTER  
Gays of West Chester, 718 Tyson Hall, West Chester State College, 19380.  
Gay Hotline, (215)-436-2879, Wed 8-11:00 pm.

WILLIAMSPORT  
Homophiles of Williamsport (HOW), Box 1072, 17001, (717)-322-7987.

YORK  
Altland's Ranch (Sunday night bar), 10 miles west off Rt. 30.  
14 Karat (bar), West Market Street.  
Town Tavern (bar), 41 N. George Street.



Nothing very funny has been happening.



In fact, it's all been really serious here...



...the hatero backlash, police, Anita Bryant, immigration...



...poverty, hate, liberalism going out of fashion, aging, hate...



...HATE! AND DISCO! and my parents!



...but, there is always the joy of owning real estate.

GA  
Stops '72

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# SELF-OPPRESSION

## Part 2

by Andrew Hodges and David Hutter

### UNDER THE GREENWOOD TREE

Homosexual public speakers find three complaints against Gay people cropping up with monotonous regularity. Thinly disguised as questions, inevitably come the accusations that Gay men are mannered and effeminate, corruptors of children, and given to a mindless animal promiscuity that prevents their forming lasting relationships. "Responsible" Gay activists respond in the appropriate apologetic, self-oppressive manner to the first two charges by pointing out that homosexual men do not necessarily look feminine and vice versa, and that few Gay people are interested in the very young; but probably none claim that "only a minority of homosexuals are promiscuous."

Our spokespeople generally point out that there are many happily settled homosexual couples whose lives of quiet fidelity pass unnoticed, and correctly they do on to point out that such permanent Gay relationships receive none of the recognition and support from family and social institutions that married couples take for granted. Unfortunately these facts are all too often used as excuses, the assumption that promiscuity is necessarily a bad thing remains unchallenged and we are presented with an ideal to which we may be measured. We shall explain how in effect there is imposed upon us yet one more hideous oppression.

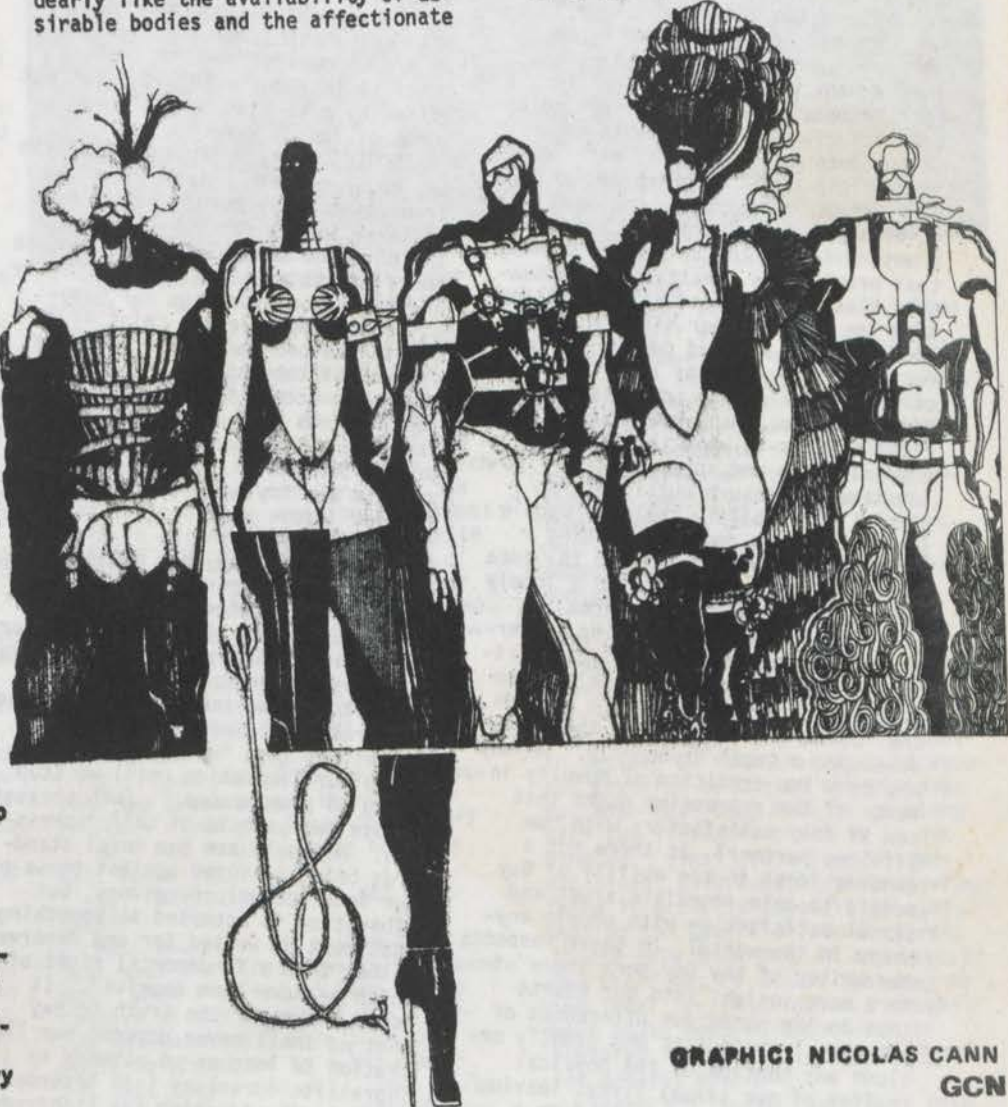
**HETEROSEXUAL MANNERISMS.** It is a basic mistake to accept heterosexual conventions as God-given criteria by which Gay people may be judged. Instead we should use the insights that we have gained as homosexuals to criticize a sexist and hypocritical society. An example of the failure to do this can be seen when the fact that Gay couples are childless is pleaded as an excuse for their relationships ending; and our spokespeople fail to point out that if married couples stay together only for what they imagine to be the benefit of their children, they are not models of permanence but of thwarted impermanence. Instead of comparing our freedom unfavorably with such unions, homosexuals should feel pity for heterosexuals who find themselves trapped in an unhappy marriage and rejoice in the liberty their own homosexuality bestows.

Gay people have no reason to envy the institutionalized sexuality a-

vailable to heterosexuals, cluttered as it is with ceremonies of courtship and marriage and further poisoned by a division of roles which condemns the man to dominate and the woman to submit. A heterosexual pick-up is fraught with implications of the man conquering and the woman surrendering; it is unlikely to enjoy the sense of mutual agreement enjoyed by Gay people. For this reason it is easier for homosexuals to make sexual contacts, and once made there is no tedious process of persuasion—no ritualized escalation of intimacy to be carried out before sexual pleasure is reached.

**MORE THAN TWO CAN PLAY.** When apologetic Gay speakers mention and then disparage the accessibility of Gay sex, they display a naive belief that non-Gay people themselves pay more than lip-service to the value of monogamy. Heterosexuals would dearly like the availability of desirable bodies and the affectionate

sharing of pleasure that Gay people can enjoy. The heterosexual world has no equivalent of a Gay sauna! Moreover our heterosexual detractors betray their limited vision by their mistaken assumption that promiscuity is incompatible with lasting relationships. Homosexuals are in the happy position of being able to enjoy both at once. A Gay couple in the street will be admiring the same people, probably be exchanging remarks about them; already the heterosexual model is inadequate to describe what is going on. It is perfectly easy for a Gay couple to enjoy all the mutual care in the world and also enjoy sex with others separately or together. These things are possible simply because homosexuals can identify with the sexual feelings of those they care for in a way logically impossible for non-Gay people. For this reason it is easy for a Gay relationship to develop in-



GRAPHICS: NICOLAS CANN  
GCN



## THE SEXUAL OUTLAW

(continued from page 21)

to a non-sexual relationship in which the partners share loving companionship but find sexual pleasure outside the union—unlike many heterosexual marriages which turn into a boring embittered cohabitation in which sexual attraction has long vanished but fidelity is rigidly enforced.

The model of heterosexual marriage often actually discourages Gay people from entering into any kind of permanent relationship, since they are unwilling to accept the exclusivity which they imagine a relationship must entail; moreover partnerships which do begin often break up because one partner thinks that he or she ought to feel jealous, or the other is unnecessarily secretive and guilty about "extra-marital" affairs. It is not the homosexual nature of such relationships which causes the trouble but the poisonous influence of the heterosexual model. An irony of which we would remind the Gay apologist is the fact that heterosexuals think nothing more comic than the idea of two men cooking and ironing together, or more pathetic than two women struggling to change a wheel—such is the value which in reality is placed on the pair-bonding by means of which responsible homosexuals hope to gain social acceptance.

**POSITIVE GAINS.** Determined as they are to overlook the positive gains enjoyed by Gay people, our detractors ignore the value and meaning that promiscuous, unattached homosexuals place upon friendship, which for them has a far deeper significance than for most married people who direct what they have of love and concern into the narrow confines of the family circle. Many homosexuals have close friends to whom they turn for companionship and support while finding sexual pleasure outside this circle. The ability that Gay people possess to form deep and lasting friendships gives the lie to the idea that we must inevitably face a lonely old age. Logically the reverse is true, for unless their timing is perfect, it is inevitable that one partner of even a happy marriage will be left behind to face a future without the "other half" upon whom they have developed a total dependence. Anyway why deny the eroticism of novelty in favor of the repressive dogma that sex is only satisfactory with one lifelong partner? Is there not a genuine ideal in the ability of Gay people to gain immediate trust and sexual satisfaction with people anywhere in the world? In these respects the writer of any Gay porn story offers more insight into our hearts than do the ponderous utterances of homosexual apologists who usually exclude any mention of the physical reality of our sexual lives, leaving their puzzled listeners to form a picture of unhappy Gay relationships based on the heterosexual model of allowable monogamy and forbidden promiscuity.

Puritanism lies at the heart of



the distrust of promiscuity. Puritanism thrives on the universal fear that someone is getting something for nothing. If pleasure is not paid for with money, people feel that it still must be paid for in other ways: commitment, responsibility, even a lifetime's mutual incompatibility is not thought too great a price to pay for occasional moments of sexual pleasure. Even Gay Liberationists sometimes speak as though their sexuality had to pay its way by virtue of breaking down sexual roles or undermining capitalism. Gay sex, unencumbered as it is with conception and contraception, could be as free and available as sunshine and air, and yet we are encouraged to disown these benefits in favor of dubious respect gained by mimicking the outward forms of family life.

**IRONIES.** Anyone looking upon the Gay movement with detachment finds ironies at every turn. Not least of these is the fact that although the movement has only arisen because there exists a situation of fluidity and rapid social change our homosexual spokespeople can think of nothing better to do with this new freedom of thought than to urge Gay people to accept the claustrophobic restrictions of a life-long union. They are busily pushing us into the prison from which intelligent homosexuals are trying to escape. We foresee future anthropologists turning to the pair-bonding of discreet homosexuals as the only means left available of examining the long-defunct institution of marriage.

Gay activists should stand up for the variety and freedom in sexuality that Gay people can enjoy, and yet how often do we read articles in the Gay press containing the words to the effect that "we shall never deserve our liberation until we stop being so promiscuous." Such phrases expose two aspects of self-oppression. Not only are our moral standards being measured against those of our heterosexual oppressors, but liberation is accepted as something that must be worked for and deserved rather than a fundamental right of which we have been deprived. It would be nearer the truth to say that we shall never deserve our liberation so long as we attempt to ingratiate ourselves into heterosexual favor by adopting the standards of the non-Gay world.

(editor's note: The above article is the second excerpt reprinted from the pamphlet "With Downcast Gays")

triumphantly, season after seasons that have spewed others out of the spewing arena... No, none of that matters. What matters is the empty reality of these moments, wiping out past and future, each vacant minute a failed test stirring doubts.").

Even those singular bouts of sex and lovemaking in which Jim allows himself to reciprocate (always with a partner up to the author's high physical standards) bear a compulsive, feverish cast that virtually expunges joy and deprives the reader of playful complicity that friendly "pornography" (for lack of an alternative word) can sometimes afford. If Jim is merely a *tabula rasa* for the desires of the men who seek him out, the partners in Jim's lovemaking (like almost everyone else in the book) are similarly rendered with a cypher-like anonymity. Because, as always in Rechy's writing, the actual locus of concern is Rechy/"Jim" himself, by whose standards the value of everyone and everything is rigorously measured. Significantly, Jim's description of himself smacks of the standard wish-fulfilling hero(self)-worship of most pornographic "novels":

"Jim... removes the bikini, lies boldly naked on the sand. Because of a mixture of Anglo and Latin bloods, his skin quickly converts the sun's rays into tan; the tan turns his eyes bluer; long-lashed eyes which almost compromise the rugged good looks of his face, framed by dark hair. The sun licks the sweat from his body."

As much as he rages against its appearance in hostile, heterosexual form, Macho is very much a part of Rechy/"Jim's" equipment, just as the irreconcilables of gay life are very much a part of THE SEXUAL OUTLAW. This, however, is the cornerstone of the book's importance as document: the highlighting and foregrounding of those areas of gay life that are regularly overlooked in the cause of both "gay liberation" and/or gay revisionism. Overlooked to such an extent that we are forced to ask, What exactly is "gay life"? Is there such a thing? Or is what goes under that name rather a reaction to the "norms" of straight life? Perhaps genuine "gay life" is a myth, something that has never existed: i.e., a way of living that depends upon and exists for the sake of gay people, one that does not merely mimic or react against the heterosexual model? And could such a lifestyle ever exist apart from the rest of the world, in splendid isolation? At this stage, the questions remain at least as important as the answers, and we can thank John Rechy for prodding us into contemplating them.



# Martin Rock

photo by Bari

by Dave Leas

In October 1976, Martin Rock, who belongs to the Church of the Brethren, founded the Church of the Brethren/Mennonite Church Gay Caucus. Martin, formerly from Martinsburg in western Pennsylvania, now resides in Lancaster, PA. Martin is also a staff member of the *Gay Era*.

DL: How did the Caucus come to be formed?

MR: We had been talking about doing something here in Lancaster. I talked to a few gay Brethren and Mennonites in the area and they said that it sounded like a good idea. But some of them wouldn't do anything since they were still in the closet. In October I was in Elgin, Illinois, at the national headquarters of the Church of the Brethren. Certain staff members urged that something be done. They wanted some channel to the church for raising the various concerns gay people have.

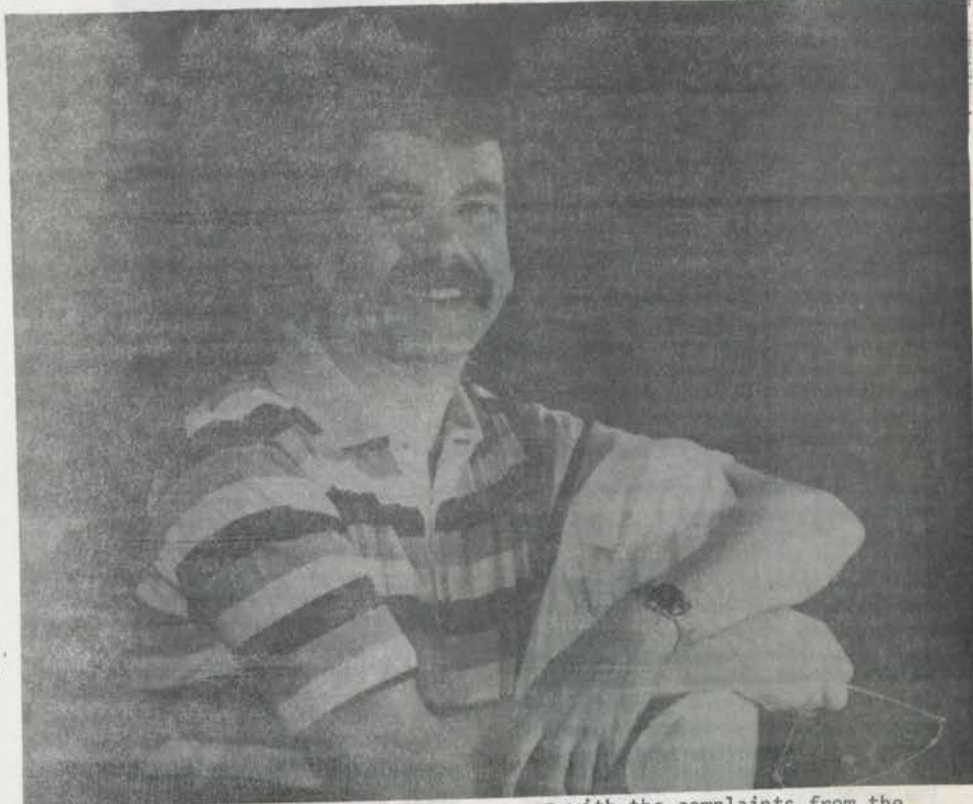
DL: How many gay people have you been in contact with?

MR: I would guess maybe a hundred gay people. Only two women; they had been excommunicated from the Mennonite church and now reside in New Jersey. The only other women we have been in contact with have been the wives of married gay men. Most of the gays we have been in contact with have been Mennonites. I don't know why; maybe more Mennonites read gay publications!

DL: How are people finding out about the Caucus?

MR: We sent out news releases to gay publications when we first started. We also attended the "Gay and Christian Conference" held in Bangor, PA, in May 1977. Several articles were written about that conference such as in *Christianity Today*. There was also a Mennonite publication that picked it up, called *The Mennonite*, which is a General Conference Mennonite Church publication. We got several inquiries from people who saw it there. I thought it was very interesting that a Mennonite publication would even pick it up. We have recently received a letter from a very conservative publication called *Sword and Trumpet*. We have also written a couple letters to church publications that printed negative articles about gays. In one letter, a member of Caucus used a fictitious name and stated why he had to do so. They wrote back and said that if he would give his real name they would print his response to the article with his name withheld. He probably will so that letter will be published.

DL: How many different denominations are there of Mennonites?



MR: There are about 65 different groups of Mennonites, of which there are about 15 major ones. The largest one is called the Mennonite Church. The second largest is the General Conference Mennonite Church, the most liberal. Then there is the Mennonite Brethren Church, not to be confused with the Church of the Brethren which is in a different category from the Mennonites. Maybe the fourth largest is called the Conservative Mennonite Church. There are about 150,000 Mennonites in the U.S., and another 100,000 in Canada. I never realized until a couple months ago that Saskatchewan, Saskatchewan, has a lot of gay people. Considering this is a big Mennonite area, we must send information to publications and organizations there.

DL: Have you gotten any backlash from the Brethren and Mennonite churches since you first organized?

MR: Not really; we're not that well known yet.

DL: Do you expect to get backlash?

MR: Oh, yes. We talked about that when the first news release went out. When I talked to some church leaders at the Church of the Brethren headquarters I told them that we would be protected by a box number, but that they would not. They would have to answer to their constituency and that they could expect to get a lot of complaints about a gay caucus forming in their church.

DL: Will they be willing to put

up with the complaints from the church members?

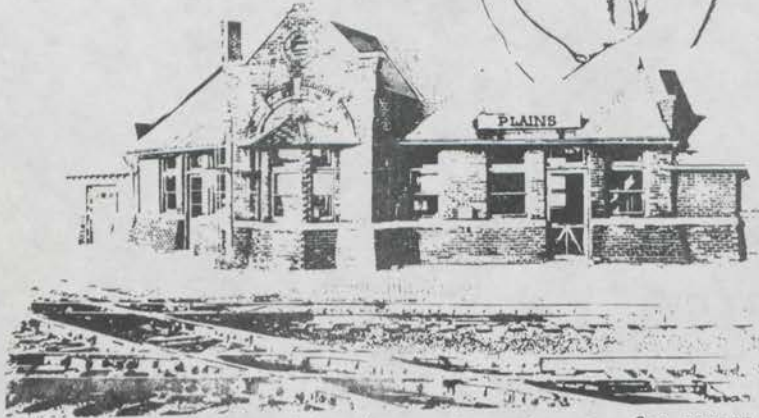
MR: They said they would. Some of the staff at the Brethren headquarters have been educating themselves for the past year or so. They have been reading on the subject of homosexuality. I have helped them with some encounters and seminars, and have arranged for a few articulate gay people to talk to them. They felt when those news releases went out that they were ready to answer the questions that would be coming in.

There have been questions from some of the Brethren congregations about the statement from the National Council of Churches on homosexuality. The Brethren headquarters had to send staff members to the local churches to explain to them that just because the Brethren belong to the NCC does not mean that they have to go along with the statement since it is not binding. (That was the way it was explained, unfortunately, considering there is actually no official statement by the Church of the Brethren. It did calm them down in any case.) The staff had to answer that way to the local congregations. A statement would need to come from the Brethren Annual Conference or from its General Board.

There are church leaders in both the Church of the Brethren and Mennonite churches who are sympathetic to gay people. For example, when we were talking for about an hour with



a Mennonite theologian and the president of a Mennonite seminary about gay people, we somehow got on the subject of promiscuity. The theologian said, "Oh, we're not going to talk about that. I'm more concerned about heterosexual promiscuity. There is much more of that."  
There is support to a certain de-



gree in Mennonite circles, but not as well organized or thought-through as in the Church of the Brethren. In Mennonite circles you have the most liberal and most conservative groups; a very diverse group of people. To a certain degree, it is the same in the Church of the Brethren but I think they are a little more open to talking than some of the Mennonite groups. Though the Brethren don't have a statement yet, the staff are working at it. They are reading, educating themselves, and having seminars on homosexuality for some of their staff. The Brethren had a staff meeting where they talked about their own sexuality, homosexuality, and then they invited some gay people from Chicago to take part in the discussion. It was just for a limited number of people at the headquarters in Illinois. It means that they will be working with the issues eventually.

A couple of the staff members know some gay people and have talked to other people. They're getting the answers, getting rid of the stereotypes and myths that they have been taught all their lives. Eventually, they will be the ones who will have to back us. There are a lot of non-gay people who I think would be very interested in working with the Caucus.

DL: How does the Caucus function within itself and with those organizations you confront?

MR: We have an advisory committee. Gay concerns are so diversified; there are so many different kinds of concerns. For instance, I don't understand bisexuality at all. So, if I run into someone who is bisexual, I don't know how to answer that person's questions sometimes. We do have a couple people on the advisory committee who are married and gay. That has helped a lot in

the past year. One person went along with me to talk to a person we had made contact with who was also married. He could understand the complexities involved where I could not. I thought I had problems; I think married people have as many, if not more, problems to deal with.

We try to meet with everybody who has written to us. We talk to them about their own problems as well as the concerns they want us to talk on to the church leadership. If only we could just reach more people. Unfortunately, the numbers help when dealing with boards. If we could go to the church leadership and say, "Look, we've been in contact with 500 people; you have to do something about it. We know that there are at least 500 gays in your denomination. In the beginning some of the non-gay church leaders made this suggestion saying that it would be very effective when approaching less-enlightened church leaders. It would also be the motivation for the staff to look at the issue officially and take it to their board and at least talk about it.

In the Church of the Brethren there have been a few married people who have come out to their congregations. In one case it was a moderator, who fills the top elected position in the local church. They knew him all his life and took the issue to the church council meeting. He is still there and he is still the moderator. He has since divorced. His wife was very helpful during the meeting, and another woman who was in the same situation a few years ago helped also when she spoke up at the meeting. Of course they knew him all his life.

DL: What would you consider more effective: working on the national level or on the local level with the individual churches?

MR: Both ways are effective. We would like to have state chapters and also work at the national level to convince the board members of the various churches to do something about the situation. They in turn would work on education among the local churches. It is very important to work at the local level since that is where acceptance is most important. I do think that by working both ways we can give the correct information about gay people.

If we can get some sort of biblical base, then it will be all clear. That is going to be the hard part. One Brethren theologian did a study of the Bible and even though he thought homosexuality was wrong, mainly because of his background and the way he was brought up probably, he couldn't find anything pro or con.

This happened at a meeting where a Presbyterian theologian said the same thing. I thought, OK now I'm ready for the opposite view. I was sure that the Brethren guy was going to say that the Bible does say things against homosexuality and start rattling off Bible passages. Instead he said "I agree." We were all flabbergasted. Then the chairperson of the meeting asked if the two would go into it a little further. The Brethren theologian thought that there was a very fine line in certain points. When you go back to the Hebrew and Greek texts there are different words used for the same thing. What we now have are different versions of the Bible or translations made over the years. The Bible has been mistranslated from the very beginning. He found this out when he did his study. I was very surprised that this man would raise questions like that. I don't know how long it is going to take people to face the truth about the words that they "swear by."

They are finding that even though the Apostle Paul wrote in Greek, he did not know Greek that well. There are different words for, let's say, homosexuals. They think that he used the wrong words. He was also talking about a culture. When you are writing in another language you are not writing in your mother tongue. You can certainly make mistakes.

DL: Do you think you will make enough headway within the church to make the effort worthwhile?

MR: I think so. It's going to take a lot of work, a lot of education, and years and years to do it. I definitely think that it is worth it. I think that the churches are going to have to change a little in general. They are starting to lose people. What good is an institution is there aren't any people who believe in it?

There are differences in the methods that the churches have dealt out violence, hatred and bigotry. A few centuries ago the Catholic Church



had very close ties with the military. Of course, I am talking as a pacifist. The church always moved in first with its missionaries; then the military would have to go in and protect them. The Catholic Church and the military have always worked together in conquering other peoples. I think that a historic peace church is different. Where the Catholic Church used the military, the Mennonite church would use more subtle ways. They're killing people, but just doing it differently. Perhaps the Mennonite church does it on a psychological level. Institutional churches of all denominations have had a very bad record. They talk of love, sensitivity, caring and reconciliation, and when you get down to it, they don't do a thing about it. They keep talking about how to do it but they don't go any further than that.

DL: You used to work for the Mennonite Central Committee, which is the relief services arm of the Mennonite churches. Can you tell us what happened?

MR: This is exactly what I was just talking about. When I left Mennonite Central Committee there were subtle ways of getting rid of me and not dealing with the issue at hand.

About a week or so before Christmas, a supposed good friend told the personnel director that I was gay. The personnel director then told my immediate supervisor and they proceeded on a little investigation of their own. They asked my friends on the staff, and a guy that I lived with for awhile, about my gayness. They asked the guy if I had ever tried to seduce him. Some of the people did know that I was gay, because I had told them as friends.

They also checked with my pastor. My pastor felt that they were trying to break his confidence as a pastor and counselor by asking if he had found out that I was gay. I thought that was a little too much.

Mennonite Central Committee always talks about Christian community. In no way was there a form of Christian community. Christian community means that you approach the person, not do an indirect investigation. They finally did approach me during a two hour conversation; they asked me a lot of questions and I told them everything they wanted to know. I had decided a year or so before that I wouldn't lie anymore. If someone asked me if I was gay, I would answer truthfully. I also decided that I would not resign like everyone else before me had resigned. They would have to fire me. I told them that too. They said they would consider everything that I had told them and if it was taken to the Executive Committee (which they did not think it would be), I would be present at the meeting. This happened on a Thursday.



Friday was an average working day, and on Saturday I thought that I could use a little help so I made a few phone calls to friends, both gay and non-gay. The Pennsylvania Rural Gay Caucus was very helpful as well as a Mennonite theologian who called his seminary president and an Executive Committee member of Mennonite Central Committee. Many people I had been in contact with over the years called in or wrote letters of support or at least were concerned about the process. There was also a letter from my brother, his wife, and their two teenaged sons. There was a lot of concern that proper personnel procedures were not being used.

Unfortunately, the next week the Executive Committee was to meet. It indeed was taken to the Executive Committee and I was not invited to state my side of the story and tell of my feelings about the subject.

There were 18 years of feelings involved in dealing with my gayness and finally accepting myself; and another year to put my gayness and Christianity together. That was the hardest part of my life. None of this was brought up at the meeting. The next day an Executive Committee member, who is a good friend, told me what happened and what was said. The session lasted over an hour and the Committee hardly ever talks about any subject more than 15-30 minutes. I do feel that there was some soul-searching done at that meeting. They threw it back to the staff and said "dialogue." The last resort would be to fire me.

My boss and the personnel director told me what happened during the meeting in one or two sentences; it was different than what the Committee member told me. That really got me. We were told to dialogue and a week or so later we had a one hour session. It was more like a question and answer period between my top executive and myself. I was told from the beginning that we were all there to talk about the future. We didn't talk about how I felt and how I got to accept myself as a person and as a Christian. We were talking about the future; what was to happen to me next. They wanted to know whether I had ever been to bed with

any men. I didn't answer that question on principle. I think they felt more or less that the answer was yes, just because I wouldn't answer them. We really didn't get anything accomplished.

We were to have future sessions, and these were postponed or canceled for various reasons. I knew that the top executive does this to keep people off guard, so it didn't bother me.

Finally, on the morning of February 3, I was called in very quickly and told that we were going to have another session. I knew that they were working on some conditions for my continuation. They finally came with two conditions. If I accepted them, I could continue working until the end of my agreement (July 15, 1977). The two conditions were given to me and I was expected to respond immediately. I said no; they were given to me cold and I had to think about them.

They started with six conditions, according to friends in many places. Mennonite Central Committee sought legal and psychiatric counsel. From six they went down to three. The third they did not bring to me; that was to seek psychiatric counsel.

DL: According to the memo that you received from the Executive Secretary at Mennonite Central Committee, you were given two provisions for continuation. The first of these conditions was "Dissociation from advocacy or promotion that would attempt to influence other persons towards your sexual preference." Exactly how did they explain this provision?

MR: The verbal interpretation that was given was that I was not allowed to work on the Gay Era because it promotes homosexuality. I was not allowed to talk to any of the staff members at Mennonite Central Committee about homosexuality, because they were afraid that I would recruit them. I could continue to go to the Governor's Council for Sexual Minorities meetings and also the meetings of the Department of Health advisory committee on special health concerns and rights of sexual minorities.

DL: Did they know about the Caucus?

MR: I had mentioned it in one of the previous meetings, but they did not bring it up.

DL: The second provision was that there would be "No sexual activities during the remainder of the Mennonite Central Committee contract."

MR: I think that the wording was a bit interesting; that means it would be all right when I didn't work there anymore!

The verbal interpretation was that I would be allowed to date and go to the bars, in order to meet other gay people.



DL: What all that, they still said that you couldn't have sexual activities?

MR: Right. They were making assumptions, since they had no evidence that I had ever gone to bed with anyone.

DL: Is this a general rule for the non-gays that work on the staff as well?

MR: It is the belief that there should be no sexual activity before marriage. I guess they carried it over, though a little strangely, to my situation. They didn't interpret it any further.

DL: Did you ask them if they would grant you permission to marry?

MR: Let's be a little serious! I don't know how they would have reacted if I had a Lover. They might have interpreted it differently, but I doubt it.

DL: The memo ends with "It is our understanding that you will reply to your supervisor on these two points. We hope that you will find it possible to continue until July 15." Did you reply to your supervisor?

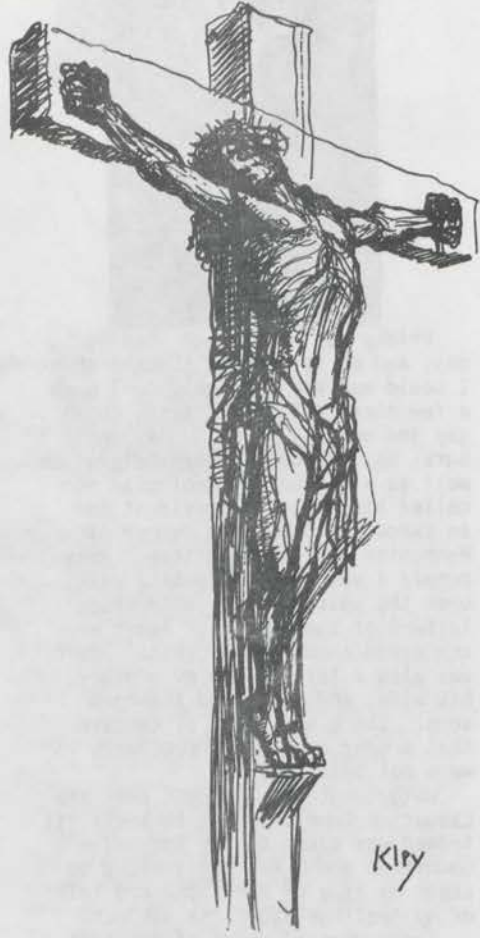
MR: I was given that memo in the morning of that day. When I asked to have it in writing, the Executive Secretary typed it himself and carried it over to my desk, handing it to me personally. I think it might have been a first in church circles, at least in Pennsylvania. It was actually put on paper that I would be fired because I was gay if I did not follow certain provisions. They made no secret about why they were going to fire me.

That evening, when I came home, I found a letter in my mailbox from the Jaycees saying that I had been nominated for "Outstanding Young Man of America for 1977". I just sat down and laughed. It was so ironic. The church was trying to get rid of me because I was gay and I was being nominated for my work with Mennonite Central Committee. At that point, I had worked for the Mennonites for eleven years.

I thought the provision through, waiting to be sure that my response was right, and also to let them wait a little for my response. Twice they said that I could interpret these conditions according to my own conscience, and that my activities would not be monitored.

On March 20, I wrote a memo saying that I would agree to these conditions if I could interpret them with my own conscience. However, I added three pages of comments that pointed out the myths and stereotypes that produced their conditions. After I agreed to their conditions, according to my conditions, there was nothing further.

DL: What happened when they finally decided that you could continue until the end of your agreement?



MR: I knew long before this happened that my job had been abolished because of department reorganization. I approached my supervisor asking if I could re-apply for another job. I was told by my boss that I would not be considered because I was too militant. That was absurd; I was fighting for my own rights and my own job. Mennonite Central Committee fights around the world for peoples' rights. Here they were doing the opposite. I was fighting for my own livelihood and if that was militant, I guess I was.

They can't understand that by not saying anything you're also saying something. Unless the top hierarchy of Mennonite Central Committee changes its attitude, I know that I would not get a job from them. I would get my application back very subtly saying no, we don't want you. At this point, I'm still unemployed and I hope to get another job with the church somewhere else. So ends the saga of working at Mennonite Central Committee.

DL: While you're looking for another job, how do you see the future of the Caucus and in what directions do you see it heading at this point?

MR: Our next step will be to work on some type of constitutional guidelines or objectives. We would also like to print a brochure and take classified ads in a few Menno-

nite publications so we can contact more gay Mennonites and Brethren. We know that they're out there all over this country; we just don't know who they are, of course.

We would also like to work more with educating the staff of the churches at the national level. That has opened up a little more lately. We have gotten an inquiry, through a third party, from a staff member at a Mennonite headquarters saying that they would like to know a little more about gay people. That was a breakthrough. A lot of good things have been happening. I'm waiting for the bad; nothing has happened yet. I'm sure its out there waiting for us somewhere. We still have to find our direction.

There are a lot of places that I want to send some kind of news release with enough information to tantalize and get people to write. That way we would have more contact with them. This past year we thought we were going to have some kind of representation at two very important Mennonite conferences. The water was not just right to do so. Maybe in the next year or two we can do it. The problem is that we have to have some upfront, articulate people to do it.

DL: In the near future, are you planning a meeting or gathering where all the people you have contacted would be able to attend? Would you be able to get together, since everyone is so spread out across the country?

MR: There has been some talk with one person at a Mennonite office about getting some gay and non-gay people together to talk in an unofficial session. We were thinking about doing this in small groups, at a couple of places, around the country. We have already done this once. A few gays and a few staff people from the Church of the Brethren headquarters in Illinois had a session during which we talked with them and answered their questions. Later, I and a few other gays took some of those staff people into Chicago to the gay bars, restaurant, etc. to meet other gay people and learn of their lifestyles, concerns, etc.

We wanted them to learn how these people felt as Christians. It's a slow process, but I think that it works that way. I think that if non-gay people would speak out about gay issues, it would have a lot more impact, than gay people asking for their rights and fighting as if they were in a battle.

I think that it is very important that we get in contact with more gay Brethren and Mennonites. I hope that those who do know of gay Brethren and Mennonites will urge them to write to us.

People wishing to contact the Brethren/Mennonite Gay Caucus can do so by writing: Brethren/Mennonite, Box 582, Lancaster, PA 17604.



# Viewpoints

## WHAT IS COMPROMISE?

(Ed. Note: The following article appeared in ZAP, the newsletter for the State College Gay Community.)

by Alan LaPayover

The issue was simple. The management of the Scorpion Lounge (State College) is approached for permission to place in the bar a poster advertising a HOPS (Homophiles of Penn State) coffeehouse. Permission is granted on the condition that no mention of HOPS or the word "gay" is made. An obvious decision for HOPS. Or at least, at one time it would have been.

The social committee, wanting to hang the poster, agrees to the conditions. But not without disapproval of several gay community leaders who feel that such stipulations are an insult to that community. After some "consultations," the powers-that-be decide to go ahead with the amended signs. Remarks such as "we have to compromise" and "people are tired of hearing about homosexuality" and gay rights are given as rationale. Right?

Wrong! It is rather ironic, and



ISIS

from a relief from the tomb of Tutankhamen, Cairo Museum, 18th Dynasty, 1339 B.C.

perhaps downright absurd that an establishment that caters to a gay clientele, considers itself a contributor to the welfare of the community and whose very existence depends upon gay dollars, will not allow the word "gay" or the name of a gay organization to appear on its premises. How it could possibly consider itself a community supporter and why the community would continue to patronize a place that appears ashamed of its customers is beyond me. But the policies of the Scorpion Lounge are nothing new and are not really the issue at hand.

Even more distressing than this kind of exploitation is the fact that an organization such as HOPS which is dedicated to the liberation of gay people and raising up of gay consciousness and pride in this community and in the general, would make such a decision and put up the poster minus the "offending" words. A compromise? I wouldn't say so. In a compromise both sides make concessions to arrive at a mutually acceptable agreement. I'm not sure what the Scorpion Lounge conceded or that this agreement could be called acceptable. Such a one-sided "compromise" smacks of a cop-out on the part of the HOPS authorities. If anything was compromised, it was our principles and our dignity and our pride. As Janis Joplin so wisely put it, "Don't compromise yourself; it's all you got." So what have we got left? Perhaps an extra 50 cents and one less bowl of onion soup.

I have been a part of the Gay Liberation movement for close to six years. And I am proud of every moment. I have been involved in HOPS on every level for the same six years and while I have occasionally disagreed with certain decisions and actions, I have been proud nonetheless of that involvement. But now, for the first time, I am sorry to say that I am truly ashamed.

This matter may be a small thing in itself and not deserving of so many words, but there is much more implicated here than meets the naked eye. It may be true that people are tired of hearing about homosexuality and gay rights. Perhaps the little we have accomplished in the last 10 years is merely a "compromise." Perhaps we shouldn't be so open, so bold, so "blatant." Perhaps we alienate and offend. Perhaps we should now crawl thankfully back into our dark little closets, contented with the few crumbs that have

been so begrudgingly cast to us. Perhaps. Perhaps the great tragedy of it all will be that we accept and believe this kind of talk and let them strip us of our self-respect and our pride, bought with our own blood, sweat and tears. For gay people and gay organizations to accept such insults and exploitation as "compromise" because "people are tired" of hearing about us merely strengthens those that would continue to oppose and destroy us and further their campaign of hatred and violent abuse.

I can only hope that such a gross mistake as this episode will never be made again. Until then, well, chalk up another one for Anita.



## COMING OUT

Wallace Hamilton  
Signet, 1977, \$1.75

reviewed by Ian Young

When Roger Thorton, an architect in his forties, recently divorced and even more recently gay, walks into a gay restaurant patronized mostly by "sedate, middle-aged men", he "could... imagine had his life gone differently, himself among them. But he had found a wife, had children, had a career, and been shielded from the turmoil, loneliness, and occasional violence that was probably part of the lives of everyone in the restaurant. When they had cruised in the darkness of the docks, he had taken his family for vacations in New England. While they nursed their wounds, he had laughed at fag jokes. Now, to Michael, they were "old queens", denied even the respect of the natives of their terrain, while he, an immigrant, enjoyed what should rightfully be theirs — their own younger generation.

"Yes, he had been saved. But after the convulsions of consciousness he had gone through that day, he could think of standing up in that



restaurant and saying, in a loud voice, "Yes, gentlemen, I have been saved. But I just don't want to be saved anymore."

Later, a business partner who takes dim view of Roger's new "roommate" harrumphs that "people do draw conclusions." Well, Roger suggests, "People can draw conclusions about anything. Like you, playing with your tie, subconscious desire for strangulation."

After a fight with his lover, he ends up at a gay baths for the first time: "Roger hung his towel — which looked like every other towel, but it was his towel — on the third hook from the left and entered the shower room."

Well-observed small ironies, insights, ruminations, odd flashes of a delightfully wicked sense of humor, it's these that lift Coming Out above the common run of popular formula gay novels in which a thin but serviceable plot acts as a framework for a trip through the gay subculture — a familiar device from The Heart in Exile to The Front Runner.

Before Roger Thorton can look at himself in the mirror and see a gay man, he goes through various familiar self-deceptions, including the "I'm not homosexual, it's just that the person I've fallen in love with happens, totally accidentally, to be male" symptom. The one who ushers Roger protectively through it all is Michael, a handsome and genial young faggot "with a sangria voice" who lives in the same hotel.

"Michael was an aborigine, a noble savage, in a land where Roger barely knew the terrain and would always be an immigrant carrying a backpack of history." Michael's terrain is the gay Manhattan of cluttered crash-pads, back-room bars, and no visible means of support, and to Roger, the entry into the new land provides a culture-shock worthy of a squadron of anthropologists. "All very well," Roger muses, "for Mann to write his mauve tragedy of Herr Professor. But what if Tadizo had moved right in? Roger wondered if Mann's Teutonic sonnetries would have been equal to the material."

Wallace Hamilton is more than equal to the material, and it's amusing to watch him turn conventional assumptions on their heads: promiscuous as a heterosexual, Roger becomes a devout monogamist when he turns gay. His lover, though, catches the clap the first time he ventures away from the nest — which might be interpreted as Jehovah's just punishment for the unfaithful homophile, but in fact is just a little fillip to give the summary plot a leg up.

For both plot and characters are fairly rudimentary here. The main focus is on the business of coming

out itself. In the process, a few important problems slide into view: the bisexual who is just visiting in the gay world and can go back to respectability, leaving the gays to clear up the mess; or the immense need, and unsettling frailty, of gay community.

But what sticks in the mind most, after Coming Out has been put on the shelf, is Wallace Hamilton's own good-humored enjoyment of life's multiple ironies. It is a happy attitude, one that could stand us all in good stead in years to come.

— Body Politic

## HAIL THE GAY SOAP OPERA!

by Harry H. Long

After the pioneering efforts of Patricia Nell Warren and Mary Renault, the Gay Soap Opera has finally become a literary force. There may be those who disagree with my choice of terms (especially with Renault), but let us face the fact that, despite any cloaking devices, they involve us in the many tribulations of their lovers and leave us, at the end, teary-eyed over what did or didn't happen. In fact, after looking over the current crop of novels, it seems we only have to



Rita Mae Brown



David Kopay

have a gay Grace Livingston Hill or Emilie Loring and we can crash the high school libraries with a series of love stories for the tennie-bopper lesbians and gay males.

In the meantime, however, we do seem to have produced a gay Jacqueline Suzanne in Walter Merrick, whose An Idol for Others (Avon, 437 pp., pb., \$2.25) gives new meaning to the words trashy and outrageous. And to answer the first question of everyone who saw me reading it: No it is not a continuation of the saga of Charlie and Peter; equally thankfully, it is not the beginning of a new "trilogy." "Idol" tells the story of a bisexual Broadway wunderkind who not only directs plays, but pastes up the posters and even designs his and his wife's clothing (but he's butch in bed!). I won't bother to recount the plot; it would be like summarizing the last two years of "Secret Storm." Let's just let it suffice to say that Walter, the hero (?) is enormously hung (of course!) and fatally attractive, and every poor fag that can't keep him ends up either a suicide or a mental wreck. A really liberated book, in other words.

In Twins (Putnam, 316 pp., h.b., \$8.95), Bari Wood and Jack Gleasland examine something or other about twins; mostly, I think, that they're perverted addicts who need to be constantly with each other. One of the twins is homosexual (I refuse to say gay) and their early life, he can only have sex with a woman if his brother is there. That's right, on the sexual level, the book starts with threesomes, proceeds fairly through fairly tasteless interludes (including the one twin's affair with a terminal cancer patient — in her hospital room!) and ends with the brothers fucking each other, which somehow kills them both. If you've got nine bucks to blow, you figure it out; I've got better things to do with my time.

Rita Mae Brown's brilliantly witty "novel about being different and loving it" (as the blurb has it), Rubyfruit Jungle, has just been put out by Bantam (\$1.95) to reach a wider possible audience than before. Probably one of the best "coming out" novels ever written, it deserves this wider, popular-price distribution.

Bantam, by the way, has been doing quite well by gay works. Besides "Rubyfruit," they also handle both of Warren's books and have just released "The David Kopay" (242 pp., \$1.95), which was fully reviewed last issue. Kopay and Perry Deane Young are also working on a sequel. Arbor House has the first option on that manuscript.

Elsewhere is paperbackbookland, Ballantine is bring out several of John Rechy's novels, including "City of Night" and "Numbers." Ballantine has also recently reissued John Reid's "Best Little Boy in the



World," which is to gay males what "Rubyfruit Jungle" is to Lesbians, but from the other side of the morality gap.

Gay: What You Should Know About Homosexuality by Morton Hunt (Faraar, Status, Giroux, 210 pp., h.b. \$7.95) has drawn fire from various reviewers for political reasons, and its easy to see why. One entire chapter examines possible "causes" of homosexuality without ever asking the obvious inversion: "What causes heterosexuality?" A discussion of the various people who examine homosexuality, Hunt mentions such Germans as Krafft-Ebing, Freud and Ellis and somehow manages to overlook Magnus Hirschfeld. Such obvious omissions throw a certain lack of credibility on the book. And since Hunt's book is primarily aimed at pubescents and their parents, the section examining what kind of gays are offensive to heterosexuals (!) smacks of programming: if you're going to be a faggot, don't be this kind! Ten years ago, we all would have gone easier on a book like this and thought it helpful; its language in 1977 is deeply offensive. One also questions Hunt's qualifications as a psychologist writer, especially when considering one glaring slip of judgement. As noted earlier, the book is aimed at helping young people and their parents understand homosexuality (which it will not), yet in examining "causes," Hunt places the "blame" for "turning out" a homosexual on the family unit. It doesn't seem that will help any parents to accept or deal with their child's homosexuality.

David Loovis' "Straight Answers About Homosexuality for Straight Readers (Prentice-Hall, 190 pp., h.b., \$8.95) is aimed obviously where its title indicates. As such, it is difficult for a gay reader to judge its effectiveness. Because of this, I will merely offer my impressions rather than reviewing it. Much like his earlier Gay Spirit, I feel Loovis seems to equate affluence with good sex. Although it is good to get certain "redneck" type of questions out of the way, I doubt that anyone that unenlightened would (or even could) read the book (and its doubtful Loovis would get far in conversation with such a person before getting his face punched in). I question the viewpoint that telling straights exactly what we do in bed puts them more at ease by removing the mystery. In my dealings, I've found that they do know what we do, and it makes them sick.

DISCO SCENE

by Jason Messner

DISCO SCENE is a column for people who love disco music and to dance. I spin at several Discoteques in the Philadelphia area. I decided to start



my first column with November releases that get a lot of response from the Discos. As my column progresses, it will go further into the Disco field in regards to music, people, dee-jays, record companies, and of course, those steamy, hot Discos. So, I sincerely hope you enjoy your first month of ... DISCO SCENE.

ONCE UPON A TIME, Donna Summer's musical fairytale come true. Find this heroine singing a beautiful new collection of lovely ballads that have discos hustling and screaming for more. ONCE UPON A TIME is an adventure in a new musical fantasyland where happily-ever-afters are always possible. This two record set will set your speakers on fire. This LP is a must for every Summer fan. The LP is on Casablanca, NBLP 7078-2.

Donna Summer is performing her wonderful talents of love at the Latin Casino in Cherry Hill, NJ. She'll be there from Sunday, December 12 to December 18. Her shows are a treasure to see. "The First Lady of Love" won't let you be disappointed.

LOVE SHOOK, Patti Brooks' debut LP, is swirling in discos everywhere and promises that she'll be another star. The LP is high-energy, and I guarantee it will keep you dancing. The LP was recorded back in June and finally broke out among the Top 40 Disco List. The LP is on Casablanca, NBLP 7066.

CHARO is really breaking wide in discos everywhere. The "cuchi, cuchi" girl keeps her Spanish accent to make this LP one of the hottest around. Backed up by the fabulous Salsoul Orchestra, she really makes you want to dance. I met Charo on a promotional tour in Philadelphia. After leaving her, I can honestly say this LP will keep the "cucarachas" dancing. The LP is fantastic and is on Salsoul Records. Salsoul, SZS 5519.

MAGIC LOVE, Michele releases alot of talent in this LP. The LP consists of four cuts, all of which are very "hot" in the discos and should stay among the Top Forty for a very long time. The LP is very strong and promises a new start for the lovely lady, Michele. The LP is on the Westend label. Westend, WE

103.

In the 12" field, Buddah has released a new cut by Andrea True, WHAT'S YOUR NAME, WHAT'S YOUR NUMBER. It is a cut above her usual releases. It's high energy and the hottest 12" disco on DJs' turntables.

MOON BOOT, ORS. Salsoul released an import that with the right promotional play will be a big success. I and other DJs have decided to promote this as much as possible. The rythm is very sophisticated and has a very European sound. The chorus chants the theme throughout the song and the breaks set it off to its wonderful climax.

JOHNNY, JOHNNY / DANCING FEVER by Claudja Barry. This was released by London label as an import back in late August. Salsoul Records is releasing it for domestic sales. "Johnny, Johnny" is the strongest of the two. The beat is pulsating and can swirl anyone into a hustle step. "Dancing Fever" has a big band sound and gets excellent response from 'disco dancers' in the Philadelphia discos.

DANCE, DANCE, DANCE. Atlantic Records released this disc which is pulsating speakers everywhere. The song has the sounds of Dr. Buzzard, but the tempo is faster and keeps the dancers moving.

LA SPANK by Pample Mouse. This unusual cut starts off like Barry White's latest "Ecstasy." As the record progresses on, it gets very funky with the sounds of El Coco emerging in the background. The record is very hot in discos from NYC to Philadelphia. It may be another hit for La Pample Mouse. It is on Avi Records.

If you are really into Disco music, and love all recent songs played in the discos from NY to Phila., I prefer listening to WCAU-FM 98 in Phila. while I'm home relaxing. It's a disco oriented station with the more recent songs spun during the evening. They host "Disco Party" with DJ Bob Badonna from the Library in Philadelphia. He spins all new releases that are not sometimes available to the general public, yet. Don't worry everything you hear does become available. He also spins alot of hot imports that are being released. His party also hosts the fabulous Disco '77 from Miami, Fla., every Saturday from 11-11:30 pm. Channel 17 also airs the show on TV. So those who want to see the artist perform, and see the latest disco steps, should watch. It's really a good show. Remember... Disco Party, every Saturday and Sunday from 9-12 midnight and Disco '77 every Saturday from 11-11:30 pm. So until next month, support your local Disco Club and I'll see you in the grooves. Have a Happy Holiday Season... Disco Kidd 2001.



# the SEXUAL OUTLAW

by John Rechy,  
(Grove Press, \$8.95)

reviewed by Charles D. Leayman

"The promiscuous homosexual is a sexual revolutionary. Each moment of his outlaw existence confronts repressive laws, repressive 'morality,' Parks, alleys, subway tunnels, garages, streets — these are the battlefields." Thus does John Rechy express the unifying image of his latest book, THE SEXUAL OUTLAW, an image and a reality that the book exists to promote and exemplify. Ever since the monumental CITY OF NIGHT, in which Rechy first introduced his hustler-observer-poet, "Jim" (whom we have always been invited to understand as being the literary equivalent of the author's real-life persona), the figure of the Sexual Outsider, the leather-and-denim angel ministering to the collective fantasies of a gay underworld, has always implied for Rechy a type of sainthood composed quixotically of narcissism, compassion, and humorlessness. This character has remained virtually fixed throughout a series of "documentary" quasi-novels (including NUMBERS, THIS DAY'S DEATH, THE VAMPIRES, and THE FOURTH ANGEL), but with THE SEXUAL OUTLAW Rechy not only cracks apart the novel form (to which the earlier books maintained a problematic relationship), but also fills in the freshly opened gaps with the grim political facts of gay life that had remained more or less unspoken and implicit previously.

Dividing up his narrative into a three-way split among a.) a typical hustling weekend for Jim, b.) straightforwardly didactic essays on the subject of police oppression and the straight world's myriad illusions concerning sexuality in general and gay sex in particular, and c.) items culled from the news media concerned mostly with police crack-downs on gay activity, Rechy attempts to formulate a wide-ranging overview of gay life in the 70's from the privileged vantage-point of one who knows it, and has suffered for it, mostly intimately. However, as the opening extract indicates, the tone is not that of insider's "expose" of Augustinian confession, but is rather openly exhortatory, calling on gays to display their special sexuality in public, in full view of the very machinery of oppression designed to stamp out such displays.


As a militantly sensuous call-to-arms, THE SEXUAL OUTLAW's efficacy will probably depend on the already-formed political consciousness of the individual reader (I doubt that the book will seduce from the closet those still residing

there, nor politically sway those for whom "gay life" solely means cruising, cocksucking, and amyl nitrate). It is rather as a serious testament to the crucila contradictions underlying both Rechy's stance and homosexual life generally that the book achieves its considerable importance.

Chief among these contradictions is that between Rechy/"Jim's" impassioned calls for comradely, generous love between gays as the first line of defense against the straightworld's brutalizing behemoth of persecution and hatred, and the voluptuously ingrown, finally debilitating life-style he has chosen for himself. We are emphatically informed that "public sex is revolution, courageous, righteous, defiant revolution." Fine, stirring words, except that public sex "is all too often involved in mutual exploitation and slaughter, of the young and the old, the beautiful and the unattractive." What's more, "for many drifting young men, hustling is their only means of experiencing worlds otherwise totally locked to them. For moments their desired bodies are the keys to those worlds. Their fleeting youth is their one bid for attention. Beyond that, their lives will fade. But during those moments, hustling, they matter, importantly. The drabness lifts."

Let's tackle the second contention first. If, for "many drifting youngmen," the supreme pleasures of existence lie in selling their bodies, the accompanying assumption about the reality of their lives apart from those too brief moments is so dispiriting as to make any talk about gay solidarity or anything else appears pointless and futile. By singling out such "fleeting" peaks of ecstasy as a solution of sorts to abiding loneliness and "drabness," Rechy reflects our attention from the real causes of such misery, causes imbedded in the social fabric of capitalist, bourgeois society. He would have us believe that revolutionary activity confined to one area of life (i.e. the sexual) can operate, successfully without any consideration of the economic ideology underlying all oppression, an ideology that can assimilate every single-thrust attack made against it, and can only be affected finally by a broad-minded attack on all fronts: the sexual, the economic, the philosophical, the aesthetic, the psychological. Hustling may indeed be a solace of sorts for those engaged in it, but one must guard against momentary gratification with revolution.

Rechy is not unintelligent, and though he characterizes hustling as "mutual exploitation and slaughter,"



he cannily contrives at the same time to exempt himself (and supposedly his brother elect) from the accusation. This, of course, would be easier to do were not Rechy/"Jim" such a flaming narcissist, with all the narcissist/hustler's private games of domination and power. Attempting to sidestep, the author concedes that "I do cultivate a certain tough appearance because it attracts people sexually, and I do equate sex with power." One would have thought that the latter half of this remark would at least give pause to the writer's drift, but, nonplussed, he continues: "But I know the difference between that and the most negative aspect within the gay world — S&M."

This review is not the proper forum for discussion the pros and cons of S&M; suffice it to say that John Rechy is opposed to it, professing to perceive in the psychologically serpentine motivations of those who practice it merely an assimilation of the straightworld's hatreds and contempt. Thus, once again, Rechy redirects his focus away from what should concern a would-be revolutionary — i.e., the equation of sex with power — to a specific manifestation of sexual politics, thereby ignoring the S&M model that underlines the hustler's own practices. The central unanswered question in THE SEXUAL OUTLAW is: How does one construct a revolution on the basis of practices which treat one's ostensible allies as if they were the Enemy to be manipulated and exploited? How do you effect a revolution in which the terms of the dialectic are always "I"?

To check out the results of such contradictions, one need go no further than those persons most victimized. For all of Rechy's talk of comradeship, love, and revolution, he still finds his solipsist's heart chilled and disgusted by that spectre haunting gay life to its marrow: Old Age. A not untypical example: "An unattractive loose-fleshed old man lies... naked, his hand on his



# men loving men



And here we go with another book which informs us that the man with the melon must place his elbow on the night-stand, his partner meanwhile jerking him off and licking his testicles in a gentle circular motion while hanging by his kness from the chandelier. That's right, another sexual how-to book, but not quite. Walker at least doesn't try to do more than suggest possibilities. It's not one of those how-to books that seems so authoritative that one begins to doubt he is "performing" sex properly, no matter how much he's enjoying it. Walker's

spent groin. Abandoned and desperate and alone — one of the many lingering, ubiquitous, wasted, judging ghosts in the gay world. Jim avoids him." Just as Jim avoids the implications of his avoidance. Earlier, Rechy/"Jim" had spoken of the drifting youngmen and their brief moments. The extract Jim quoted is simply the flip-side of the same blindness towards the wider world from whose "drabness" both young and old struggle so bitterly to escape. To be sure, the symptomatic behavior of that world is recorded in THE SEXUAL OUTLAW with an at times brilliant perceptiveness: "Cowardly punks crushed tightly in hot cars, hot knees touching hot knees in hateful intamacy, throw rocks, bottles, and refuse at cars in cruising areas. 'Fags!' they scream, echoing the cops and looking forward to the night they will bring guns with them." And the interspersed "Voice Over" essays frequently combine the outsider's special perspective on the straight world with the insider's privileged experience of the gay, particularly in the section entitled "Selective Sins and Exhortations," "Four Factions of

## MEN LOVING MEN

by Mitch Walker, Gay Sunshine Press, 160 pp. \$6.95. Order directly from publisher: Box 40397, SanFrancisco, Ca. 94140. Add \$1 for pastage and handling.)



attitude is less "You must do this!" than "Have you tried this?" Moreover, Walker's first-person narration gives a closer intimacy, with the reader (one he doesn't abuse) and lends more credence to sections such as the one on genderfuck.

The positions are illustrated with line drawings which are nice to look at but don't really do a hell of a lot for clarity, as well as reproductions from historical sources. In addition there is a portfolio of photographs by David Greene which are generally erotic, something of a first in a sex how-to book.

"All I've tried to do is describe how you can have sex by yourself and with others if you want to. Sex is just another way of being and doing. A lot of information has been hidden from us, and there's a need for clear, simple explanation. This I've tried to do here, because I've known too many men who got hurt, because they just didn't know the precautions to take in sucking and ass-fucking. I've known too many men who didn't even believe it was OK to fondle another man." - Mitch Walker

— HL

the Rear Guard," and most controversially, "The Ugly Gay World," and "S&M."

But throughout the book, the traditional dichotomies between Straight & Gay, Young & Old, Beautiful & Ugly, are sadly maintained and perversely celebrated (if unknowingly), thus obscuring even further the necessity for a plan of (political) action that would unite rather than sever. As precise a commentator as Rechy is when skewering the fashionable hypocrisies of "bisexual chic" or when elucidating the supremely biased readings of Holy Scripture that fuel such righteous crusades as the recent Dade County debacle, he just as frequently bypasses or skims the irreconcilable aspects of his own gay lifehood, one grounded in a reductio ad absurdum that compresses the world into the smoothly muscular contours of the author's own body reflected back to him from a mirror.

Ethics being inextricable from aesthetics in a work of art, the format for THE SEXUAL OUTLAW echoes the schizophrenia of its thought. The weekend's accumulation of sexual encounters recorded in the book is

almost consistently at variance with the idealism of the Essay and Media sections. Rechy/"Jim" may manage to celebrate the infrequent but special interludes that, along with the sheer number of conquests, justifies the everpresent threat of police entrapment and the constant knowledge of living a life completely opposed to society's sense of itself. But those celebrations cannot dissolve the dense, pervasive ambience of desolation that wafts through the book like some acrid perfume. Che Guevara once remarked: "At the risk of seeming ridiculous, let me say that the true revolutionary is motivated by great feelings of love." It is difficult to locate, in the passages devoted to Jim's nocturnal wanderings, anything except a neurotic self-love that justifies itself by others' capitulations, and which finds itslef in direst crisis when such capitulations are not forthcoming ("Jim feels the brutal passing of time. Nothing is happening! It does not matter that earlier he was paid for sex, that he was abundantly desired in the park, does not matter that he has survived,

(Continued on page 12)



# Campaigns Heat Up for School Prayer, Homos

MIAMI (AP) — Five months after voters rejected an ordinance banning job and employment discrimination against homosexuals, the principals in the battle are taking their fight down other paths.

For Anita Bryant, the Florida Sunshine Girl who considered the law an affront to her religious teachings, the next step will be

referring to atheist Madalyn Murray O' Hair, "it may very well be that God is asking another woman to get prayer back into the schools. I am confident that's what God wants us to do."

Jack Campbell, the Miami millionaire and chairman of the Dade County Coalition for Human Rights, sees the need for another national campaign — this one to inform the public about homosexuality.

"If public relations can change Richard Nixon from a bitter loser in 1962 into a victorious presidential candidate six years later, imagine what it could do for us gay guys," he says.

And Bob Kunst, leader of the anti-gay group, says his group is saying "good-bye, I did."

The next morning there appeared the accompanying editorial by the editor.

Finally the Lancaster newspapers have taken a position, even if it is a very safe, middle of the road position.

## ORANGE JUICE BOYCOTT?

Gays and concerned straights certainly haven't gotten it together yet over the orange juice boycott. It certainly should be supported.

There really is no organized boycott taking place in rural Pennsylvania. Those of you who have been to the Railroad House in Marietta have seen the sign hanging in the bar proclaiming that they don't serve orange juice and also explains why. There have been very few com-

"The community relations board demonstrated there was a need for it," she recalls. "I didn't have the foggiest idea that such an intensity of emotions would follow."

A petition drive led to a referendum and after two months of bitter campaigning voters rejected the law by a vote of 20 to 92,000. The Childers Bryan

plaints from customers including those in the restaurant upstairs.

The only complaints have been from gays themselves who value their Screwdrivers and Tequila Sunrises over their own pride and dignity.

Copies of that poster are being made to be distributed to other bars in the area. It's about time that the orange juice stops flowing over the gay bars.

Oh, by the way, Anita Bryant's contract was signed for the next year and a half. The Citrus Commission has given her a green light to continue on her crusade.

## OTHER FACTS OR FICTION:

Mr. Anita Bryant says that his wife's take from show business has dropped by 70%.

Anita has recorded, There's Nothing Like the Love Between a Woman and a Man. No record company has bought it yet.

Sales are doing very well for Bryant's 8th book, The Anita Bryant Story.

Also, for some unknown reason Mr. Anita Bryant asked on the Phil Donahue Show, "Have you heard an Anita Bryant record in the last six months? He attributed this phenomena to radio stations boycotting her records. My only response is that I have never heard one of her records in my whole 22 years of life on this planet. I only knew Anita Bryant as some person who sold orange juice on television. We'd like to hear when was the last time you heard an Anita Bryant record. Send your replies to me care of the Gay Era.



Jack Campbell

Anita Bryant

a national campaign to put prayer back in the schools

"I tell people that if one woman can get prayer taken out of the schools," she says

by Dave Leas

Lancaster, Pennsylvania — Gays, as well as straights, in this area are a bit confused about the position of the Lancaster Intelligencer Journal on Gay Rights. And rightly so. To start off, an explanation of this area media is due. Lancaster boasts two "establishment" newspapers, the morning Intell and the evening New Era. (Where do you think we got the name Gay Era?) Even though both papers are owned by the Steinman Family, who were recently forced to sell WGAL-TV, the Intell is supposedly the liberal (Democrat) and the New Era (Republican) the conservative.

Much to everyone's surprise, on Monday, November 14th edition of the Intell had a bannerline at the top of page 3 which read "Campaigns Heat Up for School Prayer, Homos." It was not so surprising to read that now Anita Bryant is consolidating her fight against gays with getting prayers back in the schools, as it was to see that word "Homos" glaring at you from the bannerline.

Furiously, I waited till that evening when the Intell's staff would be in the office to call and get an explanation. My friends were telling me to calm down, that it was probably a stupid mistake on the part of one of the staff members. I called the news desk. Well, the news desk said that they felt it was a "perfectly acceptable" word to call gays by. I tried in vain to explain that it was not and compared the word "homos" to "nigger" and "spic." "Write us a letter" was the final reply before

## Intelligencer Journal

Editorials

•Opinion

•Analysis

18 — Lancaster, Pa., Tuesday, November 15, 1977

## Drink Up And Enjoy Orange Juice

It is an indisputable fact that no subject arouses more widespread interest and passionate debate than another person's sexual preferences and practices.

This curiosity, or concern, or whatever you wish to call it is what successful TV specials and series are made of... and best selling books... and profitable movies.

But when the sexual practice is homosexuality, the interest, curiosity and, above all, concern is intensified.

Witness the letters to the editor this morning. They are a few of the many we have received... a selection chosen to represent the different viewpoints these letters express. We have tried to be fair in presenting a cross-section of opinion, but have eliminated several letters from writers who profess to be gays, because we could not be sure the names given were authentic.

The purpose of this editorial is not to try to persuade people to any particular position in this controversy. We believe each person can find in his own

religion or code of moral values all he needs to make up his own mind.

The question is not how Americans feel about homosexuals, but rather how to deal with people whose sexual practices are considered offensive, or immoral, or sinful.

Should society deny full citizenship to people who meet our disapproval? If the controversy could be debated on that question only, there might be some hope of resolving the conflict.

But instead of intelligent, constructive debate on the issue of "gay rights," we've reached the rather ludicrous state where every can of orange juice you buy is interpreted as a vote for or against something.

We intend to go on drinking orange juice no matter what it means, because product boycotts have about the same stature on our scale of values as do kidnappings, skyjackings and bomb threats. It's a desperate act by desperate people who want to flex a little muscle when their brains run out of worthwhile thoughts.

We believe Anita Bryant has every right to oppose homosexuality from coast to coast because she has strong convictions. And the orange grove owners of Florida should not have to face bankruptcy just because she appears in television commercials for orange juice.

But homosexuals have the same right to be heard... the same right to try to persuade the American people that their lifestyle is an acceptable alternative for some people.

We have a sad and dangerous state of affairs in America when we try to settle controversies by silencing those who speak out the loudest. Do we have so little faith in our own convictions that we feel threatened by someone who disagrees?

The truth is, two people engaged in a homosexual act represent far less of a threat to most of us than that drunken driver in the other car racing down the highway toward us at 80 miles per hour.



# Bits 'n' Pieces

Women in the Arts, Inc., a new non-profit organization has a new approach for creative women. They have scheduled a "celebration" for Women in the Arts January 7-29, 1978 at the William Penn Memorial Museum, Harrisburg. The goal is to bring you together as professional and non-professional creative women in such fields as visual arts, photography, crafts, music, drama, literature and films. The celebration will include a juried exhibition, demonstrations, performing arts and a lecture series. Those interested as creative participants or volunteers can find more information and admission forms at the Women's Center, 230 W. Chestnut St., Lancaster, Pa. in the files under Arts, Women in. Women in other areas of the state should contact their local NOW organization for more information.

— Lancaster Women's Liberation  
(Lancaster Women's Center)

Time magazine commissioned a study on how Americans felt about sex and found that 70 percent of Americans felt there should be no laws regulating sexual practices. Other findings: 51 percent see nothing wrong with living together outside marriage, and 48 percent approve of abortion while 44 percent oppose it.

The National Endowment for the Humanities (NEH), a Federal agency, awards grants to support work in the humanities, according to Joe Acanfora, an employee of the agency.

Groups that might be eligible for NEH funding include: gay historical archives; gay learning centers in public libraries; gay community outreach and educational programs; high quality films, filmstrips and videotape educational aids; gay historical research, workshops and seminars for professionals concerning gay issues; development of responsible gay curriculum at all educational levels; public exhibits to raise the public awareness about the gay community; and much more.

Acanfora, who said that he was not representing the NEH in his letter, wrote: "As an employee of the NEH, I have seen hundreds of thousands of dollars awarded each day for numerous and diverse projects... Not a penny, however, has gone to Gay America! Incredibly, grant applications for gay related projects are almost non-existent! It is time for gay organizations and individuals to develop proposals for eligible projects and to apply to the NEH for Federal funding."

Persons or groups wishing more information about the NEH and possible grants should write to: Mr. Darrel de Chaby, Public Information Office, Mail Stop #351, National Endowment for the Humanities, 806 15th St. N.W., Washington, D.C. 20506.

— ZAP (State College)

## parade

**Q.** Patricia Nell Warren's novel "The Front Runner," about a track coach who falls in love with his star runner—is Paul Newman really going to star in this movie?—S. W., Champaign, Ill.

**A.** Paul Newman was originally interested in starring in "The Front Runner" but decided that playing a "gay" was not for him in this particular setting. A new producer is currently reading the screenplay written by Jeremy Lamer.

**Q.** Cole Porter, songwriter extraordinaire, graduate of Yale, Class of 1913—is it true that he was the most notorious homosexual in the history of modern show business?—V. T., New Haven, Conn.

**A.** Cole Porter—lyricist and composer, born 1897, Peru, Ind.—was a major contributor to the development of American musical comedy. Some of his many famous songs are "Night and Day," "You're the Top," "Begin the Beguine," "My Heart Belongs to Daddy," "In the Still of the Night."

Porter was an imaginative, wealthy, well-educated "gay," but he was not notorious. For 35 years he was married to Linda Porter, eight years his senior and wealthy in her own right.

They lived in Paris after World War I, socialized with Scott and Zelda Fitzgerald, Ernest Hemingway, Noel Coward, Elsa Maxwell, and Gerald and Sara Murphy, who used to say, "Living well is the best revenge."

In 1937, Porter suffered a riding accident, underwent 32 operations, finally in 1958 had his right leg amputated. Porter was a vain man with dyed hair, false teeth, and great courage. He had a delightful sense of humor, once ordered swimming trunks for his male guests which dissolved when immersed in water. A recent biography, "Cole Porter" by Charles Schwartz, tells about many escapades of the composer and his flamboyant crowd, but Porter's music, the wit and sophistication of his lyrics will surely outlive revelations of his sex life.

**Bitter  
Controversy**

**Explodes**

**Over  
Film**

**THE SEX LIFE  
OF JESUS**

Plans are under way to film THE SEX LIFE OF JESUS, based on a controversial book that depicts Christ as a swinging homosexual.

The film makers expect their movie will be received with such hatred that militant protesters will burn down theaters and threaten their lives.

The \$1.2 million movie (being financed partly by former Andy Warholbacker, Danish millionaire Hans Smith, and an unnamed Canadian distributor) is based on a book by Danish writer-director Jens Jorgen Thorsen.

The script will be distributed nationally in the U.S. near Christmas, and although a negative public response is expected, the film will be shot in the U.S. next year unless the public outcry is violently outrageous.

Thorsen will also direct the project. The executive producer is David Grant from Britain. The stars have not been named, although Thorsen has signed a French prostitute he met to play the Franklin Park, Ill. 60131. Let your part of Mary Magdalene, with whom voice be heard).

Christ has a blatant affair with in the movie.

"Casting is very important," remarks Grant, "and will be the keynote of the entire film."

Grant contends Jesus is presented favorably, although gay, in the movie. However, he anticipates some harsh words from the Roman Catholic Church "which isn't projected in a very complimentary way," he admits.

Grant adds he hasn't had difficulty in finding financial backers for the controversial project. He plans to have the required funds to finish the film by the end of 1978.

"Everyone's been coming to me so far," he claims. "I haven't even begun to start selling the project and probably won't have to."

(ED. NOTE: What do you think readers? Should this film be banned from the U.S.? Do you like the film?)



The public is already screaming about a book which portrays Jesus as a swinging homosexual.



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EVERYONE AND SOME PEOPLE  
ARE ALWAYS LOOKING FOR MISTAKES!**



**PDE SUPPORTS AFFIRMATIVE  
ACTION FOR GAYS**

**HARRISBURG** — The Pennsylvania Department of Education supports affirmative action for Gays, according to a press release from the Department's Secretary Caryl M. Kline.

The equal opportunity/affirmative action will include finding additional sources of job applicants, providing training opportunities to the employees, developing programs to educate people in acquiring the skills needed for maximum on-the-job potential and working for measurable yearly improvements in hiring, training, promotion and other employee benefits to minority persons.

The policy statement says, in part, "The Department of Education supports the Commonwealth's commitment to an Affirmative Action Program to ensure equal employment opportunity for all persons, regardless of race, color, religious creed, life-style, affectional or sexual preference, handicap, ancestry, national origin, union membership, age or sex."

The press release goes on to state that ultimate accountability for the program lies with the Department of Education's Executive Deputy Secretary, Robert N. Hendershot.

— ZAP (State College)

The verdict isn't in, but an admittedly "straight" Pittsburgh vocal group has recorded a country/western single titled (Lord Knows) *I Don't Need Anita on a new local label* (Prison Records, P.O. Box 1976, Pittsburgh, PA 15230). The song, by a group going by the name of The Four Swallows, takes Anita Bryant to task for all her raving about gays during the first half of 1977.

"The idea behind the record is to entertain people of all consenting sexual persuasions and to respond to Anita Bryant's attacks on human rights without sounding either preachy or vindictive," said Ed DeMent, President of Prison Records.

"This is more than just an answer song to her bigoted remarks—it's an anthem," he continued. "And it contains a chorus that even a dyed-in-wool redneck would love."

DeMent believes Bryant has disquised a purge as a flag-waving

spiritual crusade because the "gospel" according to Anita seems to contain more than its share of hatred and intolerance.

"I think a lot of folks are fed up with that pipeline-to-God routine she's using as an excuse to tell others the 'correct' way to live their lives.

— Gay Life

**'SAVE OUR CHILDREN' TROUBLED**

**MIAMI, FLA.** — Two lawsuits have left the coffers of "Save Our Children" empty and placed the organization, which led the anti-gay forces in Dade County, under court order to change its name. In an interview with the Associated Press, the group's spokesperson Mike Thompson indicated that unless singer Anita Bryant comes to the group's aid with money and support, "Save Our Children" may have to disband.

Attorney Robert Brake, another leader of the anti-gay forces, concurred with the Thompson view.

"We've exhausted our treasury on these suits," said Brake. The two lawsuits include one by "Save the Children" of Westport, Conn., to force the Miami group to change its name, and another by the family of a murdered San Francisco gay man, Robert Hillsborough.

— Gay Community News

"Of all tyrannies a tyranny exercised for the good of its victims may be the most oppressive. It may be better to live under robber barons than under omnipotent moral busybodies. The robber baron's cur-

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elty may sometime sleep, his cupid-ity may at some point be satiated; but those who torment us for our own good will torment us without end for they do so with the approval of their own conscience... To be "cured" against one's will and cured of states which we may not regard as disease is to be put on a level with those who have not yet reached the age of reason... You start being "kind" to people before you have considered their rights, and then force upon them supposed kindnesses which they in fact had a right to refuse, and finally kindnesses which no one but you will recognize as kindnesses and which the recipient will feel as abominable cruelties". - C.S. Lewis

## WORLD CHAMPION SKATER ATTACKED

LONDON, ENGLAND — World skating champion John Curry is appearing in

his ice show again after ten days rest from a beating he received on a Kensington street.

The 27 year-old Curry (who created an uproar when he disclosed he was gay after winning the Gold Medal in the Olympics) was on his way home alone when the attack occurred.

"The man came up and punched me on the nose. I fell to the ground but I got up again and tried to talk to him."

But the man hit him again and when John fell to the ground, kicked him in the back — the kick that put him out of the show.

Curry did not report the incident to the police.

Plans are underway to bring the show to the states this fall.

— Gay News (London)

The August 13 TV Guide contained a feature about singer/actor David Soul, in which he said about the ABC series, *Starsky & Hutch* (he's Hutch): "*Starsky & Hutch* is listed

as a 'crime drama,' but in my opinion the show is a love story between two men. If I love somebody, I'm not ashamed of it..."



"I DON'T HAPPEN TO BE HOMOSEXUAL, BUT IF I WERE, I HOPE THAT I WOULDN'T BE ASHAMED OF IT. GOD MAKES YOU WHATEVER YOU ARE." — ED KOCH, DEMOCRATIC NOMINEE AND NEXT MAYOR OF NEW YORK, ON WNEW NEWS BEFORE THE ELECTION.

## EXPERTS BACK ERA EXTENSION

WASHINGTON, D.C. — The U.S. Justice Department and private legal experts told a House Judiciary Subcommittee that Congress has the authority to grant individual states an additional seven years to ratify the Equal Rights Amendment. The subcommittee is considering a proposed seven-year ratification extension for the ERA. Presently the deadline for ratification is slated to expire in March, 1979, and women's groups are fearful that the three states still necessary to ratify the ERA will not do so in time. So far 35

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out of the required 38 states have ratified the ERA.

The Carter administration has endorsed the extension of the deadline and Rep. Elizabeth Holtzman and Margaret Heckler have emphasized that the extension was needed as an "insurance policy."

— Gay Community News

### BOYCOTTING MIAMI

MIAMI BEACH, FLA. — The National Education Assn. and the American Library Assn. have written to Miami Beach's convention bureau manager to announce that they will not hold their national conventions there because of Florida's failure to ratify the Equal Rights Amendment. While neither group had made formal commitments to hold conventions in Miami Beach, had the two groups done so they would have spent about \$8 million in the city. Florida refused to ratify the ERA last spring, shortly before anti-gay forces won the repeal of the Dade County gay rights referendum. Fear of homosexuality played a large part in the ERA's defeat in the Florida legislature.

In addition, gay boycotts of Miami Beach are beginning to take some toll. "The impact from the gay issue is not as great, but it is picking up momentum," Hal Cohen, executive director of the Miami Beach Tourist Development Authority, told the Miami Herald. Cohen noted that a group of 100 Brazilians recently cancelled out because of the gay issue by he doubted that they were involved in the gay rights movement itself.

— Gay Community News

### NO BAPTIST SEX CHANGES

OKLAHOMA CITY, OKLAHOMA — Southern Baptist officials, meeting in executive session, have voted 54-2 to ban all sex change operations at the denomination's Baptist Medical Center. The Medical Center has been one of the leading facilities in the U.S. for such surgery, and over 50 transsexuals are in preliminary stages of change, awaiting the board's decision. Operations had been suspended for the summer at the Center, pending the board meeting.

Revelations that the hospital was a major center of such operations caused a large controversy among Oklahoma Baptists. The hospital board is dominated by Baptist ministers, all of whom believe that problems that lead people to seek sex change reassignment be resolved spiritually. The hospital's advisory board, medical staff, and physicians have favored continuing the operations which had been suspended all summer.

— Gay Community News



CONGRESSWOMAN MIKULSKI

### IS THERE HOPE FOR HETEROSEXUALS ?

Rep. Barbara Ann Mikulski (D., Md.), a woman of 41 with extensive experience as teacher, author, lecturer, and social worker, revealed some alarming facts about family violence in this country when last month she introduced her Family Violence and Treatment Act:

1. Approximately one-fourth of all murders in the United States occur within the family. Half of these are husband-wife killings.
2. One-fourth of American couples engage in an episode of violence during their relationship; 16% occur each year, and 10% involve extreme admitted physical abuse.
3. At least 10% of the children who witness parental violence eventually become batterers themselves.
4. More police die as a result of answering domestic violence calls than die in following any other avenue of their duty. In 1974 one of every five policemen who lost their lives did so while trying to settle or put down a family fight.
5. Only 2% of the men who beat their wives or female living partners are ever prosecuted. In most

states the police will even arrest a bettering husband unless they actually see him beating his wife or have a warrant issued by a judge.

6. Spouse-beating is not the exclusive domain of the poor. Family violence cuts across race, class, and background. It is widespread and occurs as often among the upper middle class as among the lower.

7. The implications of the belief that "a man's home is his castle" is a partial cause for domestic violence. Some men believe they are more the owners of their homes than are their wives, that their homes are inviolate, that they can do anything they like within them.

8. Acts of violence are committed by women almost as frequently as by men. Yet women aren't as physically strong as men. Moreover, they were raised to be subservient to men in some cases believe they deserve to be beaten.

### ONE BIG UNION

NEW YORK — At its 36th general conference, the Industrial Workers of the World (IWW) has taken a stand in favor of gay rights. The organization was one of the major forces in American labor until the early '20s when it was led by now legendary figures like Joe Hill and Big Bill Haywood.

In its October statement, the organization resolved that "the IWW recognizes the current crusade against the rights of homosexuals as another attack on the rights of all working people. We support the efforts to defend homosexuals and bisexuals against these attacks, and support the inclusion of sexual-preference protection in the non-discrimination clauses of union contracts.

— Gay Community News

### THE GAY CABALLERO

According to William "Fishbait" Miller, Congressional doorkeeper for 24 years, in his new book, Congressman James Fulton was known as "the gay caballero". The well-respected Republican representative from Pittsburgh's South Hills died in 1971.

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Although Fulton's sexual orientation was not sensationalized in the news media during his Congressional terms, many of his colleagues (but few of his constituents) knew of it. Local gays who were among his friends report that he "kept" several Jamaican houseboys for a time at a rural retreat he owned.

— Gay Life

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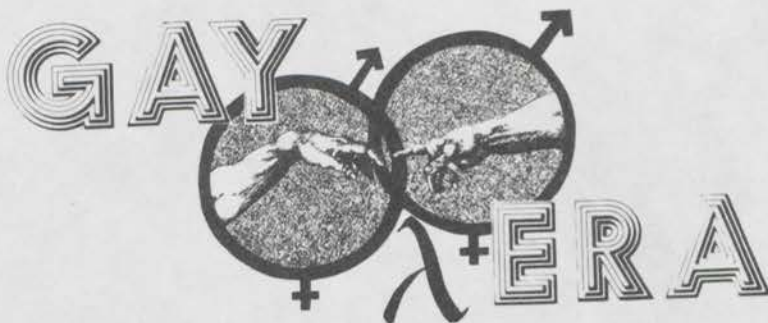
Remember Miami? The Lehigh Valley Coalition for Human Rights is about to introduce a bill in city council similar to the one repealed in Dade County. A group calling itself the Citizens Organized for Decency (COD) has already started fighting by running ads in the local papers. See "Allentown Battle" this issue. We need your help. Send donations to The Lehigh Valley Coalition for Human Rights, c/o Le-Hi-Ho, Box 1003, Moravian Station, Bethlehem, Pa. 18018.



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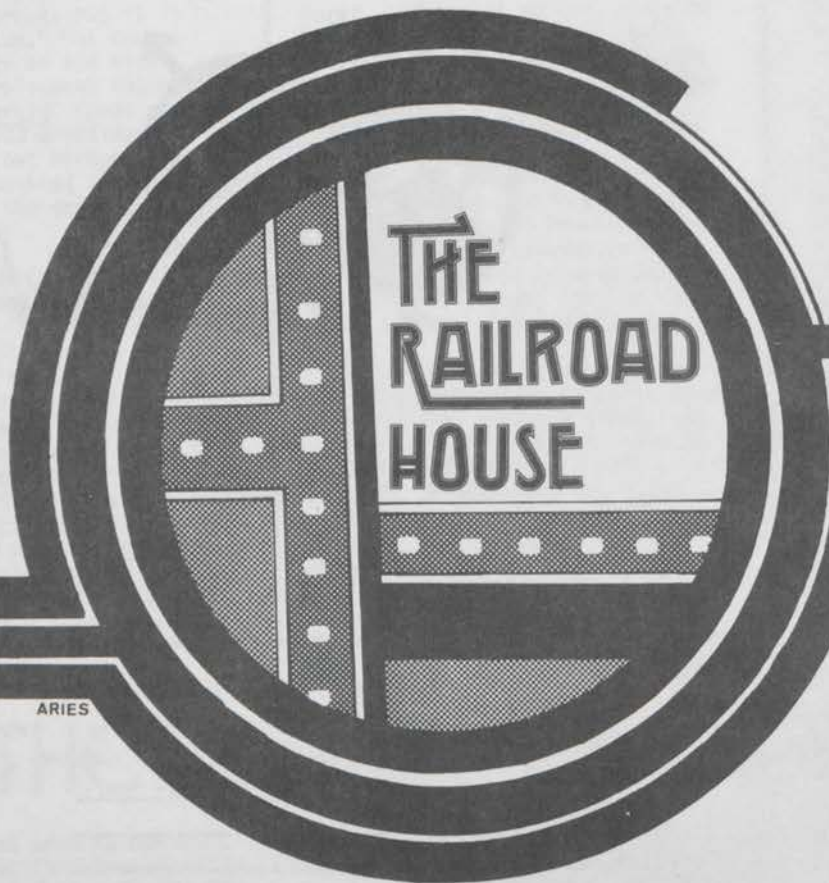
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