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GAY ERA

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APRIL 1978

BRYANT IN READING

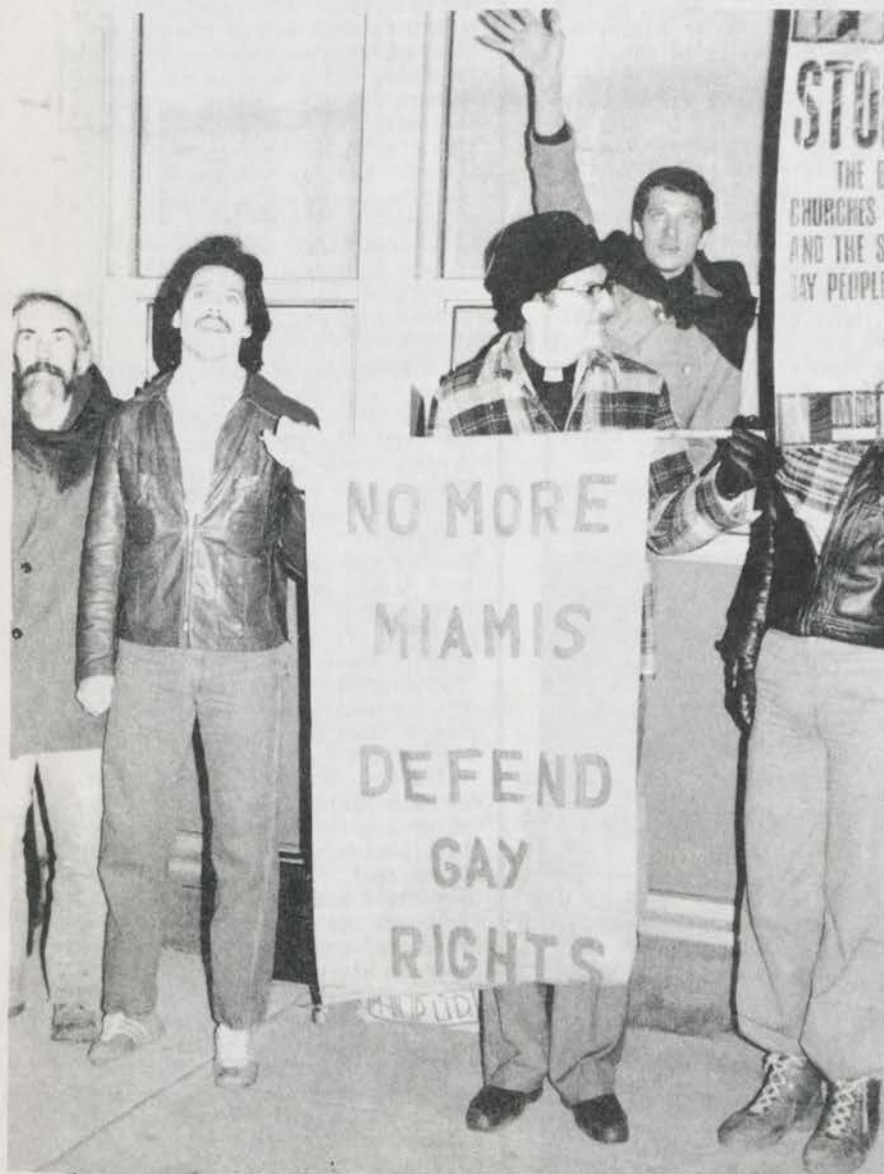


Photo by Sarah Snider

READING, PA — Late last Summer '77, after the defeat of the gay rights ordinance in Dade County, Florida, Anita Bryant announced that her anti-gay campaign would go to the national level. A front page article in a daily Lebanon, Pennsylvania, told about how Anita Bryant didn't need to come to Pennsylvania; not that she wasn't welcome, it was just that she wasn't needed here.

With enough Anita Bryants already in our own neighborhoods, that statement was probably the most truthful statement made by a Pennsylvania newspaper to date. Apparently Anita Bryant didn't read the article or she would have heeded the message.

On Friday evening, February 24, by the sponsorship of the Shriners, Anita Bryant appeared in Reading at the Rajha Theatre.

Approximately 40 people appeared for the demonstration organized by the Pennsylvania Rural Gay Caucus, Gay Coordinating Society of Reading and Metropolitan Community Church (M.C.C.) of Philadelphia.

Withstanding freezing temperature, the demonstrators sang religious and

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BRYANT APPEARS IN READING

by Dave Leas

patriotic songs and held placards while the Shriners and their wives filed into the theatre.

The Rajha Theatre on N. 6th St. is directly across from a hospital which mandated that the demonstrators be somewhat silent.

Rev. Don Borbe (M.C.C. Phila.) and Rev. Frank Scott (M.C.C. Pitts.) held a memorial service on the sidewalk in front of the theatre after the demonstration. The service was in memory of those who have lost their lives at the hands of the anti-gay crusaders.

Mary Nancarrow, co-chairperson of the Rural Caucus, spoke during the memorial service. Mary reminded those present of the suicide of Kenneth Myers, a 16-year-old gay youth who attended high school in Lebanon, Pa. Myers committed suicide the night before classes were to start for the school year in 1975. According to reports at that time, Myers could not face going back to school and enduring taunts from fellow school students and being knocked around in the halls of the school. School officials when confronted by the Rural Caucus denied knowing anything of the abuse of the student.

Mary Nancarrow told the GAY ERA that she felt "the turnout was very good considering we had only 48 hours to organize. Of course, we expected more people to show up but we were grateful we had the 40 people we did have to stand in the cold for an hour and a half."

Mary told the demonstrators, "The Shriners, who receive public praise for their work with needy children, are at the same time responsible for the intentional abuse of the people they claim to be helping."

Mary commended the work of Joe Burns, also co-chairperson of the Rural Caucus, and Bob Woods, Secretary of the same organization.

The Rural Caucus was first informed by the Reading chapter of the National Organization for Women (N.O.W.) that Bryant would be appearing in Reading. N.O.W. also had representatives attending the demonstration.

Joe Burns and Bob Woods were mainly responsible for notifying the gay community via the telephone and flyers announcing Bryant's appearance.

When asked how he felt about the demonstration, Joe Burns replied,



Photo by Sarah Snider

"I don't think I'd do it again. We are past the necessity to demonstrate against her. She no longer is a viable threat. It was important to do it this time since it was the first time she appeared in Pennsylvania. I don't think she is any longer worth the effort."

MEDIA COVERAGE MINIMAL

Media coverage was very minimal preceding Bryant's appearance in Reading. Most gays were shocked at the short notice that was given. It had been rumored the preceding week that Bryant would appear in Reading. It was just that — a rumor, since no one knew when or where it would take place.

The only announcements made were small blurbs buried in the back pages of local newspapers the day of the



Photo by Sarah Snider

appearance.

Coverage after the event was also very minimal. The media either totally ignored or slightly mentioned the incident. One example were the Lancaster newspapers which totally ignored that she even appeared in Reading. Only days before there was a front page article (including a more than obvious picture of Bryant) about the hardships Bryant has been forced to endure since her anti-gay stance this past summer. The article was compliments of the New York Times News Service.

These circumstances surrounding Bryant's appearance seemed to create a Bryant scare. The next day it was rumored that Bryant would be appearing in York, Pennsylvania, the following week. Thankfully the rumor was wrong. Anita Bryant is hopefully back in her 27-room mansion deciding whether she will move to a more quiet home in the country. We hope that she didn't fall in love with the Pennsylvania countryside.

MINISTER ADVOCATES RIZZO TACTICS IN LANCASTER

by Timothy Price

Amid shouts of "Amen," "Hallelujah," and "Praise the Lord," the Rev. William Drury attacked Lancaster City Council and other city officials for what he calls "malfeasance and incompetence" in the city's failure to close down adult bookstores in Lancaster. Rev. Drury, head of the Christian teen group Teen Haven, presented his case before Council on Tuesday, February 28 in an effort to "define pornographic and erotic literature" and "put together a local (anti-pornography) ordinance" designed to become a "fantastic, incredible, national test case."

The Rev. Drury, along with the Rev. Dan Harley, pastor of the Lancaster Baptist Temple in East Petersburg, presented Council with alleged pornographic literature purchased in city adult bookstores as far back as ten years ago. Regarding both customers for such literature and opponents to his campaign as "wierdos and perverts," Rev. Drury denounced city officials for allowing "the garbage" to exist in "dear, conservative Bible-Belt Lancaster County." He warned that patrons of adult bookstores are "sick" and cautioned Council member Julia Brazill that by walking past an adult bookstore, she



is "a prime candidate for rape." Rev. Harley told Council that several of his female parishioners are afraid to walk on South Prince Street "because of the type of characters that are there." There are no adult bookstores on South Prince Street.

Referring to Philadelphia as "Sodom and Gomorrah" and "the city of brotherly shove," Rev. Drury cited Philadelphia City Council's efforts to force adult bookstores out of business through a newly-enacted city ordinance. Drury announced that, of the 87 arrests for soliciting alleged pornographic material in Philadelphia, there have been four convictions.

According to Lancaster City Solicitor Jay Lefever, there have been no convictions in Philadelphia that have resulted from either the new state law or the city ordinance. All four convictions were on charges brought prior to the enactment of the new legislation.

Philadelphia courts are currently jammed with pornography cases, especially the civil courts where numerous lawsuits have been brought against the city and some of its officials. Legal sources indicate that the cases will drag on for the next several years.

Rev. Drury made it clear that he intends to turn Lancaster into a national showcase by taking his campaign to the United States Supreme Court. "We will have a test case one (way) or the other" even if it involves "lawsuits...against elected officials."

Also addressing Council was the chairperson of the now-defunct Pornography Commission established by then-Mayor Thomas Monaghan. The commission's function was to study pornography in the Lancaster area and conclude whether or not what was then being practiced met with local approval. The study came as a result of the 1973 Supreme Court

ruling enabling local communities to establish their own obscenity standards. The commission was comprised of eighteen citizens including a Roman Catholic Priest, a Jewish Rabbi, and a Protestant Minister. According to the chairperson, "It was the unanimous conclusion that we did not want censorship." He stated that certain guidelines regulating the sale of pornographic material were set down: no x-rated movies were to be shown at outside theatres, no adult bookstore could display adult-oriented items at storefront windows, and only those persons 21 years of age and over could enter an adult bookstore.

A spokesperson for the Lancaster County District Attorney's Office, John Kneff, added that, since the establishment of those guidelines, all the adult bookstores and theatres have adhered to them. He also challenged Rev. Drury's statement that the bookstores are conducive to crime and that the DA's office has been ignoring complaints about the bookstores. Kneff stated that, "prior to January 1, the District Attorney's office had never received a complaint concerning any of Lancaster's adult bookstores." He did respond to Rev. Drury's claim that he (Rev. Drury) was in a bookstore while two thought-to-be teenagers were present. Mr. Kneff asked that anyone witnessing the sale of "adult literature" to someone suspected of being underage should notify his office or the police.

Various Council members attempted to respond to Rev. Drury's questions and his accusations. After being met with continued interruption, they chose to remain silent during most of his presentation. Council Chairperson Rhinier promised to refer the matter to the Public Safety Commission, chaired by Council member Julia Brazill. When asked by Rev. Drury what she planned to do, Mrs. Brazill said the commission

would study the bills and added, "...if there is anything we can do, we will do it, but it must hold up in court."

Mr. Kneff told the Council his personal feelings are that "such an ordinance would be costly and ultimately be declared invalid."

What seemed to be the question of the evening was raised by one speaker who asked, "Who will watch the watchers?"

PRISONERS PREPARE SUITS AGAINST NEW MEXICO

ALBUQUERQUE — Within the month, the state of New Mexico will be named in one, and possibly as many as three lawsuits concerning prison conditions at the New Mexico State Prison. American Civil Liberties Union attorney John Dickey stated that he will file a class action suit attacking prison conditions on behalf of gay inmate John Gibbs. Gibbs, who founded the National Gay Prisoners' Coalition at Leavenworth Prison in Kansas in 1972, is now in "protective custody" at the New Mexico facility.

According to Attorney Dickey, Gibbs has not been heard from since a letter he wrote on Jan. 27, 1978. In that letter Gibbs said he was forced to sign a release allowing the prison to open and read his letters. Gibbs charged that prison officials were denying him mail. As Atty. Dickey pointed out, however, Gibbs did receive a piece of mail and based on that prison officials charged the inmate with lying in the Jan. 27 letter.

ACLU Atty. Dickey charged that prison officials were denying Gibbs his First Amendment right to freedom of speech. "This is the finest mail case I've ever seen," said Dickey. "Gibbs can lie all he wants in letters to people and prison officials have no basis for calling him on that."

In the suit, which will name New Mexico Gov. Jerry Apodaca as a defendant, Dickey will point out that the New Mexico facility is "one of the worst in the nation."

There are 1500 men incarcerated in the prison; it was designed to handle only 700 inmates. Atty. Dickey charged that there is "a lack of rehabilitative services, extortion, drugs, beatings, and a lot of homosexual rape."

Warden Claude Malley is really repressive," Dickey said. "I have written a number of letters to Malley, but his responses have merely been to deny the charges. There are blanket denials of everything. I am convinced that what Gibbs has charged is probably true..."

The squalid conditions charged by Gibbs were echoed graphically in the Gay Community News by fellow inmate Christopher Lemmond. Lemmond stated that he had suffered "being set on fire, having solid and liquid

human waste thrown on me and being subjected to constant harassment." He related horrible conditions and cases of homosexual rape in the New Mexico prison.

Atty. Dickey, with the Western Mountain States ACLU office, told GCN that Lemmond would be one of the plaintiffs in the class-action suit.

Lemmond and Gibbs may also sue the prison officials for money damages as a result of time spent in strip cells and in "protective custody." "Many gay prisoners are kept in these places," Atty. Dickey said. "in this 'protective custody' they get no privileges. There are no reading privileges, the food is lousy, the conditions are just horrendous. They (prison officials) put two men in 9 by 6 foot cells and call this 'protective custody'." Dickey charged that there is a high incidence of forced rape in the strip cells and in protective custody units.

The whereabouts and conditions of gay prisoners Gibbs and Lemmond are not known at this time. Lambda De Santa Fe, a prisoner rights group, said that the men have been separated, but that there has been no word from either inmate for over weeks.

Letters of protest can be sent to Frank Bessera, Human Rights Commission, Bataan Memorial Bldg., Rm. 303 Santa Fe, NM 87503 and to Gov.

Jerry Apodaca, State Capitol Bldg., Santa Fe, NM 87501.

— Gay Community News

BRIGGS ANTI-GAY INITIATIVE REFILED; MAY 1 DATE FOR 312,404 SIGNATURES

LOS ANGELES, CA — After a delay of almost two months, California state Sen. John V. Briggs has officially begun distributing revised petitions to place his "California Defend Our Children" initiative before the voters on the November ballot.

The initiative calls for the "filing of charges against school teachers, teacher's aides, school administrators or counselors for advocating, soliciting, imposing encouraging or promoting private or public sexual acts between persons of the same sex... and prohibits hiring and requires dismissal of such persons if school boards determine them unfit for service."

The initiative had originally been intended to qualify for the June ballot of this year when mostly conservative voters would be drawn to the polls to choose the Republican candidate for governor, but the petitions were ruled invalid in November of last year due to the inadvertent omission of seven words in the title and summary. The revised wording includes those words as well as

a much more detailed description of what is intended.

There had been mounting speculation among establishment politicians — none of whom has publicly spoken in favor of the initiative — and gay activists that Briggs was not going to attempt to qualify the initiative for the November ballot since he is also sponsoring an initiative to broaden the possible application of the death penalty and is simultaneously running for the Republican nomination for governor. Although he had refiled the revised initiative on November 9, it did not appear until January 17 giving the Briggs forces a much shorter time to collect the necessary 312,404 signatures. The deadline is now May 1 for filing the petitions.

McGOVERN APPEARS AT ANTI-BRIGGS RALLY

BEVERLY HILLS, CA — South Dakota Senator George McGovern appeared at a meeting held to protest the proposed state referendum on a law sponsored by State Senator John Briggs.

Some 1,000 people gathered at the Beverly Wilshire Hotel for the meeting sponsored by the Los Angeles New Alliance for Gay Equality. McGovern, the 1972 Democratic Party presidential nominee, received a rousing ovation as he came to the podium. McGovern said the struggle for

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gay rights was a continuation of the earlier battles for the rights of women, blacks, and other minorities. "I had this invitation because of the basic principles you and I stand for in all the struggles against discrimination," McGovern told his audience. "I don't think anyone needs to be told this is a controversial area, but I don't think there's any need for controversy over someone's freedom to personal privacy and against prejudice."

McGovern told the audience that his presence at the meeting was much like a scene from "Alice in Wonderland." He referred to Alice asking Humpty Dumpty why he is alone, when he responds, "Because there is no one with me."

"I have come to this assembly, because I don't want any American to feel alone and deserted," McGovern said.

McGovern was the only national political figure to appear at the rally, but he was joined by a number of California politicians. Organizers of the event, however, pointed to the appearance of Senator McGovern as the most important aspect of the rally.

BOMB THREAT IN STATE COLLEGE

by Dave Leas

STATE COLLEGE, PA — On February 15, a bomb threat was received here at the office of Homophiles of Penn State (HOPS). The office is located in the Hetzel Union Building on the campus. The organization, which has existed for almost 10 years, has been very influential in promoting

the rights of gay people at the University as well as being influential in the State College community.

Local police searched the building but no bomb was found. A few days later an unidentified male attempted to tear down a poster in the HOPS office. The man's attempt was obstructed by Jean Guertler, who kept the man at bay until he could be removed from the office.

The poster in question was one of two men embracing. They were nude from the waist up.

The same man later complained to university officials about the poster and was told that the organization was within its right to have the poster on the wall in the office. It is not known whether there is any link between the two incidents.

In other actions, besides protecting their office from intruders, HOPS made arrangements with the university health officials to sponsor a V.D. clinic on March 22. The clinic, under the sponsorship of HOPS, was open to the public and free of charge.

HOPS is also planning a "Day of Memory" which will be a non-sectarian service in memory of the Gays and Jews who died in the concentration camps of Nazi Germany. The group plans to plant a tree in memory of those who suffered persecution at the hands of the Nazis.

For more information concerning the "Day of Memory", contact the State College Gayline listed on the Gay Era's Resource List.



FBI ARRESTS BLACKMAILER OF GAYS

NEW YORK — A 40-year old man, who fled New York State 11 years ago after pleading guilty to charges that he had been a leader of a nationwide ring extorting money from homosexuals, was arrested last week by FBI agents at Seattle-Tacoma International Airport.

Identified by Federal agents as Sherman Chadwick Kaminsky, a Baltimore native, he was wanted by federal officials on 64 counts of extortion in several cities, including New York.

Kaminsky was arraigned before a US Magistrate on fugitive charges and held in King County jail in Seattle pending a hearing on a bail request this week.

According to investigators, the cases involved large sums of money paid, by among others, a member of Congress, a general who committed suicide rather than be exposed as a homosexual, an admiral, and several show business figures and business persons.

The ring reportedly included a former Chicago police detective who was said to be the leader, some ex-convicts and college students. The scheme involved using young homosexuals to lure and then "compromise the victims" who were forced to pay an amount of money or be exposed to their families and friends as being gay.

This same ring, or one based very closely on it, is suspected to have operated in the Central Pennsylvania area about two years ago.

LESBIAN RE-INSTATED AFTER BEING FIRED BY GOV. BROWN

SACRAMENTO, CA — The California State Personnel Board voted 4 to 1 to reinstate Dr. Josette Escamilla-Mondanaro as deputy director for the Division of Substance Abuse in the California Department of Health. She was dismissed last Oct. 25,

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the day before her one year probationary period was to end, on the orders of Gov. Edmund Jerry Brown. Brown took the action after it was revealed that Dr. Mondanaro had written a letter on state stationery using language which the governor felt was obscene.

Dr. Mondanaro claimed that she was fired because Brown was embarrassed in an election year by having a lesbian on his staff. She also claimed that she had refused to hire two friends of Mario Obledo, the Secretary of Health in California, adding that the hiring would have violated civil rights regulations.

The letter in question referred to sodomy and fellatio, and was a personal communication attacking a Tufts University psychiatry instructor. Dr. Mondanaro told a colleague that the instructor had "his head (or something) screwed on wrong" because he defended sexual behavior in children. Dr. Mondanaro had interpreted this as an apology for child pornography, and called it "male over-intellectualized bullshit."

The State Personnel Board, in its ruling on Feb. 8, stated that her use of state stationery for a personal letter was a "one-time error in judgement" which did not justify dismissal. The board also expressed disbelief that Dr. Mondanaro was fired because of her homosexuality.

The state has announced that it will not appeal the decision; Dr. Mondanaro had originally stated that she would resign her position in July in accordance with earlier plans.

REFORM JEWS OK GAY RIGHTS

LOS ANGELES — The National Association of Reform Jewish Congregations went on record in support of gay rights at its recent biennial convention in San Francisco.

The resolution, which according to Art Aratin from Beth Chayim Chadashim (Los Angeles's gay synagogue) passed only after much struggle,

states: Whereas the Union of American Hebrew Congregations (UAHC) has consistently supported civil rights and civil liberties for all persons, and Whereas the Constitution guarantees the civil rights of all people, Be it therefore resolved that homosexual persons are entitled to equal protection under the law. We oppose discrimination against homosexuals in areas of opportunity, including employment and housing. We call upon our society to see that such protection is provided in actuality.


"Be it further resolved that we affirm our belief that private sexual acts between consenting adults are not the proper province of government and law enforcement agencies. Be it further resolved that we urge congregations to conduct appropriate educational programs for youth and adults, so as to provide greater understanding of Jewish values as they

relate to the spectrum of human sexuality."

Speaking of the First Tuesday gathering of many disparate gay organizations in Los Angeles, a member of the Beth Chayim Chadashim congregation said that the major support for the resolution came from the southwest region of the country where many gay Jews have been open and visible.


"It's a lesson to all gay groups," he continued. "If you're open with non-gay people, they will support you." However, noting that the Reform Jewish movement is one of the most liberal in the country, the spokesperson warned, "If we have so much trouble getting a gay rights platform through them, we've got a lot of work ahead of us."

— Gaysweek



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HILLSBOROUGH SUIT DROPPED

SAN FRANCISCO — A federal judge here has dismissed a \$5 million lawsuit accusing Anita Bryant of conducting a hate campaign against gays.

The suit filed by the mother of Robert Hillsborough, 33, a gay man killed June 21 by four youths.

U.S. District Judge Stanley Weigel said that he lacked jurisdiction over Bryant because she lives in Florida.

Hillsborough was stabbed repeatedly in the chest and face by the four youths while walking home from work. Hillsborough worked as a gardener. As the youths stabbed him, witnesses said that one youth yelled furiously, "Here's one for Anita."

There were other defendants in the suit including California State Senator Briggs. Briggs has recently filed a petition with the state legislature barring gays from teaching in the state's school system.

— DL

CORDOVA SENTENCED

SAN FRANCISCO — John Cordova, a Daly City auto mechanic, was given a sentence of five years to life for the murder of Robert Hillsborough, a homosexual who worked for the city as a gardener. Hillsborough was murdered just after the Dade County, Florida vote, and reports claim that his attacker shouted anti-homosexual taunts during the assault. One suspect in the case testified against Cordova and was given immunity. A 16-year-old was found guilty of as-

sault, and Thomas Spooner of San Bruno, awaits trial.

N.Y.C. MAYOR BANS DISCRIMINATION

NEW YORK, NY — Mayor Edward Koch has banned discrimination against homosexuals in all city departments and agencies, including the Police and Fire Departments. Fulfilling a pledge made in his first day in office, Koch told newsmen that, "All we are doing is not discriminating."

"I personally believe that you should not discriminate, that discrimination is immoral," Koch said. In the executive order, the phrase "sexual orientation or affectional preference" was added to the list of things that cannot be used as a basis for firing or refusing to hire.

The order covered about 120,000 city employees in New York, excluding those who work in what are called "non-mayor aide" agencies — the Boards of Education and Higher Education, the Health and Hospitals Corporation, the Transit Authority and the Housing Authority.

GAYS BALK AT USE OF NAMES

FT. LAUDERDALE, FL — "Man's World Association," a gay travel club, has issued an advertising pamphlet which lists as its Board of Directors several prominent figures, mentioning in a tiny footnote that this "Board of Directors" is only "proposed." Evidently, these names appear on the pamphlet without permission.

Among others, the pamphlet lists ACLU Director Robert Basker,

Club Bath Chain's Jack Campbell, Islanders Club President Blue Flettrich, Greater Gotham Business Council President Gerald Schiff, and National Gay Task Force Co-Chairman Bruce Voeller.

In a letter to Roger Lockett, President of Man's World Association, Voeller stated that he has no intention of accepting membership in the Board of Directors of Man's World, and that he and others specifically declined Lockett's invitation to join. Voeller informs Lockett that "I am turning over the materials to our attorneys to ask them if, in fact, there has been sufficient damage to the National Gay Task Force and to myself to consider further legal action."

Blue Flettrich of the Islanders Club expressed his upset at having his name used by Man's World for its "credibility" in the gay community. "The idea behind Man's World is marvelous, perhaps even a bit too altruistic," Flettrich told Gaysweek, "but their management capabilities just do not prove this out."

— Gaysweek

Springtime has long been thought of as being the most romantic season of the year. However, a series of new German studies has found that Autumn is when most romances really blossom.

Prevention magazine reports that German doctors recently discovered that in most men, the production of the male hormone testosterone reaches its highest levels in the Fall, and its lowest levels in the Spring.

This was surprising, the magazine says, because (quote) "it has been generally assumed that people are pretty much like animals, and animals do most of their mating in the Spring."

Prevention adds that "another German scientist conducted a survey of 1000 married couples and found that 53% met and fell in love in the Autumn." To round out this picture, a third survey has purportedly found that a majority of divorces — 62% in fact — stem from Spring romances.

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Letters

OPEN LETTER FROM THE POLITICAL CAUCUS OF HOPS

Editor, Gay Era,

Politicians, for too long, have been making decision affecting gays without being held accountable. They have passed laws making us criminals; they have allowed governmental agencies to neglect our health, vocational and social needs and they have refused to protect us from unjust discrimination. They have taken our children away.

As gays we have a right and responsibility to call these people to account. This year more than ever, Homophiles of Penn State (HOPS) is making a priority. We urge all gay groups and unaffiliated gays to work vigorously, support responsive politicians and oppose our own Anita Bryants.

HOPS is planning to sponsor a voter registration drive among gays and supporters, accumulating names for our mailing list. We will poll every politician whether federal, state or local whose name appears on this November's State College ballot and distribute their responses to the gay media and our mailing list. Certainly our members and friends will not only vote but also work for those candidates deserving our help.

Other groups throughout the state are planning similar activities. Success can be ours if we take ourselves and our votes seriously. We can have the sodomy laws reformed; we can forever kill anti-gay legislation and we can get anti-discrimination laws on the books. The secret ingredient is YOU!!! Do it for Anita.

If you wish more information or wish to be on our mailing list, write to: POLITICS '78, HOPS, PO Box 218, State College, Pa. 16801.

WHAT "GAY COMMUNITY"?

Editor, Gay Era,

Looking at Lancaster's so-called Gay Community, one questions what is to become of our position and ourselves as a community in the future. I've tried to view several things objectively here that are not exclusive of Lancaster, but rather an example of what might have happened or may happen in other areas of comparable size.

Of the three very well commercially run gay bars here, only one has had the consciousness not to serve orange juice, thus not supporting our oppressor. A seemingly small matter to many perhaps, but one of importance. There is also the fact that the owner of the Railroad House has gone to court and been supportive to

Letters to the editor should be addressed to: LETTERS, GAY ERA, 332 N. Mulberry St., Lancaster, Pa. 17603. The editor reserves the right to edit all letters. Letter must be signed by the individual including address and phone number where the writer may be contacted for verification. The writer's name will be withheld upon request.

others who've met cases of gay injustice with legal confrontation. Here is at least one established business person who retains dedication and sincerity to the Gay Community, while not selling himself off as someone he's not. There are a few other gay business people, but they are not involved in gay affiliated businesses while they are supportive. Additionally, the Railroad House is frequented by non-gays, as is the Loft Restaurant. Yet the owner of the Loft will not acknowledge his life-style when receiving comprehensive news coverage in the local newspapers. While the owner of the Loft was pictured in an article with his lover standing beside him, the commentary made no mention of their relationship other than one being owner and the other manager. Nor was the fact that the Tally-Ho Tavern, located below the Loft, has served Lancaster's Gay Community for years and is where money was earned to open the Loft in the first place.

Had the article in the newspaper been less homophobic, there was an excellent opportunity to show both gays and non-gays a healthy homosexual relationship where two men love and work together successfully in Lancaster. The peer models needed by our people once again remain locked in a glass walled closet for all to see or assume about, but not for open everyday conversation.

Two gay organizations, the Gay Switchboard and Gays United Lancaster, both dedicated to serve local gays exclusively as well as the non-gay community, have folded. Lack of interest, money, support, and the burning out of energy for those involved in the work, have left gaps in any formation of unity or organization gained or established.

The Gay Era, originally formed to serve the Local community has, despite consistent floundering from similar problems suffered by the other two groups, managed to stay alive. However, it now caters to a wider area of people and not at all to our own community. It appears lack of input and interest remain true in this case also. An additional problem with the publication is that the editors, who've kept the

newsletter together for so long, are more concerned with their self-serving interests and back stabbing than they are in any sense of Gay Community.

Is it coincidence that all these services have been run by men? Where are the women? Obviously oppression reigns in Lancaster. As it keeps its hold within the Gay Community itself, where gays run down each other, it will surely gain a firmer grasp by those wishing to silence us in the non-gay community. No one has pushed for gay legislation at a local level. If we try, I wager half the gays will bolt the closet door tighter and the other half will remain apathetic. This is not forgetting the few who would attempt slitting the throats of those initiating the job, whatever half they fall into.

If this is to be our present existence, what does the future hold? Perhaps the good grey gays will fade more into the woodwork so that when the iron claw grabs for homosexuals they can disappear.

That's the dark security they convince themselves and everyone else of as comfort. When we all disappear, Anita and her kind will be quite happy. For now, and perhaps in the future, if just one person needs and wants help in Lancaster, Pennsylvania, where will that person go? It's plain as hell they won't be able to rely on the so-called Lancaster Gay Community.

Sincerely,
Bari Weaver

IT DOES EXIST!

Editor, Gay Era,

The reason I am writing is because I feel the gay community is unaware of the people who are devoting hard working hours for your pleasure. I am not plugging the Fiddler Disco because I work there, but through research I am going to tell it like it is. Some may know this and others may be totally unaware of this true fact.

I believe the biggest thanks should go to Mr. Joe Cardin, owner of the Fiddler Disco in Lancaster, who showed his faith and interest in the gay community by opening the area's first gay discotheque (sic), a place for you to come, socialize, and relieve all your frustrations by dancing the night away.

Sure, the Fiddler Disco may not rank among the top discos, such as Studio 54, Twelve West, and other top discos, but for the Lancaster area, it's the hottest place to party. The Fiddler offers some nice specials to help please you during the week and weekends. The club offers plenty of seating for your comfort. The clientele is very friendly and so is the staff.

(Continued on page 21)

Viewpoints

NO EVIDENCE WE ARE SICK

by Frank Kameny

It is characteristic of the treatment accorded to emergent minority groups that they themselves are never consulted with respect to matters concerning them and on which they can offer "best evidence." Self-appointed "authorities" serve as their "keepers" and spokesmen. In the past, whites have always spoke for blacks, men for women, and so on. Thus it is not surprising, although no less objectionable, that writers apparently do not consult or quote a single gay person or member of the gay movement, despite the fact that we and our concerns are obviously central to the issue about which they wrote. As an inevitable result, the presentation of events is incomplete and badly distorted.

Our approach to this matter is persistently misrepresented as being solely a civil rights one, directed at eliminating a source of severe disadvantage to us, regardless of (or in ignorance of) the facts. That would be intellectually dishonest. If there were actual proof that homosexuality was a sickness, disorder or other form of abnormality or pathology, we would have had to work within that framework. But (as with guilt in the criminal process) the burden of proof lies with those alleging pathology, not with us alleging health; we are healthy until proven sick. They have not even begun to shoulder their burden.

I discovered at the outset that the characterization of homosexuality as a sickness is totally without scientific merit and without a scintilla of valid evidence to support it. There exists not one published paper or study allegedly demonstrating the pathology of homosexuality that any competent scientist would not recognize as a travesty of science. Starting with a lack of a rigorous — or even usable — definition of sickness in this context, this body of so-called research violates every criterion of good scientific investigation from (and most egregious) grossly improper sampling technique (the much-touted "clinical method" results in eliciting data only from and about homosexual psychiatric patients, who are typical neither of all psychiatric patients, most of who are not homosexuals, nor of all homosexulas, almost none of whom ever see or need to see a psychiatrist, to lack of control groups, to nonseparation of variables, to

inept use of statistics, to use of poor logic and unproven assumptions.

One of the few studies that meet the criteria of good research was done in 1956 by Dr. Evelyn Hooker, a psychologist, who found that, aside from their homosexuality, there was no discernible difference between nonpatient homosexuals and heterosexuals. Thus unless homosexuality is considered to be an illness with only one symptom (i.e. nonheterosexuality) — reducing the question from one of science to one of semantics, circular reasoning, "revealed truth" about human nature, and triviality — there is no scientifically valid evidence that homosexuality is in any way pathological.

In short, it was (and remains) our position that homosexuals have been defined into sickness by a mixture of moral, cultural, sociological and theological value judgements, camouflaged in the language of science, but without any of the substance of science. Initially, the psychiatrists would not even discuss the matter with us; hence the necessity for the dialogue-opening disruptions described by Saltonstall. It took us over a decade to do it, but we finally persuaded the more responsible and scientifically competent members of the psychiatric "establishment" that we were factually and scientifically correct; they reclassified homosexuality, removing it from the category of sickness, and "curing" us instantly and en masse.

Why was all of this so important to us? Unfortunately, the high priests of old have been replaced as authority figures in our culture by the high priests of the 20th Century, the psychiatrists. Their views carry enormous weight, not only in shaping public opinion but also in more formalized areas such as law and governmental policy.

In our battle against "homophobia" (the equivalent for us, of racism, anti-Semitism, or sexism for other minorities) we found, over and over again, that when all of the arguments of the bigots had been refuted, their final taunt was, "You're sick," meaning mentally ill — a devastating and disabling allegation in our culture. Since it was factually unfounded, it had to be disposed of.

As occurs in any context in which ancient prejudices are challenged, there is an "old guard" of significant size in psychiatry who resist the change for a variety of reasons, including vested interest, poor scientific training, irrelevant subjective sociological concerns,

and what might be termed "theological" arguments of a natural-law, given-purpose, teleological nature, meaningful to and possibly proper for theologians, but without scientific merit.

In recent times, psychiatrists (along with many others) have properly deplored the systematic misuse of psychiatry and abuse of the label "mental illness" in Russia, as devices for the suppression of political dissent and dissenters. Some psychiatrists seem unable to perceive that they are doing precisely the same thing, in this country, when, in the same way, they try to suppress social dissent and nonconformity to keep an unpopular minority group in a status of social inferiority and disadvantage. Psychiatric research has always been culture-bound, at expense of scientific merit. While it has improved considerably in recent years, the continuing uncertainty of some psychiatrists on the question of the healthfulness of homosexuality is evidence of the continued sickness of psychiatry.

Two final points should be made: First, I am reliably informed that there exists no significant move within the psychiatric profession to overturn the 1973 decision. Second, and as the "bottomline," the fact remains that there exists no scientific evidence persuasive to any scientist worthy of the name showing that homosexuality is a sickness, disorder, neurosis, abnormality (except in the narrowest statistical sense) or other pathology of any kind. Here, as in all contexts of bigotry, the only real sickness lies with the bigots and their bigotry, with the "homophobes" and their "homophobia."

— Gay Community News
FROM "IMPETUOUS" TO "MERRY"
TO US: "GAY"

by David Chaplin

Except in the mouths and pens of diehard language purists, "gay" definitely doesn't mean "merry" anymore. Not since Negroes went black has a word swept the popular parlance so thoroughly.

At the beginning of the '70s the pages of magazines like *House Beautiful* were still full of phrases such as "gay fabrics," "gay color schemes" and "gay table settings." But now it looks as though the homosexuals have the word locked up, according to Neil Snortum, an English professor at San Francisco State University.

The word is at least 800 years old, maybe more. Scholars can only trace it as far as 12th-century Germany, when gay was "gahi" and meant "hurried, impetuous." Some Frenchmen, probably troubadours, picked it up shortly afterwards and ran it across the border.

The French, more leisurely than the Germans, added the Gallic twist to "gai" or "gaie" and it evolved into something "merry" or "jocund." There it remains, too, says French scholar Leonard Johnson at the University of California at Berkeley. In Paris today gay still means "merry," and homosexuals are "folles," which translates roughly into "mad."

At some point in the Middle Ages the British brought the word across the channel and added a connotation of "fast" or "dissipated" to it. But it wasn't until the days of Queen Victoria that gay went the least bit licentious, as hookers became "gay" girls.

How the word got from the streets of East London to the baths of San Francisco, nobody seems to know. What is known is that at some point after it crossed the Atlantic it found a new life as a code word. "Was it a good party?" "Oh yes. Very gay."

That was the code. "A discreet way of letting somebody know you were gay in a way that the straights wouldn't catch on," says Howard Wallace of the Bay Area Gay Liberation.

The code goes back at least to the '30s, when it began leaking into the popular culture. There was Cary Grant, dressing up like a woman in "Bringing Up Baby," explaining to Katherine Hepburn's aunt, "I've gone gay."

There was Danny Kaye, singing Cole Porter's "Farming" in 1942: "Don't inquire of George Raft why his cow has never calfed...George's bull is beautiful, but he's gay."

The more the code was used, the more it got out into books, movies,

and music, and by the late '60s it was a commonly accepted underground term.

Then came the night of June 28, 1969 and the Stonewall riots. When it was all over, they weren't homosexuals anymore. They were gay.

Although the New York Times resisted this linguistic impropriety other media were less meticulous, and overnight the word went from code word to media property.

Sticks and stones—that's what it's all about. Queens, fairies, pansies, fruits, sissies, faggots—what other group has taken so much abuse from the language? Gay, finally, is a proud word.

- Philadelphia Gay News

BLACKLIST TURNED ORANGE

by Allen Young

New York's self-appointed guardian of free speech, Village Voice columnist Nat Hentoff, recently attacked the efforts of gay people to make Anita Bryant pay a price for the bigotry she has been preaching. He has suggested that the orange juice boycott is reminiscent of the McCarthy-era Blacklists, when radicals were punished for their views by being denied employment. Some gay people, including the officers of the National Gay Task Force, seem to buy this line. Thousands of ordinary gay folk, however, do think there is something wrong with contributing money to Anita's \$100,000 annual fee paid by the Florida Citrus Commission, and we've stopped buying orange juice. As someone who came to political awareness in the 1950's, I would like to offer my perspective on this controversy. The following is a letter I sent to the Village Voice:

"Anyone who is familiar with the facts of the McCarthyist period in

American history should readily agree that it is utterly absurd to charge gay people with McCarthyism for our attempts to oppose Anita Bryant's bigotry through boycotts, demonstrations and so on. First of all, Anita is not being blacklisted, because there is no list! She as an individual is being rejected because she is a religious zealot who promotes hatred, bigotry and discrimination against gay people. The 1950's blacklists were something else — these lists consisted of members of the Communist Party and their sympathizers. The lists were maintained in the name of 'Americanism'; those on the lists were supposedly being punished for being 'traitors' to their nation. But this very basis for McCarthyism was the big lie. Although most members of the Communist Party had a reverent, uncritical attitude toward the Soviet Union, there is no evidence that Communists or their friends were 'loyal' to a foreign government or that they were helping to turn the U.S. over to the Russians. Most Communists, especially rank and file members like my parents, joined the Communist Party and worked hard within its ranks because they were working people, small farmers and small businessmen opposed to corporate exploitation, because they could not stand the Jim Crow laws and other racism that permeated America, because the Communist Party was one of the most consistent voices against fascism and anti-Semitism. Although the leadership of the Party occasionally adopted ridiculous stances (perhaps in deference to the Soviet Union), and the Party is a failure on many counts, nonetheless, most rank-and-file Communists were, in short, very fine, good people. Blacklists brought these people to economic ruin, and my own mother, who is one of the most wonderful people I know, was threaten-

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ed with deportation because she is foreign born. The American people supported the blacklists and other McCarthyist policies out of ignorance, because politicians like Richard Nixon and establishment newspapers like the New York Post and the New York Times manipulated the public with red scare hysteria. What treacherous dishonesty it is for so-called civil libertarians, such as Nat Hentoff, to compare Anita Bryant with the victims of McCarthyism. The people who want the Florida Citrus Commission to stop seeing her as a positive symbol for their products, are firmly within the traditions of those opposed to injustice. The campaign against anti-gay bigotry is the direct descendant of the campaign against McCarthyism. Anita Bryant is the direct descendant of Joseph McCarthy, Father Coughlin, Richard Nixon and the other purveyors of the big lie."

— Gaysweek

DISCO SENE

"DISCO RIPOFF PART II"

by Jayson Messner

This month I continue with Part II of the three-part story "Disco Ripoff." We'll seek out some facts about Disco club ripoffs. This report is based on full experience in Philadelphia, New York and Washing-

ton, DC.

You spend nearly an hour getting ready to boogie the night away. It is early, and your feet are ready to Salsa till dawn. As you fight the traffic, your head is swirling with Disco music. You park, and eagerly rush to the club entrance. As you enter, the atmosphere is hot and loud. Groups of people dot the club. They turn and peer at all the new faces and the gossip continues.

You silently think to yourself, "There's something alternately unholy and exuberant about Disco night life." The superficiality, the snobbery by cliques, the singles meatracks, and above all the atmosphere.

Such a shame for Discos having the potential for being the most exciting (and yes, the cheapest) night haunts where pleasure and intimacy can merge. Where then, does the problem lie?

For one thing, since Discos are currently in vogue, (I mean, it's about a six billion dollar industry, or so it's reported by several music trade magazines). Disco entrepreneurs can herd their customers like cattle. The pushing, the shoving, for a ten-minute wait at the bar for diluted drinks, faulty air conditioners, inexperienced dj's that throw records together and pray for the best. Also, the larger Discos can be like the Lexington Avenue Express. With everyone at each other's buns for personal enjoyment.

Club owners fail to see the changes that their clubs need. They

usually keep the same light system that was installed when the club opened. The clientele then seek out another Disco to party at. The dj and his music is the most important feature at the Disco. The lights are the second most important feature at any Disco. They help get the clientele in the mood to dance. Yet, a lot of owners fail to see this.

The owner is usually after the almighty dollar, saving every cent for himself. They jam the Discos to the rafter for the green stuff. On my last visit to a Disco in New York, I noticed a fire marshall sign stating capacity only 250 patrons. The owner, doorman, and other employees ignored the sign. The Disco was packed with a mere 327 people and more jamming in. And if some natural or unnatural disaster would have occurred, a lot of lives would have perished. This scene is repeated nightly in Discos across the country, because owners only want one thing!

I'd like to believe that Discos can be a refuge, if only for a few hours - away from the media that we are so swamped in. But a few changes must be made for our safety and enjoyment.

It's up to us to keep the Disco scene growing. Support your local Disco, and hustle the night away.

Next month: the conclusion of Disco Ripoff. Until next month, I'll see you in the grooves.

— DISCO KIDD 2001



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IN PURSUIT OF IMAGES

IN PURSUIT OF IMAGES

EFREN CONVENTO RAMIREZ

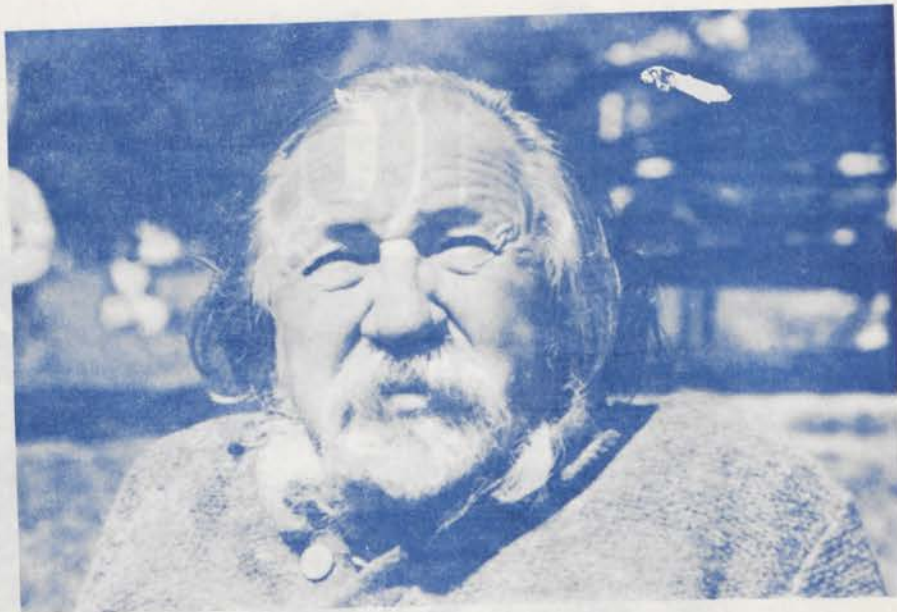
(Peace and Pieces Foundation, P.O.
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Efren Convento Ramirez has termed his slim but succulent volume of photography "a diary" of not only his life but gay life in San Francisco on a more general level. As such, not all the photos have a personal level of involvement, other than that Ramirez happened to be on the spot, camera in hand. The compilation then is a mixture of the obvious and the puzzling which succeeds through its juxtaposition as much as from Ramirez' technique. Much of the material seems to have been caught "on the run," a feeling reinforced by the inclusion of some over-exposed or out-of focus shots. Even to those unfamiliar with San Francisco, some shots will be obvious, such as the "slice of life" sections at a nude beach and on a cruise street (we assume it to be Polk Street). There are others, however, which seemingly might be less perplexing if one knew the location. For instance, the caftanned dancers on the portico of a Greco-Romanesque building; is the building a library, a tomb, something else, does it matter? One choice mystery photo depicts a table on a rooftop; the table is set for four, there are only three chairs and not a soul in sight. Perhaps it's a reference to Chaplin's "The Gold Rush;" perhaps it's anything one wants to imagine it as.

Throughout the book is a running commentary by Ramirez, sometimes poetry, sometimes prose, which only serves to confuse (especially if one gets caught up in trying to discern a single underlying statement to the whole book, or even to a single photograph). For instance, the nude beach section is begun with the statement, "There are men I cannot photograph in the nude. To me, a lack of certain quality, an air, an appearance, a look...a presence."

Perhaps it is best to accept the book merely as a diary (or a documentary) of what happened to be there when Ramirez was also there. If there are contradictions, they are the turn-about of life itself. And if we are to accept any of Ramirez' verbal statements as describing the book, perhaps it should be the poem, "Untitled": "Point./ Focus./ Click./ Point, focus, click./ Click, focus.../ Point, click.../ Click, click, focus.../ Unfocused, click."

— Reviewed by Harry H Long



RELIGION and Gay Rights



(Editor's Note: The following article is reprinted from the Portland Town Council's A Legislative Guide to Gay Rights, copyright 1976 by the Portland Town Council. Copies of the guide are available from the Portland Town Council, 320 S.W. Stark St., No. 303, Portland, Ore. 97204 at \$5.00 per copy.)

Homosexual men, and, to a far lesser extent, homosexual women, have been hated and legislated against for many centuries in the Judeo-Christian world. The origins of such hatred, disgust, and legal oppression are complex and to be found in many social, psychological, and religious attitudes that today seem highly irrelevant to the discussion of civil rights for homosexual man and women. The following discussion outlines these various areas. The reader who is interested in pursuing any point at greater length can do so by referring to the within bibliography.

THE OLD TESTAMENT

"Probably the most familiar passages quoted against homosexuality are those which refer to the destruction of Sodom and Gomorrah

(Gen. 19:4-11). In recent years, however, both Protestant and Catholic scripture scholars have proposed that the reason these two towns were destroyed had nothing to do with the supposed sin of homosexuality, and since 1955 no serious writer has used these texts as an argument against homosexuality." (Sr. J. Gramick, Fr. T. Oddo, Fr. R. Nugent, Homosexual Catholics: A Primer for Discussion, Boston, Dignity, 1976.)

In more than 16 references to Sodom and Gomorrah in the Bible none mentions homosexuality, but several make mention of the sins of pride, vain sacrifices, idolatry (the "abomination" for which the towns were destroyed), neglect of the poor and inhospitality. (See Isaiah 1:10; Ezekial 16:48-39; Matthew 10: 14-15; Luke 10:10-12.)

In the story of Sodom, after describing Lot's invitation to two angels to spend the night in his home, the biblical author tells how "the men of the city, men of Sodom, both young and old, all the people to the oldest man, surrounded the house; and they called to Lot, 'Where are the men who came to you tonight? Bring them out to us, that we may know them.'" (Genesis 19:4-5.)

The current argument about the meaning of Sodom and Gomorrah focuses on the word "know" contained in the narrative. Since Lot was a resident alien in Sodom, with all the restrictions on that status, it was only reasonable that the citizens of that city wanted to know, wanted to get acquainted with, wanted to inquire into the bona fides of the two strangers staying in Lot's house. As scholars have pointed out (e.g., Bailey, Homosexuality and the Western Christian Tradition, Longmans, Greens and Co., 1955, pp. 2-3), the Hebrew word *yadha* (to know) "occurs very frequently in the Old Testament, yet excluding the present text... it is only used ten times (without qualification) to denote coition." At any rate, at least one scholar has pointed out that even if homosexual acts were indeed alluded to, the passage could only be used to condemn homosexual rape.

What is certain, however, is this: "The sexual interpretation of the story... did not arise until the second century B.C. in the Book of Jubilees, and, here again, it was in the context of the struggles against homosexuality as expressed in the pagan fertility rites. The classical historians Josephus and Philo

in the first century also interpreted the sin of Sodom as homosexuality, but Josephus was reading back into the story some of the features he disliked about the life in the city of Alexandria, namely, homosexual practices." (Gramick, Primer.)

Concerning other Old Testament references to homosexual activity: "In the First Book of Kings (14:24; 15:12; 22:24) and in the Book of Deuteronomy (23:17) there are references to a fertility cult flourishing in the temples of Israel's pagan neighbor states. In the pagan religions, fertility of the earth was closely linked with human sexuality, and human sexual acts were performed in the temples to insure fertility of the earth. In these references, according to Bailey in his classic Homosexuality and the Western Christian Tradition, the word for male cult prostitute (part of the pagan temple rites) was incorrectly translated as 'sodomite.'

"In Levitical Holiness Code (18:22; 20:15) there are two other references to homosexual acts (between men) as punishable by death. In understanding these passages two things must be kept in mind. These acts which are punishable by death appear in the list of offenses attributed to Egypt (the pagan neighbor), and they are always condemned as being directly associated with pagan worship, and, hence, with idolatry. It is the intent of the writer of the Code to keep the Jewish people clean from all pagan worship and anything associated with it, such as homosexual acts. The background of these prohibitions, then, is cultic defilement, and there are no clues in the passages that would allow us to draw sharp and clear distinction between ethical and cultic laws.

If we were to maintain that these injunctions about homosexuality are permanently valid for (all people) today, then the logical conclusion must be drawn that the other injunctions in these passages are also valid: the prohibition of sexual intercourse during menstruation; eating meat from an animal containing blood; the killing of a medium or fortune teller, "rounding off the hair at the temples or marring the edges of the beard, etc. (Gramick, Primer.)

Courts in the United States continue to cite Old Testament texts in support of rulings in cases involving homosexual conduct. In the case of Doe vs. Commonwealth, for example, lower court judges in Virginia recently upheld the constitutionality of a law against sodomy and supported their opinion by a reference to the Bible. Since legal and social condemnation of homosexuality in the United States invariably appeals to the prohibitions against sodomy found in the Old Testament it is important to know something about the origin and interpretation of these

scriptural passages. Verses frequently quoted are those in the Book of Deuteronomy and in the First and Second Books of Kings where mention is made of measures taken to purge Jewish society of sodomites. Two representative passages are found in the First Book of Kings: "And Judah did evil in the sight of the Lord... for they built them high places, and images... and there were also sodomites in the land: and they did according to all the abominations of the nations..." (I Kings 14: 22-24). "And Asa did that which was right in the eyes of the Lord, as did David his father. And he took away the sodomites of the land, and removed all the idols..." (I Kings 15:11-12). Other references to sodomites are found in Deuteronomy 23:17, I Kings 22:46, II Kings 23:7.

The meaning and derivation of the Hebrew word which is translated "sodomite" in these passages, however, is not what one might expect. The Hebrew word is qadesh or kadhesh, a noun derived from a verb which means "to dedicate," "to hallow," "to consecrate," "to sanctify oneself." This verbal noun was used to designate males who devoted their lives to serving God. In the Greek text of the Old Testament the term is translated hierdouloi, which means, literally, "sacred servants." In the beginning, therefore, the "sodomites" were social outcasts, but men of God, as respectable in their age and society as our priests, ministers or rabbis are today.

Little information about the qadeshim remains and it is briefly summarized. According to an article in the Encyclopedia of Religion and Ethics, "...some modern scholars believe that the religion of Jahweh had its roots in the soil of primitive Semitic ritual, and that hierdouloi were one of the features of Jahweh's religion, like other Semitic religions, inherited from the parent stock... (it was) an institution consecrated by religious sanction and hoary with age..." (George Barton, "Hierdouloi," James Hastings, Ed., Encyclopedia of Religion and Ethics, Edinburgh, T&T Clark, 1934, IX, 675.) The qadesh were communities of men and boys who lived at the temple and at local shrines where they were available for cultic rites of sexual intercourse. Intercourse with a Hierdoulos was a rite of worship, a ritual offering believed to be pleasing in the sight of God. For primitive people sexual intercourse is a very natural thing, and much more; it is sacred, an occasion of grace, an encounter of the divine and the human. To an ancient Semite life was more than precious, it was holy, and in ritual intercourse he made an oblation of self, soul, and body, and gave back as a thank-offering that life which his Creator had given him. These rites of sacred homosexual intercourse were an accepted practice in Judaism as



in other New Eastern religious traditions; the brotherhoods were an ancient institution which had long enjoyed the blessing and protection of the priestly hierarchy of Judaism. The qadesh communities disappeared during the prophetic movements which swept Judaism in the 7th century B.C. and reached its culmination in the reign of King Josiah (d. 608 B.C.). The prophetic movement was something like a combination of a Protestant Reformation and a Chinese Cultural Revolution. The leaders of the movement aroused hysterical religious fervor among the masses and directed this popular zeal to bring about drastic, radical changes in society. The program of the movement is preserved in the sections of the Old Testament which scholars have labelled the "D" text. Johannes Pedersen, a Danish Biblical expert, explains the program and its motives: "Behind the utterances of D we see a very self-contained society, fighting convulsively to preserve its individuality from the foreign innovation threatening it. Notably it endeavors to keep free from the gods of foreign peoples and what belongs to them. A strong clannish spirit is necessary within the community... Not everyone can be admitted to this closed community. Ammonites and Moabites must never be admitted... Amalekites are to be exterminated like all Canaanite peoples." (Johannes Pedersen, Israel: Its Life and Culture, London: Oxford University Press, 1953, IV, 583-585.)

The prophets wanted to secure the independence of their nation, preserve the ethnic purity of their

people, and isolate their religion from contamination by alien influence. The proposal for genocide, the plan to kill every Canaanite man, woman, and child, is an indication of the prophet's determination to achieve their goal, and of the savage means they were prepared to use. Since communities of hierdouloi were found in the neighboring non-Jewish religions the prophets ruthlessly destroyed the homosexual brotherhoods in order to make Judaism a religion as exclusive and as distinctively different as possible.

Seen in their proper perspective, therefore, the Old Testament condemnations of "sodomy" cannot legitimately be used to support modern prohibitions against homosexual conduct. More importantly, regardless of how the Biblical passages may be interpreted, it is illegitimate to use them as the basis for governmental sanctions against homosexuality, for to do so constitutes an establishment of religion in violation of the First Amendment. Judges and lawmakers would no doubt be deeply offended if it were suggested that the United States should have laws prohibiting the eating of pork or lobster, simply because it is prohibited in the Old Testament, for elevating a religious scruple into a law violates the First Amendment. Moreover, it would be absurd to suggest that an American community should adopt as binding law an edict of a Chinese emperor of the Chou dynasty, and it is no less absurd to use police powers and the courts in a twentieth century, pluralistic, democratic American society to enforce laws that were enacted to deal with local conditions in a small nation governed by an absolute monarch seven centuries before Christ. It is not only absurd; it should be seen as a violation of the principle of separation of church and state.

THE NEW TESTAMENT

Turning to the New Testament, we find St. Paul a most articulate source of condemnation of homosexual activity. (See Romans 1:26-27) It is important to realize that St. Paul, like the Old Testament writers in general, knew nothing of the distinction between homosexual activity and the homosexual CONDITION. As the Jesuit moral theologian Fr. John McNeill points out, the biblical writers "refer exclusively to homosexual activity undertaken by those they presume to be HETEROSEXUALLY inclined by nature." He goes on to say that "the only condemnation of homosexual activity to be found with certainty in scripture is a condemnation of perverse homosexual activity indulged in by otherwise truly heterosexual individuals as an expression of contempt of self-centered lust and usually associated with some form of idol worship." (McNeill,

"THE EMERGENCE OF A VISIBLE HOMOSEXUAL COMMUNITY BOTH IN SOCIETY AND IN THE CHURCH CAN BE SEEN AS PROVIDENTIAL, BECAUSE THE HOMOSEXUAL COMMUNITY MUST PERFORM LEARN TO DEAL WITH HUMAN SEXUALITY OUTSIDE THE CONTEXT OF PROCREATION, THEIR OWN HAPPINESS AND HUMAN FULFILLMENT DEMAND THAT THEY FIND IN THE FRAMEWORK OF INTERPERSONAL RELATIONSHIPS THOSE FORMS OF SEXUAL EXPRESSION WHICH CAN BE HEALTHY AND CONDUCTIVE TO GROWTH. IN SEARCHING OUT THIS FRAMEWORK, THE HOMOSEXUAL COMMUNITY COULD SUPPLY THE ENTIRE HUMAN COMMUNITY WITH IRREPLACEABLE EMPIRICAL EVIDENCE ON HOW SEXUAL MORALITY AND SEXUAL MORES MUST CHANGE IN THE FUTURE."

— JOHN S. MC NEILL,
THE CHURCH AND
THE HOMOSEXUAL



The Church and the Homosexual, 1976,
pp. 65-66.)

It should also be noted that Paul's attitude toward sexuality in general is problematic for heterosexuals as well as for homosexuals:

It is well for a man not to touch a woman. But because of the temptation to immorality, each man should have his own wife and each woman her own husband. (I Corinthians 7: 1-2)

I wish that all were as I myself am (unmarried). (I Cor. 7:7)

To the unmarried and widows I say that it is well for them to remain single as I do. But if they cannot exercise self-control, they should marry. For it is better to marry than to burn with passion. (I Cor. 11:8-9)

Paralleling his attitude toward sexuality is Paul's attitude toward woman which is mentioned here because of its relevance to the discussion below:

... women should adorn themselves modestly and sensibly in seemly apparel, not with braided hair or gold or pearls or costly attire but by good deeds, as befits women who profess religion. Let a woman learn in silence with all submissiveness. I permit no woman to teach or to have authority over men; she is to keep

silent. For Adam was formed first, then Eve; and Adam was not deceived, but the woman was deceived and became a transgressor. Yet woman will be saved through bearing children if she continues in faith and love and holiness, with modesty. (I Tim. 2:9-15)

Any man who prays or prophesies with his head covered dishonors his head, but any woman who prays or prophesies with her head unveiled dishonors her head — it is the same as if her head were shaven. For if a woman will not veil herself, then she should cut off her hair; but if it is disgraceful for a woman to be shorn or shaven, let her wear a veil. For a man ought not to cover his head, since he is the image and glory of God; but a woman is the glory of man. (For man was not made from woman, but woman from man. Neither was man created for woman, but woman for man.) That is why a woman ought to have a veil on her head, because of the angels... Judge for yourselves; is it proper for a woman to pray to God with her head uncovered? Does not nature itself teach you that for a man to wear long hair is degrading to him, but if a woman has long hair, it is her pride? For her hair is given to her for a covering. (I Cor. 11:4-15)

...The women should keep silence in the churches. For they are not permitted to speak, but should be subordinate, as even the law says. If there is anything they desire to know, let them ask their husbands at home. For it is shameful of a woman to speak in church. (I Cor. 14:34.)

Paul's less than elevated view of sex and women is magnified somewhat by the early Church Fathers, for example: St. John Damascene speaks of women as "the frightening worm in the heart of man" and "the advance guard of hell." And Tertullian: "the devil's gate."

Complicating the matter still further was the Church Fathers' exclusive focus on the procreative aspect of sex, as expressed by Justin Martyr when he writes: "We (Christians) do not enter marriage for any other reason than to have children." St. Jerome quotes the saying of Sextus with approval: "He who loves his own wife ardently is an adulterer." (Quotes by S.J. McNeill, The Church and the Homosexual, Sheed, Andrews and McMeel, 1976.)

"Sodom and Gomorrah, as we have seen, actually have nothing whatever to do with such (homosexual) practices; the interpretation of the Sodom story generally received by Western Christendom turns out to be nothing more than a post-exilic Jewish reinterpretation devised and exploited by patriotic rigorists for polemic purposes. Thus disappears the assumption that an act of Divine retribution in the re-

mote past has relieved us of the responsibility for making an assessment of homosexual acts in terms of theologian and moral principles. It is no longer permissible to take refuge in the contention that God himself pronounced these acts 'detestable and abominable' above every other sin, nor to explain natural catastrophes and human disasters as his vengeance upon those who indulge in them. It is much to be hoped that we shall soon hear the last of Sodom and Gomorrah in connection with homosexual practices — though doubtless the term 'sodomy' will always remain as a reminder of the unfortunate consequences which have attended the reinterpretation of an ancient story in the interests of propaganda." (Bailey, *Tradition*, p. 155.)

At this point, let us touch on the fact that there are "certain anomalies in the tradition which has affected so profoundly our laws and public opinion in regard to homosexual practices. Perhaps the remarkable of these anomalies is the almost complete disregard of sexual acts committed by women with one another." (Bailey, p. 160.)

At various stages in our enquiry we have already encountered the notion that in MALE homosexual acts, and especially in sodomy, there is something peculiarly degrading or disgusting. In regard to this revulsion of feeling, two points deserve notice: first, that it is never attributed directly to the fact that sodomy... involves copulation per anum — a mode of sexual indulgence which is by no means uncommon in heterosexual relationships: and secondly, that it is a reaction more characteristic of men than of women, who often exhibit a commendable open-mindedness and sympathy towards the homosexual... When male homosexual acts are considered per se, and with a mind free (as far as that is possible) from emotional prejudices, it cannot be said that they are intrinsically either more or less reprehensible than lesbian practices. Hence the reason for the traditional discrimination against the former and disregard of the latter must be sought elsewhere than in the nature of male homosexual acts as such.

"Both the terminology used with reference to male practices, and the assumptions underlying the attitude of society, are revealing. There has

been a marked tendency to regard sodomy in particular as though it were, so to speak, 'playing the woman' to another man, or using another man 'like a woman,' according to whether the part taken was passive or active. In other words, this act has been looked upon as one which involves the degradation not so much of human nature itself as of the MALE, since in it he simulates or encourages or compels another to simulate the coital function of the female — a 'perversion' intolerable in its implications to any society organized in accordance with the theory that woman is essentially subordinate to man. Thus in certain male dominated cultures, and especially that of the Christian West, a man who acted 'like a woman' was treated as one who had betrayed not only himself but his whole sex, dragging his fellows down with him in voluntary disgrace... The lesbian practices, on the other hand, do not imply any lowering of her personal or sexual status, and can be ignored by society which is still in some



respects fundamentally male dominated. To 'corrupt' a younger girl by initiating her into the pleasure of lesbianism is thought trivial compared with the 'corruption' of a youth by 'making a woman' of him." (Bailey, pp. 161 ff.)

"Another reason for the distinction traditionally made between male and female homosexual practices is undoubtedly the fact that only the former involves seminal emission. To understand this, it is necessary to appreciate the remarkable influence exerted upon our sexual attitudes (and, indeed, upon our theology) by what can be only described as a superstitious reverence for semen, a reverence which had its origins in antiquity, and in an ignorance of human physiology which happily no longer exists. The ancients had no knowledge of the process of ovulation in woman, nor of the way in which conception occurs. According to the medical philosophers, the embryo was concocted from semen and menstrual fluid; but the woman's contribution was confined to the



provision of a suitable place in which this mixture could coagulate into the fetus. She was little more than a well-equipped incubator in which the seed was deposited by means of coitus... Fully acquainted with the science of their day, the Christian Fathers express the same views, which Clement of Alexandria epitomizes in the statement that semen is... 'something almost, or about to become, a man.' This conception of semen as a substance 'almost human' overshadowed the sexual thought not only of antiquity, but of the whole Western world until the 16th century, and has left its mark upon our ideas of sexual conduct and morality. It has undoubtedly been responsible in no small measure for the fact that society has always tended to reprobate and punish the homosexual practices of males while more or less ignoring those females, dismissed as mere feminine lewdness." (Bailey, pp. 163 ff.)

The abbreviated historical perspective given above gives some explanation of why many churches still do not acknowledge civil rights for gay men and women. "However, in recent years there has been a growing insistence on the part of many people that the church rethink the classical position on homosexuality and homosexual relationships. Theologians, philosophers, psychologists and pastors of many denominations... are beginning to believe and state openly that... a homosexual can express his/her sexuality (including genital sex) in a way that does not necessarily separate him/her from either the Christian community or the love of God." (Gramick, *Primer*.) In fact one of the oldest and most influential denominations in the United States, the United Church of Christ, overwhelmingly voted at its national synod in 1975 to endorse civil rights legislation that would prohibit discrimination on the basis of sexual orientation.

Nearly two thousand years of repression for homosexuals will not change overnight. The debates will continue, on many different levels. There is, however, one thing that all gay men and women share with all straight men and women: their humanity.



Bits 'n' Pieces

N.O.W. HEADS CALL FOR FEMINIST/GAY RIGHTS COALITION

LOS ANGELES, CA — Gay Rights activists must join hands with pro-choice feminists if they have any hope of winning the struggle against the right wing, reactionary forces, according to Jenny Tipton and Mary Smith, California coordinators of the National Organization for Women (NOW), who were speaking at a meeting of the Los Angeles chapter of the Coalition for Human Rights.

Urging gay women and men to go to Sacramento for the pro-abortion rally on January 23, the speakers predicted that petitions circulating to put an anti-abortion initiative on the ballot already have enough signatures. If passed, they said, the bill would make it illegal for birth control counselors to even mention the possibility of an abortion.

The march from the Capitol building in support of the right of women to choose abortion was held on the fifth anniversary of the Supreme Court decision in favor of such rights. Fulfilling the predictions of Smith and Tipton, busloads of anti-abortionists arrived at the rally site in time to distribute petitions for the Briggs Initiative, which hopes to ban gay or gay-supportive teachers from working in California.

— Gaysweek

WASHINGTON, DC — The Human Rights Act of 1977, for the city of Washington, has cleared the 30-day period and become law. The measure

And we're also suing 'cause my client, too, is a victim of reverse discrimination...



was formerly passed by the City Council by a vote of 12 to 1.

The act includes a provision against discrimination on the basis of sexual orientation.

SCHOOL KLAN UNITS PROBED IN OKLAHOMA

OKLAHOMA CITY — Police and school officials launched an investigation after a newspaper reported the existence of Ku Klux Klan chapters at several high schools.

The *Oklahoma City Times* said in the first of two reports, that the secret organizations were a link to sometimes violent attacks against gay people.

The newspaper quoted the unidentified students who said they were Klan members as saying they were responsible for a baseball attack on patrons of a local gay bar and a park restroom.

Police Chief Tom L. Heggy indicated that detectives working on assault cases might look for possible new leads in the statements. The newspaper did not identify any of the youths.

But officials at three Oklahoma City-area high schools discounted the reports. "Right now we don't know anything. Maybe all this is a silly cruel joke," said Bob Butler, assistant principal at Putnam City High School.

Bethany School Principal Jerry Dickerson said the reports were "unfounded".

Putnam City West High School Principal Gary Webb said he would "not go on a witch hunt over this."

— Gaysweek

BLOOMSBURG GAY GROUP

by Rick Smith

BLOOMSBURG — In an effort to unite the gay community of this town, a new group has been formed, Gay Persons of Bloomsburg.

GPB is a non-profit organization of volunteers willing to share their time, and offer free peer counselling to individuals in crisis.

Some of their goals are: a Hotline for crisis intervention, social events, becoming part of a state-wide lobby group, a resource center, and holding discussion groups on lifestyles, attitudes, problems of gay persons, and gay parenting.

If you wish for more information on GPB, write: Gay Persons of Bloomsburg, 152A Iron Street, Bloomsburg, PA 17815.

PHILLY GAY FESTIVAL

PHILADELPHIA — The first Philadelphia Gay Cultural Festival began on March 3 and will continue throughout the months of March and April. Gays at Penn, the Hamilton Village Council and the Christian Association of the University of Pennsylvania are co-sponsoring the Festival. It will be highlighting gay dancers, singers, musicians, actors, poets, and filmmakers in a series of events.

The Festival schedule includes programs sponsored by the Festival itself as well as many events presented by other gay and non-gay community organizations.

All Festival-sponsored events will be held at the auditorium of the Christian Association, 3601 Locust Walk, on the Penn campus, with an admission charge of \$2. For more information call the Christian Association, 215-386-1530.

— Gay Community News

POLITICOS SLAM ED DAVIS GOV BID

LOS ANGELES — The Lincoln Republican Club of Southern California at its regular monthly meeting called upon "all fellow Republicans" to examine carefully the "questionable" credentials of gubernatorial candidate and former police chief Edward M. Davis.

The club's press release claims that Davis was the highest paid law enforcement officer in the United States, but is suing the City of Los Angeles for a "substantial increase" in his retirement pay. The

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club also question's Davis's use of personnel and equipment while in office, citing the use of over \$200,000 for an activity which only resulted in four misdemeanor convictions and for which the LAPD refused to give a cost report to the Los Angeles City Council. Finally, the club also questioned Davis's loyalty to the Republican Party.

Davis, as chief of police, was known for extremely repressive measures against gays in Los Angeles, including use of entrapment, and has recently spoken out in favor of the Briggs initiative, which could ban gays from teaching in public schools.

— Gavsweek

KEARNEY CASE

LOS ANGELES — Patrick Kearney, who was sentenced to life imprisonment last month after pleading guilty to three murders in Riverside County, will be charged with 14 murders. Law enforcement officials said that based on a new review of the so-called "trashbag murders" case, they believe that Kearney was responsible for 21 killings. Earlier police estimates were that Kearney was involved in as many as 42 murders.

All Kearney's alleged victims were male, and several were described by police as homosexuals. Kearney reportedly told police at the time of his arrest, that he was gay.

Investigators are still not talking about possible motives in the killings, but a court-appointed psychiatrist reportedly said that Kearney had complained about being small for his size until he was 12 years old and that childhood friends "had picked on him."

— Gay Community News

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ORANGES AND CANCER

NEW YORK, NY — There may be another reason to boycott Florida citrus products. Reportedly the oranges from that state are dyed with Citrus Red 2, a carcinogen.

The Elements — a magazine concerned with environmental and ecological matters — noted that the dye is found only in the skin of the orange, "but that means that sucking oranges or eating orange peels, such as is done in marmalade, can present a consumer health problem."

The magazine noted that California oranges are not treated with the dye.

Gay Students at the University of Pittsburgh has reorganized under a new name, "Gay Supporters at Pitt," and meets every Sunday at 6 pm in the Pitt Student Union building. The group has been highly successful and is currently seeking recognition as an official, funded, campus organization.

"Lesbian/Feminists" meet Wednesdays at 8:30 pm in room 603 of Bruce Hall. Both "Gay Supporters" and "Lesbian/Feminists" welcome interested persons from the entire gay community, whether they be Pitt students or not.

— Gay Life

Are you ready? The word is go for National Gay Blue Jeans Day on Friday, April 14. The idea is for campus gay groups to announce and publicize locally that on April 14, lesbians and gay men on campus will wear blue jeans all day to demonstrate gay pride and self-affirmation. Of course, not everyone will, and some non-gays will wear theirs "by mistake"— but that's the "beauty part." On the individual level, each person who knows about the event will be forced to make a conscious decision about something most college students (and many faculty) do automatically, and as a result will have to consider what it's like to be a member of America's "most discriminated-against minority."

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LESBIAN BIRTHS

LONDON — The London Evening News reported that at least ten lesbian couples have had babies through artificial insemination, starting a controversy that spread across the country. Dr. Rhodes Boyson, a member of the opposition Conservative Party of Parliament, said, "To bring children into this world without a natural father is evil and selfish. The evil must stop for the sake of the potential children and society, both of which have enough problems without the extension of this horrific practice."

Supporters of the medical practice, demonstrating outside the newspaper's offices, were not assuaged until Editor Louis Kirby met with them and assured them that he would publish their replies to the news series. Sappho, the lesbian organization, released the identity of the gynecologist Dr. David M. Sopher, who assisted in the lesbian births.

In calling the artificial insemination "unnatural and immoral" Sir George Young also said that he intended to ask the British Medical Association to post some type of guidelines "to insure that artificial insemination is available only to married couples of different sexes."

— High Gear

The Marcus Welby wouldn't like this Dept.: More and more, gay doctors are coming out of the medicine cabinet, and more gay people are entering medicine. A test case of sorts occurred in Phoenix (Arizona) when a pediatrician, Dr. Druffan L. McBride, identified himself as gay and gave an interview to the

magazine of the profession, *Pediatric News*. The editor of the publication questioned the doctor's role in relation to young children, whether Dr. McBride's "acknowledged homosexuality might lead the child to consider this a desirable life.."

In the month or so following the news, Dr. McBride said that his announcement "has had a rather beneficial effect, not only for me, but for some of my patients and their parents as well." Two or three families switched to other pediatricians, but other parents of gay children sought the doctor's advice.

The exact number of gay doctors is not known, but several years ago Dr. Henry D. Messer, a gay man who is professor of neurosurgery in Michigan, estimated in an article that New York City had about 800 gay doctors out of a total of 7,000, or about 11 per cent.

— Gay Life

SAN FRANCISCO (ZNS) — The San Francisco Sentinel reported recently that Dr. A.F. Stewart of the University of Otago (New Zealand) has launched a study of Greek and Roman statuary focusing on "scrotal misalignment" of the statues in an effort to determine "when the Greeks discovered the peculiarity and began depicting it."

Dr. Stewart has reportedly noted that in 600 BC and earlier, testicles on male statues were equal in size. By 480 BC, however, the "right one was regularly higher and the left one larger," the professor found.

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LETTERS

You may complain about the clientele being mixed and your biggest fear is not feeling right. No matter what hot disco you go to, the clientele will be mixed. Straight people are seeking out gay discos because the gays have their heads together and want to party till the wee-morning hours. Don't let mixed crowds scare you away. I can honestly say the Fiddler is 95% gay. Come down and party, you'll love us.

The Fiddler is going through some changes to make you proud of your club. Many fail to realize that the major improvements do take time.

Some say the music I play is just a little too advanced for Lancaster. I am afraid I must disagree. What you hear at the Fiddler is the same music spinning in Harrisburg, Reading, York, and Philadelphia discos.

A lot of the music I spin are imports. Let's face it, the true disco crowd is always seeking new artists to boogie to and Europe seems to be leading the disco sales at this point. A lot of the music is long instrumentals with beautiful background vocals. The music is easy to dance to because touch dancing is back along with the "chic" disco fashion wear.

Some stressed that they have problems purchasing certain disco discs. Everything that is printed on my monthly action sheet can be purchased. If you run across one you can't find, come see me and I'll try to have it for you within one week.

I take my job seriously and I'm here it satisfy your dancing needs.

I know you do become bored hearing the same song over and over. I sincerely feel live entertainment would help you understand and enjoy disco music more, but it would be embarrassing to bring a "live" act here and no one showed up. We need your support to make things happen. It's for your benefit.

In conclusion, I would like to show my appreciation to all of you. I want to thank the gay-disco community of Lancaster, the Fiddler Disco for letting me expose my talents and keeping in practice, many thanks at Salsoul, RCA, and numerous disco industries in N.Y. and Phila. for putting faith in me for playing the best — first.

Sincerely,

Jayson Messner
DISCO KIDD 2001

P.S. Special thanks goes to "lovely lady Regina" in N.Y. for giving me all those nasty - but good pep talks.

HELP FOR "PLAIN" GAYS!

(Editor's Note: We received the following letter from Martin Rock, coordinator for the Brethren/Mennonite Council for Gay Concerns, and ex-staff member of the GAY ERA. His letter follows. We are sure that any support from gay or non-gay Brethren or Mennonites would be greatly appreciated by the organization.)

Editor, Gay Era,

Christian Greetings!
Last year the Mennonite Gospel

Herald printed an article about ex-gays (whatever that is!) and printed all anti-gay letters to the editor after one pro-gay letter was printed, but never published the more articulate pro-gay letters which were sent. The editor refused to print anything further on homosexuality because he felt the church should discuss and decide on the issue. (We can't wait 50 years!)

The Brethren Messenger printed an article last year about certain statements by denominations on homosexuality (merely reporting facts) and got several homophobic responses. A letter to the editor by 11 Lesbians in the December '77 issue of the publication has brought many anti-gay letters in subsequent issues — even one from an ex-gay.

Brethren, your letters to the editor are urgently needed expressing your personal opinions. Give the Council a carbon copy, please. (Note our new permanent address which follows this letter.) To have a letter published without your name ("Name Withheld"), for legal reasons you must sign your name and give a return address, but in large print notify the editor to withhold your name and the editor is obligated to do so. If you don't trust this system, feel free to write us a letter and we will relay your concerns to the editor and the Brethren Human Sexuality Study Committee. Urge your non-gay friends to write.

Mennonites, there will be a news article on our January 21 meeting in Washington, D.C. in the March issue of Forum and hopefully in other Mennonite publications as well. Undoubtedly there will be anti-gay letters going to the editors. Write and thank the editors for such information/education and respond to anti-gay letters as well. Non-gay friends writing have more impact! Please send us copies.

Act now! By doing so you are assisting the work of the Council, and helping yourself and your Christian sisters and brothers — homophobes and gays.

We are God's Children!

Martin R. Rock
Coordinator,
Brethren/Mennonite Council
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APRIL

- 1 Saturday - Pennsylvania Rural Gay Caucus meeting, sponsored by Homophiles of Williamsport (HOW) 1 pm, Carpenter's Hall, 128 E. 3rd St., Williamsport.*Dir. bel.
- 5 Wednesday - 7:30 pm, HOW's monthly business meeting, 659 Beeber St., Williamsport, Pa.
- 7,8,9 Pennsylvania Gay Conference,

Delaware Water Gap. Call 215-437-2642.

- 14 Friday - National Gay Blue Jean Day, sponsored by the National Gay Task Force. Contact your local organization.
- 15 Saturday - "Day of Memory" at State College. Tree planting in memory of those killed at the hands of the prejudiced.
- 30 Wednesday - 7:30 pm, Monthly business meeting, HOW.

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*Directions to Rural Caucus Meeting:
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PRIDE '78
 GAY CONFERENCE

FRIDAY, APRIL 7

8:00-12Midnight, Hospitality and Registration.

SATURDAY, APRIL 8

- 8:30-10:00 am, Registration (to continue throughout day)
- 10:00-10:30 am, Greetings, Mary Nancarrow and Gary Norton, co-chairpersons of the Pennsylvania Rural Gay Caucus.
- 10:30-11:30 am, Keynote Speaker: Tony Silvestre, Chairperson, Pennsylvania Council for Sexual Minorities.
- 12-1:45 pm, Workshop I
- 2:00-3:45 pm, Workshop II
- 4:00-5:45 pm, Workshop III
- 6:30-8:30 pm, Keynote Speaker at Founder's Dinner: Rep. E-Laine Noble, Massachusetts.
- 9:00-? Entertainers and Disco Dance.

SUNDAY, APRIL 9

- 9:00-10:30 am, Breakfast. Registration to continue.
- 10:15-11:15 am, Keynote Speaker: Bruce Voeller, National Gay Task Force.
- 11:15-12:30 pm, Multi-Denominational Worship Service.
- 11:15-12:30 pm, Workshop III
- 2:00-4:00 pm, All Conference Session: "Priorities for '78, Onward with Gay Pride"

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Do you find yourself with nothing to do at times? Are you suffering from those after the holidays blues? Come and share your talents and busy little hands with us. These tired things at the GAY ERA are in need of a little help. Can you type? Great! If not, once a month we get together and put this mag together by hand. Would you like to learn how to run our press? Give us a call. 717-426-9811. Ask for Dave.

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BRYN MAWR

Bryn Mawr/Haverford Gay People's Alliance,
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19090.

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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. I-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

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Box 1588, Indiana University, 15701.

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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.

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

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

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

STROUDSBURG
The Blue Bugle (bar), Main Street.

SWARTHMORE
Swarthmore College Gay Liberation, c/o Swarth-
more 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.



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