

GAY AUSTIN
December 1977



Gay Austin is the monthly publication of Gay Community Services. The advertisements you see displayed signify these business' current support of the work of the organization. Gladly patronize these establishments, but above all, let the people know that you appreciate their equal, open-hearted support. Herein is the directory of these supportive businesses:

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The Editor, Scott Lind, acknowledges the support of these individuals who made the December edition of Gay Austin an actuality.

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Gay Austin
2330 Guadalupe, Room 7
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LETTERS

Dear Editor,

I disagree completely with "JB's" analysis of what it means to be gay and what it means to be black and what it means to be Jewish. But I agreed completely with that Het Lust thing. I want more pictures in the newspaper and more about what's happening in Austin.

Jimmy
1516 W. 9th

Dear Editor,

I consider your treatment of lesbians still below par. You have almost nothing about us, almost completely about men. If you consider yourself to be a community newspaper, the fact that you print almost nothing about women makes your title, "Gay Austin" ridiculous.

Ammie Vanson
4618 Saltillo
Austin

Dear Editor,

I think the last issue of Gay Austin was much better than the ones before. Who was that good-looking guy on the cover? If he lives in Austin, where does he go? I haven't seen him anywhere, and if anybody should know who's here and who isn't, I should. Because I'm everywhere at least three times a night. I go to the Apartment, then to Pearl Street, then I drop by the Stallion/Private Cellar. I go to the baths every other night, and I've never seen the guy! If you're holding him somewhere for sake keeping, I understand why, but how about the rest of Austin? We deserve him too! Sign me

DELIGHTED BUT
INTERESTED

GAY IMAGES

Few things are as pervasive in our lives as the electronic media is. Radio and television reach out to millions of people at any given moment. People view television an average of four to six hours each day. That contact is not without effect on the viewer.

This column's concern is with how television influences our own as well as the general (straight) public's view of gay men and lesbian women. The reason for this concern is two-fold. First, how does that portrayal of gay people influence the way straight people oppress or accept us, and second, how does that portrayal affect the way gay people perceive their own community.

As people watch TV they are exposed to situations, places and people, perhaps for the first time. The way in which a subject is handled has a direct influence on the way people feel about that subject. Viewers learn ways to act in situations they've never experienced by watching the TV characters respond. We need to remember that television, for all of its intentions of being nothing more than entertainment, is a powerful and influential teacher. The problems arise when the "teacher" gives out bogus information which the audience is asked to accept as realistic and factually based.

Gay men and lesbian women have been misrepresented by the mass media for so long without the benefit of positive images that the public and uninformed gay people "buy" that image as factual.

When you lack contacts with the real-life people that are being represented by TV characters you can only assume that the portrayals are accurate. Since gay people are a basically invisible minority, straights are not aware that we are everywhere. There is that unfortunate mistaken assumption by the majority of straight people that everybody they see is heterosexual. The only way they find out otherwise is when a gay person chooses to confide in them, when they see a stereotypical example, or when they see a character on television they are told is gay. Since all too few gay people can be openly gay and the stereotype is not representative of us as a group, television is the remaining channel in current use which reaches the general public. The examples they show are mixed at best (which will be the topic of future columns).

But we must keep in mind that straights are not the only people who are watching these programs. Gay people who may be struggling with the coming-out process look at the stereotype shown them and rightfully question how the character portrayed relates to them. They may ask themselves whether they might not be gay because they're not like the stereotyped people shown. They might also decide that since they are gay they should be like the people shown them. The problem here is one of role models available. The problem goes beyond public relations. We'll attempt to cover it here in this paper. Keep watching.

—Bruce D. Aleksander

BREEDER NEWS

NUCLEAR FAMILY MELTS DOWN

HET HACK MURDER

The ax-hacked remains of an as-yet unidentified woman were found by school children in a ditch running alongside the Eastern Express rail eight miles outside of Metrolex.

"Apparently somebody did a bad job of it," grimaced police chief Richard "Mary" Harding, referring to a box containing her legs and other parts.

Investigators have yet to determine the motivation for this grisly murder. A coin purse found nearby contained over one hundred dollars. Robbery apparently was not among the gruesome weirdo's aims. A blood-stained ax nearby one of the victim's hands had no fingerprints.

Chief "Mary" suggested that sex was involved. "Whenever you see a smashed face," he said, motioning toward the box, "you pretty well know the nature of the crime. And that's what makes the inherent bestiality of heteros even more shocking. But then that woman probably deserved what she got. If we find that she was normal, we shall immediately call for a statewide dragnet. But I think we can pretty well dismiss that possibility."

LABOR LEADER A HETERO

(UPI) Britian's capitol reeled as another scandal rocked the nation. A man, identified as Scott O'Conner, alleged today in a press conference that Labor Party leader Betti Wilson paid him to remain silent about an alleged heterosexual affair the past nine years.

He introduced letters allegedly written to him by Wilson where she told him: "Remember my warmest regards always to you. Love, Bet." O'Conner explained that 'Bet' was a term of endearment she had asked him to use. He also held several checks he said were payments by her, after having accepted a post in the party six years ago.

"She did me wrong; I was her whore, and I feel Britian should know the quality of Bet"--he laughed--"Wilson." Parliament's Morals Subcommittee under Tory party deputy Nanc Coffee promised immediate investigation.

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BISHOPS SAY NO

In its "Pastoral Letter to the Church from the House of Bishops" (October, 1977) the Episcopal Church made some statements dealing with some rather sensitive subjects. Among these were reinterpretation of Christian dogma that deals with the ordination of both women and "...anyone who advocates and/or willingly practices homosexuality", and upon whom a nuptial blessing is to be conferred.

In the statement on the ordination of women, the church accepts everyone, regardless of their feeling on the subject. That is, even though many were "...gladdened and encouraged...because of the General Convention's action concerning the ordination of women...", one is not a disloyal Episcopalian if he or she abstains from supporting the decision, or continues to be convinced that it was an error. This attitude reflects the concept that the Church should be flexible enough to accept everyone, and appears to be a policy of transition to give extra time to die-hard sexist traditionalists.

ON HOMOSEXUALS

In dealing with homosexuality in marriage and ordination, the House of Bishops was less than consistent, and hardly compassionate.

The bishops said that the sexual union of man and woman is God's will. With an inane logic, they therefore limit its nuptial blessing to "...the union of male and female." They fail to say that a union of man and woman is God's only desire or that same-sex unions are not God's desire. (God could not be reached for comment.)

NO GAY ORDINANDS

As if this wasn't enough, they went on further to say, "...the bishops ... deny ordination to an advocating and/or practicing homosexual person." All this is done on the grounds that each ordinand must fashion his or her life after Christ as an example to the faithful. If such were actually the case, a strong argument for celibacy would be present in the Episcopal Church.

The House of Bishops sought to redeem themselves by evoking the old

"we are all brothers and sisters in Christ" routine. While support of homosexuals is indeed welcome and commendable, after their statements on marriage and ordination, the rest is mere pabulum. They say that we "...as children of God have full and equal claim with all and other persons upon the love, acceptance, concern, and pastoral care of the church." They call upon our society to see that equal protection under the law is provided. This all is little more than contradictory in the attitude conveyed in their statements on the marriage and ordination of gay men and lesbians.

The bishops were middle of the road, at best in their entire Pastoral Letter. They said little more than: of course homosexuals are entitled to all the civil rights of respectable folks, we just don't want to deal with them. Granted, their statements are more than the statement from the Vatican, but not much better.

---Art Morris

Womenspace is a place for women to come for information, for counseling, and for meeting other women and learning about the community. We are open from 7-10 pm Tuesday through Friday above Sommers Drug at 2330 Guadalupe. Telephone 472-3053.

Those Dæmn Queers....

Homophobia is nothing new. But new cases pop up all the time. Here are some recent examples of homophobia:

***Some psychiatrists still give clients injections of paralyzing drugs to 'help' them abolish homosexual tendencies. Despite the declaration of the American Psychiatric Association that homosexuality is not a sickness, many psychotherapists are still trying to convert gay clients to heterosexuality or helping them adjust to their 'handicap.'

***Lesbians leaving a Syracuse, New York bar at closing time were severely beaten up by a group of fraternity men from the nearby university. Some of the women suffered broken limbs and concussions.

***Many parents disown or institutionalize children who they discover to be homosexual.

***On the newsstands of Paris, you can buy a cartoon postcard showing two soldiers in the barracks looking at a third who is dressed in a pink nightgown and black mesh stockings. It is captioned 'la folle du regiment' (the queer of the regiment).

***On a Los Angeles television program, comedian Mort Sahl recently advocated the killing of homosexuals.

He was not making a joke, but talking seriously. Immediately after the program, the L.A. Gay Community Services Center received several bomb threats.

***A proposed housing ordinance in Austin, Texas including equal protection for homosexuals, aroused such hostility that the city's newspapers were filled with anti-homosexual

letters even weeks after the ordinance passed, its sexual preference section deleted.

***A study paper on homosexuality commissioned by the Presbyterian Church, U.S. (Southern) was circulated among member churches for discussion. Several congregations pulled out of the denomination, even though the paper did not advocate homosexuality as such.

ALL AMERICAN NEWS

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HOGAN & NWY

by Amme Hogan

This article will not be written without bias; I attended the National Women's Conference and enjoyed every minute of it. Excitement and a sense of cooperation pervaded the atmosphere; there was much to be learned--and we learned it; there were new friends to be met--and we met them. A woman from Alaska delivered a note to me from another woman I had met in Michigan. People came together in Houston.

I arrived about noon on the Thursday of that week. The conference was not scheduled to begin until Saturday, but in the great tradition of politics there were caucus meetings of every conceivable sort--Hispanic women, native American (I would have gone to that one, but my whisper of Cherokee is believed by no one except my brunette, brown-eyed sisters), NOW, lesbian, etc.

At the lesbian caucus Thursday night we began with a discussion of whether the press should be allowed. It was finally decided that they would be, provided that none of our plans were released prior to their execution. Then the real press argument began: photos. Many women in the room were genuinely afraid of cameras. Growled the woman next to me, "I've been out 20 years and it hasn't hurt me." True, but

we can't all be Del Martin ... give 'em time. Cameras were finally told to first get permission from the subject. By the end of this debate some of the joy of being in a room full of political dykes had abated; we have come a long way to be able to caucus, but we still have so far to go before we can do it without fear.

Friday was another exciting day. Having got up I wandered through the lobby of the Hyatt in time to see Gloria Steinem getting attacked by hordes of press. She has often spoken in favor of lesbian rights, so I felt the day would go well.

At the convention center the crowds had gathered to see the torch run in from Seneca Falls, NY. Seneca Falls was the location of the big National Women's Conference in the nineteenth century, and marathon runners had brought a torch from New York State to Houston. (And the Olympics directors think women can't run marathons!) I was standing on a platform marked "Press Only," from which I was able to see the hands of two women carrying the torch: one white, one black. It kept changing hands, though, and I couldn't see who was who. Actually an entire group of women ran it and they all deserve credit.

Saturday afternoon was a rally "Beyond the ERA" organized by the New American Movement. It dealt with minority women's rights, welfare mothers, lesbians--speakers on every subject that was not really being effectively dealt with by the delegates. As the rally was breaking up, the Christian Defense League (the Louisiana Klan) came up with their misspelled signs and their fat red necks. A brief period of chaos ensued, ending with several women bruised and none of the men properly kicked. It's difficult for small women to deal with large ignorant men. It's even more difficult

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JEAN O'LEARY, International Women's Year Commissioner and Co-Executive Director of the National Gay Task Force.



Among the spectators at the Mr. Club Austin contest. . .

Safe News

SAFE (The Society for the Advancement of Freedom and Equality) is a political organization dedicated to preserving human and civil rights. Most members of SAFE are concerned about the rights of minorities because of their membership in one of the most maligned and oppressed minority groups--the homosexuals in the United States. SAFE has worked for the passage of the Fair Housing Ordinance, has opposed the Clay Smothers H.B. 1902, which would have made campus gay organizations illegal, has raised funds for the Dade County Coalition in their fight against Anita Bryant, and more recently has marched in protest against the police brutality in the José Campos Torres case, and in support of the Chicano community.

As you can see, we have not a spectacular record of success. We need many more people to help us; SAFE is not a rigid doctrinaire group,

we have no official ideology--merely a common concern about the bigotry and homophobia which is on the rise today, and a desire to do something about it.

At present, SAFE is cooperating with the Human Relations Department in a study of housing discrimination on the basis of sexual orientation. If you would like to assist us in providing documentation of housing discrimination against gay people, please contact us by phone or mail. Absolute and complete confidentiality and anonymity is guaranteed. Write to:

SAFE
P.O. Box 8531
Austin, Texas 78705
or call Steven Thomas at 477-7867.
SAFE meets on the first and third Sunday of each month at Capital Ceramics, 809 W. 12th, at 8 p.m.

BOY HUSTLING

A Shocking Exposé!

For Money or Love: Boy Prostitution in America, by Robin Lloyd. New York; Ballantine Books, 1977. \$1.75. On local newsstands.

by Michael Wertin

The author of For Money or Love says early on in the book that he became interested in the subject of boy prostitution when his two teen-aged sons were approached by a man who talked them into going over to his house and posing for nude pictures. From this fact, and from the rather lurid picture of a young hustler on the cover, one might gather that For Money or Love is just another insensitive exploitation of the already much-abused gay lifestyle.

Fortunately, the book is nothing of the kind. It is, thankfully, a thorough, well-researched and compassionate analysis of one of the most problematical aspects of gay life today. Although one can only guess at Lloyd's motives for writing this book, it is to his credit that once he examined the facts, he reached sensible conclusions that are consistent with what any knowledgeable gay person would also conclude about the subject.

Lloyd found that the majority of "chickenhawks" are white, middle-aged married men who are attracted to the convenience and anonymity of quick sex with boy prostitutes. And the majority of these hustlers are poor or rootless young men who for the most part consider themselves straight, but who engage in prostitution "for money or love." Lloyd makes very clear the fact that most of the boys have not been raped or otherwise coerced into their vocation. They choose it voluntarily, being attracted to the easy money, the abundance of paying customers, the dream of being swept off to a better life by a wealthy sugar daddy, and only peripherally (they insist) because of homosexual concerns.

BOY PROSTITUTION IN AMERICA

"DEVASTATING...
NEEDED TO BE TOLD"
—Vincent Bugliosi,
author of
HELTER SKELTER

**For
Money
or
Love**
by
Robin Lloyd
Introduction by
Senator Birch Bayh



Ballantine
Nonfiction
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\$1.75

As every gay person knows, hustlers---especially chicken or chicken-looking hustlers---are common to larger cities (and in selected areas of smaller cities such as ours), but Lloyd is careful not to indict the highly-visible gay population of these cities for their existence. He rightly criticizes schools, churches, welfare agencies, police departments, and America's peculiar and unloving system of domestic life for providing the atmosphere that inclines so many people toward prostitution, both as providers and as customers.

So enlightened is Lloyd that he suggests as an alternative to these rather harmful institutions an organized social service in which settled, sympathetic gay men and wayward gay boys are deliberately brought together on an organized basis, in an attempt to alleviate the loneliness and alienation of both groups. On the surface, this sounds a little too progressive for many legislators to accept, but given in context with Lloyd's devastating reports about reform school and halfway-house conditions (especially in Texas), it seems the only humane alternative.

Anyone interested in the gay situation in America should read this book. Its thoroughly-documented, honest, subdued, and persuasive presentation might serve as a model for all future books about gay life, and its findings and conclusions are significant and supportive enough that all gays would benefit by having them at their disposal.

Chickenhawking is a real part of gay life, and the problem is too serious and complex to dismiss as just another crazy aspect of life. To read this book and to disseminate what it has to say is another step in providing restraint and understanding to a world which often is woefully lacking in both.

HOGAN & NWY, continued from pg. 5

when the Houston cops are watching through the glass front of the Convention Center—sitting and watching. Reports on Sunday had it that the police chief had denied the incident took place.

Later that day, the resolution in favor of the ERA was passed overwhelmingly and with much celebration in the aisles and in nightspots afterward.

Sunday dawned auspiciously and somewhere the minority women had been caucusing, rewriting the minority women resolution, giving it some real meaning. When it was introduced at Sunday's plenary session as a substitution for the original resolution, people were amazed at the ease with which it

passed. We were also overjoyed, and there was much celebration.

Reproductive freedom and sexual preference also passed—overwhelmingly. Sexual preference was not an original agenda item; needing only 10 states to be placed on the agenda, the sexual preference resolution was passed at 36 state conventions. We are, after all, a majority.

So, look around you. See all the conservative fringe getting upset? See them amazed that women accomplished so much in so short a time. Be pleased. And for the women and men who came to support women's rights: let's stick together and work. The antis have money and they will fight. We must also. We must win.

During the afternoon a pro-ERA

rally was held on the steps of the Houston City Hall. It was very strange that somehow the sound equipment did not arrive until the last speaker was through. Flo Kennedy encouraged revolution, saying that if we thought we'd get our rights without hurting someone we were wrong and blood would flow. "That time is not yet now," she qualified. Kate Millett spoke of the need for equal rights, especially lesbian rights. Most of us in the crowd were lesbians, so she was very favorably received. The first announcements of the rally had also listed Betty Friedan as a speaker. Friedan has for years spoken of dykes as a "lavender herring," a detriment to the women's movement. She did not show.

THE LADY OF DADE

The Lady of Dade, Anita by name,
called on a seamster of worldly fame,
Saying, Seamster, Make a dress for me,
That I might seem lovely as a bride to be.
And when he had set her in the height of fashion,
He found her eyes were shot with passion,
Saying, Seamster, Seamster, Look at me,
Lovely as a bride to be,
In my gown of satin laced with silk,
Wilt thou not marry me?
Whereupon the seamster, chuckling, did say,
But Milady, I am a man from the Land of Fay.
Whereon she ripped the gown to shreds
And chided him all day.

The Lady of Dade, Anita by name,
Next called on a fruitman of worldly fame,
Saying, Fruitman, Fruitman, find for me
An orange to make a sweet soul of me.
So the fruitman searched his oranges ripe,
And regarding her as the greedy type,
He handed her the biggest of the bunch,
Saying, Lady, this will make a tasty lunch.
And when Lady Dade had sucked it dry,
He noticed an arrow had pierced her eye,
Saying, Fruitman, Fruitman, look at me,
Am I now tasty enough for thee?
Oh, no, Milady, tho sweet thou be,
the sweeter fruitman he did say,
For tho I may marry, A Lord he'll be,
For I am a man from the Land of Fay.
Whereon she spit the seeds from her throat
And scolded him all day.

The Lady of Dade, Anita by name,
Then called on a minstrel of worldly fame,
Saying, Minstrel, write a song for me
That I might a dame irresistible be.
Whereon he wrote an amiable tune
Of birds and bees and a winking moon.
And as she warbled it three times seven,
She saw the first stars appear in the heavens
Saying, Minstrel, Minstrel, look at me,
Aren't I a nightingale meant for thee?
And he answered, Oh Milady, you've been fooled today,
For I, too, am a man from the Land of Fay.
And cursing the minstrel and his devilish tune
She hysterically stormed away.

The Lady of Dade, you all know her name,
Called on a priest of worldly fame,
Saying Father, Father, Grant to me,
The power of Her who outholies thee
That I might banish from our village this day
The sinful men from the Land of Fay.
For wicked they are and cursed they be
For none of them will marry me.
The priest disguised her as a virgin maid
And placed in her hands a dove
Saying, Remember, Milady Anita of Dade,
It must seem like an angel's act of love.

So the Lady went to the village square
And beginning her speech with a tearful prayer,
Demanded the flesh of all that day
Who'd told her they loved in a different way.
Demanded their bodies roast in flames
And faggots they be called by name.
So burned were the three and banished all they
Who had come to her town from the Land of Fay.
One blunder the Lady Anita made,
She bethought her husband far away,
But there, on the pyre with his lovers three,
She noticed the corpse of the Lord of Dade.

And from that day
She has little to say
Concerning the men
From the Land of Fay.

---Randy Connors

JOY ABANDON

Hitchhiking and meeting
two guys who take you
out for jokes
and laugh at your drinks
and beg you with
immendos and piteous gazes
to be their sensual fantasies
to be their dreams
but never be too real
and never be human
They beg you with soft eyes
to be all flesh and want
and hot and new
beg with gentle toughness
to give and open placidly
no, never let them feel
guilty
of wanton thoughts
and uncaring desires
for they are human and you
are the faceless woman
of their fantasies
---Carol Waychoff



Olga Broumas: 1976 Winner, Yale Series
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Or, Why You Still Should Watch What You Drink,
No Matter What the Advocate Says

by DAVID MORRIS

"I ask for victory over the perverts in this country," shouted Clay Smothers to the crowd assembled in the Houston Astro Arena to voice opposition to the National Women's Conference.

"The perverts—meaning you, me, and most of our friends—have become the *bêtes noires* around which pink ladies, Klansmen, John Birchers, and other supporters of antique morality have gathered to cast stones. They hate the Equal Rights Amendment, they abhor abortion, but they reserve for homosexuals a special place on their list of abominations and they mean to do something about us. There is no question that a broad, highly organized, and heavily financed campaign is underway to prevent what its proponents consider the collapse of morals and the destruction of traditional family life. And these proponents are, very clearly, the same people who for years have opposed the black and Chicano movements, the women's movement, union organizing efforts, and every other step forward. They represent an established ideological trend, with specific goals to pursue and a specific set of evils to oppose, the latest of which is the gay movement. They are the broader and more permanent basis for such short-lived phenomena as Anita Bryant's Save Our Children, Inc., and are therefore the real danger behind Bryant's hysteria. They are the radical right.

To cite an extreme case, one of the independent groups making up the Klan recently called for a Nazi-like final solution: the extermination of homosexuals. But the KKK is only the most dramatic of our organized foes. *American Opinion*, a publication of the John Birch Society which finds peril around every corner ("Women's Lib... threatens the survival of humanity."), published in its May 1977 issue an article entitled "There's No Such Thing as a Good Fairy." "Homosexuality," the article declares, "is a sin—a violation of God's law. It is also, and should be, a crime, since it presages degeneration and death of the nation-state." The article says of Anita Bryant, "She is a God-fearing woman, as well as a top-ranking popular singer, and why should she be polite to a bunch of queers?"

The Birch Society's propaganda is diversified. In the specific area of sex, for example, the Society organized a front group, the Movement to Restore Decency (MOTOREDE), whose function is to combat sex education. But the Society does not limit itself to propaganda: a good many elected officials owe their positions to the John Birch Society and its "fellow travelers." Rep. Lawrence McDonald of Georgia, who recently introduced an amendment eliminating coverage of homosexuals by federally-funded legal services to the poor, is a member of the John Birch Society and until 1973 was a member of its national council. His successful 1976 campaign was financed partially by a new but influential organization, the Committee for the Survival of a Free Congress, the same group that recently initiated a drive to reinstate the California sodomy law.

It takes money to elect congressmen and publish propaganda, and much of that money comes from a small number of wealthy zealots. In the thick of right-wing politics is Joseph Coors, whose brewery has lately been the object of a boycott by gay people. "Mr. Coors is emerging as a major personage on the American far-right," said Charles R. Baker, executive director of the Institute for American Democracy. "To the best of my knowledge, he is directing more personal and corporate resources into the battle for his beliefs than any other living super patriot."

Money from the sale of Coors beer has gone to the John Birch Society and specifically to its anti-sex education front group, MOTOREDE; Coors money founded the Committee for the Survival of a Free Congress, the group that helped elect Rep. McDonald and tried to reinstate the California sodomy law, and the Coors family and Coors executives are still by far the CSFC's largest contributors; over a million dollars of Coors money went to the Ronald Reagan presidential campaign; Coors money has supported the Committee of Nine, an organization which operated at one time from the Senate offices of Spiro Agnew, an organization whose purpose is still to do research for right-wing candidates; thousands of Coors dollars were donated to the re-election campaigns of Richard Nixon and Spiro Agnew.



Joseph Coors and his brother William deny in a recent *Advocate* interview with David Goodstein and Sasha Gregory-Lewis that they have any interest, pro or con, in sex as a political question. But as a regent at the University of Colorado, Joseph Coors (like Frank Erwin at the University of Texas) was an ardent foe of student activism, of which gay liberation was a part. He said of birth control information for women students, "This is the type of thing that certainly doesn't make people think well of the University. I think girls shouldn't go to school with the intention of needing the pill. I think they should exercise self-discipline until they're married." In a commencement address at the Colorado School of Mines in 1969, Joseph Coors found fault with his generation for failing to set a better example for youth "in the field of morality and in attempting to preserve a spirit of patriotic enthusiasm for our fine country."

William Coors sounds almost a friend of gay people when he says in the *Advocate* interview. "The only thing I object to is the evangelical approach. Regardless of what a person's belief is, I resent anyone who tries to inflict their beliefs on me. I shouldn't say inflict, rather—try to convert me to their belief." But in fact that's the same kind of stand taken by Save Our Children, Inc., which claimed that being openly gay was in itself an attempt to convert children to homosexuality. The same reasoning has been used to justify the firing of gay teachers, as has been threatened in Dallas.

According to the *Washington Post*, Joseph Coors's wife Holly "says cheerfully that she is behind her husband 100 per cent in everything." Their apparent agreement is interesting in light of Mrs. Coors's membership in a committee of the King's Ministries, (a maverick group loosely affiliated with the Episcopal Church) whose purpose is "to conduct a continuing program of education to aid clergy and laity in ministering to persons of Gay orientation who are seeking release from the homosexual lifestyle." They believe in gay liberation, but what they mean is liberation from being gay.

The newsletter of a small Austin political organization recently criticized gay activists for the "narrowness" of our concern. But in reality Austin gay politics in the Anita Bryant era has been marked by an awareness of common predicaments, common needs and common foes, and by a willingness to make common efforts with other, equally "narrow" groups. No project has shown more clearly the naturalness of mutual aid among minority groups, including gay people, than the campaign for passage of the original Fair Housing Ordinance, an effort which failed to achieve its primary goal but prompted not only the political coming out of many gay people but also the uncompromised support of Chicanos and blacks. That same sense of solidarity prevailed more recently

The Texas Observer reports that, according to the Wholesale Beer Distributors of Texas, Coors sales in Austin dropped 45% between May and July, during the height of boycott activity. Unfortunately the gay boycott is beginning to weaken; many gay bars in Texas which once boycotted Coors are once again selling it. Indeed the Advocate, for reasons that are not altogether clear, recommends the boycott be left to "individual conscience." Yet if the relative freedom gay people have won over the past few years is not to be lost in the current wave of right-wing activity, we must learn to identify right-wing activists. To buy or not to buy Coors may indeed be a matter of individual conscience. But collective action springs from a multitude of informed individual consciences; and only collective action achieves results.

when a hastily organized but sizeable contingent of lesbians and gay men joined a march in Austin of about 700 people to protest the latest in a sickeningly long series of police killings of Chicanos, this time in Houston. Although homosexual victims of police brutality often are not identified as gay in news accounts, it is common knowledge that being visibly gay is in many places little different from being black or brown in encounters with the police. We gay people who joined the march recognized that the murder of José Campos Torres was not merely a Chicano problem but a common problem, that despite differences between us and the rest of the marchers, we were joined with them in our revulsion at the barbarism of the police and judicial system.



The most prominent alliances formed by gay organizations since Stonewall have been with women's groups, and lesbians have always been an invaluable part of those groups. A recent project of the Klan, the Birchers, and less histrionic organizations was the infiltration and disruption of the National Women's Conference in Houston. It's hardly surprising that gay people, male and female, should see the events in Houston as of the greatest importance. There were many homosexuals, including members of the Society for the Advancement of Freedom and Equality (SAFE), Austin Lesbian Feminist Organization (ALFO), Gay Community Services (GCS), and the Lesbian-Gay Alliance, at the conference itself and at related events.

Like other gay political activities, the Coors boycott clearly demonstrates that we have much in common with racial and ethnic minorities. Since the Coors family has complete control of the brewery and the numerous other Coors businesses—the ceramics factory, the construction company, the rice farms, etc.—it is impossible to separate Coors family politics from Coors products and business practices. There is a long list of accusations from Chicanos and blacks of discriminatory hiring practices by the Coors company. At the Senate hearings on Coors's nomination to the board of the Corporation for Public Broadcasting (he was nominated by Richard Nixon on his last day in office), Ralph David Abernathy, national president of the Southern Christian Leadership Conference, said in opposing Coors's confirmation, "Our opposition comes because research and factual evidence prove beyond a doubt that Mr. Coors and his TVN network has been racist and anti-black." The G.I. Forum, a predominantly Chicano organization, has been boycotting Coors beer for nine years. Paul González of the Forum's



"Have you ever been involved with homosexuals?"

national boycott committee has said, "That family has always had racist ways. In the '30s, they used to have Ku Klux Klan meetings at the brewery." Dr. William E. Hanks, NAACP media coordinator at the University of Pittsburgh and one-time resident of Denver, said, "The feeling of Chicanos who are familiar with the Coors operations are quite negative based on Coors's consistently prejudicial hiring practices against blacks and Chicanos."

According to sworn statements from a Coors employee and to testimony before the Colorado Civil Rights Commission in 1970, William Coors urged his employees at a meeting in 1964 to write their congressmen opposing the Civil Rights Act, claiming that its passage would result in the replacement of white workers by blacks.

Although the gay boycott against Coors began several years ago in San Francisco, a new and major impetus for the boycott was a strike last April by 1,400 Coors brewery workers. Their strike is not over the usual wage issues, but over matters whose importance homosexuals should be quick to recognize. Many American corporations screen prospective employees with the lie detector test, but few require employees to reveal intimate details of their lives, including their sex lives, to the extent Coors has. According to sworn statements from people who have taken the tests, Coors asks questions like, "Have you ever cheated on your wife?"; "Did you have relations with your wife last night?"; "Have you ever done anything with your wife that could be considered immoral?"; "Is there anything in your past that you could be blackmailed for?"; "Have you ever been involved with homosexuals?"; and "Are you a homosexual?" One man swears in an affidavit that as a Coors employee he attended a meeting at which William Coors stated explicitly that the purpose of the lie detector test was to "eliminate the employment of homosexuals in the Adolph Coors Company."

To speak of an alliance between workers, gay people, blacks, and Chicanos is to invite the accusation that one is using the radical rhetoric of ten years ago. But many recent gay political activities—the Coors boycott among them—have shown that both principle and pragmatism require us to recognize how much we have in common with other groups which suffer unfair treatment in a society geared to the demands of white heterosexual males.



We would like to thank Ethel Little for most kindly consenting to model. The gentleman in white is Steve Thomas. All photographs are by the author.

Editor's Note to Gay Austin Readers:

Some consider the Coors issue still a controversy. Thus Gay Austin published David Morris' viewpoint. However that does not necessarily imply that Gay Community Services or Gay Austin agrees with his stand. Rather, in the search for truth this newspaper believes that alternate viewpoints should be expressed; therefore, press freedom must be guaranteed---but with this right comes responsibility.

In the interest of presenting alternative viewpoints--so that the reader may see all sides of the issue and decide for her/him-self--we reprint the letter released on September 16 by the Austin Tavern Association.

FOR OUR CUSTOMERS

September 16, 1977

AUSTIN TAVERN ASSOCIATION

Austin Gay Bar Owners have been under increasing pressure from segments of the Gay Community to demonstrate Bar support for Gay Rights by joining a boycott of COORS beer. COORS has vigorously objected to Bar participation in a boycott and recently sought an opportunity to present its side of the controversy. SAFE sponsored a meeting held in Austin September 14 to which all Austin Gay Bar Owners were invited. Those present included representatives from SAFE, GCS, AFL-CIO, COORS (national & local), The Apartment, Austin Country, Hollywood, Pearl Street Warehouse, and The Private Cellar.

Individuals representing several political action groups advocating the boycott presented their cases. Basically, they claimed that the Gay Community should boycott COORS beer because (1) the company discriminates against Gays in employment practices and (2) the private profits from the sale of COORS beer is used by the COORS family to finance Anti-Gay political movements. When asked to document the allegations made against COORS, they were unable to do so. Indeed, during the entire 2½-hour meeting, no evidence of any Anti-Gay stance by either the company or the family was ever presented.

One official of a pro-boycott organization admitted his guilt in spreading a rumor which he knew to be untrue at the time he told it: that a COORS family member had donated money to Anita Bryant's Save Our Children (see reverse). On the contrary, the COORS representative provided rather conclusive evidence that neither the company nor any member of the family had ever given money directly or indirectly to any group which used the money to oppose Gay Rights.

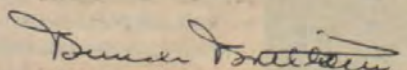
It was also charged that COORS uses preemployment polygraph tests to pry into the sexual orientation of prospective employees. The allegation was based chiefly on the fact that COORS does require persons to state whether or not they have a personal history of undetected crime. The COORS representative stated that to accuse the company of Anti-Gay employment practices on the basis of that question was absurd; but that the company now realizes Gay concern about the potential misuses of the question and is considering changing the way it is phrased.

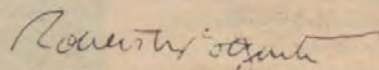
The COORS representative unequivocally endorsed his company's support of basic human rights and further stated that there is no known instance when the company has ever discriminated against an employee because of sexual orientation. In addition, he said that he would accept the meeting's suggestion and immediately begin to gather copies of union contract clauses prohibiting discrimination on the basis of sexual orientation (such as those used by 3M, IBM, XEROX, and AT&T) for consideration by the Board of Directors of COORS in a near future updating of their employment procedures.

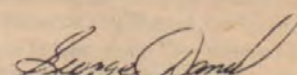
The Gay Bar Owners endorsing this Report believe each Bar patron is responsible enough to make his or her own personal political decision regarding the purchase of COORS beer. We will not deny that freedom to our customers, simply on the basis of the totally unsubstantiated charges which we have seen levied against COORS, despite the pressure being used to force us to remove our customers' freedom of choice. Indeed, we are favorably impressed by the concern COORS has shown in cooperating with the Austin Gay Community in this matter. We refuse to permit our establishments to be used to oppose COORS until we have seen evidence which gives us some reason to believe COORS is in fact Anti-Gay.

SAFE has agreed to continue to assemble the facts supplied by all sides and to keep us informed of any important changes in the situation. Just as we initiated the Austin project to raise funds to fight Anita last spring, we Austin Gay Bar Owners will continue to work toward the establishment of full equal rights for the Gay Community. And there is no more important right than the right to exercise your freedom of choice.

10


The Apartment, Austin Country


Pearl Street Warehouse


The Private Cellar

QUEER FACTS

by Twinki McMillan

"I'LL NEVER TRICK AGAIN!" says prominent gay activist. A local gay libber, tired of the Austin scene, was observed in a Dallas peep booth. And who was that hun-ky stud going down on him? You guessed it--dear old Dad. He burst out of the peep show shrieking, "I'll never trick again!" You know who you are, Mr. X.

While we're on the subject of gay crusaders, were you invited to W.E.'s posh new apt. for a pot-luck social? The entire Who's Who of the local lambda crowd was there, including yours truly. S.T.'s famous potato salad was great, but then eyebrows were raised when W.E. unveiled his secret plan. We won't kiss and tell, but expect to see him soon dancing cheek-to-cheek with Mayor McClellan. Oh well, politics makes queer bedpartners. But really now. . .



A typical meeting of Gay Community Services, Art Morris presiding.

Absolutely everyone--and I mean everyone--is weary of D.P.'s endless stories of hot sex with the stars. We know that can't be true considering the reports we've had at the tubs.

And whoever brought that 14 inch black dildo to the baths--you can get it in the lost-and-found.

Was he in drag or not? One thing for sure, if you're stopped for speeding on Ben White, don't bend over.

They're really getting tacky at Allandale Baptist Church. Everytime we show up on Sunday they make us take a chromosome test.

Once we were inside the sanctuary, we found simply the entire congregation atwitter with the news that Rev. O'Chester (Hunky Hal to his intimates) may soon receive the call to Hollywood. Watch out, Donald Duck!

Speaking of quacks, what about that doctor chasing that chicken? He prescribed plenty of bedrest, but the patient only obeyed half his orders. Quack-quack. Quack-quack.

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DROP EVERYTHING
AND HEAD TO
Club Austin
308 W. 16th St.



Gay Singer: Larry Paulette

Larry Paulette is one of the first openly gay singers to record for a major label (Vanguard 79386). This young man has gone through New York's best showcases and 470 performances of the musical, *Let My People Come*. To quote the liner notes: "...this singer of secrets, this actor on private stages wanted to be a star: up-front, out-front, and Gay...". Along with accomplishing that, he has gained attention from interviews with the Advocate and Mandate.

Larry Paulette is a fine singer with a strong lyric baritone voice. He demonstrates that he has a grasp of a wide range of styles and dynamics as he goes through the gamut of emotions.

The songs include the very amusing Dixieland number "Freakers Ball", the beautiful ballad, "Triad", "Take Me Home With You"---which was Larry's showstopper from *Let My People Come*. The song is a plea of a man in a gay bar at closing time. In that vein he also goes through a disco arrangement

of "Our Day Will Come," as well as a high camp version of "Rubber Duckie" and "100 Ways to Lose a Man". But the title song of Charles Aznavour's chanson, "Comment ils disent" (What Makes a Man a Man) is breathtaking. The singer here pulls out the stops, both vocally and dramatically. This song shows the singer to his best advantage.

This album also shows Larry Paulette to good advantage--although some of the campiness may bother one and with some songs there is a sameness of a few selections.

This album is a relief for those who are tired of disco or rock with a gay them or designed for a gay audience. It's a pleasure to hear any singer, gay or straight, who can make one laugh or cry, or think and get angry. I hope Larry Paulette's career grows and will be a role model for other singers like him.

---Mike Miesch

TO THE CHRIST

Lips of one dead.

Smoke spirals from the beard
as he pours the wine,
battalion of candles.

Blood spilled in bowels,
bed shared by brothers,
we dreamed of the trees our mothers,
the wine and smoke
of the woman at the crossroads.

Breathing of the dead,
as flames are the leaves
scattered in the winds of night.

Lips wet with beard,
he warms me with wings,
were I to bring back
a twig in my teeth.

To capture his words,
uncarved roads of thorns
and sand his breath
his gift to me.

How hard to share
the blood and bones
when a bare room
and a bed is all
we have.

Stirring of torches,
bread and blood of ghosts,
soldiers stand guard before the tower.
To envision his corpse,
his breath as ice,
silent as daggers his
vineyard of beard.

I am a child
wanting as a child
a man whose wings
are soiled with blood.

Who vanishes in smoke
as bread blanketed by snow,
where I cannot find him,
bind together his bones.

I remain entangled
in the vines of his words,
cradling this goblet
of ashes.
As twigs of love
are his lips and eyes,
the wine and bread
of the heavens.

---Randy Conner



IGGY PUNK ROCK

Out of an acrid haze danced Iggy Pop, a 30 year-old man with the body of an 18 year-old god. Clad only in tight, torn jeans and a soon-discarded fishnet shirt, the spiritual father of punk-rock attacked the Armadillo on the first.

By the way, he won. Iggy has always been a unique performer, and from his days with the Stooges (the first punk band) until today, his music has always been unclassifiable.

No longer does he slash himself with broken bottles and roll in crushed glass, although the scars are still there, faint reminders of the days of drugs and self-destruction. No longer does he leap into the audience, though he stays near the edge of the stage, always threatening to plunge atop us. No, Iggy Pop has grown up.

SWEATING, POUNDING

No performer maintains such constant rapport with his audience as well as Iggy. I was at the very edge of the stage and wasn't ignored, as fans usually are by musicians. Iggy involved each of us and I guess it's at this point that the reviewers always fail in trying to describe an Iggy Pop concert.

Unless you're there, sweating with him, being pounded by the same electric music, being frightened by the suggestions of the old anarchic violence---and it frightens him too---you can't imagine at all, at all, what his performance is like.

He says that watching him in concert is really "witnessing my presence." He's right; there's no other way to describe it.

I've been to a hell of a lot of rock concerts, but he sweat on me,

SEX PISTOLS, LATEST

Their first album, NEVER MIND THE BOLLOCKS HERE'S THE SEX PISTOLS, has just been released and it is everything Pistols fans hoped for.

Included are the A-Sides of all four singles (including the banned "Anarchy in the U.K." and "God Save the Queen") plus eight other original songs.

To someone unacquainted with punk, all the songs have a samey sound about them. But remember Mom and Dad saying that about rock? Or Grampa saying that about jazz?

On closer listening, the songs are clearly distinct. Johnny Rotten's snarl of a voice unfortunately renders many of the lyrics unintelligible, but the ones which do get through to American ears are surprisingly complex, filled with anger and political discontent. "Holidays in the Sun," the new single from the album, begins, 'A cheap holiday in other people's misery...' and goes on to deliver an articulate attack on insensitive and escapist tourism.

Hardly the usual subject matter for punk-rock, but then the Sex Pistols aren't the Ramones. Their music is superficially similar, but there is a message in the music, a step up from the blind rage, sex, or violence.

When punk-rock breaks in America, the Sex Pistols are going to be at the New-Wave's crest. Buy the album now; it's the best introduction to the music of the Eighties now on the market. Buy the album. Buy the album.

Disco is dead.
Long live punk!



HARD AND FAST

Despite charges that his association with David Bowie has emasculated his music, the new band rocks hard and fast. The music isn't punk but it's not rock either---it's just Iggy Pop music, some of the best music put out this year.

Starting with "Sixteen"---

Sweet sixteen
In leather boots
Body and soul
I go crazy
Baby I'm hungry
Sweet sixteen

the band played most of the new album, interspersed with a few songs from the bad/good days.

Briefly, the songs played were: "Lust for Life" ('Well I'm just a modern guy/And of course I've had it in the ear before'), "Neighborhood Threat," "Fall in Love with Me," "I Got a Right," "The Passenger," "Some Weird Sin" ('Things get too straight/I can't bear it/...That's when I want/Some weird sin. Get it?'), "Nightclubbing," "Raw Power," and "I Wanna Be Your Dog."

Iggy is sexual, there's no doubt about it. But homo-? hetero-? It doesn't seem to matter. He's there and he likes being touched. By everybody.

spit on me, let me touch him, and stepped on my hand. God! It was a the greatest concert I've ever been to.

Despite the fact that Iggy Pop helped found punk-rock, he doesn't play it anymore.

The Sex Pistols do, though; in fact, for many, they define it.

Recommended new releases:

Lust for Life, Iggy Pop
Rocket to Russia, Ramones
Never Mind the Bollocks..., Sex Pistols
Blank Generation, Richard Hell & the Voidoids

THE

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The Presentation of the Mr. Gay Austin Award with Mike Rosen (Mr. Gay TEXAS) in background



Mr. Congeniality himself, Fred Miscoe - super bod!!

Just look at that!




From left to right: Joe Houston, Neil Coburn, Robert Jones, FRED Miscoe, and Carter

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AUSTIN COUNTRY CALENDAR

Sundays: beer bust 7-9pm
Tuesdays and Wednesdays:
free draft 10-11pm
Thursdays: 10pm Tiffany Jones
Show with guests
Weekends afterhours

Dates:

December 31: New Year's Eve Party

PEARL STREET WAREHOUSE CALENDAR

Tuesdays and Thursdays:
Free beer 9-11
Sunday through Wednesday:
No cover charge

Dates:

December 16 (Friday):
Anniversary party, "A
Toast to Pearl St". Free cham-
pagne. \$1.00 cover charge.
December 18 (Sunday):
"Pearl St. Revue". Hot
dogs and a beer bust with a
show.
December 24-26:
Bar closed.
December 31:
New Year's Eve Party. Call
the club for details.

NEW APARTMENT CALENDAR

Sunday: Happy Hour 12-8pm
Monday through Friday:
Happy Hour 4-8pm
Saturday: Happy Hour 4-8pm

SOME BOTANICAL NOTES
ON CHRISTMAS POINSETTAS
by S.B.

The scientific name for those showy red, pink or white flowers which seem to appear everywhere around Christmas time is Euphorbia pulcherrina. Most people around here know poinsettias as potted house plants, but in their more tropical native habitat—Mexico and South America—they grow into large 12 foot bushes. To make house plants they are usually propagated by cuttings taken early in the summer from stock which has been saved over the winter. Winters in Austin are generally mild enough that the plants growing outdoors are killed back to the ground, but the rootstock survives and provides new growth for cuttings in the spring.

Poinsetta plants will form flowers whenever the nights are long and the days are short, and thus, by controlling the length of their days, one can force them to make flowers at any time of the year.

Look carefully at the next poinsetta flower you see. What at first appears to be a single, large flower is not, to a careful observer, a single flower at all. Rather it is a cluster of flowers surrounded by brightly colored leaves called bracts. The flowers themselves are yellow and somewhat corn shaped. At the top of the flower is the pistil (the egg producing part), and surrounding it is a cluster of anthers (the parts which make pollen). To the side is a conspicuous protrubance—like a little volcano—which is a gland that makes large quantities of nectar.

Sometimes the winters in Austin are mild enough that poinsettias will bloom outdoors (this winter is a good candidate!), so don't just throw your plants away after the bracts fade. Keep it until the spring when there is no danger of frost and plant it outdoors.

A final warning: the milky sap which oozes out of any wound on the plant is poisonous—don't eat it, smoke it, or shoot it up. You will get sick if you do.

Sunday—Open 7pm
with Beer Bust

Tuesday & Wednesday
Free Draft 10 - 11pm

Thursday - Dec. 1st
The Texas Tornado
TIFFANY JONES
& GUEST STARS

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Jay & Charlie Brookreson



FOR SEXUALLY ACTIVE PEOPLE
IT'S A FACT

For sexually active people it's a fact of life—venereal diseases (VD) are communicable diseases almost always spread by sexual contact. Because of the stigma attached to VD and other sexually transmitted diseases, myths and misinformation about them have flourished.

When VD is transmitted through gay sex the stigma is compounded. The result is that myths and taboos are magnified, misinformation abounds and often moralistic literature exaggerates the consequences of infection to the point of frustrating enjoyment of a full, sexual life. Sexually active people do face an increased risk of infection. But, caring for those we love includes the responsibility of knowing about sexually transmitted diseases and preventing their spread. By dealing with VD openly, we can soon eliminate the stigma associated with getting and passing VD and eventually eradicate the diseases and the risk of having sex.

FACTS ABOUT GONORRHEA (CLAP)

Gonorrhea is the most common venereal disease and can be spread by oral, anal, and vaginal sex. Initially it is a localized infection caused by the bacteria Neisseria gonorrhoeae which can affect the penis, rectum, mouth, or vagina.

PENILE GONORRHEA

Within 3 to 7 days after contact a thick whitish-yellow discharge (pus) will occur from the penis accompanied by mild to intense burning during urination. However, sometimes a drip without burning or burning without a drip will occur. Any unusual or intense penile discharge or sensation merits a visit to a physician or local VD clinic. Untreated penile gonorrhea can cause a form of prostatitis (painful inflammation of the prostate gland), penile stricture (scarred tissue inside the penis) and gonococcal epididymitis (intense irritation and swelling of the balls).

ANAL GONORRHEA

Many people with anal gonorrhea have no symptoms. When symptoms are noted, they include a mucous anal discharge, intense rectal irritation, tenesmus (a feeling of incomplete evacuation after defecation) and burning during defecation or intercourse. Anal contacts of persons with penile gonorrhea should receive treatment since medical examination may not detect rectal gonorrhea and cultures are not dependable from this site.

PHARYNGEAL GONORRHEA
(GONORRHEA OF THE THROAT)

Symptoms of oral gonorrhea usually are not noticed. If symptoms are noted, they include a mild to severe sore throat, fever and chills.

VAGINAL GONORRHEA

As with anal and pharyngeal gonorrhea, those with vaginal gonorrhea may not have symptoms or they may be so slight that they go unnoticed. Occasionally, a vaginal discharge and a burning sensation during urination may occur.

DIAGNOSIS AND TREATMENT OF GONORRHEA

Gonorrhea can be diagnosed by microscopic analysis of specimens taken from the urethra of the penis. A culture test is the best method for detecting anal, pharyngeal and vaginal gonorrhea. When visiting a physician or VD clinic for a check-up you should ask for a rectal and throat culture if you think you need them. They are not usually performed routinely. An accurate blood test has not been developed to detect gonorrhea.

Gonorrhea may be completely and quickly cured without lasting damage to the body if diagnosed and treated soon after infection. Self-treatment is dangerous and often ineffective. Inadequate treatment may cause symptoms to disappear even though the disease can still be spread to others as well as cause severe bodily damage. Treatment with left-over antibiotics may contribute to the development of a resistant strain of gonorrhea.

CONTROLLING THE SPREAD OF GONORRHEA

The gonorrhea epidemic could be ended if all sexually active people will do two things: 1) get an examination every 90 days, or whenever symptoms are noticed, and 2) if you are treated be responsible for insuring that all your sex partners within the past 30 days receive an examination. Sex could be a whole lot better if the worry of gonorrhea was removed.

For more information concerning the control of venereal diseases in the gay community, please call the City Health Department, VD Services at 476-1168, or call Gay Community Services at 477-6699 between the hours of 6 and 10 p.m.

Examinations, treatment and VD control services may be confidentially obtained free of charge at the Austin Health Department, 1313 Sabine, across from Brackenridge Hospital.

Hours:

Mon. 1-4 p.m.
Tues. 1-4 and 5:30-8:30 p.m.
Wed. 8-11 a.m.
Thurs. 8-11 a.m.
Fri. 8-11 a.m. and 1-3 p.m.

Club Austin sponsors free blood tests on the third Friday of every month from 10-12 p.m. Membership is not necessary for admittance to the test. Tests will take a week for processing at both free clinics.



Bill FIALA

"One can't be too careful these days."