

Montrose Activity Center

NEWSLETTER

June 1989

The Montrose Activity Center is a non profit 501c3 organization whose purposes are to increase understanding of social, racial and sexual minorities, and to encourage acceptance and tolerance of alternative lifestyles so that together, the citizens of the City of Houston and the State of Texas may work in the spirit of peaceful cooperation to build a better society. The organization acts as an umbrella to other organizations such as Lesbian/Gay Pride Week and the Names Project Houston. MAC, PO Box 66684, Houston, TX 77266-6684.

STONEWALL REVISITED

by Larry Boxx

I remember the first time I entered Stonewall's premises. I was escorting Janet Weisberg, the student council president, to New York's City College Soph Dinner Dance for the class of '59. It was held in the, then, classy, straight restaurant on the evening of November 16, 1956. Shortly after that it became a fancy straight nightclub. When the club began to lose business, they did the next standard maneuver and turned it into a gay bar, using the license that they already held. The next usual step also occurred—they lost their license. This was pre-historic Stonewall.

At that time there was no such thing as a gay bar. There were straight bars with a gay bar in the back room where dancing with the same sex was allowed, until the large white light on the ceiling went on. When that occurred, you dropped your partner and reached for the nearest fag-hag, hoping

ally happened was that the gays that were there got so mad, they removed a parking meter from the sidewalk and used it as a battering ram. Perhaps that's where the pennies came from. Three days of rioting followed.

The newly formed Tactical Police Force—created for the racial riots in Harlem earlier in the year—was called down to Greenwich Village for the first time. People just marched the streets and expressed their dissatisfaction with law enforcement at any police officer they saw.

At that time there was no such thing as a gay bar. There were straight bars with a gay bar in the back room where dancing with the same sex was allowed, until

THE NEW MAC NEWSLETTER

This is the new expanded MAC Newsletter and we would like your input on what you think about it and how we can improve on it.

On page 2 is a coupon on giving us input and on page 5 is a coupon so you can get information on your organization published.

IN THIS ISSUE

An Letter to Austin

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When the Stonewall lost its license because people of the same sex were dancing in the FRONT room, it became an after-hours bar, a gay disco. Nobody bothered to get a license because they were going to be raided for selling liquor after hours, anyway.

About two weeks before the Stonewall Declaration of Independence, a gay bar called the Snake Pit was raided; just another "normal" situation to the police but there was the beginning of a catalyst involved. An exchange student from Columbia University was among the "faggots" arrested and taken to the police station. He was afraid of being deported and jumped from a third story window. Unfortunately he became impaled upon an iron picket fence. It took the fire rescue department many hours to remove both him, and the iron bar, to the hospital. The entire episode was captured in a full front page picture in the Daily News. The poor guy lived, but he was maimed for life.

Two weeks later, it was Stonewall's turn. The police actually had a reason to raid the bar—the Stonewall did not have a liquor license. After the recent incidents, however, the patrons decided to strike back. Gay liberation started on Christopher Street the evening of June 28, 1969.

You may have heard stories of pennies being thrown at the cops, forcing them to retreat into the bar and barricade themselves inside. What actu-

Larry Boxx, 2801 N.E. 21st Ave., Ft. Lauderdale, FL 33306, 305-564-4040

year—was called down to Greenwich Village for the first time. People just marched the streets and expressed their dissatisfaction with law enforcement at any police officer they saw.

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The gay community now wanted to have what everyone else had, a front room bar. Gay businesses wanted to operate just like the "regular" people. The gay joints confused the police by opening juice bars because no liquor license was needed and therefore no laws were being broken. The police then had to look for other reasons to raid. When they became disco clubs, the police once again made arrests, because a cabaret license was needed to allow dancing.

By this time I owned one of these juice bars. On one particular evening I was arrested and taken to the police station, in handcuffs, and released on my own recognizance—eight different times. Each successive arrest took less time when I discovered that I could type my release forms faster than the cops could.

In order to keep the hookers from "posturing" with their normal hipshot stance, one had to face the bar to order a drink. My first job was constantly patrolling the bar area and reminding patrons to do just that, or risk being arrested.

Gay bars had always been the center of gay meetings. It was either there or the Tee rooms. The bars became the town halls of the community. See Stonewall Revisited page 9

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The crowds responsible for the street disorders that took place on several successive nights on Christopher Street—disorders which soon came to be referred to as "the Stonewall Riots"—consisted largely of gay and straight hippies, Village residents, and tourists.

Unity in the Community	11
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Establishing a unified set of gay rights objectives and strategies—seeking unity within the movement—is neither practical nor possible, given our diversity of views, interests, and living situations. Each local community has to decide what is best for its own gay population, and even then, any course of action that is adopted will have its detractors. Kramer's Holocaust

Homosexuality: Who, Why?	11
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Some gay men and women have begun to ponder again the nature of their sexual orientation, and parents wonder: Who becomes gay?

Restore AIDS Funds	12
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One of the main worries lawmakers have about the AIDS funding being requested by the health department is that state money would go to "gay groups." That is irrelevant; lifestyles and sexual preference is not the issue. The issue, once again, is one of fighting a disease that threatens the public health, broadly.

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Montrose Activity Center N E W S L E T T E R

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June 1989

DOMINO'S: TOWER OF PIZZA LEANS RIGHT

from The Wand, Womynspace.

Fifty National Organization for Women (NOW) members picketed Domino's Pizza March 4 because Domino's founder is giving money to anti-abortion groups. NOW has launched a national boycott of Domino's

Tom Monaghan, founder of the 4,885 outlet chain, joined a campaign against an unsuccessful referendum in Michigan to restore Medicaid-funded abortions for poor women. Monaghan appeared on telethons for a group called Citizens to End Tax-Funded Abortions and pledged at least \$100,000 to the group.

The Atlanta picketers carried signs saying, "Tom says no choice, we say free choice" and "not a pizza, not a slice; we're for reproductive rights."

Two members of the anti-abortion group Operation Rescue counter-picketed in support of Monaghan.

MONTROSE ACTIVITY CENTER

Box 66684, Houston, TX 77266-6684

Board Members:

Jim Owens (President)

Jack Valinski (Vice President)

Brian Keever (Secretary)

Annise Parker (Treasurer), Deborah Bell

Jim Crary, Felix Garcia, Ray Hill, Neal

Massey, Bruce Reeves and Joe Watts

WHAT IS THE MONTROSE ACTIVITY CENTER?

Montrose Activity Center (MAC) is not a building, it is a board of directors. It isn't a place, but it is the dream of one. It isn't a group you can join, but it has given birth to some of the most important events in our city.

If you are reading this, you may be familiar with what MAC is. MAC is a 501 (c) (3) organization under IRS rules and chartered by the state of Texas. We are non-profit and all donations to us are tax deductible. We act as an umbrella and provide seed money to committees and events in the gay and lesbian community which are charitable or educational in nature.

Do you remember everything MAC does? We are Gay and Lesbian Pride Week. We are the Names Project Houston. We are the Houston Organizing Committee for the March on Austin. We are the Gay and Lesbian Hispanics Unidos.

MAC was originally conceived as the nucleus of a gay and lesbian community center. That's still one of our hopes for the future. A community center doesn't just happen, though. You need committed organizers, community support, a strong funding base, and a place. The MAC board is committed. You are part of our community support. It's time to raise money.

In the meantime, we aren't waiting around. This newsletter is a way to create a community center without walls. In these pages you can find a calendar of upcoming events, read interesting articles or catch up on the minutes of meetings of various organizations. Or you can promote your events, submit topical articles, and spread the word about your group.

Unfortunately, this newsletter must begin to pay for itself. MAC needs your financial help to preserve this community resource. Please consider becoming a MAC supporter by making a donation in one of

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This newsletter is an official publication of the Montrose Activity Center, Jack Valinski, editor. This newsletter is mailed to a list compiled from Montrose Activity Center sub-groups. If you would like your name to be added, changed or deleted, please fill out the form and return it. This list is available to organizations requesting it, with direction from the MAC board.

Special thanks in helping put this edition together:

Annise Parker

Linda Morales

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Individual business card ads may be accepted on a space available basis for \$50 each.

Please help MAC help our community. You are the Montrose Activity Center.

Sincerely,

The Board of Directors

If you would like to contribute to help pay for this newsletter, you may do so in a tax deductible gift to the above address:

Name: _____

Organization: _____

Address: _____

City: _____

State, ZIP: _____

Home Phone: _____

Work Phone: _____

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M
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C

	LEVEL	AMOUNT	BENEFIT
☐	Booster	\$20	Listing in Newsletter
☐	Contributor	\$60	3 Listing in Newsletter
☐	Supporter	\$120	6 Listing in Newsletter
	Underwriter:		
☐	Individual	\$180	12 Listing in Newsletter
☐	Business	\$300	12 Listing in Newsletter
☐	Patron	\$1000	
☐	Benefactor	\$5000	

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MONTROSE ACTIVITY CENTER

BOARD MEETING

May 8th 1989

Called to Order at 7:44 PM at the Montrose Branch Public Library. President Jim Owens Chairing, in attendance were Ray Hill, Jack Valinski, Joe Watts, Annise Parker, Bruce Reeves, C. Brian Keever. Not in attendance were Jim Crary and Deborah Bell. (Visiting guests were Felix Garcia, Neal Massey and Mike Stubblefield.)

Bruce moved to approve the agenda, Ray seconded and motion passed. Then Annise gave a report of \$1000 in the bank, 2% assessment not in from March on Austin. Newsletter expense not in. Also taxes filing due end of year in August.

Chair Jim Owens presented Neal Massy and Felix Garcia as prospective board members, both gentlemen gave a brief talk on why they want to be included in the board, Ray Hill second, and it passed unanimously.

MCCR church asked MAC to co-sponsor the dinner for the GLPW week. They are willing to pay the 2% assessment and will help MAC. Ray moved, Brian, seconded and motion passed.

Felix Garcia, chair of GLHU's Baile asked for sponsorship under the MAC tax status for Baile '89 during GLPW Week. Felix wants to reach out to the whole community and bring everyone together. Felix moved as new board member, Ray seconded, passed upon approval of this by MAC lawyers.

TROY PERRY KEYNOTES PRIDE WEEK 1989

by James A. Owens

An address by the Reverend Troy Perry, founder of the Universal Fellowship of Metropolitan Community Churches and internationally known activist for gay and lesbian rights, spotlights a semi-formal dinner/dance to kick-off Pride Week 1989. The Montrose Activity Center and the Metropolitan Community Church of the Resurrection launch a new tradition in this co-sponsorship highlighting our pride and history on the 20th anniversary of the Stonewall riots and the 20th anniversary of the founding of the UFMCC. The gala event takes place on Saturday evening, June 17th, at the new Metropolitan Multi-Service Center, 1475 West Gray. Cocktails and beverages open the evening at 7:15 PM, followed by the catered dinner, the address by Rev. Perry, and dancing till closing; black (or lavender) tie optional. A significant part of the evening celebrates our pride through our own achievements in awards to both individuals and groups for outstanding community service.

We begin Pride Week 1989 on the positive note by recognizing significant contributions to gay/lesbian pride for the past year. Secondly, but equally important, we present the opportunity to hear an internationally prominent gay leader, the Reverend Troy Perry, the author of "The Lord is My Shepherd And He Knows I'm Gay." Reverend Perry will share his own experiences, speak on the struggle for gay/lesbian rights since Stonewall, and impart inspiration for the future by recognition of our past history and development as a movement for equal rights and dignity.

We could not make a better choice than the Reverend Troy Perry to set this tradition. He has been responsible for many 'firsts' in the gay and lesbian community, this community and worldwide:

which has grown from 12 people in his living room 20 years ago to over 40,000 members and adherents; from one to 275 congregations and special works across the globe;

- purchased the first property ever owned by an openly gay and lesbian organization in this country;
- opened the first home for gay and lesbian homeless in America (the old Virgil Street parsonage.)
- organized the first gay-oriented AT and AA chapter in America;
- began the first gay/lesbian hotline and crisis center in the USA;
- started one of the first schools of higher learning for gays and lesbians in the world (Samaritan College);
- founded the first lobbying office in Washington, DC of any gay/lesbian organization in America;
- sued the United States and the State of California to gain our right to visit the prison system, and won;
- and, led the largest number of marchers at the March on Washington in 1987 from any gay/lesbian organization there, the UFMCC.

In addition, under Rev. Perry's leadership, UFMCC churches began one third of all AIDS organizations across the nation, and is building, in Nigeria, the first hospital in the World paid for by gays and lesbians.

This kick-off celebration of Pride Week 1989 should not be missed. You should witness an event worthy of the 20th anniversary of "Stonewall" as well as two decades of UFMCC growth. Tickets are \$20 in advance, \$25 at the door, or \$180 for a reserved table of ten. They may be

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Gay and Lesbian Pride Week Report: MAC has not received a financial report since the election of board members in August. Annise Parker will send a certified letter to GLPW to report by MAC's next meeting.

March On Austin Report: Gross sales from event is \$10,000, 2% will be returned to MAC of the amount of \$200. A post party will raise more money for the Houston March Committee.

Newsletter Report: Jack announced that the first underwriter for the Newsletter is Texas Human Rights Foundation with a \$70.00 donation. The cost of the newsletter was discussed. It cost between \$250 to \$300 per month for printing and postage. Jack asked if the newsletter should continue, it was decided that it should. Jack asked for articles and help in putting it together. Beginning in June the Newsletter will be printed on newsprint with 1,000 copies.

The meeting was adjourned because the library closes at 9:00 PM. Brian Keever, Secretary.

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- co founder (with Morris Knight and Rev. Robert Humpheries) of Christopher Street West, the largest and most successful gay pride organization in America;

- founded a fellowship, with a special outreach to the gay and lesbian community,

by James A. Owens, President of the Montrose Activity Center and Member, MCCR Board of Directors.

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TICKET ORDER FORM FOR MCCR MAC AWARDS *Black or Lavender Tie - Optional*

Name: _____

How Many Tickets: _____

Address: _____

City: _____

Total Enclosed \$: _____ X \$20

State, ZIP: _____

Telephone: _____

Mail Your Ticket Orders To:

MCCR

1919 Decatur

Houston, TX 77007

For more information

Call 861-9149

Make Checks Payable To:

MCCR--AWARDS

☐ Check Enclosed ☐ Master Card ☐ Visa

Card No.: _____

Expires: _____

Signature: _____

Montrose Activity Center

NEWSLETTER

Page: 4

June 1989

AN OPEN LETTER AFTER THE MARCH ON AUSTIN

The Honorable _____

Capitol Station
Austin, Texas 78769

Dear _____

I am writing as President of Houston Gay and Lesbian Political Caucus, while the memory of the largest State Capitol demonstration in recent years is still fresh in your memory. It was very exciting to witness over 8,000 Houstonians join many others from cities and towns all over Texas, asking members to hear our positions on the issues you consider in the 71st Legislature. We have returned to Houston to consider the results of our efforts. Most of the Harris County delegation received visits from voters from their districts. We have not yet completed that process, but all reports so far indicate you or your staff members received us cordially, except Representatives Brad Wright and Randy Pennington and Senator Buster Brown who were rude and whose staff brushed us off without noting why we had called.

So that you will be able to better understand our positions on the various issues below is a list of the various issues and our positions:

AIDS FUNDING: We hold that Texas must face the nations number one health concern responsibly. Our position is the same as the Medical Association and Public Health Officials throughout the State. Adequate funding of education programs is a must if we are to control the spread of the virus. The funding of public health care and treatment of those already infected is the only humane position for the state to take. We as private citizens are doing more than our share covering these expenses, Texas should join us.

CIVIL RIGHTS: The rights of gay men and lesbians are compromised by the very existence of Texas Homosexual Conduct Law (Sec. 21.06 TPC). We feel this law should be repealed. Discrimination against gay and lesbian people and against people with AIDS in employment and housing only increases the burden on the taxpayers to care for those

without housing and jobs. We feel it is only good economic policy to protect these jobs and by that the tax base. Women's right to chose is basic to all rights of people to control their bodies. We as a group feel the state has no business interfering with rights so basic. We are also appalled that the handful of fanatics who oppose these basic rights have been given the credibility of you attention too long. Please listen to the voices of reason on these and other issues.

CRIMINAL LAW: Texas is not exempt from the alarming rise of hate groups in

A LIST OF THE HARRIS COUNTY DELEGATION

Representative, Debra Danburg
Representative, Paul Colbert
Representative, Tony Pulombo
Representative, Brad Wright
Representative, Al Edwards
Representative, Weldon Betts
Representative, Barry Connelly,
Representative, John Culberson
Representative, Harold Dutton,
Representative, Robert Eckels
Representative, Larry Evans
Representative, Talmadge Heflin
Representative, Paul Hilbert
Representative, Mike Jackson
Representative, James Hury Jr.
Representative, Dan Shelly
Representative, Dan Pennington
Representative, Ron Wilson,
Representative, Dalton Smith
Representative, Ashley Smith
Representative, Ken Vandervoort
Representative, Sylvester Turner,
Representative, Senfronia Thompson
Representative, Al Luna III
Representative, Erwin W. Barton

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CRIMINAL LAW: Texas is not exempt from the alarming rise of hate groups in American Society. Skinheads, Nazis, and racist groups are on the increase and you should join other prudent legislators in supporting the proposed Hate Crimes Bills introduced in the House and Senate. Failure to do so is to specifically license terrorism of a fanatic few against the peaceful majority.

CENSORSHIP: The First Amendment of the Constitution of the United States is first because it is the most important to the operation of a free society. There are several criminal and civil statutes proposed in the 71st Legislature to compromise the First Amendment. As a minority in Texas we know that as censorship increases it will be used to first silence our ideas and communication. We urge you to oppose all legislation that increases the state's control of material available to adult Texans. The proposed changes to the Sexually Oriented Business Regulations are clearly aimed at First Amendment protected material. Proposed RICO legislation and changes in the definitions sections of the Obscenity Laws are equally offensive to the First Amendment. We ask that you oppose all such legislation.

I wish to thank those of you who received our delegations hospitably. We are looking forward to considering your candidacy in the 1990 primaries. Houston Gay and Lesbian Political Caucus is a bipartisan political organization with influence in Harris County's gay and lesbian community and through that community to our non gay relatives and friends.

While only 8,000 of us marched in Austin, the entire community has been energized by the success of that event. We hope to use that energy to build our political strength so we can better serve our endorsed candidates in future elections.

If you have any specific questions about our positions on proposed legislation, please feel free to call us at (713) 521-1000 or ask our lobbyist Glen Maxey in Austin.

Sincerely yours,

Ray Hill, President

Representative, Dan Pennington

Representative, Ron Wilson,

Representative, Dalton Smith

Representative, Ashley Smith

Representative, Ken Vandervoort

Representative, Sylvester Turner,

Representative, Senfronia Thompson

Representative, Al Luna III

Representative, Erwin W. Barton

Representative, Ralph Wallace III

Representative, Roman Martinez

Senator, Carl Parker Senate, Caperton

Senator, Gene Green Senate, Henderson

Senator, Chet Brooks

Senator, Craig Washington

Senator, John Whitmire

Senator, James E. Brown

Senator, Buster Brown

Someone Was Here: Profiles in the AIDS Epidemic, by George Whitmore (Plume/New American Library, \$8.95)

George Whitmore, the playwright and novelist, tells three true stories about victims of the AIDS virus. One is about a gay couple in Greenwich Village, one is about a Mexican-American mother who goes to San Francisco to bring her son home to Colorado to die, and one is about a hospital in the Bronx that treats infected drug addicts and their families. "At their best, these snapshots give us crisp, sharp, well-focused glimpses of an almost impossibly large tragedy and help us begin to understand the disease," Stephen S. Hall said here last year. Mr. Whitmore died of AIDS on April 19, He was 43.

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SUN	MON	TUE	WED	THU	FRI	SAT
28	29	30	31	1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	1

Sundays

After Hours, discussion about gay and lesbian community, 2:00 AM to 4:00 AM, KPFT 90.1 FM

Women's Group (A Feminist Group for all Women) meets at 10:00 PM, First Unitarian Church, 2510 Fannin. and the reading group at 4:00 PM on the second Sunday of each month at member's houses.

MCCR is offering a free Sunday shuttle to the church for their morning worship service. The shuttle's stops are at the following places: Montrose (Disco) Kroger, 9:00 AM and 10:00 AM; Safeway on Alabama, 9:15 AM and 10 10:15 AM; Across from 1400 Richmond, 9:30 AM and 10:30 AM, for more information call 861-9149.

Mondays

Gay Fathers meet at Dignity Center, 3217 Fannin 8:00 PM, except for May 29 (Memorial Day). For more information call 522-6766

Tuesdays

Wilde n' Stein Radio, discussion about gay and

Thursdays Cont

Recovery Experience Group is a new program for those who want to stay on the wagon, giving up booze and drugs. This is for anyone currently on a 12-step program. For more information call the Montrose Counseling Center.

Fridays

Breakthrough, Womyn's Music, 8:00 AM to 11:00 AM, KPFT 90.1 FM

Houston Greens, a group interested in working locally to address global issues such as environment, hunger, nonviolence, racism and feminism, meets at Christ the King Lutheran Church, at the corner of Rice and Greenbriar, call 524-3228 for more info.

Dateline Earth, 4:00 PM, news program on KPFT 90.1 FM includes a series on AIDS.

Saturdays

Youth Concerned with Lesbian and Gay Issues, 7:30 PM at First Unitarian Church, 5210 Fannin, call Melinda at 661-0078.

7 Wednesday

Gay & Lesbian Political Caucus meeting. Dignity Center 3217 Fannin, 7:30 PM, Call 521-1000 for more information.

Gay/Lesbian Pride Week Meeting, Dignity Center, 3217 Fannin, 7:00 PM 523-2575

Gay Men's Network Topic: "Abusive Relations" meets at Bering Memorial Church 1440 Harold 209.

8 Thursday

Gay Parents Support Group, will meet at different locations call 666-1616 for more information.

9 Friday

KEYSTROKE Opening Night-Black Tie Affair, a private membership organization for women designed to enhance women's social connections through recreational activities, 9:00 PM to 2:00 AM, 2401 San Jacinto, call 785-9258 for more information.

11 Sunday

"Sweet Charity" a benefit for AIDS Interfaith Council. At Pavilion Saks 5th Ave. Tickets are \$20 and can be purchased at Ticketron 526-1709. For more information call AIC at 667-5627.

14 Wednesday

Gay/Lesbian Pride Week Meeting, Dignity Center, 3217 Fannin, 7:00 PM 523-2575

16 Friday

Deadline for July Montrose Activity Center

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Thursdays

Gay Fathers of Houston have formed a support group that will include mothers as well as fathers in the gay community. The group will meet on the 1st and 3rd Thursday. For more information call 861-6495.

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2-4 Fri-Sun

Texas Lesbian Conference, sponsored by All Mujeres Interested In Getting Active (AMIGA), Astro Village Hotel, 2350 South Loop West, call 520-5667 for more information or write AMIGA, Box 980134, Houston, TX 77098-0134.

Workshops include: Lesbians in Relations, Self-Esteem, Unlearnin, Racism, Political Diversity/ Political Identity and The Lesbian Parent/Co-Parent Team.

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14 Wednesday

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16 Friday

Deadline for July Montrose Activity Center Newsletter, call 529-1223 for more information.

KEYSTROKE Theme: Leather & Lace Adventure, a private membership organization for women designed to enhance women's social connections through recreational activities, 9:00 PM to 2:00 AM, 2401 San Jacinto, call 785-9258 for more information.

Aids Foundation 524-AIDS

The main purpose of this newsletter is to provide information to the community. It is to serve as a network. For this to happen I need your help. If you are part of any community organization, please let me know when meetings, fundraisers, special events are happening so that I can include them in this newsletter. At present we are printing 1000 copies and sending out 450 of those directly to people who have asked to be put on the list. You can get listings in the newsletter by calling me, Jack Valinski, at 529-1223 or write:

**MONTROSE ACTIVITY CENTER
NEWSLETTER
BOX 66684**

HOUSTON, TX 77266-6684.

Send in by June 15 for July issue:

Event: _____

Organization: _____

Time: _____

Date: _____

Place: _____

Address: _____

Description of event: _____

Montrose Activity Center N E W S L E T T E R

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June 1989

17 Saturday

Car Wash at Heaven, Pacific at Grant, benefiting Gay and Lesbian Switchboard and Gay Lesbian Student Services of the University of Houston

18 Sunday

Benefit Auction & Raffle for the Gay/Lesbian Switchboard at 2400 Brazos, Free admission, call 529-3211 for more information.

Execulub, the city's most revolutionary and only entertainment club for women is set to open in Houston every Sunday through July. This is a cabaret club is a premier fusion of professional musicians, comedians, entertainers of all sorts. 4:00 PM to Midnight, 5611 Valverde, off Chimney Rock, for more information call STOP SEARCHING HOTLINE at 785-9258.

21 Wednesday

Gay & Lesbian Political Caucus meeting, Dignity Center 3217 Fannin 7:30 PM

22 Thursday

Gay Urban Truth Squad (GUTS) regularly monthly meeting place TBA.

23 Friday

KEYSTROKE Theme: Gay Pride Celebration, a private membership organization for women designed to enhance women's social connections through recreational activities, 9:00 PM to 2:00 AM, 2401 San Jacinto, call 785-9258 for more information.

25 Sunday

Execulub, the city's most revolutionary and only

G/L PRIDE WEEK June 16-25 Stonewall 20

Friday June 16

Who: Metropolitan Community Church of the Resurrection
What: Spiritual Renewal
Where: 1919 Decatur
When: 7:15 PM
Cost: Free
Info: 861-9149

Saturday June 17

Who: Front Runners
What: Bar to Bar Fun Run
Where: Start - Venture-N
2923 South Main
When: 12:00 Noon
Cost: \$10.00
Info: 522-8842
Who: Gay Fathers & Gay/Lesbian Parents Support
What: Old Fashion Picnic
Where: Dunlavy Park between Richmond and Hwy 59

Sunday June 18

Who: MCCR
What: Remembrance Chapel Dedication
Where: 1919 Decatur
When: 10:45 AM
Cost: Free
Info: 861-9149
Who: Gay/Lesbian Switchboard Houston
What: Benefit Auction and Raffle
Where: Brazos River Bottom, 2400 Brazos
When: 4:00 PM to 7:00 PM
Cost: Free
Info: 529-3211
Who: Garden Party
What: The Garden Party's Video Party
Where: Heaven, Pacific at Grant
When: 4:00 PM to 7:00 PM
Cost: No Cover
Info: 522-0986
Who: Dignity Houston
What: Riverboat Cruise/Island Queen

Gay Street Hustle Squad (GHS) regularly
monthly meeting place TBA.

23 Friday

KEYSTROKE Theme: Gay Pride Celebration, a private membership organization for women designed to enhance women's social connections through recreational activities, 9:00 PM to 2:00 AM, 2401 San Jacinto, call 785-9258 for more information.

25 Sunday

Execulub, the city's most revolutionary and only entertainment club for women is set to open in Houston every Sunday through July. This is a cabaret club is a premier fusion of professional musicians, comedians, entertainers of all sorts. 4:00 PM to Midnight, 5611 Valverde, off Chimney Rock, for more information call STOP SEARCHING HOTLINE at 785-9258.

30 Friday

KEYSTROKE Theme: Toga Party, a private membership organization for women designed to enhance women's social connections through recreational activities, 9:00 PM to 2:00 AM, 2401 San Jacinto, call 785-9258 for more information.

July 15

Heart Song, Houston Women's Community Chorus, presents its second annual solo concert, "Creating Harmony." The concert will take place at 7:30 PM in Hamman Hall on Rice University Campus. The forty-six women of HeartSong are under the direction of Lynne Weynard. Tickets are \$6.50 and are available at Luchi's Garden, 2213 Portsmouth, 523-6494, Inklings, 1846 Richmond, 521-3369 and from all HeartSong Members.

Saturday June 17

Who: Front Runners
What: Bar to Bar Fun Run
Where: Start - Venture-N
2923 South Main
When: 12:00 Noon
Cost: \$10.00
Info: 522-8842
Who: Gay Fathers & Gay/Lesbian Parents Support
What: Old Fashion Picnic
Where: Dunlavy Park between Richmond and Hwy 59
When: 1:00 PM to 3:00 PM
Cost: Free
Info: 861-6495
Who: Parents & Friends of Lesbians (PFLAG)
What: Workshop: "What will they say when I tell them I'm Gay?"
Where: Grace Lutheran, 2515 Waugh, in church parlor
When: 2:00 PM
Cost: Free
Info: 621-4114
Who: All Mujeres Interested in Getting Active AMIGA
What: Festival de Cine (Film Festival) "Stand & Deliver" "Milagro Beanfield War"
Where: Inklings, 1846 Richmond
When: 5:00 PM
Cost: Free
Info: 520-5667
Who: MCCR
What: PRIDE AWARDS DINNER
Dinner/Dance Banquet, with Rev. Troy Perry
Where: Multi-Service Center
1475 West Gray
When: 7:15 PM
Cost: \$20 advance, \$25 door
Info: 861-9149

Where: Brazos River Bottom, 2400 Brazos
When: 4:00 PM to 7:00 PM
Cost: Free
Info: 529-3211
Who: Garden Party
What: The Garden Party's Video Party
Where: Heaven, Pacific at Grant
When: 4:00 PM to 7:00 PM
Cost: No Cover
Info: 522-0986
Who: Dignity Houston
What: Riverboat Cruise/Island Queen
Where: Allen's Landing, Commerce and Main
When: 7:00 PM to 10:00 PM
Cost: \$15.00
Info: 528-0111
Who: Houston Women's Softball League
What: Visions Past & Present (Variety Show)
Where: The Ranch, 9150 South Main
When: 8:00 PM
Cost: \$3.00
Info: 495-1159

Monday June 19

Who: Montrose Counseling Center
What: Film: "Gay Proud & Sober."
Where: 900 Lovett # 203
When: 6:00 PM
Cost: Free
Info: 529-0037
Who: Montrose Clinic
What: Seminar: "What Can Be Done if You Test Positive"
Where: 1200 Richmond
When: 7:00 PM
Cost: Free
Info: 528-5507

Gay/Lesbian Pride Week
is part of the
Montrose Activity Center

Montrose Activity Center N E W S L E T T E R

June 1989

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GAY/LESBIAN PRIDE WEEK

June 16-25

Stonewall 20: A Generation of PRIDE!

Tuesday June 20

Who: Montrose Clinic
What: "What Can Be Done if You Test Positive"
Where: 1200 Richmond
When: 1:00 PM
Cost: Free
Info: 528-5507 -----
Who: PWA Coalition
What: Self Empowerment for HIV+ people with Charles Caulfield
Where: TBA
When: 7:00 PM
Cost: Free
Info: 522-5428 -----
Who: AIDS Foundation Houston
What: Making A Difference with Pride—What You Can Do About AIDS
Where: 3927 Essex
When: 7:00 PM
Cost: Free
Info: 623-6796

Wednesday June 21

Who: Gay Lesbian Pride Week
What: Celebration of the Arts

Thursday June 22 Cont

Who: Interfaith Alliance
What: National Day of Remembrance
Where: MCCR, 1919 Decatur
When: 7:30 PM
Cost: Free
Info: 880-3527

Friday June 23

Who: The Group (Theater Workshop)
What: "Laymens Guide to Safe Sex"
Where: The Center for a Positive Livestyle
1501 Nevada
When: 7:00 PM & 10:00 PM
Cost: TBA
Info: 526-LOVE

Saturday June 24

Who: Gay/Lesbian Pride Week
What: Stonewall Day Celebration with Sandy Van
Private Pavilion Party 11:00 AM to 3:00 PM
Where: Astroworld, 9001 Kirby
When: 10:00 AM to 10:00 PM

Sunday June 24

Who: Gay/Lesbian
Pride Week
What: The Parade
Where: on Westheimer from
Woodhead to Montrose
When: 5:00 PM
Cost: Free
Info: 523-2575 -----
Who: Gay and Lesbian
Political Caucus
What: Stonewall Fun Fest
Where: 3317 Montrose
(Parking Lot)
When: 5:00 PM
Cost: Free
Info: 521-1000

This is a special event outside of Gay/Lesbian
Pride Week and is presented to commemorate the

Cost: Free
Info: 522-5428
Who: AIDS Foundation Houston
What: Making A Difference with Pride—
What You Can Do About AIDS
Where: 3927 Essex
When: 7:00 PM
Cost: Free
Info: 623-6796

Wednesday June 21

Who: Gay Lesbian Pride Week
What: Celebration of the Arts
Where: Venture-N/The Far Side
2923 South Main
When: 7:00 PM
Cost: Free
Info: 528-4346
Who: Montrose Counseling Center
What: Women of Note with
Mary Hellen Merzbacher (KPFT)
Where: 900 Lovett 203
When: 7:00 PM
Cost: Free
Info: 529-0037

Thursday June 22

Who: Montrose Activity Center
What: Gay and Lesbian Texas History Evening with Phil Johnson (Dallas)
Where: Multi-Service Center, 1475 West Gray
When: 7:00 PM
Cost: Free
Info: 523-6109
Who: TGRA
What: Bar Bus Tour/Scavenger Hunt
Where: Brazos River Bottom, 2400 Brazos
1475 West Gray
When: 7:00 PM
Cost: Free
Info: 682-6732

When: 7:00 PM & 10:00 PM
Cost: TBA
Info: 526-LOVE

Saturday June 24

Who: Gay/Lesbian Pride Week
What: Stonewall Day Celebration with Sandy Van
Private Pavilion Party 11:00 AM to 3:00 PM

Where: Astroworld, 9001 Kirby
When: 10:00 AM to 10:00 PM
Cost: \$9.95 advance

Info: 523-2575
Who: Houston's Women's Softball League
What: All Star Game
Houston vs. Dallas

Where: Memorial Park, Field 1
When: 11:00 AM
Cost: Free
Info: 523-2575

Who: Lone Star Symphonic Band, with Sandy Van, Montrose Singers and Romanovsky & Phillips

What: Stonewall Memories: A Celebration of Pride

Where: Multi-Service Center, 1475 West Gray
When: 8:00 PM
Cost: \$10.00 Advance, \$12.00 Door
Info: 528-4346

Who: Gay Lesbian Hispanic Unidos
What: Baile '89
Where: Astrovillage Hotel Kirby & South Loop

When: 9:00 PM to 2:00 AM
Cost: \$15.00 Advance, \$20.00 Door
Info: 520-GLHU

Political Caucus

What: Stonewall Fun Fest
Where: 3317 Montrose
(Parking Lot)

When: 5:00 PM
Cost: Free
Info: 521-1000

This is a special event outside of Gay/Lesbian Pride Week and is presented to commemorate the exact anniversary of the 1969 Stone wall Rebellion.

Tuesday June 27

Who: The Company We Keep
What: "Street Theater"
Where: Stages, 3201 Allen Parkway
When: 8:00 PM

LIVE
Radio Broadcast
of Gay/Lesbian
Pride Parade
KPFT 90.1 FM
3:00 PM-7:00 PM

Pride Week Information 523-2575

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June 1989

THE STONEWALL RIOTS AND THE GAY LIBERATION FRONT

by Toby Marotta
from The Politics of Homosexuality

Late in the evening of Friday, June 27, 1969, deputy inspector Seymour Pine and seven other officers from the Public Morals Section of the First Division of the New York City Police Department set out to close the Stonewall Inn, a gay bar near the corner of Christopher Street and Seventh Avenue in Greenwich Village, just across from Sheridan Square. Arriving shortly after midnight, the police presented the Stonewall's manager with a warrant charging that liquor was being sold without a license, announced that employees would be arrested, and stood at the door to check patrons as they were ushered out one by one. Following routine practice, the authorities released customers who could produce identification and asked those who could not, plus suspected cross dressers, to step aside to be taken to the station for questioning.

The Stonewall was a dimly lit dance bar that welcomed homosexuals with countercultural life styles. Many of those present on the night of the raid were "dope-smokers," "acid-heads," or "speed freaks." some wore their hair long and dressed in unconventional garb. Some were raggedly flamboyant homosexual cross dressers know as "street queens."

Partly because the extreme unconventionality of their lives gave them little status and security to lose, most of those dismissed from the Stonewall chose not to run to safety but to gather across the street to wait for their friends. Laughing and joking, stoned on drugs and high in spirits, they applauded each time someone they recognized appeared in the doorway. Their applause encour-

out was a dyke, and she put up a struggle—from car to door to car again. It was at that moment that the scene became explosive. Limp wrists were forgotten. Beer cans and bottles were heaved at the windows, and the rain of coins descended on the cops. At the height of the action, a bearded figure was plucked from the crowd and dragged inside . . .

Three cops were necessary to get [him] away from the crowd and into a Stonewall. The exit left no cops on the street, and almost by signal the crowd erupted into cobblestone and bottle heaving. The reaction was solid: they were pissed. The trashcan I was standing on was nearly yanked out from under me as a kid tried to grab it for use in the window smashing melee. From nowhere came an uprooted parking meter—used as a battering ram on the Stonewall door. I heard several cries of "Let's get some gas," but the blaze of flame which soon appeared in the window of the Stonewall was still a shock. As the wood barrier behind the glass was beaten open, the cops inside turned a firehose on the crowd. Several kids took the opportunity to cavort in the spray, and their momentary glee served to stave off what was rapidly becoming a full-scale attack. By the time the fags were able to regroup forces and come up with another assault, several carloads of police reinforcements had arrived, and in minutes the streets were clear.

Truscott's story, published the following

pigs outside had to flee for their lives inside and barricade themselves in. It was goo good to be true. The crowd took the offensive. The cat in the tee-shirt began by hurling a container of something at the door. Then a can or stone cracked a window. Soon pandemonium broke loose. Cans, bottles, rocks, trashcans, finally a parking meter crashed the windows and door. Cheers went up. A sort of wooden wall blocking out the front plate glass window was forced down. Then with the parking meter a ram, in went the door. The cops inside were scared shitless, dodging projectiles and flying glass. The orgy was taking place. Vengeance vented against the source of repression—gay bars, busts, kids victimized and exploited by the mafia and cops. Strangely, no one spoke to the crowd or tried to direct the insurrection. Everyone's heads were in the same place. Some chanted "occupy—take over, take over," "Fag power," but kids were really scared about going too far as they saw the cops pulling guns from inside, pointed directly at the crowd . . .

The pigs carried futility to the extreme and turned the firehose on the mob through the door. Jeers, derision. Someone shouted "grab it, grab his cock." Some then lit a trashcan full of paper afire and stuffed it through the window. Flames leaped up. Then "Riot pigs" somebody was shouting. Sirens approached and kids started spilling over the fences of Sheridan Square to flee the scene. On each side together

raid were "dope-smokers," "acid-heads," or "speed freaks." some wore their hair long and dressed in unconventional garb. Some were raggedly flamboyant homosexual cross dressers know as "street queens."

Partly because the extreme unconventionality of their lives gave them little status and security to lose, most of those dismissed from the Stonewall chose not to run to safety but to gather across the street to wait for their friends. Laughing and joking, stoned on drugs and high in spirits, they applauded each time someone they recognized appeared in the doorway. Their applause encouraged brassy individuals passing through the hands of the police to make clever remarks and effeminate gestures. In the words of reporter Lucian Truscott IV, who had come to watch from the offices of the Village Voice just fifty yards away:

Cheers would go up as favorites would emerge from the door, strike a pose, and swish by the detective with a "Hello there, fella." The stars were in their element. Wrists were limp, hair was primped, and reactions to the applause were classic. "I gave them the gay*power bit, and they loved it girls."

The mood of the crowd soured when a police van arrived to take suspects to precinct headquarters, and a melee soon followed. Truscott explained:

Suddenly the paddywagon arrived and the mood of the crowd changed. Three of the more blatant queens—in full drag—were loaded inside, along with the bartender and doorman, to a chorus of cat-calls and boos from the crowd. A cry went up to push the paddywagon over, but it drove away before anything could happen. With its exit, the action wanned momentarily. The next person to come

dow of the Stonewall was still a shock. As the wood barrier behind the glass was beaten open, the cops inside turned a firehose on the crowd. Several kids took the opportunity to cavort in the spray, and their momentary glee served to stave off what was rapidly becoming a full-scale attack. By the time the fags were able to regroup forces and come up with another assault, several carloads of police reinforcements had arrived, and in minutes the streets were clear.

Truscott's story, published the following Wednesday on the front page of the Village Voice, was the source of what most people learned about the rioting on Christopher Street. An eyewitness account by one of the rioters for the underground paper Rat offered a somewhat different perspective:

The crowd grew larger and more agitated as the squad car drove off and a wagon pulled up. People began beating the wagon, booting, trying to see who was being hauled out and off. Several pigs were on guard and periodically threatened the crowd unless they moved back. Impossible to do. "Nobody's going to fuck around with me. I ain't going to take this shit." a guy in a dark red tee-shirt shouted, dancing in and out of the crowd

...

A couple more were thrown into the van. We joined in with some who wanted to storm the van, free those inside, then turn over the van. But nobody was yet prepared for that kind of action. Then a scuffle at the door. One guy refused to be put into the van. 5 or 6 cops guarding the van tried to subdue him with little success

Several others tried rescuing the guy held by the sops, but the latter escaped into the Stonewall. Soon the van pulled out leaving the street unguarded. A few

scared about going too far as they saw the cops pulling guns from inside, pointed directly at the crowd...

The pigs carried futility to the extreme and turned the firehose on the mob through the door. Jeers, derision. Someone shouted "grab it, grab his cock." Some then lit a trashcan full of paper afire and stuffed it thought the window. Flames leaped up. Then "Riot pigs" somebody was shouting. Sirens approached and kids started spilling over the fences of Sheridan Square to flee the scene. On each side together there must have been around 1500-2000 people by this time milling about, being pushed back by about 30 or more riot cops...

People hung around till 4 am talking in little groups. People were excited and angry. In talking to a number of kids who had been inside, it was evident most understood at least rudimentarily what was happening to them. What was and should have always been theirs, what should have been the free control of the people, was dramatized, shown up for what it really was, an instrument of power and exploitation. It was theater, totally spontaneous. There was no bullshit.

As both the Voice and the Rat narratives make clear, the disturbance in front of the Stonewall resulted from several specific circumstances: the closing of a gay bar populated by a particularly unconventional group of homosexuals; the procedures the police used to deal with the patrons; mockery of the police by brazen individuals egged on a high-spirited, rebellious crowd; and the agitation of that crowd by a few who saw the raid on the Stonewall as an unjustified intrusion that called for resistance. But where Truscott recounted events with the perspective of an astonished outsider, Rat's reporter wrote as one convinced that he was participating in an "insur-

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rection" against "the source of repression—gay bars, busts, kids victimized and exploited by the mafia and cops."

Rat's writer acknowledged at the end of his article that the political convictions of his cohorts were by no means as clear as his were. Others who were present agree that for most of the rioters, the impulse to protest came not from gay political perspectives but from feelings of resentment about official interference. Craig Rodwell, for instance, remembers stumbling upon the crowd in front of the Stonewall, seeing that there had been a raid, starting to chant "gay power," and being surprised that almost no one joined in.

Rodwell's chanting was no sudden burst of inspiration. For the first issue of the Hymnal he had written an article complaining that "Mafia (or 'The Syndicate') control of New York City's gay bars [made it] virtually impossible for a legitimate businessmen to open a gay bar with a healthy social atmosphere." Moreover, Rodwell reported that Hymnal investigators had encountered nothing but evasion from the New York City Health Department and the State Liquor Authority when they tried to investigate charges that the Stonewall Inn, one of the best known of the Mafia-controlled bars, was responsible for an epidemic of hepatitis because it rarely washed its glasses. Rodwell's article concluded that "the Community cannot rely on governmental agencies to break the Mafia control of gay bars until the day comes that pay-offs and collusion between the Syndicate and governmental agencies are ended" and that homosexuals should "stop patronizing bars run by concealed Mafia interests" as a first demonstration of "gay power."

It was almost a year and a half later that Rodwell tried to stir the rambunctious crowd in front of the raided Stonewall to chant "gay power." The next day, he prepared a leaflet for distribu-

failing to be political:

Saturday night was very poor. Too many people showed up looking for a carnival rather than a sincere protest. Queens were posing for pictures, slogans were being spouted out, but nothing really sincere happened in the way of protest. On Monday night, July 2, everything became more than serious . . .

But the word is out. Christopher Street should be liberated. The fags have had it with oppression. Revolution is being head on Christopher Street, only instead of guttural MC-5 voices, we hear it coming from sopranos and altos.

The crowds responsible for the street disorders that took place on several successive nights on Christopher Street—disorders which soon came to be referred to as "the Stonewall Riots"—consisted largely of gay and straight hippies, Village residents, and tourists. But they also included partisans of the New Left (like the reporters for Rat and the East Village Other) who saw an opportunity to stir homosexuals to join the Movement, and homosexuals with countercultural views and values who had begun to think about their sexuality in the light of political perspectives popularized by the New Left.

In the wake of the Stonewall Riots, several of these homosexuals turned to the established gay groups in the city. Those who went to MSNY and DOB-New York found that their budding ideas about gay political activity were very different from the homophobic outlooks of the leaders in charge. Those who looked in on the Oscar Wilde, which was enlisting recruits for HYMN, the Homophile Youth Movement in Neighborhoods, saw that Rodwell's need to keep his bookstore legal and self-sustaining put a limit on the types of operations its new crusading arm could under-

Stonewall Revisited from page 1

nity. They began to be gathering places, just to talk. The Fire House was one of the first meeting places. From the day of Stonewall's defiance, the gay community began to demand their rights to be equal.

During the next three or four years, many gay businessmen put their money "where their mouth was" by starting openly gay businesses and starting to assume their economic franchisements.

I left New York in 1972, came to Florida, and immediately applied for a liquor license. I was fingerprinted and, as usual, a background check was made. When my papers came in from New York, they looked at me and laughed. There were 154 misdemeanor arrests on record. I had to go to New York and hand carry my records back to Florida. Yes, there were 154 arrests, but there were only three convictions:

1. My garbage cans were uncovered.
2. I had no soap in the men's room.
3. I had an unlicensed coat room.

This was the usual type of harassment. The three problems were actually Board of Health violations but the police were allowed to use them by choice to make an arrest.

I finally received my license and opened another Stonewall on Miami Beach. My "out-of-the-closet" gay entrepreneurship began. We had the same type of harassments again, but this time we not only beat City Hall, we did it in Federal Court, and I openly ran a gay bar. Unfortunately, it mysteriously burned down early one morning, two weeks after we won our case.

It's amazing—through the past twenty years I've heard that about five thousand people claim that they were actually at the Stonewall on that fateful evening. In actuality there were approximately four hundred people in all. I guess everybody wants to be involved in an event that makes

the Mafia-controlled bars, was responsible for an epidemic of hepatitis because it rarely washed its glasses. Rodwell's article concluded that "the Community cannot rely on governmental agencies to break the Mafia control of gay bars until the day comes that pay-offs and collusion between the Syndicate and governmental agencies are ended" and that homosexuals should "stop patronizing bars run by concealed Mafia interests" as a first demonstration of "gay power."

It was almost a year and a half later that Rodwell tried to stir the rambunctious crowd in front of the raided Stonewall to chant "gay power." The next day, he prepared a leaflet for distribution on Christopher Street repeating the themes of his article in the Hymnal. Headlined "Get the Mafia and the Cops Out of Gay Bars," the leaflet demanded that "homosexual men and women boycott places like the Stonewall and that "gay businessmen step forward and open gay bars that will be run legally with competitive pricing and a healthy social atmosphere."

Although Rodwell worked to politicize homosexuals after the raid on the Stonewall, the pattern of the first disturbance on Christopher Street was repeated the next night. As Truscott's report in the Voice suggested, even though political slogans were more evident during the second round of disorders, activities remained self-assertively defiant rather than self-consciously political:

Friday night's crowd had returned and was being led in "gay power" cheers by a group of gay cheerleaders. "We are the Stonewall girls/We wear our hair in curls/We have no underwear/We show our pubic hairs!" . . . Hand-holding, kissing, and posing accented each of the cheers with a homosexual liberation that had appeared only fleetingly on the street before.

A reporter writing for the East Village Other, Rat's rival among the local underground papers, scolded the second night's demonstrators for

about their sexuality in the light of political perspectives popularized by the New Left.

In the wake of the Stonewall Riots, several of these homosexuals turned to the established gay groups in the city. Those who went to MSNY and DOB-New York found that their budding ideas about gay political activity were very different from the homophobic outlooks of the leaders in charge. Those who looked in on the Oscar Wilde, which was enlisting recruits for HYMN, the Homophile Youth Movement in Neighborhoods, saw that Rodwell's need to keep his bookstore legal and self-sustaining put a limit on the types of operations its new crusading arm could undertake. In the end, the visits made to already established gay groups were significant because they helped newly aware homosexuals develop the distinctive political and organization perspectives that guided the formation of gay liberation groups and shaped the burgeoning gay liberation movement.

RADICAL STONEWALL COMMEMORATION from Gay Community News

A group of New York City radical faeries, queer anarchists and "other East Village types," have issued a call for all "radical, outsider, and counter-culture lesbian and gay people" to gather here in June to celebrate the twentieth anniversary of the Stonewall riots.

Between June 21 and June 25, the group plans to put on direct action, street theater and urban camping to call attention to the events two decades ago that gave birth to the lesbian and gay liberation movement. The group calling for the actions reminds potential participants that "it was not mainstream gays who started the Stonewall Revolution," but an "unorganized rabble of drag queens, radical street queers, and their friends."

The call continues: "Our movement has forgotten that our people are made up of drag queens, butch lesbians, angry mobs, s/m leather boys,

I finally received my license and opened another Stonewall on Miami Beach. My "out-of-the-closet" gay entrepreneurship began. We had the same type of harassments again, but this time we not only beat City Hall, we did it in Federal Court, and I openly ran a gay bar. Unfortunately, it mysteriously burned down early one morning, two weeks after we won our case.

It's amazing—through the past twenty years I've heard that about five thousand people claim that they were actually at the Stonewall on that fateful evening. In actuality there were approximately four hundred people in all. I guess everybody wants to be involved in an event that makes them proud and it makes no difference—they were there in spirit. The more the merrier.

Twenty years later, gay businesses are now very openly run. All you have to do is check the yellow pages, Damron's Guide or find a local paper or magazine. You can even check the white pages for MCCs or coalitions or AIDS organizations, etc.

I have been "Rightfully Proud" for more years than some of you have lived. Most of you will not recall the Worlds Fair in New York when all but one bar was closed down and you had to wait on line outside the Beachcomber for an hour, in to grab the nearest lady when the white light went on. Much has happened since then, but we have a long way to go. You are reaping what my generation sowed. It's your turn now to carry on.

vegetarians, AIDS activists, day-glo hippies, radical faeries, separatist lesbians, queer anarchists, witches, queer punks, pagans, and others that are most concerned with being herself. Let's remind everyone of who we are, and what we stand for. Our visibility can help create a conscious for a new, more radical culture that fucking loves diversity, and loves fucking diversely."

for more information, call Timmy Vance at 212-362-7761, or write Bru Dye at Box 1251, Canal Street Station, New York, NY 10013.

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June 1989

HOMOSEXUALITY: WHO AND WHY?

by Melvin Konner, M.D.

from The New York Times Magazine

In the bad old days, when homosexuality was considered a mental illness, a friend of mine was trying to go straight. He was seeing a distinguished psychoanalyst who believed (and still believes) that what some call a life style and still others call a crime is a psychiatrically treatable disorder. Through six years of anguished analysis, my friend changed his sexual orientation and married. His wife was wonderful—they have been friends for years—but he died unexpectedly of a heart attack at the age of 42, six months after the wedding. I am not superstitious, and I don't blame anyone, least of all his wife; he was happy with her. But a nagging question remains: Is it possible that my friend's doctor was trying to change something that should have been left alone?

He had been homosexual for years, and had had at least one stable long-term relationship. But he lived in a society that condemned him on religious and medical grounds. He "freely" chose to change through psychoanalysis. But this was a limited sort of freedom, and though he in fact did change—as some have—he did not live to find out how the change would work.

Those bad old days are over; yet a rising tide of bigotry against gay people has followed the AIDS epidemic. Religious fanatics point to AIDS as proof of God's wrath. Some gay men and women have begun to ponder again the nature of their sexual orientation, and parents wonder: Who becomes gay?

Neither science nor art has yet produced a single answer. Yet perhaps that in itself is an answer: that anything so complicated and various and interesting could have a single origin seems wrongheaded. Socrates and Tennessee

heterosexual relationship, having four marriages without issue—possibly unconsummated—by his mid-30's. According to Herdt and the psychoanalyst Robert Stroller, Kalutwo would have been homosexual anywhere.

The conclusion is reasonable. In every population, some men—most estimates say 5 to 10 percent—are drawn to homoerotic pursuits, whether they are punished, allowed or required. The percentage of strongly homoerotic women is generally estimated to be smaller, though in bisexuality women are said to outnumber men. But it should be remembered, definitions vary, and biases in such estimates are inevitable.

Some homosexuality was said to be present in all of 76 societies examined in one cross-cultural study, including the Tahitians, the Mohave Indians and a number of Amazonian tribes. In 48 (64 percent), it was condoned; in no society was it the dominant mode. Thus, all the societies had homosexuality, and the majority accepted its inevitability.

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Extensive research on the psychological development of homosexuals, by Allan Bell and others at the Kinsey Institute, found no support for most theories. The only factor implicating parents was (for both sexes) a poor relationship with the father—something shared by Kalutwo.

Yet some characteristics of the child could be predictive. For both sexes, but especially for males, gender nonconformity in childhood predicted homoerotic adaption in adulthood. Other studies have drawn the same conclusion. The most dramatic, called "The 'Sissy Boy Syndrome' and the Development of Homosexuality," was published in 1987 by Richard Green, a psychiatrist at the University of California at Los Angeles. His was the first study starting with childhood and following through to adulthood, rather than asking adults about the memories. Boys dissatisfied with being boys—cross-dressing, avidly pursuing traditional girls' games to the exclusion of boys' games, and the like—had a high likelihood of growing up gay. Two-thirds to three-fourths became homosexuals. No homosexuality appeared in a control group.

Green's unexpectedly strong findings have been variously interpreted as showing that male homosexuality is innate or that early childhood environment is key. Either way, some gay men are intrinsically homoerotic. Some studies have pointed to genes. For example, identical twins are more likely to share the same sexual orientation than nonidentical twins. And in a recent study by Richard Pillard and James Weinrich, homosexual men were four times as likely to have a homosexual brother (21 percent) as were heterosexual men. Although these familial patterns could be interpreted as stemming from

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Neither science nor art has yet produced a single answer. Yet perhaps that in itself is an answer: that anything so complicated and various and interesting could have a single origin seems wrongheaded. Socrates and Tennessee Williams, Sappho and Adrienne Rich, to take only four people, representing only two cultures, seem certain to have come to their homosexuality in four such different ways as to make generalizations useless. In the further reaches of the anthropological universe, we find variations that knock most folk theories for a loop.

Consider the Sambia of New Guinea, described by Gilbert Herdt in "Guardians of the Flutes." They belong to a group of cultures in which homosexual practices are actually required of boys for several years as rites of passage into adulthood. After adolescence, the young men abandon homosexual practices, marry women, father children and continue as heterosexuals for the rest of their lives.

The lesson is threefold: first, a culture can make such a rule and get every person to conform; second, years of obligatory homosexuality apparently do not commit the average man to a lifetime of homoerotic desires. The third lesson may be drawn from the life of Kalutwo, a Sambia. He grew up stigmatized as the illegitimate son of an older widow and had no contact with his father. He showed unacceptably strong homoerotic attachments, and never adjusted to a

Melvin Konner, an anthropologist and physician, teaches at Emory University.

10 percent—are drawn to homoerotic pursuits, whether they are punished, allowed or required. The percentage of strongly homoerotic women is generally estimated to be smaller, though in bisexuality women are said to outnumber men.

Not so our society. The Judeo-Christian tradition condemned homosexuality unequivocally, ending Greco-Roman tolerance. Yet centuries of condemnation, culminating in the Nazi attempt to physically exterminate homosexuals along with Jews and other "undesirables," have failed to make this minority acquiesce. Where do homosexuals come from, and how do they persist in the face of such persecution? In April 1935, with the Nazis' noose tightening around homosexuals, Sigmund Freud wrote to the mother of a gay man, "Homosexuality is assuredly no advantage, but it is nothing to be ashamed of, no vice, no degradation, it cannot be classified as an illness." Yet he went on to attribute it to "a certain arrest of sexual development," and then to deny that successful reorientation through psychoanalysis was possible, at least not "in the majority of cases."

Freud's sensitive formulation is remarkably close to the one we would give today. Although few accept his notion about arrested sexual development, most psychiatrists agree that sexual orientation is difficult to change, and that change is not intrinsically desirable. But a person's sexual orientation may be linked in some poorly understood way with anxiety, depression and other medically defined symptoms that can be treated, regardless of what may happen to sexual orientation.

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Nevertheless, the rare "sissy boy" syndrome cannot account for the majority of even male homosexuals, and for females the predictive power of "tomboyishness" is less strong. Frequently, homosexual orientation is not accompanied by these or any other departure from typical gender roles. In the last decade, one study after another—as well as the expressive literature that followed the increased tolerance of the 1970's—has shown that homosexuals differ enormously from one another. As Bell and Martin Weinberg concluded in another book: "We do not do justice to people's sexual orientation when we refer to it by a singular noun. There are 'homosexualities' and there are 'heterosexualities.'" Life styles, personalities, behaviors, hopes and dreams all show tremendous variation among people who share either of those labels. No uniformity, psychological, hormonal or genetic has been found.

Bell and Weinberg write that their "least ambiguous finding . . . is that homosexuality is not necessarily related to pathology." In 1974, the American Psychiatric Association conceded the truth of this observation, essentially made by Freud. In that year—three years after my friend's death—homosexuality was removed from the

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association's list of diagnostic categories. In the current official diagnostic manual, it is represented by only a vestige: "persistent and marked distress about one's sexual orientation," a subcategory under "Sexual Disorder Not Otherwise Specified." This allows homosexuals who are distressed by their sexual orientation to seek psychiatric help to change it. A good therapist will understand that the distress is not necessary intrinsic, but may be the product of continued social prejudice. As Freud put in his 1935 letter to the mother about her homosexual son, if he "is unhappy, neurotic, torn by conflicts, inhibited in his social life, analysis may bring him harmony, peace of mind, full efficiency, whether he remains a homosexual or gets changed."

In fact, if the psychiatrist is fair-minded, the same diagnostic subcategory will admit patients dissatisfied with their heterosexual orientation and wanting to become gay. Adrienne Rich—whose lesbian poems are perhaps the most beautiful recent love poetry—has described a syndrome she calls "compulsory heterosexuality." It refers to the requirement of universal heterosexual adaptation imposed on American women, who she believes are, like all other women, naturally bisexual.

In this realm, diagnoses will not help much. The most common recent answer to the main questions about sexual orientation has been something like "I'm O.K.; you're O.K." But, better, is the reply to that bit of psycho babble provided by Fritz Perls, the founder of Gestalt psychotherapy: "I'm not O.K.; you're not O.K.—and that's O.K." As for religious pieties, they are even less helpful than diagnoses.

commentary by David Walter
from The Advocate

In the gay rights movement, as in any collective effort to achieve a common goal, unity is a desired and sometimes vital element in the quest for victory. That's a pretty basic truism, but it's one that gays have been able to successfully implement only occasionally, such as in response to the AIDS crisis.

The disunity of our movement is obvious in the divergent objectives, strategies, and politics of national and big-city gay organizations and their leaders. There continue to be disagreements, for example, over whether we should pursue gay interests exclusively or include the concerns of other disenfranchised groups as well.

There are strategy disputes pitting moderate play-by-their-rules activists against more radical take-to-the-street types. And there is a host of other issues on which the range and degree of disagreement are so great that we will never reach a semblance of a consensus on them.

Moreover, the dialogue is entirely different for many gays who live outside of the major urban areas. In a large portion of the country, issues of goals and strategies do not surface in the first place; gay rights efforts are nonexistent. In such places, a typical item of contention might be whether gay men and lesbians should ever be visible in the larger community.

Establishing a unified set of gay rights objectives and strategies—seeking unity within the movement—is neither practical nor possible, given our diversity of views, interests, and living situations. Each local community has to decide

UNITY: HOW ELUSIVE ?

circumstances.

More beneficial to the gay population would be a sense of togetherness that pervades our everyday lives. We can foster such a feeling of unity, in spite of all our differences, by adopting a credo that gays can embrace universally, a credo that reflects the lowest common denominator but that nonetheless establishes a strong bond among gays. The following remarks by Harvey Milk serve as an illustration:

"Gay people, like every other minority—blacks and Asians and Italians and Jews—once, instead of being thrown out of society, [they have been] brought into society, have become a great asset to society. And the fears and the myths get buried rapidly, and the positive side comes up."

Milk's observation, delivered warmly and with a smile, came in an interview I did with him three months before he was murdered. At the time, I was a reporter for a mainstream media organization and was coincidentally taking the first steps in my struggle to acknowledge my own gayness. I found his words inspiring then. I find them inspiring today.

Perhaps we could forge a greater sense of unity among gays if our leaders at all levels of the movement would regularly set aside their own particular agenda items and enunciate some general, pure affirmations of gay people. If we keep repeating positive, timeless messages like Milk's—undiluted by demands and rhetoric—then maybe the affirmations would become a more prominent and more lasting part of our collective mind-set and of mainstream society's

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In this realm, diagnoses will not help much. The most common recent answer to the main questions about sexual orientation has been something like "I'm O.K.; you're O.K." But, better, is the reply to that bit of psychobabble provided by Fritz Perls, the founder of Gestalt psychotherapy: "I'm not O.K.; you're not O.K.—and that's O.K." As for religious pieties, they are even less helpful than diagnoses. Fear of AIDS is understandable, but it's really beside the point. If AIDS were God's punishment for gay men, then gay women would presumably be God's chosen people, for they have the lowest rates of AIDS and other sexually transmitted diseases. Perhaps in an atmosphere of tolerance and compassion, we can all do better at finding out—and becoming—who we really are.

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Establishing a unified set of gay rights objectives and strategies—seeking unity within the movement—is neither practical nor possible, given our diversity of views, interests, and living situations. Each local community has to decide what is best for its own gay population, and even then, any course of action that is adopted will have its detractors.

In times of adversity, of course, gay people have exhibited a striking ability to pull together. But that's true of any population, given the right

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Even in times of bitter dispute, we gays would then be less likely to forget that as a people we all share a common bond of human dignity. As a measure of unity, that may not be much, but it's certainly worth pursuing and safeguarding.

GAY AND LESBIAN SWITCHBOARD HOUSTON 529-3211

REPORTS FROM THE HOLOCAUST: THE MAKING OF AN AIDS ACTIVIST

By Larry Kramer. (St Martin's, \$18.95.) from The New York Times.

In the early days of his activism on AIDS, Larry Kramer's friends told him, "You get more with honey than with vinegar." Mr. Kramer ignored their advice; during the next 10 years, from 1978 to 1988, he was strictly hemlock. His speeches and writings, in both gay and mainstream publications, managed to alienate a substantial segment of the gay community and did not endear him to the heterosexual world, either. Sometimes it was what he said. Sometimes it was the way he said it. For example, about his fellow homosexuals: "I am sick of closeted gays. . . . I have less and less sympathy for men who are afraid their mommies will find out." About Mayor Edward I. Koch of New York: "heartless, selfish" About heterosexuals: "The AIDS pandemic is the fault of the white, middle-class, male majority. AIDS is here because the straight world would not grant equal rights to gay people." There are two parts to Larry Kramer's book. "Reports From the

Holocaust." In the second, where he likens the plight of homosexuals to the oppression of Jews, his message is repetitive but reasonable, and depicts with poignancy the isolation of his homosexuality, his on-and-off estrangement from his family and his daily fear of loving and of dying. The first and much longer section—a collection of his work over a decade—often makes good sense as well. He urges stable relationships, more money for AIDS research, better AIDS education, more aggressive media coverage and quicker action by the Food and Drug Administration to bring experimental drugs to AIDS victims. But his style—undistilled venom, unbridled outrage, passion without prudence—eclipses his message. Regrettably, but predictably, Larry Kramer, along with the opinions he dispenses, begs to be viewed as a rabble-rousing hysteric venting a 10-year-long temper tantrum.

Gloria Hochman

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RESTORE AIDS FUNDS

LEGISLATORS FAIL TO COMPREHEND NATURE OF PUBLIC HEALTH MENACE

Editorial from Austin American Statesman

The surprising handiwork being carried out by the Senate-House budget conference committee in reducing the Texas Department of Health funding request for programs for acquired immune deficiency syndrome is AIDS regrettable.

Texas Health Commissioner Robert Bernstein said it would make Texas a laughing stock around the country if the \$30 million reduction in the department's original \$48 million request stands up.

Bernstein is wrong. AIDS is something that the rest of the country stopped laughing about a long time ago. What the rest of the country will do is wonder if Texas lawmakers understand the threat that AIDS poses to the entire population. But, evidently, the conference committee is adopting the wrong-headed attitude that got loose during this session on the floor of the House and has gained momentum.

That disposition, that AIDS is either being given too much attention or that people suffering with AIDS are criminals, is so short-sighted that instead of making anyone laugh, it makes people recoil with the knowledge that many members of the Legislature, after so much publicity and attention, do not understand the nature of the disease.

The whole Legislature, once it recovers the conference committee's final report and budget, can amend the budget and restore the cuts. It should do so.

At the same time, the Legislature should restore to its

original intent the AIDS bill that has been rewritten by a group led by State Rep. Billy Clemons, D-Pollak, that worries more about the alleged criminal aspects of homosexuality than on what should be the real concern of the Legislature, the public health.

One of the main worries lawmakers have about the AIDS funding being requested by the health department is that state money would go to "gay groups." That is irrelevant; lifestyles and sexual preference is not the issue. The issue, once again, is one of fighting a disease that threatens the public health, broadly. Medical professionals across the nation as well as Commissioner Bernstein know what is needed in the way of research and funds for health and care services for people with AIDS, and how best to apportion those services. The Legislature should not let itself be led down the wrong path but should listen to those who are in a position to know what is needed to appropriately fight the AIDS problem, who know how to determine what public health policy should be.

AIDS is not the kind of social problem that government can throw money at merely hoping that it is making a difference. If more money is needed for research—and it is—the Legislature should appropriate it. Much of the money originally requested by the health department goes to the welfare and dignity of a group of citizens that is in need of public assistance. If such money is adjudged a waste or is the victim of age-old prejudices and hate, lawmakers are tragically misreading public opinion.

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DR. KOOP'S LEGACY OF PRINCIPLE

Editorial from the New York Times

The skeptics and cynics, this page included, were wrong to fear that Surgeon General C. Everett Koop would use his office only as a pulpit for his anti-abortion views. Throughout his seven years of service—he has now announced his retirement as of July—he has put medical integrity above personal value judgments and has been, indeed, the nation's First Doctor.

Dr. Koop's effort to make America "a smoke-free society by the year 2000" has been exemplary. So has been his work on a far trickier issue: AIDS. What many lunged for as a moral issue he recognized as a health problem. "It is time to put self-defeating attitudes aside," he wrote in a 1986 report, "and recognize that we are fighting a disease—not people . . . AIDS is spread by high-risk sexual and drug-related behaviors—behaviors that we can choose to avoid."

To that end, Dr. Koop advocated sex education at home and in school, increased use of condoms and the use of clean needles by drug addicts. And contrary to those who would treat AIDS victims as pariahs, he spoke against compulsory blood testing to identify those who may have been infected with the virus, and any attempts at quarantine.

Dr. Koop's medical integrity was on display again last winter in his response to President Reagan's request for a

comprehensive report on the health effects of abortion. Reagan's hoped there were enough such effects to discourage women from exercising their constitutional right. Perhaps Dr. Koop did too. But honesty compelled him to say that the data didn't allow him to conclude that abortions do medical harm.

However tortuous the issue, Dr. Koop has consistently eschewed ideology for responsible discussion. He leaves the Bush Administration with a distinguished example of leadership.

