MURDER IN GAY BAR

Oklahoma City, Okla., July 20, 1972. - The burned body of an apparent murder victim was found at mid-morning today in a locked and otherwise deserted northwest Oklahoma City bar.

A robbery-homicide detectives correction

The body was identified as Albert Richard Pitts, 47, who served as a part-time bartender and the cleanup man at the Next Door Club.

The body was found by Oklahoma City and Nichols Hills firemen responding to a smoke call at the Next Door Club. They broke in and quickly extinguished flames that had charred bar booths, the carpet and part of the ceiling.

The call had been made by Bob Gibbons who operates the Northwest Hodaka Motorcycle Shop adjoining the club in the rambling, one-story, masonry building. Gibbons said he noticed smoke in his shop when he opened it at 8:15 a.m., and made a search but could find no source. When it persisted, he called firemen at 10 a.m.

Nichols Hills firemen broke into the club through an attic reached via the cycle shop, while Oklahoma City firefighters forced open the east door.

Jim Hathaway, an Oklahoma City deputy fire chief, said the fire itself was minor and left damage no greater than $100.

The club premises includes several locked rooms, and the back door bears the label "Hotel."

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leading us into reinforced depression and loneliness, hostility for the society that forces us to hide, and in some instances excessive drinking, drug abuse—and maybe even suicide for others.

Being gay and in high school presents many problems, the worst of which, in my opinion, is having to hide our sexual identity. We cannot reveal ourselves without running the risk of harassment and rejection by peers and teachers, the first of which hurts more deeply. We cannot walk arm in arm with our lovers as heterosexuals do without being ostracized. A generally quite, non-judging type of person's loneliness is augmented because of the "front" he or she has to build. The outgoing class officer or member of the Student Council is forced into a "role"—a code of behavior dictated and reinforced by the heterosexual student body. Many popular students who do not want their homosexuality discovered may "go steady" with members of the opposite sex who are in the same limelight simply to limit suspicion and maintain a "straight" reputation; and they are miserable because they must hide their natural preference and portray a different person. Many become ashamed of their homosexuality and think it is a sickness; but, on the other hand, there are many who are proud and want it to be recognized as a lifestyle—a way of expressing love for a person.

During adolescence and early teen years, some people experience a phase of homosexuality which usually consists of a "crush" on or admiration for others like themselves who are proud and want it to be recognized as a lifestyle—a way of expressing love for a person. Perhaps some people will discover that the heterosexual life suits them better. That is fine. But, perhaps if a group like HSGU is not working, a lot of confusion will still remain.

Many young gay women and men get caught in the "Butch-fem(me)" syndrome in which a person is either all masculine (tough, aggressive, domineering) or super-feminine (submissive, fearful, quiet). Some people are this way from very early age and to them, it is natural; yet others struggling for security choose this as a means—and it usually does not work out. A person simply cannot be something he or she is not.

HSGU, then, is functioning for many young gay high school students, and gay people under 18 years of age, male and female. A separate segment of the gay movement is being formed because, although there are several people in the gay community who can be contacted by phone or mail, many of these do not want to become involved in any way with people under 18 for fear of being charged with "contributing to the delinquency of a minor." The mere fact that they cannot give us the help we seek is contributing to our delinquency and possible self-destruction by

and One Nights' only a bit reversed "A Thousand in One Night"—and if you don't believe what you read here—check with Miss Gossip, Miss Gitch!

Congeniality Award went to the one and only Paul Lewis of the Bachelor's Quarters. What makes this award so appropriate is that Paul is just like the Triple A Automobile club except the A's stand for Anything! Anywhere! Anytime! Anyone — that is for TENNIS.

To all the deserving people—stars—starlets—and those who just aspire to be something or somebody—-you have been recognized by your public for what you are. Until next year when the Campi Awards are presented I must leave you with this one thought—"read this in the bathroom and if you don't like what you see you don't have to wonder what to do about it."
FOR CHILDREN

by Ginger Rothe

A San Jose mother and her three children decided they were a family -- after almost two years of legal proceedings in a child custody case.

The mother is a lesbian. This is the only instance "that I know of" in which an admittedly homosexual parent has received custody of children in California, said Herma Hill Kay, professor of law at UC-Berkeley's Boalt Hall School of Law.

The case was the first such case in the United States according to the research of Del Martin, a name (first filed for dissolution of marriage) and her 15-year marriage in July, 1979.

Before the interlocutory decree was granted last month, she had been in court "seven or eight times" and had three attorneys. Roger (not his real name), the father, had two lawyers. The trial itself lasted three days.

"There isn't any way to explain the tension" of the lengthy proceedings -- and of the results, said the 34-year-old mother, seated at the kitchen table in her small home in San Jose.

She worries that "something" will happen to make her lose the children, believing she got them "very precariously." The ruling that granted her custody seems a "bitter blow," Ann said.

Although she and her children are now legally united, Ann cannot form the "family" she wishes with Charla (not her real name), the woman she loves and with whom she has a "definitely secure and stable relationship."

The provisions of the custody decision by Superior Court Judge Gerald S. Chargin of Santa Clara county limit Ann's communication with Charla (not her real name) and her children, and the children have been "visitation rights two weekends with Charla. Ann can see Charla a daughter, 12, and another son, 9 -- voluntarily enrolled in summer school to allow their mother to be with Charla," Ann said.

The children provide her central argument in seeking custody, Ann said. "My husband needed the children but the children needed me."

The three youngsters themselves decided they preferred to live with Ann, who told the children of her feelings for Charla, and she decided not to try to conceal her lesbianism during the custody battle. But "we've never behaved as other than very good friends in front of the children," Ann said.

"I've tried to tell the kids what's been happening all along," and the children have been "fantastically strong," she said.

Ann's "real strength -- her ability to withstand strong criticism of herself" impressed her attorney, Joan K. Bradford of San Carlos.

"I think people who do not have any friends among the Gay World think that homosexuals are so very sexual," the lawyer said.

With a restrained sweep of the hand, she said, "it's very important to me that I don't raise kids that feel they have to be homosexual or heterosexual -- or whatever."

But the father fears the children may become homosexual. His daughter will be surrounded by lesbians, he feels, and thus may follow that orientation.

The boys will either be subservient to women or they'll turn into homosexuals," Roger said.

He believes his argument is substantiated by Ann's parents, who were divorced when she was 3. Roger said their marriage ended because Ann's mother is a lesbian -- a fact that Ann confirmed.

"I don't know why my parents divorced," Ann said, noting that it's hard sometimes to find out the motives of one's parents.

Roger further believes the children's "lives are going to be ruined" by the court's decision. Roger, 42, argued that he had been "more or less playing the mother and father role" since the couple's first child was born, because Ann did not want children and "a career was her main object," he said.

Roger said he "made the mistake of telling the mother off in front of the children. They all of a sudden felt sorry for her," and thus chose to live with Ann, who said Roger was a "good father" until the dissolution proceedings began two years ago.

Roger thinks the children are too young to choose whom to live with and that the court does not give fathers an "equal chance" to obtain custody.

"There's many fathers that should have the children for custody, but they don't put up a fight for them because the laws are not fair," he emphasized.

(Judge Chargin was unavailable for comment. During The Chronicle's fourth call to his office, his bailiff said the jurist "does not wish to discuss this case with anyone."

The court's basic guideline in California child custody cases, according to Ann's attorney, is "the best interest and welfare of the children." Judge Chargin's decision should be interpreted to mean that homosexuality is "simply one factor to consider" in determining the children's best welfare, Hermann Hill Kay said.

In addition to the court's proceedings to live with Ann, two Santa Clara county agency reports and the testimony of "expert witnesses" were crucial to the mother's case, Mrs. Bradford said.

Both the departments of juvenile probation and conciliation recommended that the children be placed with their mother.

The expert witnesses included psychologist Dr. Arthur Bodin of Palo Alto, Ann -- and Charla's ex-husband, who, Ann and Charla said, testified that he trusted Ann to help rear her own children.

(Charla, a lesbian, was awarded custody of her children -- a boy, 5; a girl, 8, and another boy, 10. The case was uncontested and her homosexuality was not brought out.

She began dissolution proceedings almost a year after Ann.)

Dr. Bodin's testimony was based and three with the children. Mrs. Bradford said. Tape recordings of part of the children's discussions with the psychologist were played privately for the judge, in the presence of Mrs. Bradford and Roger's attorney, Thomas Salciccia of San Jose.

Ann continues to see Dr. Bodin, and Charla also is going.

Ann and Charla have known each other about six years. Their homosexual relationship began about two years ago, but at the time she filed for dissolution, she and Charla had no plans for their future, Ann said. About a year ago, they decided they could build a happy, monogamous life together, Ann related. She repeatedly stressed their "respect for each other."

Both Ann and her attorney are concerned about the court's provisions limiting her communication with Charla.

The court has awarded Ann custody of her children at the same time denying her a way of sharing expenses -- housing, food transportation -- with Charla and her family, Mrs. Bradford said. Ann is now planning to appeal a portion of the court's provisions, the mother said.

Hermine Hill Kay termed the court's provisions "unusual," "Had Charla been the "other man," the law professor said the provisions probably would not have been so restrictive.

Meanwhile, Ann, a 1971 grad from San Jose, is seeking a full-time job as an occupational therapist.

Charla, who recently obtained her teaching credential, is also looking for full-time work.

Both women are "trying to evolve relationships" with men friends -- mostly married -- so that their children will have a strong image of the male. Despite this, Ann is "aware of my feeling right now of kind of a general distrust of men."

In seeking custody of her children as an admitted lesbian, Ann said, "I'm just trying to tell everybody that I'm not ashamed of my relationship with Charla."

The case is being appealed because of the court's restrictions on the mother's association. She is virtually a prisoner in her own home. Tax-deductible contributions should be made to the Council on Religion and the Homosexual (CRH), 340 Ellis Street, San Francisco, California 94102.

COUNCIL ON RELIGION AND THE HOMOSEXUAL sponsors a BENEFIT FOR LESBIAN MOTHER'S COURT APPEAL, autograph party, Del Martin and Phyllis Lyon's award winning book LESBIAN/WO-MAN.
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CALL THEATER FOR FEATURE TIMES
Buy your copy at $7.95 and Phyllis and Del sign it for you. 40% of the proceeds go to Cam, the Lesbian Mother from San Jose, to cover the court costs of her custody case.

Lesbian/Woman is the book we have been waiting for. Del Martin and Phyllis Lyon are writing about their own lives and the lives of the friends they have made during almost twenty years of activism in the homophile and women's movements. They argue persuasively that Lesbianism is neither a crime nor sickness, but rather a natural and viable life style. Their comprehensive account of the Lesbian world provides a wealth of concrete data to enrich future discussions of female sexuality and female life styles.

Winner of the Notable Book Award
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"BIG DAVID" VISITS

The last weekend of July Houston was honored with a guest appearance of the Fantastic Mr. David from the Bayou Landing in Dallas.

Along with Miss Red Room, Mr. Tiffany Jones he did a two man show after hours at the Farmhouse, Houston's largest gay club.

We're all very proud of this young man. He is now the star of the show at the Bayou Landing. If you are ever in Dallas, make sure and catch his shows every Wednesday and Sunday. He, along with several other entertainers give shows well worth seeing.

We also understand that David was well received at the Mr. David contest in Atlanta, Ga. In fact, rumor has it that he got a four minute standing ovation for his "Shirley Temple" number.

Best wishes from all of us here in Houston, we love you.

Thursday night August 3rd Mr. David was again in Houston appearing at the Red Room. At press-time the club had sold out all seating and we feel sure that the packed house enjoyed the return of David to that stage.

A group of gay demonstrators who had marched to the convention hall to demand gay rights. Some had come in drag, celebrating the recent reversal of the Miami Beach law which prohibited people from dressing in anything other than clothes designed for their sex. A member of the National Coalition of Gay Organizations spoke to the crowd about the involvement of gay people in the week's actions.
REWARD

REWARD: Something that we expect to receive for services rendered, whether tangible such as money, a thing, a person's respect, love... Is this all? Reward: a sense of satisfaction, a feeling of rightness, a knowing that some action or thought was good or perhaps god. In the latter sense the highest reward is not received...that is, it is not gotten or expected from outside ourselves. Rather it comes from within.

We have made a trite cliche of the truism "Virtue is its own reward." Yet it is so in health. People do "exist in this world, all of them doing their own thing, with no expectation" from outside and throwing the things from the inside and the things that you would have done to you will be done. Charles David

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Far Out! -
GENE LEGGETT

Members of Dignity/Houston were privileged on Sunday, July 16, to hear Gene Leggett speak to them on gayness, gay civil rights, and on righteous fury. Gay preachers/Houston meets at 3512 Travis on Sundays, 10:30 a.m. - 12 noon.

Gene is a leader of the Purple Star Tribe in Dallas. As such, he has been the "father" spiritually of many more children than the 3 of whom he is the physical father. He was suspended from the United Methodist ministry in San Antonio, Texas, in May, 1971, because he is gay. He was in Chicago in May, 1971, because he is gay and proud.

He grew up in Edinburg, Texas, and graduated from Perkins School of Theology, SMU, Dallas, in 1953. He was featured in the Dec., 1971 issue of Life Magazine.

Their numbers are capped by the great men of high consciousness - Jesus, Lao-Tze, Shankara, Krishna, Gautama the Buddh, Moses, among others. Their numbers are underbid by the guy who picks up a cup carelessly discarded on the lawn by someone else and throws it in the trash can, by the driver who lets the other driver go first, the dedicated teacher, by the conscientious cop, by the myriad men and women who use their abilities creatively, by the conscientious cop, by the myriad men and women who use their abilities... and for good.

In our gay world they are those who, while expecting that a "type of friendship should (Indeed) exist after an evening of rather intimate rapport, are not bitter, are not rendered hopeless, or otherwise impaired when the light of another day brings rejection and disdain. They are those whose inner confidence, whose inner wholeness is complete enough so that no rejections, no blunting of expectations, no lack of outside reward can shake it or threaten their emotional integrity. Their reaction is compassion for the limited horizons and the distorted emotions of the rejector...not condemnation but unexpressed compassion, concern, perhaps surprise, with not pain.

What is the source of their strength? The spirit within, that's the source. How can they be hurt if their thoughts are stayed on the Lord... in other words, if they recognize their Spiritual origin and existence? What reward do we need from "This world?" If we are not reaching out to get the reward, the reward is included...including bodies and their owners...as your life goal, but instead are accepting these THINGS as your right but incidental due as you search for the Spirit within...after all, where IS the Kingdom of Heaven? If this is your effort, and as a Christian it should be, then the arrows of disdain and rejection bounce off easily. Public recognition is not essential because deep within we KNOW and are sure of your worth...to you, your God and to His other manifestations: your fellow creatures and creations.

Remember the Golden Rule: "Do unto others as you would have them do unto you," and a very commonly applied psychological rule: "I am not in this world to live up to your expectations and you are not in this world to live up to my expectations." So, says this contrast, if you trick with someone seemingly in the spirit of love, or if you work for an organization in that same spirit and are then disowned, ignored or rejected... it follows that the human psychological rule is applicable while the Golden Rule is only self-defeating.

For human finite beings the above conclusion is inevitable. For spiritual man who knows that he does not live by bread alone, there is no contrast and no conflict. I am, in truth, not in this world to do what YOU expect of me but rather what I, the Spirit, expects of me. At the same time you are not here to fulfill your expectations, but what you, the Spirit, expects of you. In other words the demand is placed upon you, by you, to live up to your own expectations. That demand comes from the Father within, your Spiritual Awareness, your Spiritual Origin, your Spirithood, your Goodness... and in the fulfillment of that demand you could hardly help doing to others as you would like them to do to you.

Therefore, trick with love, work with zeal, expecting nothing from the outside and throwing the things from the inside and the things that you would have done to you will be done.

(Charles David)

(The Prodigol - July 9, 1972)

on page 68, on a 2-page spread entitled "A gallery of men and women important to the gay (movment)." He was also pictured in The Texas Methodist newspaper in May, 1972. The caption under the picture told of how the General Conference in Atlanta in April had said it does not want gay preachers in Methodist pulpits.

As a Methodist gay preacher, Gene Leggett is an outcast—a prophet, a crusader, and a lover of his fellow men. He is 37 years old. He is the spirit of a man who has been the "father" of many more children than the 3 of whom he is the physical father. He was suspended from the United Methodist ministry in San Antonio, Texas, in May, 1971, because he is gay. He was in Chicago in May, 1971, because he is gay and proud.

"Gay people in this world have a mission to reach out to the people around us, to see the God in them, and to see the beauty in our unattractive, "stupid" neighbor."

"A gay person seeks life as something to celebrate! The gay person is in life to share and to be on the same level with all. A straight person seeks life as an acquisitive force. The straight person wants to control life and to be on top of the heap."

"The church is a terribly gay institution. It talks about patience, visions, and dreams. The church lost its gayness when the men preachers walked in to take it over from the women who made up the church."

"Gay, life, and religion are awesome, mysterious, irrational, obesed, and uncontrollable. Out of the whimsy, mystical, and obesed, flows the truth. In the chaos, the masks and makeup we wear, and the games we play, point us to the truth. The same thing applies in everyday life."

To continue to fight the church, may be a way to help destroy the
How do we begin to say thank you? There are so many who helped make the GAY PRIDE PARADE a success.

We owe a special thanks to Houston. They came in groups of three and four all night the night before the parade. The Gay Liberation of Houston entered a beautiful float. Houston also had cars and marchers in the parade.

To the Metropolitan Community Church of Dallas, we say thanks for your help, encouragement, and participation. To the Purple Star Tribe, and particularly Gene Leggett, we thank you for adding a colorful and festive air to the parade and picnic. The Nunius/parade and picnic. The Nunius/Our Community entered two cars in the parade. We owe them many thanks for their donations, publicity, and intense interest in the parade.

Thanks to all the people who came from all over the country. Thanks for the entry of the car which proclaimed, “Iowa is here!” All those who opened up their homes to our out-of-town guests and those who were on standby for out-of-towners, you were great.

Thanks to all those who donated their time, energy, talent, money, and vocal support even though they were unable to march in the parade itself. Thanks to those people who helped make signs and banners. A special thanks goes to the members of the Circle of Friends who had the courage to sponsor the parade.

For the publicity given the parade, we wish to thank all those who helped make the parade a success.

To Barbara Gittings of Philadelphia, thanks for being such a good sport about being woke up at “that” hour of the morning. Thanks to all our beautiful straight brothers and sisters who marched along side us. And I wish to say a special loving thanks to my lover for her help, encouragement, understanding, and nagging when I needed it.

But the most important people we wish to thank are all those who marched down Main STREET. YOU WERE THE PARADE.

See you next year.

Yours for Gay pride, PARADE CHAIRMAN

Ms. Chris McKee

Letter of Thanks

I would personally like to thank the following: The Villa Fontana, Entree Nuit, Briarpatch, Rachelas Quarters and the Detour Saloon for their and their employees help on the night of the July 20th. Special thanks to Mr. Cindy Birdsong, current Miss Dallas, and the entire cast of Rousée’s bar tenders and doormen for contributing their salaries and tips of the night.

$399.00 was raised

With this money 150 kids left for a summer camp on the 23rd of July which otherwise would not have gotten to go.

Let us hope that this is only a beginning. My sincere thanks again to all.

Ronnie Sue.

A Letter of Thanks

The Villa Fontana entered through the doors. Special thanks to the Janitorial staff,㵜 eliminate any mess.

Cindy Birdsong, current Miss Dallas, and the entire cast of Rousée’s bar tenders and doormen for contributing their salaries and tips of the night.

BLOODY, SEXY AND BEAUTIFUL

HAIR, Beauty, and Activity

FOR GAY SOCIETY AND ACTIVITY

THE CIRCLE OF FRIENDS -- SINCE 1965

TEXAS' OLDEST HOMOPHILE ORGANIZATION

6146 ST. MORITZ, DALLAS, TEXAS 75214

IF YOU ARE A RESPONSIBLE, PRODUCIVE CITIZEN, WHO WOULD LIKE TO HELP IMPROVE YOUR COMMUNITY AND HAVE FUN WHILE DOING IT, THEN CHECK THE APPROPRIATE BOX AND MAIL TODAY.

A SOCIAL, EDUCATIONAL ORGANIZATION

MEETS TWICE A MONTH PHONE: 821-1651

NAME_ PHONE_ ADDRESS_ ZIPCODE_

PLEASE SEND ME MORE INFORMATION_ $10.00 ENCLOSED FOR ONE YEAR MEMBERSHIP

PS: Dennis - what is the attraction in Corpus Christi -- real fish?
It was called Queen's Point, but until "clean-up Saturday" it looked more like Hell's Half-acre. Beer cans, cigarette butts, candy wrappers, chicken bones, and broken glass littered the grassy areas and sandy beaches. Too-overnight campers it was like making home in the city dump. Garbage cans had been provided by the corps of engineers, but the can ers felt little urge to put their litter in cans already overflowing. Then Myke and Bob rolled up their sleeves and organized a volunteer work detail. Two dozen people showed up with rakes and shovels and spent a happy/hard two hours cleaning up the mess that had been accumulating for years and years. The back end of a pickup truck, heaped with trash, hauled it away.

Now the beach looks a lot like Nature intended it.

Next weekend a gay artist has agreed to paint the cans. (Would lavender be a cool color?) Another thoughtful gay girl will make signs to place around the area to remind gay campers that ours is now the cleanest beach on Lake Dallas. No one is going to keep it clean for us. Shall we do it ourselves?

GAYS UNITE to CLEAN "QUEEN'S POINT"

by Wade Frey

Dignity/Houston has elected a steering committee to structure the group and to plan future activities. The committee includes Father Mark Barron, Joe Walker, Wayde Frey, Bob Wood, Bill Baue, David Tucker and Dick Atchley.

Bob Wood is in charge of a brunch to be held on Sunday, August 13. The brunch will be an opportunity for new and prospective members to receive information about Dignity/Houston members. Gene Leggett was featured speaker on July 16. (See "Far Out -- Gene Leggett" elsewhere in this issue of the Nuntius.) A woman psychiatrist was scheduled to address the group on Sunday July 23.

Eleven Dignity/Houston members attended mass together at Holy Rosary Church after hearing Gene speak. Then, about thirteen of the group continued their fellowship on Sunday afternoon at one of the bars.

Houston Gay Liberation elected a steering committee on July 20 to plan group meetings. The eight people selected for the steering committee are Sherry Lipper, John Rawls, Andy Kaplan, Jim Hampton, Bob Nichols, Scott Tillinghast, and two Beaumont delegates -- Steve Smith and Sally LeDoux.

Gay Lib will have a picnic at Bear Creek Park near Addicks Dam on Sunday, August 6.

25 people were present at Houston Gay Lib on July 18. This was the largest attendance in about a year. Andy Kaplan played the Troy Perry record album "One God;" Mike Bird showed his colorful and interesting slides of Gay Pride Parade. Down through the endless decades he has done, seen, or (at least heard of) everything. But something new is sweeping the gay world, and because of his love for gay people, he's greatly disturbed. This anxiety is caused by .... Fistsucking. We are reluctant to put down anybody's idea of fun, but surely this must be scraping the very bottom of the barrel. Is one so des perate for new thrills that one must endanger his body? Oh we know, "Different strokes for different folks." Different strokes we don't mind. But this is so frantic -- so very dangerous, we must warn against it. From the recent issue of The Advocate, a practicing internist says: "Fistsucking is dangerous. I don't want to sound like I'm putting anyone down, Maybe if someone does it gently, it is not necessarily disastrous. However, I just saw a boy yesterday who had let someone violently fistfucked him, and today he is in the hospital, and it's going to take six months to repair the damage. I'm sorry. The guy was this a criminal.

"You see, most people have little understanding of this. You only have serve endings in the three-fourth inch around your phal lincter. Beyond that, you can't feel pain, only pressure. You could put your hand up someone's ass and cut them with a knife and they wouldn't feel it beyond that three-fourth inch."

So dear youth, listen to this old queen. Listen to him because he loves you. It's dangerous. Don't do it. Don't. Don't. Don't.

DONT DO IT

(birds don't do it. Bees don't do it. Even Boston Beans don't do it!

This writer is a kindly, old, withered queen. A queen who was "making the scene" many, many years before anyone ever dreamed of "gay liberation" or Gay Pride Parade. Down through the endless decades he has done, seen, or (at least heard of) everything. But something new is sweeping the gay world, and because of his love for gay people, he's greatly disturbed. This anxiety is caused by .... Fistsucking.

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EDITORIAL

A gay (or straight) parade, any time of the year and in any place will be very much like a Mardi Gras celebration. Last year's Christopher Street Liberation Day Parade in Hollywood had colorful floats, clowns, drag queens in lavish costumes, and even a baton twirler. There was a float carrying ten beautifully built young studs, briefly costumed, and with a sign saying GROOVY GUYS MAKE GROOVY STARS! There was a platoon of motorcycle guys in black leather jackets, heavy chains and—high heels. There was a well-built young man (again briefly costumed) carrying an enormous boa but some of the spectators and watchers were "turned off" by what they considered to be vulgar displays: A sign bearing the words, SUCKING IS BETTER THAN WAR, and a 35 foot long red, white, pink, and blue "surrealistic cock." (Others felt that if beauty exists in the eye of the beholder, then obscenity must exist there also)

All this led one writer to complain to THE ADVOCATE (the gay national newspaper) that these parades defeat their purpose: Instead of presenting freaks, we should march a thousand average, well-adjusted homosexuals in business suits and ties. To which one of the parade organizers replied: "Find us a thousand average, well-adjusted homosexuals in business suits and ties willing to march in the parade, and we'll be glad to march them. Until then, we will use what we've got."

This year's parades will be no different: we will have our critics. There are many gay people who have NEVER made a contribution to the gay movement in any way—time, money, or effort—but who are very eager to criticize those who do. Very much like the Little Red Hen who could find no help when planting the corn, harvesting the corn, grinding the corn, or cooking the corn; but found her table crowded when the dinner bell rang.

But none-the-less we must go on. If Walt Whitman saw "all America singing" and Isadora Duncan longed to see "all America dancing," this writer would rather see "all America marching." Marching for the rights of all Americans. There are approximately 975,966 gay men and women in Texas, Louisiana, Oklahoma, Arkansas, and New Mexico. Most are under damn closets, and because of jobs, families, and social positions can't afford to come out. And who would blame them? But they could contribute in some way to the GAY PRIDE PARADE. They might drive a float unseen, dance down the street disguised as a clown, make posters, lick stamps, make posters, and seal envelopes, contribute a few dollars, or provide food and shelter for out of town marchers. The rest of us WILL MARCH.

GAY FREEDOM IS WITHIN OUR REACH!

We expected obscenities. Perhaps even violence, from both the police and the 14,000 spectators who came downtown June 24th to see Dallas's First Gay Pride Parade. But the police were friendly. As a matter of fact, they seemed to be having a ball. And if there were cat-calls and half-ass cute remarks hurled at us from the sidewalks, we didn't hear them. We were too busy singing and shouting Gay slogans. Many in the crowd applauded and cheered us. Some even left the walks to join our ranks. But most stood in stunned silence.

Could this be real? Men and Women proudly marching down the street, arms around each other's shoulders, openly proclaiming to the world that they were human too? Where was the shame? The guilt? And that theme song gaily blaring from the sound truck:

"United we stand: divided we fall.
Where was the shame? The guilt?
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STONESTEILL TREATMENT CENTER

PURCHASES FACILITY

Stonewall, a residential treatment center for Gay parolees, probationers, alcoholics, and drug abusers, has recently purchased a new facility in Seattle. The Board of Directors announced today that the new house, a six-unit building with accommodations for twenty, allows for the opening with a separate program. The Stonewall Training Center, a 90-day rehabilitation program for ex-offenders coming out of prison. Standing in front of the new facility (1 to 7) are Stonewall residents Sharon Lehn, Sherry White, John Edwards, and David Baird, Facility Director.

People by instinct are gregarious and social and have always and everywhere sought the company of their fellows. People band together to express common interests, to enjoy social intercourse and to realize common goals.

For these same reasons we who are homophiles at all times and places have formed identifiable communities -- overt and covert -- by whatever degree the prohibitions our larger societies have allowed.

When our homophile communities are forced by societal hostilities into secrecy, however, the positive values of human congregation are made preverse and negative and the community built upon them serves only as a temporary refuge and frantic escape from loneliness, self-hatred and despair.

The onus is ours as homophiles to resist this dehumanizing of ourselves and our fellows. We must recognize and affirm the great diversity of personality, belief and proclivity that disguised by the stereotypical image of the homophile. It is hypothetical of the homophile. It is hypothetical construct that has no validity. It denies the uniqueness and variety of feelings and experience which define an individual and are the basis of his rights.

We are citizens, entitled by right to all of the privileges and prerogatives of our citizenship. We are human beings and claim the dignity of our humanity.

To these ends we unite as DIGNITY/HOUSTON, under the following articles of incorporation:

ARTICLE 1. DIGNITY/HOUSTON is a fellowship for homophiles and will serve as a locus for our friendships and recreation.

ARTICLE 2. DIGNITY/HOUSTON is a forum for the open discussion of those topics, issues and problems that relate to homophiles. DIGNITY/HOUSTON will promote thoughtful use of the franchise to achieve the full implementation of our human and civil rights.

ARTICLE 3. DIGNITY/HOUSTON will foster cooperative efforts with other groups and individuals who seek the betterment of the homosexual community, particularly and society generally when such efforts are within the abilities and aims of DIGNITY/HOUSTON.

ARTICLE 5. DIGNITY/HOUSTON asserts that homophiles should be active, informed participants in any consideration of our condition and in any disposition of our fate.

ARTICLE 6. To promote our unity and to guide our actions we of DIGNITY/HOUSTON adopt the following by-laws:

Section 1. Anyone who has attended three (3) meetings of DIGNITY/HOUSTON is considered a member and is entitled to vote on all matters that come before our body.

Section 2. A planning board of five (5) persons elected will guide the activities of DIGNITY/HOUSTON.

Section 3. One member of this board will be a standing member and will vote only in case of a tie. The four remaining will serve terms of six months each on a staggered basis so that two members are selected every three months.

Section 4. The planning board will divide specific duties and responsibilities among themselves as they see fit.

Section 5. The planning board will meet as necessary, but not less than once a month.

Section 6. Three (3) members of the planning board will constitute a quorum.

Section 7. All committees will be appointed ad hoc.

Section 8. Any actions of the planning board may be abrogated by the majority vote of the larger membership.

Section 9. Any part or all of these articles and by-laws may be changed by the considered action and vote of the planning board and membership.

DIGNITY/HOUSTON

BUY GAY

STONESTEILL TREATMENT CENTER

PURCHASES FACILITY

Those swinging' Babylonians

Many of the sexual practices of man seem to be as old as man himself, and certainly existed in most of the ancient cradles of civilization. One of the cradles was the Tigris-Euphrates area, which gave us Sumeria and Babylon.

The first eleven chapters of Genesis deal with this early period. Abraham came from Chaldea, a part of the area, and brought some stories with him. What were these Babylonians like?

Prof. Sages in his erudite study tells us that the typical sexual behavior was "much the same in
ancient Mesopotamia as in modern Europe. This included homosexuality, both male and female. Impotence, nocturnal emissions, and ejaculatio praecox is also attested by Babylonian literature. Already there were several positions of intercourse practiced by these peoples. One SURVIVING BIT OF WRITING TELLS US THAT TWelve PRIESTESSES FROM UNNAMED ANAL INTO COURSE: IT IS POSSIBLE THAT THESE PRIESTS DID ALSO. One surviving illustration on an ancient plaque shows a rear entry. Circumcision did not seem to play as significant a role in society of the Babylonians as it did with people of the Nile area, but it was hardly unknown. There survives a Mesopotamian stone phallus which anecdotes even Abraham and it is circumcised; so Moses was certainly not the first to introduce the custom as some Bible readers have often thought.

In one of the earliest disputes over who is "most" worthy before God (see Gen. 4), God honored the worship of the homosexual.

DR. PAUL ROBERTS has correctly shown that the word in the Jewish Septuagint where the KJV has desire in Gen. 4:7 is the same word used in Gen. 3:16 where 'desire' is clearly sexual. The root of the same word is found again in Song of Solomon 7:10 where the connotation is again clearly sexual. It may be inferred that Abel had sexual desire toward his brother, as the KJV had sexual desire toward his brother, as the KJV rightly reads.) Since homosexuality is so ancient and ubiquitous, it becomes clear that neither religion nor punitive law has made such significant change in its prevalence, only in the visibility of its practice. Sooner or later everyone must come to recognize from thousands of years of known history that homosexuality is the dominant sexual behavior in man, but also that homosexuality is equally natural. 'Natural' includes a wide spectrum of behaviors of which the dominant behavior is but a part of the whole.

Terry from Tyler

HOMOSEXUALITY
25 Questions & Answers

The INSTITUTE FOR THE STUDY OF HUMAN RESOURCES has released the following:

Magazine articles, books, news reporting, movies and public discussion of homosexuality are so plentiful today as to indicate a genuine public concern about the subject and a desire better to understand it. However, the layman has difficulty in finding simple, straightforward answers to many of his questions readily available in convenient form.

To help fill this need the following pamphlet has been prepared by a panel of highly qualified social scientists and specialists, each of whom has studied homosexuality extensively and at least one of whom is himself homosexual. In addition to his study, each of the panelists has done much interviewing and counseling with male and female homosexuals, gaining thereby a broad insight into the attitudes and behavior patterns of several thousand and such persons.

The aim of this publication is to replace misconceptions and fears about homosexuality with a better understanding of the subject. It is hoped that this will result in improved and more humane attitudes toward those men and women for whom homosexuality is their way of life and effect a better integration into society of such individuals, many of whom are valuable and useful people. Such a goal would seem to be preferable to the traditional practice of alienating them and increasing the numbers of individuals who are a burden upon society.

1. WHAT IS HOMOSEXUALITY? It is the condition of being sexually attracted and drawn to members of one's own sex.

2. WHO IS HOMOSEXUAL? The only basis for deciding whether one is or is not homosexual is a continuing erotic preference for partners of the same sex.

3. DOES A HOMOSEXUAL ACT MAKE ONE A HOMOSEXUAL? No. Many boys and girls during early childhood and adolescence have homosexual experiences without lasting effects. Also, under special circumstances, such as military service and personal life, homosexual behavior sometimes occurs on a temporary basis.

4. HOW MANY HOMOSEXUALS ARE THERE? No one really knows. However, several authorities have estimated that perhaps one out of every ten adults could be so classified. Therefore, the number would total many millions.

5. CAN HOMOSEXUALS BE EASILY IDENTIFIED? Contrary to popular belief most homosexual men and women are indistinguishable from other people.

6. IS HOMOSEXUALITY UNNATURAL? From a scientific point of view it is not. It would seem to be one of the natural variations of human sexuality which some societies are more willing to accept than are others.

Endocrinologist Harry Benjamin, M.D., has written, "Do we know what 'normal' means? I don't know what I believe that we only know what is customary."

7. ARE HOMOSEXUALS MENTALLY ILL? No. To label homosexuality as a mental illness...
reflects a value judgment based on social and religious attitudes, rather than on scientific evidence. Some homosexuals, like some heterosexuals, do indeed suffer from anxiety, or other psychological difficulties. Quite often this has been brought on by pressures from a society which is intolerant and uninform ed concerning homosexuality.

8. ARE HOMOSEXUALS CRIMINALS? Homosexuals are not more nor less law-abiding than the rest of the population. However, the laws of most states against oral-genital, anal and masturbatory behavior do label homosexual acts as criminal. The majority of heterosexuals would likewise be designated criminals were such laws enforced.

9. ARE CHILDREN SEDUCED INTO HOMOSEXUALITY? Homosexual seduction is no more common than heterosexual seduction. Numerically it is much less frequent because there are fewer homosexuals. Several surveys of persons who engage in homosexuality during their adolescent years did so with those of approximately their own ages. Schofield reports (p. 269 See Bibliography) that of one group studied about three-quarters "had started homosexual activity with other boys before the age of seventeen; only a few were initiated by adults."

10. WHAT CAUSES HOMOSEXUALITY? It is not yet known what causes either heterosexuality or homosexuality. It has been held that homosexuals may be hormonally, genetically and biologically different from heterosexuals. Others have argued that a young child's emotional relationships with his parents, and those near him will determine his sexual pattern in adulthood. Much further research will be needed before a definite answer can be found.

11. CAN HOMOSEXUALITY BE CURED? Since homosexuality is merely one of the variations of sexual behavior and has been considered to be quite normal in some societies during various periods in history a better question might be, "Should homosexuals change? If so, why?" Available statistics indicate that large numbers of homosexuals see no reason for wanting to change. Many of those who have tried to change have found treatment to be both long term and expensive, with results often unsatisfactory. Many therapists now favor helping individuals to accept their homosexuality, rather than to seek change.

12. IS HOMOSEXUALITY NECESSARILY A HANDICAP? No one's sexual orientation need be a handicap. Homosexuals and heterosexuals alike can lead happy, productive lives, provided they come to terms with their sexuality. Some persons, however, the social sanctions and public prejudice against homosexuality may create special problems and unhappiness.

13. IS THERE A HOMOSEXUAL PERSONALITY? None has so far been identified. Scientifically administered personality tests have not revealed any clear distinctions between heterosexuals and homosexuals, other than that of their sexual preference.

14. WHAT KIND OF JOBS DO HOMOSEXUALS HOLD? Like other minority groups they have tended to take those jobs having the fewer barriers. Thus, they are no more inclined to be hairdressers than negroes are to be janitors. Surveys have shown that homosexuals can be found in every occupational grouping from the ministry to professional athletics and police forces. However, the vast majority of homosexuals must take great pains not to reveal their homosexual inclinations on their jobs for their efficient and effective job performance is often no protection to them if homosexuality is suspected.

15. ARE HOMOSEXUALS CHILD MOLESTERS? The overwhelming majority of homosexuals have no interest in pre-adolescent children. There is interest in adolescents if no greater or more significant than that of heterosexuals. Paedophiles, those adults who do seek sexual contacts with young children present a difficult and often tragic problem but this should be clearly distinguished from homosexuality. According to studies of such offenders in prisons, the majority of paedophiles are, or have been, married men.

16. ARE HOMOSEXUALS AS PROMISCUOUS AS CLAIMED? Heterosexuals are indeed more promiscuous. However, because of the nature of the social pressures they face, it is more difficult for homosexuals to establish long-term stable relationships than it is for heterosexual couples. Research indicates that there are many long-term homosexual relationships, sometimes referred to as "marriages."

17. WILL HAVING HETEROSEXUAL RELATIONS SOLVE ANYTHING? The homosexual who has already identified himself as such is seldom swayed by having some heterosexual experiences, particularly if they are sought out of desperation or anxiety. Homosexuals who try marriage as a way out usually end up by making not only themselves miserable but the spouse as well. Children of such marriages are also caught up in the tragedy.

18. SHOULD HOMOSEXUALS TRY TO RESIST THEIR SEX? If it was as unrealistic to expect homosexuals to practice complete sexual abstinence as is to expect heterosexuals to do the same. Undoubtedly some homosexuals manage, as do some heterosexuals, to repress their sexual drives, to repress their drives, to achieve an equable balance for themselves, but most people would find this not only impossible but undesirable.

19. WILL CLOSE PERSONAL RELATIONSHIPS BETWEEN ADOLESCENTS AND ADULTS OF THE SAME SEX LEAD TO HOMOSEXUALITY? This fear of imminent homosexuality is undoubtedly a normal concern, particularly between males, has had negative effects on the mental well being and normal relationships of most each other in the estimation of many researchers. It is perfectly natural for an adult male to express love and affection for another man or for an adolescent without being homosexual. Displays of affection between males are commonplace in many countries of the world and even in the United States it is not considered inappropriate for women to show warm affection for each other. Male fear of establishing intimate relationships seems due to the prevailing tremendous misunderstanding about what homosexuality actually means.

20. WHAT DANGERS DO HOMOSEXUALS ENCOUNTER? One of the consequences of being a member of a disdained minority group is that homosexuals are frequently victimized by blackmailers and unscrupulous police. Since known homosexuals are excluded generally from employment by government agencies and from membership in the armed forces, blackmailers may threaten them with exposure. Some homosexuals
would rather pay money to such persons than to lose their jobs. Entrapment procedures are often used against homosexuals; that is, in order to make an arrest the sexuals, or even make advances to them. Such abuses would be eliminated if the so-called sex laws were changed.

21. **WILL SOCIAL AND LEGAL SANCTIONS AGAINST HOMOSEXUALITY BE REMOVED IF SIMPSON WERE FREE?** Social and legal equality for homosexuals would undoubtedly lead to more openness about homosexuality. This might lead some people to think there had been an increase. It is also likely that some “borderline” cases, those who might have been trying to seek a heterosexual adjustment would be less willing to do so. However, since homosexual tendencies are not usually acquired by choice, the state of the law would be unlikely to make any difference in the number of homosexuals. The vast majority of people would remain heterosexual as at present. In countries having had legal freedom from homosexual behavior for many years this has apparently been the usual result.

22. **DOES HOMOSEXUALITY CAUSE SOCIETIES TO DECLINE?** A careful study in history would tend to indicate that there is no discernable connection between the state of a nation’s fortunes and its attitude toward homosexual behavior. The decline of Rome, for example, was due to many social and economic factors including an inability to successfully transfer power from one ruler to another. Homosexuality in itself was not a factor.

23. **WILL PUBLIC DISCUSSION OF HOMOSEXUALITY LEAD TO ITS INCREASE?** One of the best ways to reduce misinformation, misconceptions and myths about sex is to openly discuss such matters with young people at a time when they are most interested in the topic. The notion that the way to protect young people from something is to keep them ignorant of it betrays not only a strange lack of confidence in the good sense of the younger generation but also goes contrary to what we know about the learning process.

24. **SHOULD PARENTS DISCUSS HOMOSEXUALITY WITH THEIR CHILDREN?** There should be frank discussions of this and other subjects if young people are to be helped in working through their adolescent difficulties over sex orientation. Also, parents, teachers, athletic coaches, and all others who deal with young people need to clarify their own attitudes concerning homosexuality. Rejection of a young person will not help him and may do incalculable harm.

25. **WHERE CAN MORE INFORMATION AND HELP BE OBTAINED?** The Institute for the Study of Human Resources, of Los Angeles maintains up-to-date lists of agencies and professionals available for counseling and other assistance in various parts of the United States. Inquiries stating the need and situation may be addressed to the Institute and are invited. For those wishing to have a short list of books and publications in order to further inform themselves about homo-

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**Mr. Frizby**

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Wednesday & Thursday - $3.00 Friday Saturday & Sunday Visits $5.00

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**THE NUNTIUS**

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Other than the fact that the man on the left is standing too close to the urinal - nothing! That’s Ron Storme on the right. And, in case you haven’t guessed by now, he’s a female impersonator. And like any other male, he has to use the men’s room.

The gentleman on the left is doing his best to maintain his cool, but no doubt, he is just a little bit freaked out. After all, how would you feel if you were in the john doing your thing when a broad came sailing in and whipped out her whanger - right next to you! At any rate, the guy in the trench coat is manfully holding his own.

(Houston Post 7-28-72)

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**PATRONIZE OUR ADVERTISERS**

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**Moment of Truth At The John**

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Advertising - Tim Jones
Production - Marion Snootes

4615 MT. VERNON HOUSTON, TEXAS 77006 524-5612

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BOOK REVIEWS


by Alan

Parker Tyler is a noted movie critic who has produced what his publishers call his "masterwork." "The definitive book" on hidden homosexual motifs and explicit male and female homosexuality in both commercial and avant-garde films.

As the publishers further claim, it is indeed true that he surveys the cinematic scene from Mae West to Garbo, from Poli- lini to Warhol, from Bogart to Brando, from high art to "beavers" and mathewsons, from drag queens to stag stars, from Hollywood butches to mother moerkers, from suave dykes to "stickers and stoners" and all of this magnificent array is handled with constant references to hundreds of truly be said that he documents his subject through decades of film history.

This is not to say, however, that the average gay reader would be attracted by Tyler's "work. It is in no sense aimed at the one-handed reader who seeks the titi-

luation and arousal of hard-core porn. Rather, it is the kind of sophisticated writing which would be most appropriate for the coffee tables of the gay literati and of the tables of the gay literati and of the literati straight.

Although highly readable at points, SCREENING strongly conveys the impression that its author is turned on by verbosity and semantic games and is probably adverse to making strong, clear, cogent statements. In contrast, he seems to wallow in his own ego-tripping and the convoluted nuances of language. In many instances, he seems to make his point in spite of, rather than because of his style of writing.

In a very real sense, this is a radical book for it exposes and lays wide open what once was all closed doors, whispers, insinuations, scandals, charades, and pornography. It demonstrates, as Tyler intended, "that the simple, reactionary two-sex system is a much outdated institution which reality should persuade us to junk!"

Finally, the gay reader who thinks he may be interested in SCREENING should bear in mind that Tyler has not meant to present this repertoire here in any solemn academic way, a way lacking humor. If he goes for fun and strategies and innuendo, it is because that is what sex does, in life as in the movies, he says.

In the realm of mischievous fun and grim mischief, the movies are never off the mark. All this makes for a poetry of sexual wit. In sexual matters, more than others, the movies become profound. Herein lies one of the principal points of SCREENING.

By the way, anyone who has been to movies in the past few years will cream his jeans when he perceives the 69 illustrations including such notable scenes as the late George Sanders (erstwhile husband of Zsa Zsa Gabor) in drag and Hepburn with a crew-cut.

This is not to say, however, that the average gay reader would be interested in the subject through decades of film history.

NEW BAR OPENS

IN DALLAS

Dallas has a new gay bar, Chris' Lounge, located at 4036 Maple (near Oak Lawn). The managers have announced that they will work with the gay community for the benefit of all. Some of the interesting events planned are a Pool Tournament -- Monday nights for men; Wednesday nights for women; Tuesday nights for the boys in drag. There will be live shows on Friday and Saturday nights starting August 7th, with Big Bad Wayne and the Bandits playing. For more information, call 526-9588.

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