

THE ADVOCATE THE ADVOCATE

AMERICA'S LEADING GAY NEWSMAGAZINE ISSUE 280 THREE SECTIONS NOVEMBER 15, 1979 \$1.00

Celebrating Our First Dozen



An Anniversary Special

Meet the People Who Bring You The Advocate

Test Your Gay IQ: Traditional Trivia

Lenny Giteck Visits Dallas and Fort Worth

Mark Thompson Attends a Conference of Fairies

The Ticket Spotlights Lynn Redgrave and Malcolm McDowell

Bright Ideas for Holiday Giving



46

THE ADVOCATE THE ADVOCATE

HALLELUJA! The city of Dallas is Born Again! That's DALLAS, m'friends. Big "D", and that rhymes with "P" and that stands for . . . "Praise be to JEEZusss!" For friends, Dallas has found that ol' time religion. I say, that OOOLLLL' time religion. Halleluja! The people of Dallas—bless their souls—have made touchdowns for JEEZusss, and the good Lord has saved Dallas and its Cowboys a special spot in that Superbowl-in-the-Sky. The people of Dallas have seen the Lord, and the Lord—in His wisdom and pure-white polyester leisure suit—has seen fit to transform Dallas into a metroplex. I say the glorious Dallas-Fort Worth metroplex.

So friends, let us bow our heads. In the name of JEEZusss and Big "D", let us bow our heads and give thanks. Amen! AAAmen!!!

Dallas is big on three things: barbecue (pronounced barbeKEEWWW), football (see *North Dallas Forty*) and religion (color it fundamentalist). Especially religion. The area, traditionally the buckle of the South's Bible belt, is now a hotbed of "Born Again Christianity." Dallas is home to the largest and wealthiest congregations of a number of Protestant denominations; the First Southern Baptist Church has more than 20,000 members, buildings that cover several square blocks of prime city turf, and an annual budget of \$8.8 million. "The religious institution permeates the whole of Dallas society," said school teacher Don Baker. "It is the source of the very definite, real and tangible hostility that gay people face here."

Religion is not taken lightly in Dallas. It is, as one lesbian put it, "something they just breathe." Much of the social life of Dallas revolves around the churches, and people who are not "saved" are often made to feel like outsiders in their own city. "It's a very family-oriented place," said Viv Armstrong, a nursing instructor who three years ago moved to Dallas from Denver. "Single people in this town—be they heterosexual or homosexual—are left out." Rev. Don Eastman, pastor of the local Metropolitan Community Church, has encountered scathing hostility from much of the Dallas religious establishment. "Whether they express it or not," he observed, "a lot of these people carry around very strong fundamentalist ideas. They treat you as though you are a sinner and an outcast."

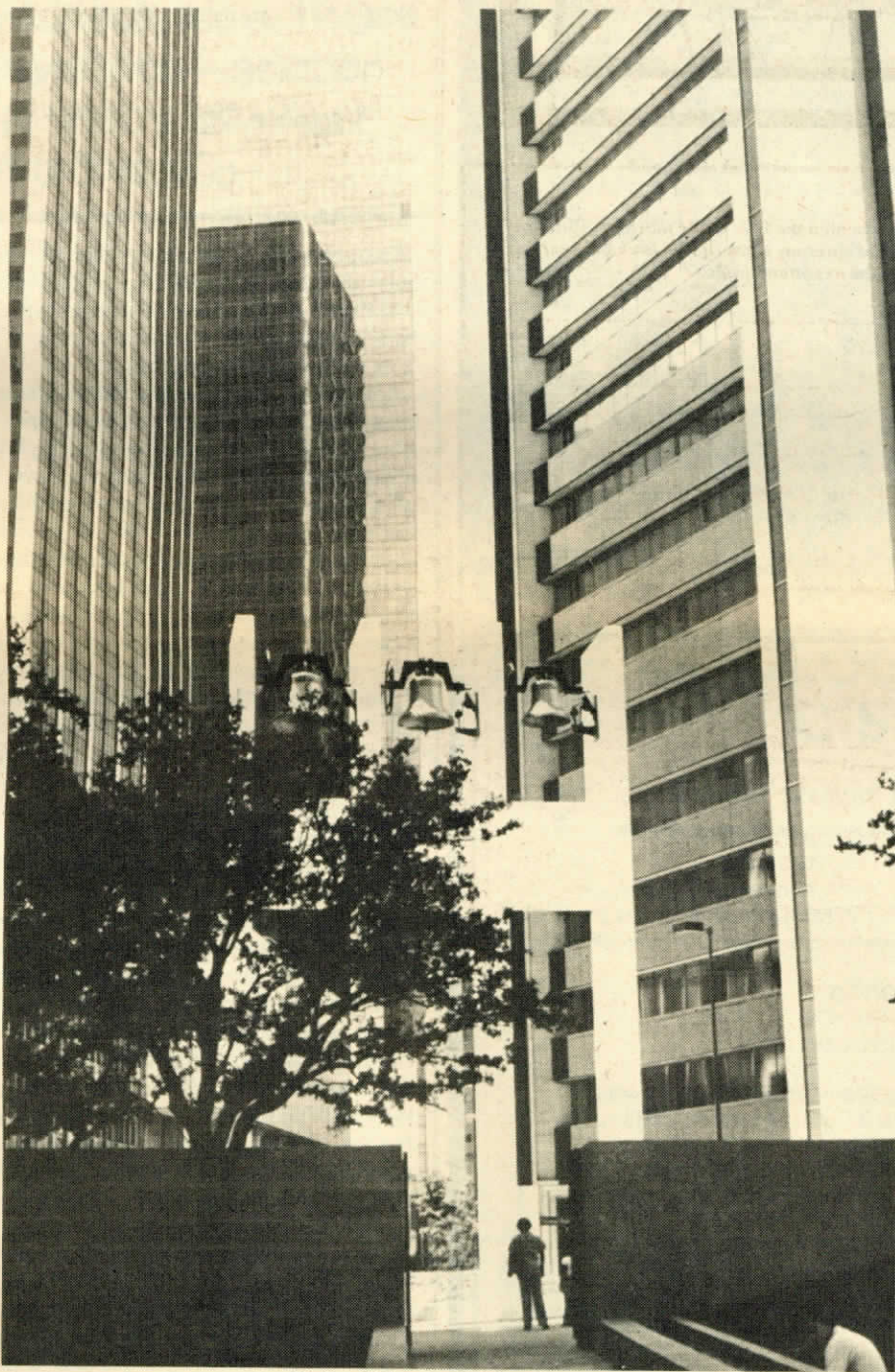
Such attitudes damage gay people in a number of ways. For one thing, gays in Dallas feel an added measure of fear about coming out at work because of the religious zeal of many of their employers and co-workers. "The power structure in this city supports that kind of religious environment," college instructor Al Calkin noted. "Whether they're really sincere in their beliefs is not important. What is important is that they act on the basis of those beliefs." Last year, for example, when the city was searching for a new school superintendent, candidates were questioned about what denomination they belonged to and how often they attended church services. In Dallas, so blatant a violation of the separation of Church and State raised few eyebrows.

Fundamentalist attitudes also have a profound effect on the way many local gays see themselves. Larry Teems, son of a Southern Baptist minister and himself a graduate of Southwestern Baptist Theological Seminary, told us, "You're raised from an early age to have certain

Home, Home on the GAY Range

Homosex in the Dallas-Fort Worth Metroplex

by Lenny Giteck



Dallas' Thanks-Giving Square

"In Dallas, there's a real feeling of family in the gay community. We're just on the verge of coming out—on the verge of arriving."

religious ideas about morality—one of the primary ones being that homosexuality is an abomination in the eyes of God. That affects your thinking and your relationships with other people. It is very difficult for an individual to overcome."

Nor is such conditioning carried out with any degree of subtlety. The airwaves above Dallas are filled with a plethora of evangelists, preachers and religious teachers, many of whom rail openly against homosexuality. Earlier this year, a major flap took place when one local preacher, James Robison, so virulently attacked homosexuals that the Dallas Gay Political Caucus demanded equal time under the fairness doctrine of the Federal Communications Commission. Although Robison's program, which is syndicated to 84 stations around the country, was briefly taken off Dallas' WFAA-TV, it is now again being broadcast. (Robison has reportedly toned down his antigay remarks.) Channel 39, an affiliate of the Christian Broadcasting Network, provides area residents with a steady stream of Biblical quotations and religious admonitions. Perhaps most disturbing, these religious programs have taken on the look of network shows, complete with lavish production numbers and slick appeals to patriotism. On a more personal level, Dallas churches regularly dispatch Bible-toting members to stand outside local gay bars and convince patrons of "the evil of their ways."

It is in this atmosphere that the gay rights movement in Dallas, Texas, must function.

Larry Teems, the preacher's son, took us on a whirlwind tour of Dallas' gay nightspots. Teems showed up at our hotel after having attended the Southern Methodist-Rice football game. (SMU won.) That he went with a broken toe and had to hobble "about three miles" from parking space to stadium gave eloquent testimony to the loyalty local fans feel for the game. Anyway, Teems brought along two friends; one had recently moved to Dallas from the U.S. Virgin Islands—he was far from being a virgin, U.S. or otherwise—and the other told us he had never been outside the state of Texas.

As we drove along the freeway, one of the two in the back seat lit a joint and passed it around. I suddenly had an attack of intense paranoia, visions of Texas chain gangs playing in my head. (60 Minutes had only recently run a frightening segment on the Texas prison system.) As it turned out, my anxiety was somewhat misplaced, since possession of small amounts of marijuana is only a misdemeanor in Texas, a surprisingly liberal splash in an otherwise conservative sea.

We rode up to the Wild Crowd Saloon, hitched our Monte Carlo and moseyed on in. I was immediately enchanted by the place. Appropriately enough, the Wild Crowd is a Western bar, but as Teems kept pointing out, "This is the real thing. This is not the Western drag you see on Folsom Street." As it turned out, it was almost the real thing—the "cowboys" were still really CPAs and dentists—but the atmosphere seemed authentic enough to a city slicker like me.

The dance floor. From the speakers, Lulu Mae Madison . . . or Earline Rae Robinson . . . or Billy Jo Johnson . . . or some such country sireen, was crying her little heart out for Her Man: "Ooohhhh I lost my habees down in



Halloween Drag
At
HEADLINES
SAN FRANCISCO
PARAPHERNALIA • CLOTHING • GIFTS
549 Castro 1217 Polk

"It is not what you choose that
merits respect. It's the right to
make that choice." Midge Costanza



CASSETTES from
Dignity International
10th Anniversary Convention
THEME: Challenge of the Decade

01. ORGANIZATIONAL SKILLS
02. FOSTERING HEALTHY GAY SELF—CONCEPTS
04. COMING OUT TO YOUR FAMILY & FRIENDS
05. LESBIANS AND THE COMING OUT PROCESS
06. SOCIAL ACTION & SPIRITUALITY
07. GAY TEACHERS AND THE SPECIAL PROBLEMS THEY FACE
08. COUPLES WORKSHOP/BUILDING BETTER RELATIONSHIPS
09. CHRISTIAN GAY PEOPLE IN A CHRISTIAN WORLD
11. THE CONTRIBUTIONS OF LESBIANS TO THE GAY LIBERATION MOVEMENT/IMPLICATIONS OF ERA FOR GAY RIGHTS
12. EFFECTIVE WAYS OF FUND RAISING
13. FACING LEGAL PROBLEMS/CHILD CUSTODY & POWER OF ATTORNEY
15. NEW DIMENSIONS OF CHRISTIAN FREEDOM
19. THE SPIRITUAL LIFE OF THE GAY ACTIVIST
21. THE ROLE OF THE HOMOSEXUAL IN TODAY'S CHURCH
23. DEVELOPING LITURGY TEAMS

KEYNOTE SPEAKERS:

24. DIGNITY: THE PAST & THE FUTURE — Rev. John McNeill
25. HUMAN RIGHTS: WHERE DO WE GO FROM HERE? — Midge Costanza
26. THE CHURCH & HOMOSEXUALITY/A HISTORICAL PERSPECTIVE — John Boswell, Ph. D.
27. ESTABLISHMENT OF DISSENT — Rev. Ellen Barrett

Name _____

Address _____

City _____ State _____ Zip _____

PLEASE SEND ME CASSETTE NOS. _____

M/C B/A No. _____ EXP. DATE _____

BUTTERFLY Media Dimensions

8817 SHIRLEY AVE. NORTHRIDGE CA 91324 (213) 886-4700

CASSETTE PRICE \$6.95

SHIP. & HANDL. 50/cas. max. \$3.00

Cas. at \$6.95 _____

(Cal. Res.) 6% Sales Tax _____

Ship Cost _____

Total Price _____



Louise Young (l.) and Viv Armstrong



Rev. Don Eastman

On the sawdust-covered floor, fifteen or so couples—cowboys and cowboys—were all sashayin' around in a circle, doing a dance called "the Texas two-step."

Wacooohhhh! Wahr, or wahr did he goooohhhh? Ah loved him to-ooo bits, without him it's the pits, compared to him every other man's a fakeooohhhh!" Something along those lines.

On the sawdust-covered floor, fifteen or so couples—cowboys and cowboys—were all sashayin' around in a circle, doing a dance called "the Texas two-step," which is sort of a Western version of the fox trot. One of them was about five-foot-five and looked as though he'd had a keg of Budweiser implanted in his frontside. His dancing partner was a foot taller and skinny as a rail on a barbed wire fence—the type they'd nickname "Slim" in an old Gene Autry movie. And these two dudes—cowboy hats pushed back and arms tightly wrapped around each other—floated across the dance floor like just so much sagebrush skimming over the north Texas range.

Later we went to the Village Station, the hot disco in Dallas, where the music was so loud it made your chest organs rattle around in your rib cage, and your other organs vibrate like a tuning fork. The Station is located in Dallas' Oak Lawn area, the city's up-and-coming gayish neighborhood. The disco's light show was impressive and it was all very sexy, but the Wild Crowd was where everyone looked like they were really having a good time. That was the place that stole my heart.

Speaking of heart, deep in the heart of Texas, deep in the heart of Dallas, Texas, stands a small, rather unimpressive structure called the Texas School Book Depository Building. It was from here that Lee Harvey Oswald, acting alone or—depending on your conspiracy quotient—with others, shot and killed John F. Kennedy. For years after the assassination, journalists with a love of facile phrases vilified Dallas as "the symbol of all that is violent and hateful in American life." An overdrawn description even back then, it seems almost ludicrous now that the assassination has become just a misty memory. (Nowadays, ask kids about JFK and they'll tell you it's an airport in New York.)

Dallas has been "born again" in more ways than one: its past troubles have

been largely forgiven, if not totally forgotten. More than three million people now live in the Dallas-Fort Worth metroplex. (No, a metroplex is not a neurosis suffered by city dwellers; it is the convergence of two or more cities into one large urban area.) It has become a booming center of banking, world trade, fashion, computers, marketing and agriculture. American, Braniff and Southwest airlines are based in Dallas, and the new Dallas-Fort Worth airport is nothing short of mind-boggling. (The facility is larger in area than Manhattan Island.)

The city has also undergone a renaissance in architecture, culture and entertainment. The downtown has sprouted skyward in the past few years, and the new Reunion development project includes a spectacular mirrored Hyatt Regency Hotel and the Reunion Tower, with its glass elevators and geodesic dome top. Dallas boasts ten museums, a symphony, civic opera, ballet company, several theater groups, three convention centers and the Six Flags Over Texas "entertainment center." Twenty-eight colleges are located within 50 miles of the city. And the State Fair of Texas, held annually in Dallas, is the largest in the nation.

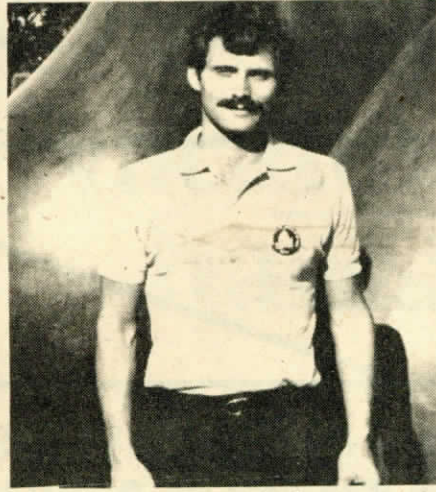
All of this adds up to a city that is proud and confident, and makes it hard to believe that November 22, 1963, was just the blink of an eye ago.

Louise Young, president of the Dallas Gay Political Caucus, is a 32-year-old lesbian with an Okie accent so thick you could rope it with a lasso. But while she may have grown up in southern Oklahoma, the woman is not a hick. For one thing, she happens to have a Ph.D. in geography. More important, you only have to talk to her for five minutes to realize how charming, articulate, forceful and intelligent she is. In that respect Young was typical of the gay leaders we met in Dallas. Ten activists gathered in our hotel room to discuss gay life in the city, and we were deeply impressed by them all.

"In Dallas," said Terry Tebedo, a businessman who moved to the city from Houston less than a year ago, "there's a real feeling of family in the gay commun-



Alan Gellman



Terry Tebedo

“Whether they express it or not, a lot of these people carry around very strong fundamentalist ideas. They treat you as though you are a sinner and an outcast.”

ity. At this point we're just on the verge of coming out—on the verge of arriving. It's wonderful to live in a city where that's happening, rather than someplace where it's *already* happened; it makes you feel like you can contribute something important.” Echoed Larry Teems: “The gay community in Dallas is really starting to get organized. We may be going through some growing pains, but there's no doubt that we're becoming effective and are being noticed. To be part of this has been very important to me. I feel I'm growing with the community.”

That kind of enthusiasm will be sorely needed in Dallas, where gays face formidable problems. Perhaps the greatest obstacle confronting them is the fact that homosexual acts are still illegal in the state of Texas. Five years ago the state legislature defined such acts as having to involve contact with the “sexual apparatus.” To gay Texans, even *that* was a step forward. “When we used to go to the bars,” recalled physician Ed Wendt, “we would just stand there. You weren't allowed to touch anybody, and you weren't allowed to say anything; it was all against the law. After the legislature defined homosexual behavior, you could put your arm around someone in a gay bar without being arrested for it.”

Today, Section 21:06 of the state penal code is the chief stumbling block to gays' making real progress in Texas. Although gay leaders believe no one has actually been thrown in jail under the statute—“public lewdness” is the charge most often used—they insist it has had a chilling effect on gay-straight relations in the state. As Wendt observed, “It's not against the law to *be* gay in Texas, but straight people here don't distinguish between being it and practicing it.”

Largely because of 21:06, a federal district court judge ruled that Texas gay businessman Richard Longstaff, originally from Great Britain, failed to establish his “good moral character” and thus was not entitled to become a naturalized U.S. citizen. Since many licensed occupations in Texas carry moral turpitude clauses, the provision is an ever-present Sword of Damocles that keeps numerous gay Dallasites closeted at work. And until 21:06 is taken off the books, gay leaders in Dallas see little hope of having a city gay rights ordinance enacted.

There is no question that an ordinance is badly needed. In the past, some landlords in Dallas have reportedly refused to rent one-bedroom apartments to two men. The former superintendent of the city's school system announced he would fire any teacher who he learned was gay; he relented only after Dallas school teachers protested. The community college system has consistently refused to allow gay activists to speak on campus, or to permit gay student groups to organize. “I was studying at one of the colleges,” lesbian Debbie Shaffer told us, “when we tried to form a gay organization. We took a petition to the chancellor of the entire community college district. He was really polite. He said to us, ‘I will *not* have any queers or faggots meeting in my schools.’” But the gay group met anyway, according to Shaffer. “The powers that be don't always have to know what's going on,” she confided with a smile.

During the past year, media coverage of gays in Dallas has improved somewhat; there have been fewer stories of “homosexual crimes,” and local newspapers seem more willing to report fairly on gay rights issues. “Overall, we have a good rapport with the media here,” Don Baker said. “If we do our homework, they'll usually print our press releases.” But although two Dallas television stations—the ABC affiliate and the Public Broadcasting station—have been relatively supportive of gay people, one local station is still highly homophobic and can't seem to figure out the difference between homosexuals, transsexuals and transvestites.

It is by educating people about such distinctions, and about homosexuality in general, that gays in Dallas hope to effect change in their city. “A lot of people here just don't understand anything about homosexuality,” Shaffer said. “All they understand is what they've been brought up to believe. We know the old stereotypes are not true, but they don't. Nobody has taken the time to teach them differently.”

The gay leaders we spoke to emphasized that more militant tactics would be counterproductive in a city as conservative as Dallas. “You won't see anyone here throwing bricks or firebombing police cars,” one of them commented. “In

*Montréal
THE HOTEL WITH A DIFFERENCE

L'AUBERGE

SAUNA · T. V. · SHOWERS
* 1070 MacKay St., Montreal, P.Q. H3G 2H1
514 878 9393

Canada

QUELLE DIFFÉRENCE

L'AUBERGE

SAUNA · TELE · DOUCHES
1070 Rue MacKay, Montreal, P.Q. H3G 2H1
514 878 9393

Be Gorgeous for Christmas.

Contact Connection

REGISTERED WITH
NATIONAL COMMITTEE OF
CONTACT LENSES EXAMINERS
LICENSED BY
STATE BOARD OF
MEDICAL QUALITY ASSURANCE

SOFT CONTACT LENSES

\$149⁰⁰ INCLUDES: Professional Fitting, Training
Thermal Care Kit and
Follow-up Visits for 3 Months

WE ALSO HAVE THE NEW SOFT LENSE THAT CORRECTS ASTIGMATISM.

LOCATED AT
STANTON OPTICAL

6112 W. PICO BLVD. LOS ANGELES 1/2 BLOCK WEST OF DOHENY
FOR INFORMATION AND APPOINTMENT **274-9423** Visa - MasterCard

DERMATOLOGY & VENEREAL DISEASE

and related medical problems

HAROLD S. ROSS, M.D.,
14 East 62nd Street, New York
(212) 752-2266

Evening and Saturday hours available by appointment only.



HYPNOSIS
BECAUSE YOU DESERVE
THE BEST

INDIVIDUAL PROGRAM SESSIONS IN

- Weight & Habit Control
- Self Improvement
- Study Habits
- Success Attitudes
- Positive Thinking
- Gay Personal Problems
- Self Hypnosis

PHONE TODAY FOR A
FREE CONSULTATION
(213) 982-2959

All sessions private & confidential
By appointment only
Convenient hours & reasonable fee

Hypnosis report & cassette self training information send 50¢ to Michael Wilson RH, P.O. Box 109-32, 7985 Santa Monica Blvd., West Hollywood, CA 90046.

Celebrate your lifestyle Subscribe to The **ADVOCATE**

WHY SUBSCRIBE?

BECAUSE subscribers' copies are now mailed to reach you **BEFORE** the magazine goes on sale at newsstands in your area.

BECAUSE a year's subscription saves you **40% OFF** the newsstand price.

BECAUSE it's so much easier to just sit at home and let us deliver **EVERY ISSUE** right to your mailbox, twice a month, in an unmarked, sealed envelope.

If envelope usually attached here is absent
use the coupon below to subscribe.

Mail to: The ADVOCATE, 1730 South Amphlett,
Suite 225, San Mateo, California 94402

Each and Every Issue at Big Savings I WANT THE ADVOCATE!

Name _____

Address _____

City/State/Zip _____

2 years, 50 issues: \$27

New

BankAmericard/VISA

Master Charge

1 year, 25 issues: \$15

Renewal

Card # _____

(All foreign countries add \$8 per year Credit extended to U.S. APO FPO only.)

Payment enclosed

Exp. date _____ Interbank# _____

Bill Me

Signature _____

Q 280

PLUS you get the reward of reading the best national coverage of you and your lifestyle available anywhere.

So Join the celebration! SUBSCRIBE.

PLEASE NOTE: Starting in 1980 The ADVOCATE will publish only one issue in January and all orders will be honored for 25 issues per year. Copy on attached envelope will be changed as soon as current stock is exhausted.

Subscribe Save Subscribe Save Subscribe Save

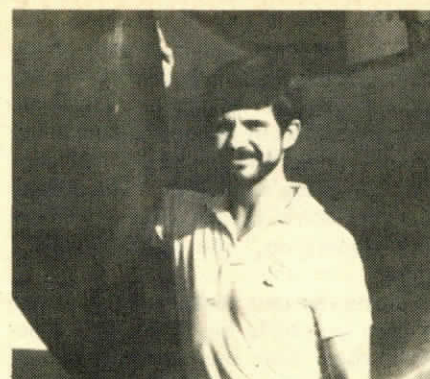


Debbie Shaffer

moved by what they had said, and I told them so. We were silent for a few moments, and then went out into the warm Dallas afternoon to take some snapshots.

"Fort Worth," Alice Phallus told us, "is still the kind of place where if you want to suck cock, you drive around to the bus station."

We were in the backroom office of the Other Place, a Fort Worth bar and disco,



Larry Teems

Worth is just a big town." Texans seem to have a natural affinity for competition, and Dallas and Fort Worth have been two of the state's traditional rivals. But Dallas has clearly been the victor in that race—it has far surpassed Fort Worth in population and dynamism—and Fort Worth, once a center of the beef industry, has been left in the dust. (Armour and Swift pulled out in the early '60s, and Fort Worth's major industries are now electronics and aircraft manufacturing.)

When we asked Phallus what there is to do in Fort Worth, he replied, "Dallas is only about thirty miles away. Most people go there for excitement." When we asked how many gay bars there are in Fort Worth, he said, "Seven." How many bathhouses? "None." Are there many gay-identified stores? "No." A gay movie house? "No." Is there a gay ghetto? "No." Do gays in Fort Worth show affection to one another in public? "No." Is there a gay rights movement in the city? "Anyone who wants to be politically active goes to Dallas." (When a friend of ours who also knows Phallus once informed him that 300,000 people had marched in a gay pride parade in San Francisco, Phallus told him, "Girl, these queens in Fort Worth don't know about gay pride.")

Of course, not all gays in Fort Worth are queens—drag or otherwise—and we couldn't help but wonder why any of them stayed in the place, when there was such a big, wide, wonderful gay world out there. "Well," Phallus said, after musing on the point awhile, "it's a nice, quiet, slow sort of life in Fort Worth. I was raised here. I feel comfortable here. It's home."

Wilma Faye just puffed on his stogie. ●

Dallas, that wouldn't accomplish anything." But the gay community's desire to be "responsible"—a word local leaders return to again and again—hasn't made it timid about taking on city hall. Or the state legislature, for that matter. On the statewide level, the Dallas gay community has given strong support to the full-time gay lobbying effort underway at the legislature in Austin. During that body's most recent session, gay lobbying helped defeat a bill that would have prohibited same-sex dancing in bars. A group called the Texas Human Rights Foundation has recently been formed; made up of lawyers—many from Dallas—it hopes to test the constitutionality of Section 21:06 in the federal courts. And gay Texans have become a force to be reckoned with in the state Democratic Party. (Not long ago, the Texas Democrats, an organization of liberals active in the party, met in Austin and endorsed the national gay march on Washington.)

After we sat in the hotel room and talked about gay life in Dallas for some two hours, the ten Dallasites were tired of talking and I of listening. I had been



Ed Wendt

talking to Alice Phallus about the city's gay population. Phallus, whose real name is Alan Gellman, is probably the premier drag personality of the Southwest; weighing in at a petite 280 pounds, he entertains regularly in Fort Worth, San Antonio and Houston. (Phallus is actually just the Goodyear blimp of the show at the Other Place. The Hindenburg is someone named "Big Mama,"

who tips the scales at more than 400 pounds—sans falsies.)

Also in attendance was Wilma Faye, another local drag personality, with his smelly cigars, enormous belly and near-bald pate. Wilma Faye is the son of a large and devout Southern Baptist family, and although his relatives know that he works in a bar—which they think is bad enough, of course—they don't know it's a gay bar, or that he is gay, or that he has an affinity for gold lame gowns. In order to keep up his image, Wilma Faye carts around a woman named Gaye—who isn't, but whose ex-husband was Wilma Faye's first lover. And Gaye's best lady friend is the woman with whom Wilma Faye had an illegitimate child. Both Phallus and Faye live with, and take care of, their ailing mothers. Oh . . . and by the way, Phallus' mother used to be a deputy sheriff, and now regularly attends her son's performances. (At the Other Place, all of this is known collectively as "The Bar Soap.")

"The difference between Dallas and Fort Worth," Phallus claimed, "is that Dallas is a small city, whereas Fort