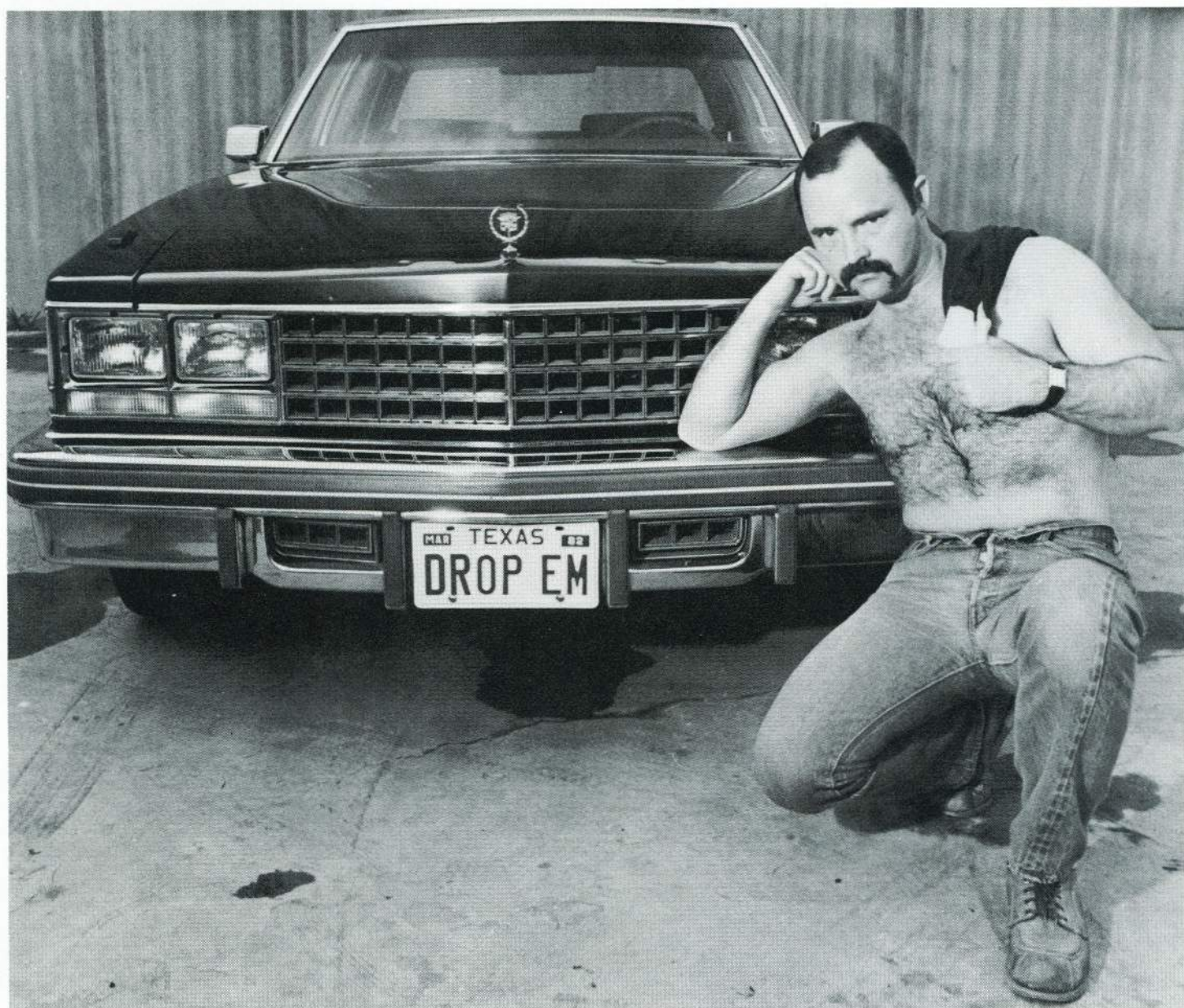




**The Official Guide
to Houston's 1981
Gay Pride Week**

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GUIDE**



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A Letter from the Gay Pride Week Planning Committee Chairperson

Dear Houston Gay Men and Lesbians:

Welcome to Gay Pride Week '81

Many people have worked long and hard hours in order for the gay community to say we are proud.

Your participation in this celebration will make the long hours and hard work all worthwhile. It is our hope that the work we have completed will unify our community as well as help us to understand and celebrate our lifestyles.

With the theme *We the People* we proclaim to the city, state, and nation our *inalienable rights for life, liberty, and the pursuit of happiness*. In our eleven days of celebration, we show the diversity and strength of our community.

The 1981 Gay Pride Week poster reminds us of our past,



PHOTO BY JIM BROWN

specifically the historic March on Washington for Lesbian and Gay Rights. Now, in Houston Gay Pride Week '81, we reaffirm the message of the March: We are a part of the American dream of freedom; We are a part of the *American Experience*. That experience has taught us that we have a right to the privacy of our lives.

In times like these it is necessary to examine the *American Experience*, see what it means to each of us, work to insure that it continues; and live that experience to the fullest.

It is our hope that these eleven days will bring you the true meaning of being free.

Yours in Gay Pride

Larry Bagneris, Jr.

1981 Gay Pride Week Planning Committee Chairperson

Welcome to the Pride Guide, and to the Week

During this Gay Pride Week 1981, look at the happy faces of your fellow gay men and gay women. Smile with them! We are indeed proud and wonderful people—people who are also industrious, creative and sensitive.

We are the gay people of Houston—the homosexuals.

There are those who hate us, who are scared of us. There are those who discriminate against us, and ridicule us, and laugh at us. But as we know inside ourselves, they are only the ones who really don't know us. Many of them are the ones reacting to their own insecurities.

During the last few years we have made dramatic progress in the quest for human rights—for ourselves and other people. Nationwide, and in our one city here, we have educated count-

less numbers to the fact that, yes, oppression—much based on ignorance—does indeed exist, and, secondly, we're doing something about it.

We are the gay people of Houston in 1981. This is Our Week. This is Our City. This is Our Pride. We Are The People.

Hopefully, you will keep this book for many years. That was the Gay Pride Week Committee's purpose for creating the Pride Guide for 1981. I, and they, hope your Gay Pride Week is perfect, and when you do look back at this book you'll be reminded of this year, of the personal feelings you've encountered this week, of the others around you sharing this time.

Henry McClurg

1981 Gay Pride Week Guidebook Chairperson

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The 1981 Pride Guide

The Official Guide to Houston's 1981 Gay Pride Week
Produced by the 1981 Gay Pride Week Guidebook Committee

Henry McClurg, *chairperson*
James L. Brown, *editor*

Bill Lubing and Tony Vega, *editorial assistants*
Roz Vecchio, *photography editor*

Lyle Austin, Christopher Hart, G. Richard Daugs, Bruce Wood, Susan Howard and Tom Warren, *contributing writers and organizers*

Mike Miesch, *special assistant*

Tom Lewis and Bill Wilson, *advertising sales*

The Pride Guide is published under the authority of the
1981 Houston Gay Pride Week Committee

Larry Bagneris Jr., *chairperson*

Scott Miller, *secretary*

Richard Hilton, *treasurer*

Carol Fenema, Tony Vega, Andy Mills and John Kirk, *trustees*

Other general committees established by authority of the
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Carol Fenema and John Kirk, *chairpersons*

Jason Goodman, Joel Woodward, Bruce Wood, Walter Pellteter, Bill Hunt and Ron Davis, *members*

Fundraising Committee

John Kirk, *chairperson*

Mary Thelma "Disco Grandma" Hansen, *member*

Media Committee

Ray Hill, *press and TV supervisor*

Mike Miesch, *radio supervisor*

Roz Vecchio, Blase deStefano, Kiki Newmann and Jim Brown, *photography contributors*

Committees established for observances of particular dates

June 18th, 1st Mary's Raid Anniversary

Andy Mills, *chairperson*

June 19th, Kick-Off Day

Walter Strickler, *chairperson*

June 20th, Sports Day

Eddie Chavez, *chairperson*

Danny Webber and Bob Long, *members*

June 21st, Salute Dallas and Film Fest Day

Joe Wilson, *chairperson for the film fest*

June 22nd, Educational Forum

Conducted under authority granted to the Educational Committee of the Gay Political Caucus, Dennis Spencer, *chairperson*
David Fowler, Steve Umhoff and Kent Spencer, *members*

June 23rd, National Day of Remembrance

Conducted under authority granted to the Homophile Interfaith Alliance, Richard Leopold and R. Kent Naasz, *chairpersons*

June 24th, Bringing Men and Women Together

Wendy Strain and Scott Miller, *chairpersons*

Kathy Smith, Annise Parker, Terry Harris and Rick Balancas, *members*

June 25, Gay Youth Day

Shane Hodges, *chairperson*

Kerry Chaney, Phillip Johnson, Cynthia Germano, Carol Hivatal, Randy Stein, Scott Fubion, Billy Thomson and Judy Klein, *members*

June 26, Heritage Day

Dennis Medina and Carl Lawrence, *chairpersons*

Mike Alfaro, Arthur Cordova, Gregory Salazar and Bryan Thomas, *members*

June 27, Fred Paez Memorial Day

Ray Hill and Andy Mills, *chairpersons*

Mike Miesch, *member*

June 28, the Parade

Tony Vega and Guy Amedee, *chairpersons*

Buck McGee, Bruce Wood, George Beregszaszy, Roy Robinson, Blanca Balberas and Farrell Benson, *members*

June 28, the Rally

Conducted under authority granted to the Gay Political Caucus, Lee Harrington, *chairperson*

Johnny Peden, Mike Miesch, Bill Ramsey, Mark Guinn, Kathee Smith, Wendy Strain, Charlie Jackson, Tom Zemis and Richard Hilton, *members*

Greetings from our elected officials

As Mayor of the City of Houston, it is indeed my privilege to bring greetings to all our citizens who will be participating in Houston's Gay Pride Week for 1981...

Numerous events have been meticulously planned and coordinated to insure that the entire celebration will be significant and meaningful. It is my sincere hope that these events will serve to enhance continued support of human rights throughout our community....

Jim McConn
Mayor

We have so much to be proud of this year. The Gay Political Caucus is the strongest it's ever been, Montrose Counseling Center is at its healthiest, the Swim Club is the sunniest place in town....

Our entire community is as unified as I've seen it in over twelve years of activism.

...Gay Pride Week is like a homecoming party for me. I'm glad to be celebrating such a successful year for all of us.

Debra Danburg
State Representative, District 79

Best wishes for the continued success in the achievement of human rights by the Houston community and for its celebration of this year's Gay Pride Week.

Mike Driscoll
County Attorney

On this twelfth anniversary of Stonewall, I can do no more than reaffirm my strong commitment to human rights, my belief in the worth and dignity of all human beings and my support for the right of each member of the gay community to his/her own private life.

I share the frustration of all at the prejudice and bigotry which still exists on many fronts. I wish, as we all do, that such prejudice could be ended overnight. I share the frustration of us all who found that we cannot even end it over the centuries. All we can do is continue to chip away at it. Believe me. I shall continue to chip away at it....

Eleanor Tinsley
City Council,
Position 2 at Large

It has been said that to deny one man one right is to deny all men of all rights. Your continued struggle to achieve human rights for all people is to be commended.

Homer Ford
City Council

It is my pleasure to extend hearty and sincere congratulations to you on the occasion of Houston Gay Pride Week for 1981. I shall hope that the progress you report during the next year will be even more heartening than in the past.

I hope that your goals and objectives as established for this event will be accomplished and wish for you continued growth and success.

Anthony Hall
City Council, District D



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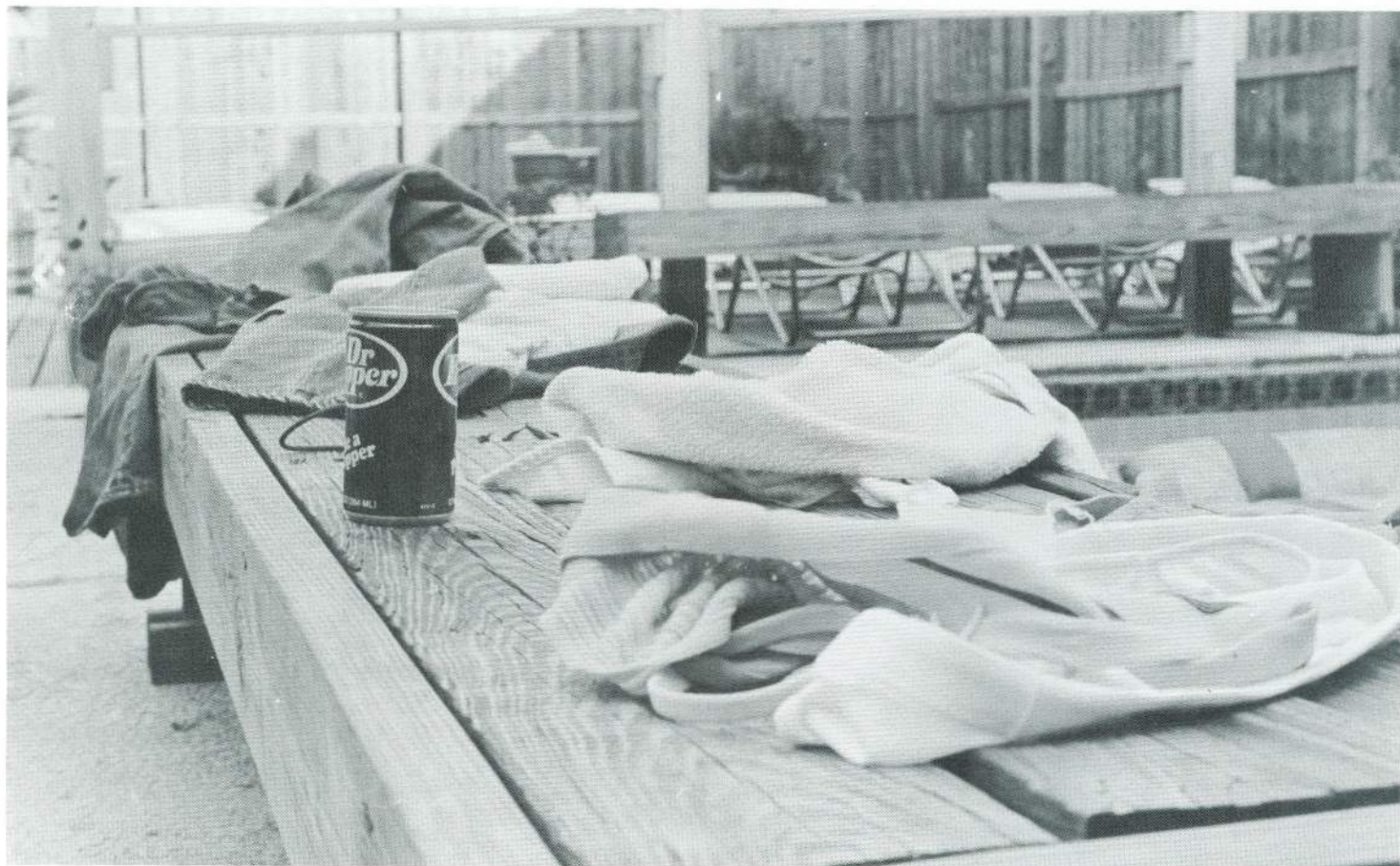
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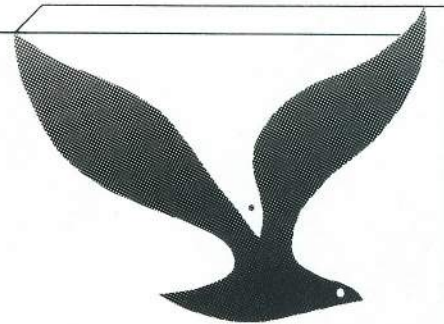
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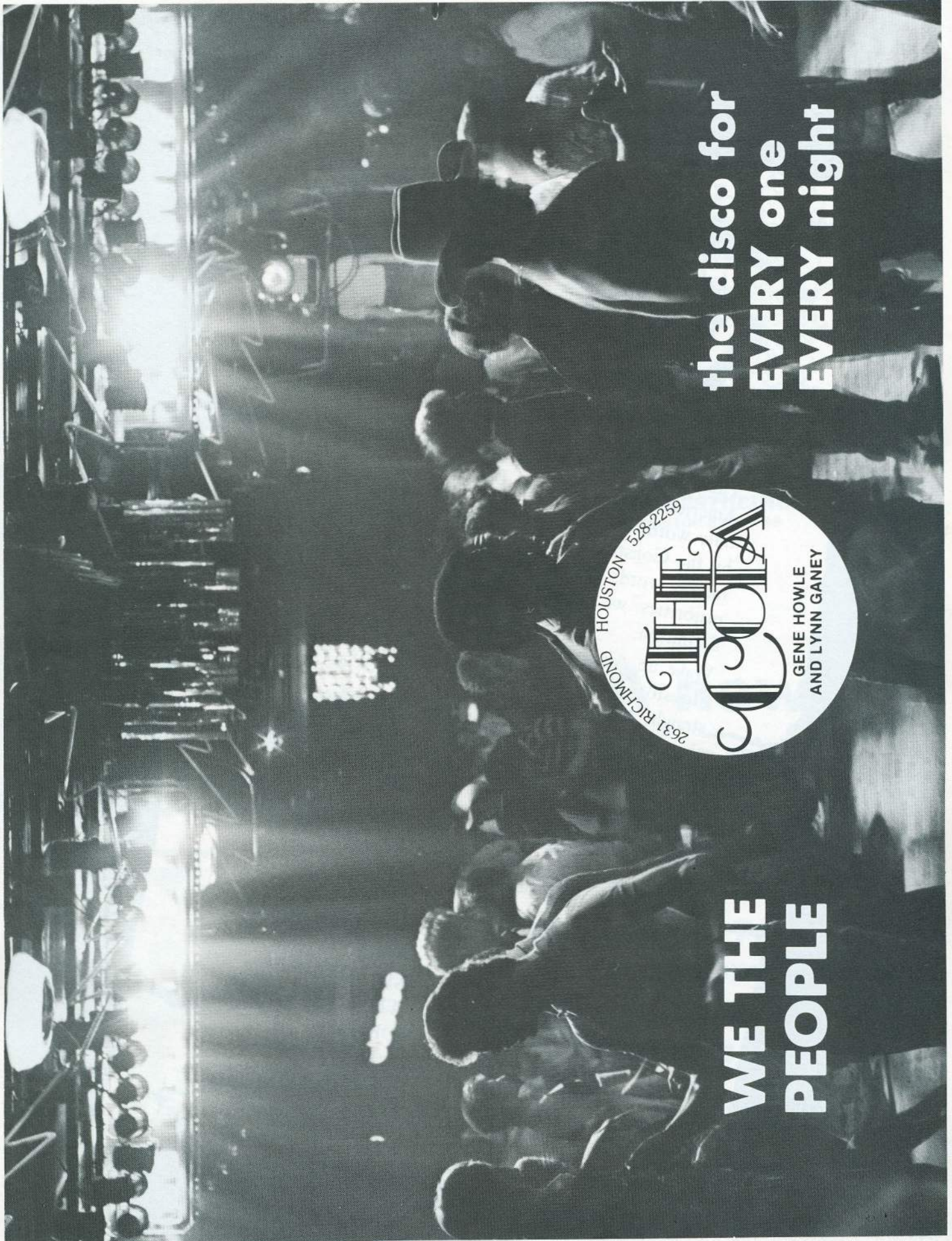
Ray Hill,
general manager

Sharon Maeda,
executive director

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majorities, we, the minorities, suffer by deed and
definition.

Wake up America, Texas, and most especially,
Houston. "Our" men and women, under cover of
straight appearance, did their part as well, served
their tour of duty, fought the wars and gave their
lives for the benefit of America ... not gay America
... not straight America ... just our country, the
UNITED STATES OF AMERICA.

We too, are "the people." **WE TOO, DIED FOR
AMERICA.** Let "us" find our Life, Liberty and the
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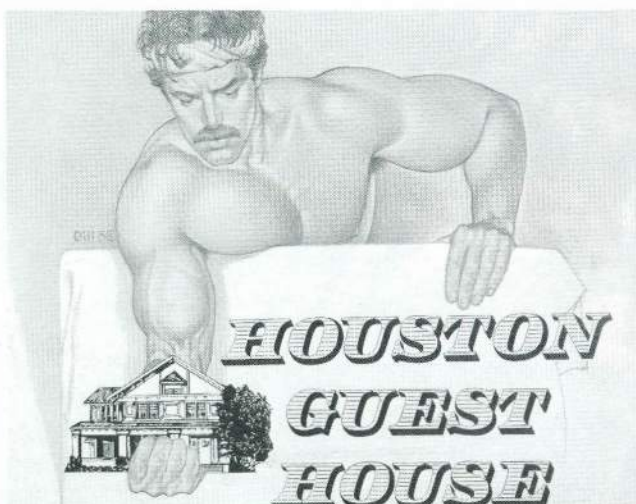


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Preamble to the Constitution of the Gay Atheists League of America

Because Atheism recognizes the supremacy of *reason*, and bases its ethics on the experience of living, independent of any arbitrary authority, creed, dogma or ritual; and

Because the primary source of hostility against Lesbians and Gay males has been organized religion, resulting in:
—an irrational hatred and suppression of same-sex affectional and sexual preferences, which, when unfettered by dogma, are natural, beautiful and healthy expressions of love, which should be encouraged rather than discouraged; and

—the harassment and incarceration by governments of Lesbian and Gay males; and

—denial to Lesbians and Gay males of the right to equal access to government programs, which they are compelled to support; and

—discrimination against Lesbians and Gay males in jobs, housing, and public accommodations; and

Because, in spite of religion's longstanding practice of suppressing same-sex affectional and sexual preference, many Lesbians and Gay males, reluctant to interpret the world rationally, have felt compelled by the pervasive and irrational forces of religion to form their own religious groups, loosely based upon the established religious organizations, but which change the religious dogma so that ancient myths and teachings, which are clearly anti-Lesbian and anti-Gay male, are ignored, while the remainder of the myths and teachings are adhered to;

We hereby adopt this constitution of the GAY ATHEISTS LEAGUE OF AMERICA with the following purposes:

(1) To provide a forum where Lesbian and Gay male Atheists can meet, and can exchange and disseminate ideas;

(2) To counterbalance the predominance, within the Lesbian and Gay male movement, of religiously-oriented organizations;

(3) To work toward the complete separation of church and state, and, in particular, to oppose the influence of religious conditioning, and the tax-free institutions which support such conditioning, on legislators, judges, and law enforcement agents when they pass, interpret and enforce the laws that affect the lives of Lesbians and Gay males.

(4) To promote a positive image of Lesbians and Gay males, and of the virtues of Atheism as a philosophical stance of freedom from the mind-control of religion, a stance that holds that women and men can be ethical without the influence and intervention of superstition.

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The Montrose Counseling Center

A non-profit corporation which offers mental health care services to individuals and families in the Houston area.

Professional counseling and psychotherapy are provided for individuals, couples, families and groups. The Center seeks to address adaptational needs and life concerns of Gay men and Lesbians. The Center is available to all persons for whom same-sexuality is an issue.

Dedicated to enhancing the mental health of all persons, the Center is intent on seeking and providing information on Gay and Lesbian issues. Through education and research, the Center encourages professional understanding and responses in mental health practice.

The Center is available for agency consultations, inservice training, and educational programs.

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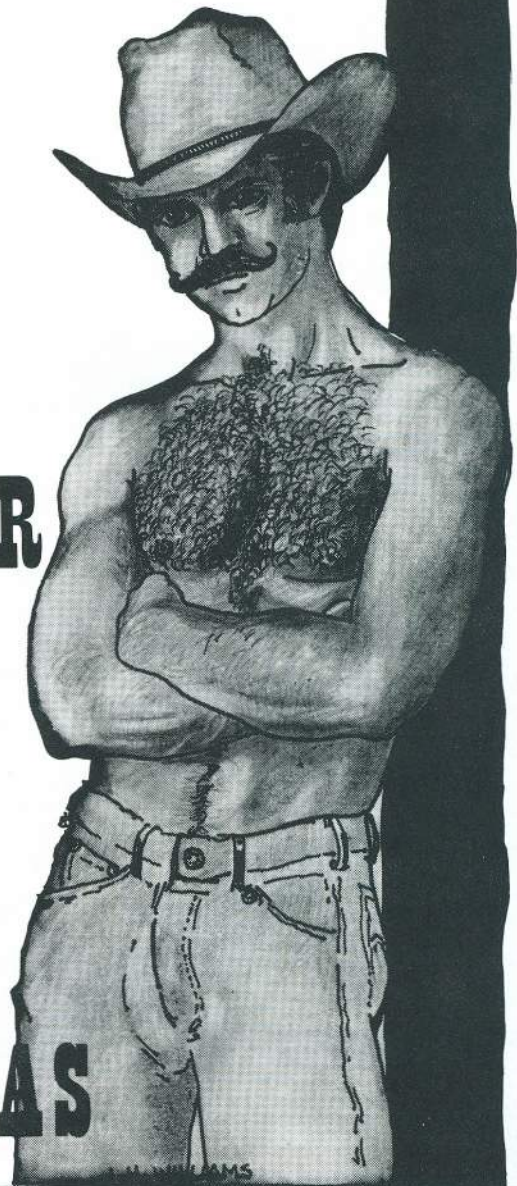
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Houston's 1981
Gay Pride Week**

A Statement by the People

By Susan Howard

This year's parade will continue the brief but rich tradition. Houston's gay community staged a parade in each of the past two years.

Flowing and overflowing down Westheimer, in the midst of the city; full of marchers, cars and passengers; graced by floats; carrying along surprises such as clowns and a radio-controlled robot—these parades have amounted to a spectacle. Plenty of people thronged along the parade route to watch. Last year some 20,000 to 30,000 spectators braved the July heat wave.

This year, as in the past, the parade and the spectators will reflect (in floats, on banners, on T-shirts) the theme of Gay Pride Week. In 1979 the theme was *United We Stand* and in 1980 it was *Proud to Be*. This year it is *We the People*. This phrase can serve as a reminder that nothing brings Houston's gay people together quite like a parade. But then, that is what a parade is all about.

What is a parade, if not a shared experience for some people or a community. Everybody and everything is involved! In the Gay Pride Week parades, all types of businesses and organizations sponsor floats. All kinds of people belonging to different groups participate in the parade.

There are also politicians and the honorary grand marshals, who are chosen to represent some important concerns of the community. This year's grand marshalls are Ray Hill and Rita

Wanstrom. There are articles on them elsewhere in this magazine.

Though the grand marshalls have a special place in the parade, many people are involved in other ways. Some actually ride, march or drive along; many more have helped build floats or prepare and organize for the parade. People who have not had a part in the parade itself turn out to see it, and those spectators comprise a cross-section of the community. Finally, most of those who were not there to see the parade hear about it from their friends or the media. So the parade really involves and represents the whole community.

The larger community of Houston will undoubtedly notice the parade. It is the most conspicuous event of Gay Pride Week. That, of course, is part of the reason for having such a parade: We, the gay community, want to be noticed! The parade will constitute a statement on our part, addressed to Houston at large. A parade, after all, is more than a conspicuous spectacle and a shared experience for a community. A parade amounts to a *statement*.

What will we be saying in the GPW '81 Parade? The current theme, *We the People*, summarizes our statement. *We the People* means that we are people too, equal to everyone else. It also means that we are a people; a distinct group with a sense of community, and willing to demonstrate it in celebration.

The Official 1981 Gay Pride Week Logo and Theme

(Editor's Note: In his own words, the creator of this year's Gay Pride Week theme and logo, Bruce Wood, describes the process of events which turned a spark of an idea, through inspiration, into two of the main components of Houston Gay Pride Week '81)

By Bruce Wood

We the People is the official 1981 Gay Pride Week theme. It is the third theme Houston has chosen for its celebration of Gay Pride Week. It follows a tradition of making an important statement to the straight community and to ourselves. Past themes were *United We Stand*, and *Proud to Be*.

It takes time and energy to develop a theme with impact. In January I started working. I began to kick around ideas for a theme and an accompanying logo. Of the different themes that came to mind, none had the impact nor made the kind of statement as did *We the People*. The emotion I felt from saying the words *We the People* proved to me that it was the idea that we needed to educate the general public.

Now I needed to develop a logo. Several ideas went through my head, such as the eagle, the scales of justice, the statue of liberty.

But none had the visual impact of the flag. After all, it was *We the People* who fought to make this country great and to uphold the standards for which the flag has come to stand. Our flag stands for freedom, which is rightfully ours, but for which we as gay citizens are having to fight. With all of this in mind, I set out to expand the logo to encompass all gay people, thus the double gender circles.

To be totally prepared for our first general meeting, much time and energy was spent in making a professional presentation.

The end result is our official 1981 Gay Pride Week theme and logo. *We the People* are born with certain inalienable rights, *We the People* are proud human beings, *We are the People* are men and women of the United States. We demand nothing more than what is rightfully ours.

Parade Security

The Montrose Patrol will again help with security at this year's Gay Pride Parade. The lead car will be staffed with Patrol members and others will be stationed on certain key floats and on top of several buildings along the route.

These MP members will be equipped with walkie-talkies that can communicate with their headquarters and each other. They will monitor the parade and the crowd. If any trouble develops they will be able to direct their members and (if necessary) Houston Police Department officers to the trouble spot.

A special volunteer crew will again be utilized for the day. These special volunteers are not regular MP members. They will circulate throughout the parade onlookers as general trouble shooters and for crowd control. Yellow ribbons will identify the special squad.

(Anyone interested in becoming a special volunteer can contact Patrol supervisor Roy Robinson for further information. Telephone 528-CARE.)

The gay community has spent approximately \$12,000 supplying the Patrol with equipment.

Grand Marshal Rita Wanstrom

She's a highly visible community force, which is our good fortune

By Godfrey Richard Daugs

She wore a windbreaker (white) and jeans (blue and devoid of designer's label). Her skirt was checkered in white on blue and buttoned to the top. On her right hand was a watch. On her left she wore a ring. And when she stepped in from the rain she smiled a natural smile.

Her voice is low, and if she were younger (which she says she is glad she isn't), it would sound like Jessica Savitch, the NBC newswoman. Her eyes are small for her face, but this makes her look more real and even more attractive than she looks in her pictures. She said that her life is good, and that her worst fear—I was curious enough to ask—was that as a child she thought herself to be the only one in the world who was gay.

The above is one surface of Rita Wanstrom, and here is another: She is a human rights advocate, a foremost leader in the gay community, a four-time married and divorced woman. She is what many girls would like to be when they grow up, and so few become. Her world is religion and life, politics and leadership, though she said in that husky voice that it's not unusual to be like she is, she hardly thinks of herself as different. Her friends are diverse—lawyers, community leaders, club owners, moneymen, and the poor—though she'd sooner be silent about her friends than drop names.

"When I go out on the street," she smiled, "I'm a human being with human wants and needs. I think we should respect each other's rights because, among our own brothers and sisters, there are many of them who don't respect other people's rights. Education. We need to accept the responsibility of society. We live in this society and there are ways to do things. I mean through legislation. Not carrying a banner. Not marching. Things like that."

"I helped organize the March on Washington, but I didn't go to it. It was supposed to establish a national network. It failed. However, we're coming along. If we'd have had a parade down Westheimer in 1967, we would have been stoned. I feel we have started opening

doors here since 1968. Stonewall was in '69. I was in Chicago—at a convention—and I got up at the convention, in front of the media and said: 'Until we are portrayed in all the media as we really are and elevate ourselves as the black man has elevated himself out of the step-'n-fetch-it class, we will have accomplished nothing.'"

"I've lived long enough to see us elevate ourselves in the media in many ways. The March failed because our network is not yet effective. The millions of dollars spent there could have been spent better in other ways...."

We talked for an hour on a rainy Sunday afternoon. She said she was more politician than anything else, but a low-key activist. She had made up her mind on national television in 1968, and stated for all to hear that she was, indeed, a lesbian. "I made a point of telling about my marriages, because most people

think of the lesbian as someone that is repugnant to the opposite sex. I wanted to make a point. We're not all ugly, we're not all truckdrivers, we are just human beings. I got my message across."

I wondered if she knew how womanly she was coming across.

Rita was open, a refreshing lady. She tried, as she would throughout the hour, to answer every inquiry into her views, her life. The conversation was casual. In her velvet-toned voice, she told me that she grew up in the East, that she had an affair with another girl in high school, and that girls are more frightened of coming out than the "fellas."

She moved to New York to attend Columbia—"I wanted to find a cure for sugar diabetes," she informed me—after which she began her string of marriages. "I came to Houston in 1957 and worked in heart research for awhile," she recalled, as the restaurant lights swept across her face. "I had told my son in 1970 that I was gay. That I was happy. His answer was simple, everyone has a right to be."

We arrived at the problems in our community concerning the gay culture, while the rain continued its drizzle against the window. Her face grew softer, a gentle face, and I found myself listening to her concern for the youth and elderly. She lit a cigarette and ordered a Coke, then told me that there must be a place made for the "street people" who have nothing, no family, etc. Then she talked, off-the-record, of plans already being formed to alleviate some of the problems within the community. Self-consciously she had moved to keep this off-the-record, saying that she felt somewhat embarrassed that there was not more being done.

"I've always fought for human rights. I really became interested in politics as far back as 1952 when I became a precinct chairman in Dallas. See, I know the rudiments of how to do things. I like to do things the right way for everyone's common good. I see a time when there will not be a need for denominational churches, we will all be one church. The old taboos are going. This is no longer the 'deep fried South.'"

The hour had slipped away, I thought. Rita had resisted telling me everything about herself, and what few facts I'd learned were not enough. Writer Truman Capote should be here in my place, I thought. He could make something of this bright, attractive, laughing-eyed woman, this novelist's dream. I asked Rita to tell the tape recorder what substantial advice she would give to young



PHOTO BY ROZ VECCHIO

lesbians. She smiled at the machine, and began:

"I would say, respect yourself first. And, tend to your own business. I was once in the construction business, and the man who owned the company knew I was gay, but I was respected for my business ability. You know, I may have been

called a 'butch' behind my back, or 'a diesel dyke,' but not one person has ever called me that to my face, and I like that. I think that is because I respect myself. I'm me. That's it."

Later that day I thought back on the afternoon and mused on how dream-like it was: All that weather streaming down the windows of the Brasserie restaurant.

ant.

Then a new image crept into my mind: A blind man's hands running across her face, the fingers eager to discover a blemish on the surface, or locate a seam, or find some other way to disfigure the image of this woman. It could not be done, for there was nothing other than pure loveliness.

Ray Hill: Grand Marshal

By Christopher Hart

Ray Hill was born in Houston in 1940 and graduated from Galena Park High School in 1959. He attended Steven F. Austin State College, Tulane and the University of Houston.

He began his career as a gay rights activist in 1966 by responding to articles in minor publications critical of homosexual behavior. His answers to articles by preachers, sociologists and psychologists were written in the language of each of those fields. One year later Ray was lecturing college classes, church groups and appearing as a guest on radio talk shows.

In 1968 Ray, with Rita Wanstrom, David Patterson and a few others, formed the Promethean Society, Houston's first gay male and lesbian organization. Also that year Ray and Rita attended the North American Conference of Homophile Organizations in Chicago, and were recognized as pioneers of gay rights in Texas.

Ray had also established himself as a vocal critic of the war in Southeast Asia and toured the country as a peace and gay rights activist, frequently returning to Houston to help the founding of radio station KPFT. Through most of the 1960s, Ray was also the leader of a burglary ring about which he says, "It was a great job, good hours, excellent money, but the retirement plan left a lot to be desired."

Ray spent most of that income supporting the causes he was involved in. He took the "retirement plan" in late 1970 and served four years and four months under the "tutelage of various Texas wardens." While in prison, Ray established himself in the field of prison reform, filing suits in federal court on civil rights abuses. He was discharged from the 160 year sentence in March of 1975.

Ray helped found the Gay Political Caucus (GPC) in July 1975 and began teaching gay studies courses at the University of Houston. He created the *Wilde-n-Stein* program on KPFT.

He was one of the few gay rights activists to use civil disobedience, such as interfering with police trying to arrest other gay men or lesbians, failing to identify himself on demand of police officers and using amplifiers without a permit. He contested all cases and several times sued the officers for false arrest. He has won each of those cases, except those still pending.

Ray Hill called for Houston Town Meeting I and served as project coordinator. A national conference, called after Harvey Milk had been assassinated, named Ray chairperson of the coordinating and executive committees and director of the central states regional office.

He is now general manager of radio station KPFT and executive director of Houston's Human Rights League. Ray is a member of the Fred Paez Task Force.

Ray was co-moderator for the rally at the March On Washington for Lesbian and Gay Rights in 1979.

He lives with his companion, Kent Naasz, and his retired

mother, Frankie Hill, and his two adopted sons, Marcus and Jerome Johnson.

Reading of all the activities Grand Marshall Ray Hill has been involved in, and of all his accomplishments, one should not be surprised that he has often been described as the "Father of the Houston Gay Movement."



PHOTO BY BLASE DE STEFANO

Texas Gay Conference VIII

Houston has been chosen to host the Eighth Annual Texas Gay Conference this year. It will be held over the Labor Day weekend with approximately 400 gay activists from all over the state and possibly from Louisiana and Oklahoma too.

Limited registration for the workshops has begun. The conference will be open to the public. The registration fee is \$15 for those who pre-register and \$20 at the door.

The annual conference was started as a function of the Texas Gay Task Force. That organization is not functioning at this time. However, several Houston activists decided to go on with the conference because it has traditionally provided valuable workshops, information, and a place for activists to meet and exchange ideas.

Patricia Nell Warren and Jack Nichols will keynote this year's conference. Ms. Warren is the author of *The Front Runner*, *The Fancy Dancer* and *The Beauty Queen*. Mr. Nichols' claim to fame stems from his early novels, co-authored with his lover, *I Had More Fun With You Than Anyone* and *Roommates Can Always Be Lovers*. His most recent work is *Men's Liberations*.

The conference is tentatively set to be held at the First Unitarian Church, 5210 Fannin. Those interested in pre-registering may write to the Texas Gay Conference VIII, P.O. Box 3942, Houston, TX 77001, or call 529-7014.

Thursday, June 18

Anniversary of Mary's raid

Gay Pride Week begins a day earlier this year, as the first GPW meeting voted to extend the celebration to eleven days to commemorate last year's police raid on Mary's—the night before GPW began that year. Sixty-one people were arrested, including two lesbian bystanders who were outside the bar. A few days later, many of the arrested were sporting "Mary's Fairies Out of Jail" T-shirts.

Jim "Fanny" Farmer and Andy Mills will be throwing an anniversary party at Mary's on this night this year. The club is located at 1022 Westheimer.



PHOTO BY ROZ VECCHIO

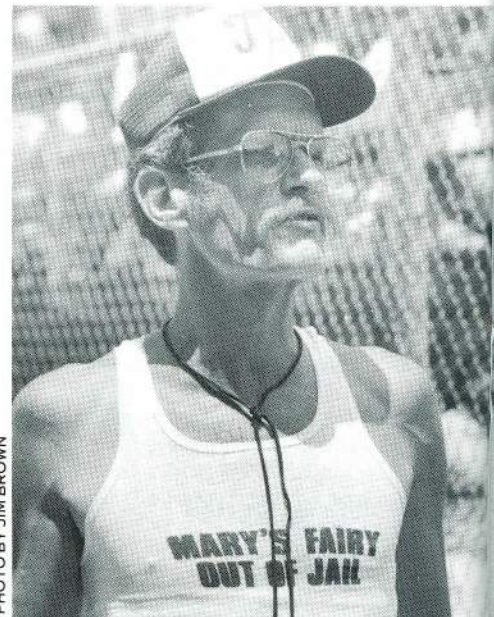


PHOTO BY ROZ VECCHIO

Friday, June 19

Kickoff day

Gay clubs will be celebrating in their own way. Watch the local gay press or call your favorite clubs to find out what special festivities are planned.

Saturday, June 20

M.S.A. softball with police and fire departments

Teams from the Houston Police Dept. and the Houston Fire Dept. have been invited to compete against an all-star team from the Montrose Sports Association. If the police and fire accept, there will be three games: M.S.A. vs. the firemen, the police vs. the firemen, and M.S.A. vs. the police.

The games will be at the same location as last year—Memorial Park Field number one on East Memorial Loop Drive. A \$2 donation will be requested and the money will be divided, with the Parks Department taking 10 percent and the rest split evenly among the competing teams. The games will begin at 1:00 p.m. and should conclude by 5:00 p.m.

Volleyball games were tentatively scheduled afterwards. See the weekly gay publications for definite times and location.



PHOTO BY ROZ VECCHIO



PHOTO BY ROZ VECCHIO

According to M.S.A. Director Eddie Chavez, the M.S.A. will sponsor its own uniformed, league-endorsed cheerleaders to help spur our players to victory.

These annual games are one way in

which the gay community is trying to improve relations with the police. To understand us they must know us. To know us they must meet us outside of official police business.

"Firemen's Ball," a Black and White Men Together fundraiser for GPW

After the baseball games, Black and White Men Together will sponsor a *Firemen's Ball* at Cockatoo, 3400 Travis.

Admission will be \$2 at the door. A beer bust will run from 6:00 to 9:00 p.m. Appropriate apparel will be red. The profit will be evenly split between Gay Pride Week and B.W.M.T.

B.W.M.T. is a new organization in Houston, with a current membership of 150—quite an achievement for an organization only about six months old. Several meetings—business and social—are held each month. Twenty-two chapters of B.W.M.T. have been established nationwide. The group was founded in San Francisco.

Contrary to the name, the organiza-

tion is open to anyone of any race or ethnic background. The Houston Chapter also anticipates having female members. A national convention of B.W.M.T. was scheduled to be held in June in San Francisco and the issue would be discussed at that time.

The stated purpose of the organization is threefold: It offers an opportunity for interracial socializing in a friendly atmosphere; it provides a supportive group for like-minded individuals and couples; and B.W.M.T. is engaged in a struggle for interracial understanding—especially within our gay community.

For more information in Houston, call Carl at 774-3591 or write to B.W.M.T., 10030 Harwin, #514, Houston, TX 77036.

Sunday, June 21

Salute to Dallas

This first Sunday of Gay Pride Week has been set aside to salute the lesbian and gay male community of Dallas. Their strength and political victories increase with time. We acknowledge and salute their growth!

Dallas will present its Gay Pride Parade on this day. It is hoped that many Houstonians will travel to "Big D" for this event. Our Gay Pride Week chairperson and our Parade Committee co-chairs will represent Houston in the Dallas parade. The Dallas Parade Committee has also been invited to ride in our parade.

MCCR Choir concert

The choir of the Metropolitan Community Church of the Resurrection will present a concert at 7:30 p.m. at the church, 1919 Decatur.

River Oaks film fest

For those who remain in Houston, the River Oaks Theater, 2009 West Gray, will present a special showing of *Word Is*

Out and A Very Natural Thing. Admission will be \$4.50, \$1 of which will be donated to Gay Pride Week.

Showtimes for *The Word Is Out* will be 3:15 and 7:15 p.m. *A Very Natural Thing* will be shown at 5:30 and 9:30 p.m.

Word Is Out is a series of interviews with gay men and lesbians of all backgrounds. It includes a discussion with Harry Hay, a founder of the Mattachine Society in the 50s, and Pat Bond, currently successfully portraying Gertrude Stein in a traveling one-woman show.

A Very Natural Thing presents a positive view of the relationship between a gay male and his two subsequent lovers: The first a promiscuous individual; the second an out-of-the-closet photographer.

The Houston Gay Pride Week '80 slide show will be presented between the features.

Monday, June 22

Houston Gay Political Caucus educational forum

The Gay Political Caucus (GPC) will present an educational program at 7:30 p.m. at the First Unitarian Church, 5210 Fannin.

PHOTO BY ROZ VECCHIO





PHOTO BY ROZ VECCHIO

Tuesday, June 23

National Day of Remembrance

This day of Gay Pride Week has been set aside for the gay community to remember and contemplate the lives of our deceased brothers and sisters. In the past this day was celebrated with religious services or candlelight vigils. However, according to Co-Chairpersons Kent Naasz and Richard Leopold, the Homophile Interfaith Alliance will deviate from tradition this year.

An hour-long celebration will include a procession, an invocation, prayer, readings, interpretive dance, "Tsalin Tdy" songs, a docu-drama and benediction.

A social will immediately follow the program. Starting time is set for 7:30 p.m. at Metropolitan Community

Church of the Resurrection, 1919 Decatur. Call 523-6969 for more information.

The music will be provided by a 100-plus choir drawn from all the choirs in our community. This includes, but is not limited to, the Montrose Singers and the MCCR Choir.

Max Pearson has been commissioned to write a short docu-drama especially for our celebration. It is entitled *We the People Always Remember*. The drama will take us from ancient Greek times to modern day, via a conversation with Socrates, with many costume changes.

A donation at the door will go towards burying deceased gay men and lesbians, whose families refuse to bury them.

Wednesday, June 24

Bringing men and women together

Tonight has been set aside to present a program to help foster a better understanding between men and women of our community. It will be a cultural event, with exhibits of photographs, sculptures and paintings. A reading will be presented 8:00-10:00 p.m. at Rice Univer-

sity, R.M.C. Grand Hall. A reception will follow immediately.

A social function, without liquor, that brings both sexes together is needed to begin a dialogue between those of us who feel that the opposite sex is antago-

nistic. Charges of discrimination and lack of understanding have been laid on both sides. Many of these accusations are real. Some are the results of necessary actions taken by one group to achieve an end. Much of the misunderstanding is due to the fact that many lesbians and gay men do not, or choose not to have, the opportunity to get to know one another personally. This function may be a tiny step towards the ultimate goal of uniting the gay community.

For more information contact Wendy Strain at 776-0608.



PHOTO BY ROZ VECCHIO

Thursday, June 25

Gay Young People's Day

The Gay Young Adults' organization is planning a swim party at 106 Avon-

dale, 6:00-10:00 p.m. For further information contact Shane at 526-8002.

"The Debutante Ball That Didn't Quite Make It"

Thursday night will feature a fundraiser at the Copa Disco, 2631 Richmond, sponsored by a new group, Debutants for Human Rights. It will be called, *The Deb Ball That Didn't Quite Make It*. Doors open at 9:00 p.m. A 1½-hour variety show will begin at 10:00 p.m.

Dress for the occasion is "outra-

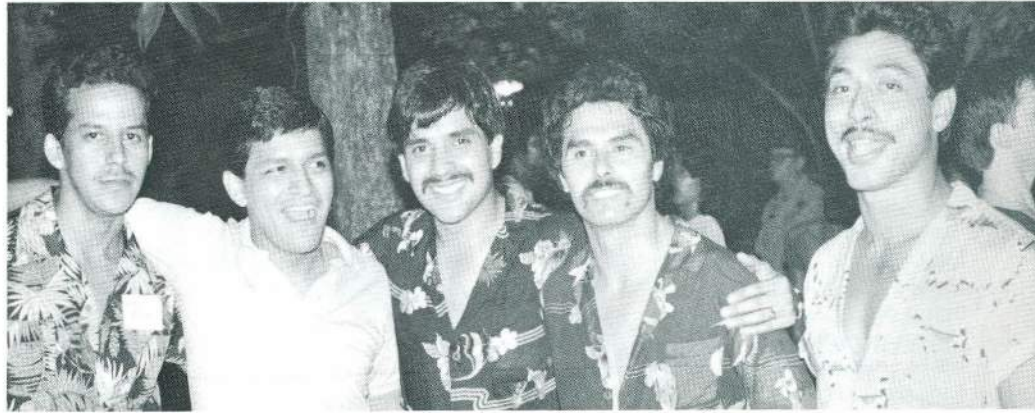
geously formal". Drag is acceptable. The First Deb Court will be presented during the show. Admission is \$3. Tickets can be purchased at the door or from any member of the Debutants for Human Rights or Gay and Alive Sharing Experiences (GASE).

Friday, June 26

PHOTO BY JIM BROWN

Heritage Day

This year's Heritage Fiesta '81 will take place at 2504 Mason, 8:00 p.m.-midnight, with an Olmec theme. (The Olmecs were an ancient pre-Columbian Indian civilization in Mexico.) Ethnic food, music, entertainment and beer will be offered for a minimum donation at the door.



Saturday, June 27

KPFT's Fred Paez Memorial

This day is set aside to honor the memory of Fred Paez—a Gay Political Caucus secretary shot and killed by an off-duty Houston policeman last year.

KPFT, 90.1 FM, will host a mock trial at Bates School of Law, University of Houston Central Campus, concerning abuse of gay citizens and leaders. Open testimony will be heard from representatives of the Fred Paez Task Force. The history of the deaths of Harvey Milk and Gary Wayne Stock will also be featured.

Members of the black and Hispanic communities will also be present for a panel hearing.

The proceedings will begin at 11:00 a.m. with live broadcast Noon-4:00 p.m. The event is open to the public. For additional information call Ray Hill at 523-6969.

Also, please see the feature story elsewhere in this book on Fred Paez.

Fred Paez Memorial Concert & Fireworks

The Saturday night concert will begin at 8:00 p.m. at Spotts Park (Memorial Drive at Waugh) and will feature fine musical organizations from several cities: The Great American Yankee Freedom Marching Band of Los Angeles, with their flag corp, twirlers and drill team; The Oak Lawn Concern Band of Dallas; The Montrose Symphonic Band; and the Montrose Singers.

A spectacular fireworks display to accompany the musical efforts will begin at 10:00 p.m.

Refreshments will be available.



Sunday, June 28

Gay Pride Week '81 Parade

The Third Annual Gay Pride Parade will kick-off at 5:30 p.m. Traditionally the parade is the highlight of the week. Last year's crowd was estimated by some to be 30,000. This year we hope to bring out 50,000.

The parade will consist of marching units, motorcycles, clowns, floats, the Montrose Symphonic Band, the Oaklawn Marching Band of Dallas, and the Great American Yankee Freedom Band of Los Angeles and Flag Corps.

According to Co-Chairs Guy Amedee and Tony Vega, this year's parade will be bigger than last year. The floats will undoubtedly be an event in themselves—many of which are being built by a professional parade company. Trophies will be distributed to the top five floats. Ray Hill and Rita Wanstrom have been honored as Grand Marshals. Larry Bagneris Jr. has obtained the parade insurance from Lloyds of London.

The parade route this year is expected to be the traditional route down Westheimer from Shepherd to Bagby. Check the local weekly gay publications for any late changes.

Gay Pride Week '81 Rally

Sunday night will see the close of Gay Pride Week '81 with the third annual rally sponsored by the Gay Political Caucus. According to GPC president Lee Harrington, there will be beer, fireworks, soft drinks, music (by local DJ Frank Collins), entertainment, and political speeches.

Sissy Farenthal and Minneapolis Police Chief Anthony Bousa are the scheduled featured speakers. Beer will be available starting 7:00 p.m. and the rally will begin at 8:00 p.m. According to Harrington, the rally will last approximately 1½ hours.

PHOTO BY AUDENE GREEN



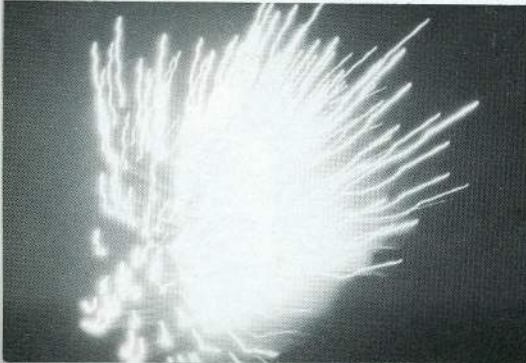
PHOTO BY BLASE DE STEFANO



PHOTO BY JIM BROWN



PHOTO BY JIM BROWN



A Conversation with a Man Behind a Pseudonym

By Bill Lubing

One of the sometimes overlooked segments of the gay society is the older gay person. To be able to pick the brain of somebody who was "out and about" in the 1950s and '60s is an excellent history lesson and provides food for thought for this Gay Pride Week '81.

My conversation with a man who is just that is printed below. While he is not a "closet queen," Charles prefers using a pseudonym. "Basically because of my job," he says.

Reproduced here is my conversation with the man behind Charles, a pseudonym.

Bill: My interest in doing this article is that I feel, in certain respects, there are communications problems between gays, especially concerning gays of different chronological ages. The gay lifestyle, to a lot of people, is a very youth oriented society. It fascinates me that there are people who have been living gay a lot longer than some of us have been alive. It's important to draw on their experiences and the type of people who lived through a time when...

"My God, I'm writing this and it's going to be distributed to 10,000 people and it's going to be passed out on the street and there's going to be a big parade with floats and..." It's very easy to take that for granted.

It's very easy to say, "Well, Mary, let's go down to the parade. That's a lot of fun every year." But ... that freedom's been in the United States a very short time.

Charles: And I'd like to point out that now there are radical reactionaries who would like to turn it back. I think gays today should understand what it would be turned back to.

Bill: When you speak of radicals are you speaking of radicals in the gay community or ...

Charles: Outside the gay community.

Bill: Define these radicals.

Charles: The Moral Majority, Christian Voice, and any one of the nuts on the radio or television.

Bill: How does that directly affect you?

Charles: It scares me.

Bill: How much does it scare you. What would we be going back to?

Charles: Going back in the closet—not have open gay bars, much less a parade.

Bill: A lot of us take the parameters of our lifestyle for granted. You're saying no gay bars?

Charles: Not in the sense we know them today.

Bill: Which means ...

Charles: You look twice before you go in, to make sure nobody is looking. And you're afraid the cops might come in while you're there.

Bill: Living in the situation we're in now, a period of relative freedom, affects the inter-relations between gays. Living in the situation you describe affects people's inter-relations also. Tell me about that.

Charles: (Leans back, arms at the back of his head, hesitating over the question) It makes a very closed society. You live as Dr. Jekyll and Mr. Hyde. Like you were gay by night and straight by day. If you were around certain people you were straight. (Sits up, leaning on his elbows) You really put on an act.

Bill: What is the time frame here? What is the latest you can recall, in chronological years, when it was that up tight?

Charles: Well, my first involvement in the gay life was the early '50s. (Emphasising each word) You were careful. You

didn't let anybody know you went to a gay bar. You made sure nobody saw you go in. If there was somebody around whom you didn't know, you went around the corner. As late as the early '60s, it wasn't quite so bad.

"The place where I worked let twelve people go as of January 1st—all gay—and gave no reason. This was in the early '60s. My own experience makes me think that they were out, ah, trailing us. I had some customers in one day, there were two of them. They didn't want anything, I could tell. It was all made up. They left and I was just puzzled. But I ran into them a couple of times after that, when I was "out." This gives you an idea of what it was like.

Bill: I can only imagine the frustration level one must have had, living at that time. How does one deal with that frustration. Do you hold on, keep it in an even deeper closet than that which holds your gayness?

Charles: I don't think it affected me as much as it affected some. I tried to keep my personal life low key, made sure I didn't get any public notice. But it was frustrating to a lot of them.

Bill: Did you ever imagine, back in the '50s and '60s, that there would ever be anything like a gay pride parade?

Charles: No. Well, not in the '50s. Maybe in the '60s. By then they had begun to start trying to change things. The Mattachine Society had been formed. Stonewall appeared, when ...

Bill: ... '69.

Charles: But there is a question where, it is going to change things for the better or for the worse? Is this going to bring greater crackdown or more hope and ...

Bill: Was there any backlash?

Charles: Oh, to a small extent. For the most part I think it really opened the eyes of the public. Most people didn't really even know what a gay was. They didn't think they'd ever seen one. I have a feeling most of the people felt there was a mythological monster ...

Bill: Out there ready to ... even today, in what many would describe as a time of enlightenment about our own sexuality, guilt prevails. Comparing this relatively positive situation with your reality of ten years ago, can you see a correlation between the collective guilt and collective freedom of the gay society?

Charles: It goes so far that you make sure you are not allowed to be seen in public with anyone who is "obvious." A nelly one you wouldn't be seen with in public. You speak to them only in a gay bar. Because you're guilty by association.

Bill: Are you sitting in your closet saying, "I've got a problem and the rest of society doesn't," or is it, "The rest of society has a problem and I don't?" How did you preceive yourself?

Charles: Well, I don't think many people thought about it in that manner. They were too worried about whether they were hiding it properly.

Bill: You mean they didn't stop and think about the injustice of it all?

Charles: Well, of course there were various levels then as there are now. There were those who said, "I'm that way and I don't think it's wrong. I just have to hide it from society." And then there were those who felt that they themselves were evil.

They got chewed up with guilt, rather than ... then of course you ran into those who really were out. Who, strangely enough, always were a little nelly.

"They tried to see how feminine they could be. I've often thought that the reason so many of them went in for such things

as beauticians, interior decorators and such was that they're "little capital" endeavors. They could go into business for themselves. They didn't have to answer to anybody.

Bill: *I've never heard explanations for the old cliché put in a financial sense before.*

Charles: Well, that's what I've always thought. I don't know if it's right or not.

Bill: *How would you rate the situation now?*

Charles: (Smiling) Very much improved. Far from what it could be. Compared to what I've known it's practically open. You just didn't tell your boss you were gay. You didn't tell your family. Besides, what kid goes to his parents and says that he's a heterosexual? Let them figure it out for themselves.

Bill: *Most do sooner or later.*

Charles: Right. I've always maintained that it's not so much what people know that bothers them, it's what other people know they know.

Bill: (I chuckle) *In the '50s and '60s was there anything like a large disco, a drag show?*

Charles: There were some drag shows. They were pretty much under cover in the '50s. More under cover than the bar itself.

Bill: *Were most of the bars gay owned?*

Charles: No, actually probably not.

Bill: *This brings to mind a woman I know. She's owned the same little lesbian bar for 15 or 20 years. To this day, when you go there, her light's on, the sign says open. But it's a real "security checkout" trying to get into that place. You've got to knock on the door. "Just a minute," she calls from inside. She opens the door. She's got this security chain on the door—looks outside. Once you're inside it's fine. And now it's funny. We can sit back and laugh at it. But only because it's unique in this day and age, for a bar to be like that.*

Charles: Of course, the women have a threat that we don't have, in that straight men like to get in there.

Bill: *Are you presently politically active?*

Charles: I belong to GPC (Gay Political Caucus).

Bill: *How long have you belonged?*

Charles: Well, let me see ... When was Anita Bryant?

Bill: '77 ... '78.

Charles: When they first had a parade here. That's when I found out about GPC. I was in Dignity for a while. But, I don't know, I felt that's O.K. for the younger ones, but I'd already gone through that.

Bill: *Which is?*

Charles: Oh, trying to reconcile their status with their religion.

Bill: *Was that difficult for you to go through?*

Charles: For a while, yes.

Bill: *Do you see the Moral Majority as religious?*

Charles: In fact, no.

Bill: *What are our chances?*

Charles: As far as the Moral Majority's concerned?

Bill: *Going back to where everybody's got a lock on their door and you knock and they have to see who you are.*

Charles: Oh, I think that's the way they would like to see it.

Bill: *Is that how you see things rolling?*

Charles: I'm optimistic. It could, however, if no resistance is put up.

They think if the younger gays could really understand how it was—that there are those who would like to turn it back that way, they would get up in arms. But I don't think that they're at all aware of it.

Bill: *Why do you suppose that is.*

Charles: They accept what they have today and they're satisfied with it. I think that's the way it will continue. Unless there's resistance. Why did Anita Bryant get no further than she did? Because we fought back.

Bill: *We really gained strength through that woman. She's quite a sweetheart.*

Charles: (Chuckling) She was our friend in fact.

Bill: *Jerry Farwell may turn out to be a true "good buddy."*

Charles: (Laughs) Did you see the parade protest when she was here. It was the most amazing thing I ever saw. I had heard that there was going to be a protest. I came home and turned on my TV. They had Ray Hill on. They were interviewing him.

"I got into my car and went down (to the parade). I expected to see 25 people or so. My God, they were like ants. I thought they'd never quit coming. They marched down two streets and they marched two abreast. And they just kept coming.

Bill: *Were there a lot of people watching them?*

Charles: I won't say a lot. It was not like watching a parade, for instance.

Charles: (Mulling it over before speaking) There were a few who ... liked the gays. They would invite them to parties. But then, they were unusual people. Really ahead of their time.

Bill: *We speak of "gay youth" and how you feel a large portion of them are not cognizant of the true potential of the Moral Majority ... the KKK. Would you say this attitude, and it really isn't picky concerning chronological age, is a product of the gay environment or does it go deeper than that? Perhaps a change in the times?*

Charles: No, I don't think it's a change in the times. I think it's normal, that it's ... we have a tendency to look back to what we know, as an individual. I don't think that this is just today's young people. I think this is typical of younger people in general.

To give you an example. There are things that I think back on now, things that happened before my time. But they just didn't impress me. I'm convinced I had two gay great uncles. As a young child I remember they were never spoken of in a loud voice. They never got married.

Bill: *It's interesting. Right now I'm 27 years old. I'm not married. It doesn't bother me. But I could see that under other circumstances it would bother me, or worry me very much, in how it would affect other people's attitude toward me.*

Charles: Well, when people ever asked about my marital status I always told the story about the one I had just broken up with. How it just "ruined" me. They want a soap opera, give it to them.

Bill: *So many gay people nowadays are so promiscuous. Was there always that level of sexual activity in the gay community?*

Charles: Limited only by the opportunity. I don't think it's changed. Only the opportunities have changed.

Bill: *Were there bars in the '50s and '60s which were mixed as far as gay and straight?*

Charles: Yeah. The bar was gay and the tables were straight. (Laughs)

Bill: *Was this understood with everybody or did you really have to watch who you talked to?*

Charles: Oh, you watched who you talked to. The gay tended to come in and sit and drink. The straight tended to come in and have a drink and leave, because there was nothing going on ... for him.

"Then, there was always the accidental bumping of the leg. (Chuckles) And then you reciprocated by rearranging yourself, and bumping him back.

Bill: *In the last several years Houston has become well organized politically. GPC is effective.*

Charles: And yet it doesn't have the manpower it should. There are a lot of gays here but they're (GPC) hampered by lack of manpower.

I've always maintained that you either go forward or you go backward. But you've got to get out and live, get out and work. I don't think there's anything such as to say, "Well, it's alright now." You've got to keep working.

Gay Pride Week 2001

By Christopher Hart

It was hot on Gay Sunday. The huge fans which were tirelessly rotating in front of the shops, street cafes and bars did their best to move the humid air around, and whilst they might be providing some relief to the rear line of people, those lucky ones occupying the front row facing the street were sweating their brains out.

"At least we've got a perfect view," I reasoned while I wiped my forehead once again.

"Isn't it two o'clock yet dad?" Ivan asked.

"It's five after. The parade should start any minute now."

"You think we'll set a new record?" Eric wondered.

"Looks like a tremendous crowd," I observed. "Last year we had more than a million. I bet this time it'll be one and a half. Easily."

"This will be the first parade in my life without cannons and tanks," our son noted.

"But this one's got a whole lot of tank-tops, right?" I laughed, and looked around in full appreciation. "I'm so glad this fashion trend came back... Imagine, Ivan, it's exactly twenty years since I met Eric. We ran into each other at this very spot in 1981."

"We were spectators at the time, too," Eric continued. "There were just about 30,000 way back then—50,000 at the most. It had only been the third gay pride parade in Houston. Oh, those were still the pioneer days. Being gay was not exactly legal then. That's why only our own people came for the big celebration. And there was only a minute or so of coverage on the local TV news."

"And today not only 'Lambda Cable' is here, the three original networks cover the event live and four more on delay tape," my neighbor to the right, dressed as Grandma Piggy, reported. I wouldn't want to be stuck for four hours in that outfit! "Is it true that Jane has been picked as surprise grand marshall?" the slightly wrinkled pighead asked.

"That's what I've heard," I replied.

"It used to be such a hassle to get a lousy city permit so that we might use a tiny portion of Westheimer," Eric recalled.

"And for years now they've been giving us all of Westheimer inside the old Loop," I bragged. "And they keep asking if we want to expand the parade route to Voss or even all the way to Loop II."

"Maybe we should," my spouse suggested. "There's not enough room for all the people." Some mild elbowing was going on next to him, as if to prove his point.

"There they come, I hear the band," Ivan shouted. "Lift me up dad. I can't see."

We couldn't yet see anything ourselves either, but who wants to argue at 36 degrees Celcius? So the both of us hoisted the ten-year-old up in the air and allowed him to sit on my left and Eric's right shoulder. This did not exactly help to reduce my perspiration.

Eventually the band came in sight, following two heavyweights who carried the huge banner with the Gay Pride Week's motto, the longest in gay Houston's history. The giant letters were easy to read from the distance, "Montrose Proudly Welcomes the Rest of the World."

As the band passed Mary's, the city's oldest gay bar, two blocks away, the exuberant throngs in front of that Montrose landmark cheered and mass-danced on the sidewalks. The band was from Spring Branch, its polebearer's message declared. There had been some rumor in the media over who was supposed to go first.

There were nine local marching bands, including two from Montrose, one each from Dallas, L.A., San Francisco and New York.

In the past, Montrose musicians had always been the frontrunners, except in '93, when the San Francisco Boy's Choir had the honor of starting things off. That happened because Houston's mayor had challenged his counterpart in the City by the Bay on whose territory was the gay mecca of the world. Of course, San Francisco didn't stand a chance. It was probably not even a fair competition, since the Eternal Boomtown USA has always had so much more to offer; jobs, real-life cowboys, wealth, honest-to-goodness cowboys, sunshine and, of course, genuine, home grown cowboys. So, as a gesture of their humility in defeat, San

Francisco gays had volunteered to dispatch their famous singing group to the heart of Texas on their special day of the year.

And this time Spring Branch had apparently hit the jackpot and the colorful formation successfully proved that they deserved to be the first to occupy the limelight. The catchy tune on their lips was an old Tom Robinson classic, *Glad to be Gay*, which caused Eric and me to argue whether this hit had already been around at the time we met. I was certain it had been pretty popular even prior to the legendary March on Washington. Eric wholeheartedly disagreed, hence I decided to switch to another topic. "You're beginning to be a pain, young man," I addressed Ivan. "How about watching the carnival from street level now?"

Our son bitched a little but didn't mind anymore when one of the marchers handed him a giant old-fashioned lollipop.

"How did the softball game against the cops go?" A hot looking kid behind me wanted to know.

"The gays lost." I reported the hard truth.

"What? We lost? For the first time in five years?"

"Yes. Guess who scored the three home runs that killed us?" He didn't have a clue.

"Reggie Fagson."

"Hey, he was the star on our team last year," the young fellow remembered.

"Sure was. But the HPD signed him on just last week. Of course, he's not officially on the force yet, but the cops bent the rules a little to make him eligible for the game, even though he's only in basic training so far."

"That traitor!"

"Come on, give the cops a break."

"Tell me. What's the story? Has Jane really come out of ten years of seclusion? Will she be our guest of honor?"

"That's what I've heard," I answered.

A horse drawn coach with all the city officials passed by. For the big parade, cars had been allowed inside the old Loop, but City Council and Mayor Lalor obviously thought it would add a touch of class if they stuck to their own laws which, of course, prohibited all kinds of combustion engine vehicles in this part of town, except for the Commuter Speedway and cabs. At least by my count, this area had always been some sort of a

showcase neighborhood, but the absence of cars and the addition of outdoor ventilators had helped over the years to further establish a very touristy, fashionable streetlife, which swarmed around the exclusive boutiques, friendly pubs and night clubs.

"What about Jane?" Eric inquired. "This would be the perfect time to bring her out.... You think she's really with us today?"

"That's what I've heard," I commented.

A busload chartered by one of Houston's major religious groups slowly drove by. A big billboard posted on the side of the antiquated means of transportation read: "Texas' Baptists greet our gay brothers." They fully deserved the polite applause of the crowd.

A bunch of black roller skaters followed. Each of them carried a single word on a hand-painted sign and they all together added up to a complete message: "Thanks—Bros—For—Your—Support—We'll—Always—Be—On—Your—Side—Too."

"Wow dad, what are they doing?" Ivan asked, extremely excited.

"Roller skates used to be very popular in the 1970s and '80s," I explained, "until they were officially outlawed during the right wing backlash, together with frisbees, disco music and various other gadgets of that period. Groups such as the Moral Majority figured that roller skating was a clear indication of the moral decay, especially since the really addicted enthusiasts were not always properly dressed; they loved to wear nothing more than running shorts or bikinis."

"And in those days that was considered indecent and the first step toward corrupting the youth," Eric added.

"I wish I had a pair of those shoes on wheels," the little one proclaimed.

A few gigantic, impressive floats later, Grandma Piggy couldn't handle the suspense any longer. "You think she's really here?"

"Who? Kathy? Our former three-term mayor?"

"I'm talking about Jane," he corrected. Tell me, what do you think? Is she here?"

And he imitated me as I responded: "That's what I've heard."

Eric was ready to take a chance. Even though his last sunshield treatment had been more than a year ago, he took off his shirt hoping this would help him endure the sauna-like conditions. The hair on his chest was dense and was as white as that on his head. We were both approaching 50 and we probably looked our age. Without a doubt, Eric looked to me as attractive as ever. Maybe more.

Another one of the many open roof limousines rode by with unmatched dig-

nity. "It's the vice president," Ivan announced

Our son had been with us for only six months. He'd been a citizen for just a little over three years, but I was impressed with how much he already knew about this country. Of course, he was right. Matthews, the second most powerful man in the world, waved at us generously.

"Where's the Prez? Where's the Prez?" A chorus on the opposite side of the street chanted. And the short sleeved VP smiled artificially and shouted back: "He's awfully busy. But he sends you his warmest regards."

"We haven't had a numero uno here for five years," I complained. "They always send the second fiddle."

"Well, at least Matthews is one of us," the pig lover acknowledged. "After all, he was one of the folks who did a lot of pushing under the last administration to achieve this special tax break for gays."

"They should have done that decades ago," Eric insisted. "It was about time they noticed that gays provide a truly tremendous service for this overpopulated world."

"That's her," Ivan shouted. "She's here. She's really here."

He was right and I was amazed. "How come you know what she looks like?" I asked. "Don't tell me she was known in the Soviet Union?"

"They used to show reruns of *Coming Home* quite often, my son clarified. "And of course I've seen her picture in magazines here. Doesn't she look beautiful?"

That she did. As she stood up in the slowly approaching Rolls Cabriolet she waved gracefully and blew loving kisses into the army of admirers.

"Now she's got class." Eric was overwhelmed. "They don't build ladies like her anymore."

"I wouldn't know," I admitted. "And I guess you're not an authority on that either."

"She hardly looks older than when she retired," the kid behind us remarked. To me he seemed too young to remember. "She looks like a well-preserved 40-year-old. Well, maybe 45."

"I wish she'd make a few more movies," Piggy commented. "Remember when she was up for an Oscar year after year? Those were the good old days...."

"She was a true friend of ours," Eric concluded. "Even when most everybody else was always on our backs."

Thus far I had been somewhat untouched by the general idolization and excitement, but not anymore.... "She just winked at me," I screamed. "She really did. Wow, I love her!"

The brightly polished oldtimer carrying the grand dame of the silver screen glided by in the midst of thunderous applause; there was a mixture of gratefulness and proud emotion on people's faces.

"I read she has adopted five Soviet orphans, hasn't she?" Ivan inquired, and he grabbed my hand and Eric's as if to tell us it was time to go now that the highlight was over.

"That's correct. There sure were many needy kids over there after the ten days of WW III."

"You know what? I bet living with her wouldn't be half as much fun as living with the two of you," our son assured us and he affectionately squeezed our hands as he dragged us on the street where we joined the hordes of jubilant, exuberant celebrants.

An older lady was walking next to us



PHOTO BY ROZ VECCHIO

on the packed street, with a man in tow. "This is fantastic," she cheered, more an exclamation to herself than to anyone else. "I wish our community knew how to celebrate as much."

"I'm glad you're having a wonderful time," I smiled. What's your background?"

"We're Polish, but we don't have any nice holidays such as this one. That's why we've been coming to your parade since this became proper a few years back." Before we were separated in the lively crowd, she shouted in my direction: "Have a gay day and see y'all next year."

The other highlight of the day was the hour-long fireworks which were accompanied by the Montrose Symphony playing variations on this year's theme

of pride. Ivan went crazy. He had never seen any such bright, exotic bubbles bursting against the black sky. We were in Wilde Park, this huge recreational area recently donated to the community by the Montrose Business Association. Although we had come early, there was no way that we could lie on the lawn. People were literally pressed shoulder to shoulder, and now they whistled in appreciation of the colorful nightly display or they voiced their approval of the magnificent explosions with long Aaahs and Oohhs. The water on nearby Stein Lake was calm and produced equally bright mirror images of the goings-on in the sky.

"Dad," our son whispered when the noise in the air paused for a second.

"This has been the best day of my

life."

"That's what Eric and I say almost every year on Gay Sunday," I said with a happy smile. After the supershow had reached a wild and wonderful climax, we slowly moved with the masses past the Milk Open Air Theater, where the orchestra was still playing *Toward the Michelangelo Gate*. Ivan repeated how much he had enjoyed the day, then the little boy asked, and there was some obvious fear in his voice: Dad... what if I'm a hetero? Would that be alright...?"

"Of course my son. This is what this celebration is all about. You are alright the way you are. No matter what you are. Be yourself. Be proud. That has become our philosophy over the years. It has worked for us. And it works for every single human being."

The Montrose Clinic: On the Way

By Jim Brown

A unique institution forming in the Houston gay community is the Montrose Clinic, being organized by an organization called Lesbian and Gay People in Medicine. Dr. Robert O'Brien heads up the committee that is working to make this dream of some three years a reality.

The clinic will specialize in the treatment of sexually transmitted diseases. You might ask why there would be a need for a separate clinic in Montrose, when the City of Houston already provides a free clinic for the treatment of venereal diseases.

Ruth Ravas, who is well known in the Houston gay community as "Mother Ruth" for her V.D. treatment programs (working through the City of Houston Health Department), reports that because of the high concentration of gay people in Montrose, a local clinic would just simply be more effective. Other free clinics being operated by the City of Houston are some distance from Montrose.

A second reason for a Montrose clinic is that some of the staff of the city-operated clinics tend to be homophobic or insensitive to the needs of the gay person.

A third reason lies in the fact that the gay person needs medical diagnosis and treatment specifically geared toward him or her.

Ravas said the fourth reason for a Montrose clinic is that there could be more of an emphasis on education.

A committee was working on finding a location for the Mon-

trose Clinic. It will be staffed by two or three fulltime paid professionals, including a clerk, a health educator and a nurse/administrator. Many volunteer health professionals will fill out the needed staff positions.

Even though Ravas stressed that the services of the clinic would be entirely free to the people of Montrose, initial set-up and the on-going operation of the clinic will be a costly venture. She estimated \$85,000 to start up and operate the clinic for the first year, and another \$35,000 per year for future operation.

Ravas (who is not gay) and members of Lesbians and Gay People in Medicine have been raising funds for the clinic. The *Zap Clap Revue* presented in May raised over \$5000.

The City of Houston has pledged laboratory services for the clinic and the state government will provide the necessary medication free of cost.

If you have not been able to help financially at this point, you can contact "Mother Ruth" to find out how you can get in the pledging program, or can make an outright gift. You can reach her during the day at 790-9737 or in the evening at 440-4918.

Patrons of Gay Pride Week

Last year, Chairperson Greer Price instituted *The Patrons* to assist in funding Houston Gay Pride Week. That concept has been continued for 1981.

The idea is simple: Not everyone can afford to financially back Gay Pride Week in the way several of the clubs do with thousands of dollars. Nor can they afford to take out expensive ads in *The Guide*. But it is felt that many could and would make a contribution of \$25 or more to help defray costs which are continually rising.

This year, a "Gala Patio Party" will be held for patrons of Gay Pride Week. It is hoped that the Patrons program will continue to expand in future years, providing an increased financial base for Gay Pride Week in Houston. Gay people must begin to realize and respond to their individual responsibilities.



PHOTO BY ROZVECCHIO

Lesbians in Houston: History and Activities

By Susan Howard

(Editor's note: There have always been gay women, of course, and there have always been the rare few who publicly acknowledge themselves as such. But it was in the 1960s that both lesbians and gay men began to fight for the right to establish communities; to have places to congregate and the freedom to do so without intrusion from the police or other representatives of the establishment.

In Houston it happened that gay women spearheaded the fight.

Rita Wanstrom, an honorary grand marshal of this year's Gay Pride Week Parade, remembers that piece of history in this story.)

In the late 1960s there was a private club called The Roaring 20's, located on West Dallas. This club was a place—one of very

few places—where men could dance with men, women with women.

Then, in June of 1967, a club called the Roaring 60's opened. This was a women's club, owned and operated by women, without any outside owners. Rita Wanstrom was a co-owner. The Roaring 60's stayed in business for eight good years, despite the fact that it was raided just two months after it opened.

In those days gay bars and clubs frequently suffered raids by the police. Houston's infamous cross-dressing ordinance would be held against the bar customers; they would have to pay fines. This harassment seemed as unavoidable as it was predictable.

A second raid occurred on December 29, 1967. The timing was painful—two days before the New Year's festivities. The women involved decided to fight the political and police establishment. Twenty-five women, calling their group *The Tumblers*, retained lawyer Percy Foreman and went to court. They hoped to escalate their case to Federal Court, where there would be an opportunity to challenge the cross-dressing ordinance itself. But the vice squad failed to show up at court four consecutive times. So the case was thrown out.

It turned out to be a victory. Thereafter the vice squad stopped raiding the Roaring 60's; that would have amounted to harassing a club because it was known as lesbian, and that would have been demonstrable in court. Furthermore, all of the gay bars and clubs benefited from this.

It was a dramatic improvement in local conditions for the gay and lesbian communities. It happened two years before Stonewall.

Gay women have utilized bars and clubs as meeting places. Besides the Roaring 60's, one of Houston's early women's bars was Rocky's. But the women's community eventually evolved places to congregate other than bars. The women found some of their outstanding alternatives in the wake of the growth of feminism. (Certain lesbian concerns are a natural continuation of feminist concerns.)

One of the early lesbian/feminist groups in Houston went under the name of *Lesberados*: a social/activist group. Still active are lesbians and feminists grouped at the First Unitarian Church.

The Houston lesbian community includes two past presidents of the Houston Area NOW (National Organization of Women) chapter, as well as other officers or motivators in local feminist organizations. Although many individual lesbians have had important roles in local political activities and/or the Gay Political Caucus, it seems that lesbians have tended to gravitate into feminist rather than basic political activism.

Lesbian/feminist activities in Houston are not confined to the past. A significant march is planned for April of 1982, under the name of *Women Take Back the Night*. Efforts are being made to extend involvement in this march to straight women, the community of women in general, and all of those who want to make a statement against violent pornography and violence against people.

One of the most interesting gathering points for the lesbian community has been "women's music"—music by gay women, songwriters and musicians, in concert. Houston has had two women's production companies. There have been some memorable concerts by stellar artists in the field of women's music, such women as Chris Williamson, Holly Near, Kay Gardner; and the women's music tends to attract feminist as well as lesbian audiences.

PHOTO BY ROZ VECCHIO

PHOTO BY ROS RAINO



Anger To The First Power

By Lisa Fenton

(Written the Day after Anita Won in Dade County)

For years,
a tough piece of meat
wedged itself in my throat;
this gristled syllable was stubbornly
stuck there.

For some time,
a switchblade has pierced my body.
I have ulcered & migrained.
I have hurt so long with it.

Doubled up with the pain
of words stopped by fear;
loaded down with the huge weight
of lies about what a woman's life is:
I have become a walking bomb.

Finally,
I free that word
from my throat & balance it in my hands
like a grenade.

Now,
I take that knife
from my belly & raise it in my own
defense.

I am fierce. I am proud.

There.
I've said it at last: No.

No.

No.

No more.

A Brief Respite (For Ruth)

By Lisa Fenton

The time with her
was like the first beach excursion
of every summer.

After months & months of wintering
one forgets what it means
to fling off a sweater
or toss away shoes.
After so long of bundling up
folding up fighting cold
one forgets how it feels
to be loose as the longest day in summer
to be easy as shells washed up on the
shore

that time with her took me back
back to the ocean, back to the sea

We
dove
down
deep
through tangled ocean vines
to secret places
beneath the waves

She was the warmest stretch of sand
I've ever known

For awhile, I really flowed with the tides
again

KPFT and "Wilde-n-Stein"

PHOTO BY JIM BROWN



We the People have developed gay pride in a large part as a result of the media, straight and gay. The media, especially the gay radio programs across the country in the early days of the gay rights movement, have helped us become more aware of politics, our own history and even our own personal development.

In the broadcast medium, the Pacifica chain pioneered gay broadcasting—even to the point of developing separate lesbian programs and gay music programs. KPFA in the San Francisco Bay area broadcast the nation's first gay radio program in 1958.

KPFT-FM (90.1) in Houston began broadcasting gay material in 1970, only to be temporarily blown off the air a short time later because the station had dared to transmit material of interest to minority groups. A man with Ku Klux Klan ties was convicted of the bombing.

Wilde-n-Stein was begun in 1976 by Ray Hill and Katy Feller. It was hosted by Greer Price during his tenure as chairperson of Gay Pride Week 1980. At this time *Wilde-n-Stein* is produced and hosted by Mike Miesch, who has been at this post for about a year.

Wilde-n-Stein played a major role in organizing Houston Town Meeting I, in developing other Gay Pride Weeks, and in helping gay organizations, including a number of different youth groups and the Montrose Patrol. Currently *Wilde-n-Stein* is Texas' only gay-oriented radio program.

KPFT is a non-commercial, listener-sponsored radio station

and they would appreciate your support during Gay Pride Week '81 as well as throughout the year. If you have any comments, you can call KPFT at 526-4000 and talk to Mike Miesch or Ray Hill. You may also address your comments to *Wilde-n-Stein*, 419 Lovett Blvd., Houston, TX 77006.

KPFT-FM, 90.1

Special Broadcasts During Gay Pride Week '81

Classic Showcase

9:00 a.m., Tuesday, June 23

"Classic Showcase," hosted by Mike Miesch, will be a special program featuring the music of Benjamin Britten in collaboration with his long-time companion, Peter Pears.

Classic Showcase

8:00-11:00 a.m., Thursday, June 25

Music of lesbian and gay composers.

Gay Youth

1:00-4:00 p.m., Thursday, June 25

Special programming from the youth of the gay community. Topic to be "Concerns of Youth."

Gay Atheist League Special

6:30-7:30 p.m., Thursday, June 25

American Atheist Hour program devoted to gay atheists

Entro

8:30 p.m., Thursday, June 25

Gay poetry with Pat McCrae.

Wilde-n-Stein

10:00 p.m., Thursday, June 25

KPFT's long-running gay radio program will have very special guests and surprises. *Wilde-n-Stein* is produced by Mike Miesch along with Ben Zayas, Mike Wolverton, Kent Naasz, Lisa Fenton, Ray Hill and others.

Fred Paez Memorial

Noon-4:00 p.m., Saturday, June 27

Hosted by Ray Hill, with a mock trial at the Bates School of Law, University of Houston Central Campus, concerning abuse of gay people, and with testimony from representatives of the Fred Paez Task Force.

Houston's Gay Organizations

Listed here are the gay (and certain gay supporting) social, political and religious organizations of our community.

A Capella Chorus, the chorus of the Montrose Church of Christ, 520-K Westheimer, 523-6138.

The Advocate Experience, 665-2560. A self-awareness program. Seminar planned for June 20-21 during Gay Pride Week.

American Civil Liberties Union (ACLU), a privately-funded organization to aid in the defense of an individual's civil liberties, 1236 W. Gray, 524-5925.

American Leathermen, a gay male social club, with club night on Wednesdays at the Different Drum, 1734 Westheimer.

Astro Rainbow Alliance, the Houston chapter of the national Rainbow Society of the Deaf. Bruce Herman, chapter founder. 529-8514.

Bering Memorial Methodist Church, 1440 Hawthorne, 526-1017. A United Methodist church with a large gay membership. Worship services 11:00 a.m. Sunday.

Between Two Worlds, 3317 Montrose #A, Box 1018. A support group of gay people who are heterosexually married.

Black and White Men Together, 529-5006, 774-3591. A gay male social organization started last October promoting interaction between the races, meeting monthly at a member's home.

Church of Christian Faith, 413 Westheimer, 529-8005. Worship services Sunday morning, Sunday evening and Wednesday evening; Bible study Monday and Tuesday evenings; choir practice Wednesday evening.

Citizens for Human Equality (CHE), 609 Fannin #1301, 236-8666. A fund-raising organization which contributes to specific projects for social benefits. Headed by Steve Shiflett and Jim Wells. Board meetings the second Tuesday of each month.

Colt 45s, a social club with the Brazos River Bottom, 2400 Brazos, as its home. Roller skating night the second Tuesday of each month.

Community Coffeehouse, a project of Integrity/Houston, providing an alternative to gay bars, with movies and educational programs. 529-7014, meets 7:30 p.m.-midnight Fridays at Bering Church, 3405 Mulberry.

Cong. Beth Chiam, the gay Jewish organization, Harvey Robins at 529-4876 or Richard Leopold at 524-5180. Meets 8:00 p.m. on the second and fourth Fridays of each month at MCCR, 1919 Decatur.

Crisis Hotline, 228-1505, a volunteer organization providing emergency counseling and referral service.

Data Professionals, 522-7809 or 523-6922, an organization founded in 1979 of gay people involved in data processing. Meets the second Tuesday of each month at La Quinta Motor Inn, 4015 Southwest Freeway.

Debutantes for Human Rights, the organization sponsoring the "Debutantes Ball" at the Copa, 2631 Richmond, on June 26.

Diana Foundation, 2700 Mason, a social group which stages the "Diana Awards" annually. Charles Hebert, president, 524-5791.

Dignity, 528-7644, the local chapter organized in 1974 of a national organization of gay Catholics. Meets 8:00 p.m. every Thursday at the Catholic Student Center, 1703 Bolsover. Also Mass at 8:00 p.m. the first Sunday of each month. George Wetzel, president.

Episcopal Integrity, 520-8298, the local chapter of a national organization of gay Episcopalians. Meets 7:30 p.m. on the second Tuesday of each month at Audrey House, 6265 Main.

Family and Friends of Gays, an organization of non-gay relatives and friends of gay people. Meets at MCCR, 1919 Decatur, the second Sunday afternoon of each month. Contact Annella Harrison at 664-5339.

First Unitarian Church, 5210 Fannin, 526-1571. A Unitarian church with large gay membership. Worship services Sunday mornings.

Gay Archives of Texas, a project of Integrity/Houston, 3405 Mulberry, 529-7014. A collection of gay publications and newspaper clippings relating to the gay movement. Charles Gillis is in charge.

Gay Atheist League, an organization devoted to gay atheists. Mail to 3317 Montrose #1193. Or may be contacted through the "American Atheist Hour" at KPFT radio.

Gay Hispanic Caucus, an organization of gay men and women of Hispanic heritage. Sponsors of this year's Gay Pride Week Heritage Day on June 26. 529-4484.

Gay Nurses and Physicians of Houston, 777-2287. An organization associated with GPC, 4600 Main #217. They provide first aid teams at various gay events, help the City of Houston Health Department with its venereal disease screening in Montrose, and maintain a "Hepatitis Hotline": 933-6020 10:00 a.m.-2:00 p.m.; 777-2287 2:00-10:00 p.m.; 933-6020 midnight-3:00 a.m.; and 777-2287 3:00-10:00 a.m.

Gay Parents, 520-9831. An organization of gay men and women who have children. Paul Terry, coordinator.

Gay People in Medicine, Gary Bruton chairman, 522-7360.

Gay Political Caucus (GPC), 4600 Main #217, 521-1000. Houston's largest, most influential gay organization. General business meetings 7:30 p.m. the first Wednesday of each month. Educational programs 7:30 p.m. the third Wednesday of each month (except in June). Sponsors of this year's Gay Pride Week educational forum on June 22 at First Unitarian Church, 5210 Fannin, and sponsors of this year's Gay Pride Week Rally at Spotts Park 8:00-9:30 p.m. June 28.

Gay Pride Week '81 Planning Committee, 521-9295. In overall charge of planning this year's Gay Pride Week, June 18-28. Larry Bagneris, chairperson. Subcommittees include:

Gay Pride Week '81 Guide Committee, 3520 Montrose #227, 529-8496.

Gay Pride Week '81 Parade Committee, 1647 Park, 521-9295. Organizers of this year's Gay Pride Week parade, starting 5:30 p.m. on June 28.

Gay Pride Week '81 Publicity Committee, 527-0890.

Gay Psychic/Metaphysical Group, 523-0852. Founded late last year. Meets every Wednesday evening at a member's home. Contact Kenneth Stott.

Gay Young Adults, 660-9770. An organization of gay people in their late teens and early twenties whose purpose is to "assist and promote personal merit, to contribute to the gay community as a youth alliance and for social alternatives." Meets the first and third Friday of each month at 8:00 p.m. at the Church of Christian Faith, 413 Westheimer. Shane Hodges, spokesperson. Sponsors of this year's Gay Pride Week Gay Youth Day on June 25.

Houston Community Clowns, 862-8314.

Houston Human Rights League, 523-6969. Founded by Ray Hill and Fred Paez in 1976. Community service organization specializing in gay related police and court problems.

Houston Motorcycle Club (HMC), a gay social club which meets at Mary's, 1022 Westheimer.

Houston Tavern Guild, an organization of gay bars. Members include the Barn, Chicken Coop, Dirty Sally's, Exile, Mary's, Midnite Sun, Montrose Pub and Venture-N. Andy Mills, spokesperson, 527-9669.

Integrity/Houston, a non-profit educational group, 529-7014 or 694-1732. Community Coffeehouse held 7:30 p.m.-midnight every Friday; business meeting 7:30 p.m. the first Thursday of each month; educational forum 7:30 p.m. the third Thursday of each month; all at Bering Church, 3405 Mulberry.

KPFT Radio, 419 Lovett Blvd., 526-4000. *Wilden-Stein* gay program airs 10:00 p.m.-midnight on Thursdays.

Lambda Alanon, a group for gay people with drinking problems. Meets at First Unitarian Church, 5210 Fannin, every Friday evening. 521-9772.

Lutherans Concerned, the local chapter of a national organization of gay Lutherans, 521-0863 or 453-1143. Meets the second and fourth Tuesday evenings

at Grace Lutheran Church, 2515 Waugh. 521-0863 or 453-1143.

Metropolitan Community Church of the Resurrection (MCCR), 1919 Decatur, 861-9149. Houston's largest gay church. Worship services Sunday mornings and evenings and Wednesday evenings.

Miss Camp America, a social group which holds several functions annually. 664-2232.

Montrose Church of Christ, 520-K Westheimer, 774-2368, or Clay Garrison at 774-4643.

Montrose Civic Club (Neartown), meets the fourth Tuesday of each month at Bering Church, 3405 Mulberry.

Montrose Clinic, a proposed health clinic for venereal disease treatment. Location to be announced.

Montrose Counseling Center, 900 Lovett #209, 529-0037. Provides mental therapy for gay people.

Montrose Patrol, 3329 Richmond, 528-2273. Private neighborhood security operation funded by donations and staffed by volunteers. Blanca Balderas president, Roy Robinson vice president.

Montrose Singers, a choral group. Meetings held at MCCR, 1919 Decatur. Andy Mills, spokesperson, 527-9669.

Montrose Sports Association (MSA), a large group involving a variety of sports.

Camping division: 665-1734.

Jogging division, 523-8788. Danny Divine, spokesperson.

Softball division plays during the summer at Levy Field with teams representing gay bars. An MSA all-star team is planning on playing Houston Police and Fire teams starting 1:00 p.m. June 20 in Memorial Park field #1. Bob Long, spokesperson, 664-4264.

Bowling division, 961-5409.

Tennis division, 521-0837 or 529-7467. Plays at the Memorial Park Tennis Center. Practice games 7:30-10:00 p.m. Thursdays. J.C. Barrera, spokesperson.

Volleyball division, 526-6061. Games 2:00 p.m. Sundays in Cherryhurst Park. Danny Webber, spokesperson.

Montrose Marching Band, 527-9669. Andy Mills, spokesperson. Meets at MCCR, 1919 Decatur.

Mustangs, a social club, meets at the Barn, 710 Pacific, with color night on Mondays.

Operation Documentation, a project of GPC, 4600 Main #217, 521-1000. A program to document instances of law enforcement abuses against gay people. Also, as a new project, to document instances of discrimination by employers.

(Fred) Paez Task Force, a group of five community leaders investigating the death of activist Fred Paez, working independently from law enforcement agencies. Can be reached through the GPC, 4600 Main #217, 521-1000, 521-9186 or 523-3233.

Oral Majority, 1022 Westheimer, 527-9669. A national "anti-Moral Majority" organization created by Florida activist Bob Kunst. Promoted locally by George Barnhart.

Rice Gay/Lesbian Support Group, a social and "support group" at Rice University. David Brown, spokesperson, 524-0724.

Texas Bay Area Gays, 332-3737. An organization of gay people in the Galveston Bay area. Meetings 7:30 p.m. every Thursday evening. Erwin Felscher, spokesperson.

Texas Gay Task Force, a statewide "organization of organizations," officially dissolved but being kept alive by Houston activists. Conference VIII to be held in Houston Sept. 4-7. 528-3636.

Texas Human Rights Foundation, 526-9139. Headed by Robert Schwab. Latest project has been helping in the fight to overturn Section 21.06 of the Texas Penal Code.

Texas Riders motorcycle club, meets at the Exile, 1011 Bell, with color night on Mondays.

Unitarian/Universalist Gay Caucus, meets the third Sunday afternoon of each month at the First Unitarian Church, 5210 Fannin, 524-7524.

Weslayan Fellowship, POB 3942, phone 864-8899. Gay Methodists.

Fred Paez and What It All Meant

*From Someone Who Didn't Know Him
To People Who Did*

By Christopher Hart

My second Gay Pride Week in Houston was supposed to be as much pure clean fun as the one of the year before. It didn't turn out that way. And this had nothing to do with some screw-up in the fun-and-games department. It had not even anything to do with the second (or was it the third?) annual police raid on Mary's.

What it took to cast this disturbing shadow over the concluding days of last year's celebration were a .45 automatic, a beer drinking off-duty Houston Police Department officer and an administrative assistant at the Gay Political Caucus.

Meanwhile the well-known story hit the papers and local news media the day before the big parade. This was the first time that I came across the name of Fred Paez. The instant I heard of the drama that had taken place in some dark God-forsaken alley, I knew that I would have to add Fred's name to the list of unfortunate gay martyrs, with better known people like Harvey Milk and many more lesser known brothers and sisters, all of them experiencing hatred with its most devastating and consequential horrors.

Why is it that gays in the movies or novels so frequently meet a violent end? Why is it that real life tries to imitate cheap fiction so often? Why is it that we are angry, mad, sad, but not exactly shocked out of our skulls when we hear of an incident like the one that did away with Fred or of a brutal beating somewhere on the streets of Montrose? It seems that we have grown used to this sort of bad news, that we somewhere, possibly subconsciously, are even expecting it. We wind up feeling weak, frustrated, upset. And then? Business as usual?

I wound up digging out an old black *Christopher Street* T-shirt, shortened the sleeve by one inch and used the narrow piece of cloth as an armband and silent means of protest. So did many of the several thousand who had come out for the peak of Gay Pride Week. And 2000 gathered again weeks later, armed with candles, to march from City Hall to the police station.

I've gone through this moving and very upsetting experience before. For Harvey. It's not a thing one would want to do often.

In a way, I knew Fred Paez very well. He has become a symbol for the powers within a supposedly powerless individual who can be executed by a bullet. But the ideas he stood for cannot.

I have talked to people who did know him in life. In his capacity as a secretary at the Gay Political Caucus as well as through various other official and unofficial tasks within our community, he was known to a great many people. Fred was

someone you could trust, someone who had the answers to loads of technical and legal problems that might arise, someone who knew how to take care of things and get them rolling. He had important contacts in the conventional media, he had access to the Houston Police Department, was able to get license plate numbers of cars whose drivers had behaved at their homophobic best.

Just like a snap of his fingers he arranged the minor things such as providing beverages for a rally as well as the bigger things like helping out a desperate person who had called up the GPC hotline.

Fred, I was told by so many who called him their friend or acquaintance, cared for people and liked to help out wherever he could, not merely for the sake of doing a good deed; he just as much loved the challenge of proving regularly that he could handle matters, whether just tricky or outright complicated. But overall, Fred Paez enjoyed playing a low key role. He was

the one in the background. There are very few photos of him, although he apparently never particularly tried to remain outside the range of cameras.

The police always had a special attraction for Fred. In his mind there apparently existed this ideal of what a police officer was supposed to be like. Unfortunately not all the people on the force came close to that description and a good many were way off. Fred opened up secret files on each single officer who, in some way or another, had proved that his badge meant he couldn't care less. At the time of his murder, Fred Paez had not yet concluded his own thorough probe on the 1976 death of Gary Wayne Stock, another gay victim who died of police bullets under more than dubious circumstances.

To many of the people who knew him, it took several days or a few weeks to actually miss him; it took some sort of a problem for which Frederick Willaim Paez would normally provide a simple and logical solution in a split second. We, the people are missing him now. He would have been the one to tirelessly play private eye until the mystery of that early morning police action was solved.

Fred's friends shared a strong, angry disbelief at the cops' version of the shooting; especially in view of a resource manual in which Fred had outlined that the absolute No-No's during an arrest, whether false or not, were to fight or argue with the policemen. Fred was a person who lived by his rules and principles. It is a crying shame that he died through the hands of an officer of the law.



Fred Paez

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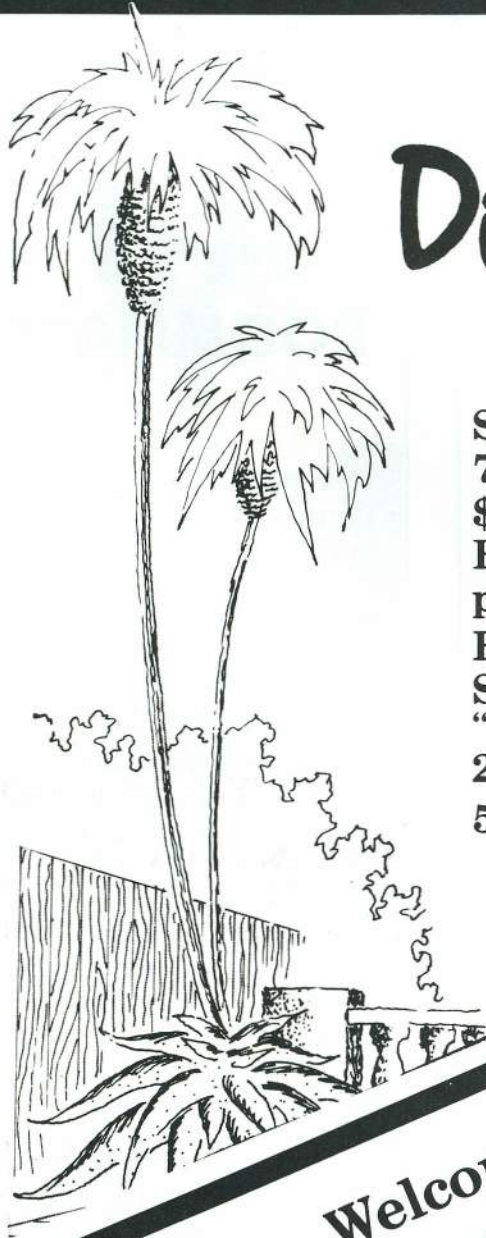
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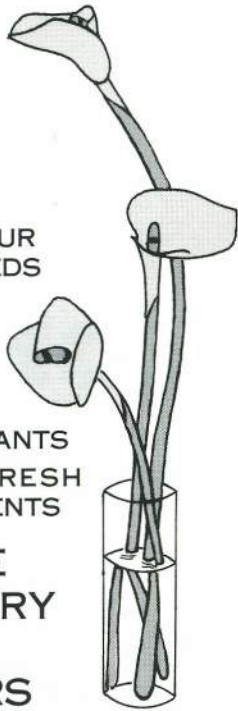
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