

MSU Recognizes Gay Student Union

By Emily Rochman

MEMPHIS--Memphis State University officially recognized in mid-April the Memphis State University Gay Student Union as a chartered campus organization eligible to receive student activity funds and to use campus facilities.

According to former MSU President Billy Jones in a letter to the Memphis Gay Activists in 1979, no Gay group had ever been or would be recognized by MSU because it would appear that the school was "endorsing an illegal activity." This letter, a response to a query by MGA, came shortly after the Clarksville case in which U.S. District Court

Judge Thomas Wiseman handed down a decision stating that recognition of a Gay student group at Austin Peay State University was *not* an endorsement of illegal activity. MGA, encouraged by the Clarksville case, pursued the formation of an MSU group but was unable to find the required number of interested students.

MSU records of chartered organizations, however, indicate that a recognized Gay student group did exist on the campus in 1979. Other sources, who preferred to remain unidentified, told *GAZE* that a Gay group was chartered and recognized by the school as early as 1975, though the group maintained a very low profile and never became active in

student affairs. *GAZE* was unable to verify this with MSU records.

Fifteen students are listed as charter members of the new Gay Student Union, five more than the required ten. The charter for the group follows guidelines of the Tennessee General Corporation Act.

According to members of the MSU Gay Student Union the group was recognized and approved in only one day, a procedure which usually takes about 10 days. A spokesperson for the group indicated, however, that the unusually short approval time may have been due to the fact that the application was filed near the end of the spring quarter when few other applications are filed.

The university offered no opposition to the GSU. Dr. Carson, Dean of Student Life, approved the application without apparent reservation.

Several MSU students, responsible for forming the GSU, became interested in the idea several months ago as a means to deal with the administration on problems encountered by Gay students at the university. Concerns included ads appearing in the campus newspaper, *The Helmsman*, soliciting roommates and asking for "straights only," and the continual removal of posters on campus announcing upcoming events such as concerts by Gay or Lesbian performers.

Dr. Emily Grooms, Assistant Professor of Sociology, is the faculty sponsor for the GSU. Dr. Grooms indicated that the climate is favorable for the group and that she was unaware of any problem.

Dr. Groom's expertise is minorities. Minorities, she says, lack power and power can be gained by organizing and joining with others in the minority. "It is ridiculous that people should be denied jobs and housing and harassed over one small aspect of their total being such as their sexual preference," Dr. Grooms said.

Maxine Bernard, a counselor at the Center for Student Development and supervisor of the MSU Gay Awareness Discussion Group, emphasized that the Gay Student Union is not connected with the Gay Awareness group in any way. The Gay Awareness group will continue to operate as a support group for Gay students.

A spokesperson for the Gay Student Union indicated that the GSU will remain functional during the summer quarter, holding meetings monthly.

...Call the Gay Switchboard, 726-GAYY for more information.

Record Store Pulls *GAZE* From Shelf

By Ric Sullivan

MEMPHIS--Peaches Records and Tapes at 3899 Park Avenue, a distribution point of *GAZE* since March of 1980, has refused to allow continued placement of the paper alongside several other small publications in the store.

Rather than notifying *GAZE* of the policy change, however, the store has apparently been trashing distribution copies for at least one month and possibly as many as three.

minutes after *GAZE* distributor Jim Ramsey placed the May, 1981, issue at Peaches, the papers had been removed. When Ramsey inquired of the sales clerk where *GAZE* was being kept, the clerk replied, "there," and pointed to a trash can. Only about 20 of the 75 papers were found in the trash can. The remaining copies could not be located.

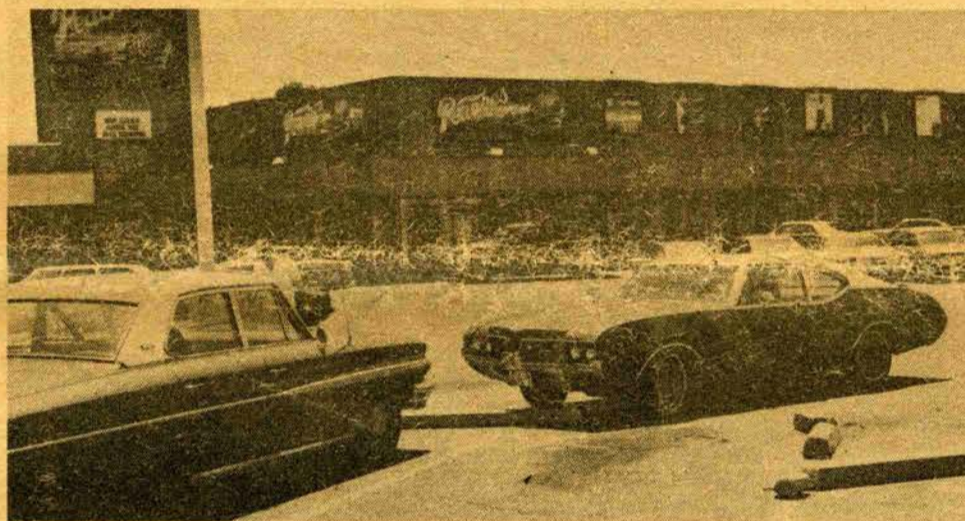
Peaches' assistant manager, Carey Johnson, told Ramsey that the staff of Peaches had been instructed by the store's present manager, Mike Shepard, that *GAZE* was not to be distributed. Ramsey noted that three months prior to the incident a sales clerk had instructed him to place *GAZE* on a window ledge rather than on the counter alongside other publications and flyers, but no mention was made of discontinuing distribution.

Shepard indicated that *GAZE* had not requested permission to distribute the papers at his store and that he had instructed his staff to "collect" copies, denying that he had issued orders to "throw them away." He stated that the papers were "held" for a period of time until someone "claimed" them.

Editor Bill Johnson said that *GAZE* had "indeed been given permission to place the papers in Peaches on a monthly basis over 14 months ago by a woman who identified herself as the manager of the store." Bill speculated that it would not have been possible for anyone to "collect the papers when the staff was not notified that the copies were no longer being distributed."

Shepard also indicated that the store was changing its policy toward all publications and that only TV FACTS was currently distributed in exchange for a free ad for Peaches. A check of TV FACTS, however, revealed that no ad for Peaches had appeared in almost 8 months. A check of Peaches on May 8 revealed, also, that *Jazz Times*, *Memphis Concert Calendar*, Carnival brochures, Memphis in May International Festival brochures, flyers for 4 different bars and TV FACTS (containing no Peaches ad) were on display in the store.

Tom Chesney, customer relations representative of Nehi Records, Peaches' parent company, said that he "will certainly look into the situation."



Headed toward a boycott?

Word "Gay" Won't Appear On Carnival Float

By Regina Russell and Clifton St. John

MEMPHIS--Because of apprehensions from some Cotton Carnival officials and disagreements among organizers of the krewe, the Krewe of Lambdi will not participate openly in the Carnival Krewe Parade May 23.

According to Stoy Bailey, Carnival krewe organizer who initially sought the participation of a Gay krewe, "most of the groups involved in Lambdi (referring to participation of several Gay organizations) simply did not want to politicize the event and were not particularly interested in participating or using Carnival as a political forum."

Bailey, according to persons attending an organizational meeting of Lambdi, had voiced the opinion that the word "Gay" should not be used on the krewe float. "I don't know that I made exactly that statement," Bailey said later. "I would say that Memphis may not be ready for accepting Gays, or any people who are different. I know I made that point."

Bailey said that the invitation for participation by the Gay community resulted from a visit to a local Gay bar. "I had gone to a Gay bar, down to George's, with a friend of mine," Bailey said. "I enjoyed the floor show so much-I hadn't seen it. And I enjoyed it so much that I was thinking in my mind about Carnival and the kind of fun and energy that I'd like to see in it."

Bailey said that there was no problem with Carnival, *per se*, over the use of the word "Gay" on the krewe float. He denied that he or Carnival President Ben Woodson had any problem with it, but added that he thought that some other members of the Carnival Association were having problems with it.

"There is no anti-Gay policy," Bailey emphasized. "The only thing there were any questions about was if indeed homosexuality were against the law then we could not, could not have allowed that...There is a Tennessee state law against sodomy, but nothing about being Gay. And, you know, we just very briefly discussed it, Ben and I. We just felt there is no law...there never was any big discussion about it." Bailey added, "Carnival may be strong enough in years to come so that the Gay Coalition itself might like to, and be able to, use the word 'Gay.' Hopefully, we will begin to know each other as individuals and not as stereotypes. I think it could work out."

A spokesperson for the Mystic Krewe of Aphrodite said that her group plans to participate in the Krewe of Lambdi along with other volunteers. "We plan," she said, "to sponsor the Crippled Children's Hospital School. Now, that has not been confirmed. The administrator and the recreational therapist who would be in charge of this sort of function for the kids, were both very excited. They were going to talk among themselves and call me back."

Aphrodite's spokesperson indicated that participating in the parade would be "a way of getting the foot in the door. What we are doing now--we have to look at it like spitting in the ocean--ten years from now we might

be leading the damned parade." A spokesperson for Unicorn indicated that his group would support the krewe also.

The Memphis Gay Coalition decided at its May 4 meeting that participation in the krewe would not be in keeping with its statement of purpose because the phrase "sponsored by the Gay community" would not appear on the float.

One member of the MGC said, "He (Stoy Bailey) was very sympathetic with our feelings in wanting to express the fact that the float was sponsored by the Memphis Gay community. But when he took this to the Parade Committee or the float committee or whatever, that's when it blew up in our faces. They had visions of a giant phallus floating down the middle of a parade, or something ridiculous like that. He tried to assure them that such would not be the case at all...I think Stoy is doing all he can for us..."

GOPS indicated that lack of sufficient time and "unanswered questions" would prevent their participation in the krewe this year. The Mystic Krewe of Apollo also voted not to participate this year. Tsarus indicated that they had not been contacted about participating in the krewe and had decided that their organization would not participate.

"We're not saying that we're representing the Gay community," said the spokesperson for Aphrodite. "We would like to but there's not enough participation to have a fair cross-section. We're saying this is the Krewe of Lambdi--which could be considered the entire Gay population of Memphis by some people..."

The Politics Of Queer Control

By Bill Johnson

It seems I was born a political issue. I somehow grew up with this tremendous weight on my shoulders (not because I am Gay, but because of what much of society wants to do with me).

I have come to realize how very lucky I am not to have ever felt as badly about myself as most Gay people feel about themselves, though I'm not quite sure how I managed to escape that terror. I did, of course, experience the typical feelings of guilt, self-hatred, denial and submission that our society demands of us.

Debbie Salyer of Coeburn, Virginia, wrote a letter to the editor on January 27, 1981, to *The Coalfield Progress* (Virginia) stating, "No doubt there are many homosexuals in Southwest Virginia, but they, for the most part, have the decency to keep it to themselves and be ashamed as they rightly should be."

I have heard this same line of reasoning from self-oppressed Gays who insist that we must (frequently in order to prevent a backlash) present a wholesome and decent image to the heterosexual community. What the hell is a wholesome and decent image? For the most part, it is simply that Gays pretend that they are *not* Gay. (Please, honey, if you don't tell them, they are *not* going to know it.)

Frankly, I am beyond being "dealt with." I am ready to deal with them—on my terms. I absolutely refuse to be "ashamed" for what I am. I absolutely refuse to deny myself the right to tell the world that I am *not* heterosexual—as they are so quick to presume that I am.

I will not argue the impossibility of most "Gay and Lesbians coming out" to our "top society." Unless we all do it, few of us can. We gave our jobs, etc. forever, to think about. And the concerns are legitimate.

By the same token, however, I will not have self-oppressed Gays telling me that I should not express myself as *myself* because I might harm them. If I wanted to harm them, I could certainly do so. I will not have self-oppressed Gays telling me that if I present myself as a Gay person I am pretending to "represent" the Gay and/or Lesbian community when, in fact, I do not. How the hell do you represent the closets of America?

If closeted Gays—more to the point, *self-oppressed* Gays—do not represent themselves, *how dare* they accuse me of representing them. As an open and very proud Gay person, I represent the Gay community, for, believe me, there is a tremendous difference between being homosexual and being Gay.

I will not have self-oppressed Gays—pardon me, homosexuals—telling me that "we" should not throw "it" up in the faces of heterosexuals. This is a statement that being homosexual is inferior. (Have you ever heard anyone say that heterosexuals should not

throw their heterosexuality up in people's faces?)

I will not, as Debbie Salyer of Coeburn, Virginia, would have me, be "ashamed" of myself because I am Gay. Neither will I do so because my fellow homosexuals demand the same in order that I not misrepresent them. If they don't like Gay people representing them, then it is high time they represented themselves.

How do self-oppressed Gays represent themselves? By *not* allowing the heterosexual society to know they exist? This is a great help to the Lesbian and Gay rights movement, isn't it? Yet, from these people, we continually hear the call of the need to unify the Gay/Lesbian community.

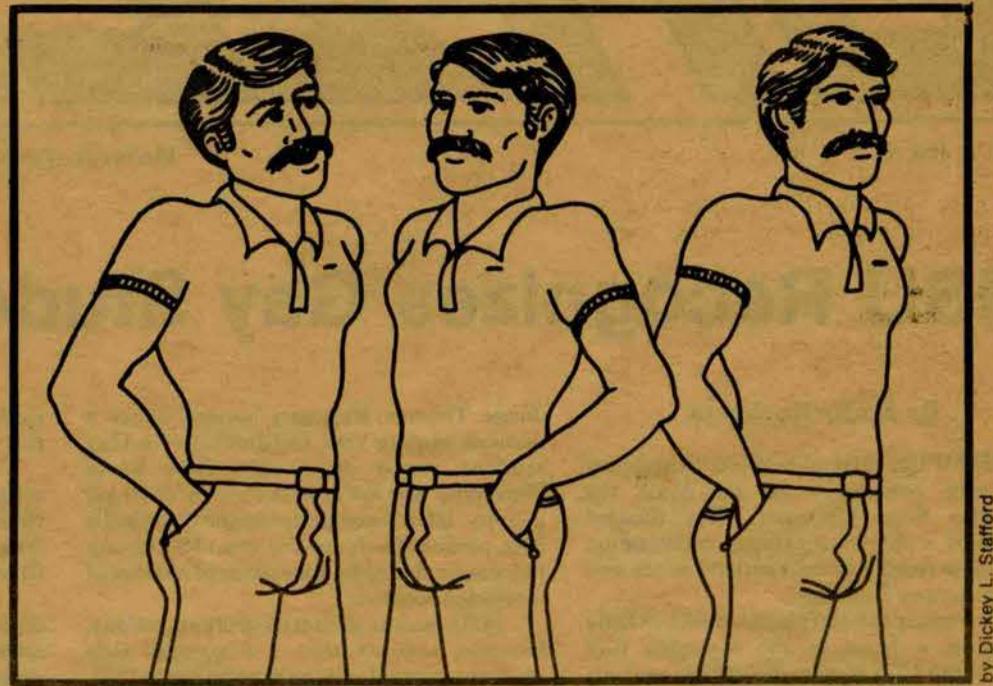
Unify for what? So that we can agree that we should not offend the heterosexuals? So that we can agree that we should not confront their atrocities against us? So that we can agree with them that Memphis is backward and the Bible Belt, and that we really do not count in the census figures and don't care to?

God knows, if we offend them they might very well start harassing us at the bars again and, heaven forbid, might even close them. For, in terms of equalizing the predicament of Gay men and Lesbians with that of heterosexuals in Memphis, decreasing harassment is absolutely all we have achieved since Mardi Gras moved to New Orleans.

There is no other way to set the Gay rights movement "back" in Memphis. In terms of our existence as Lesbian and Gay people, we have done absolutely nothing in Memphis as a unified community to advance the cause of civil liberties. Indeed, our own Lesbian and Gay community is fraught with internal biases and prejudices.

Oh how easy it is for all of us to relieve ourselves of responsibility and social consciousness by dismissing reality. How easy it is for us to dismiss our own inadequacies by placing the blame on someone else. Yet this is exactly what we have done with our Gayness. The reason we cannot tell the world (i.e. throw it up in their faces, flaunt it, etc. forever) is that we cast the blame on heterosexuals. We say that *they* are not ready to deal with it. *Are we?*

I sometimes think we are more afraid of THE CHILDREN than of their parents. If we "flaunt" ourselves (which means nothing more than not hiding the fact that we are Gay) in front of THE CHILDREN then we offend their parents and they will tell THE CHILDREN how bad we are. I think it is time we showed them how wrong they are about us. The children, believe me, are going to hear how bad we are throughout their lives. Isn't it time we showed them that there is an opposing viewpoint? When I was a child, I certainly wish I had seen a Gay person (knowingly). It would have saved me years of grief and loneliness. THE CHILDREN are not oppressing us. Their parents are not oppressing us. The fundamentalists are not oppressing us. We are oppressing ourselves.



by Dickey L. Stafford

"She's the type that gives us a bad name."

If my being Gay and telling that blessed fact to Shelby County, Tennessee, is going to cause trouble, it is somebody else's problem more than mine. I may have to deal with it, but assuredly I will deal with it on *my* terms. They have dealt with me on their terms for years before I was born (admittedly as the result of a heterosexual act.)

Obviously, because they have dealt with me all these years, they are more than ready to deal with "it." What they are not ready for is to deal with "it" constructively. What they are not ready for is to deal with "it" on *my* terms, and they *never* will be until I tell them that they *must*. Majority society has traditionally dealt with minority society on the basis of majority society's misconceptions. Never has majority society redefined its conceptions of minority society without the input of minority society. Majority society cannot have our input if they do not know who we are.

If majority society accepts the notions of the Anita Bryant's (or is she passé?) and the Jerry Falwell's of America, it is *our* fault. How can they logically determine which opinion to believe if no opposing opinion is "thrown up in their faces?"

We are surely in a unique position. No other minority, as a whole, has been in a position to completely hide its members. Surely, light-skinned Blacks "passed," and Jews shortened their names by deleting the "bergs" and the "steins," but no other minority has ever had the capacity of anonymity that we have. That anonymity could be more to our harm than to our good. (We have all thought what a different world it would be if all of us were to suddenly turn "lavender" for one day, Black, Jewish, white, Christian, etc., alike.)

Memphis is not ready for the word "Gay." When will it be? (I'm ready for it, and I *am* a Memphian.) Perhaps we would satisfy our enemies if we were to march in the streets with a banner reading, "We are Sodomites, repenting of our sin and we apologize for our inadequacy and our indecency." Ridiculous, you say? Well, we say the same in different words daily.

Are you Gay? Are you a political issue? Do you become a political issue or a political statement if you say that you are Gay?

No, I don't represent the entire Gay community. And if what I do or say appears in the eyes of heterosexuals to represent the entire Gay community, I cannot and will not take the blame for their generalizations. You cannot represent yourself without becoming a "political issue." Try it.

I am an expert on "it." I am an "it." Why won't those people out there listen to my testimony as an "it?" It could be because the rest of us "its" think about "its" in just about the same terms as they do. We have been taught to.

We have internalized our teachings. We look upon ourselves as others see us. We must not dispute those great experts out there who say that we are to remain unknown.

I once heard a drag queen (forgive me if that term offends you) say that he could not understand the nature of "Gay music" or

"Gay culture." Why couldn't it be simply "music" and "culture?" Why couldn't we simply be "people?"

I agree with what he said. Why indeed? The person was a female impersonator, an employee of a Gay bar, a member of an exclusively Gay social club and in attendance at a meeting of Gay people. Why, indeed.

If we were simply "people," and not a political issue, perhaps this publication would be archaic. I wish it were.

But it isn't. We are different—whatever the label we place on ourselves or that others place on us. Why isn't G.O.P.S. simply "G.O.P.S.?" Why isn't the Memphis Gay Coalition simply the "Memphis People Coalition?"

Well, I here and now deny that my existence is a political issue. At the same time, I shout from the rooftops that I am a Gay person. I am *not* heterosexual. I am proud of myself. I am proud of being Gay. I will not allow any person, any group, any corporation, to deny my right to say the same. I am not complete by myself. I need a man to make me whole. And my only transgression against society is that I said "man" instead of "woman." I will not allow the letters "wo" to result in my denunciation.

Perhaps if we change the word "Gay" to "homo" or "fag" or "queer" or "dyke," then we could proclaim ourselves openly... (Or better yet, Sodomite). Have you ever heard of any of those being a political issue?

We have the audacity to say that the infamous "they" are oppressing us. We insist on living the roles we feel are designated to us. Otherwise, heaven knows the consequences. We deny that we have any inclination toward oppressing ourselves and blaming it on someone else. We should deny the inclination; it is *far more* than inclination.

Self-oppression, even if we understand the term, is a trait we deny our knowledge of. I am *not* self-oppressed, we say. But self-oppression, granted to each of us by our societal teachings is the most effective way our society has of sublimating us, of causing us to hide ourselves, and of causing us to "respect" their values by being queer instead of Gay.

From one queer lover to another, Shit. We have nothing to do with the politics or the political system of this land or any other by what sex stimulates, arouses, or creates emotional excitement in us. Being Gay is *not* a political issue. What the heterosexuals would like to do with us is a political issue, for they have attempted to legalize us since the pioneers founded Lynchburg.

Consequently, I can only conclude that being heterosexual is a political issue. No woman or man should be, therefore, permitted to wear a wedding ring, display a picture of a spouse, brag about children or participate openly in any other activity that might incriminate him or her self as being guilty of heterosexuality. After all, many heterosexuals engage in sexual acts prohibited by the sodomy laws of Tennessee, and any support that we might give them might appear to be an endorsement of an illegal activity.

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COUNTERPOINT

By Clifton St. John

Rex Mum On Issues

In Cuyahoga Falls, Ohio, Rex Humbard, television evangelist who has taken Christianity to millions of people on six continents, says he is not getting into politics.

"Why should I, if I have the highest calling in the world, devote my time and energy to the job of another man whose calling is to be a senator? If I had to get into politics after spending 48 years of my life totally in religious work, it would be like a blacksmith filling a tooth," he says. "I've never been in politics and I've never talked on the issues."

Humbard, a 61-year-old Arkansas native, admits that America and Americans have problems. "But I'm leaving that to the social reformers and the politicians. That's their job."

Humbard won't criticize Jerry Falwell directly, but he won't go along with Falwell, the Moral Majority, the Religious Roundtable and other clerical groups which have become more political than evangelical.

"The more we get into issues and politics, the less effective we're going to be in helping the human race learn how to live," Humbard says. "I could beat homosexuals over the head every week, but why do that? They don't need to be beat on the head."

Sodomy and Gomorrah

The "Christian" fundamentalists, such as Jerry Falwell and Charles Britt, insist on labeling Gays as "Sodomites" because the fundamentalists assume that the ancient city of Sodom was destroyed because of homosexuality. If that assumption is logical, then Sodom's twin city of Gomorrah must have been destroyed because of heterosexuality. By the fundamentalist's recording, if sex between males in Sodom condemned homosexual acts, then sex between men and women in Gomorrah condemned all heterosexual acts. The Bible says that both cities were destroyed by the same rain of brimstone and fire.

For centuries Sodom has received the disproportionate share of publicity. Sodomy derives its name from that infamous city, and those who indulge are known as "Sodomites." All "Sodomites" are supposed to be homosexual; everyone knows that only homosexuals practice sodomy.

We hear little, if anything, about the heinous sin of "Gomorrah," and nobody is labeled "Gomorrahite."

Maybe it is time to consider passing laws against this spreading menace. "Gomorrah" could be outlawed because it is a threat to the species. Anyone indulging in such practices would be branded "Gomorrahite," or heterosexual. (The myth is established that only heterosexuals practice "Gomorrah.") The "Gomorrahite" would not be allowed to hold a government job, to teach in public schools, serve in the military or live in Gay neighborhoods. In short, the "Gomorrahite" would not be at all acceptable until she or he underwent therapy to re-orient the sex urges to sodomy.

Trick Shots?

Recently on PBS's "Firing Line," William F. Buckley, Jr. moderated an alleged debate between a representative of Parents of Lesbians and Gays and a "distinguished" psychologist whose name is no household word.

The "debate" meandered aimlessly along, then finally zeroed in on several subjects: at once-pedophilia, Gay activists and Gay teachers. The gentleman who

represented Parents of Lesbians and Gays was eloquent, persuasive and confident, remaining unflappable throughout the program. The psychologist's contributions, however, were as distinguished as his reputation and as memorable as his name.

Buckley tried (unsuccessfully) several times to sway the debate in favor of the floundering, but "distinguishing" psychologist. The pompously erudite Mr. Buckley, however, was either quite ignorant of the Gay subject or very intimidated by it; he stammered and stalled more than usual. What's more, his questions and comments were so ordinary that Buckley had trouble avoiding the ordinary pronunciations of such words as *harass*.

The program was doubly dull, thanks to Buckley and his "distinguished" psychologist, with the only worthwhile contributions coming from the gentlemen who spoke for Parents of Lesbians and Gays.

Either "Firing Line" was loaded with blanks that evening, or Buckley had suffered a temporary loss of aim. There was certainly no fancy trick shooting.

Immoral Minority?

Speaking in Memphis at the monthly meeting of the We The People Forum recently, Paul Weyrich, chairperson of the National Committee for the Survival of a Free Congress, said, "Now they are attempting to frame it (homosexuality) as minority...They are trying to put the homosexual on the level with some struggling Spanish-American in San Antonio. Make no mistake; it is the same tactic the Communists used to try to take illegitimate ideas and make them an issue."

Whether Mr. Weyrich accepts it or not, homosexuals are a minority, oppressed and maligned and deserving of official minority status. But the official status issue would not have become an issue were it not for fearful, ignorant, homophobic bigots like Weyrich who seem to deny civil, individual and legal rights to almost everyone unlike themselves.

In Joe McCarthy style, Weyrich uses the terms Communism and homosexuality together to insinuate that homosexuals are un-American. Gays and Lesbians are the sons and daughters of America, and if they were all un-American and Communist, Weyrich would be in trouble. Communists hate fascists as much as they hate capitalists and Christians. Weyrich falls into at least two of those categories.

GAZE

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RESEARCH

Pioneers In Lesbian And Gay Research Kinsey, Ford and Beach, and Hooker

By Emily Coleman

Many psychiatrists and psychologists condemned "homosexuality" as pathological, their euphemism for sick, without adequate evidence to support their claim. Unlike them, the researchers noted here dispensed with the heterosexist framework of society and recorded their observations in an unbiased manner. Alfred Kinsey (1948, 1953), C.S. Ford and F.A. Beach (1951), and Evelyn Hooker (1957) did this at a time when studying sexuality (even "non-deviant" sexuality) was in itself considered abnormal. Alfred Kinsey in particular was threatened with loss of financial support and his position at Indiana State University.

Kinsey brought to his study on sexuality the skills of non-judgmental observation he had learned as entomologist (study of insects). Kinsey and his associates rigorously recorded the sexual histories of 5,300 men and 5,940 women. Society was shocked to learn of the prevalence of same-sex activities. No longer could society pretend to believe that Gay men and Lesbians lived only in New York or in mental institutions. To sum up the Kinsey findings, which subsequent studies have largely replicated, 60% of males and 33% of females have been involved in at least one act of overt same-sex play by age 15. The researchers also found that 37% of the male and 13% of the female population engaged at least once in some form of same-sex activity to the point of orgasm.

In Kinsey's first publication, the incidence figures for grade school educated and high school educated are distorted by the inclusion of substantial numbers of individuals with prison experience. Such persons have considerably more homosexual experience than those of the same socio-economic class who have never been incarcerated. Therefore, when looking at Kinsey's data on men, only the college educated sample should be considered. Among this sample, same-sex activity is largely a phenomenon of the unmarried. While married men are sometimes sexually involved with other men, they have generally had experiences before marriage. Among the college educated, a rural-urban breakdown revealed no significant differences, but religious devoutness was a powerful factor; the devout were less likely to be involved in same-sex activity.

As in Kinsey's male sample, most Lesbian sexual activity was found primarily among the never-married. The religiously inactive and the better educated tended to have more Lesbian involvement.

Society was further upset by the revelation in Kinsey's data that "homosexuality" was not necessarily an either/or dimension but was seen on a continuum. The "Kinsey Scale" rates individuals on a scale from 0 (exclusively heterosexual in activities and arousal) to 6 (exclusively homosexual in activities and arousal). Moreover, Gay men and Lesbians were found among all socio-economic levels, races, and careers.

Ford and Beach's book, *Patterns of Sexual Behavior*, further validated the existence of Gay men and Lesbians by examining sexuality from both a cross-cultural and animal perspective. They discovered great variety in animal behavior and in treatment of Gay men and Lesbians by different cultures. In a survey of studies of sexual behavior in 190 societies, Ford and Beach found that ethnographic accounts of same-sex activities were available for 76. In 49 of these, some types of activities were condoned, regarded as normal or socially acceptable or even encouraged. Among certain American Indian bands, Gay men

were not only widely accepted but were believed to possess a great spiritual power. Among the Keraki and Kiwai of New Guinea, sexual activity among males is an institutionalized feature of puberty rights. Such practices are believed to be essential for male growth and strength. Unfortunately, Lesbianism has not been as well documented cross-culturally as have the activities of Gay men.

Ford and Beach also noted that same-sex behavior is not uncommon among males and females of several infrahuman primate species. Immature monkeys and apes engage in a variety of same-sex games which include genital manipulation and attempts at intercourse. Such relationships tend to occur less frequently after puberty, but in some cases an adult individual may form an enduring same-sex liaison. Ford and Beach note that homosexuality is less prevalent among the female primate species than among the males. They also note the absence of any evidence to justify classifying this behavior exclusively as a substitute for heterosexual relations. Adult male monkeys with ample opportunity for heterosexual intercourse may nevertheless engage in homosexual relations with younger males. In some cases, the same individual carries on a heterosexual and homosexual alliance concurrently.

Finally, Evelyn Hooker started a flurry of research examining the psychological responses and well-being of heterosexual vs. homosexual men and women with her famous study in 1957. In this study, experienced psychiatrists were unable to distinguish homosexual and heterosexual men on the basis of various projective tests (the Rorschach, the Thematic Apperception Test or the Make a Picture Story Test.) These results led Hooker to conclude that homosexuality is a "deviation in sexual pattern which is still within the normal range psychologically." A recent review of the many studies conducted along Hooker's lines concludes that findings to date have not demonstrated that a Gay individual is any less psychologically well adjusted than his or her heterosexual counterpart.

The work of these pioneers in Gay and Lesbian research provided justification for a same-sex preference and lifestyle. Kinsey did this by publicizing the prevalence of Gay men and women, Ford and Beach by cross-cultural and animal parallels, and Hooker by demonstrating the absence of pathological pathology among Gay men.

QUOTATION MARKS...

"More and more I think Gays who are ashamed of themselves and secretive about being Gay deserve very little sympathy. They help perpetuate half-truths and stereotypes because they won't be open. It's not even a matter of 'flaunting it.' It's a matter of refusing to lie anymore."
— Daniel Curzon

"What they're saying is that it equals bad if someone happens to be homosexual. It's a fear, an unknown fear, and people don't understand it."
— Billie Jean King

Bring slowly to a boil

If you heat the kettle slowly enough, it's been said, frogs die in lazy comfort. They just fall asleep.

Do you feel a little drowsy?

The Bible shouters are stoking up the fires. Especially here in Washington, D.C. This is the hot core which sends out heat across the country. It's where a change in national law can cook us all together.



Gay Rights National Lobby is at the center, rallying our friends in Congress to help put out the fires. We've had success—expanding support and co-sponsorship of gay/lesbian civil rights bills, generating thousands of letters to Congress, fighting anti-gay bills such as the "McDonald Resolution" and the "Family Protection Act," and bringing together coalitions with other groups who also feel the danger. In the *Advocate*, October 16, 1980, you can find an independent evaluation of our work: "On an absurdly low budget, GRNL is producing miracles. Imagine what they could do if we really supported them."

We ask again for your *real* support. The heat's on right now and we truly need your contributions. Please wake up. Let's not go like frogs.

GAY RIGHTS NATIONAL LOBBY

Your lobby in Washington... getting things done for you!

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 (with hash browns, \$1.75)

Biggest hamburgers in town!
 Milk shakes, sundaes and ice cream now available.

Owned by Former Owners of The Cotton Gin

Arrested Men Face Job Loss

By Bill Stevenson

CLARKSVILLE—Twelve men arrested on sodomy charges in this Middle Tennessee town of 60,000 are facing harassment and job losses as a result of their names, addresses and places of employment being published in a front-page headline story in the Sunday, April 26, issue of Clarksville's *The Leaf-Chronicle*.

Staff Writer Maria Ballard, who wrote the story, said it is the general policy of *The Leaf-Chronicle* to publish such information about persons arrested on any charges.

Each man was initially charged with committing a "crime against nature," a felony in Tennessee, but charges were later reduced to lewd conduct, a misdemeanor.

The men were arrested by vice-squad officers Mike Barrett and Ernie Rice at McGregor and New Providence Parks after either "approaching" the agents or being "caught engaged in sex acts" in the woods alongside the Cumberland River.

According to one man, who preferred not to be identified, "the newspaper stories were

full of misinformation, biased and untrue statements made by the vice-squad officers, and extraneous observations that gave the stories a sort of 'terror' slant. Numerous references were made to the children playing nearby, and there was a statement that none of us arrested were carrying guns—as if we were supposed to be raping people at gunpoint... And one article said that the vice-squad officers saw human feces on the ground while walking through the woods. I wasn't charged with defecating in the woods."

Donald Frazer, arrested April 22, said that he has lost his job as a result of the publicity. Frazer said, also, that part of the agreement to have the felony charges reduced to misdemeanor charges was that he would have to undergo punitive counseling. "My counselor," Frazer said, "said that I really did not need counseling."

Of those arrested, one was a high school teacher and two were professors at Austin Peay State University.

Catholics Cancel Gay Meeting After Threats

Compiled By Regina Russell

SANDY RIDGE, VA.—A conference of Gay Catholics scheduled for January 30-31 here was cancelled after local residents protested the gathering and threatened violence.

Area residents were alerted after a Bristol, Virginia newspaper published a story about the planned conference. The two-day spiritual conference for Gay men and women was to be sponsored by the Human Sexuality Committee of the Diocese of Richmond and was to be held at Grace House, a facility of the Episcopal Diocese of Western Virginia.

The decision to cancel the event came after numerous threats of violence ranging from blocking the driveway to burning Grace House.

Father William L. Pitt, diocesan chancellor and vicar general of the Catholic Diocese of Richmond, said the purpose of the planned gathering was to provide an opportunity for prayer and reflection for Gay Catholics. Pitt said, "In organizing this retreat, the Catholic Diocese of Richmond was in no way condoning homosexual activity or lifestyle, which the church teaches is morally wrong. However, the diocese was recognizing that homosexuals should not suffer from prejudice...and should have the right to respect, friendship and justice...and an active role in the Christian community."

"Due to the strong negative reactions of some people in that area, the opportunity for prayer and reflection, the sole purpose of the gathering, did not seem possible," Pitt stated when cancelling the retreat.

Prior to cancellation a large delegation of "concerned citizens" presented its views to the Wise County Board of Supervisors, protesting the meeting of Gay Catholics. The delegation, which had circulated petitions against the retreat, was led by Dallas Large, who said, "We're not out to block nobody's religion, but when it comes to sin, we're dead set against it."

The petition circulated by the group said, in part, "We cannot question the right of assembly or freedom of speech; but let's examine the event forthcoming to our community. A conference held to support homosexuality is unpleasant indeed, but to assemble in the name of a church to support 'gay' rights and lifestyles is a shame and reproach to our community." Over 1,000 names were included on the petitions.

Board of Supervisors Chairperson Fred Dotsen agreed with Large. "I think I can speak for the entire board when I say I appreciate you coming out tonight," he said. "We will do what we can to stop it anywhere in Wise County."

Vestus Jessee, a minister, told the Board of Supervisors that he opposed the Gay support group. "Those people," he said, "are worse than the lowest drunk that lies in the gutters, worse than a harlot who sold her body." Another minister, Lloyd Rose, said, "God has gave up on those people."

The controversy, which was reported in newspapers throughout Southwest Virginia, stirred a flurry of letters-to-the-editor, many of which were negative. Mrs. Rebecca Hall of Wise, VA., wrote, "If I died tonight, I would much rather face my maker as a murderer than a Homo. I believe I would have a better chance...If you had a little brother or son, who has been sexually abused by a Homo, and that child in a Hospital and look very close to what has been done to him or her (not only physical but mentally), would you walk up to the person that has done this, and say, 'That's ok, you have human and constitutional rights.' Or would you sign a petition to control them?"

The Coalfield Progress in Coalfield, VA., supported the rights of Gays to assemble (in an editorial on January 27, 1981). "The fact is that homosexuals, whether you subscribe to the theory that they are born the way they are or that they are the victims of mental illness, are entitled to the same inalienable rights as the rest of our society. One of those rights is that of assembly, which they are denied on Sandy Ridge."

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GPA Proposes Wire Service, Code Of Ethics For Gay Press

By Bill Johnson



Joe DiSabato

DALLAS--Representatives from 23 publications from across the country, including *GAZE*, met May 1-3 at Dallas' Melrose Hotel to approve bylaws and

structure for the newly-formed Gay Press Association (GPA) and discuss proposals for improving the credibility and quality of the Gay press.

The GPA discussed, also, a proposed Gay wire service (microcomputer information network), advertising standards, professional affiliations, and standards and ethics for Gay publications. The Association will require members to adhere to a strict code of ethics in journalism and reporting.

The microcomputer wire service will allow publications in all areas of the country to disseminate information rapidly to other publications via a sophisticated computer network. The "host" computer will be located in the GPA's New York office.

The GPA set annual dues for institutions (primarily publications) at \$100 and dues for individuals at \$50. A proposed \$150,000 budget for the coming year, however, would require extensive fundraising by the organization.

Advocate Publisher Peter Frish outlined a plan for standardizing advertising sizes and credit procedures. The plan, the

Standard Advertising Unit system, was recently endorsed by the Board of Directors of the American Newspaper Publishers Association and would facilitate national campaigns by eliminating the often prohibitive costs of sizing ads for different publications.

GPA members pinpointed violations of copyright laws by Gay publications who reprint articles without proper credit or

permission and violations of the rights of freelance writers, who are frequently underpaid or not paid at all, as problems the Association should address.

Joseph Di Sabato of Rivendell Marketing, a key organizer of the GPA, was elected president of the organization. Mark Segal of *Philadelphia Gay News* was elected vice-president, and Phil Nash of *Out Front* (Denver) was elected secretary.

Gay Health Official Protests Koop As Surgeon General

WASHINGTON (GRNL)—Dr. Walter J. Lear, speaking on behalf of the National Gay Health Coalition (NGHC), warned Members of Congress April 3 that the appointment of Dr. C. Everett Koop as Surgeon General of the United States could "exacerbate existing discrimination and abuse" of this nation's Gay men, Lesbians and bisexual persons.

Congressional staffers contacted the Gay Rights National Lobby (GRNL) to provide possible testimony against Dr. Koop before the House Subcommittee on Health, chaired by Representative Henry Waxman (D-CA). The Lobby, though agreeing to support and work closely with NGHC, indicated that the National Gay Health Coalition was better equipped to provide expert testimony regarding health matters and the Gay community.

Lear told the Subcommittee, after recounting Koop's public record of anti-Gay statements, that "Dr. Koop appears to have strongly-held beliefs about homosexuality which are not supported by established medical science, practice, or ethics. We are concerned that the unfounded beliefs of the

nation's highest health officer could result in less than equitable treatment for Gay male, Lesbian and bisexual tax-paying citizens by government and government-funded health programs and services. We are concerned that such unscientific and unethical leadership would exacerbate existing discrimination and abuse of sexual minorities by health practitioners and services throughout the country."

The Surgeon General plays a key role, also, in the issue of the government's continued immigration ban against Gays. Former Surgeon General Frederick Richmond's role in the immigration issue prompted the Carter Administration to develop a limited administrative remedy to the immigration issue. Richmond's decision that the Public Health Service would not assist in the "determination" of homosexuality could be undone by Dr. Koop and could also undo the limited progress which occurred in the immigration controversy.

Lear's testimony was covered by the *Washington Post*.

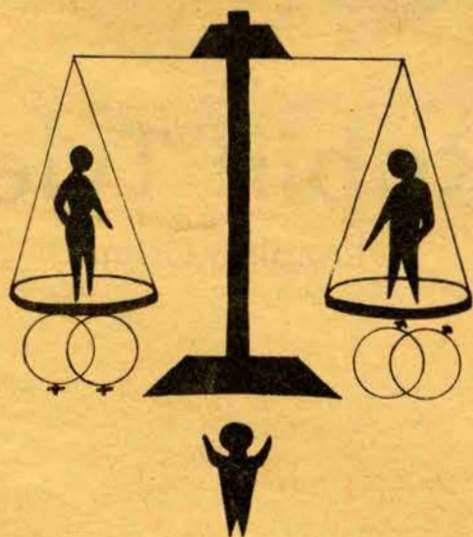
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"Children are our future. Unhappy children, stripped of the right of one or both parents' love and guidance is not only a crime against the present, but a crime against the future as well."

—Steve McElroy
Vice President, JPDP

"Gay doesn't mean she's not a woman, or that she doesn't have the same love for her children as any other mother, or that she doesn't want to see her child grow up in a proper and respectable way."

—Mother of a gay mother

Won't you please fill out the attached membership card and give us your check for \$5.00 annual membership dues? Your name will never be given out to any mailing lists or to any other organizations or circulated in any manner outside the JPDP without your written consent. Our membership is made up of both homosexual and heterosexual

Americans concerned about inequality in this land of compassion.

Won't you please join us? Or you may send an anonymous donation to:
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c/o Abby Rubenfeld
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Nashville, TN 37203

Yes, I want to join the Justice for Parents Defense Fund and strike a blow for human rights. My \$5.00 membership fee is enclosed. Please contact me.

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.....I can volunteer my time. I am able to do the following to help:.....

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WEEK 1981

Sat. June 20: Lesbian Comic ROBIN TYLER, dance following, Beale Street Cinema, Fourth & Beale Streets, downtown 8 p.m. Tickets \$7 in advance or at door.

Sat. June 20: SCAVENGER HUNT, 10 a.m. with brunch, all-afternoon hunt and ending with champagne and prizes. Sponsored by Unicorn. Address, 1016 Cox Street, \$2 entry fee, except members of Gay clubs at no charge. Call Scott Correll at 452-0802 or write Hunter Johnston, Box 12856, Memphis 38112.

Sun. June 21: Meda Midsummer BLOCK PARTY, free beer, potluck picnic, games, music, crafts, information; Meda Street between Young and Walker, 2 p.m.

Mon. June 22: Gay Pride Dinner-Dance, The Pendulum, call for information. Sponsored by the Pendulum.

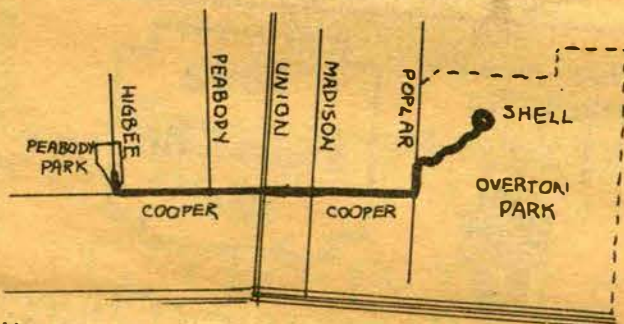
Wed. June 24: Live Entertainment POTLUCK DINNER, 672 S. McLean, sponsored by MCC. "Love is in the air." Call 278-1091 for information, 7:30 p.m.

Sun. June 28: Dignity Mass for Peace in honor of Gay Pride Week, 5 p.m., St. Peter Village Chapel.

Fri. June 26: "Counseling the Gay Client: Issues and Techniques," Memphis State University. Keynote LEA HOPKINS. Call 454-2021 for information.

Sat. June 27: THE GREAT GAY RIVERBOAT CRUISE on the Showboat at the foot of Monroe and Riverside Drive, Boarding time, 8 p.m. Tickets \$10. To reserve tickets call 274-0431 or 726-GAYY. Mail coupon for advance tickets.

Sun. June 28: GAY PRIDE MARCH & RALLY. Assemble 1:30 p.m. at Peabody Park, Higbee at Cooper. Grand Marshall LEA HOPKINS (see map).



Marchers will assemble in Peabody Park at 1:30 p.m. and proceed North on Cooper Street, cross Union Avenue, Madison Avenue through Overton Square and continue to Overton Park, ending at Overton Park Shell for rally. Lea Hopkins will speak at the Shell.

Please send me _____ tickets for the **Riverboat Cruise** at \$10.00 donation each.

Name: _____

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Mail to: GPW '81, Box 3038 Memphis, TN 38103

of Your Gay Life!

99, 274-0431 or 452-0802.

Myth Number 2: Gay Is Sick

By Clifton St. John

ALL HOMOSEXUALS ARE MENTALLY ILL.

This myth has been around, literally, since Sigmund Freud "fathered" psychoanalysis. Until then, society had applied an Old Testament morality to sexual behavior—a virtue vs. sin measure, with severe consequences for transgressors.

"Sodomites," often accused of religious heresy, were considered possessed or bewitched. They were frequently tortured and killed. In early America homosexuals were burned at the stake as witches.

Much was written of the subject of homosexuality before Freud's time, but none of it had the unifying effect that his theories had. He convinced the medically educated authorities of his time to think of homosexuality as an aberration or "illness" of the mind.

But Freud's new methods did not reduce the danger of being homosexual. The new "psychiatrists" seized the illness theory and used it to trace all mental disorders to homosexuality. These "keepers of the social trust" insisted that all criminal behavior was likewise traceable to homosexuality. Thus, homosexuality became one of the "mental illnesses" considered evil or even criminal, because it was thought to be the underlying cause of so much human misery. There was little progress in the 50 years which followed, for the psychoanalysts snatched morality from the jaws of religion and declared themselves the new "high priests," preaching the gospel according to St. Freud.

They grew in number and popularity and institutionalized the myth that all homosexuals are mentally ill.

Dr. Irving Bieber was one of the latter-day "high priests." Supported by his clinical collaborators, Bieber began his research with the assumption that homosexuals are "sick"

and conveniently discovered that his clinical findings supported his assumption. Bieber claimed that Gays could be "cured." His results alleged a spectacular 50% "cure rate." None of Bieber's "cured" Gays have ever been located.

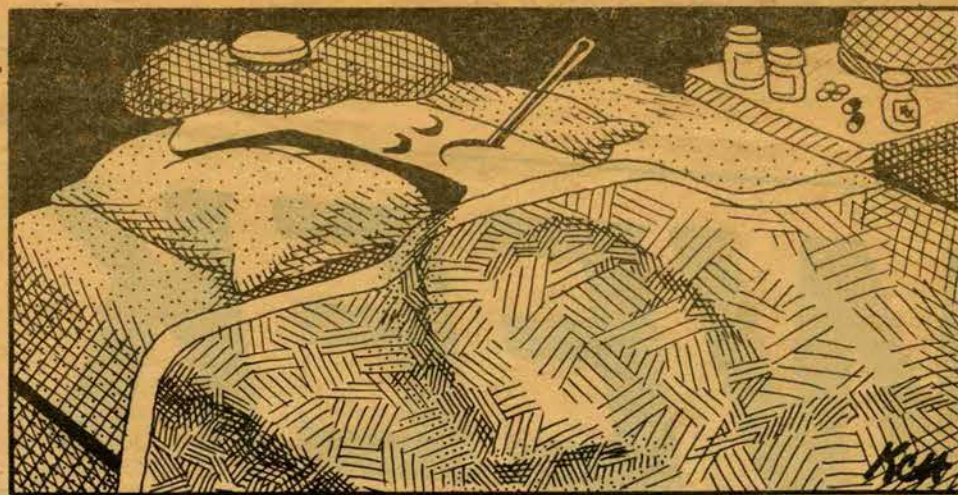
Bieber's claims received publicity and commanded the attention of many psychotherapists. There seemed to be the promise of a solution to the "problem" of homosexuality: the psychiatric cure. But the implied solution had only one functional effect. It further obscured the real problem with homosexuality, which was a lack of integrity in the scientific community.

The subject of homosexuality had brought out the very worst of the psychiatric crowd.

Psychiatrists and psychologists alike indulged in the strange logic that their Gay patients were maladjusted; therefore, all Gays were sick.

Homosexuality and psychotherapy had become bad for each other. Many clients who took their problems to therapists had caused to regret it. Improper research and biased attitudes brought severe damage to the field of psychotherapy, damage which is not yet repaired.

Dr. Evelyn Hooker, whose findings led to a change in attitude among the authorities in the medical and psychiatric fields, conducted a simple but effective test which proved that Gays are no more sick than other people. She chose a group of 30 Gay men and 30 non-Gay men, matched them up in income, age, I.Q., education, etc., and gave them a battery of psychological tests. She then called on experienced clinicians to evaluate the results, rating each person on a scale from superior adjustment to disturbed. If Gays were inherently sick, they would be rated more disturbed than their heterosexual counterparts. Because the same number of Gays and non-Gays were rated superior and the same number were rated disturbed, the



research proved that homosexuality does not indicate mental illness.

As an additional precaution, Dr. Hooker asked the clinicians who had evaluated the test results to identify (from the results) which men were heterosexual and which were homosexual. Said Dr. Hooker, "They tried, but their guesses were no better than if they had flipped a coin."

Dr. Wardell Pomeroy, co-author of the Kinsey Reports, psychologist and marriage counselor in New York, writes: "If my concept of homosexuality were developed from my practice, I would probably concur in thinking of it as an illness. I have seen no homosexual man or woman in my practice who was not troubled, emotionally upset or neurotic. On the other hand, if my concept of marriage in the United States were based on my practice, I would have to conclude that marriages are all fraught with strife and conflict, and that

heterosexuality is an illness. In my twenty years of research in the field of sex, I have seen many homosexuals who were happy, who were participating and conscientious members of their community and who were stable, productive, warm, relaxed and efficient. Except for the fact that they were homosexual, they would be considered normal by any definition. To insist that they are abnormal, or sick, or neurotic just because they are homosexual is to engage in circular reasoning which smacks of blind moralism founded in our Judeo-Christian heritage."

In spite of the research data to the contrary, the public still clings to the myth that all Gay people are mentally ill. When Gays are classified or diagnosed as "sick," we no longer have to deal with them as part of society. We can simply put them aside—exclude them—until they are "cured."

LESBIAN HEALTH

Basic Gynecological Care

By Audrey J. May

Every woman should have a yearly pelvic exam and Pap smear once she begins to menstruate. The pelvic exam is simply a routine checkup of the vulva (vaginal area) and cervix (mouth of the uterus). The purpose is to make certain all is healthy in those areas and note any unusual changes if they occur.

Unfortunately, many Lesbians do not have regular pelvic exams or Pap smears. This may be due to ignorance of the importance of such exams or reluctance to deal with unnecessary birth control services. Some Lesbians may also dislike health care professionals who may be ignorant of Lesbian health needs or who disapprove of Lesbian lifestyles. Proper care and maintenance of the "reproductive" organs, is crucial for all women regardless of sexual orientation.

A Pap smear is an essential element of most pelvic examinations. The Pap smear is a cancer screening device which can detect cancer of the cervix at a very early stage. The importance of a regularly scheduled Pap smear cannot be overemphasized. One female gynecologist notes that "if every woman in this country had an annual pelvic examination and a Pap smear at least every two years, and if she promptly reported any abnormal bleeding during her premenopausal and postmenopausal years, almost 100,000 lives could be saved during the next five years. Death from cervical and endometrial cancer could be virtually eliminated, and three out of four women with other pelvic malignancies similarly spared." (From *Woman to Woman: A Gynecologist Answers Questions About You and Your Body*, Lucienne Lanson.)

A thorough pelvic exam should include the following elements:

- 1) *Your written medical record*—This information should be updated at every visit and may serve to help alert you and your health care worker to any potential problem.
- 2) *Height, weight, blood pressure and pulse rate*—These measurements should also be checked regularly. It may also be useful to document your last normal menstrual period.
- 3) *Breast exam*—(See next month's column for information on how to do a breast self-exam.)

4) *External genital exam*—This is done by looking at the genital area to detect any changes or abnormalities (lumps, rashes, discharge, redness or swelling).

5) *Internal vaginal exam*—This is done using a speculum to hold the walls of the vagina open so the cervix is visible.

6) *Internal Bimanual Exam*—This is done with one hand pressing (gently but firmly) on the abdomen and two (gloved) fingers of the other hand inserted into the vagina to feel the position and condition of the uterus and ovaries.

7) *Routine tests*—(A) Pap smear, done by gently scraping the outer cells of the cervix with a swab. Women whose mothers took DES (a hormone given to prevent miscarriage in the 1940's and '50's) should have a regular Pap and a vaginal Pap twice yearly. A large number of "DES daughters" develop non-cancerous cellular changes in the vagina which need to be carefully monitored. A small number of women whose mothers took DES have developed a rare form of vaginal cancer as a result of the DES exposure. The pelvic/Pap should be scheduled for a time when the woman is not menstruating. (B) Gonorrhea culture, done by inserting a swab into the cervix. This test is normally done as a part of the pelvic exam and is a good idea regardless of whether you think you have been exposed to gonorrhea. (C) Other tests, such as vaginal smears to detect and diagnose infections, urinalysis/urine culture if you have symptoms of urinary tract or bladder infection, and lab tests for specific complaints.

As advocates for women's health care, the staff of the Memphis Center for Reproductive Health strongly urges women to be active health care consumers. After finding a physician sensitive to individual needs, ask questions about the body and its proper care. If a particular health problem is not adequately explained, ask for more information or go elsewhere.

Learning to examine the body can be an exciting and enlightening experience. "Demystifying" the body through seeing, touching and smelling is one way to gain more control of ourselves and our lives. Watch next month's column for simple techniques of gynecological and breast self-exam.

Come join us Wed. June 24
7:30 p.m. for potluck, live
entertainment and sharing at
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Is In The
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Metropolitan Community Church

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Sunday 11 a.m.

Deliver me from the oppression of man; so will I keep thy precepts.
— Psalms 119:134

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Conference Delegates Form New National Group

LOS ANGELES--Delegates to the National Conference of Lesbians and Gays meeting here April 24-26 voted to form a new national organization to be called the National Organization of Lesbians and Gays (NOLAG).

The National Gay Task Force, who sent delegates to the conference, issued a statement of support to the new group expressing the desire that both organizations could support common issues and work together.

Denying Lesbian Rights Is Denying Women's Right, Says Maryland NOW Secretary

ALLEGHANY CO., MD--Discrimination against or oppression of Lesbians or those women who associate with Lesbians means oppression for all women," said Linda Kesselring, state secretary of Maryland NOW and Co-Chair of the state Lesbian and Gay Rights Task Force at the March meeting of NOW.

Maryland NOW, at its 1980 state conference, adopted a resolution recognizing Lesbian and Gay rights as an important issue and established a task force for Lesbian and Gay rights.

NOW To March For Gay Rights In Phoenix

PHOENIX--This city's first Lesbian and Gay rights march, which will be held on June 27, will include support and participation of Phoenix NOW (National Organization for Women), according to *National NOW Times*.

The permit for the march was initially denied by the Phoenix Police Department who said that the march lacked community-wide interest, but the city council overruled police objections and granted the permit.

House Tacks New Anti-Gay Note To Legal Services Act

WASHINGTON--A House of Representatives Subcommittee on Courts, Civil Liberties and Administration of Justice has again added an anti-Gay amendment to the Legal

Services Corporation authorization legislation, says the Gay Rights National Lobby.

In a climate where the Subcommittee attempted to anticipate and placate objections which could kill the entire legal aid program for the poor, Rep. Caldwell Butler (R-VA) moved the same anti-Gay amendment as was added in the House-Senate Conference Committee last Session. GRNL Executive Director Steve Endean acknowledged that the amendment, which prohibits Legal Services funds for the "legalization of homosexuality," is less restrictive than the original McDonald amendment, but noted that the amendment is an "unnecessary insult to tax-paying Lesbian and Gay male citizens."

Rep. Barney Frank (D-MA) pledged to move to delete the amendment in full committee.

New Sponsors Back Lesbian/Gay Rights Bill

WASHINGTON (GRNL)--Eleven U.S. Representatives have backed the Lesbian/Gay Rights Bill in the House, bringing the total number of sponsors to 48 and approaching the general level the proposed legislation held during the 96th Congress.

H.R. 1454 was introduced in the present Congress by Reps. Weiss and Waxman, the same prime sponsors as in the last Congress. Fifty-five sponsors backed the bill in the 96th Congress. When the bill was introduced in this Session, 34 Representatives were listed as co-sponsors.

The Gay Rights National Lobby indicated that many Gays had feared that previous supporters had stepped away from the issue during the conservative backlash and that pressure from "born again" constituents would result in a reduction of co-sponsorship. GRNL Executive Director Steve Endean indicated that there had indeed been some reluctance on the part of some Members to co-sponsor the legislation.

The total of 14 new sponsors added since the bill's introduction, however, indicate less reluctance than anticipated. While GRNL hopes to reach or surpass the previous high-water mark of 55 co-sponsors in this Session, most civil liberties activists have expressed amazement that even 48 co-sponsors have been secured.

The National Coalition of Black Gays is credited with having secured Rep. George Crockett (D-MI) as a co-sponsor.

Mariposa Exhibits Portraits At L.A. City Hall

LOS ANGELES--The Mariposa Foundation's 12 portraits of Gay leaders were displayed in the 26th floor festival hall at the top of Los Angeles City Hall on March 18. L.A. City Council President Pro Tem, Joel Wachs, congratulated artist Don Bachardy and the 6 Gay leaders present at the exhibition--Rev. Troy Perry, Jean O'Leary, Morris Knight, David B. Goodstein, Jim Foster and Dr. Bruce Voeller.

The Mariposa Portraits have been shown in San Francisco, San Diego and New York. They are scheduled for Boston, Washington and Houston. The tour of the portraits is under the patronage of the Mayor of San Francisco, Dianne Feinstein, and Los Angeles Council P resident Joel Wachs.

Court Grants Citizenship To Gay Man

RICHMOND, VA--A federal appeals court here has ruled that Horst Nemetz, a 41-

year-old native of West Germany, cannot be denied U.S. citizenship because he is Gay.

A hairdresser in Springfield, Virginia, Nemetz applied for citizenship 9 years after coming to the United States in 1967. He told the court that he has been living with an American man since 1967.

The appeals court's panel of three judges ruled that, "Nemetz's homosexual activity cannot serve as the basis for a denial of finding of good moral character because it has been purely private, consensual and without harm to the public."

Gay Youth Sues Boy Scouts For Discrimination

SAN FRANCISCO--Timothy Curran, a 19-year-old Eagle Scout, has filed suit against the Boy Scouts of America because he was de-scouted following his being featured in a newspaper story about Gay youth.

The \$520,000 suit was filed by Curran with the assistance of the American Civil Liberties Union and the National Gay Task Force. Curran seeks \$500,000 punitive damages and \$20,000 in actual damages against the Mt. Diablo Council of the Boy Scouts (San Francisco Bay area).

GAY PRIDE WEEK BENEFIT
Friday, June 5th
The Pendulum - 9 p.m., \$3.00 Donation
 Sponsored by Aphrodite

LOCAL

Gay Pride Fundraiser Nets \$1000

A fundraising Camp Show/Wet Jockey Short Contest for Memphis' Gay Pride Week raised almost \$1000 May 8.

The event, held at Club 10 N. Cleveland, was sponsored by Aphrodite, Apollo, GOPS and Tsarus. Proceeds will help finance the appearance of Robin Tyler, the Showboat cruise, and the appearance of Lea Hopkins. The Gay Pride Week '81 Committee indicated that enormous costs are involved for air fares for Lea and Robin, honorariums and facility rentals. The cost of the Showboat may not be covered by the cost of tickets for the cruise. Additional costs will be incurred for free events such as the Meda Street party. Any funds remaining after expenses are paid will be applied to next year's Gay Pride Week activities.

"Hopefully," said Ric Sullivan of the GPW Committee, "we can provide more events next year at no cost or at least for less cost than this year."

"Generous contributions from the sponsoring organizations of the fundraiser and from the owners of Club 10 N. Cleveland and of Sharon's and The Fruit Jar Saloon helped make the event a success," said *GAZE* Editor Bill Johnson.

Sharon, owner of Sharon's and The Fruit Jar Saloon, won the Wet Jockey Short Contest from a field of 8 entrants, four of whom were women. She donated the \$100 prize to Gay Pride Week.

Another benefit for Gay Pride Week will be held June 5 at The Pendulum.

Unicorn Will Hold Gay Pride Scavenger Hunt

Unicorn, an organization of Gay men, will sponsor a Scavenger Hunt on Saturday, June 20 during Gay Pride Week. Activities will begin at 10 a.m. with a brunch at 1016 Cox Street. Scavenger teams will be given their instructions and sent out to hunt from noon until 4 p.m. The teams will converge

again to party while their points are tallied and prizes awarded. The party will end in time for participants to attend the Robin Tyler Concert.

To encourage participation from members of Gay organizations, Unicorn will be inviting members of Gay clubs to be their guests. Members of the Gay community at large will be asked to pay a \$2 entry fee per person.

Teams may consist of 1-4 people and must make their team reservation by June 13th.

To make reservations, send team name, number of people on team and a contact phone number to Hunter Johnston, P.O. Box 12856, Memphis, TN. 38112.

Volunteers Registering Voters In Bars

A voter registration program, a joint effort of the Memphis Gay Coalition and the Mystic Krewe of Aphrodite, is soliciting potential voters in various local bars each weekend.

The Political Committee of MGC and the Community Service Committee of MKA are placing volunteers in different bars to register new voters and to assist those who need to file change-of-address forms. The program is offered as a convenience to encourage registration and voting by Gay men and Lesbians in local, state and national elections.

Registration takes about 10 minutes and requires no more identification than usually carried.

Former Arkansas Gay Rights President Elected To NOW Board

Kathy Webb of Little Rock, president of the Pulaski County National Organization for Women and former president of Arkansas Gay Rights, was elected to the NOW National Board of Directors at the Mid-South Regional NOW Conference in Memphis April 10. She is the first Board member from Arkansas.

The National Organization for Women is the nation's largest feminist organization with more than 120,000 members.



Organizers of GayRun '81, from left: Rich Hotchkiss, Jim Milton, Scott Anderson, Bart Oxley and Peter Frish.

GayRun Set for July 26

SAN FRANCISCO--GayRun '81, the Gay sponsored, national footrace will be held Sunday, July 26 in San Francisco's Gold Gate Park.

The second annual 5K and 10K races are sponsored by the *Advocate* and Fronrunners, a running club for Gay men and Lesbians. The races are sanctioned by the Amateur Athletic Association (AAU).

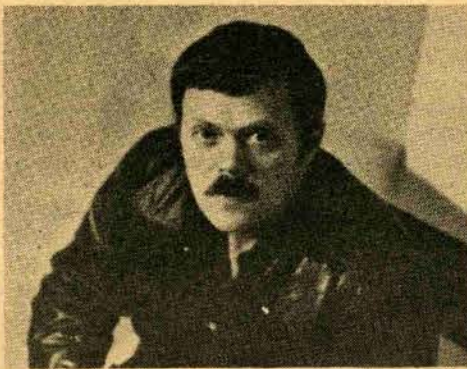
"Response to last year's race was universally favorable," said Race Director Scott Anderson. "We expect to attract an even larger and more diverse field this year."

Almost 500 runners from 10 states and 3 countries entered last year's race.

First prize for the race--to be determined by a drawing among the division winners--is a week's cruise for two in the Caribbean. Other merchandise prizes will be awarded and all finishers will receive ribbons. A portion of the proceeds will be donated to the Golden Gate Park Maintenance Fund.

Entry blanks will appear in future issues of the *Advocate*. To receive one by mail, send a stamped, self-addressed envelop to GayRun '81, 1730 South Amphlett, Suite 225, San Mateo, CA 94402.

photo by John Rowberry



Daniel Curzon, author

Human Warmth

Human Warmth & Other Stories, by Daniel Curzon, \$4.95, Subterranean Company, Box 10233, Eugene, OR 97440, Grey Fox Press.

Perhaps no other author has captured the depth of emotion of Gay lifestyles and inter-relationships than has Daniel Curzon in this new collection of short stories. The dozen stories deal with experiences that even in modern Gay literature have not been dealt with before.

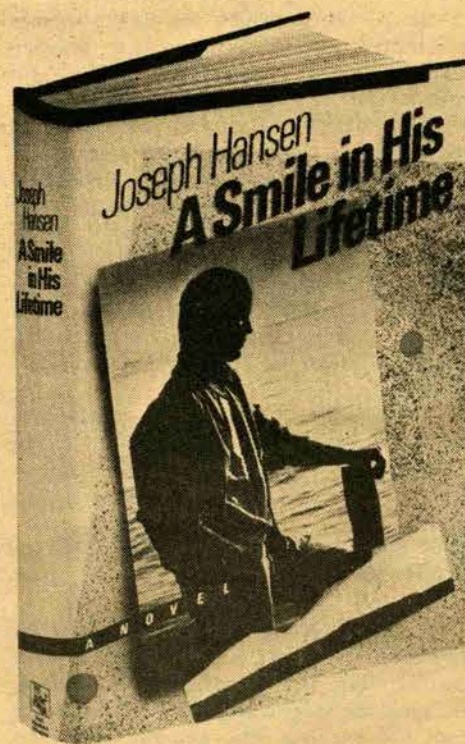
Curzon's stories go beyond the traditional "all about being Gay" theme and move into the realm of human experience. Infrequently do we find in Gay literature a truly human slant without too much emphasis on Gay lifestyles for their own sake. In "Human Warmth," the reader is taken on a journey through the compassion, insecurity, warmth and vulgarity that comprise the

human mind. Through a short conversation between two men in the back room of a bookstore, we recognize more of ourselves than we would likely care to see.

Curzon prefaces this collection by defending the frequently voiced complaint that Gay writers write only about being Gay. Curzon says that Gay stories are no more specialized than stories about the South. "...Flannery O'Connor is a 'Southern writer,' that is not just a Southern writer. In other words, I hope that all my stories last and are read centuries from now...I've tried to achieve some kind of universality even when dealing with very specific homosexual content, but only time can tell if I've succeeded, I guess."

He has succeeded. The feelings that we have all felt at one time or another nag at us as we read his stories. Feelings that we would feel, differing only in the persons we might relate them to or the situations in which we might feel them, are the heart of each of these twelve stories.

Daniel Curzon grew up in Detroit and attended the University of Detroit, Kent State University and Wayne State University. He has taught in his alma maters as well as in the London and Far East divisions of the University of Maryland and in California State University in Fresno. He has published four novels: *Something You Do In The Dark*, *The Misadventures of Tim McPick*, *Among The Carnivores* and *From Violent Men*. His short stories were first collected in *Revolt of the Perverts*, several of his plays have been performed in San Francisco, and he regularly reviews for the *Los Angeles Times*, *San Francisco Bay Guardian*, *Bay Area Reporter*, and *San Francisco Sentinel*.



A Smile In His Lifetime

A Smile In His Lifetime, by Joseph Hansen, Holt, Rinehart and Winston, 521 Fifth Avenue, New York, NY 10175, \$13.95.

Whit Miller is a writer in waiting. He waits for a major publisher to accept his novel and supports himself in the interim by writing cheap porn novels.

Whit Miller is married and has been for 10 years, but as this novel opens, his marriage is falling apart. He is beginning to admit to himself that his desire for sex with another man will not go away. His wife Dell, who knew of Whit's homosexuality when they married, believed that Whit would "outgrow" his "problem." Meanwhile Whit suppressed his desires for 10 years until a young neighbor named Kenny gave him cause to recognize the source of his discontent and admit to himself that his feelings were not going away.

Then come the big breaks. Whit's novel is accepted by a major publisher. Whit leaves Dell and moves to Los Angeles. The theme of Gays who marry to escape their Gayness is

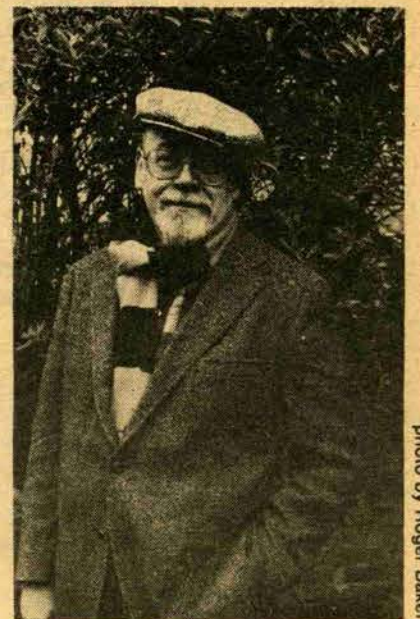


photo by Roger Baker

Joseph Hansen, author

carried on by Kenny, who runs away to get married.

The book after this is an amazing conglomeration of the experiences of Whit Miller, one about as boring as the next. None of them seem very realistic or very entertaining. Whit's bad experiences in relationships lead him to final acceptance of aloneness.

Joseph Hansen's writing ability has been praised repeatedly by such noted magazines as *New Yorker* and *Saturday Review*, and no lack of style and readability can be found in his writing. The lacking comes in the contents, in the nature of the story. The messages that could have come across in this book are lost in the total absurdness of the sequence of events and the unreal nature of the characters.

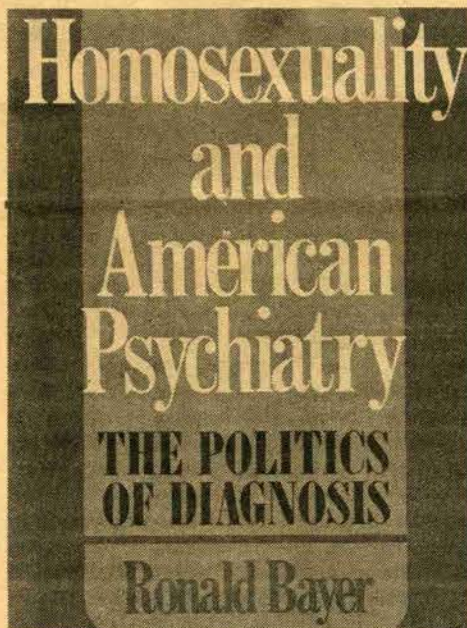
Joseph Hansen is the author of the Dave Brandstetter mystery series, of which the *Los Angeles Times* said, "Although the hero of the five books in this series is Gay, the Brandstetter books cannot be accurately referred to primarily as a series of 'Gay novels.'" Hansen was a founder of the journal *Tangents* in 1965, and now teaches writing at UCLA.

complete with an Auschwitz on Alcatraz Island and a barbed wire wall around The Castro or, as San Francisco's famous Gay district becomes, "The Castro Prison."

The formula for a "queer free" state is the all too familiar mixture of religion and politics. "New Revivalists" literally gain complete control of the government. The "Believers" have a number one priority—to rid the nation of "queers." Although the novel ends with a positive attempt to justification of the unthinkable tragedy preceding it, the despair and suffering described in the book will bring tears to your eyes even when you think about it days later.

Robert Patrick, author of *Mercy Drop* and *Kennedy's Children*, says of the book, "As vivid as a horror movie. Many people would like to see the events described in *Queer Free* take place. One way to prevent them, perhaps, is for enough people to read *Queer Free*. In case you think 'it can't happen here,' *Queer Free* will show you, in step-by-step detail, precisely how it can."

Alabama Birdstone was born in the rural South, educated at Vanderbilt University, the University of Miami, and The New School for Social Research. He has done motivational research for a large Madison Avenue ad agency, written for a popular national magazine, taught sociology at various colleges, and been a social worker in Harlem and in Appalachia. During the last 20 years he has lived in the major Gay neighborhoods of America and now resides with his lover and daughter in San Francisco, where he is working on another novel.



Homosexuality And American Psychiatry

Homosexuality And American Psychiatry: The Politics Of Diagnosis, by Ronald Bayer, Basic Books, 10 East 53rd St., New York, NY 10022, \$12.95.

The impetus of Ronald Bayer's contribution to the Gay library is, as its title suggests, the politics involved in psychiatry and its treatment of homosexuality. Bayer relates specifically to the 1973 decision by the Board of Trustees of the American Psychiatric Association to remove homosexuality from the *Diagnostic and Statistical Manual of Psychiatric Disorders*. The decision was greatly disputed by

disgruntled psychiatrists who charged the association's leaders with bending under the pressures of the growing Gay rights movement.

Bayer traces the history of America's treatment of homosexuality, beginning before the last half of the 19th century when homosexuality was purely a religious anathema. Then, it became a criminal issue punishable by death and, later on, imprisonment. As the medical field began to take an interest in homosexuality in the latter part of the century, it was agreed by the "experts" that homosexuality indicated degeneracy. Freud challenged that view by indicating that homosexuality was an "arrest of sexual development." Bayer's study follows the more recent works of Rado and Bieber, including all the theories that we have all come to know and laugh about (the fear of the opposite sex theory and the domineering mother theory).

The ultimate conclusions suggest that the classification of homosexuality as a mental disorder in the first place was the result of societal bias rather than scientific research. Bayer points out, however, that by removing homosexuality from the classification of mental disorders, the APA "symbolically deprived American society of its most important justification for refusing to grant legitimation to homosexuality." Bayer warns of the possibility of the classification being reversed in the wake of new political conservatism.

This important study represents a milestone to the bias of the field of psychiatry. Bayer makes it clear that anti-Gay bias has no place in this field, but he makes it equally clear that such bias frequently dominates it.

Ronald Bayer is an Associate for Policy Studies at The Hastings Center, Institute of Society, Ethics and the Life Sciences.

Queer Free

Queer Free, by Alabama Birdstone, Calamus Books, Box 689, Cooper Station, New York, NY 10276, \$5.50.

This is very possibly the most terrifying book you will ever read.

The tale begins innocently detailing the lifestyles of the very wealthy, very successful and very unaware Gay jetset. The owner of a national magazine, an important theatre director, their lovers and their friends reject the encroaching "New Revivalism" and dismiss it as a national fad. The "it can't happen here" attitude of Gay America is clearly the cause of "doing too little too late."

Although the progression of events in *Queer Free* sometimes leaves the reader wanting to know what was left out (rarely should a book be longer, but this is an exception), the evident message of the story transcends this inadequacy. Incredulous though the plot may seem, it can hardly be discounted in the face of the very real threat of the political Christian Right.

The book can be read quickly, and you will opt to read it in one sitting...each time you read it. When reading about the "Born Agains" and the censorship tactics of the "New Revivalists" you will unconsciously substitute "Moral Majority."

The tactics of the "Born Agains" are used to very gradually transform the America we know into a "queer free" state. The similarity with Nazi Germany is equally evident,

Happy
5th Anniversary

Memphis Gay Switchboard

June 10th • 726-GAYY

Classifieds

Rates for classified ads are 20 cents per word, \$3 minimum. Classified ads for business use are \$1 per word, \$15 minimum. Phone numbers count 2 words; zip codes are free. Deadline for ads is 10 days prior to publication date (4th Friday of each month). Payment must accompany ads. There is a \$2 charge for use of GAZe p.o. box. Address to GAZe, Box 3038, Memphis, TN. 38103.

WANTED: Male roommate, share expenses equally in one-bedroom apt. in North Memphis. Call Eddie at 324-3388 after 5 p.m.

LESBIANS interested in participating in a research project concerning Lesbian relationships, lifestyles, attitude, beliefs, etc. please contact Carol Thornton at 454-2793 or 767-6834.

GAYS: Integrate work and friendship with progressive social values in four rural communities, including Twin Oaks and East Wind. Gentle cultures based on cooperation, equality, and environmental concern. For information send \$2 (free if needed) to: Federation of Egalitarian Communities, P.O. Box GZ 61, Tecumseh, MO 65760.

MICHELANGELO look-alikes needed for new Robert Patrick play. Both should be in early 20's or late teens. One person should resemble Michelangelo's statue of David and the other, Adam (can be found in most books on Michelangelo's art). Production is for fall-winter, 1981. Send photo or resume to: Box 785, Cooper Station, N.Y.C. 10003.

THE MEMPHIS Gay Speakers Bureau provides speakers about Gay and Lesbian rights and lifestyles for classrooms, church groups, clubs and organizations. Write c/o Box 3038, Memphis, Tennessee 38103.

BWMT/MEMPHIS? Local chapter of Black & White Men Together (BWMT) now forming. For information call the Gay Switchboard (726-4299) or write c/o Box 3038, Memphis, Tenn. 38103.

ARKANSAS young man would like to meet another under 30 for lasting relationship. I am 5'6", 130 lbs., brown hair, blue eyes. Should be attractive, slim and sincere. Please write LARRY, c/o GAZe, Box 3038, Memphis, TN. 38103.

PALESTINE, ARKANSAS student (college) seeks to meet other Gays in area. Please write to PAUL, c/o GAZe, Box 3038, Memphis, TN. 38103.

GAY MAN seeks employment by Gay employer. Experience in general office, bookkeeping, other areas. Please write BILL, c/o GAZe, Box 3038, Memphis, TN. 38103.

DISTRIBUTORS needed for Charlie Murphy album "Catch The Fire." Albums ordered in groups of 25 will be \$5 each plus shipping, suggested retail at \$7. Write Good Fairy Productions, P.O. Box 12188, Broadway Station, Seattle, WA. 98102.

BE A SMART COOKIE!



Due to increased mailing costs, GAZe must raise its subscription rates from \$6 per year to \$8 per year. Subscribe now and get GAZe delivered to your mailbox for 12 months in an unmarked envelope at the \$6 rate. Next month will be too late! (Present subscribers will be allowed to renew subscriptions at the \$6 rate.)

Mail to GAZe, Box 3038, Memphis, TN. 38103. Please make checks payable to GAZe. GAZe cannot assume the responsibility for the loss of cash in the mail. Please send check or money order only.

Name _____
 Address _____
 City, State, Zip _____
 Please do not forget your zip code!

Coming in Gaze...

Are Gay Teachers Better Role Models?
Dealing With Heterosexist Health Care Professionals
The Final Push for ERA And More!
 Watch for Gaze on the 4th Friday of every month!

CALENDAR

sun	mon	tues	wed	thurs	fri	sat
	1 Memphis Gay Coalition, Main Library Rm. A, Peabody & McLean, 7:30 p.m.	2 GAZE Staff Meeting, 8 p.m., 274-0431.	3 Gay Pride Week '81 Meeting, 7:30 p.m., 452-0802.	4	5 Gay Pride Week Benefit By Aphrodite, Pendulum, 9 p.m. \$3 donation.	6
7 MCC, 11 a.m., 672 S. McLean	8 Parents & Friends of Gays, 274-0653	9 GAZE Staff Meeting, 8 p.m., 274-0431.	10 Gay Switchboard 5th Anniversary Party, 726-GAYY.	11 MGC Political Concerns, 7:30 p.m.	12	13
Mass for Dignity, 5 p.m., St. Peter Village Chapel.	14 MCC, 11 a.m., 92 N. Avalon.	15 GAZE copy and ad deadline, 274-0431.	16 GAZE Staff Meeting, 8 p.m., 274-0431.	17 Gay Pride Week '81 Meeting, 7:30 p.m., 452-0802.	18 Memphis Gay Activists Meeting, The Upper Room, 8 p.m.	19 20 Unicorn Scavenger Hunt, 452-0802, 10 a.m. Robin Tyler at Beale Street Cinema, Dance following, 8 p.m., \$7
21 Block Party & GPW Picnic (potluck), Free beer, Meda Street between Young & Walker, 2 p.m., Free.	22 Gay Pride Week Dinner-Dance, Pendulum	23 GAZE Staff Meeting, 8 p.m., 274-0431.	24 Potluck with entertainment, Sponsored by MCC, 872 S. McLean, 7:30 p.m., Free	25	26 Gaze Out, Vol. 2, No. 7 MSU-GPW Seminar with Lea Hopkins "Counseling the Gay Client," 454-2021.	27 The Great Gay Riverboat Cruise, The Showboat, 8 p.m., \$10, 274-0431.
28 Gay-Pride March & Rally 1:30 p.m., Peabody Park, Led by Lea Hopkins	29 Dignity Meeting, 7 p.m., St. Peter Village Administrative Bldg.	30 GAZE Staff Meeting, 8 p.m., 274-0431.				
On Sunday, June 21 and June 28, MCC will hold regular services, 11 a.m. 872 S. McLean, Dignity Mass, 5 p.m., St. Peter Village Chapel, and "Gay Alternative" will air at 3 p.m. on WEVL-FM 90.3.						
If you would like your event or meeting listed on our Calendar, call 275-0431 or write Box 3038, Memphis, TN. 38103.						

A Community Conference

A CONFERENCE DESIGNED TO INVOLVE THE COMMUNITY TO EXPLORE THE ISSUES OF POLICE MISCONDUCT: FACT OR FICTION.

Workshops:

POLICE BRUTALITY
HARASSMENT AND SURVEILLANCE
FAMILY VIOLENCE
POLICE USE OF DEADLY FORCE
ORGANIZING COMMUNITY INVOLVEMENT
NEW APPROACHES TO LITIGATION

Place:

SHELBY STATE COMMUNITY COLLEGE MID-TOWN CAMPUS

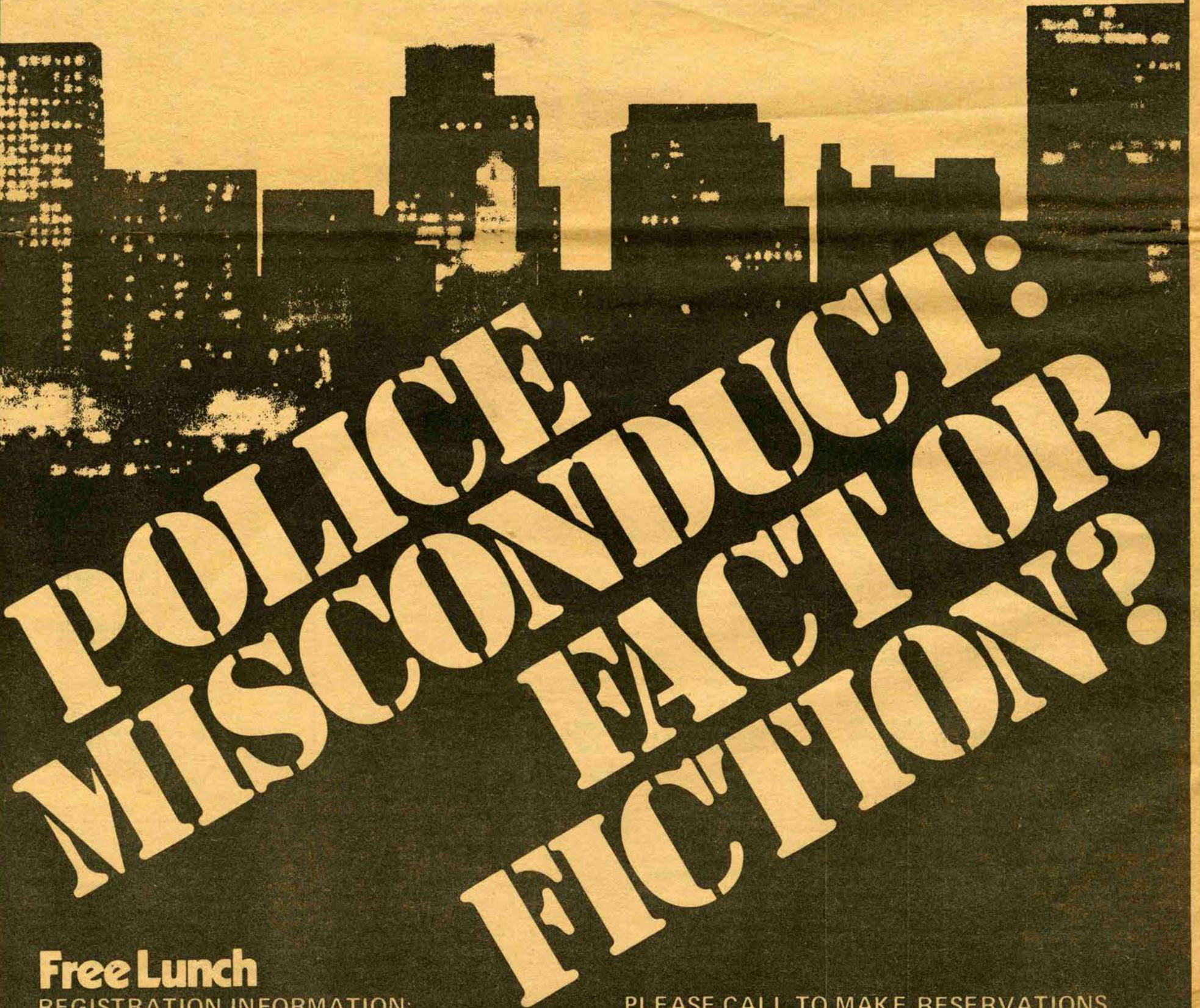
C-208 AT THE END OF MYRTLE STREET
(OFF UNION, ONE BLOCK WEST OF MANASSAS)

SATURDAY, MAY 23, 1981

8:30 A.M. TO 4:00 P.M.

SPONSORS:

ACLU OF TENNESSEE
NAACP, MEMPHIS BRANCH
MEMPHIS AREA LEGAL SERVICES, INC.
NATIONAL CONFERENCE OF CHRISTIAN & JEWS



Free Lunch

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FREE WORKSHOPS

PLEASE CALL TO MAKE RESERVATIONS
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