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## SUMMARY KEYWORDS

homosexuality, homosexuals, concentration camps, nazis, gay, nazi, victims, jews, nazism, 1000s, male homosexuality, book, sufferings, paragraph, war, jesse helms, gypsies, auschwitz, triangle, hitler

## SPEAKERS

Buddy Johnston, Jimmy Carper, Roger

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00:01

You focused entertainment Friday night from nine to 11 on listener sponsored KPFT 90.1 FM



B Buddy Johnston 00:16

I was looking up there for a current from the blues lady but there's no is there.



J Jimmy Carper 00:22

I don't know that she's made one.



B Buddy Johnston 00:24

I didn't see one up there.



J Jimmy Carper 00:27

You're talking about blues for you that comes down at far one hour Kathleen and Terry,



B Buddy Johnston 00:31

great blues for you coming up at four o'clock right here on Houston zone 90.1 FM KPFT in Houston. And now through the magic of radio now. We've read a book to you not too long ago or I should say Roger read a book to us not too long ago called What was it called Roger,

J

Jimmy Carper 00:53

or way of love a wave lamp line,

B

Buddy Johnston 00:56

a young people's guide to growing up, gay. Yes. And this morning, we're going to begin a new series A reading from the man with the pink triangle. And I believe you're going to be reading the introduction.

R

Roger 01:10

Yes, tonight I'm going to be reading the introduction. Okay.

B

Buddy Johnston 01:13

This is a good bit of history. Oh, sit back and enjoy. This is the men with the pink triangle you ready? You're on marry

R

Roger 01:22

the men with the pink triangle behinds Hagar, translated from the German by David Fernbach with an introduction by him. Introduction. The crimes of not of the Nazis during the 12 year rule are so terrible and so enormous and scale as to be difficult even to grasp. Today, nearly four decades later, the era of fascism in Europe and the second war war is fading into history. Yet for a long time while to come. The atrocities committed by the government of a civilized country in the middle of the 20th century, will continue to horrify future generations. Are we so sure, these are just acts of another people in another time, and that such things could never happen again. There are a few human societies which have learned to do without violence and war. And in any modern war, the hatred and fear generated between rival armies and populations is unprecedentedly amplified by the power and sophistication of the weapons at their disposal. We have seen on television how the United States acted in Indochina. And in the war against Hitler. The British and Americans also perpetrated the wholesale destruction of civil civilian targets as a psychological measure, before going on to drop the first atomic bombs on an already collapsing Japan. What was unique to the Nazi regime however, and far more terrible than any acts of war was the cold blooded mass extermination of entire populations to maintain the domination of an alleged master race. From the very start of Nazi rule, the systematic humiliation, torture and working to death of, of countless 1000s of prisoners was practiced as official policy by the state authorities. And this was a mere preparation for the liquidation of 8 million human beings in the gas chambers of Auschwitz, Treblinka and the rest. After the war, the word genocide was coined to denote the murder of an entire people. In first place among the victims of Nazism stood the Jews, at least 6 million of whom perished under Nazi rule, some 95% of the Jewish population in the occupied territories. But with the Holocaust inflicted on the Jews, already almost incomprehensible in its extent. Many people today fail to realize that the Nazi policies of a mass extermination are in no way confined to them alone. And while the Jewish people, even after Hitler's ravages are well placed to document and publicize the crimes committed against them, as they maintain a rich cultural life, even

acquired a state of their own, other groups of Hitler's victims, have had a far harder time to keep the memory of their own sufferings alive. How many people in Britain and America today are aware that the gypsies of Europe are rounded up by the Nazis and sent to their death in almost similar proportion to the Jews relative to their smaller number? yours. But if approximately one gypsy was murdered for every 10 Jews, there are certainly nothing like one book, article, film, photograph, play, et cetera, commemorating the suffering of the Gypsy people, for every 10 that commemorate the Jews, if we stand in constant danger of forgetting, or letting slip back to the back of our minds, the horrors of the Nazis perpetrated against the Jews, so that even a second rate TV series like Holocaust can have such a beneficial effect. How much more do we forget the holocaust of the gypsies? When it comes, however, to the 10s of 1000s of homosexuals, who were exterminated in the same cold blooded way, the situation is far worse than simple forgetfulness. The fate of gay people under Nazi rule has been the object of deliberate suppression. Neither in Germany itself nor in the countries whose armies liberated Europe from the Nazis to the powers that be want it want it known that homosexuals to were the victims of Nazi mass murder. Gay people, though a very distinct category in the concentration camps were even admitted from memorials erected to the victims of Nazism. Scarcely surprisingly, since, in 1945, male homosexuality was equally illegal in the United States, Britain and Soviet Russia. And there are still a long way to go before we are free even from the criminal label, let alone all other abuse. In West Germany, the anti homosexual legislation that the Third Reich had inherited and sharpened remained in force for some 25 years after the war, penalizing male homosexuality with up to five years imprisonment. The federal republic, founded in 1949, saw itself as the legal successor government to the Third Reich, and as such, was granted financial compensation to the victims of Nazism a token recognition, at least for their infamous sufferings. But while this was extended to all persecuted on grounds of race or conscience, there was to be no compensation for the homosexual victims of Nazism, as these were legally condemned criminals, however, far beyond even Nazi law, the treatment in the concentration camps. Nor was this situation changed when homosexuality among adults was belatedly decriminalized in 1969. In East Germany, paragraph 175, a of the criminal code with which the Nazis had broadened the definition of homosexual offenses was omitted from the late legal code of the German Democratic Republic, which in this respect, remain more advanced than West Germany until the late 1960s. But here to the original anti homosexual law of 1871, paragraph 175 was abolished only in 1968. And in the last decade, the struggle for full validate social validation of homosexuality has certainly proceeded further in West Germany than in East with the dictatorship of the Communist Party imposes very narrow limits on the activities of the gay movement. Given the continuance of oppressive legislation and ideology, it is scarcely surprising that those gay people who experienced Nazi persecution, but survived should have kept a low profile after the war. It could only add to their sufferings if they publicly advertise themselves as convicted criminals with no open gay movement to support them. Individual initiatives of this kind were all but impossible. For more than two decades after the end of the war, only a handful of homosexual voices were heard, always anonymously, anonymously to testify to the torments that they and their fellow sufferers endured. These appeared in specialized journals with small with a small circulation, generally religious or academic. The first attempt at a general treatment of the question was a long article by Wolfgang hearth Houser, the murder of homosexuals under the Third Reich, which appeared in an anthology published in 19. In 67, during the campaign for legalization the present book tells the experience of an anonymous victim of the Nazis, an Austrian as related to German writer, Heinz Hager. It was first published in 1972, and has recently been reprinted only in the 1970s. At last, with the birth of the new gave movement has the Nazi persecution of homosexuals been publicized on a wider scale for the new generation of gay people in Germany itself? This is of course, a question of tremendous importance. Now, even the West German television is compiling a program on the subject, and has publicly advertised for gay

concentration camp survivors to take part. But how could these victims have come forward until the gay liberation movement apple at least began to press back some of the burden of cultural oppression that still weighs so heavily on us all. This young Viennese who survived almost six years in concentration camps tells his story a whole generation later, and a simple, straightforward and personal style that needs little explanation. But in order to set the fate of a single individual in the overall context of time, a few facts and figures may still be useful. In 1929, the Reichstag committee on the Penal Code recommended the abolition of paragraph 175 By which male homosexuality had been criminal a criminal offense throughout Germany since 1871. As in Britain, lesbianism was never illegal in Germany, in modern times, the male dominant society finding other more subtle ways to suppress any kind of female independence. This new move, the culmination of a 30 year campaign by the Magnus Hirschfeld, and his scientific humanitarian committee, was supported by the socialist communists, and many liberals, but vigorously opposed by the parties of the right, especially the Nazis. The reformed penal code, however, was never introduced, due to the Nazi takeover of 1933. And two years later, the paragraph against homosexuality was markedly strengthened. There is a vicious slander, originally put about, unfortunately, by the opponents of Nazism in the late 1930s. But still echoing today, that in some sense or other, the Nazis actually condoned or even promoted male homosexuality. In fact, from its very origins through to its demise, the Nazi Party consistently viewed homosexuality as an integral, integral part of the degeneracy that they were set on stamping out naturally, and the paramilitary organizations of the essay, Hitler Youth, et cetera, even the elite SS the forms of homosexuality that are characteristic of such all male bodies were as common as they are always are. And before the Nazis seized power in 1933, they found it difficult to completely suppress this spread of degeneracy, even among their own ranks. But it was quite fundamental to Nazi ideology that men were to be properly masculine, and women properly feminine, and that homosexuality went diametrically against this Nordic tradition. If there is any grain of truth mixed in with the slander, it is that when male homosexuality disguises itself as a cult of manliness and fertility, it is less noxious from the fascist standpoint, then is the softening of the gender division that homosexuality invariably involves, when it is allowed to express itself freely. Aren't Stroem one of the half dozen top Nazi leaders was gay, scarcely an exceptional ratio for many years prior to 1934. The homosexuality of Rome and his click in the essay was well known to Hitler, and carefully covered up while at the same time Nazi publicists and deputies really rallied against homosexual degeneracy. Immediately after the political split of 1934. However, when Rome and his faction held to the early anti capitalist slogans that Hitler had now rejected, Rome's homosexuality was used as an added stick to beat him with. And precisely the first anniversary of Rome's alleged pushed was the day chosen to announce the sharpening of paragraph 175. But this exposure of homosexuality within one of the major Nazi organizations also led to the international Anti Fascist movement into a serious opportunistic mistake. The left in fact, had never gone beyond a sickness theory of homosexuality, even in its support for legalization, and now it has additional proof of the sickness of fascism. It is no coincidence either that 1934 saw the RE criminalization of homosexuality in the summit in the Soviet Union. To this day, homosexuality has been tarred by socialists and communists with the brush of fascism. When it was precisely the fascists and the Nazis who massacred gay people by the 1000s. By the 1935, extension of paragraph 175, any form of lewdness between two men, was included in the offense of homosexuality. This could mean and indeed mean as little as a mere kiss or embrace, or even a fiction with homoerotic content. The question of legal measures against lesbianism was mooted, but dropped. The Nazis use other means to tie women to their traditional role of Kinder coach, Coach, children kitchen church. Convictions under the new law rose rapidly. Whereas in the three years from 1931 to 1933, some 2319 people had been convicted under paragraph 175. By the years 1937 to 1939. The total had increased tenfold, to 24,450. A further decree of 1935 provided for the compulsory sterilization, often in fact

castration of homosexuals, along with epileptic schizophrenics, and other degenerates. As with the young Australian whose story is told here, the standard punishment for homosexual behavior between adults was six months imprisonment, but this legal penalty was only the tip of the iceberg. On October 11 1936, Heinrich Himmler, who now had command of all Nazi security services, made a speech that directly anticipated the mass murder of homosexuals. Homosexuality was to be eliminated, being viewed on a par with the misguided generation between races and the new organization of the repressive apparatuses, department to have the Gestapo. The political department had a special subsection two s to deal with homosexuality and abortion in parallel with other subsections dealing with illegal parties and associations. The church's Freemason etc. conviction for homosexuality now met almost automatic transfer to concentration camp after serving the sentence legally imposed in a regular prison. But this was only one path that led gays to their death under the Nazis. Besides the 10s of 1000s, who ended up in concentration camps by this route, many more were simply dispatched straight there by the Gestapo without trial on suspicion or denunciation. mere mention in the existing police files being taken as sufficient cause and the accusation of homosexuality, even if false, could still be a pretext for getting rid of undesirables, and was particularly used against churchmen and members of youth organizations. A distinction must, of course be made between the concentration camps, such as described in this book, and the extermination camps proper. At no time were homosexuals as such, sent directly in mass to Auschwitz. The very many gay people were among the hundreds of 1000s of non Jews who died in the gas chambers there. The general fate of homosexual prisoners was to be worked to death, or to die of brutality in the process, and the Productive Enterprise enterprises attached to the various concentration camps. The conditions And at this sash session housing Brickworks the infamous death pit described in this book are in no way accidental, or the result of a particular sadism of the camp authorities. The Central Headquarters of the SS lay down that condition there were should be level three, which meant that the average life expectancy for the prisoners employed could be no more than a matter of months. Himmler himself together with a righteous Minister of Justice Ferrick expressly stipulated that certain categories of prisoners, including homosexuals, will be to work to death in this way. Thus, if it was only the surplus of the homosexual concentration camp population who were deported to Auschwitz. On the other hand, there were very few gays sent to session housing and other work camps who lived tell their story. It is hardly accidental that Rudolph has a senior SS officer at Sashen housing was later become the commandant of Auschwitz. Paradoxically, while the holocaust of the Jews rose, in Evergreen frenzy through the Warriors, the liquidation of at least Aryan homosexuals began to Slack and the 1000s continued to die right through until 1945. The shortage of skilled industrial workers meant the recruitment of many gays to the new concentration camp ALMS factories, including the narrator of this book, where they had to at least be kept alive. And when the 1000 year Reich faced imminent defeat, it was even sought to win to its side the homosexuals. It had only yesterday been set on exterminating promising them freedom if they volunteered as cannon fodder. On the other hand, the death penalty for homosexuality was imposed in 1942. being applied above all, in the armed forces were almost all able bodied men now our offenders they're being generally shot out of hand. It was It is impossible to give any accurate figure for the total number of people killed by the Nazis solely for their homosexuality. This is particularly because many concentration camp records were destroyed by the SS as German defeat became certain estimates. estimates have ranged very widely indeed, this very uncertainty being a symptom of our continuing oppression. During the 12 years of Nazi rule, nearly 50,000 men were convicted for homosexuality. The majority of these certainly ended up in concentration camps, and did not survive. Large numbers of gay people also found their way into concentration camp without any legal proceedings. And on top of this, we must add those shot in the armed forces for homosexual offenses. The total number who died therefore, must have been several 10s of 1000s. It is a complete myth, of course, that

the not the victims of Nazi mass murder, the Jews in particular, all went passively to their fate. At least 20 ghettos in Eastern Europe rose in revolt against the Nazis in 1942, in 1943, or saw being the most famous, and uprisings even took place in five death camps, including Auschwitz. Yeah, what is true and comes clearly through and all counts of concentration camps, including this one is that the destruction of human solidarity, which is one of the natural purposes of any prison regime was to a high degrees, successful under the almost unimaginable brutalization inflicted by the Nazis. Only in an exceptional situation could any group of prisoners attempt to gain a collective advantage against their jailers? In general, each individual was thrown back on their own resources and survival meant one's own survival rather than someone else's. No one can be blamed in such a terrible situation for saving their own skin. Least of all people who have no experience whatsoever of anything comparable. The very fact that the Austrian who tells his story here survived and survived for six years, means that he survived at the expense of many of his fellow prisoners. His merit is that he never attempts to conceal this stark reality. The oppressors always seek to divide the victims. The Nazi oppressors, however, have even succeeded beyond the grave, and that neither the Jewish victims nor the victims of the of the left in both cases generally so articulate, have stretched out a hand to us and made known to the world that we homosexuals to share their fate. I have several times found myself taking, talking to people who were active in the Anti Fascist movement in the 1930s, and have been politically committed now for half a century. But who were genuinely still unaware in 1980, that homosexuals had been systematically persecuted by the Nazis. After all, they were mainly that way themselves weren't they, the curtain of the ignorance has still to be torn down. It can also be divisive to impose a hierarchy of suffering. Only some 10s of 1000s of homosexuals were killed against 6 million Jews. This was hardly the Nazis intention, simply the fact that gay people can generally managed to hide their sexual orientation, rather better than Jews or anyone else, for that matter can hide their racial origin. The point is, rather to understand why the Nazis picked out for elimination and mass murder certain racial groups, Jews and Gypsies, certain ideological groups, socialists and communists, also those Christians who took our Gospel seriously enough, and certain sexual groups homosexuals, at first sight, after all, race, conscious and sexual orientation, same three different categories. But Nazism was a historical example. possibly the greatest of it's kind of a counter revolution, a desperate attempt to put to the the clock back and to restore certain social relations that were historically superseded. It had to attack the Jews and the gypsies, because they, each in their own way, were international and rejected the arbitrary boundaries between states, it had to attack the socialists and communists, who sought to abolish class privilege. And it had to attack gay people and homosexuality in general, which puts in question the division between the sexes and threatens male supremacy. Even the dreadful sufferings that gay people have experienced, has its good side. If we learn to read it correctly, to be attacked by an enemy, such as Nazism shows that there must have been, must indeed be something important and progressive in our, in our particular sexuality. It is sad that this has not been recognized by our fellow victims. But it is even sadder that so many gay people have not yet understood their true potential either. Today. However, we do at least have the chance to understand this, and to explain it to the world at large. David Fernbach. Next week, I will be reading chapter one where the Aussie young Austrian who tells a story tells us how he was arrested and served his jail time, and about how his fairly prominent father was unable to get him out of his prison camp. It's called imprisoned as a genic degenerate and starts in March of 1939. And the book leads how systematically this young boy was taken into to prison served his six month mandatory sentence. And then rather than being released after six months, taken to the prison camp, and how he managed to live and survive for six years in this death camp, and he relates a great number of horrors that the Nazis perpetrated on the gays who were in the camps, and how the gays were separate, kept separate, and a separate part of the camp from all the other prisoners. And he explains the meaning of the pink triangle along with the other

trying jungles of various colors, and how he managed to survive and live over this time in a camp where surviving more than a few months was amazing. And he survived for six years in this prison camp. And it's there are 10 chapters in this book. And this was the first, this was the introduction. And next week, we'll be reading chapter one and I will go for 10 weeks. And you will be amazed at what you will learn out of this book. I would like to take this opportunity to wish my little sister and her husband happy wedding, and to tell them that I do love them and care for them most people know what the pink triangle stands for. But they don't really understand what it all meant. Especially the pink triangles. There are war, eight different colored triangles. And they were about five centimeters across each. And they were placed point down. And they and they were which means they were about two inches. But the pink triangles were set above that being about half again as large as the other triangles so that they could be seen from far distance away. That was the persecution that was put upon us.

 **Buddy Johnston 32:07**

And you know, there really wasn't any significance in the beginning for the pink was there. What there really was no significance in the beginning for the color pink was there. Oh, yes. What was it pink was

 **Roger 32:20**

a feminine color. Yeah. Okay. And, you know, pink was a feminine color. And that's why, you know, we were bought as being women, or whatever.

 **Jimmy Carper 32:32**

Yeah, and I think there weren't, there really wasn't any significance to the other colors. And in fact, I don't even remember what they were for. I think green was for the political dissidents. No,

 **Roger 32:44**

Green was for criminal. Okay. Okay. Yellow for Jews. Yes. Red for political permanent. politicals. Which Young Socialists and Communists Yeah, then there's the dream for criminals, pink for homosexuals. Black Friday, socials, purple for Jehovah's Witnesses. Blue for immigrants, and brown for gypsies. seems funny, but it sounds like a hankie code, in a way, in a way.

 **Buddy Johnston 33:18**

Well, thanks, baby. That was interesting. And I really look forward to hearing in the next several weeks.

 **Jimmy Carper 33:23**

I'm really strong, but you say I'm really sorry. At the microphone. I'm really strong about this book, I think. I personally think it should be required lip reading forever.

R Roger 33:37

It's very empowering. It makes you very, very angry. Very empowering. It

J Jimmy Carper 33:45

makes you remember that you shouldn't forget. CB because before all of them before Hitler came, came into power. Germany was a very progressive country.

R Roger 34:04

And this book was, you know, this was this edition I have was the 1980 edition, and it's 10 years old. And recently, the Netherlands. I believe it was unveiled a homo monument is the first I mean, it was in 1988, I believe was the first monument erected to homosexual victims of the Holocaust. It's about damn time. It took them almost 45 years, though something and that's only in one country over there. In Germany itself.

B Buddy Johnston 34:43

Well, we're gonna continue for the next how long would you say

R Roger 34:47

10 weeks or five? If you just want me to start reading two chapters a week? Well,

B Buddy Johnston 34:51

we'll figure it out as we go. Okay, thanks. or five to six 4005 to six KPFT we got about 22 minutes until four blues for you with the Kathleen is Terry o'clock call us up right now and let us know what's on your mind. What do you got anything to talk about this morning you got anything to say five to 6005 to six KPFT

♂ 35:32

Why does everything precede a trifle twistedly And so limp respectively along they have on you. Why does every little birdie seem to croon a Judy Garland to I have a theory I can eagerly present oh, we're more than just a meager 10% There must be something in the water in my neighbor. The flower shop is always full of guys. The little girl next door owns a motorcycle

store and the children all have Betty Davis Eyes. There's a lambda hanging proudly in each doorway. Superior interior design, all the furnitures antique the men and women hardly speak in that festive little neighborhood of my



36:40

well to every potluck I just bring a dish along the neighbors swish along from every block, every brownstone, every townhouse every ranch, and to the postman said that Hi can call him Blanche. All the street signs are Italian tile. And have you seen the oldest Greenberg child Mercy Me. There must be something in the water in my neighbor. The traffic lights are lavender and green. There's an Esther Williams cool in the elementary school. And instead of politicians, we have a queen. There's a veggie TOEFL cook off in the summer and the winner gets a bust of Gertrude Stein. So I am checking out the sing. Because it must be what we drink. And that cozy little ghetto. It's a little like Soweto let's that festive little neighborhood of my



Buddy Johnston 37:48

330 in the morning, actually 340 in the morning. Turn to 90.1 FM KPFT Houston. What?



Jimmy Carper 37:58

We only have 20 minutes left



Buddy Johnston 38:01

St. Mary thank God. Come on. Now we can go home and do it. Let's see



Jimmy Carper 38:07

what's coming up next week. What is coming up? Well, many guests on the 14th Boy George was born. It's not exciting.



38:20

Yeah. Ah.



Jimmy Carper 38:29

And that's something I've tired. I'm really tired. Really.



Buddy Johnston 38:37

— too tired to go out and target anything.

 Jimmy Carper 38:39

Oh, and I'm on the 13th is that somebody waiting to get on the air? Ron was Paul Lin's birthday. Oh, how wonderful. Remember Paul Lynde. Yeah, I remember his famous famous line when he was on the Hollywood Squares. The question was, why do more motorcyclists wear leather? And his answer was well, because chiffon ruffles so easily.

 Buddy Johnston 39:05

That's too funny. Speaking of too funny, did you hear Houston Saturday night tonight? No, I missed the in this special report on Jesse Helms. No. Listen to this job.

 39:16

Are you ready? Yeah. Fine Raleigh,

 39:20

North Carolina. In a stunning victory. Charlotte's former mayor Harvey Gant won the right to oppose Jesse Helms and the upcoming Senate race. What makes this race interesting is that Harvey camp is black and helm support is generally right wing quite fun that is on the scene.

 39:43

We're in Jesse Helms private office here in Raleigh. It's a very busy place. He was supposed to be ready for me. Let's ask the secretary when he'll be available. Excuse me, ma'am. I was told the Senator would be here when we went on the air. When will he be You ready? Well, Senator was reviewing a positively the movie right now, whenever we find a film this film, personally, but I'll make sure that he sees you as soon as he can. Well, thank you. Well, let's talk to some of these people who are waiting here. Sir, may I talk to you for a second? Sure. I see you have a portfolio there, you and artists, you know,

 40:32

these are incredibly obscene pictures. I founded an art gallery. And naturally, I brought them to Jesse Helms.

 40:42

User with the look man. Yo, sir. What do you want to see Jesse Hill? Well,



40:52

I'm listening to this tape with incredibly filthy lyrics. I know Jesse Helms would want to listen. This stuff is fantastic.



41:05

Oh, wait a second. There's Senator Helms. Now. Senator Helms, Senator helps, but what about the upcoming race with Harvey gimped?



41:13

Allow me to tell you, Mr. Bumstead. Was really incredibly filthy. I don't know when I've ever seen anything like it. I would never have believed you could do something like that with a sump pump in a leash. Incredibly



41:34

Well, yes. But what about the Senate race in the fall with Harvey again? Is race going to be an issue? Who, Harvey Gant he won the Democratic primary for Senator Oh,



41:51

Democrat, where they could dredge up all the commie faggot, pinko left wing, obscene artists they want the people of the sovereign nation of our Jr will resist and it return to the anarchic days before St. Ronald brought back the good old days. And we have proved that by secede from the US. Do you realize what you're saying? That you mean about the commie faggots? Mr. Bumstead? Your Pacifica so it don't matter what I say. If you play this interview, I see you lose your license. How about that? You little slimeball? Eastern liberal establishment press lackey. Now, if you were Cokie Roberts, who had denied the whole thing,



42:37

so your answer is yes, brakes will be an issue.



42:41

I can tell you that the sovereign nation of RJR will never be represented by a big black buck. And now I have to go Ah, here they've opened a new girlish show in Durham has to check it out. Who knows what incredibly filthy obscenities they may be perpetrating on unexpected



43:05

from Raleigh, North Carolina. I'm Bill Bumstead.



43:11

IMANI some pictures



43:14

you can only hope incredibly filthy. Didn't the senator welcome is evidence



43:21

he has trunks full at home.



Buddy Johnston 43:27

But you can bet that if our friend Jesse Helms doesn't open his mouth and spew forth racism. Then he has lost his vocal cords.



J Jimmy Carper 43:41

Yeah, boy. Isn't that the truth? One thing you can count on with that man? Rather, what else? That was an incredible piece. He did that.



B Buddy Johnston 43:53

The barfle News Team



J Jimmy Carper 43:54

ah from Houston Saturday night. Here on KPFT. At what? 11 o'clock? She's sad. No, no, no, no, no, no. No, I'm pitching Mary pitching. And what are you doin? Oh, some other interesting news. On the 13th some wha the lesbian s&m Support Group was founded. What a lesbian s&m support group.



B Buddy Johnston 44:31

This quinoa. Oh, yes.

J Jimmy Carper 44:35

She turned me on to it. Oh, really? Yeah. Think about that.

B Buddy Johnston 44:49

Trying to play a Spanish song here for Yes,

J Jimmy Carper 44:52

I'm sure you're trying to do something. It is good.

B Buddy Johnston 44:59

Someone called in instead, would you play something from that? Mahalia Jackson album? And I hadn't thought about it, but what the hell? I mean, what the hey?

J Jimmy Carper 45:07

Yeah. You haven't you haven't played that in a while. You haven't played that in a while. It's not really. Yeah.

B Buddy Johnston 45:20

I was just trying to figure out which cut to play. Oh. I figured this one,

J Jimmy Carper 45:29

four. Okay. Now a lot the number four.

B Buddy Johnston 45:36

Child, I'm just tired.

J Jimmy Carper 45:39

I've got for a long time. I've

B Buddy Johnston 45:42

got a union meeting in the morning. I had a union. Here's the deal. I had a union meeting last

Sunday, where I was given the gavel, right? And then I was at pink. No, it's what I'm sorry. The meeting started at noon, and it was over about three and then I came home and got Roger and we went back out there and stayed until about 1030. At night. And then Monday, I got up and I had to go to the police academy all day. Usually check

J Jimmy Carper 46:09

out the new recruits work. No,

B Buddy Johnston 46:11

I had to go to some meeting. Oh, and then Tuesday, I work 16 hours and it's just this whole week has been a rush.

J Jimmy Carper 46:18

I know. I haven't seen you since last show last week,

B Buddy Johnston 46:21

and I'm grateful. Well, this is our daily dose of Mahalia Jackson, I guess from the album, I believe. Heart and nobody's fool. He sets the conversation.

46:45

Father's Day. Yeah.

B Buddy Johnston 46:51

Where did you get a child it's time to go ain't got nothing else to play. Hey, we'll see you next Sunday. Getting ready for the parade in a couple of weeks. If you want to write us it's after hours and Cara KPFT Houston for 19 Love it Boulevard 77006 Or you can call us on the after hours Hotline at 5293211

J Jimmy Carper 47:16

and of course 4636 What did I say? 52946.

B Buddy Johnston 47:22

What number did I get? The after hours.

J

Jimmy Carper 47:25

The number for the gay and lesbian switchboard and tired 5293211 Okay. And they'll have all the schedules for the pride events going on full 10 day is great. And I'm going home. Oh, okay.

B

Buddy Johnston 47:44

I'll see you next week. Take care of babies with higher child. By we do love you