

"It shall not be unlawful to deny housing on the basis of sexual preference...."

DECENCY ORDAINED: ♦

By Kenneth W. Martin

Austin's Anti-Gay Crusade

On January 16, Austin will go to the polls to vote on what could be the nation's toughest law against homosexuality. The man who leads the anti-gay crusade is Dr. Steven F. Hotze, founder of the Austin Citizens for Decency (ACD). Discrimination against homosexuals in public accommodations and employment practices was prohibited in ordinances passed in 1977, so Hotze's campaign now is to stop gay "acceptability" from spreading to housing.

Hotze's operation on the body politic started with a public relations campaign. In July of last year, the month after Hotze terminated his registration as an anti-abortion lobbyist with the Texas legislature, he began showing the CBS film, "Gay Power, Gay Politics," to churchgoers around Austin. The TV special depicts gays using political power to "take over" cities such as San Francisco. "That film catalyzed me," Hotze said.

And Hotze is counting on it to mobilize others for his anti-gay crusade. ACD spokesman Bruce Hall said showing the film isn't really a scare tactic, "but fear is very important when trying to counteract something." What the ACD wanted to counteract was a proposal by the City of Austin's Human Relations Commission to make it unlawful to discriminate on the basis of sexual orientation in the sale or rental of real estate.

The ACD sponsored a press conference on August 4 at which Rich Baker, pastor of Harris Memorial Baptist Church, told a crowd of 200 that giving homosexuals protection "will give legal status in Austin to those involved in immoral and criminal activity." The specter of additional horrors was also raised: it's the first step in teaching homosexuality in the schools as an alternate lifestyle, they said; Austin would become a haven for homosexuals.

Hotze had turned up the heat carefully. On the evening of August 6, he fired a hot blast at the city council. Nine hundred people filled the city council chambers on 2nd Street. The crowd overflowed the seating and halls, and spilled out onto the sidewalk. More than 135 people spoke during the six-hour meeting. "The council chambers took on a revival-type atmosphere," the *American-Statesman* reported. "People who describe themselves as 'spirit-filled Christians' waved Bibles and read scriptures denouncing homosexuality."

Of that overheated city council meeting Mayor Carole McClellan would later say in a private interview, "It was *not* one of my favorite public hearings—there are too many more important matters we need to be dealing with."

Things simmered down for a while until August 20, when the ACD held a press conference on the

steps of city hall to unveil its own version of the housing ordinance: "*It shall not be unlawful to deny housing on the basis of sexual preference.*" Hotze spoke of "shock waves" sent through the community by the city council's attempt to prevent discrimination on the basis of sexual preference. "We believe that it is only fair and just that a homeowner or a property owner be allowed to use moral discretion when determining to whom he is going to sell or rent," Hotze declared.

On August 21, Hotze raised the heat some more, charging that five of the seven city councilmembers supported homosexual rights because they had received either contributions or endorsements from the Lesbian/Gay Political Caucus during their election campaign.

It's the first step in teaching homosexuality in the schools, they said; Austin would become a haven for homosexuals.

The ACD declared the weekend of August 29-30 "Walk a Block for Decency" to gather the remainder of the signatures needed to validate the petition that would force the city council to vote on ACD's anti-gay amendment. (Ten percent of the registered voters—over 19,600 people—must sign a petition for it to be valid.) Hotze announced that 60 local pastors would pass out copies of the petition and ask church members to walk a block after church to collect the signatures still needed. On September 1, just two days after the walk, the ACD submitted the signed petitions to the city clerk for validation.

While those petitions were being screened, the struggle continued. On September 14, Larry Neimann, lawyer for the Austin Apartment Association, was quoted saying that his group is "unalterably opposed to all amendments in the housing ordinance."

Mayor McClellan tried on September 15 to get the city council to put a housing ordinance amendment—worded any way the council wanted—on the November 3 ballot along with the scheduled referendum on whether to sell the South Texas Nuclear Project. She failed. She would later say that the council had provided impetus for the petition drive because it had surfaced the issue of homosexual rights and then not

dealt with it. The council "didn't want it on the ballot with the Nuke. So apparently they frustrated a segment of the community," she said.

On November 19—exactly 15 weeks after the proposal to *prohibit* housing discrimination against homosexuals had been hotly debated in a city council meeting—the council was forced to deal with ACD's petition to *legalize* it. The ACD had gained the upper hand. But rather than enact the ACD's version of the ordinance then and there, the council scheduled a January 16 election to let the voters decide whether landlords may legally discriminate on the basis of sexual preference.

If the voters do legalize such discrimination, Austin's ordinance will probably be unique in the entire nation. "No other municipalities in Texas have such an ordinance as this petition would effect if voters approve it," said acting City Attorney Albert DeLaRosa. "I don't know of any city that has a discrimination law like this."

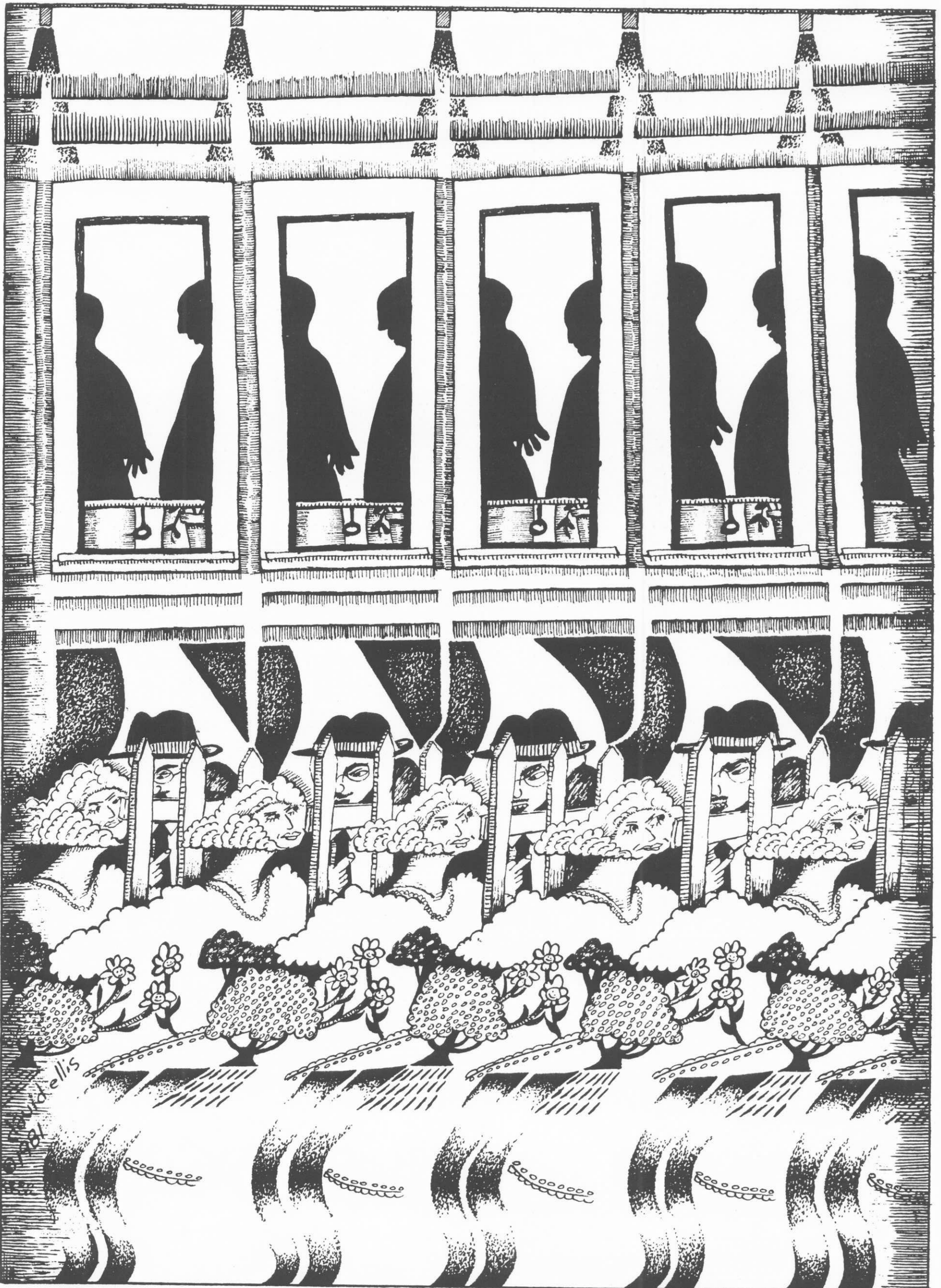
And DeLaRosa makes it clear how hard such an ordinance would be to change, should it be approved by the voters. "The ordinance must not be amended for two years. After that two years, it would take the affirmative vote of *six* of the seven councilmembers to amend the ordinance."

Getting the ordinance passed is a major concern to Hotze, but he has help. His finance committee is made up of the recent mayoral candidate Jack McCreary, tire company owner Felix Dailey, and lawyer Michael Brandes. Hotze is also supported by 60 to 100 churches, including the Hyde Park and Allandale Baptist churches. (It was Allandale Baptist Church that sponsored Anita Bryant's 1978 visit to Austin, less than a year after her successful crusade against homosexual rights in Miami.)

But not all churches will support the anti-gay ordinance. The Reverend Deborah Dotson Parsons, Associate Pastor of the University Presbyterian Church, says, "I'm against the discrimination ordinance proposed by the ACD, because I think that housing is a basic right. . . . There's just no room for that kind of criteria to prevent (someone from getting) housing."

As to homosexuality itself, Parsons says, "The Presbyterian Church recognizes it as not in the order of things. Homosexuality is not a part of the intended creation of the world and of proper relationships between men and women. (The church) also admits that it occurs and we're not sure why it occurs. We're not sure if there's a choice on a person's part. And so we're going to tread real lightly on damning it as a sin, to the extent that we *all* fall short of our intended purpose."

Another church figure who dislikes the ACD ordinance proposal is Reverend Robert Breihan, pastor of



the University United Methodist Church and a member of the Human Relations Commission. Breihan says, "I'm certainly opposed to it. I think it's going the wrong way for the city of Austin." When Breihan is questioned how the Human Relations Commission came up with the original proposal which would have placed homosexuals in a class especially protected from housing discrimination, he says it was purely a move to make the Fair Housing Ordinance parallel with the other two ordinances dealing with discrimination, the Equal Employment Opportunity Ordinance and the Public Accommodation Ordinance.

On November 23, the Campaign for United Austin (CUA), an organization formed expressly to defeat the ACD petition, held a press conference to announce that it had raised some \$6,000. The CUA has

Robb Southerland for its leader.

Southerland is the 36-year-old owner of J. R. Reed Music Company, and a part-owner of an Austin apartment house. He is also the man who led the last initiative petition to succeed in Austin prior to the ACD petition. He obtained over 32,000 signatures for his petition to stop the narrowing of Congress Avenue, compared to about 26,000 signatures obtained for the ACD petition.

In describing his past political affiliations, Southerland calls himself a "free spirit." He ran unsuccessfully for city council in 1977 against Richard Goodman. He backed such widely divergent political candidates as Republican Bill Burnette for Assessor-Collector of Taxes, Doyne Bailey for Sheriff, Bob Honts for County Commissioner, and Mike Guerrero for City Councilman.

Southerland, a 1968 graduate of Texas Christian University in Fort Worth who has been married since 1969, says, "I'm not a gay activist. I'm no gay rights champion of any kind. To me the issue is . . . rights as they pertain to discrimination. . . . You can take the words 'sexual orientation' out of that (ACD) ordinance and put (in) 'black' or 'brown' or 'Catholic' or 'Jew' or whatever. That's my point. . . . You can't pick and choose who you are going to discriminate against. . . . Either you can discriminate against everybody or you can't discriminate against anyone, and I'm *against* discrimination. And if this thing (the ACD petition) had 'Jew' attached to it or 'Catholic' or anything else I'd be right there. . . ."

Southerland said privately that "I'm looking at hopefully gathering between \$35,000 and \$45,000 and 75 percent of that will go for the media buys and

Conscience of a Conservative

At age 31, Dr. Steven F. Hotze, the man who leads the anti-gay drive of the Austin Citizens for Decency, is a veteran of 14 years of trying to get mass movements moving. He first made headlines for his organizing efforts when he was president of his senior class at St. Thomas High School in Houston. The *Houston Post* front page of November 13, 1967 carries the note, "Youth Rally/Three thousand parade, sing, applaud in support of patriotism." The story inside tells that the rally's organizer, Steven Hotze, was disappointed with attendance, which had been predicted at 25,000 to 30,000. "He urged the crowd to help organize and participate in more youth rallies," the article said.

Hotze had organized the Greater Houston Youth Rally to counteract fears that America's youth had gone crazy. In the words of his mother, Margaret Hotze, "He was very concerned, because that was in the middle of a lot of the student rioting—they were burning the American flag."

The rally began with a 12-block parade. Youthful marchers carried signs proclaiming "God Is Not Dead," "Christ Is Cool," and "Support Patriotism." The parade ended at the music hall, where the crowd applauded loudly for the speakers, and especially for Governor John Connally, who told them to "question with light, but not with heat," as he cautioned against irresponsible protest.

Hotze had gotten the governor—then a Democrat—to speak by playing him off against an offer from then-Congressman and now Vice President George Bush, a Republican from Houston and a neighbor of the Hotze family. Just 12 years later, those two politicians would be running for president of the United States. But for his rally, the 17-year-old Steven Hotze was able to take his choice. That early spark of success in influencing politicians lit a fire in Hotze. And to this day that fire still burns intensely.

Hotze was graduated from the all-male St. Thomas in May of 1968. He married his wife Jane that summer. She had been a cheerleader for St. Thomas and had helped Hotze organize the youth rally. Steven and Jane had much in common: both came from large families, she from a family of seven children, he from a family of eight. As it turned out, they, too, have a large family: three girls and three boys.

But in the fall of 1968 they were newlyweds who moved to Austin when Steven transferred from the South Texas Junior College in Houston to the University of Texas. In 1969, while still a freshman at UT, Hotze joined his mother for his first lobbying with the Texas legislature. They worked to prevent the abolition of laws which prohibited abortion. They were successful. Abortion was not made legal until a 1973 Supreme Court decision ruled Texas's abortion law unconstitutional.

The Hotzes have long opposed abortion. Steven's father, Ernest Hotze, is president of the Foundation for Life, a Houston-based research institute working on a broad range of so-called pro-life issues, such as opposing euthanasia and infanticide, as well as abor-

tion. Margaret Hotze, who took a journalism degree from UT in 1948 at age 19, is editor of the *Life Advocate Newspaper* produced monthly by the foundation for its 20,000 contributors. Given this environment, it's easy to understand Margaret Hotze's feeling that her eldest son is "not a maverick. . . . He's not off on a tangent."

If anything, Steven Hotze is an exemplar of the American dream. In his second year at UT, he founded a redecorating and remodeling business. By working 40 to 50 hours per week and employing other students as helpers, he was able to support his growing family well enough so that Jane could stay home and care for their children. Neither his wife's parents nor his own helped financially. Steven graduated with a Bachelor of Arts degree in December 1971.

From there he went on to graduate from the University of Texas Medical Branch in Galveston in 1976. He was licensed by examination as a general practitioner and then entered the surgery training program at St. Joseph's Hospital in Houston.

Even while training as a surgeon, he participated in pro-life politics. As Margaret Hotze tells it, "In Texas (after abortion had been legalized), there was a great deal of coercion for medical students to have to train in abortion procedures. The National Abortion Rights Action League was sending letters to every hospital insisting they do abortions . . . (saying) that no hospital could refuse to have abortion procedures

done in those hospitals. . . . And doctors who really opposed abortion didn't want to do them . . . didn't want to be perceived as killers rather than as curers or healers." So Steven went to Austin to testify in connection with a "conscience bill" introduced by Senator Walter H. Mengden, Jr. from Houston.

After two years, Hotze decided to leave the surgery program. He had a lot of children to support and opted to start practicing medicine. So in 1978, he moved back to Austin. He bought a two-story, brick and frame house on Pony Chase in northwest Austin, a neighborhood now classified in the upper 20 percent in earning power. He became a part-time medical consultant for IBM in Austin and took weekend shifts in emergency rooms in different parts of the state. And he stayed active in politics.

In 1979 Hotze lobbied the Texas legislature from April 2 through May 31 on behalf of the Texas Pro-Life political action committee, promoting anti-abortion legislation. In 1980 he ran unopposed and was elected as chairman of Republican Party Precinct 254 in northwest Austin.

In early 1980, Hotze started the Austin Gold and Silver Exchange, which buys items made of precious metals from the public, melts the items down, and sells the ingots to wholesalers. When a bill was introduced in the Texas Legislature in 1981 to regulate businesses dealing in crafted precious metals, Hotze

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Steven Hotze stands up and speaks out for decency. "For God's sake, let somebody else carry the ball," said his mother. "But, golly, nobody volunteered."

production. I think (our message) is going to be a fairly easy one for people to understand, because it's so *basic*. Human rights is something everyone believes in. That's the message we need to bring across."

Apparently, Hotze and Southerland intended to run an amiable campaign in spite of their radically different views on the petition. At Hotze's invitation, they lunched together on November 25 to get to know each other. Of that meeting Southerland says, "Very cordial, very enlightening, I told him that his group had the right to think anything they wanted, but I thought they were wrong." But the amiability between Hotze and Southerland ended on December 1 when Hotze called the CUA a "front for aspiring politicians." Southerland replied that, if anything, the CUA was a "front for human rights." Southerland also said that Hotze's position was becoming indefensible, and therefore the public should expect more such statements from Hotze.

It was also on December 1 that a group of 53 ministers issued a statement: "We assert that it is contrary to Judeo-Christian beliefs and to a concept of decency to deny housing to any person on the basis of reasons such as race, religion, *sexual orientation*, family situation, age, or other similar conditions." The group, which included Monsignor Lonnie Reyes of Cristo Rey Catholic Church and Pastor Merle Frank of the First English Lutheran Church, professed to be speaking only their consciences—not for their congregations or denominations.

"That would . . . give them a free hand to come and have relations with a minor, molest a child, and then they can say it's not against the law. . . . And I've got six kids."

Someone else who doesn't feel comfortable with the ACD petition is city councilman Charles E. Urdy, who holds a PhD in chemistry from UT and who teaches chemistry at Huston-Tillotson College. Urdy says, "This country spends millions of dollars every year to provide housing for people who can't provide housing for themselves. So there's a fundamental commitment and a fundamental belief that housing is . . . necessary for what we call the pursuit of happiness. And then to turn around and *promote* discrimination in housing against *any* group of people who are classified legally as citizens seem to me to be completely un-American."

Urdy makes a distinction between the property rights of individuals and the rights of landlords of commercial rental property: "I think it's one thing if the person says that I don't want homosexuals or anybody else—blacks or anybody else—in my house, you know it's his house and that's the way things are. . . . But *if* you're going to build apartments and put them on the market to make a profit off the public, you are using all those things that the public provides—the streets and everything—and everybody pays taxes on those . . . *all* the citizens. And if you're out there to make a profit off of that public, then I think you are bound to obey the rules."

Urdy also says that if landlords have the right to discriminate then that right will undoubtedly be applied unfairly. If a person is denied housing "for their sexual orientation, then . . . the burden of proof is on that *person*. And I don't know how one *proves* that they're not a homosexual.

"What do you do? You say you've been married—that's not proof of anything. . . . So poor people, where most of the problems would occur in terms of racial segregation or discrimination, would then simply be discriminated against, because they wouldn't have the ability to overturn that ruling. So the *effect* of the ordinance is going to be increased discrimina-

tion in minorities primarily, and not on people who are supposedly homosexual."

Mayor McClellan probably sums up the feelings of the community about the ACD petition when she says that "It's unfortunate that you've got to get to the point that we've done on this. I have seen the sexual orientation issue as more of a symbolic battle than I have as a real problem on housing."

Part of Mayor McClellan's lament is over the expense of the election, which she estimates will cost the taxpayers \$40,000. And if the ACD gets the \$40,000 it hopes to raise and the CUA gets the \$45,000 it wants, then the total cost of deciding this issue will be around \$125,000.

But for Hotze the battle is more than symbolic. He is fighting for what he sincerely believes in. And he is hoping to attract those with like opinions: "I hope that by taking a stand we can arouse other people in our community. . . . When a few people start standing up, you wouldn't believe the people that rally around—they're waiting for leadership. They'll rally around and say, 'Gosh, I'm so glad that somebody stood up.'"

But Hotze knows that the battleground he has chosen this time is full of landmines. "What they (homosexuals) want is public acceptability, and that's exactly what the issue is here. They know it and we know it. By taking a stand on this, what they're doing is trying to fight this issue on a piece of ground . . . that they think they can get a broad range of support (for) . . . by using the tactic, 'Do you support discrimination in public housing?' People say, well, I don't support discrimination. That has a negative connotation. . . .

"Whenever you grant legal status to people you give them acceptability for their conduct, and *we* don't believe these activities should have public acceptability. . . . Because once you allow them acceptability, then you allow them to proliferate. And they proliferate by one means, and one means only, and that's recruiting. They recruit the weak. They recruit children or young people in their formative years. . . .

"What's on their agenda is two things: One, is to get this (homosexuality) taught in public schools, in sex education programs as (an) acceptable lifestyle. And once you break down children's barriers, in their innate consciences, that this is something wrong, (and) when they are made to talk about it in class as if this is a normal lifestyle, then it's easy to recruit these (children) into your web of activities.

"The second thing they want is they want to see the abolishment—and this is a nationwide goal—of laws that prohibit sex with minors. . . . And what (that would) do is give them a free hand to come and have relations with a minor, molest a child, and then they can say it's not against the law. . . . That's the bottom line. And I've got six kids."

So the lines are drawn. The ACD has gone forth to do battle with the forces of what they perceive to be an insidious evil. They see this battle as something that must be won in order to preserve the values they hold sacred, and to keep the homosexuals from taking their children. The opposing force is made up of people condemning the evils of discrimination, just as Hotze predicted.

The crux of the situation is that a moral issue has been turned into a political issue. What can result? Only morality by consensus. Which seems like an odd way to arrive at decisions on morality. Columnist William Raspberry remarked in a recent column that, "We like to think that things are right or wrong regardless of popular attitude. Our grandchildren are likely to understand that morality-by-consensus is the only societal morality there is. Individuals may opt out of the consensus, just as some individuals reject such commonly accepted medical procedures as blood transfusions. But when most people accept a thing as right or wrong, that is the end of the moral debate."

Right now Austin is polarized over a moral decision, with those who care enough to get involved hotly debating the merits of their particular morality. And the best we can hope for is that when the thumbs go up or down on January 16 that each side will store its weapons and abide by the consensus. ☆



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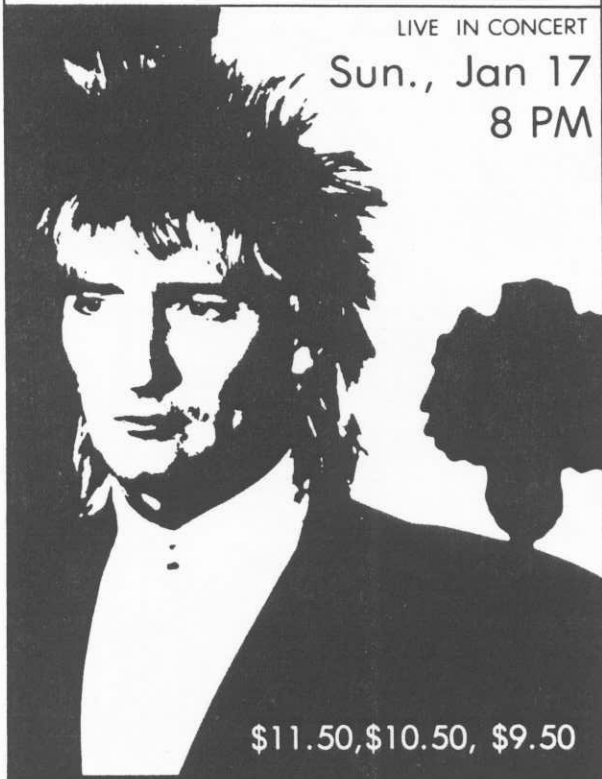
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fought vigorously to oppose the regulations which would require, among other things, an eight-day holding period so that police would have a chance to identify stolen merchandise. Nevertheless, the regulation became law in September 1981.

On February 4, 1981, Hotze again registered with the secretary of state as a pro-life lobbyist, this time on behalf of the Texas Doctors for Life. A March 22 article in the *Fort Worth Star-Telegram* said Hotze reported that 120 doctors across the state had agreed to pay \$300 to \$600 a year to support his anti-abortion efforts. That equates to somewhere between \$36,000 and \$72,000 per year in contributions, but Hotze claimed that he had spent much more than he had taken in, in order to set up groups, hire a staff, and open an office. (The office is located in Suite 403 of the Community National Bank Building, directly beneath the Suite 503 of his Austin Gold and Silver Exchange. Suite 403 is also the address given for the Texas Pro-Family Coalition and the Austin Citizens for Decency, both of which Hotze heads up.)

From the time he registered to lobby on February 4, 1981 until he terminated his registration on June 1, 1981, Hotze reported expenditures of only \$1,009.45, all in the month of March. If Hotze did raise between \$36,000 and \$72,000, then these reported expenditures represent less than 3 percent of that amount.

Dr. Hotze is very well known around the Capitol for his lobbying efforts. Opinions of him seem to fall into one of two categories: those who share his views appreciate him; those who disagree are unkind. Strong supporters of so-called pro-life legislation, like Senator John Leedom of Dallas praise him, saying "He's an articulate spokesman for his positions, a dedicated proponent."

Art Kelly, aide to Senator Mengden, says, "He's done an outstanding job, and we'd like to have a hundred more like him. He's against the kind of things going on today that are bad and hurting society."

Jan Friese, Executive Director of the Texas Abortion Rights Action League, actively opposes Hotze on the abortion issue. She says, "He believes that he's got a corner on morality. . . . He is very, very rigid in his thoughts, and in his perceptions that the problems with America are that we have deviated from life as it was when he was a child."

Senator Ray Farabee of Wichita Falls tells about the first time Hotze came to see him. Farabee listened to Hotze's position on abortion and then said he hoped Hotze would display the same concern for programs for abused children, undernourished children, and pre-natal programs. Farabee says that Hotze "didn't really seem to want to talk about those other issues which I expressed, which are part of the whole picture."

Farabee's experience with Hotze on that occasion is said to be rather typical of the pro-lifers, so typical that one legislator is reported to have said, "The trouble with pro-lifers is that they think that life begins at conception and ends at birth."

Senator Farabee and Hotze are also at odds because of what could be called the "Mother's Day Massacre." Still smarting from a vote from the Senate Jurisprudence Committee to send a package of so-called pro-life bills to subcommittee, rather than sending them to the floor for a vote by the full senate, Hotze took revenge on Senators Farabee, Kent Caperton, and Bob Glasgow. As president of the Texas Pro-Family Coalition he made up a two-page newsletter about each of the three senators. The newsletters were dated May 9, 1981 and were distributed in each senator's district on Mother's Day, May 10. They were stuck under the windshields of cars outside churches, so that churchgoers would read them after worship services.

The circulars were customized so that only one senator was featured—so that the circulars distributed in each senator's district put all the "blame" on that particular senator: "State Senator (*Name One*) killed six pro-life bills on Tuesday, April 7th, in the Senate Jurisprudence Committee. Sen. (*Name One*) was the swing vote and he voted with the committee's pro-abortionists to send these bills to their death in the subcommittee. . . . (*Name One*) is a tool of the multi-million dollar pro-abortion industry which

contributed nearly (\$X,XXX.XX) to his 1980 campaign. (*Name One*)'s goal was clearly to kill all pro-life legislation."

The newsletter went on to call for help by asking the readers to contact the senator and Lieutenant Governor Bill Hobby to get those bills out of subcommittee in time for the full senate to vote on them. The newsletter also contained a low-key request for contributions and the statement, "Please pray for each item in light of Proverbs 21:1." (Which reads: "The king's heart is a stream of water in the hand of the Lord; he turns it wherever he will.")

It is difficult to see how all three senators could have been the "swing vote" in a nine-member committee. And, the fact that the senator may have had honest doubts about the bills in question, the fact that it is highly irregular to try to push through a package of bills rather than to consider each bill individually, and the fact that some of those accused senators professed to support at least one of the bills in the package was pooh-poohed in Hotze's newsletter. He wanted it all.

Hotze has now carried his moral concerns to the campaign against homosexuals. "You can see how somebody needs to be a spokesman and someone needs to be brave," says his mother. "I encouraged Steven not to do it, to be perfectly frank. I said for God's sake let somebody else carry one ball. You don't have to be Earl Campbell and carry the ball every time. What he really intended to do was to show them the "Gay Power, Gay Politics" film and just let a leader come forth. . . . Golly, nobody volunteered."

**"He believes he has the
corner on morality. . . . He
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So Hotze, lacking a volunteer, felt strongly enough to lead an anti-gay crusade himself. As he puts it, "There's certain things that are right and wrong. Those things are written in our heart. We have a conscience. All of us know right from wrong. We know murder's wrong. We know thievery's wrong. We know immorality's wrong. And all around us we know what they have produced."

"God has been good enough in the scriptures to give us what I'd say is kind of like a car manual on what things work in life and what things don't work. He's laid down his values, and I tell you what, I've found them all to be true. It's there for any open-minded person to pick up and read."

"I believe there are spiritual absolutes, and I believe there are physical absolutes. If I *didn't*, then I wouldn't be sure where I'm going, or what *was* right and wrong."

Belief gives Hotze the certainty he wants; his strength is his faith in his cause; and politics is the means he will use to reshape Austin with his vision of right and wrong.

As one political enemy of Hotze said, "He sees only his vision of the world. . . . Dr. Hotze is a True Believer (referring to Eric Hoffer's book, *The True Believer*)." And like the classic True Believer, Steven Hotze has seemingly always had a cause—a public one. When he was 17, it was patriotism. From the time he was 19, he has been continually fighting against abortion. And now his cause is fighting homosexuality.

He says that homosexuals want more than housing, that they want "public acceptability"; they want to have homosexuality "taught in the public schools, in sex education programs as (an) acceptable lifestyle"; and they want "to abolish laws that prohibit sex with minors."

Steven Hotze has never been satisfied to go alone towards his vision of righteousness. He wants to take others with him. The question is, will Austin follow?

Kenneth Martin is a student of the humanities and a freelance writer living in Dripping Springs.