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### Fifth Freedom, 1975-04-01

The Mattachine Society of the Niagara Frontier

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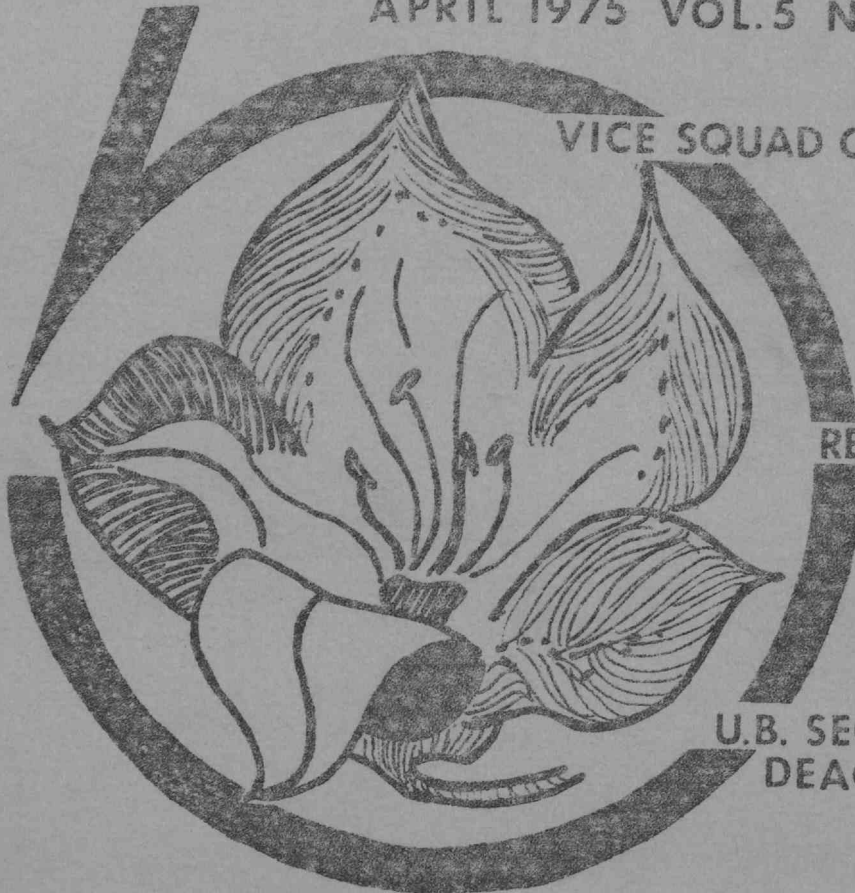


# Truth Freedom

*Handwritten scribble*

APRIL 1975 VOL.5 NO.4

VICE SQUAD COPS PORNO



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LISTEN

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DEACTIVATES

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THE NEXT ISSUE OF THE FIFTH FREEDOM WILL  
BE ALL NEW!  
"DON'T MISS IT"  
WILL BE AVAILABLE MAY 15<sup>TH</sup>

## VICE SQUAD COPS PORNO!

Skin flicks in the city of Buffalo have not fared well, alas, thanks to the dotage of the Supreme Court judges and the dedication to duties of the local vice cops. (That is, when they're not too busy with target practicing, or prostitute sampling in their favorite nite spots!) The celebrated film classic Deep Throat was closed so often when it played here that the theater stopped listing screen times and opted for the more sensible idea of advertising daily reopenings. What a shame. I wasn't able to see it enough times to figure out the secret of Miss Lovelace's marvelous talent! But I DO have a permanent mental image of her costar's marvelous member.

Buffalonians queued up for blocks and hours waiting their turn to plunk down five bucks and see Throat's amazing swallows, which would certainly seem to indicate at least a mild interest in the bill of fare, but if the obvious conclusions to be drawn from the public response ever even dawned on the fuzz it sure never daunted them. When the final print of the film was seized and safely stored (we can easily guess where) and the theater was shuttered for the last time, a pallid period of soft core X's followed, and only recently have we seen some brief and aborted efforts to get back to the real reels of genital dominated screen gems.

As for the showing of gay sex epics there have been but two instances where a Buffalo entrepreneur had the balls (on film and off). The first occasion was about a year ago when Boys In The Sand opened one night at midnight and was busted before the crowds had a chance to come, on screen or off. I missed out on that one because I had another date that night. I figured I'd catch it later. I knew better than to make that mistake twice so when I got a second opportunity, about a month ago, I dropped who I was doing and made a mad dash. That time I half made it - meaning one film from the double bill had been seized before I got to the theater. The one I did manage to see was something called Chained and even that had some links missing because it had "broken". I figured that meant the blueboys snatched one can too many.

What remained of Chained was pure throbbing action on every foot of the film and inch of the actors. Jism jism everywhere and not a drop was missed. Naturally I just LOVED it. Farbeit from me to entertain any foolish notions about big hard penises not having redeeming social value by the (pardon the pun please) load.

Unfortunately that poor theater went the way of its ill-fated predecessors and so ended my ecstatic plans to return on the average of thrice a week for more of the goodies. So also emerged my boiling

anger at the outrageous hypocrisy of the theater's swift demise. It just so happened that it was located at the corner of Main and Chippewa Streets in downtown Buffalo, an area that is notorious for the throngs of hookers, pimps, pushers, gamblers, winos, addicts, derelicts, muggers, pickpockets, rapists and assorted other fine folk who've been populating and copulating for years in the vicinity.

The Supreme Court's ruling on obscenity had specified community standards. The only goddamned STANDARDS around Main and Chippewa are the ones the hookers lean against between tricks! As for the theater that played Boys In The Sand, it's located in an inner city shopping plaza where pre-teenage shoplifters run rampant and not long ago a nun was robbed at knife point on a quiet afternoon in the middle of the week.

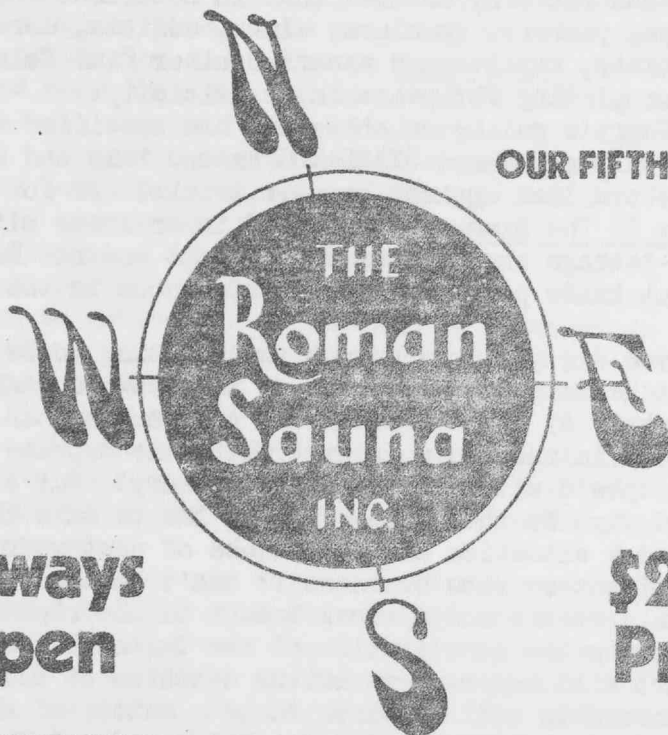
Now whether you dig gay porn or not you're going to be hard pressed to categorize it beneath the standards of those two upstanding communities, right? As a matter of fact, can you name an urban community anywhere in the whole country where the Supreme Court's ruling could be upheld without it being a mockery? But standards are defined in wierd ways by those empowered by law to make the definitions.

It's a sad, sick situation and regardless of what your preferences are in matters of sex or show business it can't be construed as anything other than a severe and serious breach in the rights that are guaranteed to you by the constitution of the United States. Eventually the Supreme Court will reverse its odious decision of course. But in the meantime censorship will continue to be a matter of charades being played, citizens being allayed and money being made at the sacrifice of American freedom.

Whether or not we see gay pornography isn't terribly important to us, but whether or not we have the RIGHT to surely is!

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## U.B. Security Halts Investigation

At a joint meeting of Mattachine, SUNYAB Administration and Student/Faculty representatives, Lee Griffin, associate director of U.B.'s campus security, announced that his department had called a halt to its formal investigation of alleged criminal sexual activity in Crosby and Harriman Hall men's rooms. However, Mr. Griffin advised that those two areas have been added to the routine patrols of the campus by both uniformed and non-uniformed security personnel.

The Friday, March 21st meeting had been called to deal with problems of harassment by non-uniformed security personnel during an investigation resulting from what they alleged to be complaints of overt sexual acts in Crosby and Harriman men's rooms. The harassment, in the form of numerous I.D. "searches", arrests of off-campus men and entrapment attempts, became a volatile issue that was dealt with by concerned campus people and the Mattachine Society.

Richard Rosche, attorney representing Mattachine and the concerned students and faculty, called upon Mr. Griffin to agree on a clear definition of what constituted "reasonable cause" for conducting investigations of this nature and to draw guidelines of conduct for security personnel conducting I.D. checks. Mr. Griffin refused, citing the role of the University's administration in superceding authority in making such decisions, as well as what he considered to be unacceptable limitations of the abilities of his personnel to perform their duties.

Burton Weiss, student/faculty representative, demanded to know what would be done concerning the charges against non-uniformed security personnel of harassment, intimidation and attempted entrapment that had been documented by several campus, as well as off-campus, men. Griffin replied that his personnel had denied such charges, therefore he was taking no action. He stated, however, that there were formal complaint procedures that could be initiated by each individual if they felt they had sufficient grounds for a complaint.

A substantive measure that came out of the meeting was that Mr. Griffin agreed to arrange interactions between his personnel and representatives of the gay community, to promote better understanding. Such interaction was proposed by Mattachine president Don Michaels, who expressed his feelings that the impetus for the actions by security personnel involved in these incidents was the result of anti-gay prejudices.

Also attending the meeting were Bill Martin, Student Legal Aid, and Ron Stein, associate director of student affairs.



## Where Have All Those Young Gays Gone?

Gay liberation movements invariably put much emphasis on the importance of homosexuals coming out of the closet - making some kind of declaration, at least to themselves, of their sexuality. The idea is unquestionably an excellent one. If gays can be educated, encouraged and supported enough to give them the amount of courage and determination that is needed to take that first gigantic step out of the darkness of fear and into the light of freedom it is indeed a victory for the individual and a strengthening of the movement.

We know that homosexuality is much like an iceberg: 10% above the surface and 90% below it. Obviously we stress the vital point of seeking ways and means for the hidden 90% to come out and join the movement. Our force is in our numbers and our unity. The major stumbling block to gay liberation has always been our inability to produce calculable facts and figures about our very existence. Gays in hiding are no more valid to gay liberation efforts than, say, females passing themselves off as males would be valid to women's liberation. Statistically a gay in the closet isn't a gay. And statistics are the ammunition in the war against oppression. If ALL gays could and would stand up to be counted the battles would be easily won by the staggering impact of our vast pervasive existence in the society.

So we hammer away at coming out. We channel enormous amounts of our energy and effort into reaching the multitudes of hidden gays and establishing a climate in which they can take that personal giant step to join us. And our work is by no means in vain. Every year (every day!) our countable numbers grow. The polls of gays in society are archaic before the pollsters can complete their tabulation. Yesterday's estimate is exceeded before tomorrow's census can start.

But there's a problem, a very serious widespread problem, that is given far too little attention.

This problem is the tragedy of gays who come out of the closet and then go back! It's not the sort of thing that happens overnight. It may take years - and sometimes it may not happen at all. But the sad fact is that an overwhelmingly large number of gays who have been emancipated and integrated into gay society do eventually retreat to the hidden warrens of straight life.

CONT. NEXT PG.

These are the older gays. They're still around. They don't die off after age 30. But neither are they very evident after age 30, (30 being an arbitrary number used for the purpose of this article). Take a look at any public gay group, social or political, and roughly estimate the mean age. You'll get the picture loud and clear. Whatever group you survey one thing is immediately recognized: it is youth dominated. Because virtually all gay activity is youth oriented.

Well, it's the same thing with straight life, you say. And yes, to a great extent you are right. The whole of society is definitely youth oriented. But nowhere is it so pronounced (!) as it is in a gay bar. Nowhere else is the almost total absence of the over-30 age group so apparent. There are very few gay bars (none in our community) where this is not the case.

If they aren't with gays, and they aren't all gone to their heavenly rest, the answer to the question about the whereabouts of older gays is obvious: they've gone back with the straights. Back to their closets!

The plight of the aged is a sad story in contemporary civilization. The veneration of grandfather because he's the patriarch and the wise old man is a thing of the past. It's into the Senior Citizens Home for gramps and give him lots of Golden Ager discounts for movies and bowling. But at least you know they still exist! Not so with gays. Do you know one single gay man or woman who is 70 years young?

My age is 40 and sometimes I feel like the grand old man at the Gay Community Services Center. It's not a hang up; it's just the way it is. And what bothers me - what I really DO hurt for - is my peers who are NOT at the Center. I love the place: it's vibrant and exciting and fun. I go to the Center to do my thing, with a bunch of really great people, and I leave feeling fulfilled and enriched and tingling-ly alive!

I want THAT for others like myself. I want to see the old gang from the Hotel Niagara, circa 1950, packing into the Gay Center, circa 1975. It's the Gay Community Services Center for ALL the gay community. It doesn't cater to an age group any more than it does to people with blonde hair and blue eyes. It doesn't exclude the older (to oldest) any more than it does people from the suburbs or ghettos. It's EVERY gay person's Center and there are NO exceptions.

Naturally because our participants' average age is quite young our activities are geared to appeal to them. It wouldn't make sense to plan programs for people we know won't attend them. What good would be accomplished by having the Center empty? But what we can do - what we NEED to do - is spread the word that gay is a sex and not an age. We need to appeal to older gays to visit us and at least make their presence (and interest) felt so we can begin to explore viable means of serving them.

This is a real concern; probably paramount among my many concerns for gay people. What I'd like to do is enlist the aid of other gays in making a real concerted effort to reach out to our older brothers and sisters. It won't be easy. But then, what effort is in the gay movement? We're used to digging in and fighting for our growth. So why don't we channel some of our good gay moxie in this direction?

We can't pick up the whole gigantic iceberg and plop it into the middle of our dance floor, much as I'd love to. But by God we certainly can begin to get it coming up above the surface. We can begin to get people BACK OUT OF THE CLOSET by ones and twos and threes. Once we get it going it will perpetuate itself. There's an uncanny network of communication among older gays. No matter how far they've retreated out of public gay life they invariably maintain contacts among themselves. I believe a helluva lot of them will have sufficient contact to see this copy of the Fifth Freedom and read this article.

So come on folks; don't pass it around at the Friday night card club and then just forget it. There's a gay center in this town and it's YOUR center. Try it. You'll like it.

If this article seems to place the burden of obligation equally with the young gays and the older gays that's exactly what I intended it to do. BOTH groups are responsible for the schism and BOTH need to act to alter it. The young gays must think about the time when they will no longer be young. The older gays must recall the time of their own youth. And both sides must focus on the one thing that really matters: WE ARE ALL GAY!

The Gay Community Services Center can - and WILL - meet the needs of our WHOLE gay community. The Fifth Freedom would greatly appreciate hearing from anyone who has ideas and/or talents that may help us reach that goal. Think about it, call us about it, visit us about it - but PLEASE don't forget about it.

## GAY CRUISE

On August eighth at 7p.m. the "Miss Buffalo" will be leaving Buffalo for a four hour cruise around Grand Island. One hundred gay passengers will be treated to the cool evening breezes coming in off the lake and the finest in food and drink. The people aboard will be dancing to our special brand of music to make the cruise a unique and carefree evening.

Many people enjoy similar annual cruises around Fire Island, Cape Cod and off the shores of Florida and California. These special cruises are noted for their trouble free, but anything can happen excitement.

This first annual Summer Cruise is limited to one hundred people and tickets will be going fast. We suggest you call immediately to reserve a place on this exciting cruise away from the heat of those Buffalo summers. For more information call the Gay Community Services Center at 881-5335.



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# What's Happening?

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25**

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**Friday  
28/16th  
MAY**

SISTERS OF SAPHO ALL WOMENS' DANCES 9PM-3am D J DANCING LIGHT SHOW ADMISSION \$1 FOR MORE INFO CALL THE CENTER AT (716) 881-5335

**Tue. Apr.  
29**

STUDY GROUP FOR LESBIANS FORMED BY SISTERS OF SAPHO. 8PM AT THE CENTER. INFO CALL (716)881-5336.

**Fri  
MAY**

CONCERT OF FOLK MUSIC FEATURING GRANT KING, CARA, AND PHILIP KNOERZER. CONCERT BEGINS AT 8PM DONATION OF \$1.00 AT THE CENTER.

**Tue.  
5/13  
+5/17**

SISTERS OF SAPHO MEETINGS AT 8PM. AT THE CENTER. FOR INFO CALL (716) 881-5336

**THURS. MAY 15th**

THE DANCE THEATER OF HARLEM APPEARS AT LOEW'S BUFFALO THEATER BEGINNING AT 8:30PM. TICKETS ARE AVAILABLE AT THE CENTER.

**Fri  
May  
23**

A SPECIAL DANCE BEGINNING AT 10PM WILL BE HELD IN ADDITION TO OUR REGULARLY SCHEDULED SATURDAY NIGHT DANCE TO HELP OFFSET THE COSTS OF THE GAY PRIDE CELEBRATION. ADMISSION \$1 BEER AT REGULAR PRICES.

**Sun  
May  
18**

GENERAL MEETING OF MAT-TACHINE. GUEST SPEAKERS TO MAKE

A PRESENTATION ON V D AND MEDICAL PROBLEMS OF GAYS. ALSO SCHEDULED IS AN ACTUAL CLINIC FOR V D.

**Tues. May 27 to Sun. June 1st**

AL CARMINES SMASH MUSICAL COMEDY 'THE FAGGOT' AT THE CENTER STARTS AT 8PM MAY 27th, 28th, 29th, 30th, THERE WILL BE TWO SHOWINGS SUNDAY JUNE FIRST AT 3PM AND AGAIN AT 8PM. PLAN TO ATTEND!

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Understand my eyes

Tim Sperrl

Understand my eyes

The windows of my soul

for the paths of times

of all my yesterdays dreams

Although I try

to allow (not self pity)

but pure knowlege of life,

I can no longer grasp the stars

which my heart longs for.

Love me,

for I love you

And cannot hold this heartbeat

without sharing.

Let me cry so I can live another day

Let me hold you in my arms

So I can release myself,

for I

really care...

Look at me

Dave Wunz

Look at me,

What do you see?

Do you see a lover

Do you see a friend

Do you see someone you'd love

To bend and try to break?

Look at me,

And tell me what you see.

Do you see a kid

whose head is on tight?

Do you see a young man

who's gotta fight

for his sanity?

Look at me and what do you see?

Do you really know?

## Gay Pride Week Plans

Three full weeks of events are planned this year as our annual Gay Pride celebration. Starting on Sun. May 25th and continuing through Sun. June 15th, we'll have 22 consecutive days filled with a mixed bag of workshops, talent, exploration, education and celebration - to tell and discover who we are, and how we interact with one another and with the world around us.

Six performances, at the Center, of Al Carmines' hit musical "The Faggot", will kick things off during the last week in May. The following first two weeks in June will be filled with workshops ranging from an exploration of gay male sexuality to androgyny in history. We'll have guest speakers, a woman's cultural night, a talent night/coffee house, dances, a 'visibility day' and a picnic. Throughout will be the theme of "Gay Visibility", a theme that will be developed and continued as an integral part of our plans long after this years' Gay Pride Celebration is over. This years' Gay Pride 'Week' will truly be a celebration. We hope you'll be joining us. Over the coming weeks we'll be announcing details as they're finalized. If you would like to take part in the planning and the 'getting together' of Gay Pride 'Week' '75, join us on Thurs., April 17th at 5:30pm for our next planning session.

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## Mattachine talks to Republicans

On Monday, March 10th, Madeline Davis, member and former President of the Mattachine Society, addressed an assembly of area Republican Party officials on the need for legislative reform concerning gays. The Republican Party had requested that Mattachine be represented as part of a minority presentation to the Republican Conference held at Buffalo's Executive Motor Inn.

In prefacing her remarks, Ms. Davis stated: "I am here representing a minority that has probably caused you more annoyance than most and will continue to do so. However, if we confront you often enough and you get used to seeing us and possibly even knowing some of us we might achieve some understanding. My name is Madeline Davis. I am a lesbian. I represent the gay community."

Ms. Davis went on to call to the attention of her Republican audience the need for law reform that would do away with unjust laws discriminating against gay people and the need for protection of gays under the existing civil rights laws.

The Republicans attending the conference were generally attentive to Ms. Davis' remarks and a number of individuals asked for more information regarding Mattachine and our legislative efforts.

Feeling that her appearance sparked the possibility of creating a dialogue between the Republican Party and the Gay Community, Ms. Davis expressed in her closing remarks:

"Most of all, we want the opportunity to prove ourselves as individuals. We can only do that in a state which cares about and supports all its citizens. We hope that New York can be that state. We hope that you will give us that support."

---

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# REVIEW: P.S. YOUR CAT IS DEAD <sup>Dane</sup> <sub>Winters</sub>

For those of you who feared that humor on the American stage was on the verge of drawing its last gasping breath in the grip of Neil Simon's slight of hand, there is at last an author with a play to give you hope. Rise up and rejoice, ye who despaired. Funny people again trod the boards and laughter soars to the rafters.

The Messiah is playwright James Kirkwood and the promised land is his uproariously howlingly achingly shenanigans-raised-to-the-Nth-degree concoction called P.S. Your Cat Is Dead.

On Sunday, March 23, Mattachine sponsored a theater party to see Mr. Kirkwood's luscious phenomenon at the Studio Arena Theater. Long before show time our tickets were sold out and people were praying for cancellations. We were told that at S.A.T. it was the same story throughout the entire run of the play.

I was dying for some good laughs when I went to see P.S. Your Cat Is Dead. I left the theater almost dying from so many.

Kirkwood has managed somehow to contrive a plot that teeters precariously on the brink of utter absurdity and keep it dangling there before your eyes (usually blurred by tears of laughter) for better than two hours during which time you are regaled with the most witty dialogue, the most frantic situations, the most bizarre characters and the most unique flashes of ingenuousness (here and there fusing laughter with pain in a truly disarming way) that the English dramatic language has spoken in a long, long time.

Basically it's a two man play, in keeping with the trendy boy loves boy tradition that has captured the heart of America and reached its apex in the Academy Award Winning movie The Sting. But "Cat" scratches and claws with a wild abandon, a raunchy roughness and a hissing sizzling verbiage that make The Sting by comparison look like kitten shit.

The boy and boy bonanza in show biz was always kept strictly within the confines of the clasp-on-the-shoulder, buddy-you're-a-buddy limits before "Cat" got out of its cage. Well, Kirkwood has put an end to all that pussy footing nonsense but good. Now it's down to the bare bottom, literally, with actor Tony Musante's delectable buns on display for most of the show's playing time. Even Keir Dullea, just a wee bit miscast playing the naive and virginal I-just-don't-do-that-sort-of-thing "straight" other half, gets a few gay gropes and kisses in the frolicking frenzy and by the play's conclusion is clearly ripe

and ready for the bigger and better things.

Musante is a splendid comic actor with a range and depth that are virtually untouched in that TV Toma thing he does. There is just nobody, present or past, with whom to compare him. His performance in "Cat" is actually the birth of a new breed in the lineage of stage characters. He's a genuine authentic original.

Gay males on the stage have heretofore been carefully shaped in the traditional mode (effete, swishy, vacuous, dishy) for palatable consumption by all the Shraffts and matinee club ladies who keep the theater alive and anemic in New York. Does Kirkwood ever have a surprize in store for those dear girls! "Cat" has the whole thing turned around to show them where it's really at. And by golly they're gonna lap it up from his flying saucer and go back to the Bronx licking their chops with glee.

While Kirkwood is not yet a serious threat to Moliere and Shaw, he gives us the first glimmer of light we've had since Noel Coward's occasional flashes of brilliance. We have every reason to purr about his "Cat" and wait for him to unleash the next one of his un-house-broken pets.

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## EXCERPTS

CHANGING : In the Sunday N.Y. Times of April 6, Sec. 10, front page, there's a blaring article titled "The All-Gay Cruise: Prejudice and Pride." It's an interesting article about a boat cruise for gay people only, that was organized by the (Fire) Islanders Club and Paquet Cruises. The thrust of the article is best described through quotes: "Before the voyage was over, (the gays) had added a few out-landish touches to the annals of "special interest cruises" - and had learned something important about themselves...Many gays, like some members of other minorities, tend to accept and believe their own bad reputation. Back home, even their friends were betting that any 300 gays together on a boat for one week would sink it with bitchery, pretension and bad manners. So they themselves were surprised when the week passed in a warm spirit of moderation and mutual respect." One of the cruise organizers was quoted as saying, "Something happened out there on the (cruise) - while we were having the laughs, we were sort of changing our minds about each other."

GAY IS HEALTHIER : In the March '75 issue of "Psychology Today," is an article entitled "Homosexuals May Be Healthier Than Straights." (P.28) Authored by Mark Freedman, a co-founder of the Association of Gay Psychologists, the article tells of research done by Freedman and others which reveals certain highly positive personality characteristics on which many gays fare better than straights. In responding to societal pressures, it's been found that many gays use what's termed "centering," i.e., discovering and living according to their own values. Research on lesbians found them scoring higher on such personality aspects as "autonomy, spontaneity, orientation toward the present, and sensitivity to one's own needs and feelings." Two other ways found in which some gays function better, were that their sex roles were more egalitarian and their sexuality more expressive.

MINISTERS FEAR HOME EC: Two Baptist ministers are threatening to sue school officials in New Milford, Connecticut over required sixth grade home economics courses which they say encourages homosexuality in boys. The ministers say that the courses "usurp the authority of the home" and force children into "a situation which is foreign to his or her traditional role." They also claim that "by having a young boy cook or sew and wearing an apron we're pushing a boy into homosexuality. It's contrary to what the home and the bible have stood for. When God set up the human race there was a division of sexes. A woman's place is in the home. That's where God put them, barring unusual circumstances." (From: WIN magazine, 1/16/75)

NOTABLE QUOTES : In the New Times magazine of April 4, a movie review of the new musical "At Long Last Love" tells it like it is, and we quote: "Madeline Kahn's contra'lto wavers between two registers...and, when all else fails, she tries to pass her awkward crooning off as camp. The movie, too, tries to squeak by as camp - but is there anything less effervescent than heterosexuals playing at being gay?"

And in Time Magazine (April 7), noted English artist Francis Bacon is quoted on life: "I don't really care about my life...I've led a very hypnotic and cruious one - being homosexual I have lived with the most marvelously disastrous people. Of course one suffers. You like somebody and you suffer from it. But that's how life is."

SEGAL SCORES : Marc Segal (of Philadelphia's Gay Raiders fame) appeared on the March 25th Phil Donahue television show. It was much like a typical question-and-answer type speaking engagement that any gay group has probably done, except it had coast-to-coast coverage. Aired at 10:20 AM (better than the usual 1 or 2 AM slot given to gay shows), the Donahue audience had the usual array of inane and seemingly irrelevant questions that are often asked of gays ---- you know, those questions that apply to but are rarely asked of others. Marc Segal and Philip Janison (they're lovers) fielded the questions deftly and patiently, making full use of the air time to intelligently explore and dispel a lot of the myths and misconceptions held by many in the audience. The show started off on a sour note when Phil Donahue asked Marc Segal his feelings on terms such as "faggot, dyke, queer, lezzy." But, when Segal began comparing them to such other negative labels like "nigger, wop,..." the network cut the sound - - an indication of where the network's head is at! A highlight of the show was the appearance of Segal's parents. When asked what friends of the family thought, about Marc's gay politics, his father responded by saying, "My friends have to take me and my family as we are, or they can stay far away from me." As host of the show, Phil Donahue displayed a sincere and genuinely open attitude toward homosexuality. Stating that homosexuality brings more hate mail to his show than any other topic, except perhaps Madelyn Murray O'Hare, Donahue acknowledged that most of the hate mail toward gays comes from men. In closing the show Donahue asserted that he will continue to air positive shows on homosexuality, stating that, "the more we talk about homosexuality the more homosexuals will be able to lead the lives they want to, rather than the lives society says they should."

REVIEW: The Man With The Candy  
(The Story of the Houston Mass Murders)

Author - Jack Olsen

Publisher - Simon and Schuster

BOOK  
REVIEW

Reading a book like THE MAN WITH THE CANDY is somewhat like playing Russian roulette. You keep thinking that the next chapter is going to be the loaded one. Loaded with links between murder and homosexuality, loaded with "parallels" between gay sex acts and homicidal tendencies, loaded with "psychological evidence" showing a tendency for homosexuality to inherently include violent derangements, etc. etc. etc. You just know it's coming any page now.

When I finished the book and put it down what I felt first was a sense of relief that it wasn't at all what I was expecting and dreading. Only then could I consider what in fact it was. And no doubt my evaluation of it now is still somewhat affected by my great relief about what it wasn't.

Be that as it may, I cannot help saying that author Olsen did a fine job of crime reporting on the Houston murders and THE MAN WITH THE CANDY is an outstanding example of responsible restrained journalism. Truman Capote he is not, and this is to the good of his book. Though it is written in a narrative style it is relatively free of embellishments to sensationalize it. Olsen had the sense to know that the horror of what happened in Houston needed no dramatization to heighten its impact. He held a right rein on his descriptive language as he recounted the exumation of twenty-seven adolescent male bodies in various stages of decomposition. THE MAN WITH THE CANDY unfolds all the more chillingly for the reader because he isn't battered insensate with gory details. He is in that way required to "see it through his own eyes" and what he sees couldn't anyway be more devastating.

The book concerns itself much more with an investigation of the living boys than it does with descriptions of them dead. It is here unfortunately that the book is lacking. Jack Olsen is not a sociologist and in attempting to be one he mitigated the ultimate value of THE MAN WITH THE CANDY. Long before he has gotten to the subject of the murdered boys he has clearly indicted the city of Houston for their death. Describing it as "a place where strange

weeds grow" (one wonders how that ever failed to be deleted from the manuscript) he portrays the entire municipality as a kind of crazed unit, its members either entirely compelled by crass commercialism or beaten into total apathy because they're not. The point he seems to want to make, and obviously cannot, is that it could only have happened where it did and not anywhere else. Then in the conclusion of the book he compounds his ill-begotten theory by throwing in another villain- "the times in which we live" (a quote by one of the parents of a victim)..

We can forgive Olsen for his amateur sociology because it only hurts the book a little bit and it doesn't encompass the feared connection between homosexuality and homicide.. Actually **THE MAN WITH THE CANDY** says little at all about homosexuals. Dean Corll definitely was gay, but his accomplices, Elmer Wayne Henly and David Brooks, probably weren't. They were hustlers and it's never clear what their relationships were with either Corll or the boys they murdered. Henly is shown to have done much of the procuring, but the book gives the impression that of the three murders it was likely that Brooks was the initiator of what happened. He had a strong influence on Corll and maintained a hold over him during the entire time of their association.

About homosexuality per se the book says little at all except in the last chapter which begins: "For a time, there was a new outspokenness against homosexuals, as though homosexuality were an early phase of the dread disorder that consumed Dean Corll." And of Corll himself Olsen says no one is harder to learn the truth about than a murdered murderer.

Writing **THE MAN WITH THE CANDY** could not have been an easy task. Beyond the facts there was so little to relate. It's a credit to Jack Olsen that he held tightly to his reins and told the story of what happened with such clarity and objectivity. He must have known how little commercial value there was in doing it that way.

It's good reading, but it's neither lurid nor titillating. If that's what you're looking for you'd better look someplace else.

# From the Mailbag

Editor:

Allentown is a colorful, charming and weird neighborhood that provides an open atmosphere, in this city where artists, musicians, gays and other minorities often feel uncomfortable. It is important that the spirit of Allentown continues to grow and becomes as refreshing as the small shops and lovely homes.

I operate Sayzaar's Bootique, a fashionable shoe store on Allen. There have been some problems with individual gay men and I would like an opportunity to communicate with the gay community. Firstly, I am straight but far from ignorant of the scene, having lived in San Francisco. I stayed with gay relatives at first and later worked with designers, who were basically either sublime women or gay men. There exists an area of vicious vibes in the gay subculture which many straights are not aware of. I have been subjected to gays trying to turn my head around and while being remote from fag haters I resent having to cope with heavy trips. Real people act cool only when they're forced to tolerate and shine on.

I've been hassled by gays loitering, propositioning, making obscene phone calls and getting cozy shopping for underwear. I work at Sayzaar's to enjoy myself and provide superb merchandise and service for all customers. The store has been renovated entirely, and thanks to plants and dried flowers it is comfortable. Must I play the block-headed straight in order to have some peace? Some of the older gays are somewhat nervous selecting underwear and naturally if the salesman is uptight these men are deprived of a pleasant experience shopping on Allen.

Being unwilling to suffer obnoxious people I insist upon a certain amount of dignity for Allentown as well as myself. Sayzaar's Bootique is a business and will be conducted on as friendly a basis as possible. But cruising with this clerk cannot be condoned. I feel propositioning a total stranger is poor manners, and anyone intentionally heavy on my head will be asked to leave immediately. (Cynics take note: this writer is not a repressed or latent homosexual.)

There is not and will not be an oppressive atmosphere at Sayzaar's. It is my hope that everyone will be free to be themselves in the tradition of our Allentown.

Thank you,  
Joseph Territo

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