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The Mattachine Society of the Niagara Frontier

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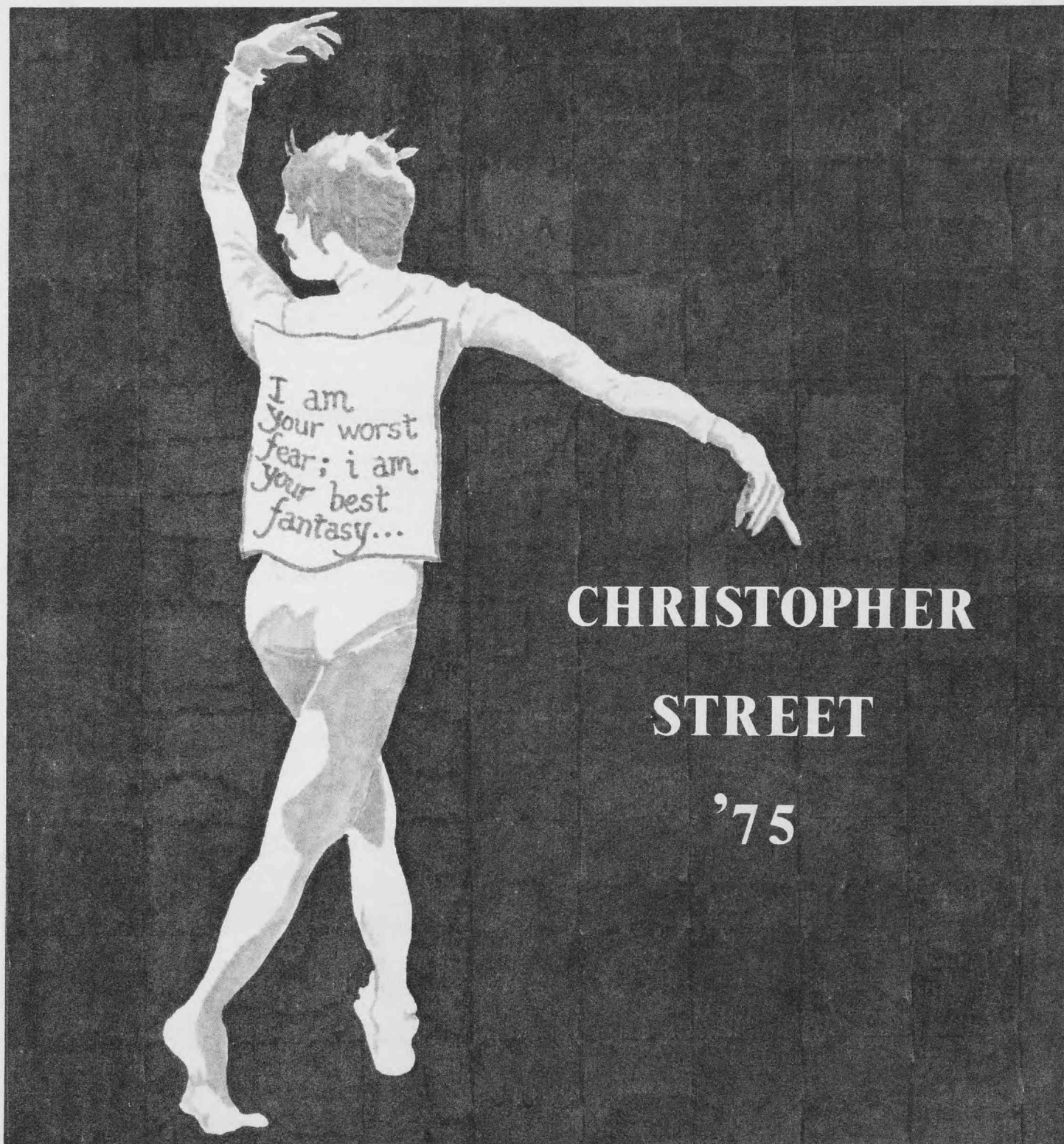
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5th Freedom ^{25¢}

PUBLICATION OF THE BUFFALO GAY COMMUNITY

SEPTEMBER 1975



CHRISTOPHER

STREET

'75



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TO OUR READERS

The 5th Freedom did not publish an August issue as was planned due to a number of reasons, some of which were seasonal. Activities at the Center were minimal during the summer and many contributors to the 5th Freedom were either away on vacations or, if they were students, gone home for the summer. The staff decided it would be best to forego the August issue this year and plan in advance to do the same thing in subsequent years. People who are present subscribers will have their subscriptions extended one month to compensate for this year's omission. Future subscriptions will run for a period of one year with eleven publications.

Also it was decided to restructure the staff of the 5th Freedom as a collective. The kinds of involvement and effort that go into our magazine weren't being properly defined with a traditional editorial staff. Although this issue contains an editorial written by past editor Dane Winters (which we were reluctant to change or delete because it actually does represent a collective statement) future issues will be credited only to THE 5TH FREEDOM COLLECTIVE and instead of editorials we will have a column titled COLLECTIVELY SPEAKING.

The 5TH FREEDOM welcomes your contributions: articles, poetry, comment, news, letters, photos, artwork, etc. Send your contributions to the 5TH FREEDOM address, or bring them to the Gay Community Services Center, 1350 Main St., Buffalo - (716) 881-5335.

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EDITORIAL

In trying to decide upon an appropriate focus for the editorial of this month's Fifth Freedom I found myself floundering around among a diverse and disturbing assortment of concerns, ideas and DOUBTS.

I tended to attribute my vacillation and confusion to many things, including the seasonal indolence of a long hot summer. I just couldn't get my head together as a gay person much less the editor of a gay magazine. I was clearly thinking of myself as adrift in both categories.

What snapped me out of my "midsummer mindlessness" or whatever it was, happened when I received and read the article in this issue called ME AND MY ARROW. I have only met the author a few times, and never really had a conversation with him, so I was taken by surprise (though I should not have been I know) by what he has contributed to us.

The author is 17 years old which beautifully coincid-

ed with something that was bothering me very much when I was casting about for directions for this issue. It happens that just recently a good friend of mine mentioned, with no malice intended on HIS part, that our Center is being referred to by some critics as a "chicken coop." Needless to say I was very upset and angry when I heard the remark, and I did much brooding and some name-calling of my own directed to the stupid and/or sick mentality that needs to support itself with attacking and destroying.

After I finished reading ME AND MY ARROW I sat back and breathed a sigh of relief that was like taking a gulp of clean fresh air. If Brian MacArthur and the other young people like him are what is giving the Gay Community Services Center the look of a chicken coop (and obviously youth can be the only basis for that expression in our context) then I'd vote in favor of putting a neon sign

outside to draw attention to them.

My anger was completely dissipated by Brian's article, and in its place I find myself consumed with gratitude for the opportunity to be associated, in a friendly and a helping way, with the "chickens" at our Center; and at the same time I feel so sorry for those who cannot see beyond their own sexual disorientation enough to recognize and appreciate the sensitivity and reality of the Brians who have found their way to the Center and become a part of its image.

As gratified as I am by Brian's contributions to the Gay Center and the Fifth Freedom I can't honestly say I'm now free of ALL the concerns and uncertainties that were troubling me. But at least with the good feeling his article engendered in me I can look at the other things more clearly and take a better approach to dealing with them.

FROM OUR MAILBAG

Dear Dane:

Thanks for the July issue of 5th Freedom. You people are doing a great job.

I am happy to tell you that the National Institute of Mental Health has awarded my research group \$83,000 to do a 2 year investigation of conflict between gay people and counseling or control agencies. This is an important recognition of the need to discover how the civil rights of Gays are abridged.

Yours truly,
Mark Freedman

Dear Ms. Williams:

Thanks so much for the excellent article on me in the July issue of Fifth Freedom. It was so encouraging to me - and, I hope, to your readers interested in "changing the system". Maybe other skeptics will change their opinions and get involved in the political process from reading your optimistic article.

I enjoyed seeing the rest of your magazine as well as

the article; it's always good to see what my gay sisters and brothers are up to in other parts of the country.

Again, thanks for writing and sending along the article.

Sincerely,
Elaine Noble
State Representative,
Mass.

Dear Editor,

A posh mid-town Toronto gay club called the Quest, Yonge near Charles Street, has a discriminatory dress code against women. While men dress as they please, women may be kept out on the grounds that they are wearing jeans. The manager offered no explanation other than to say "these are the rules". A waitress on duty explained that at some time in the past a fight broke out between some women wearing jeans and since that time the no-jeans-for-women policy has been in force. It is our understanding from a waiter that weekends many women frequent the upstairs,

which is a bar-discotheque, and that therefore if appropriate pressure is brought to bear on the management in the form of a boycott, perhaps this sexist treatment can be alleviated.

As an extra added attraction, as we were leaving the bar a waiter began to help one of us on with our coat. When I said I could put on my own jacket, he retorted, "Well, we're still gentlemen here." Do lesbians need this?

We would like to solicit the aid of lesbians and gay men in boycotting the Quest for its sexist policies if you are out on the town in Toronto.

Sisters of Sappho

Dear 5th Freedom readers,

Jill Raymond, the last of the Lexington Six, is still in jail. Over the last six months the Lexington-Blue Grass Area has been exposed to the farce of "speedy and due process of law". After five months, and a three-week over-


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due decision, our "gutsy" sister faces thirteen more months of confinement. She is being kept in county jails which are not equipped with facilities for exercise, fresh air, recreation, and regular medical care. This is because these jails are usually reserved for short-term duration and not prolonged confinements. In short it would appear that the district judge is attempting to break her will. Let's show her we support her fight for justice. Write: Jill Raymond, Madison County Jail, Richmond, Kentucky 40475; or c/o Eddie A. Robinson, P.O. Box 1792, Lexington, Kentucky 40507, and I will see that she receives your letters. Please write now. She needs your support desperately.

Eddie A. Robinson

NOTE: The Lexington Six have been subjected to much FBI harassment for their lesbian/feminist activism.

Dear Friends,

First, congratulations on the new format of the Fifth Freedom! Always enjoyed reading it and now it's better than ever.

I have visited the Center a few times and am impressed with the good things done there. I would like to express a need I feel exists in the Gay Community and hopefully you - or someone - will be interested in doing something about it. In talking to others like myself, I know there are a lot of people who are straight by all outward signs and feel they have to stay that way. Yet these people, during the day and away from the home atmosphere, wish to meet people with desires for brief sexual experiences. No hang-ups or hassles. Just good feelings all around.

For several years, I have tried to find an outlet along these lines with no luck. Can you - or your readers - offer any advice?

Keep up the good work.
Anonymous through
necessity

TO EXPRESS YOUR VIEWS, OPINIONS, ETC. - WRITE TO: 5TH FREEDOM MAILBAG - BOX 975, ELLICOTT STA. - BUFFALO 14205. PLEASE KEEP LETTERS AS BRIEF AS POSSIBLE.

CONTEST!!

Mattachine used Gay Visibility as the theme for the 1975 Gay Pride Celebration and we found that people responded to it in so many different ways, depending on their individual circumstances, that we realized the means of being visibly gay are more numerous than we had ever guessed. People suggested things that all gays, however anonymous they are, can do to be visibly gay.

There was such a serious interest in this area of increasing gay awareness in the whole society that people have continued to bring it up over and over again. Actually it caught on most with those people who are in circumstances that prohibit them from gay activism. It seemed that the less people are able to come out, in the ways that were thought to be the only ways, the more they tuned in and turned on to being able to be visibly gay by positive efforts that involve no personal risk and could be done with satisfaction and anonymity at the same time. Those who had no problem with any needs to remain anonymous were enthused because they recognized a new dimension of visibility for ALL gays.

Just what are these "Gay Visibility Ideas"? The 5th Freedom was going to do an article on them at this time, but the staff felt this was something our readers, many of whom are anonymous, might want to think of themselves and then share their thoughts with everyone. We decided we could do this by running a GAY VISIBILITY CONTEST.

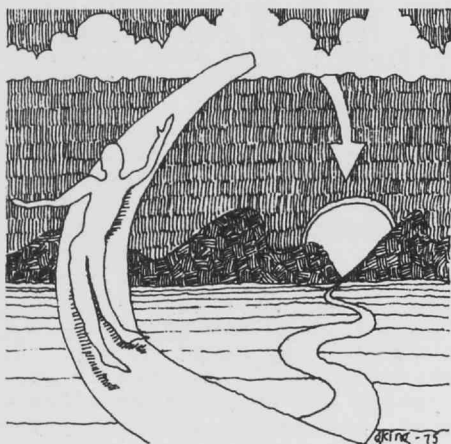
People who submit ideas that can be published in future issues as "Gay Visibility Idea of the Month" will receive a Lambda pin and a year subscription to the 5th Freedom. Your idea must be one that as many gays as possible can use. We'd like nothing better than to have an idea a month for every future issue we publish ad infinitum (or anyway until there is no more gay oppression left and no need for ideas or 5th Freedoms.)

Address entries to 5th Freedom, P.O. Box 975, Ellcott Station, Buffalo, New York 14205.

ME AND MY ARROW

SELF-IDENTITY AND THE SUPPORT GROUP

BY BRIAN MAC ARTHUR



Society has become so complex that people who share common goals have organized into social groups and organizations within which they can relate their views and share those of others. This organization is common knowledge, and many of us in gay society realize the need for organization of gay people to educate the public about homosexuality and remove those prejudices and stereotypes which so many millions of people hold against gays. As people, we all feel more comfortable around those who share the same feelings as we do, and even though some people accept our sexuality for what it is, it is not often talked about on an intellectual and open-minded level. Communications and relations between gay society and straight society as a whole are not good enough. So people continue to misunderstand that there is no typical homosexual. They fail to see that personalities of gays and relationships in the gay community are as varied and diversified as in straight society. This was a factor which, I must admit, surprised me very much when I came out, and every day of my life I see how very little people know about what gay society is really like. Look-

ing back four months, I see myself in them. I see how much I have learned since I came out on April 19th and realize how important it is for me to have a support group.

I am seventeen years of age, and I believe that I have been a homosexual since age eleven. I live in the suburban farming town of Elma, an obviously conservative place to live with no organized gay scene whatsoever. Before coming out, I had gone through what I believed were "phases" in my sexual development when I thought that I was a homosexual, but told myself that soon I would take an active sexual interest in women. I did for awhile, and enjoyed it very much, but felt more strongly attracted to members of my own sex. I didn't really feel as great a sexual or emotional attraction to women.

I had done a little reading on homosexuality, all of which was homophobic propaganda, and was feeling so depressed that friends of mine began to ask me "What's wrong?" Obviously, I couldn't tell them what was "wrong" - it was simply that I didn't know who or what I was. I had lost my self-identity, and thought that I had made a real mess of my life. My school marks dropped drastically, which had never happened to me before. I couldn't understand myself and why others felt the way they did towards people like me. I even began getting physically sick at the thought that I might be a homosexual. Things were going so badly that I called the Suicide Crisis Counseling line. The people themselves couldn't offer much advice, but they did give me the center's number to call. After calling, I was very carefully counseled by Claude, Benji, and Don over the telephone, who assured me that I was not alone and that others like myself went through the

same hell that I was going through. They made me realize that the only way that I could find out for sure whether or not I was a homosexual was to come down to the Center and see for myself if that was really the way that I wanted to live my life, since doing so would expose me to an organized gay society.

When I began getting acquainted with the gay scene and realized that it wasn't what I had been led to believe (by straight society), I felt comfortable to know that people like me realized what I was going through and could understand what it was like for me. The support group helped me cope with the intensity of the situation. I had never been a member of any minority group before and this was one of my fears coming out. All my life I had been subjected to an anti-gay society that I could no longer tolerate. The support group had helped me when I came out and it still feels good to know that I have somebody to talk to when I need them.

The more I read and absorb from people about feeling good about myself, the more I feel a need to help others who are going through what I went through. I find it very comforting to know that the gay community provides social and educational services to its people, and would like to see social reform through education about homosexuality to the straight public become widespread. These are not easy goals to reach.

Organization and communication among gays plays an essential role in my life, for it is a big step for me towards discovering myself. The most important thing to me, above all else, is to know who and what I am. My self-identity and my peace of mind are the most important aspects of my life, for in a world so divided between conformity and oppression, I cannot fit the "normal" slot that society has cut for me. I must be myself.

LAMBDA PATCHES
STURDY CLOTH - GOLD LAMBDA
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REVIEW

LILY

by DONN HOLLEY

I rarely watch television. Its typical violence and hackneyed plot lines are not nearly as disturbing to me as its stereotyped, heterosexual propaganda. Almost every show and certainly every commercial expound on the roles we are supposed to fulfill. Being gay I have little interest in those roles, so television holds little for me. Nonetheless, there are a few entertainment events that appear only on television, and at these times I consent to sit through the indoctrination of commercials. One of these all too infrequent events was "Lily", a special starring Lily Tomlin, which was aired July 25th.

I had known Lily Tomlin as a gifted comedian on Laugh-In, on records, and on a couple of specials I had seen. I had not seen her recently, however, and I was delighted to find that she has acquired considerable depth as a social critic. Most comedians comment on society and its foibles; few do it with the compassion, exuberance, and love that Lily Tomlin does. Her social consciousness attacks the roles and stereotypes that scream at you from the commercials which interrupt her show, yet she shows compassion for the people who have become prisoners of those roles.

The show had a couple of features common to many comedy-variety shows - satire on a commercial, a song satire, and a question and answer session with Edith Ann, Lily's lovable if somewhat devilish 5½ year old character. Lily's creativity was evident in these sketches although they were not unlike similar features on other shows. What followed, however, was very untypical of even the best variety shows. There were three separate story-skits which were disturbing in their show of warmth, humor, pathos (something that is nearly always lacking in the typical comedy-variety show), and social consciousness. The amount of humor varied among



the three stories, but none could be called a mere humorous sketch. Each had a certain depth with a greater purpose than just making one laugh.

The first was a parody of a True Confessions story. Lily explained that, until recently, there were only two kinds of magazines about women - ones about "good women" that spoke of "meatloaf, budgets, and curtains" and ones about "bad women" that spoke of "lurid, seamy, pulsing affairs." Women read both to find out which type they were, but escape seemed impossible. Even "bad women" saw the errors of their ways and came back to "meatloaf, budgets, and curtains." Lily's story follows one of the "bad women" through a marriage that's no longer satisfying, to a new job and the inevitable affair with her boss. In Lily's story the woman outwits both husband and boss, rejecting both. But that's Lily's happy ending, not True Confession's.

In another sketch, Lily follows the exploits of Bobbi Germaine, singer-organist at the Starlight Lounge. It was disturbingly real to life, although not very funny. But there is very little that is funny about the defeated people who often inhabit bars. The action revolved around two situations - a couple arguing on their 17th wedding anniversary, and a man forced

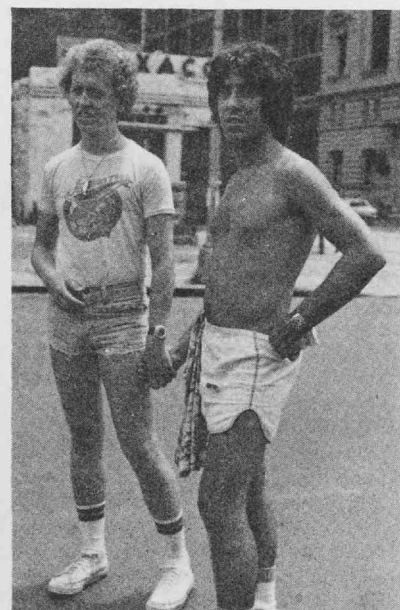
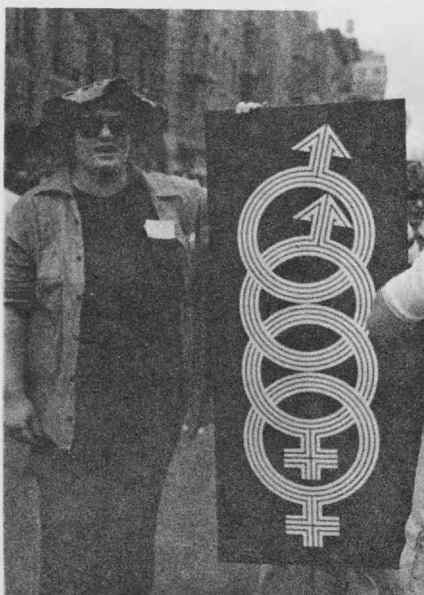
to retire and feeling time was running out for him. Linda, the woman married 17 years wonders aloud what happened to the romance and excitement of their first days together. Something had happened to her Harry - his cleverness, and especially his romance, were gone. Nonetheless, the scene ends on a happy note, and one is left with the hope that Harry's romance is not dead after all.

The most moving story, however, was the third, a fairy tale about a clown named Lorraine. It perhaps defines most clearly the issues Lily raises in the other two stories. The tale tells the life story of a clown born to a "normal" couple living in Dull City, where no one ever has any fun. It follows her life with excerpts such as a birthday party with a special guest - an accountant to explain credits and debits (marvelous fun for the inhabitants of Dull City). Her friends have a good time, but she only wishes to throw the birthday cake in someone's face. After several such incidents, she becomes more and more lonely as she grows up, until she meets another clown. Together Lorraine and the other clown go to a very special party, only for clowns. Unfortunately the party is raided by the police, for it is illegal to have such fun in Dull City. She is sent to jail, and then sent to be "Re-educated" into Dull City society. Slowly Lorraine is taught to forget her clown ways and then she is set free. She is met by her clown friends and for a time they think she is lost, but a clown is always a clown, and she soon regains her sense of fun.

It is difficult to capture on paper the poignancy and sensitivity of this story. It was a perfect blend of warmth, pathos, and humor. On top of everything, it had a message - an almost universal one at that. While there were obvious parallels to gay life, it could apply to anyone attempting to free themselves from the oppression of a larger culture into which they do not fit - racial minorities,



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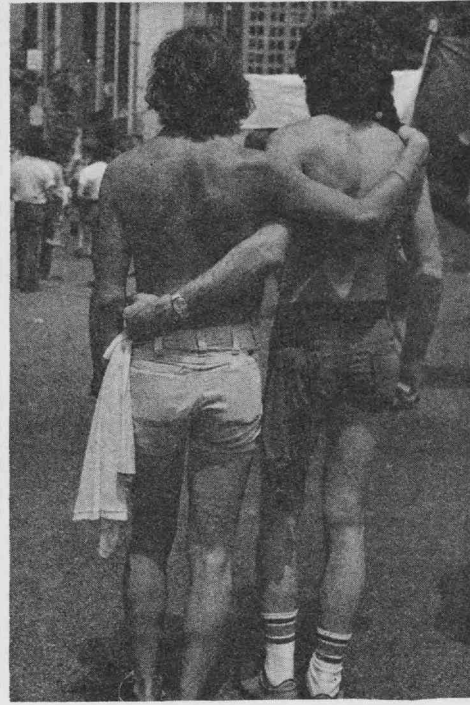
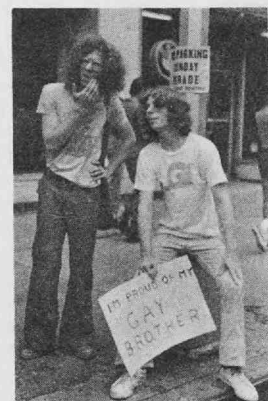


PHOTO ESSAY



"SODOMY" WATCH...

N.Y. REPEAL FAILS

After agonizing delays bill Al220 - consensual sodomy repeal - came up for debate in the N.Y. State Assembly, Monday evening June 30, 1975. Debate lasted for nearly two hours, at which time a roll call vote began. By the time the roll call reached Al220's sponsor - William Passanante (D. - Manhattan) - The vote was going so badly (30 Yes, 72 No), that he moved to recommit the bill to committee in order to keep it alive for next year's legislative session. Thus, only two-thirds of the assembly was clearly recorded on their votes for our issue. The Western New York delegation went on record as follows: FOR- Izard, Eve and Daly; AGAINST- Hoyt, Fremming, Greco, Gorski, Graber, Griffin, and Murphy; NO VOTE- Walsh and Tills.

Al220's dismal showing culminated an agonizing year for legislation affecting gays. Between the Senate and the Assembly there were no less than 6 bills that would have affected the status of the consensual sodomy laws in our favor. In addition there were 7 bills filed between the two houses that would have provided civil rights protection in employment and in educational institutions' practices, based on sexual orientation; two bills to grant job protection for those with a violation or misdemeanor criminal record (N.Y. State laws discriminatory to gays fall within these two categories); plus, a bill that would have favorably altered the loitering law on engaging in "deviate sexual intercourse", and repealed the loitering law on cross-dressing.

An interesting bill, that for the most part got overlooked, was filed in the Assembly. It would have prohibited banking organizations from "refusing to open or maintain joint accounts because parties seeking to open and maintain such account are of same or different sex, or are or are not related by blood or marriage."

Al220 was the only bill of the lot that moved beyond the committee level.

AS MAINE GOES, SO GOES THE NATION . . .

Let's hope so, because Maine has just become the eleventh state in the union to decriminalize consensual sex behavior. Through a revised criminal code that passed both the House and the Senate with little opposition, consenting sex acts between adults are no longer penalized. The law retains sanctions against engaging another person in sex through force or threat, or "impairing another person's ability to be aware of the circumstances by administering drugs or other intoxicants." In another section, rape is no longer defined by gender, meaning of course that rape protection applies to men as well as women. The new code goes into effect on March 1, 1976. (The Advocate, July 16.)

WASHINGTON BE- COMES THE 12TH

state to repeal its consensual sodomy statutes. Accomplished through reform of the state's criminal code, it created far more controversy within the state legislature than that of the effort in Maine. Sponsors of the bill had to resort to parliamentary maneuvering by including the sodomy provisions in a package of reforms, when it became apparent that the measure would be defeated on its own. Supporters fear that next year's session may see an effort by opponents to get the sodomy statutes back on the law books. The revised law stands to take effect on July 1, 1976. (The Advocate, July 30.)

A.M.A. BREAKS THE ICE

The American Medical Association has gone on record in support of "repeal of laws which classify as criminal any form of noncommercial sexual conduct between consenting adults in private saving only those portions which protect minors, public decorum, or the mentally incompetent."

Gore Vidal, in Esquire, May '75: "The law against sodomy goes back fourteen hundred years to the Emperor Justinian, who felt that there should be such a law because, as everyone knew, sodomy was a principal cause of earthquake."

REFERENDUM DIES

The Coalition of Christian Citizens' attempt to thwart California's recently passed consenting sex law has failed. The C.C.C. petition drive to force a state wide voter referendum on the new law, fell short of the necessary 312,404 valid signatures.

THE OTHERS:

In addition to Maine, Washington and California, these states have also repealed their sodomy laws: Colorado, Connecticut, Delaware, Hawaii, Illinois, North Dakota, New Mexico, Ohio and Oregon.

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A NON-LOSS IS NOT A GAIN

On June 30th of this year ten percent of the New York State population nearly lost a repeal of the consensual sodomy statute. By the time the roll call got to the bill's sponsor (Passanante - D., Manhattan) it was obvious that it was doomed to defeat. At this point Passanante recommitted the bill to committee. Because of the incomplete roll-call the inevitable defeat was avoided. This, however, is far from a victory. (If the bill reaches the floor again this vote does not count.)

Our opponents, however, can view this as a marginal setback for gay rights, as it is. The Christian/capitalists see gays as a threat to their alleged manhood. For hundreds of years the J-C tradition, a tradition strengthening the capitalist societies, has ignored the needs and human rights of a minority that constantly reappears in every new generation. This minority, which cuts across every ethnic and social, economic and fragmented religious line, has been banned, tortured, and even executed for their desire and need, to love some one of the same sex. (N.B. - If this sounds like a build up for some form of positive treatment on communism - FORGET IT! The 3 C's - capitalism, christianity, and communism, are ALL anti-gay. The original commune-ism as envisioned by Marx, et al, has NEVER been practised and, because of population growth and pre-conditioned societal attitudes, quite probably never will be practised on this planet.)

Our enemies only want to produce - and consume - gay love is sharing. They want to be best - we want to be ourselves. They must continually win - gay love is the ability to (accept) compromise. They struggle on their self-made piles to reach the top and stay there - we, however, can ignore the heap, the "rat-race" and choose our own path. They with paranoid frenzy, try to destroy those who are different - gay love welcomes difference. And they call US queer?

A-1220 is dead for all apparent purposes but we are not. For too long we have let the "good people" of the world walk all over us. Too often we have taken our lumps and said, "maybe next year".

At this time next year our country will be two hundred years old and our movement, dating from the Stonewall Riots, will be seven years old - and that is old enough, on both counts, for some changes to be effected.

If the idea of "militancy" scares you maybe you had better read something else because that's what I'm going to be talking about. For too long we have worked within the system, have been polite (even when trying to be forceful) to politicians on all levels. Our only real visibility has been a few parades every year and an occasional rally on different state-house and federal front staircases. There has been no sustained, co-ordinated effort at continued confrontation. (One or two lobbyists does NOT make a movement effort.)

Imagine, if you can, half of the people in a New York City parade continuing their march to Albany. When they arrive they break into groups of ten or twenty and confront every legislator in her (his) office. The effort would be timed so our arrival would coincide with the appearance of the repeal bill and a rights bill on the floors of the Assembly and Senate. The impact of such a move would be enormous. And, if properly orchestrated and planned for, it could happen, next year. And we could, finally, get some positive (sic?) media coverage.

You say marching and confrontation are not your style? Then how about the slightly (?) more insidious testicular approach? (Yes, that word is based on an old favorite - testicles!)

You grab them where it hurts and squeeeeeze, slowly. At least you'll get their attention. The approach is, of course, similar to popular beliefs about political practices - get something on the other guy and use it. (e.g. Does a certain politician constantly visit your restaurant with someone other than their spouse? Can your accounting firm prove that a certain anti-gay politico is hedging on her (his) taxes? Is a Senator voting favorably on an issue that involves a company she (he) has an interest in? etc.)

If this latter method sounds like "No-more-Mister-Nice-guy" you are so right.

A. Earl Hershberger

We have pleaded, cajoled and begged long enough. I for one am tired of being a criminal every time I express my love. I am disgusted with a system that refuses to hire me for a job that I could fill and for which I spent several years training, just because of my sexual preference. I am fed up with words like pervert, fag, degenerate, queer, and all of the other expletives hurled at me because I prefer to be "out" and honest with people rather than be the hypocrite they want me to be - a problem they must deal with in their minds.

We could win. We could win if we could literally pour more effort into our plans. We could win if we could make plans and stick to them. The leaders of the movement are going to have to formulate those plans and the gays in the bars, at the dances and elsewhere are going to have to implement them. I am going to work as hard as I can, in as many ways as I feel capable, for the improvement of conditions for myself and all gays.

I am tired of being a criminal. What about you?

The New York State Coalition of Gay Organizations (NYSCGO) is planning its Fall Conference for the week end of October 4-6. The main topic of concern will be NYSCGO's legislative efforts for the coming '76 session of the N.Y. Legislature.

Rochester will be hosting the conference. Details will be available in the near future

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the center presents

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and

SELF-DEFENSE FOR WOMEN ONLY will start Sat. Sept. 27 at 2pm and will continue for a 5 week span. A fee of \$10.00 is asked.

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THE GAY RADIO WAVES stonewall nation

STONEWALL NATION is a weekly program on WBFO, 88.7 FM every Thursday 10:30 to 11pm. Recent shows have included news of gay life and liberation, info on the move to change repressive laws in Albany, reports on anti-gay activities by University campus security, music recorded in concert at the Gay Center and gay movie reviews. Stay tuned.

sappho

"Sappho" is a weekly lesbian radio program on WBFO, 88.7 FM every Thursday 10-10:30pm. The format is varied and includes local & national lesbian news, discussions on current events, interviews with local lesbians, original poetry, a series on Coming Out, Dyke on the Street, the Ledge of Night and more.



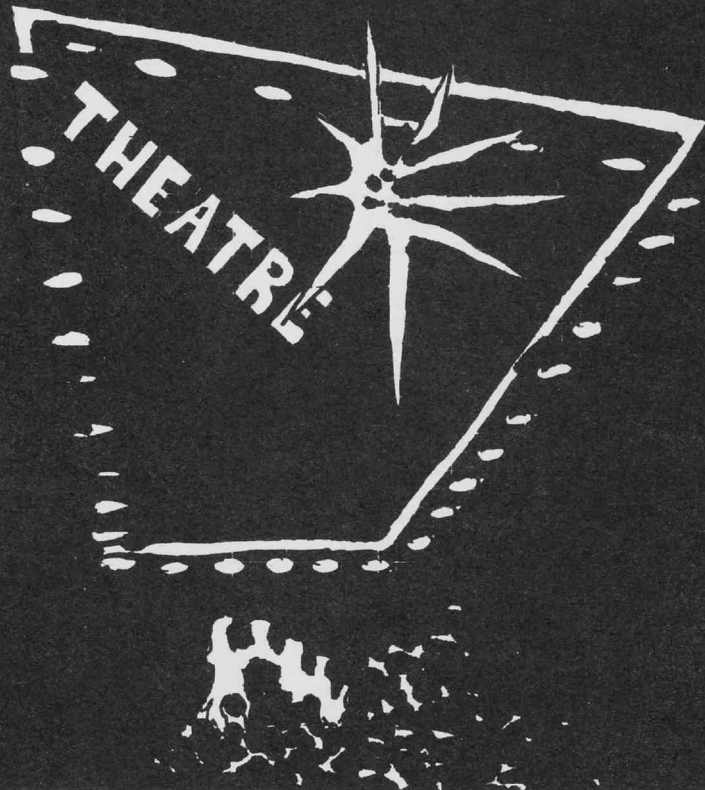
folk concert sept. 26

8:30

Grant King
Et Vermeulen



POETRY
MUSIC
FRIENDS
at
the
center



The theatre experience begins at the CENTER Sept. 24&25 at 7pm with an open audition for a theatre group which will perform periodically at the CENTER. Each person is asked to submit a resume and perform a 3-5 min. monologue and a song. There is also a need for people to work on the many technical aspects of each production. Experience is not necessary but will be helpful. If you have any questions, please call the Center at 881-5335.

STRAIGHT RESEARCH...

WHERE IT CAN GO (FROM HERE)

by S.O.S. WRITER'S COLLECTIVE

When Dr. Elizabeth McAuley from the Gender Reassignment Clinic at Children's Hospital first contacted the Center and arranged to meet with Sisters of Sappho we were expecting to have a discussion on the clinic's program for female transsexuals. Instead, we found ourselves suddenly being solicited to participate in a comparative study between female transsexuals and lesbians.

After our meeting with Dr. McAuley we were left with many unanswered questions about the purpose and format of the study. Therefore, we scheduled a meeting with Dr. Erhardt who is supervising the study. It seems that the purpose of the research is to determine differences in the developmental patterns of lesbians, female transsexuals, and heterosexuals. According to Dr. Erhardt she wants to compare each of these groups to "the norm". But what is normal? According to Dr. Erhardt normal behavior is that which is most typical or average. The more you differ from the stereotype of a "traditional female" the less "normal" you are. This definition of normal involves value judgments we cannot accept. What happens to individuality and creativity?

Another problem with the study is that it has no heterosexual group. If the purpose is to compare lesbians, female transsexuals and heterosexuals this doesn't make any sense. In response to this objection Dr. Erhardt said she would use data on heterosexuals which has been obtained through previous studies done by other researchers. On the face of it this might sound reasonable but some of the data she was referring to was gathered by observing the development of young children. Who is to say that these children were necessarily heterosexual?! Moreover, she is comparing two different kinds of data: one obtained by actually observing the development of young children, the other obtained by asking adults about their past. This methodology is rather

questionable.

Another weakness in the study is that the lesbian consultant for the study is a woman who has no contact with the lesbian community except for "a few women" and she admits to a lack of consciousness regarding the political implications of being a lesbian in this society. Certainly no one woman can be representative of our community but several lesbians with some involvement in the community would be more satisfactory.

The most serious flaw in this research is that it does not deal with the social and political context in which lesbians and female transsexuals of this generation have been raised. Dr. McAuley described a female transsexual's lifestyle as that of a woman who "lives as a man, dresses as a man, has a man's occupation and a female partner." Many of the lesbians in the room became confused because that is how some of us identify ourselves. When asked to elaborate her definition she said that female transsexuals are women who are "uncomfortable with their bodies" and who feel they want to be men. Neither Dr. McAuley nor Dr. Erhardt could give concrete reasons as to why these women want to be men and why they might feel uncomfortable with their lives as females. But we do not feel this is a question which can or should be evaded so easily.

What woman in this society has not at some point in her life wanted or at least considered the advantages of being a man? We've been taught that being strong and assertive are qualities exclusive to men. When a young girl exhibits these qualities she is labelled a "tomboy". The label itself, "tom-boy" is indicative of society's view of strong young girls -- in some way they must be boys. As time goes on it is no longer "cute" to be a tomboy and we are labelled aggressive bitches. A woman pumping gas is considered odd. "What is she trying to prove?" "Why can't she take a normal job?" is the usual attitude ex-

pressed. To be normal we must fit into those stereotypes we all know too well: dressing like a "lady", doing "woman's work", having a boyfriend, old man, or husband. But what happens to women who strive to be themselves and in so doing reject these stereotypes?

Even more to the point, what happens to a woman who chooses to love another woman instead of a man? Certainly she is rejecting the most sacred of society's traditions and the societal pressures that result from making such a choice can be "mind bending", "You have to be a man to love a woman", society tells us. With no social support from families, friends, churches, or government is it any wonder some women might begin to buy what is constantly being shoved down their throats? It is not so absurd to think that this kind of social ostracism could lead someone to a gender reassignment program. (We do, however, want to make it clear that we do not feel that everyone who identifies as a female transsexual is a closet lesbian.)

When we stop to consider that the majority of women that Dr. McAuley termed transsexuals (those women who have actually been counselled through the gender reassignment program) are between the ages of 15 and 24, the whole issue becomes even more outrageous. This is certainly a critical period of struggle in one's search for sexual identity. Dr. McAuley is under the impression that the gender clinic is the only alternative other than a mental institution. But what kind of an alternative is this? It is a drastic, potentially irreversible alternative which does not allow a woman to grapple with a whole variety of feelings she may have about her sexual identity as a woman.

Even with all the problems we can see in the research, there is a possibility of positive returns for the lesbian community. The most important benefit to lesbians is that there is a real lack of research that can be used in court testimony in support of lesbian mothers. Since research done by lesbians about lesbians is considered invalid in legal proceedings, the experience that these doctors bring to their work could provide solid data that would be acceptable to the courts. As

CONT. P. 22

I WAS A CLOSET CUBBY

by GLORIA



Ever since I can remember I wanted to be a boy. My sister, cousins and I used to watch the Mickey Mouse Club and we each picked out a character that we were. I actually identified with Cubby, but knowing that wouldn't be accepted I told the others I wanted to be Karen. When my male cousins and I played soldier I fantasized being a male soldier. When I got older I played out some male fantasies by myself. I had a little football I played with in my backyard, imagining myself as a male football star. Other times I acted out scenes as a detective, investigating crimes and dating women. I also had a make-believe law office in my cellar under the name of Douglas Grant. I would take notes on law from a law dictionary my family had, and prepared a defense for someone accused of murder.

Sometimes I played out the male role in playing with other girls on the street. When I was a doctor, I was a male doctor. When we dressed up as a wedding party with the old gowns I had, I always played the groom or best man. In playing house, I was the husband. Sometimes I would go down to my cellar by myself and put on makeshift ties (belts from a duster, raincoat, or anything available), and would play out fantasies.

I wore my hair behind my ears (as a boy would) and would sometimes be mistaken for a boy. A friend's grandfather always asked me if I was Arthur's boyfriend or his girlfriend. I got embarrassed around the time of class pictures in school because I felt I was the only girl that looked like a boy.

Once my mother and sister asked me if I wanted them to cut my hair (it was already pretty short), call me George and send me to school as a boy.

I said yeah. Then they told me it wasn't possible. I asked why. They said "it just isn't." My sister offered the reason that if God had meant me to be a boy, He would have made me one.

For several years I thought about this and prayed to God so that I would wake up the next morning as a boy. I would try to convince myself that if I really believed it would happen, that it actually would. And I would try to psyche myself into believing that I would wake up the next morning as a boy. But I knew I never really thought it would happen. Sometimes I would feel that the reason it actually didn't happen was because I didn't have faith it would.

In junior high school I



was in love with a girl in my class. I had elaborate fantasies about her and me, with myself as a male. I fantasized our first date, walking her home, talking to her and our first kiss. This worked into other dates, telling her I loved her, and being her boyfriend. I fantasized making out with her and eventually both being older and getting married. I had sexual fantasies of me sleeping with her.

I didn't think of these feelings as Lesbian feelings. I never told her how I felt about her i.e. I never acted on my feelings. Now I have fantasies about meeting her at a Lesbian conference and sleeping with her.

It wasn't until I was 20 that I identified myself as a Lesbian. I had been having Lesbian fantasies for 6 to 9 months before I came out. When I came out it was with the knowledge that there were other Lesbians around who liked being Gay, and who gave me support as a Lesbian. I knew there were organizations and social events for gay wo-

men going on. It still wasn't easy.

I feel relatively secure writing all this down for a Gay newspaper because I trust that many Lesbians have gone through similar experiences and can relate to what I went through. I think it is important to share this with other women so we don't feel like freaks for having had feelings of wanting to be men or having feelings and fantasies we were males. I certainly would not want to be relating this same story to a psychiatrist, psychologist, or staff person in a gender re-assignment clinic, particularly if I was not secure in a female identity. And I will never be secure in a female identity as long as I face situations in our society such as being called sir, sonny, being related to as either "one of the guys" or as an "unusual woman" by men (eg. "I never saw a woman lift a ladder before"; "That's a man's job." Translate: you must be a strange woman to be lifting a ladder, or you must want to be a man or you shouldn't be doing these things if you're a real woman). Being told you're acting LIKE A MAN can surely shake you up. There can be a very thin line between acting like a man and thinking you're a man. I wouldn't want a shrink of any sort to be drawing the lines between Lesbian and transexual in me.

The S.O.S. Mothers' Defense Fund is pleased to announce its contribution of \$215.00 to the Gay Community Center, which has been the base of our operations and given us invaluable support. Check future Fifth Freedoms for further announcements.

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BICENTENNIAL CONFERENCE . . .

"WE'RE READY FOR SOMETHING LIKE THIS"

by JIM ZAIS

Those were good days, but they were difficult, too. They were exciting because anything really new is exciting, but they were also stormy, intense political times when every action seemed to take on an importance far beyond its worth. The intensity was persistent - it never let up. The group voted, and to some of us it was as if the whole future of the gay movement of America depended on the outcome of a single vote. And who can say that it did not?

The strain and the nourishment of the post-Stonewall period were enormous for those of us who argued, pushed, debated, marched, lobbied, sang and cried our way through it. Those were costly days but also indelibly instructive ones. We came out of that period far less naive about the depth of homophobia in American society.

My own involvement began in Buffalo in late 1970 and the impact on me was enormous. I first sought out the Mattachine Society not because I was outraged by anything anti-gay that I saw (I have since learned that we seldom storm out of the closet), nor did I particularly believe that gay rights had to be furthered in Buffalo. I came because I was a lonely teenager in his twenties anxious to know where the action was but unaware of gay activism.

Others shared these experiences with me. Sometimes together, sometimes against each other, we allowed the tenor of the times to overwhelm us. The personal and the political

combined in explosive interactions among us, and we were all changed.

It is only now that we can look back and learn. Sometimes our egos were too big. Sometimes our disagreements were petty. Other times we acted bravely and showed true compassion. It's all there in the history of the movement and yet that history cannot replace our own individual evaluations of our actions.

After some deliberation my new friends here in Washington have concluded (and I agree) that the time has come for a new test of what we have learned. Can we assemble together as a national movement? Can we minimize ego aggrandizement and communicate with each other? Can we respect differences in perspectives, priorities and strategies?

Gays have joined together in national forums before and the record of these events is mixed. The Bicentennial Conference on Gays and the Federal Government (Oct. 10-13) will be different, however. It will be a conference, not a convention of roll calls and resolutions. The emphasis throughout the planning of the conference has been on information-sharing.

With the help of competent panelists and speakers from many fields (yes, some of them non-gay) the conference will explore such issues as federal prisons, privacy, education, health, civil rights legislation, libraries, fund-

ing for community services, funding for research, the military, the Federal Communications Commission, taxation for singles, tax-exempt status, federal employment and immigration policies. The focus will be on the impact of the federal government on the lives of America's 20 million gay women and men, and ways to deal with that enormous impact.

I think we're right. I think the gay movement has reached a new stage of maturity. The response to the idea of the conference has been very encouraging. Gay people from throughout the country are saying, "Yes, it's time for something like this."

What happens after the conference is another matter. First things first. We meet each other, we talk, we share experiences and we learn. Mostly we begin to respect each other, to appreciate one another's expertise, and go on to build the type of community we want, with the type of values we want that community to have.

(Jim Zais is a former president of Mattachine who now lives in Washington, D.C. and is a member of the Gay Activists Alliance of Washington. He is coordinating GAA/DC's Bicentennial Conference, which will be attended by some people in the Buffalo area. If you would like registration materials for the Conference, drop by the Gay Community Center.)

Conference registration is open to anyone who desires to attend. However, the total number of registrants is limited, so you are encouraged to register early. The registration fee is \$6.50 per person if you register before September 15th and \$12 after that date. To register and to obtain more information write: Bicentennial Conference, GAA/DC, Box 2554, Washington, D.C. 20013 or phone (202) 544-8042.

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MILESTONES IN GAY RIGHTS

CIVIL SERVICE

Despite prophecies of doom by conservatives quoting the texts of Ecclesiastes and a 1973 letter from Richard Nixon, the Civil Service Commission has issued a promulgation forbidding discrimination against gays based on the "morality" of their sexual orientation.

The new regulations and guidelines remove "immoral" from the list of "suitability disqualifications" for federal jobs. Homosexuality had previously been *prima facie* evidence of unsuitability on the grounds that "criminal, infamous, dishonest, immoral, or notoriously disgraceful conduct" was forbidden.

The phrase "infamous conduct" remains, but according to the Commissions guidelines it refers to "Such things as incest, child abuse, bestiality, self-mutilation, and similar acts..." The guidelines specifically state that homosexuality by itself cannot be used as grounds for disqualification.

The new regulations came as a result of the case of Society for Individual Rights and Hickerson vs. Hampton. In October 1973, a federal judge ruled that there must be a "specific rational connection" or "nexus" between a person's homosexuality and his ability to perform his job, for it to be a factor in his employability.

When the Civil Service Commission's General Counsel Anthony Mondello was questioned on specifics as to what type of behavior would be allowed, he made the following statements:

"If a heterosexual guy is offensive in amorous gestures, making unwanted and repeated sexual overtures during the business day, he can be gotten rid of... Homosexual advances would be treated in the same way as heterosexual ones".

The wearing of an earring, Gay Liberation buttons or Lambdas "are all protected by the First Amendment and could not come under any 'notoriously disgraceful' prohibition."

"...A homosexual can talk about his or her love life and life style to the same extent heterosexuals can."

Regarding photographs of

lovers he said "A homosexual woman can have a picture of the woman she loves on her desk and a homosexual man can have one of the man he loves."

According to Frank Kameny, president of Mattachine Society of Washington, the new regulations "throw the burden on the government to prove disqualification, rather than on the employee to prove qualification." Kameny, who has worked on this area of Gay Civil Rights since his own dismissal from his job as astronomer for the U.S. Army Map Service because he was gay, feels that the revision is "basically what I and others have been working for over many years."

THE N.E.A.

Los Angeles, Ca. - The National Education Association (NEA) adopted an expanded gay rights resolution, which is to be added to the NEA's revised Code of Ethics of the Education Profession, forbids any NEA member from discriminating against other people on the basis of sexual orientation. In addition, some NEA members formed a steering committee of delegates to act as a resource on gay rights information. The steering committee's address is: 106 Pinehurst, #4, Florence, Ky. 41042. (The Advocate, August 13.)

PENTAGON

In an unexpected surrender, on July 31, 1975, the Pentagon phoned Dr. Franklin E. Kameny, Personal Counsel for Otis Francis Tabler, Jr., a computer scientist in Los Angeles, and informed him that the Defense Department was withdrawing its pending appeal before its own Appeal Board, from the favorable determination issued by its Examiner Richard S. Farr, on December 17, 1974, following a four day

public (and highly publicized) hearing in Los Angeles a year ago.

This move terminated the administrative processing of the case, and means final issuance of Tabler's Secret-level security clearance. Some other current, pending cases seem to be in process of being closed out, favorably to the gay clearance holders/applicants.

Kameny was also authoritatively informed that there has been a *de facto* reversal of the Defense Department's policy of automatic denial of security clearances to homosexuals in industrial security clearance cases (which comprise the overwhelming majority of all clearance cases). While the policy change is informal and not written, its outer delineations must be determined and there is still much "dust to settle", it is clear that the persistently denied but nonetheless real *per se* denial of clearances to homosexuals is at an end, and we can expect a far more rational approach to these matters hereafter, in the industrial security clearance context.

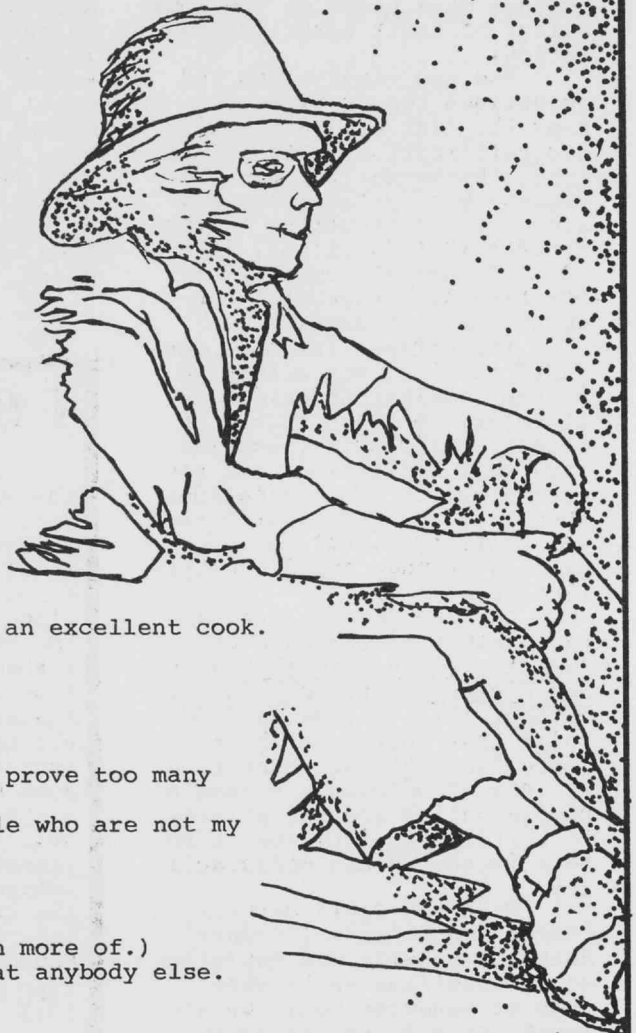
While the Industrial Security Clearance Review Program of the Defense Department accounts for most security clearances issued in the country (some 2½ million are in effect at any one time), and though the implications of the Tabler victory and the *de facto* change in policy are great, all security problems are not solved thereby.

A number of governmental agencies (notably, but not only, the State Department) require clearances for their U.S. Civil Service employees (this is independent of and not affected by the recently changed Civil Service suitability regulations), and the Armed Services require clearances of many servicepeople. While the action taken in the Tabler case and in others which will follow will serve as an informal precedent, there will probably continue to be problems in these other contexts. There is clear indication of a relaxation in some instances, but not in others, so we are not "out of the woods" yet. (News Release from Mattachine-Washington, D.C.)

POETRY

Sentences For Not Yet

I have not fallen in love with him.
He has not fallen in love with me.
He is no longer a boy.
He does not have luxurious blond hair.
He is slowly losing what hair he has.
His beauty does not hurt to behold.
He is slightly effeminate.
Most of my friends will not like him.
Many of my friends, to my surprise, already like him.
He is not my type.
We hardly know one another.
I like him.
He is lively, he is not cruel.
He is careful not to be cruel.
I hope he is not too careful.
He has a good sense of humor.
He likes me.
Last night he said he liked me very much.
The other day he said he was not in love with me.
Last night he said he could fall in love with me.
I said nothing.
I have not fallen in love with him.
I like him very much.
He is a fairly good cook.
He has the gift to become an excellent cook.
He needs somebody to cook for who cares that he become an excellent cook.
He is smarter than he looks.
He usually looks pretty good.
Yet he is not my type.
He does not have a magnificent body.
He is not voluptuous. (Nor is he a boy.)
He is too pale, too quick to anger, trying too hard to prove too many things.
(Lately I have been spending most of my time with people who are not my type.)
He surprises me pleasantly several times a day.
He likes to look at me.
I did not look much at him in bed last night.
(I was not unbearably aroused by what I could have seen more of.)
On the other hand, I did not look with half-shut eyes at anybody else.
We made love together, I did not masturbate or dream.
I came sooner than I thought I would.
I did not come too soon.
I was sure when I came
there is something about him
I could fall in love with.
I have not yet fallen in love with him.
(This is the first day in months I have written not only about myself.)
He is not a healthy animal.
He thinks people in love should be "faithful" to one another.
He is probably too possessive.
He may be mad.
We are doubtless incompatible.
These are revolutionary times.
Why shouldn't there be a little romance in my life, too?



Plain Words, Without Regret, For My Lover

Too comfortable,
too busy acting
in this unredeemed world
as if at home, and
with too little time,
and

too much joy to recollect,
to feel alone (or when dis-
enchanted, too obsessed
with plotting to regain
our usual, comfortably nervous,
tone), too comfortable, that is,
to forge an explanation
more comfortably (or joyfully) my own
than: "Lately I've been
too comfortable -- too comfortably
nervous, that is;

too nervously
joyful, I mean -- to write poems,

too comfortable, that is, without
the nerves (or nerve) to make
my old, unsettled, poems."

Summer Campus Lunch Poem

That flashy orange butterfly, like
this nearly naked boy I wouldn't
mind having (in class) next
term or the two holes
the sun is burning
high into my cheeks, distract
an over-fed, absent walk -- God bless
the student body! --

at 2 p.m.

back to work,

my mind slip-
ping obsessively on
and around a couple of
awkward phrases with
which to commence Part Two
of a Day of Revising Old Poems.

Friday Afternoon, Buffalo

Ran into him an hour ago,
just my type, for
the second time
and although
hot at first -- plain
to see -- he soon turned
cold, nervously,
even before
we had begun.

He just
could "not go on,"
was "too up-tight and guilt,"
he'd found, "would overwhelm."
For he could neither do it again
"that way" -- since now he "knew"
me some, we'd talked, he couldn't be
"impersonal" -- nor would
he come home with me
for conversation, a comfort-
able bed or meal -- since
how could he know
he'd "want to know more."

We were stuck. (Surely
there wasn't any way
to know me less -- though
surely I wished, more hotly
than before.)

Said
he'd "have to take
a rain-check." But how is that?
Rain-checks are
for future dates. You come in
out of the rain because
there is a future, while we had only
neither/nor.

* * *

Stretched on the grass now
near the famous tea-room,
grounded (and no longer wide-eyed, like
a light meter, counting
faces) hoping
rapidly to heal in
what is left of sun, talking
without fear
to no one . . . Shabbos is
almost here. Perhaps
back home the cooks
have thoughtfully teased an immense
cucumber, say, and sweet
tomatoes and tiny
crook-neck squash from our
lovely garden
and I shall soon enjoy
again the taste
of growing things
and the thick company
of friends.

SHOTS SHORT

Paul Newman -

on his relationship with Robert Redford: "I'd like to go steady if he'll have me... For my birthday Redford gave me a Porsche. The only trouble was, it had hit a telegraph pole at 90 miles an hour - sideways. It had no transmission, no clutch and no seats. I had it compacted and returned to him."

Add the Navy -

to the current crop of gay discharge battles. First, Air Force Sgt. Leonard Matlovich challenged his discharge for homosexuality; then followed Army WACs Barbara Randolph and Debbie Watson; and now, 23 year veteran Gary Hess, commander in the U.S. Naval Reserves, is being discharged for his involvement in gay rights. A widowed father of 4 children, Hess is fighting the Navy's discharge attempts and is determined to fight all the way into the federal courts, if necessary.

Marines Join the Act

The Washington Star-News reports that about 10 percent of an entire company of 57 officers and enlisted women at Camp Elmore have either been discharged, released or investigated in connection with homosexual activities. A spokesperson from Atlantic Fleet Marine Headquarters confirmed the story, saying that five women were given either honorable or general discharges, two were released on "expiration of their enlistments," and two other cases of "suspected lesbianism" are "being investigated." (The Advocate, July 30)

John-Boy's Big Brother

In an episode of "The Waltons" earlier this season, John-Boy's big-brother-at-college was portrayed by Michael Kearns. Who is Michael Kearns? None other than the since openly gay author of a book called The Happy Hustler, which reveals Kearns' past as a male prostitute. Needless to say television execs were a bit unnerved. After all, isn't "The Waltons" supposed to be the epitome of the 'apple pie' image!?



Find the Lambda

This is a photo of Pres. Gerald Ford and daughter Susan. Much to our surprise, we spotted gay liberation's own symbol. If your letter is among the first 10 we receive telling us where the lambda is located in the photo, we'll send you a FREE lambda pin - in gold or silver (State your preference).

Mao-sturbation

The American Society of Onanists (ASO, pronounced "ah-so") has issued the following statement: With great sadness we note the counter-revolutionary position on masturbation taken by the Peking government, which - according to Agence France-Presse - has issued a manual for teenagers saying, among other things, that "masturbation by men and women results in over-stimulation of the brain, dizziness, insomnia, general weakness and the erosion of the revolutionary will." We find precisely the opposite to be the case: masturbation has always been one of the cornerstones of revolution.

Ways suggested for avoiding masturbation also strike us as unrealistic. These include "hard study of the works of Marx, Lenin and Mao Tse tung," physical exercise and wearing loose-fitting underclothes.

Now we ask you what sort of revolutionary wears underclothes? (WIN magazine, July 31)

Dr. Comes Out

(Atlanta, Ga.) The chief psychiatrist at Emory University Medical School has come out publicly via a front-page interview in the May 12 Atlantic Journal. Dr. Stuart Strenger, 33, stated, "There comes a point in most people's lives when the discomfort in denying what you are is greater than the risks involved in coming out." Only a month before, friends, colleagues and his ex-wife were told. "I want my (3-year-old) daughter to know," he said. "I don't want her finding out from someone else." (G.P.U. News, July '75)

Another Kissinger Visit

Covering Henry Kissinger's recent trip to Milwaukee, UPI had this to report on the extent of Kissinger's interests: "The Secretary of State will throw out the first baseball for the major league's All-Star game here tonight. He will be on hand for presentation of the most valuable player award and will visit the winning team's locker room after the game."

Gay Teachers Win Rights-

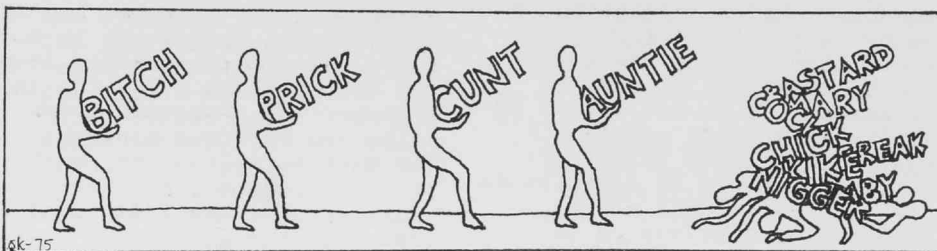
in San Francisco, as the S. F. board of education voted to include gays in its affirmative job action resolution. The action came as a result of efforts by the Gay Teachers Coalition and the Bay Area Gay Liberation group. In response to opposition, Board President Marion Barry reported on community reactions to a similar resolution adopted in 1972 by the Washington, D.C. School Board: "The resolution was met with a limited amount of community opposition. The passage of the resolution has not resulted in any problems within the public school system." (The Advocate, July 16)

What's Happening at the White House?

At President Ford's birthday party in the White House, none other than Geraldine (Flip Wilson in drag) showed up as a guest of honor. Flitting about in a white nurse outfit, Geraldine reportedly had the other guests in "stitches." Referring to Ford's earlier physical check-up, Geraldine informed: "We held it in the White House. He wouldn't come over to my place."

VERBAL OPPRESSION

BY MICKIE WILLIAMS



About two nights ago I was taken to task by a friend for using the phrase "fucking balls" to describe a woman's attitude. It was, she said, sexist to assume that a woman's initiative would come from the male genitals. I was, to say the least, extremely pissed off. I felt that she was attacking me unnecessarily—she knew I hadn't had that meaning in mind at all. Besides, I raged inwardly, she used sexist words and phrases all the time. After a few minutes I began to calm down and then see that my friend was right. I might have said that the woman had "nerve" instead and still have conveyed my meaning. I started to think about the words we use to describe things or people that anger or hurt us.

It seems to me that "human liberation" is really moving to the forefront in many peoples' consciousness. Members of oppressed groups are beginning to band together to fight a common enemy: oppression. This massing of strength only came after each group started to realize that fighting for its own individual goals and even winning some of them wasn't enough. Suddenly unity became a necessary next step to obtaining what each was shouting for — freedom. And of course, as the number of groups demanding their rights multiplied, other voices began speaking out — they wanted their piece of the pie too! And all of the groups started talking about verbal oppression.

But the words seem to stick. Somehow we can all manage to raise our consciousnesses internally but people throw the word "bitch" around like it was going out of style tomorrow. Now, I must admit that there have been times when I've behaved in an exceedingly offensive manner. But frankly, at

no time do I feel that my behavior acted on my appearance to the extent that I looked like a dog. In addition, the term is rarely applied to the male of the species unless he is gay. The term "bastard" is more frequently used when speaking of men. Why? I believe it has something to do with the sexist nature of this society. A woman is put down by a reference to her physical appearance because that is stressed as a female's most important attribute. However, for a man, the worst possible thing that could happen is that he fail to be recognized as another man's legitimate heir because that excludes him from inheriting the status, property and power of his father.

My theory was that it is necessary to omit from one's vocabulary those words whose literal meaning is sexist, racist, classist, or otherwise oppressive. But my friends began to point out holes in my theory. Words, they said, change their meanings. "Bitch" for example is not used to mean female dog any longer. And what about words like "faggot" of which the literal translation is a stick of wood. When does culture enter the picture? (for example, one of the black terms for a white person — "honky") What about words like "prick" or "cock"? What word does one use to describe a "bitch" instead of that one? Can we afford to spend time creating substitutes?

I would enjoy being able to say that I have the answers to these questions. I don't. I realize that it takes a lot of energy to deal with what might be considered a trivial issue. Nevertheless, I can't shake the feeling that we are neglecting something important. If we can't or won't stop using oppressive terms, what does that say about our thoughts?

HEPATITIS FORUM PLANNED ...

There has been a recent increase in the incidence of infectious forms of hepatitis, especially in the gay community. There is a great deal of inaccurate and misleading information on the subject, due partially to major advances in the last 5 to 10 years which are just beginning to become widely known. Dr. Moti Tiku and Karl Beutner, who are part of a major study of hepatitis being conducted here in Buffalo, will be at the SUNDAY, SEPTEMBER 21ST MATTACHINE MEETING, 8PM AT THE CENTER, to discuss recent developments in the understanding of the disease, how it is spread, how to detect it, its seriousness in the gay community, and will answer any additional questions you have. The principle way to detect hepatitis (B form) is by blood test, and testing will be part of the program for those who request it. IT IS POSSIBLE TO HAVE THE DISEASE, GIVE IT TO OTHERS, YET HAVE NO SYMPTOMS OTHER THAN A POSITIVE BLOOD TEST. Come to the Mattachine meeting, learn more about this disease, and be tested. Strict confidentiality will be maintained.

Dr. C.Q. Wolf of the Lindsley F. Kimball Research Institute has announced results of a scientific study which shows that homosexuals are significantly more prone to be carriers of hepatitis than heterosexuals. He suggested the infection might be linked to "promiscuity" but declined to say whether the virus might be transmitted through sexual relations or just close contact with an infected individual. Pittsburgh Gay News (Source: GPU News, July '75)

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MODERN GAY LITERATURE AGAIN - SORT OF

by Al Hershberger

Due to clerical, IBMistic or human failure(s) it appears that Modern Gay Literature will not be offered at the University this coming semester. THIS IS ERRONEOUS, false even.

The literature course will be offered as a 2nd section of the Art and Anarchy course (CF 490).

The course will meet once a week, Tuesday, from 7-10 pm. The format will, generally, follow standard literature course procedures. The course is being offered through Tolstoy College.

I feel that a certain amount of information must be presented to aid those people who have not taken lit courses and to update, as much as possible, the information about public reception of the works studied, authors' backgrounds and public statements, etc. Although the colleges have, in

the past, had a reputation of being easy "A's" I firmly believe that marking, as a system of measuring growth, is necessary. I do not intend to arbitrarily grade people. A system of grading using peer commentary could be substituted for the traditional method. Whatever grading system is used it must be understood that grades are a contract between the students and the instructor. Projects will be required.

The syllabus will be divided between social-political areas and fictional writings. Some of the materials covered will be Weinburg's Society and the Healthy Homosexual, LeGuin's Left Hand of Darkness, That Certain Summer and others.

Additional information can be obtained by visiting Tolstoy College at 264 Winspear or calling Al Hershberger.

LILY, cont.

women who wish to escape oppressive roles, anyone attempting to live their own lives.

Two things come out in Lily Tomlin's work - her strong dislike of roles and a society that forces one to conform; and a corresponding love of, and confidence in, the individual who transcends those roles and enforced conformity. She puts herself in her work - it is obvious she has had to fight for her own individuality. She has won, and I love her dearly for it.

RESEARCH, cont.

both researchers recognize this need and see their research as a positive contribution, it is hoped that they would do more towards specific research for use in defense of lesbian mothers.

Dr. Erhardt recognizes that we are entering a period of conservative backlash and repression. For this reason she has assured us that her data will be coded to protect individual identity and kept under lock and key. Since it is research data rather than clinical data it cannot be subpoenaed.

In the total evaluation of this research we find both positive and negative aspects. The question that remains is how will this research eventually be used? What if their research should prove that at the crucial age of 3 and 6 months Sally (horrors) chooses a truck instead of a doll then she'll grow up to be a diesel dyke! There are no guarantees that good intentions on the part of Dr. Erhardt will protect the lesbian community from the "aversion therapy freaks".

However, this information in the proper hands could provide quite a boost to our baby dykette population.

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GAY EPISCOPALIAN? A Gay Caucus is forming to plan for the General Convention in 1976. Your ideas are needed. Write: Caucus, P.O. Box 1631, Coolidge, Az. 85228, or call John, 874-6231.

NICE YOUNG MAN in Attica Area would like to meet other gays. Phone 591-1195, ask for Mark.

GAY BOOKS, PAPERS, ALBUMS, POSTERS, ETC. - The Green and Yellow Bookworm - 31-B Main St. Jamestown, N.Y. Hours: Tue.-Sat. 10-5; Fri. Eve. 'til 9. Send for free mail order list: P.O. Box 981.

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GAY MEN WANTED - to participate in a study of gay identity. Our objectives are: 1) to learn more about how people come out; 2) to use this information for counseling purposes. Contact Prof. Tom Weinburg at Buffalo State College 862-6213 or 862-5411 and leave message.

DALE: Less than a lover, more than a friend. Benji.

THE ADVOCATE: touching your lifestyle! Subscriptions on sale now at the Gay Community Services Center - 1350 Main St. (Nr. Utica) - 881-5335.

PROFESSIONAL PHOTOGRAPHER seeks average to good looking Buffalo area guys for photo sessions. Arrangements are strictly confidential. Call Jim, 886-1494.

GAY VETS...

YOUR HELP NEEDED

The Veterans Committee of the National Gay Task Force is asking that gay veterans help in gathering material to be used in the defense of several people who face discharge because of sexual orientation.

Notarized affidavits are needed that include: time in service, branch, awards, rank, and medals (information found on DD form 214), type of separation; a statement that you were gay in the service, that it did not interfere with your duties; you were never threatened with blackmail; ranks of gay people you know now or knew while in the service.

Affidavits will be used to assist in the case of T/Sgt. Leonard Matlovich and others.

Affidavits should be sent to William M. Brown, Veterans Committee, National Gay Task Force, 80 Fifth Avenue, New York, N.Y. 10011.



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staffed evenings and some days. 716-244-8640

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7-9pm. Phone 716-244-9030. Mail Box 8594, Rochester N.Y. 14627

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