

State University of New York College at Buffalo - Buffalo State University

Digital Commons at Buffalo State

Fifth Freedom

Madeline Davis Gay, Lesbian, Bisexual,
Transgender Archives of Western New York

4-1-1976

Fifth Freedom, 1976-04-01

The Mattachine Society of the Niagara Frontier

Follow this and additional works at: <https://digitalcommons.buffalostate.edu/fifthfreedom>



Part of the [Feminist, Gender, and Sexuality Studies Commons](#), [History Commons](#), and the [Museum Studies Commons](#)

Recommended Citation

"Fifth Freedom, 1976-04-01." The Mattachine Society of the Niagara Frontier. The Dr. Madeline Davis LGBTQ Archive of Western New York. Archives & Special Collections Department, E. H. Butler Library, SUNY Buffalo State.

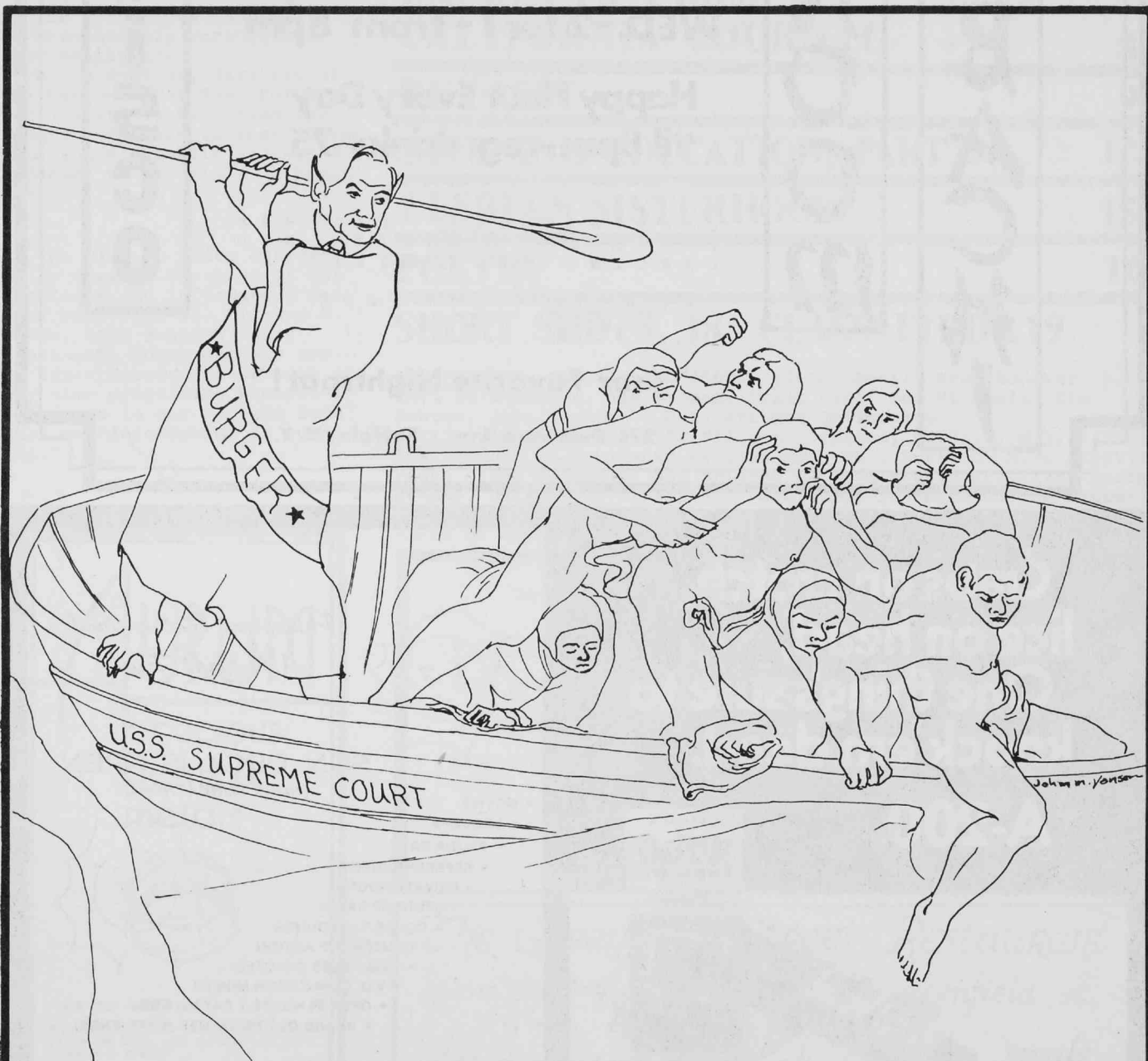
<https://digitalcommons.buffalostate.edu/fifthfreedom/32>

This Book is brought to you for free and open access by the Madeline Davis Gay, Lesbian, Bisexual, Transgender Archives of Western New York at Digital Commons at Buffalo State. It has been accepted for inclusion in Fifth Freedom by an authorized administrator of Digital Commons at Buffalo State. For more information, please contact digitalcommons@buffalostate.edu.

5th Freedom 25¢

PUBLICATION OF THE BUFFALO GAY COMMUNITY

APRIL-MAY 1976



Ferrying the damned into the mouth of hell

from Michelangelo's **LAST JUDGMENT**

H
I
B
A
C
H

R
O
O
M

d
i
s
c
o

LUNCHES - 11:30am - 3:00pm - WEEKDAYS

**MONDAY SPECIAL - happy
hour all night - reg. drinks
.75, wine & local beer .50**

WED. - 2 for 1 - from 8pm

**Happy Hour Every Day
'til 8pm - reg. drinks .75**

*OPEN NIGHTLY 'TIL 4 AM
FOR YOUR DRINKING AND
DANCING ENJOYMENT!*

SAT. & SUN. - OPEN FROM 1 PM

"Your Favorite Nightspot!"

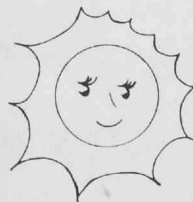
274 Delaware Ave. - Buffalo, N. Y.

**Crabs on crotch,
lice on head,
One thing's sure to
knock 'em dead.**

A-200.



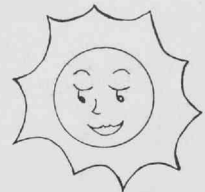
At drugstores



*Pampered Relaxation!
A Natural Trip!*

**SUN DECK IS OPEN
(NUDE SUNBATHING)**

- MOVIES
- LOCKERS
- SAUNA BATH
- REFRESHMENTS
- PRIVATE ROOMS
- STUDENT RATES
- COLOR T.V. LOUNGE
- CENTERS OF ACTION
- VALUABLES CHECKED
- V.D. CLINIC EACH MONTH
- OPEN 24 HOURS 7 DAYS A WEEK
- IN AND OUT PRIVILEGES (WEEK-ENDS)



**THE ROMAN
SAUNA**

109 NORTH STREET
ROCHESTER, NEW YORK 14604
Telephone: (716) 454-1074

LAID TO REST

In a recent appearance on CBS' Face the Nation show, Sen. Henry 'Scoop' Jackson alluded to gays threatening America's families, describing us as needing "help" and being "sick."

The 'good' Senator may be reacting against rumors of his own gayness. Of course, the latest scuttlebutt adds Pope Paul to a never-ending list of public personages rumored to be more humanly worthy than they really are.

Bruce Voeller, director of the National Gay Task Force, decided it was high time the rumors were laid to rest. Here with Bruce's public statement released to the media on April 5th:

"We wish to state categorically that to the best of our knowledge and information neither Pope Paul VI, Richard M. Nixon, Bebe Rebozo, Henry Kissinger, Scoop Jackson nor J. Edgar Hoover are or were at any time practicing homosexuals. It is our fervent hope that our information is correct."



CONTENTS

EDITORIAL/MAILBAG	4
THE LAST JUDGMENT	6
EXCERPTS FROM A CALIFORNIA JOURNAL	8
REVIEW	9
GAYS AND EDUCATION, PART 3	12
LESBIAN SISTERHOOD	15
POETRY	16
SHORT SHOTS..18 CLASSIFIED..19	

5TH FREEDOM: Circulation 2000. STAFF: Benji, Greg Bodekor, A. Earl Hershberger, Jim Helman, Grant King, Don Michaels, Kim Santos, John Yanson, S.O.S. Writers Collective.
 MAILING ADDRESS: Box 975, Ellicott Station, Buffalo, N.Y. 14205
 5TH FREEDOM is published at 1350 Main St., Buffalo, N.Y. 14209, Phone (716) 881-5335, and printed by Octobergraphics, 1207 Hertel Avenue, Buffalo, N.Y. 14216. Permission is required for reproduction of material. DEADLINE: 10th of each month. ADVERTISING RATES ON REQUEST. VOL. 6, #4

AURUM

precious
gems &
metals



FROM OUR COLLECTION:
 Ring with white gold "lambda" overlaid on yellow gold bands; also available with men's or women's symbols

MAIL ORDERS WELCOMED

Tuesday - Saturday 9:30 - 6:00
 716 - 886 - 1300
 1053 Elmwood Avenue - Buffalo, New York

THE straight dope ABOUT US

BUSINESS AIN'T SO HOT, AND THAT MEANS A SALE
 COME & OFFER A PRICE ON SOMETHING - LET'S SEE WHAT WE
 CAN WORK OUT ! COME ON DOWN & MEET US - NOW'S A GOOD
 TIME TO ! TELL YOUR FRIENDS . . .

the homestead

3329 BAILEY, at minnesora, nr. U B

The Greenfield Street Restaurant

open: 11:30-4 25 greenfield st.
 5-9
 closed mondays meatless meals



Sunday Breakfast 9:30
 836-9035

EDITORIAL

Good things being what they are, it's never surprising when everyone and their pet rock jumps on the bandwagon and grubs for a piece of the action. The last couple of years has seen the annual Gay Pride March in New York City fall victim to those who want its success to serve their narrow interests, rather than leave it as it was intended to be--a free and unfettered expression of gay pride and group affirmation.

The divisions have cut so deeply this year that what we have now is not one, but two marches--on the same day and going in opposite directions. In the early planning stages of the March, factions developed based on whether or not to abandon the traditional last Sunday in June and opt instead for joining forces with the July 11th mass demonstration at the Democratic convention.

One faction, organizing as CSLDC '76 and generally supported by gay movement people, favored making the switch to July 11th and proceeded to make plans for finalizing that switch. In the meantime, another group, disgruntled that CSLDC '76 was dominated by movement people, hastily organized as CSLDC (no '76) and obtained a parade permit and incorporation status. They announced plans to have a march at the traditional time, June 27th, reverse the traditional route so that the march would start uptown and end in the Village. CSLDC is reportedly being run and financed by gay bar interests and the route reversal supposedly designed to have the marchers wind up in the Village--where most of the involved bars are conveniently located.

This turn of events posed a new dilemma for CSLDC '76,

who responded by also deciding to have a Gay Pride March on the June 27th traditional date, which will travel the traditional route from Christopher St. to Central Park--and who will, as well, support a march and demonstration at the Democratic Convention on July 11th.

So, now we have the ludicrous spectacle of not one, but two Gay "Pride" marches on Sunday, June 27th, going in opposite directions, and seemingly working at cross purposes. This all raises the question of how much "pride" can be exhibited through such a bizarre set of circumstances. New York City has been the center of attention every June since 1969, when the Stonewall riot sent off the sparks that ignited the gay movement throughout the country. If the City is to remain our Gay

CONT. PG. 14

FROM OUR MAILBAG

Dear Friends,

I have been enjoying your publication for about a year. It is certainly outstanding as a forum for sincere ideas and emotions. You are to be congratulated for your efforts to provide information and yet to avoid commercialism. Best of luck for the future.

Rick Sadovsky
Brooklyn, NY

□

Dear People,

Thank you, thank you, thank you, thank you! I've just been given a copy of your February issue and saw my poetry. Do you realize this is the first time my poetry has been printed? I've had articles published, but never before my poetry. My god, it's like being naked in Times Square!

Exhibitionistic tendencies aside, my sincerest joy is to be shared with you. It is really a kick. Special thanks

to Greg Bodekor, who I believe did the work on the graphics.

Much love and support to your marvelous paper--and thanks again!

Loretta Lotman
New York, NY

□

Dear 5TH FREEDOM,

I was just re-reading your "Stamp of the Church" article (Dec) and the "response" article (Feb) in connection with some material I'm preparing for articles on mental health and sexual orientation, to be published by the Erie County Mental Health Association.

Religion, organized religion and the institution of the church and its man made moral doctrines has done as much to cause mental illness as has any other environmental-cultural-social artifice.

This is well documented by psy-

chiatry, and very plainly stated in psychiatric lectures of the 1950's, to my experience. Also, I would like to publish the opinion that the church - and organized religion - is not only oppressive and retrogressive, it is also archaic and vestigial: it has outlived its use, and is no longer needed or desirable to any truly progressive society.

At best, all that the church has ever amounted to has been the second greatest show on earth, second to Barnum and Bailey, and at worst, it has been a parasitical predator upon the true freedom of the human mind and spirit.

Sincerely,

Ken Fries

□

ANNOUNCING!
the **OPENING** of

**MUTTER
BRUST**

**natural foods
plus products
flours
grains**

MUTTER BRUST recognizes that VITAMIN C is extremely vital to our national health, therefore we pledge NOT EVER TO MAKE A PROFIT on any VITAMIN C product - (except the C-complexes)

616 ELMWOOD AVENUE

**Come
on
down.**

We'll show you a good time and do it in style—70 beautiful rooms to choose from, a heated pool, restaurant, four bars (including world famous Stonewall Too), and rates everyone can afford (a weekend for two costs only \$69.69).

**8000 CLUB/RESORT
MIAMI, FLORIDA**

(305) 751-0831 (24 hour service)

**FREE BAR GUIDE FOR
ALL OF SOUTH FLORIDA**

8000 CLUB/RESORT
8000 Biscayne Blvd., Miami, Fla. 33138

Yes, send me free guide and color brochures.
I am of legal age.

Name _____
Address _____
City _____ Phone _____
State _____ Zip _____

MEN, GAYS AND TAXI DRIVERS
BY JOHN YOUNG

Martin Scorese's "Taxi Driver" is a movie about a man. Or, rather, a Man. I give him the capital letter because he embodies all our favourite masculine values. He's tough, he's independent, he sees wrongs and he goes out and rights them. He knows no-one else is going to do anything about crime in the streets and the corruption of young girls and dope and all. So he puts together all he's been taught--and I don't just mean in the Marines, they just showed him how to handle a gun--and goes out and does the job.

The Taxi Driver, Robert DeNiro, turned me on. There I was, despising all he represented, and getting hotter than hell for him. It's a horrifying trap, and it needs a major revolution to break out of it. I don't mean a revolution revolution--though that might help--I mean a major revolution inside our heads. A revolution of looking at ourselves, breaking out of our smugness at being comfortable gays, and really examining what we're up to.

The women are doing it, workshops, CR groups and the like. We men seem to be having a much harder time getting ourselves together. I guess our trap is more rewarding, and the sanctions against breaking out of it more threatening. Perhaps that's where we need to start, looking at why we're so loath to get moving, and at why we have such such a hard time even seeing the bars of the cage we live in.

Maybe then we could stop being Men or Anti-Men, and start being men, or even people. Take a look at "Taxi Driver". Hate him, identify with him, turn on to him, and then take a real good look at yourself. I dare you.

The marvellous irony of the film is that by accident he misses out on his original public-figure target, winds up knocking off a black or two and a wormy pimp, and is proclaimed a hero. Like I said, he embodies all our favorite masculine values.

And the fact that he is also psychopathic works in his favor. For, lets fact it, men in our society are taught to be psychopaths. Tough--

read controlling--and action-oriented, none of that wishy-washy compassion garbage; act first, rationalize afterwards; competitive; go-getting, using others indiscriminately along the way; and a solid belief in our own rightness, no dangerous introspection that might make us question our motivation.

Okay, so I'm not telling you anything you didn't already know. We all know straight men are locked into all that. But gays are different, right? We are challenging all that, right? We don't buy the John Wayne number, right?

Wrong. Desperately, hopelessly, painfully wrong. Maybe we're the other side of the coin, but it's the same leaden coin.

Check out the bars, or even the Gay Center of a Saturday night. What's going on? The hunt's going on. The hunt for Mr. Wonderful. And we all know who Mr. Wonderful is, because he's at the top of the gay social ladder--Mr. Hunky, Handsome and Well-Hung. Just look at the pictures in any gay publication. They're not of warm and sensitive people, they show studs, cool, independent, challenging the camera to take them on.

What the hell is tricking about anyway? If it were just about sex, we'd all settle for the first good lay that came along. But we don't, we say "thank you for having me" and rush off out to see if the next one will finally live up to our fantasy.

Glitter and all? That's just the other extreme, an ostentatious going against the accepted norms. But it's still responding to those same norms, it's not moving out to a real alternative. It's just a seventies sophistication of fifties faggot and the message is still the same: I can't love a man and be a man. It resorts to parody of Femininity, the same way the leather look parodies Man. It's all reacting to something and not being anything.

But we're liberated now, aren't we? Sure, liberated enough to do it all relatively publicly, but we're still doing the same old thing. Trying to find ourselves by finding Him, and getting scared shitless when we do, because if he's Him, what am I?

THE LAST JUDGMENT

DON MICHAELS

On Monday, March 29, 1976, the U.S. Supreme Court dealt the gay rights cause a serious blow. By a vote of 6-3, the court upheld the constitutionality of Virginia's sodomy law. There were immediate reactions of shock and dismay, not only from gays, but from civil libertarians and much of the press around the country. In recent years, the trend of legal thought has generally accepted the inevitability of sodomy laws being struck down on the basis that consenting adults have the right to do as they please sexually, in private surroundings. It has been one of the stronger arguments used in state legislatures to gain repeal of laws proscribing acts of sodomy. Thus far, this argument as well as others has been successful in gaining sodomy law repeal in 15 states.

Why, then, did the Supreme Court vote contrary to the trend it had established in recent times expanding constitutional rights to privacy? Any attempts to define the court's decision must rely on speculation, since the court heard no arguments and issued no opinion. Bruce Voeller, Director of the National Gay Task Force, no doubt came as close to the basic reason as is possible by characterizing the decision as "a plain, simple example of homophobia--the irrational fear and loathing of homosexuals." This explanation has considerable basis in fact, as the Supreme Court's decision in effect upheld that of a panel of three federal judges in Virginia. Their decision was predicated on such arguments as homosexuality contributing to "moral delinquency" and sodomy laws having an adverse effect on encouraging heterosexual marriages. The Virginia Court also stated that they could not see how the sodomy statute "offends the Bill of Rights or any other of the amendments..." What the courts couldn't find "offensive," Congressman Ed Koch (D.-N.Y.) could. In a lengthy statement to Congress, inserted in the Congressional Record of May 30th, Koch vilified the Supreme Court's ruling as "...an insensitive handling of an issue affecting the lives of millions.

The fact that the court closed its doors to arguments of law may suggest to some that the court could not adequately justify its decision by law or reason."

Repercussions of the negative Supreme Court decision will be felt for some time to come. The most apparent obstacle posed is that use of the court's for redress of our grievances is a much less viable option now than it has seemed in the past. The case that triggered this decision was brought about by 2 gay male natives of Virginia. The men petitioned the courts to declare the law unconstitutional, claiming that the law violated their Fifth and Fourteenth Amendments' assurance of due process, the First Amendments' protection of their rights of freedom of expression, the First and Ninth Amendments' guarantee of privacy, and the Eighth Amendments' forbiddance of cruel and unusual punishments.

By throwing out these arguments wholesale, the court has left very little room to maneuver. The lawyers for the 2 Virginia men could file a petition to have the Supreme Court reconsider its decision. Yet, what are the risks in petitioning the court to hand down a definitive ruling now? We may simply find ourselves with a formalized and further entrenched negative ruling, as a result. In New York State, where the sodomy law excludes application to married people, a case might be made that its law violates the Constitution's equal protection clause. But, striking the law down on this basis, particularly in light of the March 29th decision, could open up a Pandora's box of legislatures calling for legislation specifically applying to homosexual behavior.

A shift to more emphasis on legislative accomplishments will no doubt occur in the gay movement. But legislative gains will surely lessen as a result of the court's decision. Anti-gay forces of bigotry are no doubt much encouraged now and will stiffen their opposition, as well as a previously thought-to-be valid argument of sodomy law unconstitutionality would now fall on deaf legislative ears. The legalistic routes will certainly not be aban-

oned, though they may be in a state of limbo for awhile, nor will the movement's legislative zeal wear off. In the short time that we've been an organized social movement, we've made some heady gains. We'll recover from the blow dealt to us by the Supreme Court. In his pointed comments on the decision NGTF Director Voeller asserts, "We are certain that (this) decision will not stand, and that the right of human beings to privacy and control of their own bodies will be established as the right of all Americans. It is nonetheless necessary to point out that the United States is the only nation in Western Europe and the Americas which still has such oppressive laws on the books, and that the court's ruling is particularly surprising in view of the opposition to such laws by major organizations including the American Bar Association, American Medical Association, American Psychiatric Association and the National Council of Churches."

One fact that we, as a movement, will always have to bear in mind, is that we cannot rely solely on the same approaches that other oppressed groups have used to right society's wrongs. The effects of our oppression are subtle, hidden with and among ourselves. There are not the readily discernible effects of oppression that can be pointed to as with the economically oppressed. We know our oppression, we feel it, we internalize it, deeply. But, to plead our case with the stultified, conditioned minds that characterize much of the power elite, is exhausting as a major tactic. Legalistic approaches often require that those passing judgment be able to fathom the subtleties of sexual oppression--an unwarranted assumption. To deal in legislative politics requires power--brokering, which is not only anathema to many in the movement, but also not fully realizable until and unless gays can be organized into a solid and easily recognizable voting bloc--an unlikely set of circumstances for a long time to come.

Our liberation will not come about until we can alter the attitudes that permeate existing institutions; attitudes that basically honor and recognize none but the most heterosexist priorities. This

process is slower and requires a greater degree of entrenchment than we're often willing to admit.

RELATED ITEMS.....

Indiana made a major reform of its penal code by recently eliminating all penalties against gay sex acts, by consenting adults, in private. However, one obstacle may arise--at the same time the bill goes into effect (June 1977) Indiana assembly member Leslie Duvall plans to introduce legislation prohibiting gay sex. The recent U.S. Supreme Court decision on sodomy laws may give Duvall enough ground to repeal Indiana's precedent-setting penal code reform.

The New Jersey Supreme Court held that two consenting adults engaging in sex--alone and unseen--could not be found guilty of private lewdness. The court admitted that "Clearly a private act of exposure between consenting adults, is not offensive to the participants...(therefore) ...such conduct is not indecent exposure...(according to the law)." The ruling supports the concept that "private sexual conduct is not a proper matter for investigation by the state."

What effect has the Supreme Court ruling on sodomy had? Well, in the Massachusetts senate it convinced at least one senator to change a "yes" vote to a "no" that, when added to other "no" votes, helped defeat Massachusetts' first gay rights bill of 1976. The bill, H.2541, titled, "An Act Prohibiting Discrimination in Public Employment" was clobbered by a vote of 16 to 23.

"To smug heterosexuals, be reminded that many sodomy laws apply against the mere unmarried--or marrieds hanky-panky outside their vows. If you take a friend to the Holiday Inn, be careful of

the pleasurable temptations of, say, oral sex. When Big Daddy's watching, never send to know for whom the bell tolls; it tolls for thee."

Larry L. King
New Times (Apr. 16)

LOBBY FORMS

The groundwork for a federal gay rights lobbying office was laid at the March 27th ADVOCATE Invitational Conference in Chicago. The lobbying office, to be called Gay Rights National Lobby, Inc., is charged with pursuing the enactment of federal legislation protecting gays in areas of employment, housing, public accommodations, immigration and naturalization, and the military. The office is also charged with lobbying against anti-gay legislation.

The GRNL will have a 30 member board of directors, composed of 15 men and 15 women. The board will be chaired by two co-chairpeople - one man and one woman, and will have an executive committee charged with running GRNL between board meetings. The executive committee is to be gender-balanced as well.

A minimum annual budget of \$100,000 was voted to fund GRNL and businesses and organizations are being urged to contribute an annual amount of at least \$250. Gay publications will be asked to provide free advertising space to the lobbying group. A total of \$66,000 was pledged at the Conference alone.

Membership in the GRNL by sending a check or money order for \$15 or more to GRNL, c/o: Mr. Adam DeBaugh - Suite 210 110 Maryland Ave., N.E. Washington, D.C. 20002

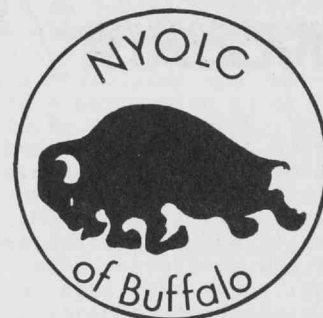
The National Gay Task Force is handling the election of the 30 member board. Names of nominees must be sent to NGTF - 80 Fifth Ave - New York, N.Y. 10011 no later than May 30th. Ballots will then be circulated to all members and returned to NGTF by July 15th.

You must be a paid-up member of GRNL to nominate or be nominated for the board. The Conference empowered the board of directors with the discretion to waive membership fees for those people who cannot afford them.

VILLA CAPRI

937 Main St.
corner of Allen
Buffalo, N.Y.

Home of



mon.-fri. 8pm-4am
sat. *sun. 1pm-4am

ORIENTAL IMPORTS

RON ON

Associates 883-7400

"the oriental shop"

114 elmwood avenue
buffalo, n.y.

NOW AT RON-ON !!

"THE PLANT CONCERN"

with DIANE

REVIEW

ANOTHER WAY TO LOVE

BY DAVID FISHER

A man clad only in tight black trunks is hunched over a stage block. He believes he is a chicken. His wife chooses him for a dinner she will serve to her women's club because he is so succulent. She plucks his feathers, cooks him, and after he cries his swan song in the "oven," eats him.

A patient visits his "accommodation therapist." The patient's most ardent sexual wish is to wear a diaper and to be alternately scolded and pampered by a strong, aggressive woman.

A wife who is weary of sweeping, ironing, and washing coerces her husband to don a woman's wig, put on an old dress and dance for her. They subsequently make love in conventional genital fashion.

A husband sublimates hostility towards his wife by tallying points for each transgression she has made and then metes out punishments (which she coos at the thought of) by tying her legs up or spanking her.

In each of these scenarios "The Project," consisting of journalist and actors Chip Durgom and Leil Lowndes, presents us with a fantacist. A fantacist is an individual who gets his or her sexual satisfaction from kinky sex. Kinky sex is synonymous with what the guardians of sexual morality term aberrant sexual behavior: leather trips, S&M, fetishes (e.g., foot), transvestism and an astonishingly huge and creative variety of sexual behavior. Their scenarios are based on actual interviews and letters they received while conducting sex minority research.

"Another Way To Love" is an attempt to teach us as well as entertain us. The world of the fantacist has characteristically been associated with the gothic romanticism of 19th century Europe, and more particularly, with DeSade. The mise-en-scene of that world is supposed to be whips, manacles and ropes. "The Project" tells us that all this

arcana has little to do with the contemporary world of fantacism in general or S&M in particular. In point of fact, because the inhabitants of the S&M world are acutely aware of the pain that can be inflicted upon another they are more sensitive to violence than the denizens of the world of conventional sex.

Before the vignettes begin Chip Durgom appears on the stage as a carnival barker



who is a "theatrical representation of society's perverted view of the fantacist." The barker plays upon our comstockery and cajoles and invites us to condemn the pathetic specimens we will see before us. In between each scenario insipid carnival music is played. This heightens the sense we already have of a society that views any behavior beyond the purlieus of genital contact as freakish.

The set is sparse consisting of only six or seven stage blocks. Both actors are in dishabille throughout most of the play. One must commend them for their virtuosity; they not only act and narrate, but control the music and lights and rearrange the sets.

"Another Way To Love" introduces us into a world of

sexual twilight far beyond John Rechy's *City of Night*. Because of this I felt sympathetic towards what "The Project" was doing. They were broaching taboos, and encouraging the spectator to begin a dialog with him/herself about sexual variety.

Yet in a larger political sense I was disappointed in "The Project." I felt that Leil Lowndes was too enmeshed in her cause. She was not just encouraging tolerance, broaching taboos or informing her audience, but encouraging us to try it and like it. I felt she violated the journalist's prerogative of objectivity and became an uncritical partisan.

This became evident to me on two occasions. In the first, a counselor from the Gay Counseling Center asked Leil how one might respond when a person called up and explained that s/he and their respective lovers had just gotten into S&M and was uncertain about it. Leil replied that of course the first time it hurts but that one gets used to it after a while and in the end enjoys it immensely.

No doubt! One can accept a great deal of physical and psychological pain and privation and find it a bitter-sweet exaltation. But, we must remember that the person who is calling is expressing doubt and ambivalence and may have damn good reasons for feeling uncomfortable with a particular brand of kinky sex. And we should ask what is it in fact an individual is surrendering to.

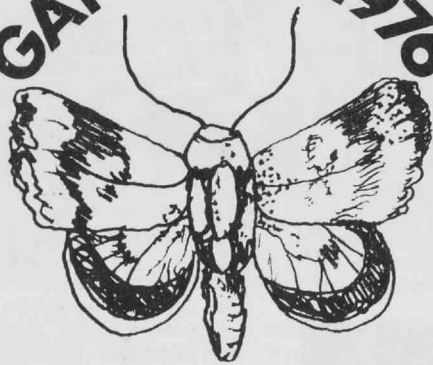
On the second occasion a young man in the audience suggested that there might be more productive and winning ways for an aggressive man to express disaffection with his sexual role than by playing the part of a submissive, masochistic woman.

Leil responded by saying, in effect, that it would be the best thing in the world for an aggressive lawyer who has to go out and win court cases to play the role of a pipsqueak. I agree that up to a certain point these fantasies may allow an individual who is feeling guilty and

CONT. PG. 14

ENTERTAINMENT

GAY PRIDE-1976



JUNE 6TH THRU 13TH

SUNDAY, JUNE 6--8:00PM--TO BE ANNOUNCED

MONDAY, JUNE 7--7:30PM--MEN'S SEXUALITY/HEALTH WORKSHOP

Dealing with sexual variations/hand-ups/ techniques; exploring possible health problems associated with being sexually active--and what to do, just in case (men only)

7:30PM--LESBIAN FEMINIST FORUM

A Forum for women who are concerned and want to understand and act on women's oppression in general and lesbian oppression in particular (women only)

TUESDAY, JUNE 8--7:30PM--CLOSING THE GAP

A chance for gay men of all ages to clear the air on what keeps the 'old' apart from the 'young,' and vice versa (men only)

WEDNESDAY, JUNE 9--7:30PM--SISTERS OF SAPPHO 2ND BIRTHDAY PARTY

WOMEN--bring your favorite dish (!) for a Pot Luck Dinner and stick around for beer--films--music. Come celebrate with us! (women only)

THURSDAY, JUNE 10--7:30PM--MEN'S TOGETHERNESS NIGHT

Pot Luck Dinner, bring the best part of your favorite menu! Followed by entertainment/socializing

FRIDAY, JUNE 11--SISTERS OF SAPPHO DANCE
10PM-2AM, \$1.00 donation, beer and pop

SATURDAY, JUNE 12--2:00PM--LESBIANS AND THE HEALTH CARE SYSTEM

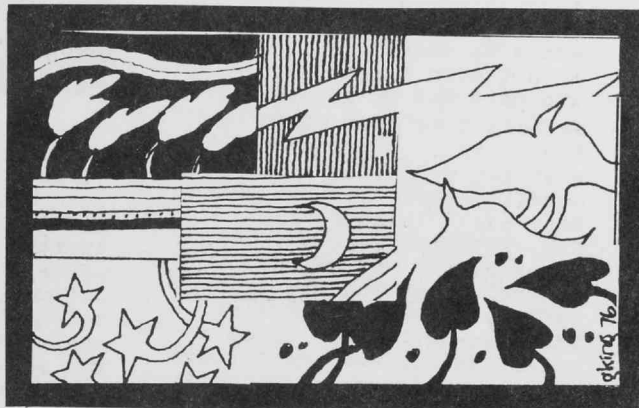
How Lesbians can get quality health care/ lesbians as health care workers/gynecological exams--pap tests discussed/health care for our children/etc.

ANNUAL GAY PRIDE DANCE

10:00PM-3:00AM, \$1.00 donation/beer and pop/ drawing for Gay Community Center's "Unlimited Air Fare" raffle!

SUNDAY, JUNE 13--ANNUAL GAY PRIDE PICNIC

At Rustic Park Grove/100+ acres of PRIVATE grove/all the free beer and pop you can drink/softball, fishing, etc./food concession--tickets in advance, \$3.00, at the grove, \$4.00. 12:00 Noon-?



WEEKLONG ARTS AND CRAFTS SHOW DURING GAY PRIDE WEEK--Artists, contact the Center--881-5335-- to submit your work, by June 1st.

*All events, except picnic, will be held at the Gay Community Services Center, 1350 Main St., Buffalo, NY 14209, (716) 881-5335

T!



CRUISE

FRIDAY, JULY 9TH AT 7PM

Join us on an interesting and fun cruise aboard the privately chartered SS Miss Buffalo. Eat from our delicious buffet and enjoy music, dancing and a bar which will be serving your favorite liquors. This unique four hour event will be a pleasant change from the heat of Buffalo summer evenings. The tide will take you on an anything can happen adventure. Call the Buffalo Gay Center to reserve your tickets.

calendar

GO-GO CONTEST AT THE DANCE- MAY 15TH
cash prizes: \$15,10 and \$5.

POTLUCK DINNER MAY 16TH AT 6PM
program to follow at 8pm: PLANT KNOW-HOW.
learning house plants and how to care for them. an expert will be on hand to answer your questions and give you some tips- also bring your unhealthy plants for diagnosis.

COUNSELOR MEETING MAY 18TH AT 7:15PM

BOARD MEETING JUNE 1ST AT 7:30PM

SISTERS OF SAPPHO MEETINGS, MAY 12&26

SISTERS OF SAPPHO DANCES, MAY 21st,
June 4th and 11th. at 10pm.

ENCOUNTER SESSION
learning about our emotions. 1pm to 5pm
limited enrollment, call or sign up at
the Center.

MASS GAY MARCH

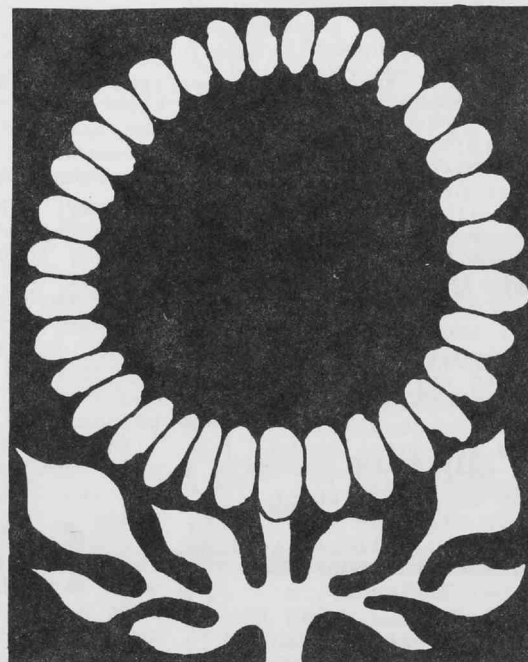
&

RALLY

NEW YORK CITY - JULY 11th

A bus will leave the Center at 10pm July 10th and arrive in N.Y.C. early Sat. evening. This bus will leave N.Y.C. 8pm Sunday evening. **ROUNDRIP FARE IS ONLY \$26.00.**

All seats must be filled and paid for by June 10th or trip will be canceled and all money refunded. Please call the Center, for more information.



GAYS AND EDUCATION PART 3

BY A. EARL HERSHBERGER



In the previous issues I have attempted to explore some of the basic problems that you will face when you try to start a gay studies program at your school. The economic situation has not improved appreciably in the past few months and, in spite of political statements by office seekers, it does not appear that it will get noticeably better in the very near future. The academic population is being cut at the level where you would expect to draw instructors from (after all it can't be cut at the administrative level--that would be reasonable). The ever-uphill battle for our rights and recognition has just been handed a setback by the semi-Supreme Court that will eventually have repercussions throughout the entire community and not just the gay segment of society. Their decision sets a dangerous precedent that gives the police a foot-in-the-door advantage for the purpose of attacking any person they consider to be a *societal deviant*.

Some of the questions that you are going to have to answer as to why a course of gay studies should be offered, funded and, eventually, accredited are going to be difficult to respond to. Why should any one study about gays, after all they are practitioners of illegal acts? Who would take the courses?

Gays are, literally, a gigantic minority. Using the figures established by Kinsey and the latest population estimates you will find that there are, at any single point

in time, between twenty-five and forty *million* people in the U.S. of A. who are involved in, *by preference*, a same sex relationship. These figures are only slightly smaller than the number of blacks in our society and we definitely have, and maintain, courses in Black Studies. Any semi-competent sociologist will readily agree that such a large group warrants extensive study. Their political import can not be overlooked. Their economic structure and its place in our society can not be ignored. As a sociological phenomenon we are of far greater importance than the myths of society would have us believe.

The question of *who* will be taking the course(s) is very important. I must rely on my own experience and other observed classes. The make up of the class is frequently remarkably even. If you are running an open class, that is one that is not restricted to just gays, you will find that its probable composition is close to a fifty-fifty split between men and women and a similar split between gays and non-gays.

Another point of emphasis you must make when facing whatever board of inquiry makes academic policy is the fact that we always have been and always will be. In spite of everything they do and say, irregardless of everything they try, we still appear in the same ratio with each succeeding generation. Societal propaganda can not make us go away. Their inhumane treatment and laws will not destroy us or wipe us off the face of the earth despite their fervent prayers to the contrary. We are here to stay. For these reasons we should have our own programs and we will continue to fight to get them.

At the end of the second part of this exercise I left you standing in front of your class. They were eagerly awaiting your pronouncements. You were ready to start. What will happen? I don't know. Once again I must rely on my own experiences.

The actual methodology any instructor uses will depend on his training in the field

of education. My own was non-existent. Unfortunately I am a bit (?) of a traditionalist who found himself working in a collegiate system that tended to be radically oriented. The members of the class were aware of this problem much to the detriment of my traditional values.

My main attempt was to "lecture" for a part of the period and then throw the whole thing open for discussion. It worked fairly well. There were times however... Assignments were another matter. You don't give them in radical colleges (that is what makes them *radical* colleges). Also, as in every class, there were times when you could not get a word of discussion out of anyone and there were times when the exact opposite was true and I could not get a word in edgewise, or in any other mode, no matter how hard I tried.

If all of this sounds like I'm ready to look for a new career in ditch-digging you can forget that notion. I will always owe that first class a large debt of gratitude for allowing me to practice on them. They always showed up in force and frequently brought friends with them. It was a thrilling experience and I would gladly relive that first class anytime.

Having lectured other classes, in other departments of the university, I have had several interesting experiences. The concept of sin is not easily erased and it frequently shows up in some of the most unusual places--namely college classes. Many of the proscriptions found in Leviticus are patently ridiculous today but the prohibition against same sex relationships has found its way into our legal codes and is still enforced in thirty-seven states. If you really want a laugh read the area in the above reference that deals with the periods of time that a woman is unclean after giving birth to a male child and a female child. It will be an ironic laugh.

Once a young man asked me about the biblical proscription against men having sexual relations. I told him that that was his mythos and one to which I did not subscribe. As he pressed his point I became aware of his girlfriend seated next to him wearing a bright red dress. Once I

pointed this fact out to him and brought up the argument of selective enforcement he sat quietly throughout the remainder of the class and never spoke again. It seems that "they" can't tolerate the truth that hits them in the face every so often. In a way I'm sorry that the man felt so intimidated that he could not respond during the remainder of the class. I also have a strange sense of elation over proving a point.

Teaching is truly a dichotomous experience.

Another aspect of lecturing strange classes, and a somewhat frightening one, is that you are frequently considered an expert on *anything* dealing with gay life. I usually preface my "lectures" by stating that I am not a representative (per se) of any organization and that many of my points are purely subjective. Then the class asks me questions about lesbian relations. (Oh well, I try.)

The answers that I sometimes have to give to people can be both hilarious and pathetic, from the stand point of lack of knowledge on their part. (No, I don't want to be a woman. Yes, I tried it, several times, but it's not my preference.) This, of course, is why I do it. And you'll be asked to do the guest lecture routine too.

I have found that explaining or defining terminology helps so I do. Such terms as gay, homo-(eroto)-phobia, homosexual (a clinical term), sodomy (from a legal viewpoint) and others must be clarified and *your* explanations will be essentially the same as mine (or any other gay) but will differ in emphasis and personal feelings. Be sure to tell this to classes and point out that each of us is a different individual. We are as diversified as any other group and as adamant about our need for recognition and the granting of our overdue rights as any other minority.

Also, never turn down a speaking engagement. Our visibility in the academic community is necessary--in fact it is imperative. We have always had a home (of sorts) in academia. The academic atmosphere has always been a bit (sic) more liberal and/or tolerant. Now more teachers and students are coming out and it is necessary that they see others

speaking up on campus.

I think I'd better jump off my soap-box and get back to the immediate problems of gay studies. I've pretty well covered the general area as best I can. Your problems are going to be different from mine. If I may impose a few ideas and suggestions onto your retinas for a moment longer I will mention some materials and sources that I have found useful.

The Gay Liberation Book by Len Richmond and Gary Noguera (Ramparts, '73) and The Homosexual Matrix by C.A. Tripp (McGraw-Hill, '75) are both packed with useful information. Dennis Altman's Homosexuality: Oppression and Liberation (Avon, paper, '71) may be a little heavy for some but makes an excellent reference tool. Society and the Healthy Homosexual (G. Weinberg, Doubleday, paper, '72) and The Gay Mystique (P. Fisher, Stein and Day, '72) are good introductory books.

Arno Press has just released ('75) a collection of gay oriented literature. It carries a hefty price tag (\$908.00) but would be of great use in school or gay center libraries.

One of the best places to obtain information about available materials is the Oscar Wilde Memorial Bookshop at 15 Christopher St. in New York City (10014).

Fictional works abound; you just have to look for them. Always check the periodicals and newsletters from movement organizations.

I wish you all the best of successes in your attempts at starting your program. I'm still working at it in Buffalo. No major triumphs so far but... If we keep trying, keep pushing we will win. The more people we tell about gay love, the more minds we cleanse of the pernicious myths the sooner we will be able to destroy repressive laws and link our loving arms around each other and walk free.

center BOOKSTORE

HAS SOMETHING FOR YOU

- Albums
- Jewelry
- Books
- T shirts

ROOMETTES • P.V.T. DRESSING ROOMS • LOCKERS
SAUNA & SHOWERS LOUNGES

terminus baths.

**600 BAY STREET TORONTO
BESIDE THE BUS TERMINAL**

ALWAYS OPEN

3801 N. Ocean Blvd.
Ft. Lauderdale, Fla. 33308
PHONE (305) 566-4376

The
Bela Mar



Enjoy the Florida Fun and Sun in a friendly, informal atmosphere. Comfortable rooms and apartments. Your hosts are Pete and Ed.

HAIR WORLD



UNI-SEX CUTS
PERMANIZERS
BLOW STYLING
HAIR COLORING

"WHERE HAIRSTYLES
ARE CREATED
NOT COPIED"

393 connecticut st.
881-6809
tues-sat. 10-5
except thurs. 1-8

EDITORIAL, cont.

Pride Capital it needs to show more sensitivity and consideration to the needs of those tens-of-thousands who come from all over the country to participate in its annual Gay Pride March. It doesn't seem too much to ask that the various factions involved mollify their narrower interests once a year in order to serve the broader purposes of national gay pride and unity.

ANOTHER, cont.

ashamed about his/her proclivities to overcome his/her inhibitions. In this sense I see the fantasies as healthy and revitalizing.

Yet her answer bothered me for two reasons. First, by using an example of a lawyer she elicited in me the suspicion that the fantacists she deals with are rich, white, straight and professional men. Secondly, she assumed that a lawyer going out and winning court cases would be

a man; as if the practice of law, which depends upon suasion, verbal prowess, and a capacity to think highly abstractly, was the sole balliwick of men.

To be fair, Leil did not pretend to have all the answers and she was quite up front about her own fantacist proclivities. Nevertheless, I felt it was unfair of her to speak with a journalist's hat on when she was in fact explicitly partisan.

If the underlying purpose of "The Project" is advocacy for a minority group, fantacists, I can embrace that purpose. I cannot accept advocacy of domination and humiliation in human relationships or advocacy of male dominance and female sub-

mission. The failure of "The Project" to distinguish between what they do and don't support has left me wondering just what kind of liberation they are concerned with and who's interests they serve.

EXCERPTS cont.

(when my Unemployment checks run out), I haven't found a counseling job in Buffalo--where I both have a sense of Task and know that there are, in contrast to San Francisco, woefully few others engaged in it--I'll probably move to the Bay Area. Time and again these past ten days I've been made to feel personally and "professionally" very welcome here.

END OF FIRST INSTALLMENT

COMING OUT IS HARD

we need your help to make it easier

CONTRIBUTE to the GAY COMMUNITY
SERVICES CENTER

join us ...

MATTACHINE

...make it possible

ONE YEAR MEMBERSHIP.....	\$ 10.00
LIFE-TIME.....	100.00
TEMPORARY [Three months].....	3.50

Members are entitled to discounts for Mattachine sponsored activities, voting privileges and the right to hold office.

Send the following information with your check or money order to MATTACHINE SOCIETY OF THE NIAGARA FRONTIER, Box 975, Ellicott Station, Buffalo, NY 14205

Our membership files are kept confidential.

NAME.....PHONE.....

ADDRESS.....ZIP.....

Enclosed is an additional \$3.00 for membership subscription to the "Fifth Freedom."
TOTAL AMOUNT ENCLOSED.....\$ _____

les livres

156 elmwood ave.
885-2697



monday-saturday
11am-6pm

LESBIAN SISTERHOOD THROUGHOUT THE AGES: AMAZON WOMEN

BY HEATHER KOEPPPEL

During the Golden Age of Greece women were given a brief reprieve from patriarchal servitude. This was the time of Sappho when women were free to be educated equally with men. They had the right to participate in politics, own property, conduct legal businesses, and to love whomever they pleased. But this would not last. Eventually women would fall back into the same period of darkness from which they had emerged.

Only centuries before Sappho's time many societies had struggled against those influences that sought to overthrow women's power and status. Only one matriarchal society offered militant resistance to the encroachment of patriarchal rule. This was the society of Amazons.

Archeological evidence indicates that Amazon societies existed in such places as Asia Minor and that these all-women tribes were responsible for building a number of beautiful towns, such as Ephesus, built in 550B.C. It is at Ephesus that they erected the first shrine ever dedicated to Artemis, goddess of the hunt, protector of all women and the symbol of lesbianism in Greek mythology. These Amazon societies were actually lesbian nations. The only sexual contact that Amazon women had with men was during a Spring Festival when they randomly mated with men from neighboring tribes for the sake of procreation.

The female children from these unions were cherished and raised on meat and mares milk. At the age of eight as part of a religious custom, their right breast was seared off to facilitate their handling of the bow and spear. They were trained to become excellent hunters and warriors as well as political and religious leaders. At some point in their adult lives they might even become one of the two queens that ruled Amazon society. One Queen was placed in charge of governmental affairs and the other was in charge of military affairs.

Male children met with an altogether different fate. They were either returned to

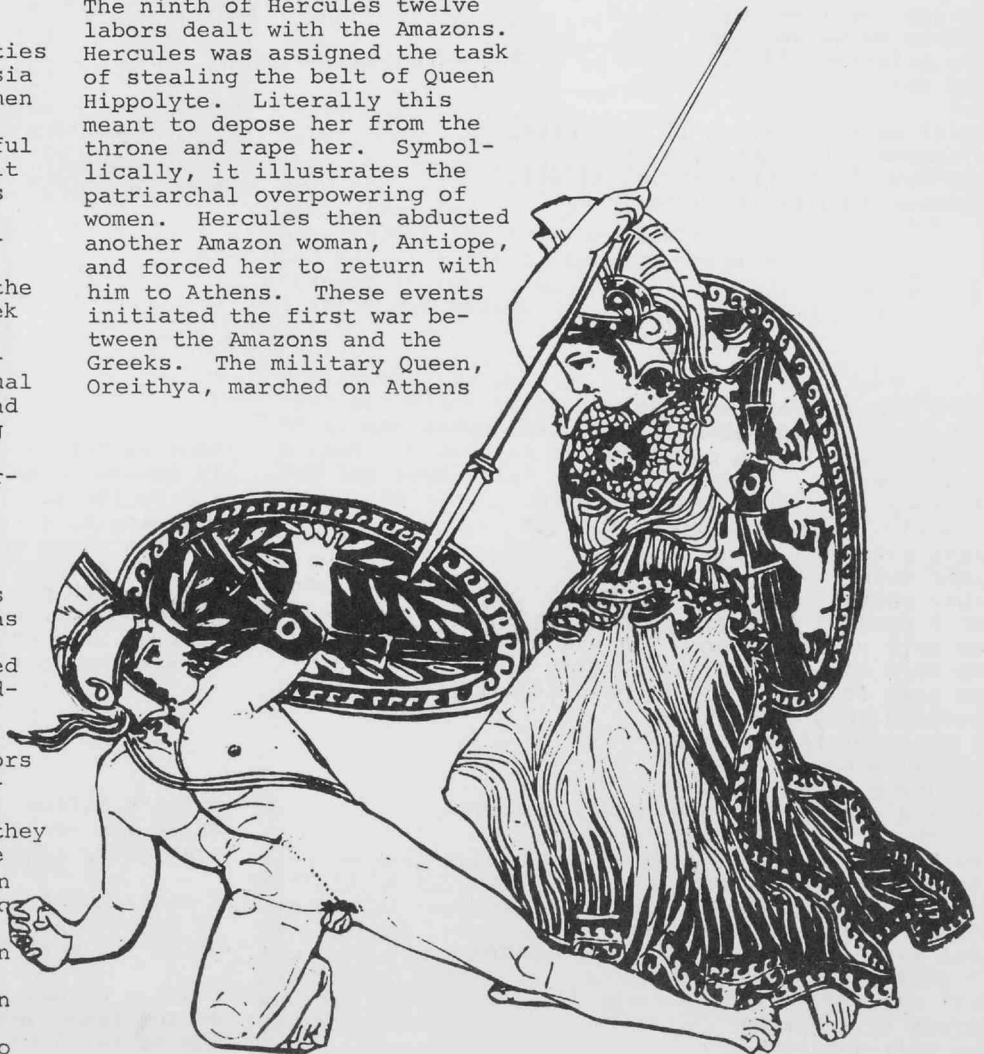
their father's tribe or maimed by having one hand and one hip twisted from the socket at birth to prevent them from becoming warriors. They were then trained as house-hold servants. The third alternative was that, all male offspring were put to death.

While infanticide might seem shocking, the incidence of female infanticide far outweighs that of male infanticide throughout history. As Jill Johnston wrote, "The Amazon solution was an extreme reaction to the violent physical coercion of women, that was apparently the prime mode of change in the patriarchal revolution."

Greek mythology provides us with one indication of the downfall of Amazon society. The ninth of Hercules twelve labors dealt with the Amazons. Hercules was assigned the task of stealing the belt of Queen Hippolyte. Literally this meant to depose her from the throne and rape her. Symbolically, it illustrates the patriarchal overpowering of women. Hercules then abducted another Amazon woman, Antiope, and forced her to return with him to Athens. These events initiated the first war between the Amazons and the Greeks. The military Queen, Oreithya, marched on Athens

in revenge but failed to conquer the city. This defeat of the Amazons is still celebrated today during modern Greek festivals.

The Amazon's next encounter with patriarchal society was the Trojan War, an epic battle between Troy and Greece. The Amazons entered this war in defense of Troy after Hector, the Trojan hero, was slain. The Amazon warriors fought valiantly defeating many of the best Greek soldiers. But this battle was destined to be a major defeat for the Amazons. Their famous military Queen, Oenthesilia, was killed during hand to hand combat with the Greek warrior Achilles. After slaying her, Achilles raped her dead body. The defeat was significant enough to mark a turning point in Women's History. Henceforth, wherever Amazon societies existed, whether it be in Africa, Asia Minor or in South America, they would have to struggle against powerful odds to maintain their independence.



POETRY

Someone's boots tap quickly by.
I flash on yours when we were young
and played at making love in the jungle
of mattresses leaned against your basement wall.

I remember how in the fall
you'd stuff dead leaves down my shirt,
We'd roll and heave in the autumn dirt,
each thrust/caress
an invitation to undress
and seal our love with muddy earth.

We both grew from different births.
You were dark and foreign; I was clear and thin.
It doesn't matter now and it didn't matter then.
Our photographs have gathered dust.

You said that I betrayed your trust.
I don't remember how.
It had to do with shame and lust, both forgotten now.
But other things were happening.
I left for school, began to sing,
admitted what I had to know.

So now, my love, my Scorpio,
you've moved away and wed.
The children playing games back then were somehow left
for dead.
But
we'll meet again, we'll celebrate,
dispense with what we hide.
For now, I'll think of you in bed.
Someone's boots tap quickly by.

What do I dance with?
Exhaustion.
Each time the lights are turned out,
new words come, a new block forms
and presses my eyes open.
A little soprano calls
No sleep! No sleep!
until I resort to masturbation,
death-wishes
or shifting positions forty-six times,
hoping the block will fall off,
hoping my tossing will break it.

What do I dance with?
Desperation.
Words never quite make it.
They whine
*The minute you deal us right
we'll let you sleep.*
But of course that never happens.
My pen, that old friend, keeps skipping
and blotting.

What do I dance with?
Aberrations.
For all of my careful re-potting,
the plant I call us isn't living.
It sighs
*All the times I bloomed for you
were unfair--
I never got back what I gave.*
I'm not damning or forgiving.
You and sleep and words
are things that don't work out...
a bad sort of a hoax.

What do I dance with?
Terrible jokes.

It's three in the morning
I have to get up at six
I think I'm losing out again
you know--
falling; the whole insanity trip
I need him to get through tonight
this morning
this week
this month
If I project any further he gets upset
we call it doomed from the start
we call it felt from the heart
we call it all, not just part of our lives--
perhaps that's a mistake
I still smell his hair
we had a sloppy goodbye
in seven degree weather
with a cruel invitation sadly declined

we're both in love
we're both too tired
we're both so labeled:
"it's the same old story"--
but with new and violent illustrations
I will paint and write
all night
press this button
we self-destruct
damn all of you who got it stuck

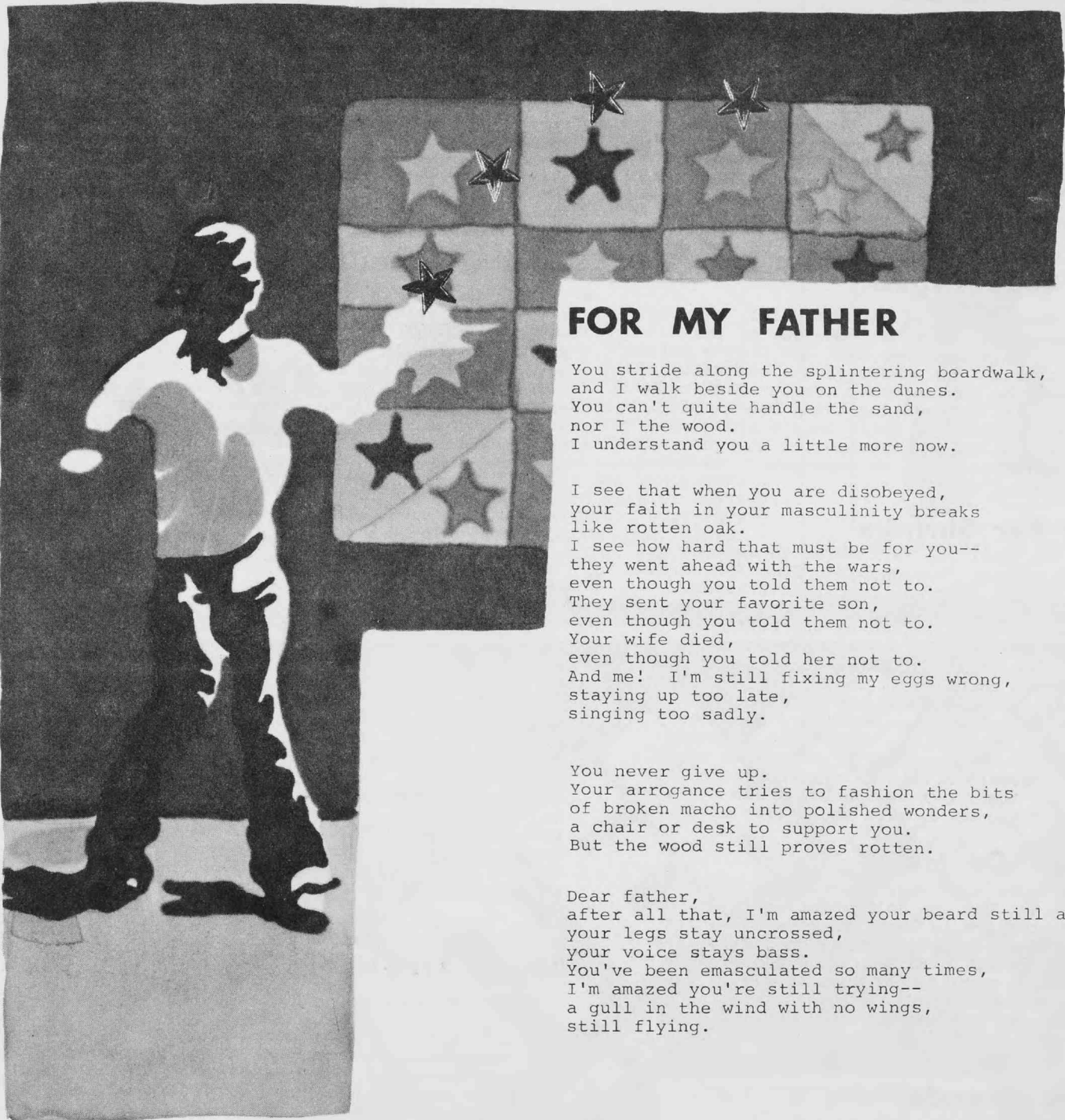
Look at this energy between us.
It bounds in small arcs from eye to eye,
lip to throat, fingers to cheek,
swimming like neon, that cold fire,
in this sharp autumn night.
We meld colors, two smooth stones
washed with phosphorescence,
bleeding charged air, electric song.
We kiss each other's auras.
We are the perfect Kirlian photograph.

I won't inform you of my collapse
or of the mental mishaps
that almost made my death complete

I won't bother you with details
of my last attempt that failed
or of the pain that's bittersweet

I won't burden your mind with my fits
so the least you can do is to kiss
the nails in my hands and feet!

GRANT KING



FOR MY FATHER

You stride along the splintering boardwalk,
and I walk beside you on the dunes.
You can't quite handle the sand,
nor I the wood.
I understand you a little more now.

I see that when you are disobeyed,
your faith in your masculinity breaks
like rotten oak.
I see how hard that must be for you--
they went ahead with the wars,
even though you told them not to.
They sent your favorite son,
even though you told them not to.
Your wife died,
even though you told her not to.
And me! I'm still fixing my eggs wrong,
staying up too late,
singing too sadly.

You never give up.
Your arrogance tries to fashion the bits
of broken macho into polished wonders,
a chair or desk to support you.
But the wood still proves rotten.

Dear father,
after all that, I'm amazed your beard still arrives,
your legs stay uncrossed,
your voice stays bass.
You've been emasculated so many times,
I'm amazed you're still trying--
a gull in the wind with no wings,
still flying.

ONE PHILOSOPHY

flowers in books will fade
like friends that would have stayed
I say don't press
you'll make a mess
of things you haven't made

Born on Long Island and currently residing in Buffalo, N.Y., Grant King has established an impressive reputation as a gay singer/song-writer/poet. He has done many concerts in New York State and has appeared on television and radio. Grant is also an accomplished artist and has contributed his talents to the 5TH FREEDOM.

SHORT SHOTS

Asked To Leave

The Vestry of St. Luke's Church in Fort Valley, Ga. have asked Dr. Louie Crew to leave its parish. Louie Crew and his lover Ernest Clay are the founders of INTEGRITY, the gay Episcopal forum. In its letter of request, the church stated, "We would all be pleased if you would find some other place of worship that may be more in sympathy to your thinking and efforts toward gay people." The request was unprovoked, as Dr. Crew has simply been attending the church to worship quietly and has never asked the church to address itself to gay issues.

Gay Cops Urged

San Francisco's new police chief, Charles Gain, urges gay cops to "come out of the closet." Gain believes that the city's police should reflect the makeup of the community, including the gay segment. He further states, that "it will be hard for them, but they'll have full support." Chief Gain's statement reflects a welcome philosophical change in the San Francisco Police Department, in recent years.

Cure For Shrinks

The National Gay Task Force is setting up a booth titled, "Homophobia: Time for Cure," at the annual American Psychiatric Assoc. convention in Miami, May 10-13th. The booth, designed and constructed by the Baltimore Gay Alliance, will feature a display of photos, new items and literature on homophobia. Among the display items will be a photo of a policeman sticking out his tongue at gay demonstrators and the recent gay Doonesbury cartoons. Ginny Vida, NGTF Media Director, hopes "that the presence of our booth at this year's convention will help psychotherapists recognize their own homophobia where it exists and spur them on to cure themselves of it."

Encore On Ice

John Curry, 26 year old English figure skater, who won the gold medal at the recent winter olympics in Austria, made no secret of his homosexuality during the games. There was worry that Curry's final demonstration performance might evoke some hostility from the audience (toward his gayness)--but quite the opposite happened--Curry received loud cheers and lots of flowers, and was called back for two encores.

Bravo Brando

Marlon Brando, made it public, that he has in fact had past homosexual relationships! Brando said in a top French film magazine: "Homosexuality is so much in fashion it no longer makes news." The film star, now 52, added "Like a large number of men I too have had homosexual experiences and I am not ashamed."

(GPU News)

Utah Tragedy

One suicide is reported and the arrest of at least 40 men cited in Provo, Utah, as the result of a crackdown on a roadside rest area along Interstate 15. Utah County sheriffs made the arrests for 'lewd conduct' as a result of an undercover investigation, aided by Brigham Young University (Mormon) security officers. The suicide was attributed to a man who was an instructor at the University. In addition, several University students were alleged to have been part of the mass arrests. The Mormon religion condemns homosexuality and students at the University are encouraged to report suspected homosexual students and staff.

Hawaii Bound

A gay civil rights bill won an overwhelming victory in the Hawaii House of Representatives. The 44 to 7 final vote supports a bill that would add the words "sexual orientation" to the extant laws forbidding discrimination in general employment, civil service employment, union membership, apprenticeships and real estate transactions. Preceding the house vote, was a public hearing, and no one appeared to testify against the bill. Hawaii gay activists hope for passage in the senate.

(GCN)

Flaunt It

A Federal Appeals Court has ruled that advocacy of gay rights causes and public admission of homosexuality constitutes "flaunting" of homosexuality and therefore, can be just cause for dismissal from a civil service job. The Equal Opportunity Commission in Seattle fired clerk John Singer on the basis of his membership in the Seattle Gay Alliance, a gay power motto on his car window and his law suit for legal recognition of his marriage to another man. In the ruling, the court turned back American Civil Liberties Union arguments that Singer's actions were covered under basic first amendment rights to free speech, association and petition.

(Advocate)

Shock Treatment

Three doctors representing the Association For Psychoanalytic Medicine in New York City had just opened a panel discussion advocating the "Homosexual is Sick" syndrome, when several members of the Gay Socialist Action Project disrupted the lecture. The startled audience listened as GSAP speakers held the doctors responsible for untold years of guilt and inferiority feelings suffered by gay women and men. GSAP added, "We have been psychoanalyzed, tranquilized, hypnotized, psychodramaed, group therapied, hormone treated, lobotomized, hysterectomized, clitoridectomized and castrated." The demonstration successfully prevented the doctors discussion from finishing. No one was arrested.

CLASSIFIED

WANTED--Apt. to share with male. Call Gay Center--contact Don--will answer.

LESBIANS interested in forming a group to develop their spiritual growth. We will meet on May 23, 1976 at 7:30p.m. in the Center.

VISITING PHILADELPHIA? Two landmarks: Drury Lane, fine French food, great drinks, sophisticated crowd, 1302 Drury; Allegro, 1412 Spruce, three floo-s, disco, drinks, game room!

5TH FREEDOM classified rates are .10/word, \$1.00 minimum.

TYPING: Expert and accurate to your specifications. Reasonable rates. 855-3447.

NATIONAL GAY personal ad listings. Publication for all lonely boys and girls any age. Many nude photos. Latest issue and ad form \$1.00 from: Broad Street Journal, Box 337, Milliken, Co 80543

EUROPE'S FAVORITE GAY NEWS-PAPER, has something for you! Handsome Studs, Tender Chicken, and lots of MALE NUDES! Plus 100's of "Outrageously Personal" Cla-sified Ads from GAY GUYS around the world! Turn on with the Amsterdam Gayzette (International GAY Newspaper). Send \$1 for BIG current edition. AMSTERDAM GAYZETTE, Dept-FNY, 704 Santa Monica Blvd, Santa Monica, CA, 90401, USA.

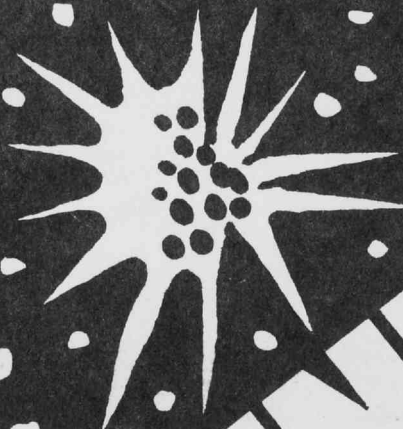
the
Town Squire

"new ideas in men's fashions"



Monday-Saturday 10:30-6:00

43 Allen St., Buffalo 886-0520



GAY CENTER

1350 MAIN ST. 881-5335

10PM
THE
SATURDAY
NITE DISCO

SATURDAY NITE SUPPORTS:

counseling, publications,
legal & medical advice, info,
bookstore, library, speakers
bureau and much more. Please
support us.

bite
into
a
copy



send to:
FIFTH FREEDOM
P.O. BOX 975
BUFFALO, N.Y. 14205

subscription rates/year
mailed in plain envelope

- _ \$5 for non-members
- _ \$3 for members of MSNF
- _ \$7.50 first-class

name _____

address _____

city _____ state _____ zip _____

DIRECTORY

BUFFALO

GAY LIBERATION FRONT AT SUNYAB (GLF)
College F (Tolstoy)house - Winspear Avenue 716-831-5386
Meets every Monday at 8PM.

MATTACHINE SOCIETY OF THE NIAGARA FRONTIER
Box 975 Ellicott Station, Buffalo, N.Y. 14205
Center located at 1350 Main (at Utica) 716-881-5335 - 2 to 10PM
Meetings the first and third Sunday of the month at 8PM

SISTERS OF SAPPHO - same information as above.
Meets the second and fourth Tuesday of the month at 8PM.

STUDENT ALLIANCE FOR GAY EQUALITY (SAGE)
Buffalo State 1300 Elmwood Avenue
Table in Union lobby 11AM to 3PM Tuesday and Thursday, or
call Alan Schlesinger at the Center 716-881-5335.

Albany

CAPITAL DISTRICT GAY COMMUNITY COUNCIL
Box 131, Albany 12201 518-462-6138
Center at 322 Hudson Avenue, hours 7-11PM daily

Brockport

BROCKPORT GAY FREEDOM LEAGUE
Student Union, Brockport State College, office 716-395-2462
Meeting Wednesday 2-3PM, 227 Student Union

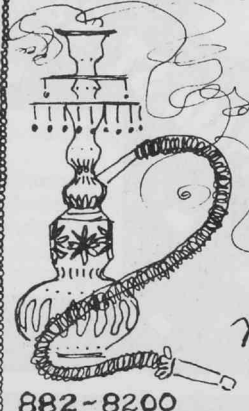
Ithaca

GAY PEOPLE'S CENTER
410 College Avenue 607-256-3729, 3-10PM daily

Oswego

GAYS FOR HUMAN LIBERATION
Hewitt Union Building, Oswego State College, 13126

For other listings for cities throughout the world call the
Gay Center 881-5335/2 to 10pm daily.



**10% DISCOUNT
WITH THIS AD**

Marrakesh

Recycled Denim ~ Furs ~ Leathers ~ Rugs ~
Imports ~ Jewelry ~ Clothes from the Past ~
Turquoise ~ Baubles ~ Quilts ~ Pipes & Papers

Noon til 6:00 Mon thru Sat 63 Allen Street

882-8200