Fifth Freedom, 1975-05-01

The Mattachine Society of the Niagara Frontier

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GAY VISIBILITY:
A THREE WEEK CELEBRATION!
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This is the first issue of the Fifth Freedom in its new format. It's significant that we have made this transition at the same time that Mattachine is celebrating its fifth year of Gay Pride with the theme GAY VISIBILITY. We feel our new format reflects that theme in our printed image.

Fifth Freedom is proud of its past contribution to gay liberation. We feel our publication has always been dedicated to the principles of responsible journalism by trying to be an honest expression of the gay community it serves. Our editorial policy has been, and will continue to be, open and receptive to our entire readership. The ideas and opinions of our publication have not been, and will not be, governed or censored by people on our Mattachine's executive board. If we did that sort of thing we would be condoning the very things we are working to end: prejudice, oppression and non-acceptance.

We believe our new format will give us the means to explore areas of graphic presentation that we could not try before. It has opened a vista of new avenues for our future publications. We are both stimulated and challenged by the change and expansion. We recognize it as the parallel of the overall growth of the gay liberation movement in the Western New York area.

Mattachine is expanding all areas of its service to the gay community with ever enlarging and more encompassing commitment and support. As its printed image and voice we are proud that we are able to abreast with the evolution in our new format.

We wish to invite and encourage anyone with a desire to join the work of Fifth Freedom. We welcome contributions of any kind to our effort. The only talent you need is a real concern about our effort. The only qualification we require of our staff is a willingness to work with us in whatever way they, as individuals, are able. Our editorial attitude is that people have nothing to contribute only when they themselves choose to contribute nothing.

I want to thank Mattachine for its faith and trust in us that made our new format possible. The deep and abiding support of all Mattachine people, and the gay community at large, is what really make this publication what it is.

Personally I wish to express my appreciation to all the people who have given me help and direction. I am grateful to each of you for your interest and your cooperation.

In Love and Liberation,
Dan.

EDITORIAL

EDITOR:      EDITOR:
I enjoyed your article in the The author of your article about pornography has a warped mind and has twisted the truth to suit a sick point of view. The Constitution of the United States gives us the freedom of freedom of filth. Our forefathers never intended us to use their wisdom to suit the perverse pleasures of deviates. I have wanted to write to you before this about articles in your paper. My husband picks them up at the university. He says they're usually in the trash cans. We read them for educational purposes and mostly we've just felt sorry for you poor people so that's why I never wrote to you before. I just had to know because when you try to infiltrate the community by displaying your debauchery on a downtown theatre screen that is going too far. I believe in letting people live their own lives but I think they should do it in private. I suppose you'll laugh at this letter and think I'm prejudiced, but I'm not. I'm just—Decent

FROM OUR MAILBAG

EDITOR:      Editor:
I am writing this letter in regards to last issue's article "Where Have All Those Young Gays Gone?". The author of the article brought up some very interesting points, which have caused a great many comments among the middle age gay group in the Buffalo area. He adamantly stated that "the center" is for everyone and that supposedly "all" are welcome. Well, I would like to offer a bit of rebuttal to this article.

Firstly, many older gays [such as myself] have visited the center only to be ignored or made to feel as though we were a nuisance.

Secondly, while it is true that a large portion of the people who frequent the center are in the 18 to 25 year old age bracket, and activities must be geared to things which interest them. We see no program, or even an attitude towards presenting activities which might appeal to an older crowd.

Cont. Next Page
LETTERS CON’T.

Thirdly, in regard to the Saturday night dances. Everyone agrees the center is a fine place to go, to dance with members of their own sex, drink beer cheaper than at the local cocktail lounges, and not be hassle by policemen or fag-haters. However, one of the main reasons the older crowd shy away is the music. Older gays, generally prefer an older style of music, and a volume that does not deafen and the ability to hear what someone with you is saying.

Forthly, older gays generally speaking, do not feel it necessary to loudly proclaim their sexual preferences in public and wear it like a family pin. They are content to live and love in the world in their own quiet way, living and let live. Productively and unobtrusively contributing to society.

Fifthly. Another reason why older gays shy away from being regulars at "the center" is politics. The clique which runs the center are so far to the left in their political views that many older gays are frightened by their almost nihilistic attitudes and by the same token the "cadre" looks down with an aristocratic disdain upon some of the "old fashioned" or conservative views of the 40ish age group.

I thank Mattachine for allowing a 40ish to express the views of us "Aunties" as we are disparagingly referred to and hope that the younger people and the activists at the center might understand our position a little better. With my love and warm regard to my younger fellow homosexuals.

[A 40er]

Editor:

My lover and I recently spent a two week vacation in Ft. Lauderdale, Florida. The gay life there was simply incredible. The people that we stayed with took us to several gay bars with large dance floors and lots of friendly people. We visited lavishly equipped gay baths, gay movie theaters, gay book stores, drag shows, and even went to a gay roller skating party - a weekly event in Hollywood, Fla. I was amazed that an area almost completely devoid of gay liberation organizations could have so many gay oriented social activities and such an out-in-the-open, uninhibited atmosphere. When I compare gay life there with gay life in Buffalo... well, there's just no comparison! Mattachine Society has done much to improve the social climate in the Buffalo area by sponsoring such things as weekly dances, movies, picnics, etc., but the social life in this city is still sadly impoverished. We need healthy ONGOING social activities, not just annual events, and not just a few smoky bars. We need activities that young gay people can become involved in. We need entrepreneuring businesspersons who are not afraid to cater to a gay clientele. Buffalo has a great potential, and Mattachine Society has many resources to help develop it. This letter is a plea concerned gay individuals to organize and put these resources to use. Why can't we have weekly gay roller skating, bowling, pot luck dinners, sports activities, or other social events? I am willing to work for these things.

Is anyone willing to join me?

Sincerely, Doug Randolph

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Starting JUNE 7th OPEN 1PM Saturday and Sunday

Lunches 11:30 AM Weekdays

Cocktail Hour Every day till 8 PM cocktails only 75¢

2 for 1 Night Wednesdays from 8 PM

Open nightly till 4 AM

"Your favorite nightspot"
I just can't knock Mr. Caan because I adore every hair on his bushy broad chest, and he tries, really he does. But how I wish he'd read the script before he signed the contract. A movie by any other name is not still a rose in the case of Billy. According to show biz legend the real Rose was a runt and a schmuck with a talent for making money. The Rose of LADY is a big beautiful "Hey! Kid!" with a talent for nonentity until he gets lucky and becomes Mr. Fanny Brice.

The first collaboration of Rose and Brice, in a play called CRAZY QUILT is the low point in the film and epitomizes the excesses to which only Hollywood can go. It's an explosion of falling curtains, collapsing scenery, colliding chorines, smashing props and ripping costumes that induces about as much mirth as the tremors in EARTHQUAKE. The intimate scenes between the famed couple are equally devoid of believability or excuse.

FUNNY GIRL was not an accurate portrayal of Fanny Brice's life, but it never really pretended to be. It was a vehicle loosely using her rise to stardom as the framework for a gorgeous showcase with a dazzling display of Miss Streisand's enormous abilities. FUNNY LADY was obviously meant to do more of the same but the process somehow got totally reversed. The only thing that survived intact is Streisand's voice which is, after all, indestructible. There is a bit of talk in tinsel town about Barbra Streisand's career going downhill since she has been smitten by the charms of her hairdresser, Jon Peters, and has insisted that he be her producer. About the only thing in jeopardy must be her curls because after FUNNY LADY anything downhill would have to be underground.

It's going to take more than FUNNY LADY to throttle our Barbra. She survived HELLO DOLLY didn't she? But gosh I hope she has another winner soon. I hate like hell to see the empress grubbing in the palace trash can.

Writing an unfavorable review of a Barbra Streisand movie for a gay publication has got to be an act of combined heresy and bravery to say the least. Beats there a gay heart anywhere that does not pulse a bit faster at the sound of Ms. Streisand's tremolo voice on any one of her zillion hit records? The girl is the Judy Garland of the 70's, let's face it. Miss Second Hand Rose with original nose is the superstar of superstars. So okay, boil me in oil for my effrontery if you must, I can't help it. I dig Barbra as much as everybody else does, but I cannot tell a lie. I can't say her latest movie colossus, ineptly titled FUNNY LADY [being neither funny nor ladylike], is great or good or even fair. It's just plain awful and there's no way around it.

Any resemblance between this movie and its illustrious predecessor FUNNY GIRL is not noticeable, except for the obvious physical resemblance of old Fanny Brice to young Fanny Brice. And even that has been distorted as much as can be done without rhinoplasty.

Oh, they tried to dupli-
introspection  
by john yanson

As it has been said, Blacks, women, men and other oppressed groups in our society are unable to hide what oppresses them from themselves and from other people. We have all seen these groups take on attributes of mainstream society to conform. In conforming they are able to maintain a personal identity based on acceptance from others. Blacks in the past may have straightened their hair, the majority of women and men still follow restrictive roles assigned to them. Anyone who takes on the attributes of others is being dishonest with themselves and are compromising on their personal identity. They are not wholly being themselves.

The primary nature of gay oppression is silence and invisibility. There is no group that can camouflage themselves as well as gays. The gay situation is one of being everywhere and yet no where. Gays are to some degree everyone and yet no one. Often when a gay person comes out he or she is hit with bewilderment and disbelief. "You mean you're one of them." The mere use of the word "them" suggests something distant and alien. The vast majority of people are so seldom confronted with gayness, on a person to person basis, they are usually shocked. If people are allowed to be so removed from homosexuality, the ignorance and misconceptions they have of gay people are allowed to prevail. If the primary nature of gay oppression is invisibility, it follows that the most viable means of overcoming oppression is visibility.

Invisibility has detrimental effects on the gay individual. In order to hide one must conform to the standards and values of a society that finds homosexuality immoral, sick and disgusting. A gay person growing up learns to think of himself in those terms. Once one has struggled with their own gay self-identity, there is still a feeling of helplessness in allowing people to speak of gayness in a degrading way, so the frustration and anxiety persists. One can find oneself going along with a faggot joke or letting oneself be intimidated by a landlord, employer, friend or family.

a purview  
by don michaels

What is gay visibility? Is it buttons and banners and screams and shouts? Or just coming out? It's that - and more.

Gay visibility needs to be a multitude of things, covering a range from "coming out" to a close friend or to the family, all the way to being upfront-political and fighting for gay rights and liberation. The misunderstanding, the ignorance and the lack of comprehension that we face in society is overwhelming. And it's mostly because those that aren't don't know that we are. Our ability to assume a double identity of straight-by-day and gay-by-night, has served us well throughout the ages in avoiding and escaping the tribulations of those who wage wars of hate and ignorance.

But that same duality has exacted a drastic toll otherwise. In terms of ourselves, many of us have had to live with shame, guilt, inhibitions, fear, confusion, compromises, self-limited aspirations and, at best, a muddled self-esteem. In terms of the world around us, lack of gay visibility has helped perpetuate sexual ignorance and fear, as well as needless and unfounded hatred and prejudice.

So, what's to be done? Do we immediately rush to the middle of Main St. America and shout "I'm Gay!" We could. But to organize every gay person, every where, all at the same time, to do that (and it's certain our sheer numbers would be overwhelming) would be an impossible task.

So-o-o-o, what's to be done? Well, gay visibility really starts where it counts - with you. The very first person that should know you're gay is - yourself. If you're not visible to yourself, you'll wear the shame, the guilt and the stigma like a suit of armor. Gay is healthy, gay is good and it's LOVE the way you want it - not the way someone else wants you to want it. This is perhaps the toughest, most exacting, most demanding step of gay visibility. What, if we lived in a rational world, would involve simply an act of self-definition, becomes instead an act of practical necessity and most often an act of sheer courage.

Meanwhile, someone else in Peoria, Middle America is "coming out" to their best friend, while in the teeming metropolises of Big City, U.S.A, others are picketing and demonstrating against the latest form of institutional
injustice against gays. And in between, there are other gays setting up health clinics; providing counseling services; operating community centers; seeking legislative changes; or, just simply dealing with and coping with themselves and their everyday world, positive and secure in their sexuality.

So, we continue to do what is already being done. But, we do more of it, and we become more conscious of the need to do it. We struggle harder to achieve growth and positive changes in ourselves; we become active or at least support those who are; and we continue to enhance our visibility to ourselves and to others.

Each time we make ourselves visible to those who haven't seen, we're telling them that the hate and the bigotry and the totally off-the-wall conceptions of what we are and that our gay sisters and brothers are, are wrong - dead wrong! And we're telling them that we and many other gays who've struggled to get out of the closet don't want to see these attitudes continue to intimidate, coerce, and stigmatize millions of other gay men and women into a life of fear, shame, and embarrassment because of the way they want to live.

We're not telling them - "Hey, look what I do in bed! I'm a fag, and you better not cross my path or I'll bite your head off!" Huh-uh! Fighting fire with fire is self-defeating. Using the same tactics against non-gays that many of them have used against us isn't going to change society for the better. It will only mean that we're building up a fragile wall of defense as the hate is going to continue and that we'll only be multiplying that hate and that sooner or later someone else will become the scapegoat.

So, let's show them that being completely human is a lot of other things than being John Wayne-white-middle-class-American-male! And there are all other kinds of gay people, for we cut across all other kinds of dividing lines of people categories.

If we wait until the dawn of realization or the age of sexual reasoning comes along, we'll wait forever. There are no mythological forces that 'bring the light' to peoples' eyes. Any progress that's made, any revelations that are laid before us, are brought into being by a collective reaction on the part of those suffering injustices, to the actions (or inaction) on the part of those that aid and abet and perpetrate those injustices. To make this a reality, we need - Gay Visibility!
Is there such a thing as a show with a topical message that is also top flight entertainment? Happily, the answer is yes.

The show in question? Al Carmines' brilliant work THE FAGGOT.

Originally presented at the repertory theatre in the Judson Memorial Church where Carmines is a minister, it ran for the usual three week limit. After rave reviews from such diverse critics as the New York Times, Clive Barnes and GAY's Vito Russo and also turn away crowds, producers Richard Lipton and Bruce Mailman decided to take it to a commercial house. During its run at the off broadway TRUCK AND WAREHOUSE THEATRE, it won a DRAMA DESK AWARD and was named the "Best Musical of 1973-74" by the editors of the BEST PLAYS series (also winning for best music and best lyrics).

Al Carmines has written several other off broadway musicals such as PROMENADE, PEACE, IN CIRCLES and JOAN. Recently he appeared at the Studio Arena Theatre in a one man show of his Theatre music.

The FAGGOT, which is a musical revue depicting various aspects of homosexuality past and present, presents such characters as Oscar Wilde and Gertrude Stein along with scenes of gay life today: the bars, the fag-hag, movie houses and queens.

Mr. Carmines' work is a masterpiece laced with wit, shattering myths and at the same time a poignant declaration of human frailties. It's going to be a super night of theatre with a brilliant cast.
Gay Singles
A look at being unattached, in a world of pairs. What is necessary to feel that we are a whole person and not half without the other half? (Mon.:June 2nd-6pm)

Gay Relationships
We are going to consider the areas of gay relationships that relate to gay couples. Wo want to focus on gay people who are now in couple relationships and also talk about the reasons why single gays avoid the commitments of partner relationships. (Mon.:June 2nd-8pm)

Sex and the Gay Male
An in-depth look at sex: hygiene, disease, technique and getting the most enjoyment out of an otherwise delightful pastime. (Tues.:June 3rd-7:30pm)

Sex and Lesbian Women
This workshop will cover: sex as a sharing experience, your attitudes towards sex as an individual (inhibitions, conditioning, etc.), group sex, masturbation, role-playing, S&M, orgasms (a woman's capability). An open and free discussion among women. (Tues.:June 3rd-7:30pm)

Lesbian Feminism/What is Sisters of Sappho?
This workshop will cover: what is lesbian feminism and how this lifestyle relates to SISTERS OF SAPPHO? (Wed.:June 4th-7:30pm)

Sexism
Evaluating the male attitude to his surroundings. Are we consciously or unconsciously oppressing ourselves and others? Exploring the dominant male fantasy as it works against ourselves, women, and other males. (Wed.:June 4th-7:30pm)

Separatism: Male/Female Dialogue
Open dialogue between men and women to begin exploring the feminist perspective of separateness, why it has happened and where it goes from here. (Thur.:June 5th-7:30pm)

Women Only Dance
Dance for and by women with beer and pop sold, light show and great disco music. Admission is one dollar. (Fri.:June 6th-9pm to 3am)

Transexualism
A pro and con look at gender identification and surgery to change one's sex. Are these phenomena the outcome of social pressures or a real biological problem? (Sat.:June 7th-3:30pm)

History of Gay Oppression
The Gay Caucus of the Young Against War and Fascism presents this historical look at how and what has influenced the oppression of gay people. (Sat.:June 7th-6:30pm)

Saturday Nite Disco
Open dance with beer and pop sold, great disco music and light show. Admission is $1.00 (Sat.:June 7th-10pm-3am)

Allentown Arts Festival
A happening at the Sunday after noon festival in which we just wear gay buttons and enjoy the sights. Mingling and observing, its as simple as that. Get your free button at the Gay Center. (Sun.:June 8th all afternoon)

Gays and Religion
A look at how religion has left gays out, and how it is currently re-evaluating its position on gay marriage, gay ministers, and if we're sinners. (Sun: June 8, 8PM)

Rape and Self Defense
With the high incidence of physical harrassment of gay people and rape of women, self-defense is vital to our lives. In this workshop we will demonstrate self-defense techniques, show a technique that people can practice at the workshop, talk about the legal aspects of defending yourself and have a discussion of the fears and strengths we experience in our heads and bodies when thinking about self-defense. (Sun: June 8, 8PM)

Sponsored By Mattachine Society Sisters Of Sappho
all events will be held at the Gay Community Services Center, 1350 Main St. unless otherwise stated.
Androgyny in Art

A penetrating look at art work where characters look both male and female. A techneque often used by gay artists to express their real feelings.
(Mon:June 9th-6pm)

Cross-Dressing

The phenomena of cross dressing. A look at the backgrounds, reasons and pressures of the drag queen, transvestite and transsexual.
(Mon:June 9th-8pm)

Gay Parents

This workshop will cover the problems encountered by gay mothers and fathers, such as legal problems, how to tell your children you are gay. How to deal with yourself as a gay individual and be confident as a parent despite society's attitudes.
(Tues:June 10th-6pm)

Homoerotism in Arts

A professor of Art History will present a slide presentation on how homosexuality has appeared for centuries in many classic art works.
(Tues:June 10th-8pm)

Gay Visibility

The theme of this year's celebration. In the workshop, the problems and risks in becoming a visible gay will be examined. Also discussed will be the importance and implications visibility can have on the gay community, the gay individual, the varible gay, the straight world and society in general.
(Wed:June 11th-8pm)

Generation Gaps

Hypothesis: there is an age group between teen gays(group 1, age 13-20) and senior gays(group 3, age over 35) that is partially dictated by the fact of chronological age alone. Labelling this group middle gays(group 2, age 20-35) we intend to explore the inherent difficulties that prohibit easy relationship between group 1 and group 3.
(Wed:June 11th-6pm)

Single Women Caucus

How women relate to being single? How do you learn to be an individual without falling into a panic of feeling you need a relationship because that's what your supposed to do? How much does the way women relate to being single come from their socialization as women? How much of the effects of that socialization do we want to hold on to and how much do we want to lose? How do you cope with being single and alone or a third wheel? How can you be single in a world of couples?
(Thurs:June 12th-6pm)

Guest Speaker
Mark Freedman

Womens Cultural Nite

A place and time for women to get together to share our music, songs, poetry, photography, art work and there even will be a karate demonstration.
(Fri:June 13th-7pm)

Guest Speaker
Elaine Noble

Ms. Noble was an outspoken and unmanipulatable member of the Governor of Massachusetts' Commission on the Status of Women and is now an outspoken and unmanipulatable Massachusetts State Legislator. Elaine Noble is the first public gay person ever elected to public office and one who sees to the rights and welfare of all the people she represents.
$1.00  [Sat:June 14, 7 PM]

Saturday Nite Disco

Open dance with beer and pop sold, great disco music and light show. Admission $1.00
(Sat:June 14th-10pm-3am)

Ball Game

"Fags VS Dykes" game of all games at 4pm, diamond #1. Come early and picnic with us.
(Sun:June 15th-4pm)

at LASALLE PARK
DO GAY MEN RAPE LESBIANS?
OR SEXISM: AN OBSTACLE TO GAY UNITY

Gay men may have a lot of oppression to deal with, but this doesn’t mean that they are powerless to oppress others. Usually when some racist remark is made people react to it immediately. But raising consciousness about sexism—to many gay men the liberation of women is still a joke. I’m not saying that racism doesn’t exist, just that at least people are beginning to deal with it. Not enough gay men take sexism seriously. Basically gay liberation means more than freeing ourselves so men can love men and secondly women can love women. Sex is not the only issue involved. Gay oppression and its mechanics are complex but for women certain aspects of it are quite clear-cut. We can not be liberated as lesbians without first being liberated as women. As lesbians our very existence defies the basic premises of this woman-hating/property-oriented society. We are women loving women and we are clearly no man’s property.

Lesbians are no man’s property—that means that by choosing to be with women we no longer have many of the so-called “advantages” of straight women. In other words there will be no man around to defend us at any given time. Some gay men take advantage of this for they don’t have to fear retaliation. They know that only a few women will defend themselves, both physically and verbally, against any obnoxious male—gay or straight. These men will victimize women despite the fact that there is no sexual attraction involved. So if sex isn’t involved, what’s in it for a gay male who “paws” women—only ego. He is using women to reaffirm his male power. The following are some examples of this type of sexism:

All women are oppressed when one of us is dragged onto a dance floor against her will by a man and forced to dance with him. In one incident at a Saturday dance at the Center “NO!” and even “I’m here with my lover” wasn’t legitimate enough to get the man to bug off. Next he used force to drag her onto the dance floor. Then there is the man who jumps up to include himself in a dance as a third party when two women are dancing. It seems as if these men refuse to accept that women prefer being with each other. Some gay men even make the same sexual innuendos as straight men implying “all we need is a good fuck” and “I can show you how to really do it.” It’s the same old bullshit.

These same men get away with “pawing and pinching” women often times hiding behind a facade of being drunk which somehow makes them not responsible for their actions. They get away with this because we are afraid of hurting a man’s feelings or humiliating him. This is partly because we know how it feels; we have spent most of our lives being humiliated and put down through subtle and overt methods. If it’s not direct physical abuse then it’s intellectual oppression where women are given room to be seen but not heard. Then of course we are reluctant to offend a gay brother who “means no harm”.

And last but not least we fear a physical confrontation when we might be overpowered.

It is more clear to me than ever that ALL MEN ARE SOCIALIZED TO HAVE A RAPE MENTALITY assuming that women are property to be conquered, acquired and owned, or just something to take for granted. Whenever a man touches a woman against her will this is an act of rape no matter how innocently it is pulled off. He is still violating her personhood and such violations extend past the realm of just physically taking advantage of a woman. Women tolerate countless mindfucks daily. What’s depressing is to have to put up with it from gay brothers on top of everything else.

It always amazes me to hear men asking why more women don’t attend Saturday dances and some men are even hurt because women want to have certain workshops separate. What these men don’t realize is that as gays we may share one common oppression but we don’t share a common reality. In this society lesbians are oppressed as women by all institutions and potentially by all men. Few women have taken the liberation of women seriously. Even fewer make the effort to deal with their sexism on an everyday basis. Sometimes even the most sincere of these men need to be reminded why we must have separate workshops, separate dances, and a separate women’s group like Sisters of Sappho. Of course the relationship that the Buffalo lesbian community has with the male dominated organizations of Mattachine and the Gay Center is unique and making history as an example for all gay groups across the country and abroad. But there is still need for greater consciousness among the men to begin dealing with their sexism both inside and outside of the Center. During Gay Pride Week there will be Special workshops on separatism and sexism that

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NYC Weekend

There's a world of excitement in the "big city", but during New York Gay Pride Week it's out of this world. Ending the week is the Gay Pride Week Parade. This Sunday affair brings tens of thousands of gay people out into the streets for an eyeful of this wild event. On Friday June 27th at 10pm, a chartered bus will leave the Buffalo Gay Center to take part in the celebration. Round trip fare is only $23, so reserve your seat by calling 881-5335.

Friday disco

Due to the Gay Centers' anniversary celebration and an open Friday nite on our June calendar, we are having a one time only dance on Friday May 23rd from 10 to 3am. Like our Saturday nite dances, it has plenty of people, dancing and lights. Double your fun on June 23rd and 24th. Admission is $1.00.

"You don't have to be gay to love 'The Faggot'!

NEWHOUSE NEWSPAPERS

Al Carmines' New Musical

The Faggot

MAY 27-30 AND JUNE 1

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CALL 881-5335 BETWEEN 2-10PM

Fags vs Dykes

This soft-ball game to beat all soft-ball games, will be held at "Lasalle Park". Sign up to play or just come and watch. The game starts at 4pm on Sunday June 15th. Come early with your basket and picnic with us. Part of the three weeks of Buffalo Gay Visibility Celebration. Call the Gay Center for more information.
erie picnic comes to buffalo?

Yes, on Sunday July 13th, the annual Erie penns. picnic will be held in a secluded private park near Buffalo. This perfect setting is complete with 150 acres of trees, pond, bushes, dancing, drinking, eating and of course cruising. As we told the owners of the park:"We'll watch the people, you just mind your park." It's only 20 min. from Buffalo (two miles past the airport). Call the Buffalo Gay Center for information at 881-5335.

CRUISE

Friday August 8th 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.
The nether world of gay male cruising may never be the same once "Gay Talk" hits the bookstores. "Gay Talk" is a book that's soon to be published, written by Dr. Gerald M. Goldhaber, assoc. professor and assoc. chairman of speech communication at the State University at Buffalo. The book will be based on an extensive study of gay male 'courtship' behavior undertaken by Dr. Goldhaber, with the participation of gay males from several parts of the U.S.

Intervies with 1,016 gay males in 10 different cities around the country, provided Dr. Goldhaber with a wealth of information on where gay men meet and how they establish initial contact. Much of the information is certainly not new to most active gay males, but will certainly prove to be a revelation to most others.

As well as personal interviews, observations of various gay male meeting places were undertaken to verify data from the interviews. Streets and bars were ranked 1st and 2nd by the interviewees as settings most "usually" frequented. Next came parks, baths, private settings, tearooms, organizations, movies, restaurants, beaches, bookstores, and miscellaneous settings.

Dr. Goldhaber prefers the term 'courtship' rather than cruising, because he feels that 'cruising' carries just a sexual connotation whereas courtship implies contact for a variety of reasons, just one of which may be sex. Although the study is a descriptive effort exploring the various settings and forms of communication in initial meetings of gay males, a tie-in between these forms of communication and relationships will be explored in Dr. Goldhaber's forthcoming book.

"Gay Talk" is being published by the P.L. Publishing Corporation, 1414 Broadway, New York, N.Y. 10018.

GAY TALK
THE CHANGING TIMES

Read about Dr. Goldhaber's findings and read about the various gay male social environments he used to find his data, and you'll find that he has found a lot of information about gay male communication. He found, for example, that gay males often prefer to communicate non-verbally, using body language, eye contact, and other non-verbal cues.

He also found that gay males often use a combination of verbal and non-verbal communication, with the emphasis on non-verbal communication. This is especially true in gay male cruising, where verbal communication is often not used at all.

Dr. Goldhaber's findings also indicate that gay male communication is not just about sex, but also about relationships and social interaction.

For example, he found that gay males often use non-verbal communication to establish a sense of group identity. This is especially true in gay male cruising, where verbal communication is often not used at all.

In summary, Dr. Goldhaber's findings about gay male communication are both fascinating and important. They provide a valuable insight into the way gay males communicate with each other, and they also highlight the importance of non-verbal communication in gay male social interaction.
other. There's an implication there - they are made to feel more at ease and relaxed. It's a way of communicating one's orientation."

Asked to elaborate on what uses were intended for his research, Dr. Goldhaber listed what he felt were the principal applications. "Gay Talk" could well become a cruising guide for gays going out for the first time. It serves as a reference for "what are the protocols, what are the expectations, what are the communications problems one might have if not careful, ranging from arrests, to minor battles, to humorous and exciting things." Another application is as a valid study of gay culture as it is, rather than by psychiatrists doing studies of gay men who seek psychiatric help because they are sick or neurotic or psychotic. "Most of the literature that's been written has been written by psychiatrists doing case studies," Dr. Goldhaber points out, "but what's not legitimate is to generalize to society at large, and in this case gay society."

There are additional applications, Dr. Goldhaber feels: "As information to straight society... I think straight society wants to know more about gays. I think times are changing." A useful application could be as a college text. It could be used "for university courses in gay studies, American culture, anthropology..." he continues, "they might want to refer to a book on how field ethnographic research is done. Although it'll be in the appendix, there will be about 50 pages on the methodology, which will bore the shit out of most of the readers, but it won't out of the professionals." Dr. Goldhaber feels, additionally, that his research has significance in the field of communications, since it is a unique, first-of-its-kind study of verbal/non-verbal communication behavior. He describes it as "not a microstudy, but a macroanalysis of communicative interactions."

We asked about the exclusion of lesbian women from the study. Original intentions were to include women, but after Dr. Goldhaber interviewed a number of women, it became clear to him that the way lesbians initially meet and interact differs greatly from gay male behavior. He feels that an entirely different methodology than he had already devised would be needed to research lesbian women, involving different sampling and observation techniques, interview questions, etc. Therefore, he limited his study to gay males. Dr. Goldhaber hopes that in the near future, more will become known about lesbian behavior. He feels it would support contentions that lesbians live together in relationships better than men, owing to the fact that in our society men have more difficulty with their feelings than do women.

Asked if he had considered Buffalo as one of the cities to be included in his research, Dr. Goldhaber responded that Buffalo was not included because his research was completed 2 months before he came to the University of Buffalo. "This does not mean I won't talk to people when speaking to your organization," he added. "If people want to be interviewed it would be a good opportunity to share findings and get reactions. One of the things I need to know is the social implications for "Gay Talk" - why is gay talk used, why is gay talk needed? And that's something your group may be able to help me with."

It may be that with the revelations contained in "Gay Talk," a very viable mode of self-protection for a lot of gay males at this point in time could be destroyed. But, Dr. Goldhaber feels that this secretive pattern of 'courtship' is already becoming less and less the rule among gay males. He sees it being replaced with more positive and enlightening forms of interaction. "This is where I'm going to be directing the book," he emphasizes. "Yes, I think that the Community Centers, the liberation movements are right on - in the human liberation aspects. They're going to have a profound effect on how people interact, how they feel about themselves and others, and their attitudes. And in the future it's going to mean a marked change in society."

[Dr. Goldhaber will share his research findings and will be seeking our feedback at the Mattachine Society meeting on Sunday, July 20th at 8:00 PM]
DEAR BLABBY

Dear Blabby:

My problem is my lover's obsession with dietary aids. Marlon [not his real name] is into eating while he's eating so to speak. The whole thing began when he read a book about being sensuous that suggested using whipped cream on your partner for a new taste sensation. I thought it was a rather kicky idea myself so I agreed to buy a few dozen spray cans and give it a go. And I will say I dug it in the beginning when we were locked together in a sixty-nine with goo from the shoulders up and navel down. It was like affection with confection and rather sweet if you know what I mean.

But Marlon wasn't satisfied to let it go at whipped cream. Or let it go IN whipped cream as was often the case. He wanted to experiment with other edible edibles and things began to get out of control. He soon exhausted everything that was in aerosols and then started on spreads. We took turns being peanut butter and jelly, had a ball or two with ham salad, and tried being blew with blew. I guess it was really the caviar that started to turn me off. I mean, you know, the olfactory association one makes, well, you know.

Then Marlon wondered if it's true that things go better with coke and our things were dipped in potions of all kinds from chocolate phosphates to creme de menthe. Well you know now that makes your TONGUE green Blabby. After that came a series of little games like the pineapple slice ring toss and I really thought things had gotten way out of hand. But that was still only warming up for the biggies. He started planning a whole menu every night with the zest of a g gloving gourmet. I can't tell you how silly I felt sitting at the end of a submarine sandwich. Or how cold it was nestled with baby clams on a bed of cracked ice. I had no idea when he asked me if I liked saga dressing that it was ME he was going to stuff. I smelled fowl for weeks after that. But it took me even longer than that to scrape off the leftovers the time he decided to try a candied apple on my stick.

I just don't know what to do Blabby. Our lovely linens all look like the rejects from a catering service, the clothes closets are all full of dishes and he even built a spicerack on the headboard of the bed. What scares me most though is that lately he's been talking a lot about fondue and today he bought a gallon of peanut oil.

You've just got to help me Blabby. If you don't I'm afraid I'll be....

COOKED IN KENMORE

Dear Cooked:

You have no problem dear. Just as some men are sexual athletes so some men are sexual epicures. It's really quite chic and fashionable among the members of the "in" crowd. As a matter of fact I myself am one of the pacesetters who started the trend. I perfected it with a young Italian hustler who loved being the pasta for my exquisite sauces. He said my marinara was even better than his mother's [the secret is to use only CHERRY tomatoes] and he adored seeing himself towering in the center of my antipasto salad surrounded by the smaller pepperoni.

There's no need for you to be apprehensive about your adventures with fondue. Just keep the heat on low and use parboiled meat [other than your own of course] and vegetables. For a real taste treat add a dash of nutmeg and a pinch of ginger to the oil. He'll LOVE it!

I think the spicerack headboard is a delightful idea and I must confess I am going to "borrow" it when I find an artisan who can design one to match my Louis XVI decor. It will be perfect with my chopping block night stand.

The problem of linens is indeed vexing. The best solution I've found is to use a tablecloth instead of a sheet. They're more soil resistant and the patterns are so much more appetizing.

Enclosed is a copy of my internationally acclaimed recipe for lingering linguine. It uses a wrapping technique similar to what the Egyptians used on their mummies. Only in this case what you unwrap is not a mummy but a YUMMY!

Yours for HAPPY EATING

Blabby

Ed. Note: If you like one of our features, such as Dear Blabby, please let us know and we'll try to do more of them. And please let us know what you don't like so we don't make the same dumb mistake twice!

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REACHING OUT TO GAY ALCOHOLICS
DON MICHAELS

"We had to face the facts about ourselves and our drinking realistically and honestly. We had to admit that we were powerless over alcohol. For some of us, this was the toughest proposition we had ever faced."

The above paragraph is taken from "This Is A.A."

a pamphlet put out by Alcoholics Anonymous, an organization of alcoholics helping one another with their drinking problem. As A.A. approaches its 40th year of existence, an important step has been taken in Buffalo. Several gay alcoholics have started a Gay A.A. The Fifth Freedom interviewed two of the Gay A.A. members, and in keeping with the respect for public anonymity which has been a tradition in the A.A., we shall refer to their first names only.

If you want to drink that's your business, if you want to stop that's ours.

Why the necessity for a Gay A.A.? Reflecting on the number of years that he had spent in A.A., Ron felt that none of the gays he happened to meet seemed to be getting sober in the regular A.A. They always seemed to feel outside the group. "There are problems some gays have in communicating with Straights and then there are the straight's that want to cure a gay right away. I went to the gay A.A. in New York and after experiencing that I felt very proud of being gay. No camping or carrying on -- just complete sobriety. I came back to Buffalo to start the same thing and that has been the difficult part. This all started a year-and-a-half to two years ago."

A big part of the therapy in the A.A. program involves discussing one's personal problems. For a gay person in the regular A.A. program, this can be an isolating factor, at times. In Jim's experience with the regular A.A., he found the vast majority of people were non-gay. "The problems they discussed were family problems, problems with children, problems involving divorce, and that nature. As a gay person, I did not feel free to discuss problems I had. Problems that involved gay friends, lovers, etc. In a gay group, we can talk about personal problems that are particular and unique to gays."

With the Gay A.A. following the basic principles of the regular A.A., we asked Ron just what can the gay alcoholic find above and beyond the peer group unity: "There's a feeling of brotherly love. Everybody's my brother and sister. And they care. Their hands are out to welcome you. And if you're hurting...everyone comes to give you moral support. It's fantastic. If you feel like taking a drink, if that should come up, 'call me' they say. 'Don't wait, don't hesitate, even if it's 4 or 5 O'Clock in the morning, call me.' And they mean it. They're sincere and genuine. This is something I found hardly believable. And now with the addition of the Gay A.A. and developing of it, we can reach out to give personal contact. And in an A.A. you get it. All this one-to-one; you can talk about everything and anything."

A.A.'s effectiveness is purportedly due to a 'spirituality' the alcoholic finds within the group. A.A. references to a "spiritual awakening" have often alarmed some people as to just what they could expect, as to the religious nature of the A.A. groups. As the A.A. literature clearly points out, "We are not reformers, and we are not allied with any racial, religious, or denominational. We have no wish to dry up the world. We do not recruit new members, but do welcome them. "We have but one primary purpose: to stay sober ourselves and to help others who may turn to us for help in achieving sobriety." Basically, the 'spiritual' program within the A.A. is a higher power which is to be substituted for another higher power - the bottle. References to spiritualism are used in the metaphorical sense rather than within any religious context. For Ron and Jim the spirituality is to be found "in the communication and the fellowship within the A.A."

A great deal of ignorance pervades the subject of alcoholism. Most people are startled when told that there are over 9 million persons in the U.S. who suffer from alcoholism and that alcohol-related problems cause nearly 100,000 deaths annually. The stereotyped alcoholic is viewed as a who down and out, begging nickels and dimes from passersby. This image is far from being true of the vast majority of alcoholics, who can be found in all walks and stations of life - women and men - young and old.

If you think you may have a drinking problem, you probably do have a drinking problem.

A.A. in effect, defines an alcoholic as "someone who is powerless over alcohol and whose life has become unmanageable as a result." Educational efforts in recent years have made a difference, however. An alcoholic need no longer wait until they are down and out. There are various warning signals, such as "black-outs" (a temporary loss of memory), violence and aggressiveness when drinking, as well as severe hangovers. As Jim points out, "There are all kinds of early systems, and many people now coming into A.A. are not what's thought to be the typical alcoholic.

CONT. NEXT PAGE
RAPE CON’T.

Men can attend to discuss these issues. Hopefully many men will attend them.

The meantime when women must begin to take action where we see ourselves and our sisters being oppressed.

Joining S.O.S. or simply participating during Gay Pride Week will be a good place for more of us to develop the self confidence, self will, self pride and self love needed to protect our minds and bodies against all forms of lesbian oppression.

ALCOHOL CON’T.

There are people that recognize that alcohol is beginning to be a problem; they realize that potentially it is destructive and that they want to stop before they go all the way to the bottom.”

What is the motivation for joining a Gay A.A.? The motivation arises from that point in time when alcohol ceases to be fun and becomes a problem. One's social and family life are affected and problems arise with one's lover and one's friends because of the drinking. Alcohol is also very damaging physically. "Eventually one becomes sick," Jim warns..."Sick spiritually, physically, and mentally. When a person gets sick-and-tired of being sick all the time, then they'll want to stop drinking."

What you'll find in Buffalo's new Gay A.A. group, is friendliness and informality. Because of the newness and smallness of the group, the format consists basically of round robin discussion. Different people talk about their different personal problems. The only qualifications for joining the group are that you are gay and have a desire to stop drinking. The group is open to both men and women and varies in size week-to-week from 5 to 15 people. Information on meeting places and any other questions can be found by calling 853-0358, 883-7400, or 881-0274.

Jim's general description of just what A.A. is, gives an idea of what to expect: "A.A. as an organization is broken down into small groups, and each group of 5 to 30 people is absolutely autonomous. There's very little central organization. It's not monolithic in any sense at all. It's just small groups of people who meet to talk about their problems with booze. It's important to know that when you join A.A. you're not joining some organized, structured, political organization. We're just groups of people who meet and we're called A.A."

STATE GROUP PRODS GOVERNOR

The N.Y. State Coalition of Gay Organizations [NYSCGO] has passed a resolution to prod New York's Gov. Carey into action on a campaign promise to aid gays. In its Spring Conference in Ithaca, May 2-4, NYSCGO acted to forward a strongly worded letter to the governor, demanding that he fulfill a campaign promise to issue an Executive Order that would protect gays from discrimination. In exchange for their support, the New Democratic Coalition of the Democratic party had exacted a pledge from Gov. Carey during last year's campaign that committed him to issuing an Executive Order that would ban discrimination on the basis of sexual orientation in all areas under the jurisdiction of N.Y. State Government. Carey has not yet issued such an order, much to the dismay of the NDC and NYSCGO. In the face of what appears to be a reactionary and recalcitrant state Senate that refuses to consider bills dealing with the civil rights of N.Y.'s 2 million gays, action by the governor takes on a considerably greater degree of importance and urgency. Through its action, NYSCGO intends to insure that the governor's pledge was not an idle promise.

In other conference actions, NYSCGO resolved to support bills that would:
- Ensure protection for gays under the Alcoholic Beverage Control Laws
- Repeal loitering laws that prohibit cross-dressing
- Repeal loitering laws against solicitation for "deviate sexual acts"

These are in addition to the NYSCGO supported bills for Sodomy Repeal and full civil rights for gays.

In addition, NYSCGO is planning an "action day" in Albany, to rally people from across the state to lobby, leaflet, picket and organize a press conference - as a show of strength and support. The action will be timed to coincide with legislative action (or possible inaction) on gay-related legislation.

The NYSCGO Women's Caucus voted to seek a woman volunteer to work with NYSCGO's lobbying consultant, Ted Aldrich, in Albany; set Sat., June 21 as "Statewide Lesbian Day" to raise funds to sponsor a woman lobbyist for the NYSCGO Gay Rights office; and, resolved to seek more participation in NYSCGO by women from around the state.

In a desperate appeal for funds to bolster NYSCGO's treasury, groups around the state are being urged to contribute a minimum of 5% of the net proceeds from their fund-raising events during the months of May and June. An estimated $2000 must be raised to continue the much-needed NYSCGO lobbying effort through the end of this year's legislative session. NYSCGO extends its plea for funds to individuals as well, urging that all concerned gays forward their donations immediately to: Gay Rights Office/NYSCGO Box 640 - Saratoga Springs, NY 12866.

The next full NYSCGO Conference is slated to be held in Rochester the weekend of October 3-5, 1975.
POETRY

Jamey...
in my mind  Conde Peoples

Jamey, you were mine
for that one single hour
How I remember the smile
upon your face, the night
we met

I could sense the anticipation
As you flowed slowly into my
eager, yet waiting arms
You were so gentle, so tender.

Jamey... you were mine
for that one single hour
The memory will remain and
the happiness you gave
Will always remain,
a part of my life

Once Upon A Lie  Dave Wunz

I don't hang around where you are
Just to be near you,
It just happens you're there.
It doesn't bother me
If you don't notice,
I don't even care.
You didn't put this lonely,
Haunted look in my eyes,
Even though it came
The day I left
The day part of me died.
It's not because of you
That when I go to bed at night,
Before sleep comes, I cry.
Go free yourself!
Love someone else!
Go find some other guy...
I'm not one of those fools
Who expound loves' immortality
in prose, poetry and rhyme.
Who say 'love doesn't die,
it can't be killed,
it just gets buried alive by time.
What we had once is gone.
Finished! Through!
What came before was before!
I don't love you,
You don't matter to me!
And I don't write you poems
anymore...

Untitled  Dennis A. Donnellan

Our eyes meet upon the hour
to signal as no town crier might
nor ever has
for it is surely others who choose
to set their time by the stars
I, by the blush that swallows the night
and protects the shy athletic
but lo... such a twinkling of the eye
whenever near you I dare approach
and utter softly the words
that centuries of repitition
could never rob of their beauty,
within a moment hours span
you look to me with the essence
of a star.

These few lines  Dennis A. Donnellan

Let these few lines, beloved
lay witness to the warmth
deeply felt within your brother
encourage a vow that has longed
to be heard
cast aside any doubt that cause
sorrow.
Speak always the truth to me
for the time we are allotted
is too painfully brief
to let pity shatter such a heartfelt...
trust.
Remember too, beloved, that after
life's end, when memory brings forth
tacid moments of bitter tears
the future does hold triumph over Death
and so, therein, we shall stand reunited.

© Dennis A. Donnellan 1975
You've just found out you're gay. What does it mean? How did it happen? Are you really alone? Where do you go for information? Some gay people are lucky enough to stumble upon gay society and get answers in a living, breathing active group of people who have investigated themselves and others and have arrived at a few comfortable conclusions. Many of us must turn to the most readily available source in the community: the local library. And since for the newly gay, it is difficult to approach a librarian for information, the easiest alternative is the encyclopedia.

Some encyclopedias don't even mention us. Those that do use the terminology and perspective dictated by the prevailing social norms. Usually they are left with a cold and fearome condensation of our lives in an ugly 3 or 4 paragraph package seemingly written by a combination of Freudian psychologists and police.

But they say times are changing and the Encyclopedia Brittanica, probably the most scholarly general encyclopedia published, has just issued a new edition in which homosexuality is discussed in detail.

The 1969 edition devoted one full page to homosexuality. The theories of causation are explained peripherally. The old sickness theory is set forth: "medically inversion must be considered an illness." Also stated is the Freudian theory that inversion is the cause of potbellied insanity and of course the assumption that a certain number of homosexuals are "curable" by psychological treatment.

"Treatable cases are those who suffer from excessive timidity with members of the opposite sex or who have painful symptoms." I was especially titillated by the statement that "Excessively feminine men are not suitable to treatment." Whatever that means! That was 1969. This is now. The new edition, 1975, of Brittanica has come a fair distance in its approach. Where the 1969 edition dwelt on the violence, jealousy and general instability of the gay community, the new edition is more concerned with scientific studies and findings. The theories of causation and cure and parallel deviations are still related but Brittanica states "It well may be that a preference for one sex or another is the only difference, or even determinable difference, between homosexuals and heterosexuals."

This year we have merit two columns in the micropedia and two and a half pages in the micropedia (Brittanica has a new system for dividing information, different from the old A-Z single set system). There is ample space provided for a "comparative views" section and there is a separate section devoted to lesbianism instead of the usual cross-reference. Brittanica is careful to state that only since World War II has data come largely from beyond the confines of correctional institutions." The Kinsey statistics are quoted for the U.S. and information regarding societies shows that in 48(67%) of those societies the practice is "accepted as normal."

The new encyclopedia provides information on the Gay subculture, on role playing and even on gay organizations. A fairly good overview of homosexuality in history is given, including the astute observation, well known to Lesbians today that "Ancient Greece also exemplifies the more casual or indifferent attitude toward female homosexuality throughout history, women being considered inferior creatures and their homosexuality not worthy of much comment."

The legal aspects are discussed both with regard to U.S. laws and legislation in Europe and Asia. Cross species data is given and an interesting paragraph on treatment states that forced psychotherapy never works and, although those who voluntarily seek psychotherapy have been able to discontinue homosexual behavior, they have not been able to adopt a heterosexual pattern. "Treatments involving hormones and other drugs, hypnosis, exorcism, imprisonment, and suggestion have all failed."

Although Brittanica continues to dwell on the cause-cure aspects of Gayness, it no longer assumes that there are conclusive determining factors regarding any aspect of the issues. The information given in the current edition is much less pejorative than any other encyclopedia articles to date. Hopefully subsequent editions will prove to be progressively more enlightened. In any case young gays seeking information these days have at least a moderately open, scientific source. It's a slow process but the academic world is learning too.
A Tale Of Three Sisters: a feminist fable

Once upon a time there was a wonderful woman who woke up one morning to discover that she could not get up out of her bed of roses no matter how hard she tried. All her energy and ability to move about was nearly gone - she could not even sit up.

In taking stock of the incredible situation she realized that her body was no longer complete. Her arms and hands were gone: she remembered, vaguely, having given them to her children. Her legs were gone: given away in errands and chores and running back and forth. Her shoulders had disappeared entirely, having been donated to all those crying men complaining about how their wives had none. Her vocal cords were sealed, and her mouth had atrophied when she had quit speaking up for herself. And, lo and behold! Her eyes were too weak to see beyond the flower bed and her poor ears were shriveling up from a cacophony of petulance, complaints, and patronizing abuse.

Frightened beyond reasoning, the wonderful woman thrust her weakened torso frantically about in the rose bed, this way and that, using every ounce of her available strength to try to hurl herself out of the bed to seek help. She knew without being aware of how or when, that if she laid there very much longer her wonderful mind would quietly decompose and the only part of her left functioning would be her womb. Tears came spilling out of sightless eyes, and shudders rocked the crippled body.

And, as she waited, hopelessly, for the end to come, two sisters came along arm in arm, chatting amiably and laughing together. And one of the sisters looked down into the bed of roses and noticed this wonderful woman in her weakened condition. Bending down near her noisefilled ears, the sister whispered, "Would you like some help?" Startled, the wonderful woman turned toward the beautiful new sound and tried to express her gratitude but her eyes were closed, her mouth was shut, and her arms were gone. Together the two sisters bent down and picked her up out of the rose bed with all its thorns and they held her very tightly until the pain of growing new, strong legs was over.

Then the wonderful woman stood up on her own, and as she did so, her shoulders grew broad and powerful and her eyesight miraculously returned, and she was blessed with perfect 20/20 vision. As her arms began to grow from her body once again she embraced her sisters, and felt her lips part in a beautiful smile of joy. Alive once again!

And this wonderful woman and her two sisters began the march onward, arm in arm, looking with love for the next rosebed.

by Sue Whitson

- dedicated to that "army of lovers"

(originally appeared in "Sisters" magazine, Vol. V, Nbr. 8)
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WANTED. Gay male wishes to begin meaningful relationships with house plants. If you have any to sell call Dan at 832-5656.

WANTED. 1 bedroom apt. by 6/1. Inexpensive, with utilities, furnished or (un) with appliances. Leave message. Call Larry at 836-5133.

ANNOUCEMENT: The S.O.S. Mother's Defense Fund would like to thank each person who gave us support in our efforts to publicize the local lesbian mother child custody case and/or those who contributed financially to the S.O.S. Mother Defense Fund. The N.Y. Civil Liberties Union has now taken over the case for free!! This is a test case in N.Y.S. for a gay parent to have custody of her/his children. The money people graciously gave to the Fund will be used to pay fees pending from the previous law firm and the rest will be left in a rotating fund for local custody cases and for helping to financially support other custody cases in other states and cities where gay parents face the threat of losing their children. Write all of you again! For more information on how the case is going and other cases, come to our next Defense Fund meeting at the Center May 16 at 10PM, call us through the lesbian Switchboard (881-5335) or watch for future news in the Fifth Freedom. The Defense Fund now meets regularly for old and new members for one hour during each SECOND monthly S.O.S. Dance at the Center (the THIRD Friday each month) and all are welcome to come.

There will be another self defense for women class starting on June 21 and it will meet from 2-4 PM and will last for 6 weeks.

The Buffalo Women's Center is having a wine and cheese party May 30 at 8 PM. $1 donation at the door. 499 Franklin. All women welcome. Music & dancing.

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............ $
BUFFALO
MATTachine SOciety OF THE NAIGA RA FronTer
Box 975 Ellicott Sta., Buffalo, N.Y. 14205
Center located at 1350 Main (at Utica) 716-881-5335/2 to 10pm
Meets the first and third Sunday of the month at 8pm

SISTERS OF SAPPH0-same information as above.
Meets the second and fourth Tuesday of the month at 8pm.

MONTREAL
ASSOCIATION HOMOPHILE DE MONTREAL-GAY MONTREAL ASSOCIATION
3664 rue Ste-Famille, Box 694 Station N, Montreal PQ H2X3N4
514-288-1101

SERVICE D’ORIENTATION HOMOPHILE-MONTREAL HOMOPHILE COUNSELLING
3664 rue Ste-Famille, 514-843-4902

NEW YORK CITY
MATTachine SOciety OF NEW YORK
59 Christopher Street, N.Y. 10014

GAY ACTIVIST ALLIANCE
Box 2, Village Sta., N.Y., N.Y. 10014

LESBIAN FEMINIST LIBERATION
P.O. Box 243 Village Sta., N.Y., N.Y. 10014

ROCHESTER
GAY BROTHERHOOD
Meets 7:30pm Sundays, 714 Monroe Ave., Rochester 14607. Office
staffed evenings and some days. 716-244-8640

LESBIAN RESOURCE CENTER
Has open house every Friday evenings at 7:30pm. Discussion,
beverages, informal rap sessions, orientation at office. 2nd
floor, Genesee CO-OP 713 Monroe Ave. Open other weeknights
7-9pm. Phone 716-244-9030. Mail Box 8594, Rochester N.Y. 14627

SYRACUSE
GAY FREEDOM LEAGUE
Meets 7:30pm Mondays. 103 College Place. 425-2081

GAY CITIZENS ALLIANCE
Temporary address: 103 College Place. 476-2712 or 423-2081

LESBIAN FEMINISTS OF SYRACUSE
113 Concord Place. Meets Wednesdays at 7:30pm 472-3753

TORONTO
TORONTO GAY ALLIANCE TOWARD EQUALITY (GATE)
193 Carlton St. Toronto M5A 2K7. 416-961-9389

COMMUNITY HOMOPHILE ASSOCIATION OF TORONTO (CHAT)
223 Church St. (3rd floor) 862-1544 (24 hr. emergency services)
Social Centre: 201 Church St. 862-1169

THE WOMENS PLACE & LESBIAN COLLECTIVE
137 George St. 416-363-8021

JAMESTOWN
THE GREEN AND YELLOW BOOKWORM
An exclusively gay bookstore, 31-B South Main St.

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