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Fifth Freedom, 1976-06-01

The Mattachine Society of the Niagara Frontier

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THE ROMAN
SAUNA

109 NORTH STREET
ROCHESTER, NEW YORK 14604
Telephone: (716) 454-1074
On Wed., May 12th, the New York State Gay Rights Bill went down to a crushing defeat, in the NY Assembly. The bill, which would have barred employers and landlords from discriminating against gays, was rejected by an overwhelming 94 to 35 vote.

The bill's sponsor, Wm. Passanante (D., Manhattan), told his uptight colleagues: "Nobody tells you you have to condone homosexuality. It's not our right to interpret anyone's lifestyle." But, legendary homophobe Peter Mirto (D., Brooklyn) called the rights proposal "the height of degeneracy.

Lynne Taylor, lobbying consultant for the N.Y. State Coalition of Gay Organizations (NYSCGO), worked long and hard throughout the '76 legislative session to bring the bill up for a vote. Having been assured of an 'off-the-record' 71 votes in favor of the bill before its roll-call, (leaving only 5 additional 'swing' votes necessary for passage) Ms. Taylor was outraged over the hypocritical turn-of-events evidenced by the lopsided vote.

When asked by the 5TH FREEDOM about 'what went wrong' Ms. Taylor cited what she felt were 2 main reasons--our old nemesis the Catholic Church lobby's influence, and the fact that many legislators shied away from a potentially sticky issue in this, an election year. Also, on the day our rights bill came up for a vote, the 'right-to-life' forces were present in the Capitol in full force, which was a detriment.

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Occasionally some "genius" gets the idea into his head that he can make money by showing all MALE ACTION films. He does - lots of money. Friday night it was our great (sic) treat to witness one of these spectacular, full color, sound included, all male all action films. It was one effort called Ballet Down the Highway.

The greatest surprise of the film was the fact that there was some attempt at what could be called, for lack of a better description, a plot. What it was, however, escapes us at this moment. Oh well, that's to be expected. After all, one can be forgiven for forgetting something as minor as the plot of a truly great epic if the acting is really OUTSTANDING.

The cast of unknowns (thankfully unknown) will be remembered for years to come. Unfortunately our notes don't seem to have included their names. But we're sure we would remember them if that particular film ever plays here again.

And the action, well, what can one say...When you've seen one-way, two-way, three-way and even five-way sex you've really seen it all. There were enough cock & jock shots to satisfy even the most jaded observer.

The dialog, when there were human sounds other than heavy breathing and other audial indications of the sex act, was truly brilliant, as exemplified by, "Why don't youse guys leave Joe alone? So what if he is a fag. You didn't object when he did you in the John." Truly Oscar-winning writing!

The film did have one saving grace. The apartment of one of the major, eight inches at least, characters was really nice. He had a chair, carved from wood, apparently was shaped like a human hand. Shades of Fay Raye! And the plants were well watered and placed beautifully around the rather spacious setting. The stereo was not too bad either.

There is just one minor detail that has always bothered people every time they see one of these flicks. We realize that the state of the art is really advanced these days, far more so than twenty-five years ago, when we first viewed one of these works of art. But where, can someone please tell us, do they hide THAT (you know which one) microphone.

Now we are sure that the line that separates porn and erotica is located somewhere in the mind of each individual observer, and NOT in the law as laid down, or out, by the wilted-Willys of some pseudo-legalistic, church controlled branch of government. We do, however, object to the fact

CONT. PG. 13

Dear Friends,

Thank you for the best publication around. It's one of the few sensible things left for decent people to read. Truly, your magazine has been a comfort to many during these trying times. Because of the strength it's given me, I feel I can now tell you what I've been going through during the past months.

The sickness is everywhere, I know that now. Week after week I hid the facts from myself. Finally, I had to face the truth--my sister was a HOMOSEXUAL. My own sister! At first I thought it was a phase, but soon I could see she was completely involved with men. God knows, I tried my hardest to stop it. I introduced her to some of the most eligible young women I knew, I threw out her dresses, (she had 8 of them!) and finally I took her to my doctor. When I saw her shaking her head I burst into tears. There was nothing more anyone could do.

Well, it's too late for my sister, but I know others can and will be saved by people like you who still write the truth. I hope my letter will warn someone in time.

Les B. Anne

Hello People,

Just recently got back to fun city and altho it hasn't changed much, the 5th Freedom certainly has. I was really quite surprised to see them being sold in a gay bar in Buffalo and when I dug the new format I just had to get all the back issues.

I was quite taken by Benji's article on the military, having served a brief tour of duty in bootcamp, and agreed with all of what he said. Pity he didn't mention the "dropping the soap in the showers" routine. Also liked, mean real really liked, Donn Holley's piece on anal intercourse. I can relate to alot that he said because I had mucho problems with getting fucked. I ran the gauntlet of penis sizes, lubricants and positions and none of them worked. I just couldn't relax.

Then I met this really dynamite person who knew what he was doing and for the first time since I came out, I enjoyed getting fucked. It was an experience I'll never forget. I've been getting more and more into tipping since then. All that he said about lubricants and an understanding person is right-on.

You have a fantastic publication and I only wished you were around seven years ago when I needed you most. I see you got your act together - now if the rest of us can follow suit, Buffalo would indeed be "Fun City."

Ben Dover
Butt, Montana

5th Freedom welcomes your response.
EXCERPTS FROM A CALIFORNIA JOURNAL, PT. 2

by BURTON WEISS

Berkeley again, December 28.
San Francisco has all sorts of gay "scenes," lifestyles, neighborhoods, art, publications, bars, businesses, social, political, and philanthropic organizations, evident for the most part to all but the blind. Berkeley, just across the Bay does not. How come?

I think the difference can be ascribed in part to a sub-cultural phenomenon I like to call "the Boys of Berkeley"—most of whom are involved, to one degree or another, in the restless street-life of Telegraph Avenue and are otherwise not much, if ever, in school. Somehow the word "gay" in the ordinary sexual sense (i.e., not the one I suggested in "Notes and Questions"—viz. "comfortable with... homosexual feelings and their expression..."), does not apply to hundreds and hundreds of boys who, from a very early age (13, 11, even 7!) have been having guiltless, unforced, socially approved, sexual relations with older men, other boys, girls, women. Naturally, "straight" applies even less—and "bisexual," for more than one reason, is out of the question. These boys have a style all their own—as if they were a generation apart from everybody else. I suspect that most of them would feel as uncomfortable with a standard sexual-political "identity" ("straight" or "gay") as they would with any of the pseudo-scientific ones which have functioned in this century as implements of oppression ("homoosexual," "heterosexual," "bisexual"). Certainly I never heard them talk about themselves in such terms.

For a variety of reasons, Berkeley is fertile ground for this unrestrained new style. For one thing, it contains a disproportionately large number of youths who've been "on their own," in important ways, from an early age: runaways from all over the country, kids whose parents abandoned them or threw them out, as well as kids whose parents care so much about them they will very support them (if support is desired) in whatever they themselves want to do—i.e., "advanced" or libertarian parents, par-ticularly in so far as sexuality is concerned.

Personally, by the way, I don't find many of "the Boys of Berkeley" appealing, except sexually (and even then—ah, but I must admit that the gray, "wasted look" that marked the best young people in Berkeley, not just this sub-culture, in the heyday of hard drugs just a few years ago, has given way, as I first observed on my visit last year, to something more like "healthy Californian"); many of them mumble, or talk only jive of one sort or another; they look apathetic, "out of it," though are often sweet, if not quite gentle; nevertheless, they know all about hustling, "getting by," or even "making it" in the world, but know very little else and don't seem interested in learning more. (Some of these boys, even the youngest teenagers, are experts on the prices and markets, but not the workings, of expensive things, particularly consumer goods—or bads—of the high technology.) Worse, they're not just almost always "unintellectual" (or at least too unintellectual for me), but seem to lack the curiosity about the large world they live in; and although many often take senseless risks, with drugs, alcohol, petty theft, fast-moving vehicles, they seem, even those who've grown into "young adults," to lack basic "political" courage (as well as know-how)—i.e., the ability and will to assert themselves, their communities of friends, their mates and kids, and whatever else they hold dear, in the society at large. They frequently depend for such courage and know-how on older, intellectual types—on my type, that is—who grew up, what are "raised," very differently. This apoliticalness is no doubt re-lated to the Boys' discomfort...
"Gay Pride: What It Means to You"
by Brian MacArthur, Martha Magill, et al

As Gay Pride Week approaches, we find the elusive term "gay pride" being tossed back and forth within the minds of people in the community. We attempted to shed some light on the topic by asking you, the people of the Buffalo Gay Community, to give us your views of what gay pride means to you. Here are some of your responses:

"It's a self-acceptance. I don't know if I'm 'proud' to be gay, any more than I'm 'proud' to be able to write songs; I'm just happy to be at peace with myself. Everything stems from that, you know..." (graphic designer and songwriter)

"Being happy that I am gay is important to me. If being proud means that I have a self-justifiable, self-respecting attitude, then pride by all means is part of that happiness. I would never deny my gayness for any reason...but if pride reverts to a pompous display of one's self, then it becomes self-defeating. I think that appreciation of the entire self, and a successful balancing of all of one's inherit characteristics is far more important than, and should come before, the question of one's pride. Pride is far too often unanalyzed, and as a result, is often false." (male artist)

"'Gay Pride' means the acceptance of ourselves as people, regardless of what others might think. One should always keep in mind there is much to his make-up besides his gayness."

"'Gay Pride' is showing people who we really are. We first have to come to grips with ourselves as individuals. We have to totally accept the idea that we are gay, to accept the idea that we are also human, to be proud of these facts and not ashamed. If we cannot accept ourselves, if we cannot accept others, then we cannot accept the truth." (college graduate, songwriter & poet)

"Contribution to movement. Most people are afraid to contribute and afraid to realize that they have little to lose (relatively)." (Lawyer)

"I'm happy in knowing that there's a lot of others like me. I'm happy to be able to be free enough in my mind and to have friends who are free enough in their minds to accept the way I am...which is more important than anything. And to be able to love whoever I want and not have to worry about what the neighbors think. It's my life and I'm proud of the way I live." (truck driver & cook)

"Gay pride means rejecting the negative connotations of the stereotypes of straight society and taking pride in being yourself, even if this includes what society says are negative attributes. Not being an Uncle Tom gay and not trying to be All-American. If you lisp and straight society says this is negative and 'feminine,' accept it, and be proud, because it is a part of you." (member of rank and file gay unemployed)

"Gay pride means 'never having to say you're sorry.'" (25-year-old hedonist)
"Almost anything I do which makes people aware that I'm gay involves gay pride, such as my coming out ceremony, making everyone at work aware that I'm gay, answering my father's questions honestly, and on and on."

(legally involved female - out one year)

- "What gay pride means:
  Buttons .50
tee shirts 5.50
round trip bus ride to march in NYC 25.00
'hip' gay patch 1.00
special issue 'gay' magazine 3.00
set of lambda jewelry:
  broach, necklace, ring 15.00
Gay Pride means about: $50.00
Say it loud. We're gay and assimilated."

(legally involved male)

- "I never really thought about it."

- "I think this is a dumb question."

- "Gay Pride? Well... uhmnmnm."
THE LESBIAN READER

by MARTHA S. MAGILL

(The Lesbian Reader, by Gina Covina and Laurel Galana. Oakland, Ca.: Amazon Quarterly, 1976. $4.50)

Amazon Press, one of the older, established women's presses, for a number of years published Amazon Quarterly, the literary showcase of lesbian-feminist journalism. The Lesbian Reader is a compendium of the best fiction, poetry, and non-fiction contained therein. All articles are highly professional and high quality is even throughout. I found it to be a refreshing change finding writing of good quality after wading through the "sea of mediocrity" often found in small publications. The graphics are superbly executed by Sharon Behrends.

Fiction and poetry are the core of this book. The writing style, on the whole, is personal and conversational, dealing with day-to-day dyke reality, as well as fantasy. Familiar and not-so-familiar feelings and realities are given equal time. Sandy Boucher's "The Woman Who Walked In The Night" treats the age-old story of a "happily" married artist who did not realize her emotional potential until she fell in love with another woman. "The Sender of Dreams", a modern-day Gothic tale, describes the developing relationship of two women with unusual psychic powers. The main poetic themes are love-making and menstruation, with a few exceptions, such as the familiar "A Woman is Talking To Death", by Judy Grahn.

The non-fiction entries are also highly personal in writing style, ranging from such issues as exclusive monogamy vs. an open relationship ("The Lesbian Love Ethic") and how to go about propagating the species ("Radical Reproduction: X Without Y") to broader topics, such as creating a women's culture and recapturing our lost cultural heritage ("Toward a Womanvisio" and "I Dream in Female").

A number of the non-fiction pieces touch on the idiosyn-

cratic. Over the years, I have run across many polemical articles which harp on the same tired rhetorical cliches. Carol Adams' "The Oedible Complex: Feminism and Vegetarianism" successfully synthesizes two topics which one would normally think have no relationship to each other, turning out a creative analysis of each. Laurel Galana and Gina Covina, the founders and editors of Amazon Quarterly, conclude the book by including an article on the processes of setting up and maintaining a women's press in the face of financial exigencies and without the aid of the male-dominated publishing establishment.

The Lesbian Reader has been best summarised by the authors themselves. "...it is both an introduction to the lesbian lifestyle and a showcase for the work of women who quite naturally take their lesbianism for granted...it is for anyone who would see the world through woman-loving eyes."

Definitely worth buying.

LESBIAN IMAGES

by MICKIE WILLIAMS


Lesbian Images by Jane Rule, author of Desert of the Heart and other lesbian novels, is not the kind of book you read when in the mood for light-hearted entertainment. Nope, this is heavy stuff, y'all. That is not to say that there is no humor here. But even the laughter is shot through and through with a sense of tragedy and a bitter anger.

What Ms. Rule has done is examine the lives of twelve well known and not-so-well-known women writers through the medium of their work and in the context of their times. Some of them were self-professed lesbians. Some were not. But all of them were emotionally, mentally, spiritually involved in the struggle of women to survive in society. Given the society they lived in, it is a wonder any of them survived at all.

I read the book in two installments, mainly because it was so depressing. Jane Rule makes these women come alive and the agony of watching brilliant minds and free spirits like Colette, May Sarton and Ivy Compton-Burnett crushed over and over again simply because they had begun to think for themselves became too much for me. It was even more horrible to think of them attacking each other (other women) and themselves instead of turning that energy and fury on the real enemy.

The last two chapters of the book, "Four Decades of Fiction" and "Recent Non-Fiction" deal with the image of the lesbian as she projects herself through recent literature. Here we are offered some semblance of hope and self-respect which grows and increases until it culminates in the Call for a Lesbian Nation by Jill Johnston or in the fighting spirit of Rita Mae Brown.

On the back cover blurb Jane Rule describes herself as an "angry mourner." Any
The hot weather and humidity did not deter the demonstrators. The speakers somehow were still sparkling—even at five a.m. The rebuttal was trite and homophobic. But it worked. The Democrats were sufficiently afraid and the proposed "Gay Rights Plank" of the party platform bit the all too familiar dust.

A candidate needs approximately thirteen hundred votes to be nominated as the titular head of his party and practical (sic?) presidential pursuer. Nationally our figures are nearly 30,700 times as great as those required to be nominated for president. We are nearly equal in numbers to blacks, comprise a larger percentage of the population than Chicanos and can be more visible and militant than most of the other minorities (after all, how many annual parades, nationwide, do they have?). And we are in every other minority. But the politicians refuse to see us or believe that we are that numerous and diversified. The Republicans, based in their hidebound Judeo-Christian/Capitalist/"What's right for G-M is Right for America" linkage, not only have totally ignored us and the common man, but they insist on drawing their '76 party contest along lines of absurdity. Which would you prefer—the supporting actor from "Bedtime for Bonzo" or the last of Nixon's dirty tricks?

It becomes fairly obvious that the Democrats are our only hope. (?)

In the mad race to get rid of "Scoop" (who sounds more like a Republican than a Democrat) and transplant "Hubie" (again) we have to insert our pressure and get on the party platform. We have to get the candidates to take a position stand on gay rights, and to say so publically.

In order for the candidates and delegates to be aware of us we have to be visible and vocal. We have to go to the convention—in force.

A huge demonstration is planned for Sunday, July 11th. The only way that that show of strength is going to succeed is for us to show up in numbers that will keep, not only New York, but the entire country talking way past Xmas.

By the time this is in print the Center will have a bus to take us to New York for that grand gathering. We could make it two busses and a caravan of cars—we could with your help and support. Call the Center for information. This time it will work—it has to; for all of us. The consequences of failure are too frightening to allow us to fail. Go to New York, go to the party campaign headquarters, go to the candidates, to the delegates. Take them a new awareness of our numbers and diversity. They won't do anything for us if they can't continually see us and hear us. And no one else is doing our shouting for us. We can make it work this time, but WE have to do it.
SUN. , JUNE 6--8:00PM—

RITA MAE BROWN SPEAKS poet and author. admission is $2.00.

MON. , JUNE 7--7:30PM--MEN'S SEXUALITY/HEALTH WORKSHOP
Dealing with sexual variations/hang-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)

TUE. , 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)

WED. , 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)

THUR. , JUNE 10--7:30PM--MEN'S TOGETHERNESS NIGHT
Pot Luck Dinner, bring the best part of your favorite menu! Followed by entertainment/socializing

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

SAT. , 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/drawn for Gay Community Center's "Unlimited Air Fare" raffle!

SUN. , 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-?

WEEKEND 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

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. Cal the Buffalo Gay Center to reserve your tickets. Boat leaves and docks at Erie Basin Marina. Tickets are $10.00 per person.
The New York State Coalition of Gay Organizations (NYSCGO) has announced plans for a mass protest march and rally Sunday, July 11th, at Madison Square Garden, site of the 1976 Democratic National Convention. The demonstration is being called to raise demands before the public at a time when popular and media attention will be focused on New York City.

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. ROUNDTRIP 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.

ANNUAL GAY PRIDE MARCH
New York City

ASSEMBLE Christopher Street at Seventh Avenue
TIME 12 Noon JUNE 27
ROUTE From Christopher Street to Sixth Avenue, up Sixth Avenue to rally at Central Park
HOUSING INFO Gay Switchboard - 924-4036
Lesbian Switchboard - 741-2610

THE CHRISTOPHER STREET LIBERATION DAY COMMITTEE '76
201 WEST 13th STREET
NEW YORK CITY, NEW YORK 10011

travel news

provincetown

If you are planning a vacation in the New England states this summer, Cape Cod has most likely crossed your mind. A popular resort on the Cape is Provincetown, the site of the first Pilgrim's landing. What more likely place for this predominantly gay community resort? Many of the motels, bars, restaurants and businesses are owned and operated by gay men and women and almost all openly welcome the gay clientele.

One of the larger motel complexes is the Crown and Anchor Inn at 247 Commercial St., the main drag. The C & A, on the waterfront, incorporates a restaurant, five bars and a swimming pool. A large disco, the Back Room, starts swinging at 10PM and closes at 1AM.

Another popular motel is The Boat Slip Motor Inn, at 161 Commercial St. Also on the waterfront, the Boat Slip prides itself on its afternoon activities. Afternoon dances from 3 to 7 take place on the decks around the swimming pool, which lead out to the beach. In the evening, the restaurant at the Boat Slip features live entertainment!

Throughout the day, the beach by the Boat Slip is a popular place. For a more natural setting, there is another gay beach at Herring Cove. This clean beach, with fine swimming, is closed in with sand dunes and many dune trails for leisurely walks.

Among the many fine restaurants in Provincetown is the Front Street Restaurant, a moderately priced eatery at 230 Commercial. In the higher priced bracket is the restaurant at the Boat Slip and the Clam Bake at the Crown and Anchor, a restaurant run by women. For vegetarians, there is an organic restaurant called the EdWige.

Night life at Provincetown is by no means dull. The many varied night spots offer alternatives for just about anyone. Besides the Back Room, there is another popular disco, The Big Room, found at the Atlantic House on Masonic Alley. An exciting show club is the Medira Room at the Pilgrim House, which plans to feature first rate entertainment this year. A unique night club is Alternatives at the S'il Vous Plait, which serves an array of non-alcoholic drinks, a good change from beer and Gin 'n Tonics. Alternatives also features fine entertainment.

Among the many gay bars is a leather bar opening at the Crown and Anchor, called Hell Town. An interesting women's bar is the Pied Piper, which offers live entertainment, a good sized bar, and a deck opening onto the beach. Most of the larger motels do have bars.

CONT. PG. 13
Stereotyping, which can be defined as creating mental images which lump together members of a group and associate them with particular traits, is a fact of life. Whether we like to admit it or not, we all do it. In complex societies like our own some form of stereotyping is probably necessary since we cannot possibly deal with every person we come in contact with on a personal level. While stereotypes are not always pejorative (for example, people often stereotype members of the clergy as intrinsically good people), they are very often used in a negative manner to characterize groups that we are in some way preferable against.

This article deals with a specific stereotype held by many Americans—namely, that of the gay male. The stereotype is familiar to most of us. He is usually very thin, delicate looking, and walks with a swish. He is impeccably dressed, though his pants look as though they were sprayed on. He is extremely limp-wristed and talks like a girl. Although he is not very mechanically inclined, he is a whiz in the kitchen. Give him an apron and a house to clean and he's happier than a pig in shit! The stereotype exists and is perpetuated in some subtle and many not-so-subtle ways: in the theatre we have characters like Emory in Mart Crowley's Boys In The Band, cartoon parodies in magazines, and in journalistic reporting we have examples such as the following: "You just gotta turn on' yelled the girl in the black satin gown as she dragged a reluctant homosexual onto the dance floor of New York's Le Jardin last week. 'Let it hang out. Let your body feel itself.' While his anxious gay lover watched from a white banquette, the odd couple gyrated under dizzily flashing strobe lights. Knees bumped. Hips bumped. Rumps bumped until the perishing gentleman dabbed his brow with a lace-trimmed handkerchief, smiled gingerly and conceded that it had all been 'groovy'." (Newsweek, March 24, 1975: 89)

I particularly wanted to examine one aspect of the gay stereotype, namely, that gay men speak with lispy, effeminate voices. Two questions were posed. First, do people stereotype others as gay or straight on the basis of their vocal qualities; that is, would a person with an effeminate sounding voice be identified as gay or a person with a masculine sounding voice be identified as straight? Second, is the stereotype valid; that is, can one actually determine whether a person is gay or straight on the basis of vocal qualities? In order to investigate these questions the voices of twenty men, ten gay and ten straight, were recorded on tape and later played to fifty students from Millard Fillmore College. In selecting the gay and straight subjects random sampling methods were not used because there are no lists of gay or straight individuals from which to choose. Instead, subjects were chosen who were personally known to me. Since random sampling was not used there was the danger that the results of the tests would be biased by choosing gay men who all had masculine sounding voices and straight men with effeminate voices or vice versa. To avoid this danger, I tried to get an equal representation of effeminate and masculine sounding voices among both gays and straights. Since masculinity and effeminacy are subjective characteristics and what one person considers to be extremely effeminate may appear to another as only moderately effeminate or not effeminate at all, this attempt was only partially successful. In the case of the gay men the respondents classified them as masculine sounding 53.2% of the time, and as effeminate sounding 46.8% of the time. In the case of the straight men the classification was not as evenly divided: 69% of the time they were classified as masculine sounding, while only 31% of the time as effeminate sounding.

Two tests were administered to the fifty students, approximately 12 days apart. In the first test the respondents listened to the tapes and were asked to classify the voices as either masculine or effeminate sounding, with the definition of the two terms left up to the individual respondent. They were also asked to write down the reasons why they classified some voices as effeminate and others as masculine; that is, what were the shared characteristics of each group. In the second test respondents were asked to classify the voices as homosexual/gay, heterosexual/straight, or undecided. The third cate-
gory was included primarily for those respondents who honestly felt that a person's socio-sexual orientation could not be determined on the basis of vocal patterns. In addition, they were asked to specify the basis for their classification; i.e., what were the shared characteristics of the gays as opposed to the straights. Finally, they were asked whether or not they thought vocal patterns were good indicators of a person's sexual orientation. In both the Masculine/Effeminate test (M/ Ef) and the Gay/Straight (G/S) test subjects were ranked on the basis of frequency of identification with regard to the specific characteristics.

In regard to the first question, "Do people stereotype others on the basis of vocal qualities?", by comparing the rank order on the M/Ef test with their rank order on the G/S test, I found that this stereotype is still alive and operative. There was an extremely high correlation (.92 of a possible 1.00) using the Spearman's Rank Order Correlation Test) between identification as effeminate sounding and gay and masculine sounding and straight. In characterizing the effeminate/gay voices the identifiers used such terms as 'sweet speech', 'stereotyped faggish voice', 'high pitched', and 'soft'; while the masculine/straight voices were characterized by such terms as 'natural', 'coarse', 'rough', 'lower pitched', and 'louder'.

In turning to the validity of the stereotype and its usefulness in actually identifying gay men I found very little correlation between identification as 'gay' and the subjects actual orientation. The gay subjects were correctly identified as such only one-third of the time. The straight subjects were correctly identified as such two-thirds of the time. Thus, while the respondents were fairly accurate in their identification of straight men, they were not nearly as successful in identifying the gay men.

Finally, in response to the question, "Do you feel that vocal qualities are good indicators of one's sexual orientation?" 9 respondents answered 'yes' while 41 answered 'no'. However, of the 41 who felt that vocal qualities were not good indicators of a person's sexual orientation only two followed through on their conviction by consistently choosing undecided in the G/S test.

This project was very limited in its scope, and thus, limited in its implications. However, a few observations can be made. For one thing, this study lends scientific credence to what most of us in the gay community already knew, namely, that the stereotype of the lispy sounding gay male is simply not an accurate portrayal.

Yet, efforts of gay liberationists notwithstanding, the stereotype persists. On an intellectual level people are willing to concede the inaccuracy of the stereotype, but at the gut, emotional level they fall back on the stereotype. Thus, if one goal of continued gay liberation movement is to eradicate erroneous stereotypes of the gay population, this study indicates that this effort still has a long way to go.

**PROVINCETOWN, cont.**

If you're planning to visit Provincetown, write to the Chamber of Commerce, Provincetown, Mass., 02666. If you mention that you are gay, they will be more than glad to refer you to appropriate accommodations and entertain-ment. Also in Provincetown, is the Homophile Assistance League of Provincetown, Box 674 (tel: 617-487-9631), which operates out of the Owl's Nest Guest House at 130 Commercial St., and the Women's Center at 14 Center St. (tel: 617-487-3344). We thank H.A.L.P. for their assistance in compiling this guide to Provincetown.

We have only mentioned a few of the many establishments in Provincetown, so happy exploring!

**EDITORIAL, cont.**

that this is the only type of film that seems to be available for general consumption, no pun intended.

Aren't there some intelligent people out there who could write, act in, direct, film and do the sound for a good erotic work that deals with gay love and lifestyles? Apparently not.

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**What's That?**

Two teenage girls attending a Laura Nyro concert in Passaic, N.J., were overheard having the following dialogue:

First: "I heard at her last concert she said to the audience, 'I hear there are a lot of rumors going around that I'm a lesbian. I'd like to put them to rest. I am.'"

Second: "What's a lesbian?"

(Majority Report)

**Child Custody Film**

A film company in Los Angeles is doing research and fund-raising for a film about lesbian mothers and child custody, to be produced in the summer of 1976. The company, IRIS FILMS, is eager to hear from women who have been or are now involved in Lesbian Mother's child custody cases. Anyone interested in participating or in contributing funds to the starting of the film should contact Iris Films, P.O. Box 26463, Los Angeles, CA, 90026.

(GPU NEWS)

**Brief Bank**

The Hastings Gay-Law Students Association is establishing a collection of legal briefs filed in cases affecting gay rights. These materials, collected in a "brief bank", will be housed at the Hastings Law School Library and will be available for use by individuals and attorneys fighting for gay rights. Topics to be covered by the collection will include: custody rights of gay parents, employment and housing discrimination, and defenses to local conduct and solicitation charges, as a few examples. Donations of such legal materials are sought to make up the collection. Memoranda of points and authorities, appellate briefs and other legal papers are needed. Materials or requests for information should be sent to: Hastings Gay-Law Students, 198 McAllister Street, San Francisco, CA, 94102.

**Kruppsak Up Front**

At the N.Y. State Capitol on "Lesbian Rights Day" (Wed., 4/28), Lt. Gov. Mary Ann Krupsak declared her support for gay rights legislation. In her message to the group of women gathered in Albany, the Lt. Gov. emphasized that discrimination against gays is "an outright denial of total human dignity and worth." In past years, the N.Y. State legislature has consistently failed to enact legislation that would repeal sodomy and solicitation laws and outlaw discrimination based on sexual preference.

**Final Solution**

Congresswoman Elizabeth Holtzman of Brooklyn's 16th District has agreed, at the urging of the Gay Activists Alliance, to amend her bill authorizing the exclusion or deportation of aliens who engaged in the persecution of others on account of race, religion, or national origin during the Nazi period. In a letter Jan. 7, GAA President David Thorstad had urged that the congresswoman add the words "sexual orientation" to her bill "as a way of calling attention to the common fate met by Jews, gypsies, homosexuals, Jehovah's Witnesses, and others" in the Nazi concentration camps. "After years during which the facts about Nazi persecution of homosexuals have been overlooked and suppressed," Thorstad wrote, "it is now becoming increasingly understood that homosexuals were among the most persecuted of all groups under the Nazis. As early as 1933, thousands were rounded up and herded into concentration camps. Indeed, the 'final solution' to the Jews was first carried out against homosexuals." Thorstad is co-author of the book The Early Homosexual Rights Movement (1864-1935), in which the Nazi persecution of homosexuals and gay activist groups is described. Rep. Holtzman, in a letter of Feb. 17, thanked Thorstad for "bringing this matter to my attention," and said: "I agree with you that the atrocities committed by the Nazis upon homosexuals should not be condoned and therefore, when the bill comes before the House Immigration Subcommittee, I would expect to amend it accordingly."

**The Latest**

We happened upon this nifty ad in a local sporting goods store brochure--is it the latest in swimwear?

![Hang Ten](image)

**Profiles**

Gay activist Mark Freedman gave many insights on homophobia in a current issue of Body Politic. Among them were: "Psychiatrists have given clients injections of paralyzing drugs to 'help' them abandon homosexual tendencies. Despite the declaration of the American Psychiatric Association that homosexuality is not a sickness, many psychotherapists are still trying to convert gay clients to heterosexuality or helping them adjust to their 'handicap.'" And..."A national research poll on social attitudes found an association between homophobia and political conservatism. People who would not want a book by a homosexual author in the public library or a gay teacher in the local school system would also reject blacks, communists, etc., etc..."
Untouchables

It is common practice in Europe for small groups of muscular young men to exchange embraces and even kisses on every weekend when one of their teammates scores a goal at soccer. Such behavior has come under sharp attack from England’s football association, which fears that Britain’s reputation as “a nation of firm-lipped untouchables” is in jeopardy. Accordingly, England’s football association has drafted on-the-field standards for its soccer players to downplay “demonstrations of pleasure.” Predictably, the London press believes this practice was “something the British footballer learned from the foreigner.”

(Parade Magazine)

Gay Cops

The results of a survey of various police departments and their hiring practices toward gay officers has been released by Mark Segal’s Gay Raiders. The majority of city police officials indicated acceptance of gay men and women as prospective recruits. One very negative remark came from police chief Richard Rowan of St. Paul, Minn. He wrote, "If our (psychological) testing identifies persons with abnormal tendencies, they are encouraged to seek employment elsewhere."

(Gay Raider News)

Ironic

Singer-Actor Elvis Presley was recently offered two and one half million dollars to take the starring role in a film about the late film idol Rudolph Valentino. When researchers working for his manager Colonel Parker found that Valentino had been known as gay, Presley sent the contract back unsigned on Parker’s advice.

(GPU News)

Target

Four members of the Italian Gay Organization Fuori, are suing Pope Paul VI for over $20,000 after he publicly denounced homosexual behavior, and thereby insulted homosexuals themselves, "using slanderous and spiteful expressions." (In response to an article in an Italian weekly magazine that told of a gay relationship in the Pope's past, Pope VI told his worshippers that he had been made "the target of scorn and horrible and slanderous insinuations.")

(Body Politic)

Warmth

Veteran actor Charles Laughton is the subject of a newly released biography authorized by Charles Higham. The book reveals Charles Laughton’s homosexuality, verified by his wife, Elsa Lanchester. She relates stories of providing warmth, hospitality, and friendship to many of her husband’s lovers. Charles Laughton is probably best remembered for his portrayal of Captain Bligh in “Mutiny On The Bounty”.

Men Only

A national men’s conference will be held July 30-Aug. 1, on the Penna. State Univ. campus in University Park, Pa. Through films, workshops, support groups, etc., participants will hopefully break through some of the barriers between men. For more info write: Bob Lewis, Academic Coordinator--S-22 Human Development Bldg.--Penna State U.--University Park, Pa., 16802.
Sunday newspaper scattered
colored inks cold off the presses
my legs crossed against my love of my body.
poems seen through the veil
of catholicism's waste.
the muse knocking,
warning my thighs, teaching me reverence
for the glory of mass...tur...bay...shun. Shun
your eyes, eat with closed senses.
read the bible. Know your sin, as every drop
of christmas gravy overhears the sound of your tears.
unbidden, my hand slips beneath the table,
searching for my napkin,
in your lap. come, yes, come
come cover me, wipe the gravy from my mouth,
touch the soft recesses of my youth,
hidden inside twenty-five years of group incest at the dinner table.
Conventions of rape.
screams of sexual need taking away from the day,
away from the morning and its light of resurrection.
hang on this cross, you shall not perish in the arms of anyone,
but your father. you shall not find joy, we will see to it.
your father's hands do not touch
and the waste of you is fed to the dog. to feed her erotic notions.
parched lips in the night,
hidden under blankets, heat up high,
the wound is only a dream,
half remembered in the dawn.
sun burns open my eyes and there is no answer,
there is no milk warm enough to match my mother's.
there is no breast save the watermelons you once used as your
only pillow.
faces in mirrors serve only to remind that you are
not allowed out of your father's bed.
no child will rock the senses of your uterus.
your screams go on unheeded.
come my child, come, come, come, to daddy.
come with mommy. come to daddy, succumb to lust. succumb
to your father's rape of your favorite friend,
your cat. succumb
to daddy. so come to daddy.
come.

Starlight screaming in the void,
And we all ignore the implications
of the sound of stars,
Peigning immortality.

While Saturday night dances
display us all in gilded armors,
embroidering counterfeit immunity to age.

Spirit weary of this time,
I will not communicate the truth.

So, Beware! Do not mistake
my leisure
for timidity.
If you profess a love of me
love also, the cadaver within me,
the blackness which creeps like moss,
where no eyes will ever see.
Yes, love the cadaver, as well as the niceness
you believe to be me.

I have walked your darkness
through mountains
of splintered glass
and carried dried roses from their grave
to a plastic bag to preserve the greatness
of their bloomed glory.

Yes. I am bargaining--
my cadaver heart for your darkness.
Yes. I dare deal with love--
love my walking dead heart,
and we will breathe spring,
and I will preserve the roses,
and pick up the glass,
and you will not bleed.

Donna Serbert is an undergraduate student at
Erie Community College City Campus In Buffalo,
New York majoring in English and Creative Writing. She has had work published in Ethos
and City magazines and is now a member of the
6th Freedom Collective.

this night in a stranger's house
not a cleaving
not a lover
just a part of the leaving

I tiptoe across the wooden floor
and I am overwhelmed
by the memory of pheasants
brown and camouflaged
on ice in the Niagara River
looking like sagebrush on a lonely desert
only they are all the wrong colors/all the wrong climate
and I see there are those words again right and wrong
it's no wonder it is the eve of ambivalence the eve of the waking lion
If I could throw away right and wrong I would for me for us.

this night in a stranger's house
not a cleaving
not a lover
just part of the leaving
is my memory of camouflaged birds and camouflaged words
except for...I love you.
EXCERPTS, cont.

with sexual-political identification and to the absence among them of a gay liberation movement--or indeed, of any gay or trans-political activity whatsoever.

A curious sidelight of all this is the frequently heard complaint of certain Berkeley girls that (and I paraphrase): the boys get it on with older (gay) women, who lavish all sorts of good things on them--energy, time, affection, knowledge, money, caring--who care about them, that is, in a variety of important ways, while there seem to be no older (gay) men trying to take sexual, or other material, advantage.

Buffalo, January 4, 1976. Back to the very cold, I feel depressed. Cold seems to be my Room's 10 most awful thing in the world," as O'Brien says in 1984, "varying from individual to individual," to escape which a human being will even, at the last moment, betray the woman or her or his best friend. I am less and less tolerant of it as I grow older and more sensitive, as exquisitely aware, for instance, of depressed surroundings as I was, just last week, of lively, exalted ones. (Continuing to come out as a poet, which for me has been much longer and harder than coming out gay, I find myself more and more in need of warmth and sun and the play of light and feeling on sensitive, the exciting/inviting presence of which certain as yet unborn poems are silently nurtured, I'm not sure just how.) I want to talk with somebody about this, but the few people in Buffalo who I'm sure will both listen and know what I'm talking about, are either still on vacation or at work. No comfort till evening. And even then...

At a loss, I start writing a letter to Fan, with my usual sort of poor weather report, a few patches of local color (or colorlessness, as in the present case), a few sharp words on just how (bad) I feel here at this moment, and suddenly I'm aware that I'm already feeling better. Not good exactly, but less depressed, less scattered, less clotted, less congested, less at a loss to do something about my depression. At least I'm moving. Wow! (But this should come as no surprise.

I've only proved one more time--to my own, perceptibly growing, satisfaction--one of the axioms of gestalt therapy: that awareness is, ipso facto, the awareness that I've already met them all. It's just that I have no idea what or how I'll meet another. My experience here has been disappointing: viz. when I do meet somebody interesting, chances are he or she won't introduce me to anyone else I'll find interesting--either because he or she doesn't know any such person or because I already know all the interesting people he or she knows. Whereas I got the feeling last month that San Francisco consists largely of immense, intersecting, interconnected circles of friends who I'd find interesting--one soon leading to another, and regardless of occupational, racial, ethnic, class, or even gay-straight, lines. For instance, an interesting gay white male Jewish lawyer was just about likely to introduce me to an interesting straight black female Catholic sculptor as to another interesting gay white male Jewish lawyer. Meeting an interesting person in San Francisco, I could almost count on him or her to introduce me before long to another one. I came to feel that this pattern could repeat itself endlessly--and would, if I lived out there; that without ever going outside the known him or her, and friends' friends, etc., of the people I already knew, I'd meet, or at least be able to meet, a lifetime of interesting people--and that if I had quite a few lifetimes to live, I'd eventually meet, just by following this pattern, every one of the thousands of interesting people of San Francisco.

I'm not saying that Buffalo contains fewer interesting people than San Francisco. I could have no way of knowing. Maybe all I'm saying, in fact, is that Buffalo is less "cosmopolitan"--that people tend to mix less here, to know fewer others, or, more crucially perhaps, to confine their acquaintanceship more strictly within conventional categories--i.e., to have fewer different kinds of acquaintances. Or maybe folks here are just not as outgoing--are, in other words, less revealing; less self-confident and consequently, less trusting. And maybe, in fact, there's good cause for this--maybe there's more to be afraid of here. Interestingness seems to be one of the qualities, like gayness, that local citizens keep in the closet. A Buffalonian, I think, is unlikely to "come out" as interesting until you've known him or her quite a while and a feeling of trust has grown between you. I shouldn't be surprised in this town one could know a man for years, and even like him, without ever dreaming he's interesting. Perhaps he doesn't even know it himself.

IMAGES, cont.

lesbian, any woman who reads Lesbian Images must also take that stance if we are not to repeat the cycle of repression that kills so many of our kind.

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JERRY SIMINSKI or anyone knowing his whereabouts—please contact Heddie Swanson and Martha Magill, c/o Gay Community Services Center, 1350 Main St., Buffalo, NY 14209.

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607-277-0306

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