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### Fifth Freedom, 1974-03-01

The Mattachine Society of the Niagara Frontier

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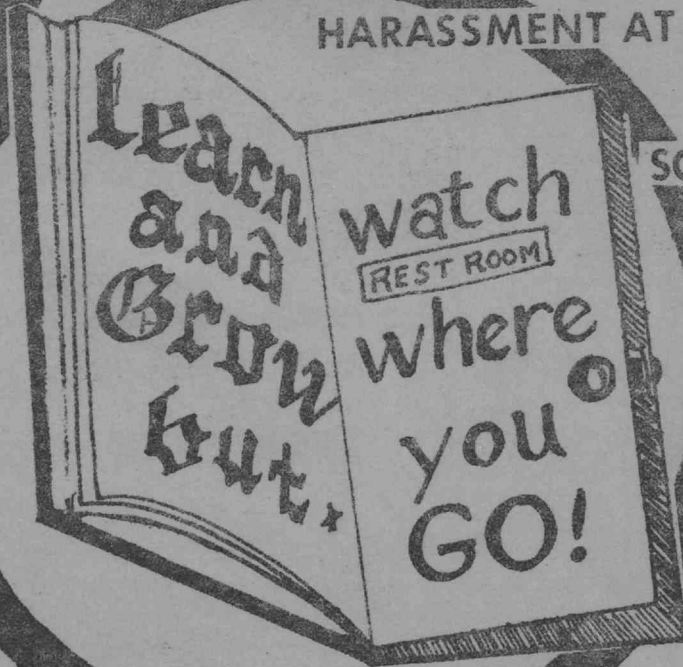
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# Truth Freedom

MARCH 1975 VOL.5 NO.3

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We welcome feedback on articles, ads, etc. Send all correspondence to above P.O. Box address. We retain discretion in publishing correspondence unless you advise otherwise. If you do not wish your name used, please specify.

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FEELING FEAR ABOUT THE FUTURE  
OR GUILT BECAUSE OF WHAT'S PAST  
IS A CRIME AGAINST YOURSELF  
BECAUSE YOU ARE HELPING THIEVES  
TO ROB YOU OF THE PRESENT  
-Dane Winters

LET THERE BE SUCH A BROTHERHOOD  
AMONG US THAT WHEN ONE OF US  
WEEPS ALL OF US TASTE SALT

# U.B. POLICE: SECURITY OR HARRASSMENT?

While robberies, assaults and rapes continue unabated on the University of Buffalo's campuses, the Keystone Kops of U.B.'s "security" force are spending half their time in campus bathrooms. Campus "security" officers have been on plainclothes duty in and around the ground floor men's rooms of Harriman and Crosby halls at U.B.'s main campus, stopping men indiscriminately and arbitrarily and subjecting them to I.D. checks and verbal harrassment, as well as arrest.

Why? According to Pat Glennon, director of campus security, their intent is to prevent "illegal and immoral sexual activity." For years, both these areas have been meeting places for gay men, yet no complaints have been lodged nor any charges of unlawful activity been filed. And campus "security" has acknowledged that this is, in fact, the case! Again, we ask, why? "Security acknowledges they have no specific complaints and no specific individuals charged with "unlawful" activity. Acting on nebulous "reports" and an obvious bias against an entire class of people (gay men) "security" personnel have engaged in unconstitutional acts of massive and indiscriminate I.D. checks, unethical and intimidating harassment, and vindictive arrests under shaky and unconstitutionally vague loitering statutes.

Several weeks ago, as reports of the situation began to mount, Mattachine and concerned gay people at U.B. began to take action. Burton Weiss, instructor in American Studies at U.B., led a vociferous campaign to bring the situation to public attention. Joined by Don Michaels, President of Mattachine, and Charles Haynie, co-ordinator of U.B.'s College F, and concerned students and faculty, Burton called upon the campus publications and radio, to aid in the outcry. Ethos and the Spectrum responded with articles and pictures of 2 of the plainclothes "security" personnel involved, and WBFO radio provided air time. In addition, the areas in Harriman and Crosby as well as Norton Union were inundated with leaflets calling the situation to everyone's attention.

As support mounted, "security" began to issue conflicting statements, adding to the concern and confusion. Lee Griffin, associate director of "security" had advised Charles Haynie that 'mass arrests' of off-campus men would follow if activity in Crosby and Harriman did not cease. A week later, in an interview by the Spectrum, Griffin denied making such a statement. Yet, in fact, during the period that lapsed between Griffin's 2 statements, 6 off-campus men were arrested in the course of one day! "Security" alluded to acting on orders from the Administration, yet when publicly questioned by Burton Weiss, U.B.'s President Ketter denied any knowledge of the situation and promised to "look into it." Vice-President Somit, responding to a letter by several faculty members

calling for a halt to "security's" actions, agreed to act if violations by "security" personnel could be substantiated.

In the meantime, Mattachine called upon its chief legal counsel, Richard Rosche, to initiate court action against "security" for its grossly illegal activities. In possession of signed statements by men that were subjected to harassment and entrapment attempts by "security" personnel, as well as substantiation of arrests, Rosche is fully prepared to initiate action.

At this point, an attempt to exhaust all reasonable avenues of approach is in the process, with scheduling of a meeting of all involved parties, including "security" and the administration.

We must secure no less than a definitive, written statement from campus "security" and the administration affirming the proper limits on "security" personnel actions. Clearly, "security" should react only to specific charges against specific individuals for specific illegal acts. No authority should be allowed to react in a grossly uncivil and unconstitutional manner under any circumstances.

In times when reactionary elements in society are prone to use every means at their disposal to force their narrow and irrational interpretations of acceptable lifestyles on society, we must be concerned and on guard against the perpetration of such injustices to our civil liberties. This issue has far greater ramifications than incidents at Harriman and Crosby halls --- if left unchecked, it could affect all those who do not conform to the 'standards' and 'tastes' of those in positions of societal control.

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# *A Very Natural Feeling*

The night I went to see "A Very Natural Thing" marked a turning point in my life. I have been gay for a quarter of a century, which means that I'm middle aged and not that I emerged from the womb and the closet simultaneously. My personal gay history is an average one I believe. I travelled the bumpy road from awareness of my sexuality to acceptance of it via confusion, fear, guilt, alienation, introspection, psychiatry etc. etc. etc. you-know-the-road right?

When I went to see "A Very Natural Thing" I went as an "I'm-okay-gay" to see a supposedly "true-to-gay-life" movie. Having been badly boys-in-the-banded I was understandably a wee bit skeptical, but I was nonetheless hopeful.

My hopes were not realized. They were surpassed like a bolt of greased lightning! What actually happened is that for the first time in my life I understood and personally felt Gay Pride. This is not to say I felt Gay Shame the night before the film. As I recall it, I reached that point in my growth between the first and second etc. - or anyway in that general vicinity.

I simply thought of my own sexuality and that of other gays as being a matter of blamelessness ergo shamelessness and fuck off if you don't like it. The Gay Pride thing eluded me because for me pride is what I feel when I accomplish something and since I had not created or achieved my sexuality I never expected to receive credit and praise for it. I thought of myself as "just me" - gay yes, okay yes, but candidate for a citation no. Like they should save the ticker tape parade for the first man who is born around the age of 30 without a sexual preference and makes one for himself.

That was where it was at before the dawn of A Very Natural Feeling which was NOT engendered by "A Very Natural Thing" but rather by a very tremendous experience. Before I try to describe it though I do want to comment about the picture.

It really WAS an honest movie - how about that folks! Not a putdown, not a patronization, not a caricature, not a pretension, and not a whitewash, a sales pitch, or a syrupy phoney tribute to the purity and glory of gay life. By contemporary cinematic standards it wasn't even a good film actually. But for gay movies it was "The Birth of a Nation" at least, and when you go hoping for the best and prepared for the worst you're susceptible to over-rhapsodizing if you wind up closer to the former than the latter.

If you don't know the story it doesn't matter. Read your autobiography. You'll find it around Chapter Three. They didn't use your name but they did depict a part of your life. I thoroughly enjoyed every minute of it and I think any gay who says otherwise is either not telling the truth or needs a refresher course in The Boys In The Band genre.

Now then, if this marvelous movie was not the thing that finally opened my eyes to the validity of Gay Pride, what did do it? The answer is the audience. Being gay there in a gay center filled with gay people watching a gay movie I felt gay pride.

It really blew my mind. The whole thing was so utterly beautiful. Even the straights in the audience were beautiful.

I am seldom at a loss for words, as any of my longsuffering friends will attest to, but at this point I am. I only know that I was witness to the dedication, the faith, the fortitude and the perseverance that went into bringing "A Very Natural Thing" to the Gay Community Services Center. Having seen so many fine people at the Center working with such fervor and fierceness to bring it about, and then the night I saw the movie experiencing the culmination of their efforts and dreams, I wanted to burst with pride. Pride for them being what they are, pride for me being one of them; that's what my Gay Pride is.

It's a very natural feeling!



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## Imps of the Perverse <sup>Dane Winters</sup>

The February 3, 1975 issue of Time magazine contained a review by theater critic T.E. Kalem of a new play on Broadway called "The Ritz" by playwright Terence McNally. We know nothing about Mr. McNally's play, not having seen it, and Time reviewer Kalem pays so little attention to it in his review we can only guess it has something to do with a New York City steam bath and a Bette Midler-type singer.

What Kalem does pay attention to in the review are means of cramming a column and a half full of Time space with a bowel and a half full of slurs, innuendoes, (un)wise cracks, humorless puns, stupid opinions, more stupid evaluations, etc. etc. etc.

The review is captioned "Imps Of The Perverse." With a start like that it's hard to imagine it getting worse, but it does. Like in the first line it refers to gayness as "the love that dare not speak its name" (no, the play wasn't written 200 years ago, but the reviewer's mentality must have been retarded about then) - and it continues tastelessly on to say that we are "the compulsive chatter-boxes of the New York stage."

Believe it or not folks, from that beginning it goes downhill! Paragraph two refers to us as "Kartoon Komics" (isn't that original? how utterly clever and innovative to think of using k's instead of c's!)

Sandwiched between these Kute Koinages are outrageous remarks about gay theater being "testimonials to body building" and "proof of acute self-pity." "The Boys In The Band" is cited as a "humane" comedy which can only mean reviewer Kalem never saw it or doesn't know what humane means, and other gay plays are dismissed as having "waxed soulful on the ecstasy-torment of being gay."

It would be so nice to be able to laugh deprecatingly at such ill-begotten cliches and cluck mockingly at the obviously terrible shape Time's drama department is in. Perhaps if Time was an N.Y.C. publication on a par with Screw we could do just that. Surely Manhattan readers of time are wondering why they renewed their subscription the last time after having their intelligence so insulted and their sensibilities so assaulted.

But what of Time's readers across the country who lack New Yorkers' sophistication about the theater and can't even see the play to judge it for themselves? What of the millions of people who

will know of "The Ritz" only what they've read about it in Time? Here lies our concern and our umbrage.

"The Ritz" may or may not be a good play. But even if it's a great play it doesn't necessarily have to deal honestly and fairly with its subject. Theater may be a distortion, an exaggeration, even a complete contradiction, or reality; and still be good theater. Ergo what's happening on the stage may deliberately have no resemblance to real life. Any critic of the theater worth his salt knows that. Reviews must never suggest otherwise. However, the Time review of "The Ritz" clearly implies a basic assumption of real life and aims its insidious, albeit insipid, arrows at real people.

It is therefore reasonable to conclude, as we do, that the majority of people who read this outrageous review believed US to be its subject. The imps of the perverse are ALL gay people.

Time may not be a particularly liberal magazine but it has usually been responsible and fairly objective in its editorial policy. It's hard to understand how something so flagrantly misleading and detrimental as the review of "The Ritz" ever went to press instead of into the garbage where it certainly belongs.

We can hardly request the retraction of a dramatic review - but we do hope for an expedient dismissal of Time reviewer T.E. Kalem.

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## RALLY IN ALBANY

If you are not married (legally, heterosexually), certain consenting sexual acts in privacy are prohibited by N.Y. State law! Section 130.38 of the N.Y. Penal Code reads, "a person is guilty of consensual sodomy when he engages in deviate sexual intercourse with another person." What's "deviate sexual intercourse?" The Penal Code tells us: "deviate sexual intercourse means sexual conduct between persons not married to each other consisting of contact between the penis and the anus, the mouth and penis, or the mouth and the vulva."

This law technically affects all unmarrieds, gay or straight, but in reality it is used most often to discriminate against gays. Although in recent years few arrests have been made under this law, it stands as a barrier to gays in employment, housing, and public accommodations; it makes us prey to blackmail, entrapment, assault, and other forms of victimization. The consensual sodomy statute is an irrational law and denies freedom to a significant percentage of N.Y. State's citizens.

You can help to repeal the N.Y. State consensual sodomy law. The N.Y. State Coalition of Gay Organizations is organizing a "lobby day" in Albany on Tues., March 11th. NYSCGO urges as many concerned people as possible to be in Albany that day for the purpose of making personal visits to legislators and urging them to support consensual sodomy repeal. Mattachine is organizing a car pool to leave the Center at 3:00AM on 3/11 and arrive in Albany by 9:00AM. If you're unable to join us on "lobby day" there are several other important ways you can help in our drive to not only repeal consensual sodomy laws, but to have a gay civil rights law enacted.

To learn more about what YOU can do, visit the Center or write for more information. Mattachine has available a very informative pamphlet on the case for consensual sodomy law repeal. We can advise you who your legislators are and how you can help in making those legislators respond to our issues. Gay rights issues need YOUR SUPPORT! HELP US NOW!

For more details on "lobby day" call or visit the Center - ask for Don Michaels or Phil Heerlein.

THIS PAGE PAID FOR, COMPLIMENTS OF . . .

YOUR FAVORITE NIGHTSPOT

## THEY EVEN TAKE OUR CHILDREN!!

The ways in which gay people are oppressed in our society are so many and diverse it would be impossible to catalog them. They run the gamut from barely detectable subtleties to overt massive assaults. Still, with one exception they all have something in common. They contain an element of CHOICE.

If you confide to a good friend that you're gay and the friendship cools that is the friend's choice. If your employer learns that you are gay and dismisses you that is his choice. And if a jury decides that your sexuality activity is a crime and you should go to jail that is their choice.

The exception to the rule is the case of gay parents who are separated from their children by the decisions of divorce or family courts. There is no element of choice involved because the CHILDREN are not rejecting their parents, and this makes them BOTH victims of the oppression.

The last issue of Fifth Freedom ran an article about a Lesbian mother who is fighting for the custody of her children. It was submitted to us by the Lesbian Mother's Defense Fund. The plight of this woman, and her children, aroused so much indignation and sympathy that we decided to do a follow up article examining the elements of extreme persecution and terrible emotional trauma that are inherent in this case and could apply to any parent who is gay.

Consider the enormous duties and accountabilities that automatically go with the fact of being a parent in the first place. Then speculate awhile about those duties and responsibilities coupled with, and compounded by, the fact of being gay. It shouldn't take very long at all before you are mind-boggled by the ramifications and complications you can clearly perceive. And that's just the beginning of it.

Now here's a question to really pop the cork: How should a gay parent go about 'coming out' to a teenage child?

That's one you didn't perceive isn't it? But we know it's just one of the plethora of very real concerns that gay parents must deal with because we've interviewed them and were overwhelmed by the complexity and boundlessness of problems they encounter.

There are so many variables. The gender of the parent. The presence or absence of the other parent. The relationship between the two parents. How they relate to the child in reference to each other and how they relate to each other in reference to the child. Whether they have gay relationships outside the home situation or

within it. Whether the child's peer group is into gay awareness and what their prevailing attitudes are.

The list goes on and on ad infinitum. It becomes a tangled web of underlying overlapping interlooping confusions and conflicts. After awhile we couldn't follow it; we were lost by sheer circuitry. But we knew at the same time that what we couldn't even put together in our heads these parents were having to put together in their lives. And somehow they were doing it! They were going over terrains we never knew existed, much less understood, and they were patiently explaining how they managed to make the hurdles and avoid the hurts.

But some judge who knows from nothing about any of this can stand before these same parents and pronounce them unfit! Because they are gay - and ONLY for that reason - he can shatter a healthy parental relationship that has been developed and nurtured with such care, applied and sustained with such love.

That's not unfair. That's INHUMAN!

After five days here

I still wasn't used to the coldness  
O this courtroom.

The judge-man had no feelings  
The court-reporter-man, the clerk-man  
And the bailiff-man were stone-faced.

My about-to-be-ex-husband-man  
And his lawyer-man  
Stared piously at the judge-man  
Never looking at me.

My own lawyer-man was beside me  
Behind me (I could not see them)  
Were the less important participants  
My mother-woman,  
My friend-Georgia-Woman, and  
Perhaps one or two other friends-women.

I wore a dress, make-up  
My hair curled, nylons, legs shaved  
I looked perfectly the part  
Sex-object-mother.

Quiet, trying to please  
Perfectly the lady-child  
My lawyer-man said to cry  
On the stand next time  
Too composed, too calm  
Just a little hysteria, please Jan  
For the judge-man  
I'm sorry lawyer-man  
The tears wouldn't come  
I was the sex-object-lady, feeling nothing  
When I was supposed to be  
The child-mother feeling everything  
How foolish of me.

Yesterday the psychologist-man  
In four boring hours  
Said I was practically incurable  
Of a disease of honesty, refusal  
To be a role, selfishness, feeling sexual  
He called it borderline psychosis  
Meaning you can't see it  
But it sure is bad  
And the judge-man nodded  
The husband-man and his lawyer-man  
Looked pitifully and sympathetically at me  
I felt confused, bewildered, sad  
But not angry  
Perfectly the lady-child now.  
Certainly not angry.

The judge-man gave a solemn speech  
Leading up to his judge-man-ment  
That I was unfit  
To care for my three girl-children  
He said moral climate, emotional stability  
And other meaningless phrases  
The tiny hope I held onto  
Diminished at every word  
Until it was gone  
The tears came then  
Not a few girl-tears but loud sobs  
Woman-tears drowning out his last words  
I felt six women-arms  
Comforting, caring,  
Other tears mingled with mine--  
My friend-Georgia-woman  
Took me home.

(-Jan London

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## UNGLUED?

Most everyone has heard the phrase "No man is an island ....." Many people may consider it little more than a cliché because it is heard so often it tends to lose real definition simply because of its repetition. But thoughtfully applying the adage to ourselves and our lives can give it a very personal meaning.

Sometimes we opt for the "island" of solitude; other times we find joy in a social whirl. Along the way we can bounce in and out of relationships casually, even callously. Still, some of them develop into lasting friendships.

Whatever our choices, whatever the results, one thing remains constant and true: life deals the cards and it can often seem like a shuffle without meaning or purpose. Most of us develop cushions, both intellectually and emotionally. We become self-assured; feeling we can handle any situation, any problem, any crisis. And if we ever can't there's usually someone around (lover, friend or stranger) or someone we can contact professionally, to help us deal with the real hassles.

We think of ourselves as being quite together. And we may very well be. But the most together person gets a little bit unglued every once in awhile. Maybe it's just an off night or a crummy week. But maybe it's more serious like a needed relationship that's in jeopardy. Then it starts to get hairy. And then the handy always-around resources might not be appropriate. The friends might be too close to it, the professionals too detached. Then it could become a matter of hacking it alone. Groping for your own answers. Using the coping mechanisms you've heard all about.

Do you have a finely honed, viable coping system at your disposal? Are you able to find the necessary objectivity to deal with the situation. Can you control your emotional conflicts to look at the core of the problem and analyze it free of pressure?

Or will you get into "are there really any answers" as you grope with the problem or try to chase it away? Will you "think" you have a workable idea, fearing it won't work at all?

Then you can begin to get really uptight. And your reactions get "sensed" by other people. You just aren't the same great person you always projected previously. Can you let down and admit you have a need, or would that be a betrayal, an admission you're unwilling to risk?



When you reach such a point, where you've ruled out friends and professionals but you can't get it together by yourself, is there another alternative? THERE CERTAINLY IS! It's the Counselling Service offered at the Gay Community Services Center by our staff and by the Sisters of Sappho.

Our counseling can be as simple as just rapping with you to sort things out. Sometimes that alone is all that's needed to make the confusion and uptightness fade away or diminish. It really works; just talking. It defines things. It clarifies them. It distinguishes between the just-out-of-whack things and the real crises.

Our counselors are carefully and continuously trained for their function. They've all had an intensive preparation for their job here and they participate monthly in an ongoing self-help advanced program.

All of it is for YOU. Can you call? Sure! Can you come down to the Center? Sure! We don't claim to be able to solve ALL of a person's problems. We only claim - promise! - that we'll try to help you if we can. We ARE here, we DO listen, we DO care.

Unlike many professionals we don't immediately start people on a five year therapy program for a five day funk. On the other hand, we don't disregard your funk if you ask for help with it. What we do is relate honestly to orientations of any direction or tangent. While we deal mostly with gay-related problems, the spectrum of persons and the problems they get involved with is just about limitless. It's important that you believe that we make no value judgements. We maintain total absence of non-acceptance for anyone in need.

Our concern about what people do or don't do is directed to their own acceptance and we counsel with the goal of helping people to know who they are and be happy about it. We focus on their abilities to help themselves by "sorting things out" with us. It is us helping them to help themselves.

We know that no two people are alike and no two problems are identical. Each one must be examined to the full extent of its uniqueness considering every possible contingent factor. After all, one man's jumprope can be another man's noose. What is a very simple thing for some people can be quite complicated - and traumatic - for others. Flexibility is an intrinsic part of our counseling effort.

So if you're feeling unglued and wondering if there is someone you can turn to the answer is absolutely yes. We're here - for you.

# What's Happening?

- FRI., FEB. 28: "Feasting with Panthers", 8pm. Story of Oscar Wilde's trials and tribulations on videotape. Benefit for NYSCGO lobbyist fund, \$2.00 adm. with beer and pizza served.
- SUN., MAR. 2: Mattachine Meeting, 8pm—devoted to a second benefit showing of "Feasting with Panthers" (above)
- TUES., MAR. 4: Counselor Meeting 8pm
- SUN., MAR. 9 :Mattachine Board Meeting 8pm
- FRI., MAR. 14: Carnival Night at the Center, 9pm-? Games of skill & chance dancing, merriment, beer & pop, \$1.00 adm.
- SUN., MAR. 16: Mattachine Meeting with program on "Alcoholism", 8pm.
- TUES., MAR. 18: Counselor Staff Meeting 8pm
- SUN., MAR. 23: Theatre Party at Studio Arena at 7pm to see "P.S. YOUR CAT IS DEAD". Call Center to reserve your \$4.00 tickets no later than Mar. 17.
- TUES., MAR. 25: Mattachine Board Meeting 8pm.
- FRI., MAR. 28: Buffalo String Quartet in concert 8pm, \$2.00 adm.

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## COMING EVENTS COMING EVENTS COMING EVEN

- FRI., APRIL 11: An Auction at the Center, 9pm to ? \$1.00 adm.  
Free draught beer.
- FRI., APRIL 25: ROCCO DI PLETIO in concert. Contemporary music 8pm, \$2.00  
Last of the Julius Eastman series.

## Sisters' Calendar

- FRI., MAR. 7: All Women's Dance, 9pm to 3am \$1.00 adm. Beer & Pop Sold.
- TUE., MAR. 11: Sister's of Sappho Meeting 8pm.
- FRI., MAR. 21: All Women's Dance, 9pm to 3am \$1.00 adm. Beer & Pop Sold.
- TUE., MAR. 25: Sister's of Sappho Meeting 8pm.

ALL EVENTS AT THE GAY COMMUNITY SERVICES CENTER.

# IN DEFENSE OF OURSELVES

"Oppressed people often believe that their oppressors are invulnerable. As long as this situation persists with women, we will be the easy victims of rape, assault, and psychological abuse. This situation will persist as long as we don't rely on ourselves for our protection and fail to accept the responsibility for our own defense.

It's a long struggle to change mentally in order to stand up for ourselves in physical confrontations. We need to become acquainted with our physical and mental resources. We need to learn to believe in ourselves. Most important of all, we need to feel that we are worth defending!"

-from The Women's Martial Arts Union

The issue of self-defense and knowledge of the uses of our bodies is of primary concern to women. For too long many of us have allowed male institutions (police force, medicine) to "guard" our health and provide for our physical safety. More and more women are beginning to realize that we must rely on ourselves and other women for our protection, as the incidence of rape grows daily.

Physical training in self-defense for women is a direct challenge to "the way it's always been" - i.e. women as passive, unaware of the potential strengths of our bodies and minds, while some men are allowed to be aggressive, even brutal to us! Therefore, such training can contribute to a new self-concept for women, as well as a new role in our society.

Lesbians, especially, are continually subjected to physical harassment because we are gay and present a thorn in the asses of male institutions, egos and masculinity. But, how many Lesbians are willing to support each other or even themselves when someone is harassed in a bar by a straight creep? How many of us are confident and can use what we've got and what's at hand (or near to our hands)?

The emphasis should be on the importance of women teaching other women self-defense. Only women can provide a sympathetic atmosphere where women can begin to explore their own fears and weaknesses and their sources in themselves and society. From that point, encouragement is given to break out of socially-imposed roles and become more active participants in our own lives.

Therefore, a four week self-defense class for women has been started at the Center as a part of the Educational Program. Response has been good and all women are encouraged to contact us if they are

interested. If there is enough further response we will give another four week course lasting two hours again. Wear loose clothing. And bring any questions for which you feel in need of answers or guidance.

We (Fran and Marcia) have over  $1\frac{1}{2}$  years of self-defense and Kenpo Karate training.

Problems "coming out"? Lover problems and no one to talk to? Want information on social and political activities? Want to meet other Lesbians?

The Lesbian Switchboard is staffed by concerned Lesbians who are interested in talking with you whether you call for counseling, information or just want someone to talk with.

We're located at The Center. Call 881-5335. Our hours are: Monday-Friday 2:00 P.M. - 10:00 P.M. and Saturday-Sunday 1:00 P.M. - 6:00 P.M.

**need someone to talk to? we're here...**

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# Book Review *by Bruce Greenberg*

**DIFFERENT: An Anthology of Homosexual Short Stories**  
Edited by Stephen Wright  
Published by Bantam Books

These days there seems to be a bumper crop of gay-oriented books, from scattered and irregular releases in the fifties and sixties to post-Stonewall, and a plethora of fiction and non-fiction; from pulp-porno to scientific survey to good fiction and beyond -- there's probably several hundred worthwhile titles that one might like to read and collect.

And now, with this recent Bantam paperback, the debut of the homosexual short story anthology. It's a good one, too.

There are a total of 24 stories, ranging the gamut of the gay experience: from street hustling to bar cruising to the bath scene; from sex in the military to the sadism of prison sex. Lesbian love is also represented.

An unusual story by science fiction writer, Charles Beaumont, is entitled, **THE CROOKED MAN**. It's the 27th century, and the homosexuals have taken over; the straights are now the "queers".

The authors represented, include Guy de Maupassant, Christopher Isherwood, D.H. Lawrence and Gore Vidal.

Remarkable, are two selections attributed to Oscar Wilde. One of these, **THE PRIEST AND THE ACOLYTE**, written in the 1890's, is somewhat dated in its style, but beautifully and touchingly tells the story of a 27 year old priest's love for his altar boy. Predictably, the tale ends in tragedy with a double suicide. It's one of my favorites.

The other is a selection from one of the first novels dealing with a homosexual theme, and privately printed in Victorian England. Entitled **TELENY**, its explicit sex scenes should surprise you.

I've one other favorite. It's a very short story by Sherwood Anderson. Called **HANDS**, and written in 1919, it's a psychological study of small town prejudice, the victim, a too-kindly and sensitive school teacher.

This collection is recommended reading, and should be available at most books shops in the area.

Ed. Note: We tried to get this book at Ulbrich's and couldn't. If anyone knows where we can find it please let us know.

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## GOD'S EYES FOR SALE

There are many on display at The Center and photographs of others that are available. Also, colors, sizes and shapes are made to order. Twenty percent of profits are for the S.O.S. Mother's Defense Fund.

**WANTED: GAY MEN** - to participate in a study of gay identity. The objectives are: 1) to learn more about how people come out, the kinds of problems they encounter, and how they solve them. 2) to use this information for counseling purposes...to help counselors to aid people to come out more easily and smoothly.

**GAY COUPLES** - to participate in a study of pair relationships. The objectives are: 1) to gain greater understanding of pair relationships. 2) to add balance to social science knowledge of pairs (previously limited to heterosexuals). 3) to provide empirical data for social action, e.g. repeal discriminatory laws and ill-formed policies.

**IF INTERESTED** - Contact Prof. Tom Weinberg at 862-6213 or 862-5411 (message)..... Prof. Karen Davidson 862-6039..... Dept. of Sociology, State University College at Buffalo.

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