

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

## Digital Commons at Buffalo State

---

Fifth Freedom

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

---

9-1-1976

### Fifth Freedom, 1976-09-01

The Mattachine Society of the Niagara Frontier

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



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

---

#### Recommended Citation

"Fifth Freedom, 1976-09-01." The Mattachine Society of the Niagara Frontier. The Dr. Madeline Davis LGBTQ Archive of Western New York. Archives & Special Collections Department, E. H. Butler Library, SUNY Buffalo State.

<https://digitalcommons.buffalostate.edu/fifthfreedom/41>

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

# 5th Freedom <sup>25¢</sup>

PUBLICATION OF THE BUFFALO GAY COMMUNITY

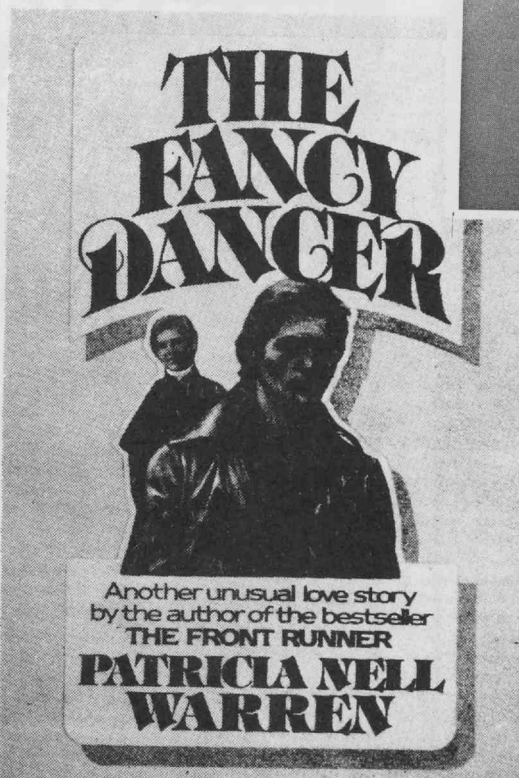
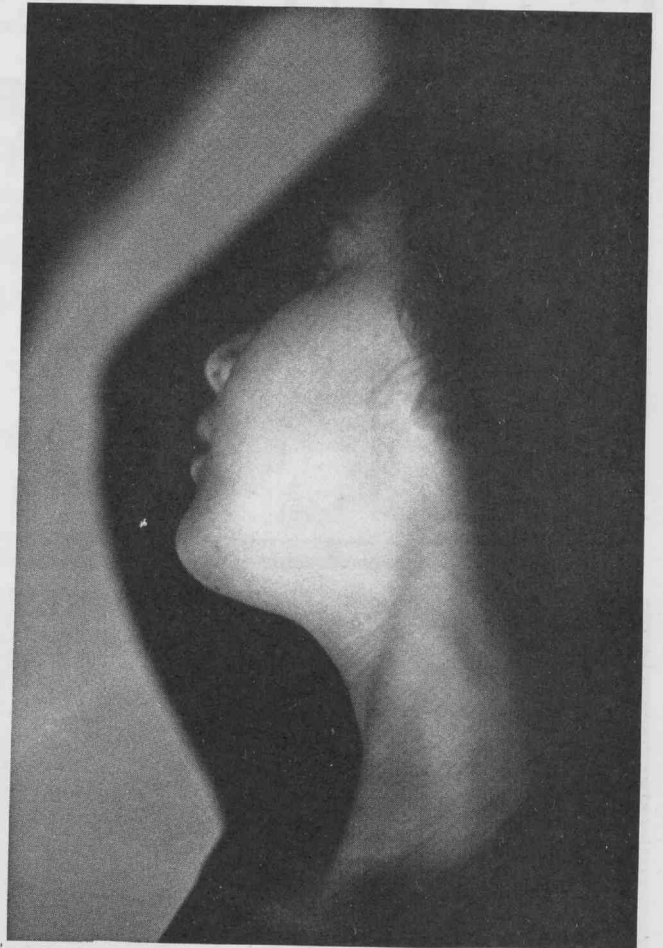
SEPTEMBER 1976

Against Our Will  
Men, Women and Rape

Fun City: a short story

Burton Weiss reflects  
on Gay Pride

View From a  
Church Window



reviewed by  
Thomas  
Weyand

H  
I  
B  
A  
C  
H

R  
O  
O  
M

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

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

**WED. - 2 for 1 - from 8pm**

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

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

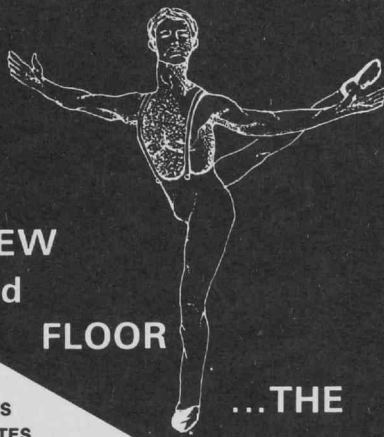
*SAT. & SUN. - OPEN FROM 1 PM*

d  
i  
s  
c  
o

**"Your Favorite Nightspot!"**

274 Delaware Ave. - Buffalo, N. Y.

INVITING  
YOU !!  
TO OUR  
ALL NEW  
3rd



FLOOR

...THE  
BEST.

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

THE **ROMAN**  
SAUNA

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

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

**A-200.**



At drugstores

## IN RESPONSE

To all my good friends at the Buffalo Gay Community Service Center.

As I travel down the long-dark, and often dangerous road called Gay Life, I will always remember your center as the first ray of light called hope that came prying in when I opened my closed door. Hope in knowing that I am not the only person in the world who is gay, that gay people are warm, tender loving human beings with feelings and emotions like anybody else.

Remember that being in the closet is like being placed in your own little coffin-with the lid nailed on tight. At first everything is comfy and cosey, you are in your private little world, and nothing can harm you because the real world dosen't know your there. But what happens? Soon the air surrounding you becomes hot and stale. You choke, gasp and if you remain in there, you eventually die. Your own private world is killing you. For the few individuals who decide to pry the lid off, the job isn't an easy one. Once the lid is cracked open and those first beautiful whisps of fresh clean air start trickling in the world sits up and notice you. It sees you as an invador and trys to destroy you by forcing you back. But don't let it happen. Rip that lid off. Stand high, mighty, and proud. Take your rightful place in the wide wonderful world. Or take the alternative, climb into your coffin, put the lid on tight and die. The choice is yours.

Tommorrow I will travel back to my home town, 270 miles from your city and I would like to thank all the people at the Buffalo Gay Community Center for giving me a hand in prying that heavy lid off that has entombed me for most of my life. The rest won't be easy, I know that. But I don't want to go back into that dammed coffin. Although we are hundreds of miles apart my heart will be always with you and with Gay people through out the world.

I love you, all of you.  
Paul J.



# CONTENTS

<b>ECLECTIC</b>	<b>6</b>
<b>REVIEW</b>	<b>8</b>
<b>POETRY</b>	<b>10</b>
<b>WELCOME TO CIVILIZATION</b>	<b>13</b>
<b>FUN CITY</b>	<b>12</b>
<b>MID SUMMER NIGHT DREAM</b>	<b>17</b>
<b>SHORT SHOTS</b>	<b>16</b>

5th FREEDOM: Circulation 2000. STAFF: Benji, Greg Bodekor, Joe Dietrich, Jose Q., Jim Helman, Dennis Henly, Martha Magill, Don Michaels, Kim Santos, John Yanson, Andy Zach. MAILING ADDRESS: Box 975, Ellicott Sta., Buffalo, NY 14205. 5th FREEDOM is published 11 times a year, at 1350 Main St., Buffalo NY, 14209, Phone (716) 881-5335, and printed by Octobergraphics, 1207 Hertel Ave., Buffalo, NY, 14216.

Permission is required for reproduction of material. DEADLINE: 15th of each month.

ADVERTISING RATES ON REQUEST.

Vol. 6, # 7



"... the range of menswear, season after season, continues to be a show-stopper ..."

"... gets the highest accolades in men's fashions ..."

**Town Squire**  
43 ALLEN ST.  
886-0520

Mon. - Sat. 10:30 am - 6 pm



10% DISCOUNT WITH THIS AD

# Marrakesh

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

Noon til 6:00 Mon thru Sat 63 Allen Street

882-8200

# FROM OUR MAILBAG

Dear Editor:

Having just read your July, 1976 edition, I would like to make a few comments on 2 articles in it, the "History of Gay Liberation," by Tim Denesha, and the book review by A. Earl Hershberger of the Arno Press collection of "homosexuality," (Homosexuality: Lesbian and Gay Men in Society, History & Literature, edited by Jonathan Katz).

First, in regard to the history, it seems to be to miss being a good history because it missed the "feel" by completing deleting any mention of probably the leading thinker on the subject of homosexuality and the co-founder of ONE, Inc. and the Homosexual Information Center, Inc., Don Slater, who, with Hal Call, was the first person to allow his real name and picture to appear in public print, Life magazine, 1964. Surely your writer knows of Mr. Slater. Surely he knows that HIC has the most complete resource center library on this subject in the world, since we started-he did-as an editor and then THE editor of ONE magazine, and the librarian of ONE. After the apparently never to be settled split in ONE, both factions have built upon the divided library (divided by mutual consent, there was no court or outside decisions on this split), but due to the material Don Collected this faction has the more complete set of materials and no other group of place in the world has the material, including material on Mattachine and the organizations mentioned in the history. Also, we understand that Bill Lambert (Dorr Legg) and his group have sold off part of their library. While we have learned that most of the left-wing gay libbers are proud of the fact that they have never studied anything on the subject of homosexuality, depending on their emotions to fuel their interests, we believe that now and in the future, anyone seriously interested in learning about homosexuality will want to know the history of the movement, the people and groups that laid the groundwork and fought the battles. And in this one location researchers and students will find the basic guide to start with. That is why we have urged all groups to send us their material, especially those going out of business.

And we have for all of our years always sent free copies of all of our material to every group in the movement, and at one time we were the ONLY group in the movement. Sad to say, many separatist women's groups and all of the left-wing political groups have refused to send their material to us because they disagree with our views.

And as to the publication by Arno-New York Times, anyone who knows history will know what a terrible job was done, by the prejudiced editors, who for personal reasons refused to reprint the most important publication in the history of the movement, ONE Magazine/Tangents magazine. If anyone is to read only one source to learn about the movement, this magazine would have to be that source. And its editors were and are the most qualified in the world to speak and write on the subject. The fact that the editors (Katz, Gittings, etc.) refused to use the material we have is proof of their unethical and incompetent behavior which history will judge them for. They are using though control and censorship to deny the public knowing of views they personally disagree with. And for Mr. Katz to refuse to credit HIC and Don Slater for all the help given to him, is equally a sad comment on the integrity of his work and his goals in the movement. I am so happy to have to point out these things, but since few people would know them, the record must be kept clear.

The fact is that HIC material is the most widely used in this field in the world, and we have been at it longer than anyone else, have appeared on as many tv & radio shows and in as many newspaper articles as anyone else, and our material is in more college and public libraries in the world than any of the less balanced material of any other group of individuals.

The reason so many gay libbers do not want to hear our views is that we are not like them, we have no guilt feelings and have never denied ourselves and the truth to get government or church grants to do our work. I hope that your readers will have enough common sense to see that if a group or individual lies and says that homosexuals ARE sick and need "special" treatment, and do have more V.D.

and are all alcoholics and are mentally ill, etc., in order to get publicity and money, they have done more harm than all their future work can undo. They have accomplished the opposite of what they should be doing. We are NOT sick, we do NOT have v.d. and more or less than non-homosexuals, and we don't need "special" clinics to treat alcohol or anything else. WE do NOT seek "approval" of any church, state, or society, all we seek is to have the laws and government NOT reflect the religion and bigotry of the few in our nation who want to force their views on the rest of us, that is what the Bill of Rights and Constitution guarantee us and competent and ethical courts, and law enforcement agents will grant us. And it should be clear to thinking people that the states that have changed their laws are those in which there was NO gay lib nuts. Even in California the law would have been changed 3 years sooner if every year the nuts had not been so egotistical that they went in their drag and with their "gay" bibles to "present their views" to the legislators. They delayed the change, they did not help it. They did exactly what the public was afraid homosexuals would do, they appeared as nuts. They got some personal therapy, as they do in marching down Hollywood Blvd., but they protest too much, since everyday homosexuals march/walk down this boulevard and only the guilt ridden have to wear it on their collar and shout.

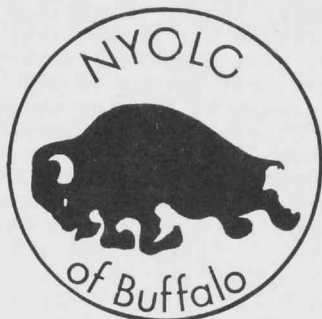
Just having an emotional interest in this subject does not make one an expert or leader, and coming out of the closet doesn't justify writing the history or being elected to public office doesn't make one an expert, or writing a novel of stereotypes doesn't qualify one to teach English or write the gay history. And one should question the motives of those who use "gay" fronts for a political group-as the Socialist Workers Party has done. The leader of the local gay community has spoken to groups and said that he had terrible problems coming out, that his mommy had him gay and the whole system has to go, but his salary is paid by the taxpayers. He and his cohorts

**CONT. PG. 18**

# VILLA CAPRI

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

Home of



mon.-fri. noon-4am  
sat. \* sun. 1pm-4am

ORIENTAL IMPORTS

# RON ON

associates 883-7400

"the oriental shop"

114 elmwood avenue  
buffalo, n.y.

NOW AT RON-ON !!

"THE PLANT CONCERN"  
with DIANE

## Happening Places Around the City of NIAGARA FALLS



Unless you're from Niagra Falls or St. Catherine's, you've probably never heard of the Itsy Bitsy Lounge. In fact, unless you know Niagra Falls pretty well, you might have a difficult time finding the Itsy Bitsy. This very unique and new bar to the western New York gay scene is in a very unlikely location...a residential area of all places. Owner and manager Ruth Baker (Ruthie) offers a warm, cozy atmosphere that makes you feel right at home. It's this 'homey' touch that makes Itsy Bitsy very popular in the Niagra Falls area.

Ruthie is a veteran bar proprietor, having spent many years catering to straights. Nine months ago, on the advice of her hairdresser, Ruthie decided to move Gayly forward...and she's not sorry, because business is booming. Here are just a few reasons why people are talking about the Itsy Bitsy Lounge: Upon entering you'll receive the friendly 'family' welcome from Ruthie, Nicky or Larry. They'll invite you to pull up a chair and try the house special, a "creme sickle"...it's a delicious blend of fresh orange juice vodka and real cream. Other specialities include: the "tootsie roll" and "jelly bean". Don't let the names of these drinks fool you, this is not a teeny-bopper hangout. The average age patronizing Itsy Bitsy hovers somewhere around 25.

Getting back to the atmosphere...wait till you see the back room...(!)..it's very sexy, with low lighting, black lights and posters, comfortable chairs and couches surrounding a dance floor. You'll dance your ass off to the juke box loaded with

the latest disco sounds, which are updated every 2 weeks. If you're not in the dancing mood you may shoot a friendly game of pool while cruising around this predominately male bar.

If you happen to be just traveling through Niagra Falls, Itsy Bitsy will be more than happy to give out tourist info, as well as the cruisy spots in town. (Goat Island Park, of course) Here are a few remarks from Nicky, just one of your friendly hosts: "We are extremely casual"..."Come in and get the latest gossip"..."And remember, you're a stranger here but once". Nicky will tell you where to find those beautiful, young dudes too. (his favorite T-shirt reads: "I like my chicken finger-lickin good!")

Now, here's the quickest route to the Itsy Bitsy from Buffalo: Take highway 190 North to the Pine Avenue exit, turn left onto Pine Avenue and drive a few miles until you reach Portage road, turn right and go to Michigan street, turn right and drive a few blocks, and you're there! Before I forget,..another added attraction at Itsy Bitsy is Sunday night; while most Buffalo bars are slow on Sundays, Itsy Bitsy is packed...with Canadian gays. Come in any weekday from 7pm til 2:30 am, Saturday from 4 til 3:30 am, and Happy Hour is every Sunday from 4 til 7 pm. The trip to Niagra Falls is only 20 minutes from downtown Buffalo, and that isn't really much gas, besides, the drinks at Itsy Bitsy are way below what you are used to paying. Bring yourself and your friends to the Itsy Bitsy Lounge, 1149 Michigan street in Niagra Falls ....you'll be surprised with this new, neighborhood bar.

# ELECTIC

## BURTON WEISS ON GAY PRIDE...

I'd like to respond to the anthology of definitions of "gay pride" in the June issue. Each year at this time, for the past four or five, I've objected orally to that phrase at every opportunity -- at Mattachine meetings, on my radio program, "Stonewall Nation," and informally among friends. I'm afraid I'm beginning to sound like a badly scratched record -- or a comedy routine. This year I'd like to put (briefly) in writing what I don't like about "gay pride," and what I might like to see and hear in its place.

I consider myself lucky that I almost never feel "gay Pride," because when I do feel it (or other pride), I don't like how I feel. Swollen. Stiff-necked. Inflexible. Omni-competent. Boastful. Vain. Arrogant. Egocentric. Ethnocentric. Anthropocentric. Exclusionist. That I'm better than (some) others. Not good. I guess I wish nobody else felt gay pride either. Why? Because, quite simply, pride is a deadly (deadening) sin -- or more accurately, a deadly "missing of the mark." (I refer to the origins, in archery, of the Biblical Hebrew word of which "sin" is the best-known English translation.) Worse, it's the sin that "goeth before a fall." No wonder I'm thankful that, as a gay person at least, I've rarely even been tempted.

But even if pride weren't something always to be strenuously avoided, and although even now I sometimes do feel pride in this or that accomplishment of mine, I doubt I'd ever feel proud to be gay -- any more than I'm proud, say, to be Jewish, or relatively intelligent, or to have been born in the U.S. On the other hand, I'm very "glad to be gay" and have even written a haiku on the theme. I wish, in fact, that gay people in Buffalo had just celebrated "Gay Gladness Week." I could have gotten into that.

It's not, by the way, that I have no fellow feeling with gay brothers and sisters or that I lack a sense of "gay

community." On the contrary. For in fact, as a traditionally minded Jew, I'm a particularist -- one, however, with minimal notions of group superiority. I mean, I identify (at a level much deeper than that of phrases and thought) with members of my tribe, whether gay or Jewish, and though I love to hear and read of noble or adventurous deeds whoever's done them -- upon receiving such news, I've been known to get a spontaneous, undermanding hard-on -- I'm particularly glad, joyful indeed, when I learn that "one of our boys (or girls) has made good."

Actually, thinking for a moment about things Jewish, I find that I'm not satisfied with "gay Gladness" either. What really turns me on is "gay nachas" -- a phrase that at this point in history would make most Jewish mothers (and fathers) shudder. Nachas is defined in modern Hebrew dictionaries as "satisfaction, pleasure." But in popular sense, at least among Yiddish-speakers, is more specific. The best traditional illustration is probably that sort of pleasure parents feel when contemplating their children's good deeds and/or good fortune; e.g., that their son is esteemed as a surgeon or rabbi or community leader, or that their daughter has married a "fine young Jewish man" or "produced a healthy grandson." These are classical sources of nachas, which is evidently neither gladness nor pride exactly, but includes elements of both -- and then some. As one might say: "he (or she) is my pride and joy."

So much for the tradition-

or at least, that tradition. As gay people, we have traditions of our own, most of which we're still in the process of discovering. At the same time, we'd do well to appropriate, to make our own, relatively appealing traditions in the (often hostile) midst of which we've grown up.

These days, for instance, I derive great nachas from seeing a man or woman courageously, and beautifully, come out. Or from hearing that gay people in some middle American town have organized and are fighting successfully for their right to be themselves. Or that another gay community center or serious publication has broken into being. But I guess I derive the greatest nachas of all from seeing or hearing about, a gay couple who have lived together lovingly, and more or less happily, a long time. And the older the two men or women are, the greater the nachas I derive. I guess what I'm really opting for is "Gay Nachas Week" -- but I don't think it would sell on Christopher Street, let alone play in Peoria.



## BARBARA BACO ON RAPE...

Rape makes me want to kill, the thought of it envelopes me in a cold rage. But somewhere in me I know that there is almost nothing I can actually do to prevent a rape, and that frustrates the hell out of me. If I'm assaulted, my defense stands a good chance of success, but I can't personally do a goddamn thing to stop someone who is planning a rape right now.

The Greenfield Street Restaurant

open: 11:30-4

5-9

closed Mondays

25 greenfield st.

meatless meals

Sunday Breakfast 9:30

836-9035

Susan Brownmiller's book 'Against Our Will' nearly drove me crazy with frustration and anger. I hated reading about the rape of women, it affected me deeply-women are my life. I hated reading about "homosexual rape" in prisons, a part of my gay consciousness is knowing that rape can be a reality in a gay man's life. In the final analysis the book is depressing.

Technically, there is little fault I can find with Brownmiller's methodology. Her research was extensive and in depth (at least concerning, "Men, Women, and Rape") she includes more than 400 notes, citing over 200 sources using original data and resources where ever possible.

Sometimes I agree with Brownmiller that there is a psychology of rape; but sometimes I disagree. She doesn't go far enough with her analysis of sexism as a cause of the rape mentality. She basically defines rape (except in prisons) entirely in heterosexual turns i.e. men rape women. True, though that is, it is not enough-men rape men, women rape women, and women rape men. All statistics and laws aside it can happen this way. My own feeling is that the ideology of rape is encompassed in a ideology of violence and disregard for human integrity. Violence acted out in a playing of sexual roles inately present in the act of rape, the rapist plays the lead intent upon violation of the victim's person with total disregard for that victim as a real person.

Brownmiller's examination of racism and rape was blunt and to the point. She stated that at the crossroads of racism and sexism there would be a violent exchange and indeed Brownmiller is in many ways caught at that exchange with criticism of leftist handling of inter-racial rape cases. My feelings are that she handled the issues well, she was at least tactfully up front.

I must admit that though the book was depressing and irritating, I could'nt put it down. I carried it around with me reading it even at red lights. I was left with more questions than answers, and one major statement:the threat of rape is a reality in my life,, everyday of my life, and it is terrifying;having to live in fear makes me angry.

## BART KANE ON THE CHURCH

It is almost impossible to be part of the twentieth century American culture and not be influenced by the pervasive impact of the christian perspective and tradition. It is popular to minimize this influence - to criticize it for its all to obvious shortcomings and its seeming failure to change the selfish and judgemental attitudes of men and women in its fold. Yet there is another way of approaching this perspective and benefiting from the values and attitudes it offers for human growth.

This possibility is especially crucial at this time of the year when the Christian community is still in the midst of celebrating its major convergence of feasts, those of Easter and Pentecost. Easter proclaims the immense possibilities inherent in the human situation - it is a feast of potential and promise -a festival of hope and reassurance that great things can happen to those who are open to the spirit of Life itself.

There is no question but that the institutional Church has muddied the waters that should reflect the enormous events of salvation and promised possibilities. The Church, as a community of persons responding in faith to the invitation of the Author of Life, is no different than any lover caught up in a love relationship. How many lovers can say that they've always been loving, healing, open, accepting, unselfish or self challenging in their relationship with their loved one? Most of us, at our best, manage to reach out in genuine affection, can have moments of real self emptying in the interest of our love, desire the best for our lover-and hopefully grow throughout this process into a better person and more selfless lover - and the christian community grows and develops in much the same way. (all somewhat confused, of course, by the internal existence of different traditions, great expanses of time, former errors to be over come and admitted, incredible expectancies from membership that it be always right, clear and knowledgeable, etc) The Church has been preoccupied with its own image and internal order,

has refused to be open to the obvious movements of the spirit outside of itself, frequently neglects to notice that it is a community of sinners All of whom need forgiveness and healing, and more often than not misses the trees for the forest in its relationship with its own members and dissenters - generally falling into all the pitfalls reserved for the fervent and intensely involved.

But there is another side to the picture. The church (meaning all the communities no matter how loosely organized that accept the Father as the Author of Life, Jesus the Christ as his Anointed Word and Lord and the Spirit as their presence in the world today) by its very existence invited mankind to reflect upon existence and its context. The word of God contained in its scriptures proclaimed by the church are a living testimony to the care and concern shown to man by the Author of Life and are a constant challenge to become part of the growth and depth that is available to all men. The church coming together in

**CONT. PG. 18**

**Be Proud  
Tell Others**

Now, for the first time  
ever you can wear the  
only universally  
recognized symbol  
of gay life.  
**The Greek  
Lambda**



Introductory  
Price

**\$5.98**

includes  
postage  
& handling

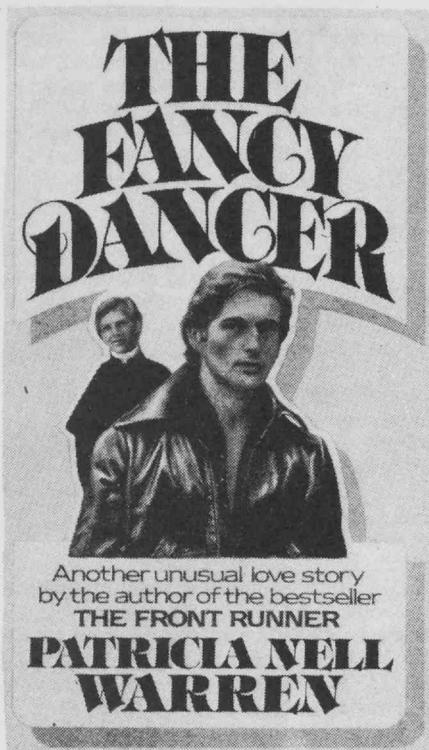
Indicate gold or silver finish  
with matching chain and send  
check or money order to:

**R & R Creations  
228 Main St.,  
Pawt., R.I. 02860**





# REVIEW



reviewed by Thom Weyand

*(The Fancy Dancer, by Patricia Nell Warren. New York, N.Y.; William Morrow & Co., 1976. \$7.95)*

Patricia Nell Warren's latest novel, "The Fancy Dancer" is neither radical nor extraordinary. It is a credible piece of gay fiction and is therefore welcome by a largely denied gay literary market. Warren has avoided attacks on the establishment, perhaps hoping that political evasions would offset the possibly controversial gay theme.

It may well be that this theme is now in vogue although a respectable literary account of the system's oppression of gays is still taboo. Nevertheless, for gay people it is always a matter of gaining any favorable exposure and in this respect Warren has endeared herself to many with her innocuous brand of fiction.

"Fancy Dancer" is a story of first-love and the subtle manifestations of another person's presence in one's life, a coming-out process that is universal among lovers. For self-acknowledged homosexuals

first-love has an additional characteristic: it is often necessarily unorthodox in its lack of public visibility. In this novel, the author relates a young priest's struggle to love another and accept love as a man. He is torn between his duties to the established Church and his desire for spiritual growth through an intimate human encounter.

Warren has uncannily stretched her awareness to include a representation of a probable gay male psyche. This is most evident (and most ambitious) in her use of the young rural priest as the first person narrator. Considering the restrictive circumstances of the environment, this women's sensitivity to his homosexuality is refreshing.

Her perspective comes to us as a reassurance: opposite sexes can be appreciative and enlightened on matters of non-respective sexuality. It might also exemplify a common bond between women and gay people in that we are oppressed and therefore perhaps inclined to be a bit more sensitive to the problems of each other once the competitiveness is set aside.

Throughout the book Warren intimates at the normalcy of gay love in terms of acceptable

love relationships. To this end she has gone beyond the needless classification of "gay" and "straight" in expression of love.

A first-love will forever remain an important growing experience in most people's minds; it is no different for this questioning Catholic priest and the restless Montana Indian.

Warren relates the tale as an unconventional love story which is probably where its true but limited merit lies. Gayness becomes an issue in that it provides a continuum for the author's belief in necessary change through the same system that has thwarted man's sexual liberation over the years.

Sexually liberated people will find little new or enlightening information in this novel; its rewards lie rather in its reassurances. It is a realistic and warm portrayal, representing gay love as another current in the human mainstream. And in this sense its perspective for non-gays is inordinately valuable.

Warren's second major work on gay love will undoubtedly establish her as an activist in the movement.

## AFTER YOU'RE OUT: PERSONAL EXPERIENCES OF GAY MEN AND LESBIAN WOMEN

reviewed by Madeline Davis

*(After You're Out: Personal Experiences of Gay Men and Lesbian Women, ed. by Karla Jay & Allen Young. New York, N.Y.; Links Press, 1975. \$4.95)*

It is a rare book, which, while excusing its inability to touch on all topics relevant to gay liberation and lifestyle, or to answer all questions, nevertheless touches on incredible number of topics and answers enough questions to satisfy most gay readers. After You're Out is a series of articles and essays, some of which have appeared before in gay and lesbian publications; most of which were written specifically for this volume. In 1971 Karla Jay and Allen Young, col-

laborated on another collection of essays titled, OUT OF THE CLOSETS: VOICES OF GAY LIBERATION. This, their second collection, "represents for us a logical follow-up reflecting the development of the gay liberation movement to a programmatic view, toward a commitment to the long haul". Their first book was liberally salted with movement rhetoric and, although justifiably, the initial surges of 'cause-energy' may give rise to this kind of language and method of debate, the editors have found that it lessens and mellows with time. "Rhetoric does not a revolution make; people do."

The essays in After You're Out are divided into three categories: Identity and Life-

styles, Survival in a Hostile World, and Creating Community and Helping Ourselves. Part I consists of personal reflection articles which are amazingly diverse and interesting. Nina Sabaroff's article (excerpted from a longer work) "Lesbian Sexuality: An Unfinished Saga" reads like free verse poetry. "The story of our sexuality is the story of a species of crippled ones who have begun to run. The story of a dark room with the windows flying open." Jean Cordova, in her article "What's a Dyke to Do and What the Dyke is Doing" presents the problem of lesbians having to choose between working in the Women's or Gay movement. She states that "...lesbianism is the bonding principal between women." and opts for what she feels is most compelling and practical; that is, working in an all-lesbian movement. "We are living in a survival-oriented time; we can't fantasize our way into the revolution."

But living a gay lifestyle can mean very different things for different people. Jane Rule's article "With All due Respect: In Defense of all Lesbian Lifestyles" talks about support and support groups. "For too many people it means giving and receiving unqualified approval. Too many (women) are convinced that they cannot function without it. Suspension of critical judgement is not necessary for real support which has to do with self-respect for other people even at moments of serious disagreement." She is concerned with intolerance within the movement and the manipulative peer-pressure and respect for other people even at moments of serious disagreement." She is concerned with intolerance within the movement and the manipulative peer-pressure that often accompanies it. She also advocates learning to stand alone, since each of us is, in the end, ultimately alone. To stand alone, she states, is to stand in "remarkably good and large company..."

There are also concerns about movement people in the world, relating to the larger environment, particularly the natural environment. Allen Young, who has chosen to live in a rural collective in Massachusetts writes "On Human Identity and Gay Identity." He feels that the "missionary" mentality and total separation from and denial of contact with one's past life (straight life) can be restrictive and unhealthy. He also feels that for him, the escape to rural

New England has been to find a larger human identity by exploring nature in the light of the past, the future, and exploring nature in the light of the past, the future, and the scope of human potential.

There are very few articles on bi-sexuality in the gay media. Most "bi-sexual" articles tend to come from straight, soft-core magazines exploring the "freeness" of the swinging lifestyle. The articles by Laura Della Rosa, "The Bi-Sexual Potential" and by Jem "A Bi-Sexual Offers Some Thoughts on Fences" deal with this controversial issue in a clear and defined manner. Del La Rosa feels that it is important to make peace between the sexes sexually, as well as politically, and Jem states that bisexuality is a choice, not a state of being "on the fence". "Bi-sexuals are gay and we claim our place in gay liberation". This latter article is certain to stimulate interesting conversation!

Also in Section I are articles on race-linked sex-roleplaying in Lesbian relationships and the sadness and poignancy of the casual encounter in the male gay bar. A number of articles deal with relations or lack of them. Gay coupledom and monogamy are explored and a fresh view of "Living Alone" is stated by George Whitman with a real sense of pride in being able to choose to live without being a member of a couple, a trio or a group.

Sections II and III read almost like a series of do-it-yourself or how to...articles, interspersed with personal reflections. Jeanne Cordova offers 5 methods on "How to Come Out Without Being Thrown Out". In dealing with family, you can choose one of the following coming out methods: 1) Help me, help me (the sick approach) 2) So there (anger, usually comes during an argument) This approach results often in the It's All Your Fault continuing approach! 3) OOPS! (accidental approach: leaving a letter lying around.) 4) Dear Mom & Dad... (writing a letter, the long distance approach) 5) Gradual or Naturalization approach (this is preferred. For details on how to--read the book). Cordova also speaks to the issue of coming out at work and the importance for those who are out to be as public as possible so that those in the closet can draw strength from them.

An especially well-done but

depressing section is a series of letters from prisoner Edward Loftin to the Join Hands organization, a gay prisoner-contact group in San Francisco. Eddie Loftin died in prison. His death, attributed to heart attack after no record of prior ailments or weaknesses, is suspicious. The section is well worth reading.

These are a few of the topics covered in After You're Out. There are many more, from a mini-legal guide to articles on hustling, role-playing community, action, fine coverage of gay male and female VD and one especially interesting essay on fantasy, by Karla Jay, titled, "The Spirit is Liberationist but the Flesh is...or, you can't always get into bed with your dogma." I was more than impressed with this volume. One of the very best things that I can say for this book is, it held my interest continuously. I wasn't bored for a moment. After You're Out is highly recommended for those already out, those contemplating, and those afraid to do it. A real pride-booster.

**HAIR WORLD**

UNI-SEX CUTS  
 PERMANIZERS  
 BLOW STYLING  
 HAIR COLORING

"WHERE HAIRSTYLES ARE CREATED NOT COPIED"

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

# POETRY

## XIX

do you feel it  
i'm going to  
trace your smile  
with my finger tips  
pull you down  
on top of me  
and taste the inside  
of your mouth  
again and  
again and  
again  
  
someday  
i'm going to  
love you  
  
not in a shy  
way

## XXIII

there's nothing  
sterile  
about you  
  
lesbian woman  
  
constantly giving  
to the  
female side of  
life  
  
you bear the world  
its tenderness

## XXV

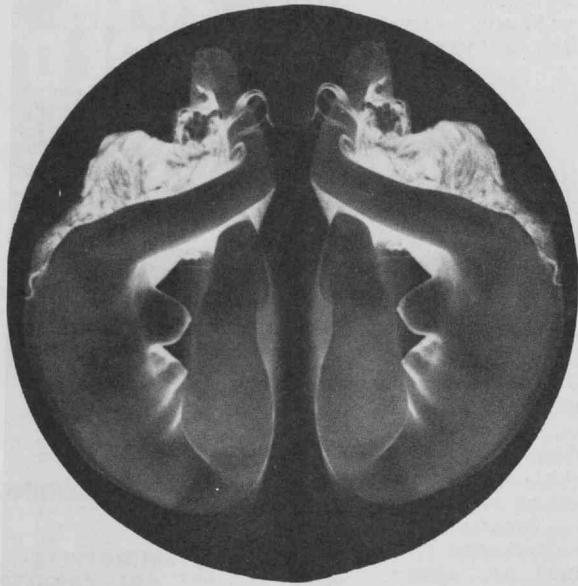
(the quickening)  
the first punch  
the first kick  
the primal scream  
that shatters stasis  
  
the shape of things  
to come  
lies in our  
pomegranate bellies  
  
(parthenogen: Isis)  
  
a women's seed  
is bitter red  
from it births  
revolt

## XXXIII

there's something  
i'm afraid to tell you  
  
the little voice  
that speaks inside of me  
  
when i'm coming up  
the stairs  
out of breath  
with a bag of  
groceries  
  
when i'm scrubbing  
the kitchen floor  
or the bath tub  
  
sitting at the table  
with a cup of coffee  
and cigarette in hand  
  
clearly  
  
it speaks to me  
and says  
  
"there isn't much time"  
  
what does it mean?  
  
now that i love you  
i'm afraid of dying

## XXVI

sappho  
whatever happened  
to the little girl  
in the library  
bored with kids stuff  
who decided to  
read the  
skinniest book  
in the  
adult section  
  
a thin blue book  
of greek poetry  
  
looking up the  
isle of lesbos  
on a map



# HEATHER KOEPPPEL

## XXVII

(full moon rising)

you were sleeping  
naked  
damp to the touch  
from summer's heat

i heard you moan  
and turned to  
watch  
your hands  
(folded lightly  
across your belly)  
rising and falling  
in and out  
you breathed  
a fevered nightmare  
i would have touched you  
but  
quietly

she entered the room

spreading her warmth  
across your thighs  
cupping your breasts  
in silver light

a gentle caress  
that you accepted  
glowing

she kissed your  
throat and  
mouth  
until

peacefully  
peacefully  
like a spent lover  
you slept

then through the bedroom  
window  
she escaped

i reached for you  
this morning yet  
kept it to myself  
until now

wondering

how many nights  
you two have been  
secret lovers



PHOTO BY MADALYN CASTILONE

## XXXII

are there words  
to describe

a sea gull

suspended

sky  
blue  
and  
peaceful

effortless

my love  
for you

## XXXXX

(listening to grass)

let me kiss you

the sole of your bare foot  
up and down  
the inside of your thigh

brush the bottom  
of your ear  
as you turn

through your breast  
to the earth  
where you  
lay

wispy clouds are  
your eyes

# FUN CITY WEEKEND

by Dan Winter



In a fucked up world full of fucked up people he didn't feel he was really very fucked up. Matter of fact, he felt rather under-fucked up. And under-fucked too he thought and a sardonic smile worked in vain to get from the corner of his mouth.

"What's that for?" she asked.

"What's what for?" not thinking about it.

"That little half smile half leer thing you just did".

He started to crack about it being his new under-fucked look, but stopped. That would most certainly lead to further questions. Damned likely to bickering again and maybe even to a serious quarrel.

"Just thinking about a crazy customer I had today, that's all."

"But you think they're all crazy. What made this one so special?"

Well Jesus Christ was she trying to pick a quarrel? But she hadn't said it that way. She really was just trying to make talk.

Only he didn't want to talk. Didn't want to invent a crazy customer. As if invention would be necessary because he really did think almost all of them were crazy. Crazy fucked-up customers.

"I feel like going to New York, Bev."

"New York?"

"Yah, New York. You know. The Big Apple. The Great White Way. The place we swiped from the Indians."

She was hurt then and he

saw her look of confusion.

"That wasn't funny. I'm sorry."

"What I meant was how come New York, when you hate New York."

"Do I hate New York?"

"You always say you do"

"Yah. You're right. I guess I do."

"Do what? Say it or hate it?"

"Fuck it."

Tears now with the confusion.

"Jim" sounding oh God so vulnerable and anxious and, yes, and stupid.

He said he was sorry again and he was going for a walk.

Outside the night was sticky and dull. Crummy night for a walk, but he walked for a long time. Walked and wondered. What was wrong with him? What was really behind this latest wave of boredom and restlessness?

Maybe his job. Maybe any job. Employment seemed practically un-American to him these days. But he'd been working so many years and this position was so much better than the others. No, it wasn't his job. Then what dammit what?

The kids? Did he miss the kids? He supposed he did. He loved his kids. He guessed he must be missing them some. Only they just left this morning. And he was restless yesterday.

Bev then. Her long suffering. She was such a long sufferer. But only because she loved him and sensed the restlessness. Every time. She always sensed it. Sometimes even before he felt it.

He loved Bev too. Bev the benign. Bev the loyal, the faithful, the honest and true. How could he not love anybody so GOOD?

He stopped at a newstand and bought a New York Times. Did he really want to go to New York? Bev was right about him saying he hated it. Well, he really thought he did. But he took the Times and went home.

The next day at work he checked the vacation schedule to see if anyone was off the next week.

"Sure Jim" his boss had said. "Monday's okay. Tuesday too if you decide. Let me know."

He told the boss on Friday that he'd decided on Monday. Just the one day.

Bev had reacted with the usual mixture of feelings. Her parents were bringing the children back on Saturday so

naturally she couldn't go with him.

Not that he'd asked her to go. He just wanted to see a couple of shows and wander around a bit. No big deal. No real plans.

What he told Bev and tried to believe himself was that the excitement of seeing the Tony Awards on TV last week was behind the whole spontaneous thing. If he thought about other reasons too much he'd change his mind and not go. Nonetheless he did have other thoughts.

He talked about maybe there'd be a cancellation for "A Chorus Line" and he'd luck out. He packed a suit and wore jeans. He left Friday right after work.

New York looked even grimmer and sleazier than he remembered. He walked around Times Square accepting assorted slingers from churches and massage parlors, and then he went to see "The Wiz". After the show, which he liked alot, he wasn't at all tired so he walked some more. But didn't accept any more slingers.

On Eighth Avenue near 50th he passed a male porno theater, and hesitated, went back and bought a ticket. It was so dark inside he had to adjust a full minute before he started down the aisle to a seat. The film was grainy and had a greenish tinge but the actors had cocks like baseball bats. He watched the lackluster sucking and felt his own erection grow. Then he lost it when one of the actors started fist fucking the other one.

He had to urinate and went to the john. Standing at the urinal he no longer felt the urge to piss. He was hard again and jerking it. Another guy walked in and did the same thing. "Hot movie huh?" the guy said.

"Yah" he said, zipping his fly. "Sure is".

Back in his seat he watched the films and stayed hard a long time. A guy sat next to him and rubbed against his leg but he didn't return the pressure and the guy moved two rows up and rubbed someone else.

Horny and frustrated he got up and left. He walked past a blond kid around twenty who was also going out. The kid smiled and fell in step beside him walking up Eighth Avenue.

"You live in New York?" the kid asked.

**CONT. PG. 18**

# WELCOME TO CIVILIZATION!

by Tim Denesha



"WELCOME TO CIVILIZATION!" The first gay man I met in San Francisco greeted me with those words when he learned I'd just moved from Buffalo, I was reassured, for by "civilization" I assumed he meant a society where the psychic and physical violence of gay oppression was less pronounced than where I had been living. That is what he meant, but, after nine months' living there, my feeling is different; while many forms of official and mono-official gay oppression are dead or dying in San Francisco, they have been replaced by a different violence, one which arises from within the gay world itself. In vital ways, the city's "civilization," its progress, is merely "improved means to deteriorated ends" (Christopher Dawson); I have happily returned to Buffalo.

Before examining that other violence, let me note that for many gays the benefits of the San Francisco lifestyle far outweigh its difficulties, particularly for gay women. Lesbian life seems generally viable: low-pressure bars (to varying degrees exclusively for women), a fine coffeehouse (the Full Moon), and many groups exploring women's Consciousness. A quality of direction and discipline (in the sense of channeling energies toward longer range goals) is more evident than among men.

Police harassment of many milder types of overt gay behavior (viz., hand-holding or embracing in public, transvestitism, etc.) is comparatively low. The average straight-on-the street will similarly pass without comment, though perhaps more from apathy born of saturation than genuine tolerance or acceptance. Consonant with the openness of gays is the frankness of homophobia when it does occur: the small but notable and constant number of clearly homophobic muggings, the current series of unsolved mutilation murders of gay men, and the laxity of police investigation of both are instances.

Minimal discrimination in employment is among the city's greatest assets for gays. The single bead earring in the right lobe, an abstract but reasonably dependable gay identification, is seen in such "unexpected" places (forgive my stereotyping) as on construction workers, truck drivers, dentists, etc. New Chief of Police Gain's exhortation to the estimated twenty-to-thirty gay members of his force to follow the example of a lieutenant who recently came out without penalty is especially heartening; such action, he claimed, would ease the presently strained relations between police and gays, as well as raise both straight and gay consciousness. And imagine my pleasure, after having become accustomed to the problems of being a gay nurse, at a job interview with a lesbian head nurse who was specifically seeking a gay male nurse for her unit because, "we already have several gay as well as straight women, and two straight men, so this would round the staff out well. "Paranoia" dissolves quickly under such influences.

Non-bar socializing opportunities are probably unsurpassed in variety. Organized gay sports include softball, tennis, jogging, basketball, and bowling for women or men (the former have their own sports league); gay jews, methodists, unitarians, episcopals, and catholics each have places to worship; physical and mental health clinics, professional organizations (for gay teachers, nurses, etc) travel agencies, beaches and rural retreats, crash housing, gymnasias, rap sessions, enco-

unter groups, introduction services, newspapers, (of the not primarily sexual type), and a surprisingly broad spectrum of political groups all function in more or less exclusively gay forms. The recently opened Rising Son, a gay men's cultural center/community house/coffee house, is among the more promising alternatives to bars and baths. Lavender University, directed by a volunteer collective, is one of several gay educational environments, where skills and knowledge are exchanged.

A gay Eden? In part, yes, but there's sour fruit at the heart of the garden. Begin at the baths, either the dreary YMCA-like Turkish or the James Bondian Ritchie Street or another; continue into the bars-Boot Camp (leather), Mindshaft (sensory overload), Corner Grocery Store (Wagnerian Opera at Grateful Dead volume), the supply is inexhaustible; finish on Polk Street in Castroville (probable the gayest piece of real estate on earth) ...the tension is a familiar one, but more suffocatingly pervasive than anywhere I have known. Erotic fantasy is no less fragile a commodity nor any less risky a lifestyle for being commonly and openly practiced. Fifty thousand gay men can be wrong.

"There is more discrimination toward older gays in the Bay Area than anywhere else in the country," according to the founder of an over-forties rap group; and similarly for obese gays, hirsute gays...That gay men can be appallingly sexist, that the Madison Avenue obsession with stylish packaging is a lie, that a person scrupulously grooms the exterior to the degree that the interior is hated, feared, or seen as shameful--this is common knowledge. But to see the gayest city in America, relatively free of legal restrictions, bypassing its potential as a laboratory of human relationships, a paradigm of non-sexist society, in favor of retelling in increasingly more elaborate and exotic ways the familiar, deathly lie of pretty on the outside equals pretty on the inside...I have happily returned to Buffalo. "One thing you can't hide," sings John Lennon, "is when you're crippled inside."

Gay visibility, minimal discrimination, and the possibility of genuine enrichment

CONT PG. 18

**THIS PAGE IS BLANK FOR A REASON**

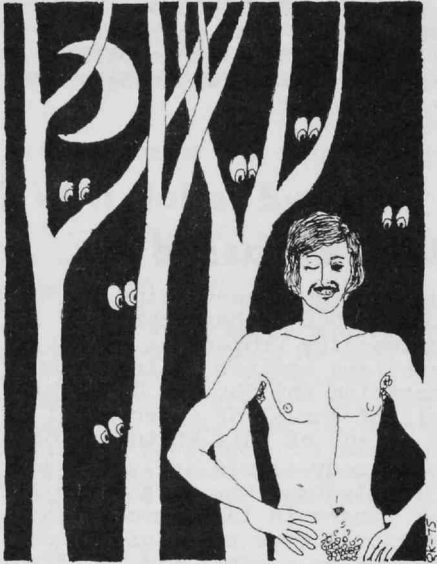
**YOU COULD BE THE REASON**

SEND YOUR ARTICLES, ESSAYS, POEMS, LETTERS,  
ARTWORKS, REVIEWS OR PERSONAL OPINIONS TO:

*5th FREEDOM COLLECTIVE*  
*P.O. BOX 975 ELLICOTT STATION*  
*BUFFALO, NEW YORK 14205*

# MIDSUMMER-NIGHT'S DREAM GAME

by Stephen J. Vogel



Though, as the bard so aptly expressed it, "Summer's lease hath all too short a date" there still remain before us numerous occasions for wholesome, al fresco fun. Those who are bored by now with badminton and croquet, as well as other traditional poolside and lawn sports, will welcome this new game designed to enliven many a friendly social gathering.

Who can play: Based loosely on the amorous polygon of Shakespeare's gay comedy (in which, you will recall, Demetrius loves Hermia, who loves Lysander, who loves Helena, who, in turn loves Demetrius), this game becomes increasingly enjoyable as the number of participants is augmented, so the more the merrier. A word of caution: for maximum effectiveness, and Shakespeare notwithstanding, all players should be of the same sex and the same sexual persuasion, as well as being at least potentially desirable to one another. The reasons for this caveat will shortly become apparent.

The equipment needed: Each player begins the game with a number of short sticks, which he holds in his hand; each stick is called a FLUTE (after a character in M.N.D.), and a hollow cylinder, open at one end, called a BOTTOM (after the great Shakespearean clown). The

BOTTOM is attached round the player's neck by means of a thin cord and hangs down behind him, like a quiver. The player in the course of the game will try to insert his FLUTE into another player's BOTTOM in order to score, or, as it is called in the terminology of this game, to PUCK that player. Note: to prolong the action of the game the actual number of FLUTES in each person's hand may be increased as desired.

The playing area: The location chosen must be rather vast, preferably a sylvan wood (urban dwellers might instead select the parking lot of a supermarket), as it should afford plenty of hiding spots. The element of surprise is an important aspect of the game, and to attack, unsuspected, from the rear is the most likely way to PUCK, and thus to score.

Playing the game: To begin all players join hands and form a circle. One of the players is designated by common consent as the PHILOSTRATE, or Master of the Revels, and it is he who signals the start of play by announcing, in a loud voice, "Fairies, away!" (cf. M.N.D., Act II, Scene II)

At this signal all disperse, everyone having carefully observed his fellow participants and selected the one for whom he feels the greatest Greek Love (remember, Shakespeare's comedy is set in Athens). After successfully PUCKING this person, a player may then shift his attentions to another person, in the fashion of a Shakespearean lover.

Using their ingenuity players must stalk the object of their attention around trees, parked cars, or whatever cover the playing area affords, until they catch him off guard, with his BOTTOM exposed, and can PUCK him before he removes it from the range of their FLUTE.

Warning: No matter the number of FLUTES in his possession, no player may insert more than one such implement at a time in another's BOTTOM. If he does so he will be severely penalized, and may be liable to forfeit a minimum of one point for each additional FLUTE inserted.

Scoring: players score one point each time they PUCK

another player and lose one point if they themselves are PUCKED. (This point system is derived from the very nature of the Shakespearean Comedy, wherein a lover always seeks to attain his beloved's affection, while withholding his own affection from his own would-be lover.)

The excitement of The Midsummer-Night's Dream Game resides in the challenge of gaining access to another's BOTTOM while protecting one's own from all comers, and scoring for oneself without being scored upon in the meantime.

Concluding the game: After a given interval has elapsed (perhaps an hour, or in the case of longer competitions involving greater numbers of FLUTES, a whole day or night) the players return to where they originally formed their circle and the PHILOSTRATE counts the points and determines the winner. Anyone caught cheating by trying to claim another's FLUTE as his own will be disqualified at once and publically denounced as a SNOOT (after Shakespeare's tinker).

The player who scores the highest is declared the winner, or in the "jargon" of the game, the TITANIA (i.e. the Queen of the Fairies).

## MATTACHINE HIRES NEW HEALTH SERVICES CO-ORDINATOR

MARTHA MAGIL HAS BEEN HIRED BY THE MATTACHINE SOCIETY TO DEAL WITH PROBLEMS FACED BY THE GAY COMMUNITY AND TO INVESTIGATE IMPLEMENTING PROGRAMS DESIGNED TO HELP GAYS IN THE AREAS OF MENTAL HEALTH AND COUNSELING.

MARTHA CAN BE REACHED AT THE GAY COMMUNITY CENTER 1350 MAIN, BFLO., OR BY CALLING 716-881-5335.



# SHORT SHOTS

## Giant Step

A Portland Maine self-avowed 35 year old lesbian has won custody of her two children in a court decision considered a precedent for future cases by the state's gay community. A Maine Superior Court said the home life at the North Berwick farm of Carol Whitehead "appears to adequately meet the social, psychological, physical and moral needs of these children". Lesbianism is not a crime in Maine under the new criminal code.

(News release)

## Right On Philly

On July 4th about nineteen women calling themselves "Dykes For An American Revolution", travelled to the suburbs of Philadelphia to "confront the man where he lives". The women came from New York, Boston, New Jersey, Washington D.C. and Chicago to join members of local DYKETACTICS in "calling for an end to the conspiracy against women by the man's church and the man's state". They declared that women and other oppressed peoples of this country will be free and independent, and that they will levy war against sexism, racism, classism and all other oppressions.

(Gay Community News)

## Dial-A-Sailor

If you're cruising in Norfolk, Virginia this summer, there's a new "Dial-A" service that just might fill the gap. The Fifth Naval District here has initiated "Dial-A-Sailor"! It's a phone number for anyone to use to extend a little hospitality to visiting sailors. "You can do all kinds of things with them, a spokesman from the Navy told a Norfolk newspaper, helpfully adding, "you can invite them for dinner or a stay overnight". The phone numbers are circulated throughout the media with each foreign ship that docks.

(Advocate)

## Surprise

A would-be rapist in Lomita, California had a run of bad luck. His intended victim turned out to be a transvestite. Discovering his error, the attacker fled. Too late, however, for witnesses had photographed his car, including the license plate, and for good measure heaved a brick through the rear window. Arrested soon afterwards, he was charged with assault with the intent to commit rape.

(Gay News)

## Have Mercy

"The arrest and subsequent indictment of G. Harold Carswell on charges of attempting a homosexual act with a vice squad detective is the latest in an endless stream of ironies left over from the Nixon era. Mr. Carswell was one of the men Mr. Nixon would have used to shape the nation's judiciary into the president's own hardline image..." "...now Mr. Carswell must hope that he finds a court that respects law and human rights and recognizes that police entrapment is legally and morally wrong where victimless crime is concerned".

(Partial reprint from the Boston Globe)

## Another Hurdle Passed

At their annual national convention in Santa Barbara, Cal., the 75,000 member American Association of University Professors (AAUP) voted to take sanctions against colleges and universities practicing any form of discrimination on the basis of sexual or affectional preference. The effect of this statement of such a conservative body should influence judges and members of legislatures who were often AAUP members when they taught in law school. The support of the nation's most prestigious academic body cannot but be a great aid in affecting subsequent legal and judicial reform regarding homosexuality.

(Gayzette)

## Stike That Word

Craig Rodwell, owner of New York city's Oscar Wilde Memorial Book Shop has run into difficulties placing an ad in AFTER DARK, the entertainment magazine which frequently publishes male nudes and has a large gay male readership, though it does not call itself a gay magazine. The ad rejected by AFTER DARK was for the gay novel THE FRONT RUNNER. At the bottom of the ad, Rodwell wanted to include the name and address of his store and the phrase "serving the gay community since 1967". The publication wanted Rodwell to omit the word "gay". AFTER DARK has a well established policy of declining ads overtly referring to homosexuality.

## Therapy As Social Control

A "diagnosis" made by "credentialed" therapists for their female clients is usually based on a masculinist model. Some of the aspects of this model are that women are expected to "give" emotionally and otherwise full-time to their husbands and children, but not to themselves. They are not expected to be interested in self-developing activities which would interfere with their functioning as wives and mothers. They are expected to work only to "help out" the family when needed, not to pursue their own vocational interests. It was found that many therapists espouse the philosophy that "women exist to serve".

(Majority Report)

## Update

If you're crossing state lines while vacationing this summer, remember which states have consenting adult laws. Here's the new list; Illinois, 1961; Connecticut, 1971; Oregon 1971; Colorado, 1972; Hawaii, 1973; Delaware, 1973; Ohio, 1974; North Dakota, 1975; New Mexico, 1976; Arkansas, 1976; Maine, 1976; California, 1976; Iowa, and South Dakota have legislation which will become effective in 1977. Indiana has also passed these laws, bringing the sum total to 15.

(Gay Community News)

## I Will Take Sweden

A committee appointed by the Minister of Justice in Stockholm has proposed a new bill designed to modernize existing laws regarding sex relations. The committee suggested that all new laws should apply equally to both sexes and no difference should be made between homosexual and heterosexual relations. They have found no reason to maintain any discrimination of homosexuality. They also recommend that society fight the feelings of alienation towards homosexuals, and that homosexual contacts be established more openly and naturally than is now possible.

(GPU News)

## A Precedent

Gay parents should have less trouble keeping custody of their children in Washington D.C. as a result of the nation's first law affecting Gay custody claims. The ordinance, passed unanimously by the district of Columbia city council June 28, eliminates sex discriminatory language from sections of the district legal code and states that "sexual orientation", as well as race, color, political affiliation and sex "shall not be a conclusive consideration" in matters of custody and visitation. This was approved thanks to a huge effort by a coalition of gay feminist, and civil liberties organizations.

(Advocate)

## Take Action

The media committee of the National Gay Task Force asks that concerned individuals contact their local radio and television stations "to make sure that members of the gay community are included in their next Community Ascertainment Survey". Let's make sure we are represented.

## A Kick In The Derrière

Due to extensive police harassment resulting in nearly 150 arrests, most gay baths in Montreal were closed for the Olympics. The decision to close the baths until after the games was made by gay bar and bath owners following a series of police raids beginning in late January. Montreal police have stated their intention of harassing "undesirable elements" until all gay bars and baths close during the Olympics.

## Smooth Sailing

The Staten Island Ferry has come out of the closet. It's now OK to hold hands with someone of the same sex on this fabled vessel. The Marine & Aviation Dept. has issued a memorandum banning discrimination on the basis of sexual orientation. Last year a Gay Activists Alliance member had been threatened with arrest for embracing a friend while aboard the ferry.

(GPU News)

## Where Has He Been

Undercover police in Houston, Texas, arrested three men on charges of aggravated promotion of prostitution.(?) The three, aged 18,20 and 21 were allegedly part of the "Houston Boys", a service catering to affluent gay and bi-sexual customers. Officer Martin Erhagen was quoted as saying, "I've never seen anything like it and I've been chasing pimps and whores for years".

(Gay News)

## Canada Surging Ahead

The Ontario New Democratic Party (NDP) convention recently voted by an overwhelming margin for a resolution which calls for the inclusion of the term "sexual orientation" in the Ontario Human Rights Code. The vote marked the first time that a major political party has adopted as policy one of the fundamental demands of the Gay movement: the recognition and protection in law of the basic civil and human rights of lesbians and homosexuals. This victory was the culmination of many months' work by the Canadian Gay Caucus.

(Body Politic)

## 'tis the season

It looks as if 1976-77 will be the first season for a positive Gay presence on television. "Mary Hartman - Mary Hartman" leads the way with the introduction of a gay couple who live next door to Mary. ABC has purchased "The Nancy Walker Show", the opening segment of which features Ken Olfson as Nancy's openly Gay secretary. "The Bob Newhart Show" will introduce a gay character this fall, and two network movies are scheduled...one dealing with the emotions and feelings of the lesbian lifestyle and another which explores, in a positive manner, aspects of male-male relationships.

(Gay Light)

## What Ails You

Faith Healer Ruth Carter Stapleton, Jimmy Carter's sister, while appearing on a California television program told viewers that she has "cured numerous ailments, including Homosexuality"

(The San Francisco Sentinel)

## MAILBAG, cont.

have sold out to get money. When the money stops, and it may yet be a gay watergate, the ones like this man will immediately disappear, since their motives and goals are not such that would let them devote themselves to the movement without pay.

HIC is completely volunteer.

## WELCOME, cont.

of consciousness are undeniable merits of San Francisco; but in its denial of truly human (as opposed to ad agency) sexuality, the city is a disheartening spectacle of an oppressed minority getting better and better at less and less. If Castro Street is gay pride, then perhaps we ought to look now at gay self-contentment, gay peace.

## FUN CITY, cont.

"No. Just a visitor. From the boondocks. New Jersey. How 'bout you?"

"Queens" the kid said.

"Where you staying?"

"Taft", he answered, now letting excitement come.

"How about you and me going up there" the kid asked.

"Okay," he said. "Sure".

In the room he felt less sure.

The kid undressed and walked to him slowly, his cock swaying half hard, his arms reaching out. He moved a step away and felt his fist curl.

"What's the matter?"

"Don't you want to?"

He punched him hard in the face and heard a crack-crunch sound when his head hit the corner of the night table as he fell. Then he heard nothing and saw blood.

Driving back home he nearly had an accident twice. He kept going over it again and again trying to think if he'd forgotten anything at all.

Bev was asleep but the sound of the garage door awoke her.

"Jim, what happened?"

"What's that mean, what happened?"

"You came home," confused and anxious. "I just, I don't know, just didn't expect you."

"New York was terrible. A fucked up place full of fucked up people. I'll never go again. Not after this time. Besides, I missed

you Bev."

"Oh Jim. How sweet of you. I missed you too. I love you darling."

She came into his arms and he held her lightly. But when she started to rub against him he pushed her away.

"I'm tired Bev. And I don't want to sleep late. I want to be up when the kids get home. I miss them too y'know."

But he did sleep late. Slept and dreamed of cocks like baseball bats. He was still asleep when the kids got home. And later when the police arrived.

## CHURCH, cont.

celebration on Sundays and Feast days can be a much needed encouragement and reinforcement to all those who are alive to the christian value and struggle to make the world a more human, warm and accepting place to live. (There is no attempt here to say that this is the only way, the best way - but a way.)

The Gay community has an important service to offer to the institutionalize church. The church, the scriptures and the christian tradition proclaim that there is no longer Roman or Greek, male or female, master or slave, (Paul) but rather only persons renewed in mind and heart to reflect the love of Got. The proclamation is not matched by performance or attitude. The Gay community, by refusing to allow itself to be driven out of the church, gives living testimony to the possibility of variety and difference that has to be the glory rather than the scourge of the christian community. The church must, to be loyal to its ideal traditions, be a place of "home" to all men and women - despite the tension and challenge this poses to the everyday man in the pews. The fact that some (many) are still excluded must never be allowed to be swept under the rug, but must be met with loving insistence and calm refusal to be excluded. We owe it to those like ourselves who believe in the community and believe that the promise and possibility of sharing love, forgiveness and healing can be experienced when we gather together to offer praise to our God.

P.S.: There are a number of ways that members of the Gay Community can continue their presence in the larger christian community. One of the options available to members of the Roman Catholic tradition is an organization called Dignity. Dignity is an international organization created to respond to the spiritual and social needs of gay Catholics. It enlists the services of local clergy, but remains lay organized and run. Its relationship to the local Bishop is usually at best unofficial but it is generally recognized as serving a real need among members of the community.

We plan to begin a Dignity/Bufalo in the early fall and hope that anyone interested in deepening the spiritual basis of their life as a practicing christian will join us for worship services and fellowship. If you are interested, please leave your name at the Center or write: Dignity/Bufalo, P.O. Box 75, Ellicott Station, Buffalo, NY 14205



ROOMETTES • PVT. DRESSING ROOMS • LOCKERS  
SAUNA & SHOWERS LOUNGES

# terminus baths.

600 BAY STREET TORONTO  
BESIDE THE BUS TERMINAL

**ALWAYS OPEN**

**les livres**

885-2697

156 elmwood ave.  
monday-saturday  
11am-6pm

# CLASSIFIED

Male, honest, trustworthy, 25, 5'10", 145 lbs., brown hair, and eyes, good build, business person looking for genuine working male who wants steady arrangement. send picture and reply to: PO Box 975 Drawer 100, Ellicott Station, Bflo., NY 14205

Gentleman, middle aged with private home wishes to share with same. Reasonable price. Call 832-5656.

Live IN House Person Wanted; to care for the home and garden of one gentleman. Must be experienced in all phases of housework, cooking, etc. References, good manners and experience a must. Contact 716-886-1300 for interview.

Help Wanted, 2 positions; bartender, manager, experienced: Cuckoo's Nest 283 Connecticut at West. Frank Pusatier 886-8894 after 3PM

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

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

ANYONE interested in joining a social group/rap group/UUA Gay Caucus chapter/something for bi/gay/sexual people which will be meeting at the Unitarian Church, please leave your name at the Center, (881-5335).

DON M., JOHN Y., TRIXIE F., & DOUG R.; Just to let you know that i will miss you all at the Center..When you settle down be sure to write me.  
The Phantom Faggot

# AURUM

precious  
gems &  
metals



FROM OUR SELECTION:  
Pendant with 14K yellow gold lambda inlaid into sterling silver oval disc

MAIL ORDERS WELCOMED

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



**THE CENTER**  
1350 MAIN ST. 881-5335  
**SATURDAY NITE DISCO**  
10PM

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

# DIRECTORY

## BUFFALO

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

SISTERS OF SAPPHO - same information as above  
Meetings the second and fourth Tuesdays of the month at 8PM

GAY LIBERATION FRONT AT SUNYAB (GLF)  
College F (Tolstoy) House, Winspear Avenue 716-831-5386  
Meetings every Monday at 8PM

STUDENT ALLIANCE FOR GAY EQUALITY (SAGE)  
U.S.G., Buffalo State, 1300 Elmwood Avenue  
Call 716-862-6701 for information on activities

## Toronto

COMMUNITY HOMOPHILE ASSOCIATION OF TORONTO (CHAT)  
199 Church Street, Toronto, Ontario, Canada  
416-862-1544 or 862-1169  
Social Centre (same address) Dances, Friday & Saturday  
Women's dances on Thursday Evenings

TORONTO GAY ALLIANCE TOWARD EQUALITY (GATE)  
193 Carlton St., Toronto M5A2K7, Ontario, Canada  
416-961-9389 - information distribution

METROPOLITAN COMMUNITY CHURCH  
29 Granby St., Toronto, Ontario, Canada  
416-364-9799 or 364-9835 - counseling, referrals, etc.  
Sunday Services at 8PM held at Church of the Holy Trinity  
in the Eaton complex off Yonge St. (between Dundas & Albert)

## Fredonia

GAY HOT LINE  
Call 716-673-4230  
Hours: Wednesday & Thursday - 9PM to Midnight  
Friday & Saturday - 9PM to 4AM

## Ithaca

CORNELL GAY LIBERATION  
Room 28, Willard Straight Hall, Cornell University, Ithaca 14850  
607-256-6482

GAY PEOPLE'S CENTER  
306 East State Street, Ithaca, N.Y. 14850  
607-277-0306

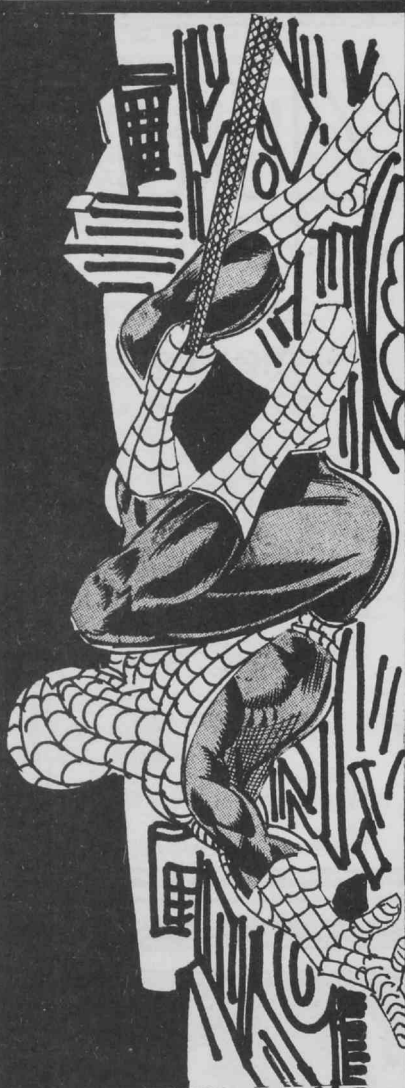
## Rochester

GAY ALLIANCE OF THE GENESEE VALLEY  
713 Monroe Avenue, Room 4, Rochester, N.Y. 14607, 716-244-8640

GAY BROTHERHOOD - same address  
716-244-8640, Meetings 7:30PM Sunday, Peer counseling weeknights

LESBIAN RESOURCE CENTER - same address  
716-244-9030, Meetings first & third Wednesdays of month, 7:30PM

DIGNITY  
Box 8295, Rochester, N.Y. 14607, 716-458-8628  
Catholic Mass for gays every Sunday, 5PM, at St. Lukes Church,  
17 South Fitzhugh Street, followed by a social hour



**GET INTO  
THE SWING  
OF THINGS**

send to:  
5th FREEDOM  
P.O. BOX 975  
BUFFALO, NEW YORK 14205

subscription rates/1 year  
mailed in plain envelope

\_\$3 for members of MSNF

\_\$5 for non-members

\_\$7.50 first class  
CANADA

name

address

city

state