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The Mattachine Society of the Niagara Frontier

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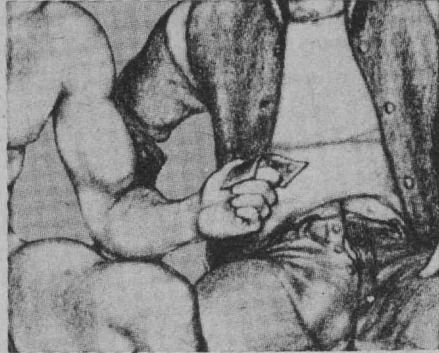
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MARCH ON ALBANY!

PROFESSIONAL SEX

LUST AND THE ECONOMIC INDEX

BY G. ROGER DENSON

PART TWO: THE JOHN AND
THE HUSTLER-JOHN ANTAGONISM

discovered with a hustler. By contrast, to a majority of 9 - 5 white-collar johns, as well as to those men who are constantly in the public eye, such as actors and politicians, secrecy is an imperative precaution.

By and large, the blue-collar john will have little need or desire to rely upon escort or call-boy agencies, which are more often frequented by career men who dare not jeopardize their jobs and social status by resorting to street pick-ups. Unlike the white-collar worker, the blue-collar john will rarely take a hustler out for dinner, to the theatre or to some other social event. His often limited resources usually dictate that his relationship with a hustler be primarily sexual, and then, only afterwards, it might function as a relationship of companionship.

Looking at individual johns, the age of the john varies. Some men, surprisingly enough, are in their late twenties and early thirties. Most of the men in this age group are either extremely successful in their early careers or belong to an "elite luxury class". Often there may be mild confusion in a hustling bar when a young john is present; he may be approached by other johns and avoided entirely by the hustlers, who regard him merely as competition.

The great majority of johns, however, are of an age somewhere between thirty-five and sixty-five. Many of these men have cultivated a seasoned handsomeness; a point

con't pg. 3

On April 12th, Gay people from all over New York State will gather in Albany for a march on our state's capitol. The march will begin at 1:00pm on the downtown campus of the State University of New York. It will proceed down Washington Ave. to the Capitol steps. Two major keynote speakers will address the marchers at that time. The march is being held to present demands that: 1. New York State repeal the Sodomy and Solicitation Laws, and release all prisoners being held under the same. 2. Pass Lesbian and Gay Rights legislation. 3. Gov. Carey be made to honor his campaign promises to end discrimination in state employment and hiring practices. 4. End child custody discrimination. 5. Defend Lesbian and Gay youth from laws that are used to oppress them.

After the march, there will be a concert, at 8:00pm. Admission is \$1:00, and proceeds will go to cover the cost of the march, and the conference, to be held the next day.

The purpose of the conference is to reorganize a state wide political effort. The conference will be held Sun. from 9:30 to 5:00 on the main campus of the State University System, in the Campus Center.

For more information about the march, the conference, and the local effort to arrange transportation to the march, call 875-6824, or call SAGE at 878-6316.

FAMILY CONFERENCE

On Tuesday, Mar. 25th, 1980, Don Licht and myself attended a symposium entitled "Families-Foundations for the Future-A Sharing of Resources in Erie County" sponsored by the Junior League of Buffalo and the Buffalo Chapter of the National Conference of Christians and Jews, at the Statler.

The morning was spent talking with the people who attended the tables set up by 90 service organizations in Erie County. Many of the representatives of the organizations knew about Mattachine, what we are doing, and the services we offer. There was not one person who did not know that we are a homophile organization working to achieve the social rights of the homosexual. Such recognition was gratifying, and gives some indication of the success of our work.

The luncheon address was probably the most important event of the day. It was delivered by Dr. Margaret Rappaport, who is the director of the Institute for Parent/Child

SELECTIONS
by sam

"Ramblings of a Cock-eyed Movie Critic"

Cinema offerings in Buffalo over the last several weeks have included two of the most talked about films in recent memory, and both happen to have a gay theme. And there the similarity ends. La Cage aux Folles and Cruising are two entirely different movies.

I knew very little about the content of either before entering the two theaters. What I did know was that neither depicted a world I knew very much about before the respective showings. Female impersonation and S&M/leather have

not been a part of my experience in the gay scene. I do not (yet) understand either interest, but I know they are important to many gays.

From a few conversations about the two films with persons who had seen them, and from recalling news items about the protests which accompanied the filming of Cruising, I was prepared to be amused at "La Cage" and shocked by Cruising. In truth, I experienced neither reaction.

CON'T ON PG. 6

FIFTH FREEDOM

PUBLICATION OF THE MATTACHINE SOCIETY OF THE NIAGARA FRONTIER

VOL. 10, NO. 3

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The presence of the name, picture, or other representation of a business, organization, or person(s) in this newspaper is not an indication of the sexual preference of such person, organization, or business.

We welcome any contribution of news items, written articles, letters, artwork, photography, or poetry from members of the Gay Community. We cannot guarantee the return of any materials submitted for publication unless specifically requested and accompanied by a stamped self addressed envelope. We also cannot guarantee publication. All materials submitted are subject to editorial revision.

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Mail subscription requests, copy, address changes, contributions, and all other correspondence to:

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Permission is required for reprinting of any materials appearing in the Fifth Freedom.

Advertising rates will be sent on request.

editorial

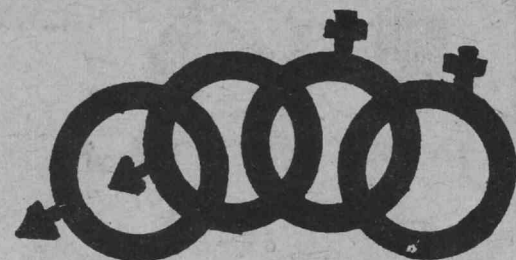
In light of recent arrests in Buffalo, involving a teen-aged male prostitution ring, it has been suggested by some people that the Fifth Freedom should not publish Part Two of Professional Sex. While Mattachine and the staff of the Fifth Freedom may or may not condone the act of prostitution, we do have to support the rights of "consenting adults" who freely choose to enter into prostitution, and the rights of the general public to know about this profession. However, when an "adult" involves a minor in this profession, serious questions are raised. Is prostitution a "victimless crime", and as such, should it remain illegal? At what age is any person maturely responsible for his or her own acts? When a youth is "used" by an adult for the adult's own personal gain, should the adult be punished for this?

We all know of "adults" who have the maturity of five year old children. Most of us also know teen-aged youths who are "street wise" and mature far beyond their years. Several European countries have lowered their age of consent to sixteen.

Prostitution, in itself, is truly a "victimless crime", as no one outside of the prostitute and the customer is affected by it. Some European countries and even the State of Nevada have legalized prostitution, generating tax revenues from it. This legalization has not caused society to crumble, as some groups would suggest, and in many cases, has reduced the effect of organized crime in this area.

However, in the recent arrests, the young men were victims, not of prostitution itself, but of the "pimp" who pressured them into prostitution for his own personal gain. There are other laws that could be used to protect these youth from such abuse. Let us protect our youth using laws that are designed for that purpose, without interfering with the rights of consenting adults.

Services, Philadelphia, Pa. and Assistant Professor of Psychology at Temple University. She presented the topic, "The Future of the Family in the 1980's." She presented an extremely incisive look at the new ways in which families are going to be defined in the '80's. She stressed that society is going to have to accept families with lifestyles that vary considerably from the traditional family unit. For example, she said, "My daughter is going to have to appreciate that the family down the street is a homosexual couple who may want to adopt children. She admitted, "That takes a sophisticated



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Prisoner seeks correspondence desperately. I have many interests and I am well read. My plea for friendship hopefully will touch someone who can understand that a letter sometimes is a treasured possession. Ray Wylie, #141-399, P.O. Box 57, Marion, Ohio 43302

Lonely prisoner seeks correspondence. 19, 5'9", 130#, br eyes, br hair. Native Floridian. Cliff Neeley, A-052307, 1523 New Unit, P.O. Box 1100, Avon Park, FLA 33825.

Prisoner seeks correspondence. 27, 5'9", 145#, br hair, br eyes. Daryl Paul Olsen, #061155, A- Box 1507, P.O. Box 1100, Avon Park, FLA 33825 S.A.S.E. please.

Prisoner seeks correspondence. Br hair, bl eyes, 6'3", 203#. Charles J. Davis, #070410, Box 1423, P.O. Box 1100, Avon Park, FLA 33825.

Gay prisoner, 22 yr, Libra, 6'4", 197#, br eyes, br hair, attractive, masculine, active. Into boxing, weights, music, reading. Write me! Terry Stryker, #90478, Box 97, McAlester, OKLA 74501.

realization", but this type of family, along with many other types, is valid and should be acceptable.

The afternoon was spent discussing the methodology and sources of fundraising. The impression gathered is that Mattachine is probably eligible for several types of local, state, and federal funding and grants. In order to receive these funds, however, we must have people who are willing to spend time doing research and paperwork necessary for successful grantsmanship.

Jim Haynes

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con't from pg. 1
I stress only to disrupt the prevailing stereotype of the john as being an old, overweight and dejected human being. Naturally, some johns are indeed old, overweight or dejected. But this stereotype is entirely over-characterized when serving to typify the john.

If there be a john who is specifically desirable to the ambitious hustler, it is the john who is middle-aged and of an upper socioeconomic class. Although these men are acknowledged as being generally more economically promising and are noted for giving good tips, they are also more likely to be interested in initiating and carrying on a lasting relationship. This latter factor allows the hustler those resources he needs to nurture an already lucrative lifestyle.

The john who frequents a hustler bar or who is selectively employing an agency is often a man who generally is seeking social and emotional support as well as a sexual interlude. The intimate rapport which ensues between close friends is hard to attain with his professional associates. An emotional vacuousness appears as the john becomes more and more immersed in his career, with everyday relationships becoming less and less convenient to handle.

A large number of men in the most affluent white-collar class spend a great deal of time traveling, either in the course of their career or for personal pleasure. For this sub-group, the need to actively seek out companionship is often greater than for those men with 9 - 5 jobs who have lovers they may join at day's end. For some men, business often proves to be an all-consuming drive. As a by-product of this ambition, these men must sublimate their emotional needs to fit within a rushed and cramped world which allows room only for the convenient relationship which is both swift and uninvolved.

But the john is as often in need of a substantial human relationship with another man as he is in need of sexual stimulation and satisfaction. These two needs are so often interrelated that any further distinction between these needs becomes purely superficial.

Johns from out-of-town seem to account for a good share of a hustler's income. In the larger metropolitan centers in this country, a hustler's business will

con't next page

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dramatically increase on a busy week night, as compared to the weekends. This is not altogether surprising since most out-of-town business is conducted during the work week.

Johns who travel frequently are more inclined to seek the companionship of a particularly compatible and knowledgeable hustler or escort when on a business trip or vacation. This tendency to seek out an escort to show one around town becomes even more evident among those Johns who frequently visit foreign nations which have small, unfamiliar or not easily identifiable homosexual populations. Travel accommodations and accompaniment may often be arranged by "escort agencies" which offer special itineraries which have been assembled as a package for a specific John and his date.

As with the purchase or rental of any merchandise, the consumer seeks to exercise as much control over his/her purchase situation as is within reason. Merchandise, whether it be an object of pure desire or of practical need, is sought after as an extension of one's own personality. Objects

become extensions of the self (or idealized self) and, most importantly, of one's will. This observation becomes especially significant when the commodity within reach also happens to possess a will of its own.

The "language of commodities" is, to the John and the hustler, no mere metaphor. The hustler's sexuality, body, time and volition become objects which are packaged, put on display and advertised. The seasoned John fully realizes this, and he enters into the market with cost-effectiveness in mind. Whether or not he becomes compassionate in the face of his investment is another matter.

THE HUSTLER-JOHN ANTAGONISM

To the benefit of the hustler, most Johns treat the hustler with respect and have a high regard for their acts of will. These Johns are quite aware that the body and mind of the hustler are distinct from his sexuality and time, and that only the latter are really procured in this exchange for currency.

Nonetheless, many Johns do attempt to dominate the hustler's body and will, aggravating the already latent antagonism which underlies every hustler-John relationship. The needs of the hustler and the needs of the John are often not compatible, straining professional as well as interpersonal rapport.

Initially, many Johns are turned off by the prospect of having to pay for sex. With increasing success and satisfaction (providing he has had successful encounters) many of the novice Johns begin to take on a more positive outlook towards their activities.

Some Johns adapt to the whole affair of professional sex quite lightly; others regard the profession seriously, from the perspective of their own needs, and if they are particularly considerate, from the perspective of the hustler's needs as well. Certainly there are those men who neither understand nor respect themselves enough to be able to understand or respect the social situation in which they have become immersed. These men often enter into the hustler's world with hostility and unwarranted aggression and are incapable of any emotional generosity towards the hustler. After having spoken with a number of hustlers, however, I've come to the conclusion that the abrasive

John is the exception rather than the rule.

In contrast to the hostile John, there are Johns who find themselves so enraptured with the young men who hustle that they often find themselves cast (by themselves and by the hustlers) in the role of a fatherly patron. The most extreme example of this type of John often squanders all of his money and his emotions on those hustlers whom he finds particularly appealing. These men are known in the trade as "easy money".

Yet another type of John takes great pains to conduct himself with integrity, self-confidence and control. Very businesslike, he anticipates a deal with one eye on the potential bargain and the other on an expensive jewel. He surveys all the prospects; he monitors his own desire. Ever mindful of past experience, he is prepared for the bad investment as he knows that the best prize is not necessarily the best wrapped. His view of hustlers is as materialistic as this paragraph must sound. Every hustler is an investment, however arbitrarily or hedonistically chosen. For this John, the investment always implies a potential loss or gain.

As calculatingly selective and cold as these Johns may operate, sex is rarely the only service or quality sought after. The convenience of having sex with a younger man of one's choice is one natural allure of patronizing prostitutes. The needs of the John, of course, are the needs of a man; which means that they vary as greatly as do individual men.

Often a married John will seek the type of companionship which he cannot enjoy with his wife. It is a compassion, an empathy, which can only be shared between two men (although not necessarily unlike that shared between two women) when together. This compassion results from the very direct physical and emotional empathy only members of the same sex are able to know: a thorough, first-hand knowledge of the sexual as well as sensual pleasures and satisfactions, annoyances and pains, which one's partner is feeling.

Many of the Johns have needs which are best fulfilled with a younger mate. Physical looks play only a slight part in the desire which an older partner has for a younger man. Obvious father-son, big-little brother projections come into mind, but are far too simplistic to consider by themselves. Without going into depth, the desire for someone older or younger

often appears to be expressed in relations of mild dominance and submission (not of the S&M variety). For example, a conventional father-son relationship implies the principles of direction and conformity, or, conversely, authority and rebellion. Although these same psychological patterns emerge in other varieties of human relationships, the hustler-John relationship is marked by further complexities. It is frequently the case that the younger hustler will be the active and dominating participant in the encounter. This reversal of roles must be taken into account so as not to misunderstand the meaning in the difference of age in particular situations.

In many relationships two partners may struggle in their attempts at gaining control over one's partner. This description of sexual conflict is nothing peculiar to the hustler-John relationship. However, due in part to the negative outlook society has on prostitution, and, in part, because the John's payment of cash often will indicate to him that he has bought authority, the antagonism of the hustler-John relationship is magnified.

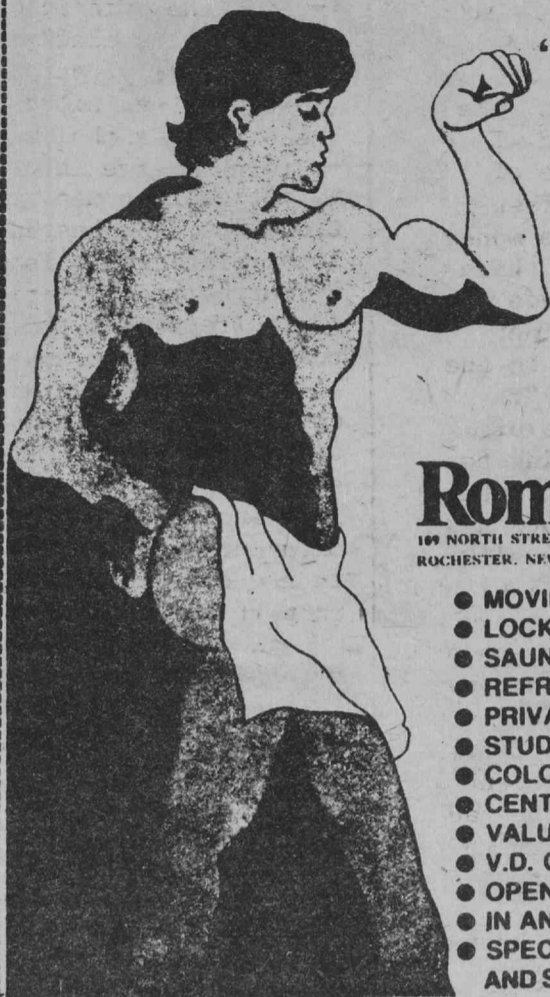
In many instances, a relaxed reciprocity exists between the hustler and the John. When this reciprocity is unattainable in the face of a belligerent partner the antagonism which underlies every hustler-John relationship is intensified.

A battle of wills between the two men often ensues. At times it manifests itself through just a few words; a demand; a shift of positioning in bed; failure to gain or to give consent for a move. Acts of aggression may remain subtle, however. At other times the antagonism is aroused by so complete an incompatibility that a brutal flare-up occurs. Usually these conflicts end abruptly, payment is made and the hustler and John part company. All becomes very curt and businesslike with the strains of diplomacy once again exercised.

Unfortunately, all such incidents will not end in such measures of rational composure and resignation. Criminal violence, in fact, seems to be on the rise in hustling-related incidents. Antagonism between a hustler and a John has been known to be lethal. Last year, in New York City, three widely-known hustling-related murders occurred. In all three cases, attempts at prosecution have been unsuccessful. Even more thought-provoking is the uncertainty surrounding the motives of

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would also like an "in" into the highly competitive legitimate career world. If one were to apply conventional social standards to this relationship, the hustler-john relationship is a social ladder. From the hustler's perspective, the john could provide the means for social and/or economic ascent. Ironically, from the john's perspective, as well as that of the larger society, the hustler is his inevitable descent.

The hustler-john relationship blends two complex human needs - money and love - and provides the apparent means of alleviating their absence or deficiency. Economic factors rarely remain outside the sphere of even the most romantically "ideal" affairs. Sex, lust, love, money, power: all passions which universally dominate literature, setting its themes and pace. But the underlying structural elements and movement of these themes must not be forgotten: class position, the desire to get ahead in life, idiosyncratic psychological needs, personal identity, the state of world affairs.

What happens in the world may at first appear remote from the microcosm of the hustler-john affair.

Recently, I was made aware of how one john came up with the following premise for a barter he was conducting with a hustler: It seems that, a few months back, the relaxation of banking interest rate controls had such an ill effect on the stock market (and more specifically on this john's stocks), that he refused to pay any more than \$40.00 per date, plus cab fare and dinner. In another case, one hustler who had to drive from New Jersey to New York and back blamed OPEC for his having to raise his fee from \$60.00 to \$75.00 in order to cover the cost of his commuting.

To ignore these hidden factors would be to ignore the motivating forces behind our society, and on a more reduced scale, the forces affecting the lives of the individuals we know. The hustler-john relationship must be seen within the boundaries of the larger context for a more thorough understanding to be had.

In an upcoming issue, the author will conclude this 3 - part article by providing us a closer look at the "politics" which surround professional sex, as well as examining the ethical arguments, pro and con.

any of these murders. Pathological causes have not been ruled out, nor have theft and cover-up. Most crimes of hustler-john violence go unreported or are not taken seriously by the police. In those cases which are investigated, there are rarely enough viable leads to pursue. In none of these cases has any investigation been able to rule out the possible spontaneous combustion of a sexually-induced violent interaction between the murderer and his victim.

Violence seems to naturally surround any lifestyle which remains outside of the law. Unfortunately in the absence of any good statistical studies concerning hustlers or johns, there is no reliable measure of the number of violent incidents which do occur. The incidence of violence does persuade johns to move in hustling circles with caution. Many men wisely rely on agencies to screen the escorts whom they employ. They may not be able to exercise as much freedom over their selection, but they do have the advantage of feeling more secure with a reputable intermediate who knows both the hustler and the john.

Some johns who frequent

the hustler bars make a routine of conversing with the management and its employees. This strategy is then subtly made known to the hustler with whom he departs. If any hustler accompanying a john harbors any bad intentions, he must certainly now be more cautious knowing that he has been monitored by the bartenders and doormen.

In the end, however, there is no guarantee of personal safety. On the other hand, neither is there any reason for an over-concern with the possibility of violence. Most hustlers who work professionally care about their reputations and work hard to maintain a good one. If a john exercises caution by selecting a professional, he will more than likely have a safe and compassionate companion.

The nature of the hustler-john antagonism is inextricably linked to the same dynamics which perpetuate the sexual exchange. The john is driven by his desire for youth, beauty, sex, compassion and a good time. The hustler's incentive is to further the means by which he nurtures his lifestyle of relative ease. The more ambitious hustler, with his non-hustling future in mind,

DJ NIGHTLY



CON'T FROM PAGE 1

In telling others that my lover and I had seen both movies, I found that gays and non-gays were asking the same question, "Were you offended by the stereotypes that were depicted?" My answer was "No" each time the issue was raised, but for two very different reasons. In the case of *Cruising* my "No" came from knowledge that what was shown on the screen was only one small part of gay life, and should hardly be regarded as typical. With that "No" I hoped to dismiss any more detailed comment on what I thought was altogether a very bad movie with its many uncertainties as well as non-existent development of any of its characters.

Answering the question in reference to "*La Cage*" my "No" was extended into the observation that anyone who couldn't see beyond the stereotypes had missed the whole point of the

movie. The love, concern, caring, and adapting that were portrayed showed human beings at their very best. And it is indeed sad that such virtuous behavior is not part of gays' or any other group's stereotyped image. There were segments in this superb film that engulf one in laughter and ones that evoke tears, and I experienced both.

I have found myself wondering why we as gay persons get so upset when stereotyping is either mentioned or applied. I am beginning to think that it has to do with our own coming to terms with ourselves. By choosing to remain silent when fag jokes are told and when limp-wristed behavior is mimicked we harm ourselves and other gays. Another (and more active) technique is to confront "name callers" with the fact that what they have said or done was personally offensive. I've used this strategy, and it works!



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CON'T FROM PAGE 7

rather keep with a "wrong" opinion than believe someone has forcibly imposed the latter's will upon her. Within ♀ there are fine lines of distinction between stubbornness, determination, and loyalty. ♀ expresses all three qualities in her character.

♂ are emotionally vulnerable and a bit mistrusting of those whom they don't know too well. They are quite protective, possessing a great urge to supply loved ones with the best in life, in order to secure the happiness of their intimates. ♂ is the son or daughter of Venus (♀), and therefore very romantic. It takes quite a while to secure a Taurean's love; but once this is accomplished, ♂ is present in devotion and will stay with a person, adding their tremendous strength. Once ♂ gives their heart to someone, they will never want to let go. (♂ often suffers

from feelings of insecurity.) ♂ must feel that the one they love is at least as attached to them as they are to the one they care about. ♂ will always demand proofs of loyalty and devotion; and the wise lover will know how to supply them. ♂ needs constant demonstrations of physical tenderness. Taureans are known to be extremely demanding and sensual in their sexual appetites. They are very physically oriented and take great pleasure in their bodies.

♂ is not totally passive and inactive. They are slow to anger or to action, but when stimulated by the red of desire, WATCH OUT!!! ♂ will charge straight ahead and NO matador will turn her back.

♂ of both sexes appreciate the superior quality in everything.

♂ is also very family oriented, the second most fertile sign of the Zodiac. May The Stars Be With You!
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Happy Birthday Taurus!

These detailed summaries of the Zodiac Signs and their Cosmic influences on us are just the beginning. There are Nine different planets, (I exclude Pluto for all intended purposes), 12 different Zodiac Signs, plus 12 different Horoscope Houses, and all of them play key roles in any natal chart. With these factors in mind, I am presently discussing only the Sun Sign, or the sign the Sun was passing through at the time of your birth. (These influences do not include the planetary influences with/in regard to the Zodiac Sign in question. The planetary aspects will be discussed in Phase II of this column.) Thus, if you were born in late April or early May, your Sun Sign would be Taurus, ♉. The Sun Sign influence makes up about 25-30% of the total influence within any natal chart.

♉ occupies the second house of the Horoscope, with her ruling planet being Venus. The Detriment is Mars. ♉ is considered the Constellation of War. The Sun will transit ♉ April 20th through May 20th annually. The gender of ♉ is female and she is a fixed, earth, spring sign.

The glyph (♉) is symbolized by a full moon with a crescent moon attached. The top of the glyph (☾), or the crescent moon represents the gathering of energy in material form so that it may grow even greater through material abundance, or the bottom half of the glyph (☉), the full moon. The moon is the Celestial Mother and she stands for the principles of growth and fertility. The Moon is exalted, or at its highest state of being in ♉ as Taurus comfortably expresses its utmost nature.

A basic fundamental law to remember when discussing Astrology states, "when a planet is in the sign in which it rules, it is said to be in dignity, meaning that its force is strengthened in the Horoscope."

♉ is a fixed earth sign; which simply means that ♉ is bound to land and/or material possessions. This element position also represents a concentration of the life force which doesn't like to be broken.

The Constellation of ♉ contains the Pleiades, or the Seven Sisters and the Hyadis, the Seven Mythological Daughters of Atlantis and Aethra and the Half-Sisters of the Pleiades; which together form the V of the Bull's face. The brightest Star in the Constellation is Aldebaran, a large reddish star most noticed in the V of the Bull's face. The eye of the Bull is three times brighter than the northern star, Polaris.

Taurus is ruled by the Goddess Aphrodite in Greek Mythology. In Hebrew Symbolism, ♉ is represented by ALEPH, the first letter of the Hebrew alphabet. Ancient Egypt was very much under the influence of ♉ and her polar opposite, ♁. The symbology of the Pyramids have heavy ♁ influence. Osiris was the Egyptian National Deity, the God of the Dead and the Underworld. He was often depicted as a man with a bull's head. Living bulls represented him. While the bull lived, he was treated with great reverence. Between the horns of the bull, a golden disk was affixed, symbolizing that the one life force, the Sun (☉) manifested itself through the body of the bull. A bull's eye was the symbol of Osiris. When the bull died, he was mummified and entombed with an elaborate ceremony while the entire nation went into mourning. Bull worship was a very significant aspect of Egyptian Religious Cults.

On the back, left side of the U.S. one-dollar bill, you will find an eye, the symbol of osiris, above a pyramid, on a field of green, the color of the Earth (♁). This indicates the stability of the currency and the country it represents; and that this form of money is all powerful (the one eye) and permanent in value.

Four thousand years ago in Akkadia, ♉ was called The Bull of Light, or Te Te. Assyrians called their second Astrological Month, A-aru, or the Directing Bull. The Chaldeans were great Astrologers/Astronomers and used the symbol of the Winged Bull-King very extensively in their architecture. In India, cows are considered sacred and not harmed. Bull fights were part of an ancient cult worship, only people danced on their backs, instead of

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torment with a red cape. Peoples ruled by ♉ include the Ancient Egyptians and the Druids.

The creative forces of nature are omnipresent in ♉. Taurus takes the potential life forces of ♁ and gives it physical manifestation. ♉ brings forth the fullness of the resurrected life. ♉ settles what ♁ discovers, cultivates and uses it.

There are two basic types of Taurean people; The Venusian and the Earthy ♉. Venusian ♉ of both sexes are physically beautiful, retiring, and gentle by nature, and fond of poetry and the arts. They possess amazing drawing powers and a tremendous magnetism. The Earthy ♉ of either sex is usually shorter and stockier in build. These bulls are extremely sensitive to art, music, and human emotions. They can also reveal an inner and outer coarseness. Both Venusian and Earthy ♉ possess an abundance of hair, usually of a darker hue, and a very wide forehead.

♉ must be inspired to develop their profound artistic natures; inspired to use their innate understanding of the human condition to its best advantage. ♉ can be very lazy, expecting everyone and everything to come to

them. ♉ is endowed with an abundance of physical vitality when they wish to accomplish their own purposes. They do feel a natural inclination toward inertia, especially when called upon to act outside of personal desire.

♉ feels that an experience cannot have any real meaning unless it fulfills some assigned purpose. This can also backfire, by depriving ♉ of a wider imagination. A faith and/or philosophy of life must be practical. ♉ has no time for theological theories. (Again, these are general tendencies, and do not apply to everyone born under ♉.) ♉ has an instinctual understanding of how the Spirit manifests itself in nature. ♉ should dig deep within self in order to bring to her topsoil, her innate comprehension of the creative processes. Astrologically speaking, Adam is ♁ and the Garden of Eden is ♉.

♉ is the most determined and stubborn of all the signs. She will rebel with great intensity, against any form of prodding which conflicts with her will. To succeed with ♉, one must use persuasion and never force. Most ♉ believe they are always right. They would

CON'T ON PG. 6

gay directory

BUFFALO

Mattachine Society of the Niagara Frontier

Temporarily without offices.

Mailing address:

P.O.Box 155
Ellicott Station
Buffalo, NY 14203

Meetings held on the first and third Sunday of the month, at 7:30 at the Unitarian-Universalist Church, Elmwood at West Ferry. Pot Luck suppers at 6:30. All are welcome.

April meeting to be held on the third Sunday of the month, at 7:00 pm, in the Student Union, Rm. 415, Buffalo State College, 1300 Elmwood Ave. until further notice. Pot Luck Suppers are temporarily suspended.

Fifth Freedom

Offices as above. Meetings will be announced. Call the Gay Hotline for information. Paper is being produced temporarily in the staff members homes.

Gay Hotline *** 881-5335

Staffed by volunteer peer counselors. Anyone interested in staffing should apply to Mattachine. Training programs offered periodically.

Gay Rights for Older Women (GROW)
Call Emma Bookstore for details at 836-8970

Lesbian Rug Hookers

Meetings start at 7:00 pm. Women only. Rug hooking, arts and crafts group. Call Cheryl at 886-4303 for meeting location.

Gay Professionals

An organization to provide support for Gay people in the professions. Call Tom Hammond at 842-2750 for more information.

Student Association for Gay Expression (SAGE)

Buffalo State College (SUC Buffalo) 1300 Elmwood Ave. Meetings held on Fridays at 3:00pm, in 118 Cassety Hall. Wed. Social Hour from 12:00 to 2:00pm. Phone 878-6316. Formerly called the Student Alliance for Gay Equality.

Gay Youth Buffalo

Peer support/rap group meetings for those 21 & under. Open to all Buffalo youth. Meetings held at 1:00pm, Saturdays, at 107 Townsend Hall, SUNYAB (UB) Phone 884-9392

Gay Liberation Front (GLF)

Coffeehouses held Friday Nights at 8:00pm in 107 Townsend Hall, SUNYAB Phone 831-5386.

Dignity/Buffalo

Gay religious organization. Call 884-5631 for more information.

Leather/Levi Club

Write to P.O.Box 897, Ellicott Sta., Buffalo, NY 14205 for more information.

Radio Program

Stonewall Nation-WBFO-FM 88.7 Wednesdays at 9:30pm. Phone 831-5393 for more information.

Bookstores

Emma Feminist Bookstore,
2474 Main St. at Greenfield,
836-8970

Marrakesh, reopening soon in a new location. Gay periodicals

Bars and Restaurants

Villa Capri, 926 Main St. 886-9469
Mean Alice's, 729 Main St. 856-3298
Dominique's, 20 Allen St. 886-8694
Allen Restaurant, 16 Allen will be reopening soon.
The Betsy, 454 Pearl St. 855-8902

Baths

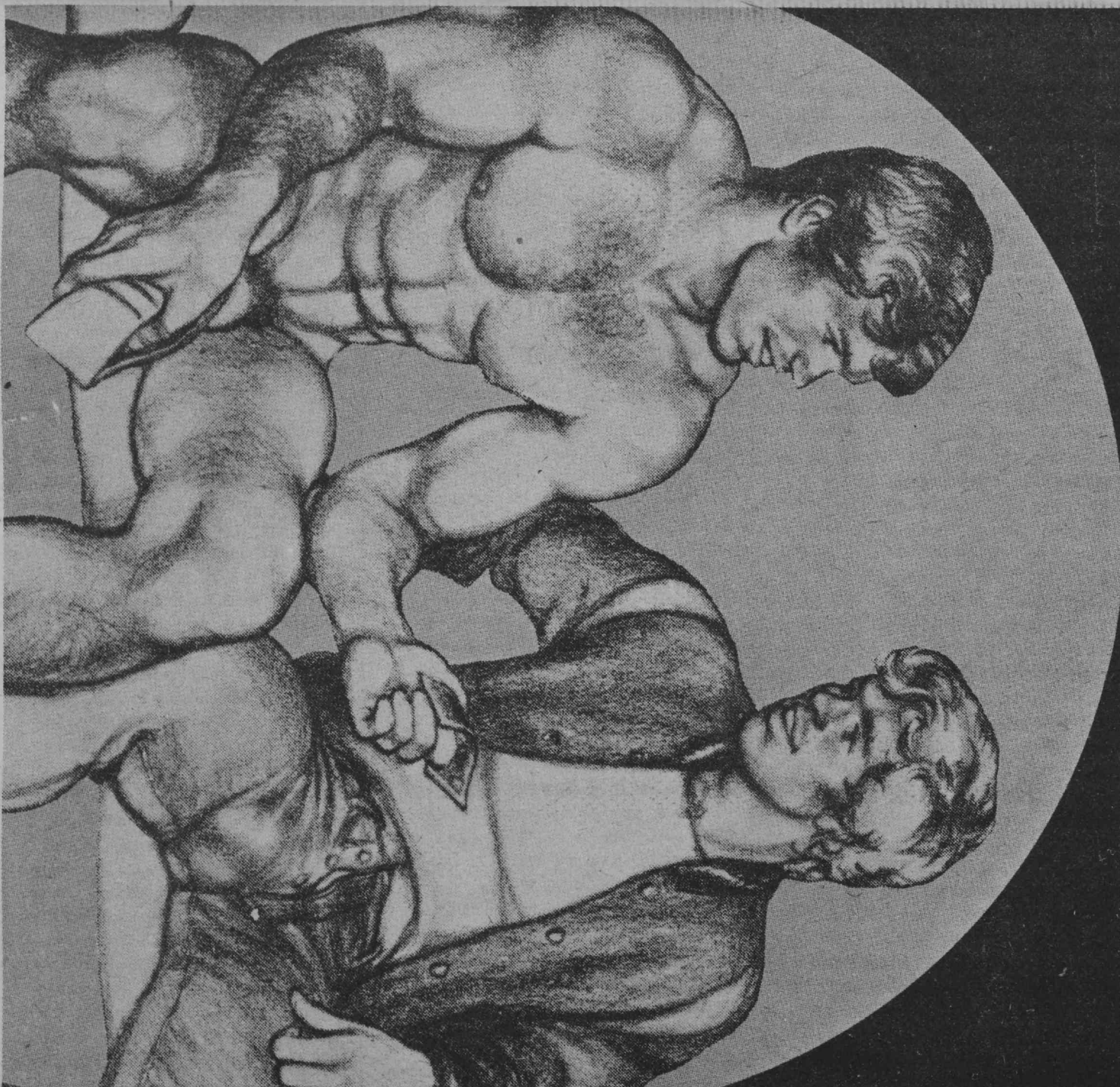
Club Amherst, 44 Almeda Street,
835-6711
Morgan Turkish Baths, 655 Main St.

NIAGARA FALLS, NY

Twenty-two-twenty-eight Club
2228 Falls, 282-9185
Itsy-Bitsy Lounge, 1149 Michigan
Unique News, Main St.

FREDONIA, NY

Gay Awareness Organization
SUNY Fredonia, Fredonia NY 14063
Meetings Wed. at 7:00pm in S-123
Campus Center.



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PUBLICATION OF THE BUFFALO GAY COMMUNITY

APRIL '80

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5th Freedom