1-1-1976

Fifth Freedom, 1976-01-01

The Mattachine Society of the Niagara Frontier

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DEMONSTRATION PLANNED

A major, national gay demonstration at the 1976 Democratic National Convention is being planned by the New York State Coalition of Gay Organizations (NYSCGO).

The state-wide coalition of over 50 groups unanimously voted to "sponsor, organize, and help build a mass demonstration" at their quarterly conference October 4 and 5 in Rochester. The central focus of next July's demonstration at the Democratic National Convention in New York City is to demand repeal of sodomy laws and passage of gay civil rights legislation.

"We were originally prompted to this action by the failure of the New York State Legislature to repeal the consensual sodomy law and pass gay rights legislation, but we are also concerned about similar legislation in other states and the national gay rights bill," said Arthur Goodman, one of five NYSCGO Spokespersons.

NYSCGO's primary focus for the past several years has been state-wide lobbying for gay rights. "It is now time for us to shift our emphasis, to be visibly active in our drive for full constitutional rights," said Madeline Davis, Spokesperson. "We will be at the Convention to demand that convention delegates and the public recognize the rights of lesbians and gay men, and to say that we, the gay community, will not accept second-hand citizenship."

After the Stonewall riots, gay groups sprang up all over New York State. NYSCGO formed to promote communications and to coordinate state-level movement activities, particularly legislative projects. The coalition holds several conferences a year; has sponsored two marches on Albany, the state capitol; and since its formation has lobbied extensively for repeal of the state consensual sodomy law, passage of a New York State gay rights bill, and numerous other gay-issue bills.

TO OUR CANADIAN READERS ....

Due to reclassification of service on 3rd class mail to Canada, it is necessary to mail 1st class. From this issue on, all subscriptions to Canada must be at our 1st class rate of $7.50.
EDITORIAL

We at the 5th Freedom had just recently resolved not to jump on the media bandwagon of the "Matlovich story." We broke that resolution in our last issue with Burton Weiss' article, "On the Other Hand," vowing, however, that it would be the last. But, circumstances have a way of dictating against the strongest of resolves.

In the December 31st issue of The Advocate Sasha Gregory-Lewis authored an article entitled "Cannibalization of a Hero." It was all about Leonard Matlovich -- and, how he has been 'victimized' by the gay movement! She went on to say that, "It seemed as if every gay individual in the country felt he had a right to the gay celebrity's time. They acted as if they owned him. Citizen Matlovich became property Matlovich." Making insinuations that gay groups around the country had broken agreements, upset schedules and abandoned Matlovich "like rats scrambling off a sinking ship," she further berated "city after city" -- mentioning, among others, Toronto and Buffalo -- for focusing a "vicious anger" on Al Seviere, Matlovich's Aide-de-Camp.

Needless to say, we in Buffalo were 'perturbed,' to say the least. We herewith reprint a letter by Mattachine President Don Michaels, forwarded to The Advocate, as a response to the Gregory-Lewis article:

Open letter to The Advocate,

I am extremely angered by Sasha Gregory-Lewis' article "Cannibalization of a Hero." Buffalo is mentioned as one of the cities that focused a "vicious anger" on Al Seviere. I am no doubt the person responsible for that attitude, since I offered my opinions freely both to Leonard Matlovich and to Bruce Voeller about Al Seviere's handling of Mat's appearance here. One clarification needs to be made, however, and that is that what I expressed was not "vicious anger" but unresolved frustration.

Al Seviere had asked that I handle media arrangements for Mat's appearance in Buffalo, since such arrangements had not been handled properly in other cities (his assessment, not mine). I went ahead and scheduled TV appearances, radio and press interviews, as well as a news conference without the benefit of knowing when Matlovich would arrive or how long he would stay in Buffalo. It was Al Seviere who had promised to give me that information, but who neglected to do so. No contact was made with anyone here until less than 48 hours before Mat's scheduled appearance. At that time the media schedule we had arranged was agreed to with a few minor changes. However, less than 12 hours before Mat's scheduled appearance, Seviere called and cancelled Mat's early arrival, necessitating an embarrassing and totally unnecessary cancellation of the media schedule we had put in place.

FROM OUR MAILBAG

Dear Brothers & Sisters,

Recently while on a speaking tour of western Pennsylvania & Ohio I saw a copy of your publication. I felt that it was very informative. We would like to trade publications with you if possible. I hope this can be arranged since I feel that we can all learn from other groups, and its their publications that bring us the news of the many projects in our struggle.

With warm regards,

In gay love,
Mark Segal, Director Gay Raiders
Philadelphia

Dear Friends,

Thank you very much for the exchange subscription to 5TH FREEDOM.

After two months of talks, COMMUNITY NEWS has merged with the Dallas-based Gay newspaper, THE CHANNEL, a move which I think will be beneficial to us all.

Please continue to send 5TH FREEDOM to the COMMUNITY NEWS address. We find it a very valuable resource.

For gay solidarity,

Allen Reed, editor
COMMUNITY NEWS
Fort Worth, Texas

Dear Friends,

Bravo! for your 2 part article on "Anal Intercourse." It's the clearest, most informative piece (no pun intended) I've ever read on the subject. And, believe me, I've looked. I have yet to find any readily available health source that has any information or knowledge about anal sex. The 5TH FREEDOM has done me and many other 'devotees' a great service! There was so much helpful advice that I've had to read the articles several times. Thank you so much!

Affectionately,
A Devotee

Dear 5th Freedom,

Found your mag at Oscar Wilde in the Village and thoroughly enjoyed A. Earl Hershberger's report on the GAY conference. He has a delightful writing style! Has he come down yet from all the coffee he suffered through?

I was an 'observer' at the conference and agree with Earl that it was a marvel at how well organized the GAY people were. It was my first experience with such a large conference and I was totally freaked out by so many gays in one place at one time! Needless to say, Earl's article gave me a rush of fantastic memories!

Enclosed is my subscription.

Gay love,
G. B. Cox
Manhattan
EDITORIAL, cont.

a lot of time and energy into setting up.

There were many other frustrating and alienating incidents concerning Mat's appearance here, particularly due to the lack of organization on his behalf. That is why I am totally at odds with Sasha Gregory-Lewis' article which pictures Matlovich and Seviere as poor, innocent victims of shoddy and malicious treatment by the gay movement. If other cities/groups experienced the same problems we did with Matlovich's campaign, then I would have to say that the gay movement has been cannibalized by Gregory-Lewis' misapplication of the responsibility for Matlovich's woes.

While here, Mat took me aside and asked my assessment of his organization and specifically of Al Seviere. Without maligning Seviere or even expressing any anger whatsoever, I leveled with Mat and told him of my frustrations in having to deal with the poor communications and lack of organization on his behalf. He thanked me for being honest with him and I felt I had at least been afforded the opportunity to be heard in a constructive manner.

 Needless to say, I was floored by Mat's allegations in the Gregory-Lewis article. If Leonard Matlovich feels he was mistreated in Buffalo, then he's impossible to please. And he is in no way the kind of person the gay movement needs as a spokesperson/leader. I've been active in the movement for nearly 4 years and have participated in dozens of conferences. It's at the grass roots level that the gay movement's heroes are needed. I've met hundreds of gay activists who take risks and make personal sacrifices for the gay cause day after day. These are the people I'll put my trust and energy into. You know, the ones the Advocate will always ignore. The ones that won't fall prey to sour grapes. The ones that will keep on going and going because their commitment is made of substance not media-created fantasies.

(Leonard Matlovich called me shortly after he received a copy of the above letter. He informed me that he never mentioned Buffalo in his interviews with The Advocate and that his complaints were about a few groups in California. It seems that now a full explanation is due from The Advocate.)

NEW SCULPTURE SERIES

Sculptor Wayne Hampton has announced a major new series of sculptured male figures entitled THE MEN OF AMERICA. Thus far the series is comprised of DIGGER DAN, a road worker; SLIM JIM, a young car-" 

penter, and the third, a husky laborer with a sledgehammer. Future pieces will portray the American Male in a variety of occupations and lifestyles.

Wayne Hampton, an ex-New Yorker now living in Ft. Lauderdale, Florida, is no newcomer to the American art scene. His artistic career spans over two decades and has ranged from life-sketching to oils to puppetry, reaching a zenith in his sculptural efforts. Many of his paintings, including WOMAN ALONE, PRIMITIVE PARADISE, and MAN'S STUDY have been exhibited in New York, and most recently his sculptural work has been seen at the prestigious Parker Playhouse in a one-man show. His sculptural talents were first displayed in both the Alice-In-Wonderland series and incisive caricature-sculptures of the famous and infamous, and steadily over the years this shy and unassuming artist has emerged in the forefront of young and talented Americans. His figures have, with minimal effort and exposure, become the favorites of acquisitive art lovers.

It is only in the past year that Hampton has decided to concentrate his formidable talents in the expression and glorification of the American Male. His first major piece in this line, entitled FRIENDS, lovingly depicts two nude young men in innocent and affectionate embrace. The popularity of FRIENDS spurred other male figures, though Hampton felt that a thematic approach might produce a more cohesive and important social study, and with this inspiration he conceived the MEN OF AMERICA SERIES. Each piece in this series is cast from the original mold and re-
A QUESTION OF COLOR

BY BENJI

Coming out had to have been one of the most glorious days in my life. After feeling I was the only one of my kind, it was indeed a pleasure meeting and being with people of the same sexual orientation as myself. Alas, the beauty of illusion was not to be the reality. I don't really know what I expected but it was not the reception I got.

Upon entering a newly opened gay bar I had no guide lines on how I should act. It took me quite awhile before I had balls enough to enter and took all of what balls I had left to get from the door to the bar. I mean I've heard stories—Well, I didn't know what to do. I was literally scared shitless. But I was in the bar. Now what?

I didn't dare move. Everyone who was there seemed perfectly much at home. People talking with others and seeming to really be enjoying themselves. My first impression was that I was not really in a gay bar but happened to fall into some men's social club. Maybe all of the rumors I had heard about this bar from my college chums were wrong. I didn't know. Gay bars were places I had read about and they didn't exist, except in the minds of the authors.

As I said before, I was there and the only thing I could do was make the most of the situation.

I am a pretty outgoing person myself so I made a feeble attempt to talk to people. I don't know what was going thru their heads but I got the definite impression that I was intruding. That was enough of a hint to me, so for three months I didn't talk to anyone. What a dumb move on my part. It was about the time I had "been out" three months that someone finally said hello. I couldn't believe it. Someone had actually said hello—me. He was a pretty good jock and we got along fairly well. Thanks to him I was to learn the do's and don't's of gay life.

I had told him of the difficulty I had with meeting people and it was then I found out why the difficulty existed. I was Black—

That was quite a blow to me. I assumed, incorrectly it seemed, that gay people being of a minority were more willing to accept other minorities. First lesson in reality: one's sexual orientation doesn't necessarily change one's prejudice. That still existed.

Well, it is now six/seven years later and I see very little change as far as attitudes are concerned.

I sometimes wonder which was better: to be ostracized because I was black or because I did not have blond hair and blue eyes. I traded one for the other. True, gays may appear to be more accepting of blacks, but when it comes down to the nitty gritty, they are just as bigoted as the next person. I have heard from friends and people who share my skin color how it was not my skin that caused the discomfort; it's just that they prefer blonds, Italians, surfers, etc. It wasn't because I was black, it was because I wasn't what they preferred in a person (to have sex with). At first I could understand that because I had my preferences also. But I got to thinking about that. Sure, I could see where they felt like that, but then I saw that even though they preferred blonds, Italians, surfers, etc. it didn't stop them from having sexual relations with others. It became to me not a matter of preference but a matter of color.

How many bars does one have to walk in to see Blacks in a section of the bar to themselves. Is it because they want it that way? No doubt they prefer it that way. But I feel that the white gay community should realize that blacks, gay or straight, do not want to put up with tridedx cures and self-effacing ideas that they have been so accustomed to hearing from the white community. I have seen many of my white so-called liberal friends get upset because they have seen a black and a white together. Either the black likes to rape young white guys or the white is a nigger-lover. Can anyone ever win?

Prejudice exists, I don't care which subculture one lives in. Granted it's great that gay white males accept blacks because they share a common oppression, but to do so on a purely superficial level...they might as well, as far as I'm concerned, let their prejudice show instead of pretending they have no prejudices.

We are all, I hope, people. People who can relate to one another as such. Still we are men, acculturated into a set pattern, one that doesn't recognize individuality.

I have enough oppression to fight being black among 'straight' society. Must I face oppression among gay society? I love people. Not races, religions, physical attributes or attitudes. I think gay people, even more so than straights, have to fight the bonds of racism. To
get to know the person and not what the person has to offer physically. To do that, one gets to know oneself.

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Having been involved in the Movement for approximately a year-and-a-half, it had never occurred to me that there is a lack of participation by the Black gay community. One would think that since we both, blacks and gays, have shared some form of oppression, there would be a kind of bond between the two groups. Unfortunately, this doesn't exist: gays can be just as racist as straights and even more so. With this thought in mind, I began to wonder about the reasons so many blacks are not actively involved in the gay movement.

1) Blacks with any political consciousness have generally chosen to devote their time and energies to the Black Liberation Movement. Blacks face oppression on levels other than sexual orientation, therefore realities differ. It is not so much a question of Black vs Gay as it is a question of which set of realities better suits my needs. This is not to say that gays do not share some levels of oppression, but blacks are hardly in a position to escape the source of their oppression as gays are able to do. It is not so easy to hide the facts that one is black as it is to hide the fact one is gay. So, dealing with gay oppression is less a priority than confronting oppression as a black.

2) I think that an invalid assumption is often made that gayness automatically rids one of any prejudices one might have before coming out. Alas, I wish it were true. Racism, sexism, ageism, etc. are ingrained in us at a very early age and a declaration of our sexual orientation does not eliminate these attitudes.

Racism is not unlike sexism and in the gay male community it is difficult to distinguish between the two. In relationships involving heterosexuals, one may reject you because you are black. That would appear to be a clear-cut example of racism. In homosexual relationships, however, he also may not sleep with you because you are black, but he has an added convenience. It "may not" be because you are black that he may not sleep with you, but you may not be his type (blond hair, blue eyes, Italian, etc.).

It is hard to prove otherwise. This is a reality of the social (bar) scene in the gay community and may equally be true for the gay liberation movement.

Yet, the reverse may also be true. Sexual relationships may result solely from the fact that one is black, totally disregarding the person. One might say that this all constitutes double jeopardy: do not love me because of it or love me for it. Blacks have suffered enough oppression at the hands of the white community and should not have to do so in the gay white community.

3. One must also realize that cultural differences exist. The social community in which Blacks are raised differs from that of the white social community and homosexuality does not appear to be a threat to the family unit. Although one's homosexuality is not condemned it is at least tolerated and more to the point, tolerated in public accommodations. I believe, at least in my experiences, I have received less negative reactions to my homosexuality in the Black community as opposed to my being Black in the White community. There seems to be a continuation of racist attitudes even within the gay community.

4. The movement itself seems to be geared to meeting the needs of the white middle class male and as such may be looked upon by Blacks as being a white man's problem. It is unfortunate that in the beginning the gay movement neglected the needs of youth, older gays and women and is only now realizing that it has to serve their needs also. So it should also do with Blacks (or any other minority) in its ranks. Then again, Blacks do not want to be the end product of some one else's self-serving liberalism. For too long, Blacks have had to put up with the great-white-father image, depending on his good graces for survival. The groundwork for this attitude exists and comes off as saying "see what I am doing for you also. Aren't I a nice person?" Blacks cannot forget who the enemy has been and sexual orientation does not change racist attitudes. They just take on different colors.

SEEKING: blak women and men involved in the gay liberation movement for exchange of information. Contact Benji, c/o this publication.

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THOUGHTS AND PERSPECTIVES
by MICKIE WILLIAMS

One may theorize endlessly that Gay people should feel a common bond with Black people. After all, they are both limited in choice of lifestyle and freedom to live happily by a narrow-minded society. They should, yes. But they don't. As we've been screaming for years, gay people are like other people (with a difference of course -- sexual preference). Therefore, gay people are just as racist, or not, as the society they were born into and live in.

As time goes along, I've met fewer and fewer instances of overt racism, in the gay community and elsewhere. Probably this is the result of the Black movement of the sixties. People are less willing to step on one's toes so they keep quiet. Or so they think. The subtle remarks and deeds are everywhere, even among those who are more "open minded" than others. Example: I recently heard a white person refer to disco dancing (which is black in origin) as "monkey dancing". I imagine they would be highly offended if I pointed out that to them as racist and would probably deny that that was what was meant. The fact remains that because that person was unable or unwilling to understand a particular kind of dancing (it has a style and beauty of its own) they belittled it. Little things like that can seem trivial but to a Black person they can mean another example that people don't really want to understand or care what it means to be Black.

In case you haven't noticed, there aren't many Black people in the Gay Movement. There are some important reasons for this. One is that some Black people come in, see very few or no other Blacks around and don't want to stay. Another is that they may encounter racism and don't feel they want to deal with it all over again with people who are supposed to be their "brothers and sisters". Then too, there may be a conflict of interest. If it comes down to having to decide where to put your energies, many Blacks opt for the Black movement. You may be able to hide the fact that you're gay but you can't hardly hide the fact that you're Black. No matter what else you are in this society, you're Black first. It's the reason you're spit on, it's the reason your ancestors were slaves and it's the reason you catch hell for your existence every day.

I wonder, sometimes, if the question of who you're attracted to physically may not be determined by your upbringing. I've had people tell me that they definitely were or were not attracted to Black people in general. Both those statements make me feel peculiar. It's not like it's just a matter of hair color or the shape of one's nose. I mean, I don't particularly care for blondes nor do I find WASP-ish looking faces attractive. But I've seen some nice looking exceptions! I guess what I'm trying to say is that I don't want anyone breathing down my neck because I'm Black, but I don't want them immediately writing me off because of it either. I think it happens more often than people realize and they rationalize it by saying they just "can't help who I'm attracted to". For years I thought that white people looked strange because their lips were so thin. Of course, I was judging them by my standards of what was "normal" or "pretty".

After working as a Black woman in the gay movement for a year, I'm not ecstatically happy as regards the progress people have made in the area of racism, but I'm not horribly depressed about it either. Everyone should remember, though, that because you've dealt with the tip of the iceberg doesn't mean that the rest of it has melted away. It's there and it's affecting people's lives... Black people's lives. You've got to keep on chipping away at it.
I have been asked if I have ever suffered any forms of social prejudices from gay people and since gay people come from all kinds of backgrounds, the answer is yes. People are taught ways of judging other people from their social environment and immediate peers which usually does not take the person as an individual but as a group member, which doesn't give you much of a chance to dispute them.

I can remember the first time I went to the Amherst bath. I was the only black person there and some of the people acted like they smelled shit every time I passed. I got pissed off and was just waiting for one of them to use the word 'nigger,' but no one did. I was sitting there and a guy came up to me and asked me why I looked like I was mad at the world. I burst out laughing because I did not know that my feelings were showing. That broke the ice that night.

Thinking of some of the ways people will let you know that they are not prejudiced is funny, like, "I like black people but I just won't sleep with them." or they say to a black person that they have to know you for six months before we could have sex, but then meet some one white and have sex the same night. If I were to say these things don't bother me, I would be lying.

The form of racial prejudice that pisses me off the most is the kind you get from gay bar owners. When a bar is turning gay they welcome every-one (black & white), but once they get a good crowd coming there, then they try to reduce or get rid of the numbers of black people they allow in.

Here is a sample of how it works: You can be ninety-nine and black and you will need a sheriff's card to get into the bar - while you can be sixteen and white and get in the bar with no questions asked. I had been going to one of the bars ever since it turned gay. I was there on a Friday night drinking with some friends. On Saturday night I went to the bar and was asked for proof of age. I showed my driver's license, but they would not take that as proof. They wanted a sheriff's card! I am thirty-six and cannot get a sheriff's card nor would I get one just to go to the bar.

In September I was in Rochester for a conference and I went to the Roman Sauna and was not let in. I was told there were no rooms, all the rooms were reserved or taken and so I went to the locker room, so I left. As I was leaving, a white guy came in. He didn't have a reservation, but he got in. So I left and went across the street to the AM/FM baths. Then I met the local black gays and we were talking and I mentioned what had happened at the Roman and was told that they tried to limit the number of blacks allowed in. I complained to the host organization about the treatment and was told there had been complaints before and they would look into it. So I came back to Buffalo and wrote a letter to the management complaining of the treatment. I asked for a statement of their policy in dealing with blacks. They said it was a misunderstanding, that they did not try to limit the number of blacks and that in the future I should phone and make a reservation to ensure myself a room or wall locker.

These are the kinds of social prejudices that black people have to face even in the gay world from gay people who are also oppressed. I get pissed because gay people have to deal with many forms of oppression in straight society and they should know how it feels, but they seem to forget it so easily. You know I will be glad when people are judged on what they know, and do and how they treat a person, and not by the color of their skins or race or other things -- just on the way they treat you as a human being.

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When psychologist Stephen F. Morin announced publicly that he was homosexual, he noted that people began to treat him more cautiously. Verbally, they supported him; nonverbally, they told him they were self-conscious. At a urinal one afternoon, a colleague moved progressively farther away from Morin, even actually barricading himself behind a stall.

This experience led Morin, in collaboration with Kathleen E Taylor and Stanley J. Klieman, to design a study of social distance between gays and straights. They told 80 college students, 40 male and 40 female, that they would be interviewed briefly about their attitudes toward homosexuality. Half of the time the experimenter wore a "gay and proud" button and was introduced as working for the Association of Gay Psychologists; half of the time the same experimenter wore no button and was introduced as a graduate student working on a thesis.

The researchers were interested in how close each undergraduate placed his or her chair to the experimenter. This little measure of social distance, they reasoned, would tap unconscious attitudes about homosexuality.

When the experimenter and the student were of the opposite sex, it didn't matter that one was presumably homosexual. Students sat an average of 28 inches away from interviewers wearing the "gay and proud" button, and 25 inches away from interviewers without the button.

But the students got worried when they had to sit next to an experimenter of the same sex who they thought was gay. Now the distance markedly increased, as if they feared, as did Morin's colleague at the urinal, that a known homosexual would attack them at any moment. The males were especially nervous about being interviewed by a homosexual man. When they thought the experimenter was straight, they sat an average of 15 inches from him. When they

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Cont. pg. 18
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SISTERS OF SAPPHO WORKSHOPS FOR WOMEN

All workshops will be held Sun. at 7:30 at the Gay Center, 1350 Main

COMING OUT Feb. 8. This workshop will deal with the problems of accepting one’s lesbianism. We will discuss telling parents and friends of your gayness, getting into the gay community, bar scene, dealing with our own misconceptions of what a lesbian is and how women come to a personal acceptance of their lesbianism.

LESBIAN MOTHERS Feb. 22. We will discuss being gay and married, raising children without a father, raising children without anti-gay attitudes, the problem of custody and dealing with neighbors and the parents of other children.

THE WORKING LESBIAN Feb. 29. This workshop will discuss the situation of being a single woman working to support herself with the additional strain of usually having to be "in the closet" on the job. We will discuss the question of when and whether or not to come out at work, and how different types of job situations affect our gay visibility.
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and many others.
Some Thoughts on Woman Plus Woman by Jayme Spyridon


In her highly researched new book Dolores Klaich explores attitudes toward lesbianism from several different perspectives. The book is comprised of three main sections which deal with sex and sexuality, an historic review of lesbianism and some contemporary reflections as voiced by a sampling of anonymous lesbians. The author points out that her work is directed "...toward laymen/women especially those who automatically view little actual knowledge, condemn."

Throughout her book Klaich documents how lesbians have continually been fucked-over by homophobic societies. She goes back through history and traces the myths concerning lesbians. Through-out history lesbians have been thought of as "male-imitators" because heterosexual male-egos can't stand to think that women would prefer to be satisfied emotionally and sexually by other women. Klaich blasts Dr. David Reuben (author of Everything You Always Wanted to Know About Sex) for his claim that "Lesbians are handicapped by having only half the pieces of the anatomical jigsaw puzzle." She makes it clear that lesbian sex is in no way a substitute for hetero-sex.

Perhaps up to this point it seems that Woman + Woman is exclusively directed toward straight people. We (lesbians and gay men) already know that Reuben is off-the-wall. However, because of the wealth of information Klaich presents, information which refutes what history has traditionally reported (or neglected to report) about our lesbian sisters before us this book is of value to us as well. Additional pieces of our culture are brought forth.

Klaich's section on Sappho is particularly interesting. She demonstrates how men translating Sappho's poetry have portrayed her as cold and sadistic while translations of Sappho's work done by Mary Barnard in 1958 have shown Sappho to be a strong, loving, woman-identified-woman. When the male translators of the eighteenth and nineteenth centuries weren't making Sappho out to be brutal and sadistic they were changing the female pronouns in her poetry to be male pronouns. They couldn't tolerate that Sappho's love for women was the inspiration for much of her work. After all, Sappho's poetry was considered by the ancient Greeks to be equal to that of Homer. (Sappho was known as the Poetess and Homer the Poet)

Sappho is only one of many lesbian writers whose works have been destroyed, censored or edited. Radcliffe Hall went through suffering and struggle to get her lesbian novel, The Well of Loneliness published in England and America. In America her book was categorized as "literary refuse" and in England the book was destroyed because it did not condemn lesbianism. Other examples are presented, all worth reading.

Although there is no section which specifically outlines a political analysis of lesbianism, Klaich's political consciousness is evident throughout her writing. She's done an excellent job fitting together the pieces. She comes across calm and rationally and the point is always clear. Lesbianism is "neither sin nor sickness." It is a lifestyle that challenges the existing hetero-sexist society.

The Homosexual Matrix reviewed by Peggie Ames


Between the uninteresting gray covers of this book, the reader will find fascination and perhaps an addiction so powerful he cannot put it down prior to completing the reading. At least your reviewer's insatiable curiosity drove her to such limits of finishing it.

Originally motivated to excerpt specific subject material, to exploit the author's extensive research, I could not but read it all. Mr. Tripp has started where so many do, perhaps trying to answer the so oft posed question(s)--"Where, or how, or why does homosexuality occur?" While no specific answers--1, 2, 3 are given, he pursues gracefully to analyze most openly, thoroughly and with excellently contemporarily supporting data, this a 1975 first edition, the gamut of the subject.

He utilizes accepted measures of authority for the authenticity of such a work, but has stripped its presentation of boredom, stereotypes of assembly of data, footnotes, etc. Rather, his easy reading facility with language is so capable the reader hardly wait to learn of the idea development which he offers.

While the first half seems to treat primarily from masculine orientation, with little reference to female (lesbian) homosexuality, he does finally incorporate much attention to both sexes' gender-roles.

Details are presented at times, with otherwise a broader overview sufficiently documented to be argue-proof to a reasonable extent. His positiveness, refreshing in days of so much put down or critical writing, is most admirable.

Biological considerations, inversions, origins, politics, questions of psychotherapy, social shapes, long and short-term relationships, as well as both non-specific and specific treatment of Sex Techniques

Both of the above books are available in Buffalo at Evergreen's Book Coop, 3102 Main St. & Les Livres, 156 Elmwood Ave.

Cont. pg.18
The following scenes, which I deliberately present without much comment, took place recently, about a week apart, in the dining room of my communal home. I suspect they will be of particular interest to "sex educators" - in which category I include anyone who is in frequent, more or less regular, and therefore influential, contact with children.

I.

At the Sabbath dinner-table, Chris, our artist friend from Cincinnati, tells the story of a guy who used to model for him, a 27-year-old who's turned on sexually just by little boys, is now in jail awaiting trial, and will probably be sent away for quite some time for having (admittedly) fucked the (admittedly) more-than-willing ass of Chris's six-year-old, homosexually flirtatious neighbor. Seems the boy's father, a conventionally tough West Virginian, who for his part is continually pulling down his son's pants and whipping his ass (for the slightest "misbehaving"), generously called the cops on Chris's model instead of "killing the bastard" himself.

Hearing all this, six-year-old Jason suddenly exclaims: "And they're gonna put him in jail for that?"

The guests at the table, at least, applaud, Jason's outraged incredulity (applauding also ourselves, for we must be doing something right), without bothering to ask what it means - e.g., appreciation of the joys of anal intercourse? Disappoval of putting people in jail? Both? Probably both, for we know: 1) that he's tried the former at least once, with a contemporary of his, and was evidently delighted (we can only hope he won't hesitate, for fear of "being sent to jail", to try again); 2) that having been brought up in a relatively non-authoritarian, non-homophobic, physically affectionate, and generally "cunter culture" household, he's often heard adults express disapproval of all sorts of social coercion, including imprisonment, and has had ample occasion both to ob-

serve his own parents, other heterosexual pairs, and at least one gay male couple, in a variety of erotic activities, as well as to take part in a (somewhat different) variety of erotic activities himself.

Incidently, it occurs to me that a little boy who's grown up in a sex-negative and altogether "sheltered" environment, who's never seen female genitalia or if he has, either never asked or was kept ignorant of their function, might not have any idea of "normal heterosexual intercourse" (Jason, on the other hand, asks his mother from time to time to "let me put my penis in your vagina the way Daddy does"), might imagine, indeed, that the only sensible - though no doubt unacceptable - thing to do with his penis other than urinate is to fuck somebody's ass.

Sitting around after dinner, we seem to have invented a non-competitive game - viz. calling out, helter-skelter, as many words as we can which rhyme with a given word. Round Four, the word is "trick." Someone offers "sick," then Jason says "dick," rather indistinctly, and laughs. "What's the joke?" Pat asks. "Dick," he giggles. "Just 'dick'? Is it a joke that's going around your school?" "Yes." "Well, do you know what a dick is?" she probes. More giggles, mounting embarrassment. "I know, but I can't tell you." "C'mon, Jason," Annie reassures him, "a dick isn't something to be ashamed of. In fact, there's no word you should be ashamed to say in front of us, we're not your grandparents, after all." Concurring, I reinforce the point with examples of other acceptable words his grandparents wouldn't permit. To no avail.

"I like dicks," Pat encourages. Ann says: "I like dicks, too." I make it unanimous. Then: "Do you like dicks, Jason?" "Yes." "Well, so why can't you tell us what they are?" No answer, more giggles, eyes on the table.

We're left with the uncomfortable tasks of: 1) watching, listening, and probing for signs of the damage done to him every day by most people he encounters outside the home, as well as the occasional damage we ourselves do when under the influence of those aspects of our own repressed childhoods we're still working out; and 2) trying to undo as much of this damage, whatever its source, as we can.

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You talk revolution
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How unreal education is
How fucked up your parents are
And what they're doing to you
Always saying you won't be like them
come to classes in blue jeans
worn at the seams
A good look will reveal
a park avenue label
Trying to give the look of liberalism
Because its hip
It gives you a high
to put yours down
Your high is individualism
It's Not express yourself time
But, you know
and I know

That you don't have to do anything
but talk liberalism
socialism radicalism
Classes over
you came up with no real solution
We all know that the birth and power of revolution
lies in the street
An old wise black woman told me that
as she and I looked out her window
But you were cool in classes
Got your A's and B's
passed the admission tests
came to class on time

I know your game
you ain't for real

When ITT got pressured
and came to campus
and hired me
You freaked out
You ain't for real

When my people got
beaten, jailed, hanged
where were you?
Yeah you show up
never on time and always
in few numbers
The riots came to my block
you didn't
We get high together
even had sex together
played fantasy land time
but that time was over
and hell came back down
you ain't around

Your liberalism has
too much american apple pie inside
You should let loose
the american dream
reach for the peoples dream
You say you understand us
But your actions are unpredictable
You use us as an excuse
for your actions
you don't really sacrifice anything
in my name
I know your game
We are your part time hobby
I don't want to hear excuses
stop making excuses for your stupidity
clean up your act
with the cleaning fluid of reality
Before all of you
self destruct

Bernard Taylor received his undergraduate degree at Buffalo State University in Sociology and is now attending Graduate School at Queens City College majoring in Urban Affairs.

Photo by Anthony Plewik
Tired of the same
never ending stream of naked bodies
Tired of continuing the same search
for jesus christ
for super star
for the piece that everyone wants
for the piece that you once had
for the one I had a number of years
in the past
always looking for that beauty
that makes you warm between the legs
but it never satisfies
the heart
Tired of looking at his/hers
other half
wishing dreaming praying
it was mine

Tired of looking at paper figures
Dreaming again
but wide awake through my dream
only ending up with a wet hand
and a used towel
tired of giving this sacred body to the one
with the best party materials
Tired of walking concrete walks
on late
cold
nights
Tired of playing host on hot weekends
They most always return home
Tired of being hot
But not good enough
Tired of walking in rooms
filled with hungry people
who never have enough
Tired of being tired
need to be human again
need to be real now
it is out in the open now
and time to live..............

BEING BLACK ONE
FRIDAY NIGHT IN JUNE

Bus stop waits are
for all who have 45 cents
I thought
Feeling free and natural
For the moment
these moments are few
and short lived too
You see
I thought I wasn't
a hassle to anyone
stepped near the curb
to look for the bus
your mother driving through
at a steady speed of
30 miles an hour
Got caught by the red light
turned her head

Her eyes caught my body
She didn't get crazy enough
to lose control of the car
She broke the speed record
locked four doors in three seconds flat
reached for her purse
she didn't know me
not for real
She looked through her eyes
and saw a nigger
from this woman's actions
I lost my
voter registration
church membership
socialsecurity
bluecrossblueshield
and general membership in America
I got lost that night
not by the red light
but your mother
red lights don't play with my mind
just your mother
Fashionable?

This question from a New Orleans woman was spotted in a recent Parade magazine: "Isn't it playwright Tennessee Williams capitalizing on his homosexuality now that it's become so fashionable to be gay?" This prompts us to ask - 'What does she know that we don't?' Incidentally, Parade answered her with this quote from Tennessee Williams: "I never considered my homosexuality as anything to be disguised. Neither did I consider it a matter to be overemphasized. I consider it an accident of nature.

Hysteria Haven

Opponents of a recently passed gay rights bill in Bloomington, Indiana are charging that Bloomington is fast becoming a "haven for sodomites," and are making plans to challenge the ordinance in court. These anti-gay forces have been running a campaign against both the ordinance and the Bloomington Gay Community Center. They've used newspaper and radio advertisements, church petitions, and letters to the editor of the local newspaper. The Gay Center has also been threatened, but as yet the threats have not been carried out.

Athlete Comes Out

Dave Kopay, former National Football League running back, has come out publicly as gay. His decision to do so was the result of a series of Washington Star articles on gay athletes. Kopay stressed that homosexuality exists among professional football players in a very closeted way, and in addition confirmed the Star's contention that approximately 5% of NFL players are gay.

Wipe With Care

Carol Products of Maplewood, N.J. announced its latest invention for tearoom spying. It is producing a paper towel dispenser which dispenses paper towels from one half of the cabinet, but contains a battery operated camera system in the other half.

From Rome!?

A New York City Jesuit Priest, Rev. John McNeill, has been granted permission from Rome to resume his writings and lecturing on homosexuality. He was instructed to cease his teachings in 1974 until they could be investigated by Rome. His works are aimed at overcoming prejudice among Catholics against homosexuality.

Quotable Quote

Christopher Isherwood, in a recent Advocate article: "I feel strangely ill at ease when I'm away from gay people for long periods, almost as if I was being deprived of oxygen."

Lesbian Deacon

The Rt. Rev. Paul Moore, Jr., the Episcopal Bishop of New York, has said he believes the ordination of a self-described lesbian as a deacon in the church is a sign of a healthy change in attitude toward homosexuality. "Homosexuality is a condition which one does not choose; it is not a question of morality," Moore said in a statement about the ordination of Ellen Barrett as a deacon Dec. 15. He said the new deacon "has spoken openly about her homosexuality" and "I believe that this openness is a healthy development in our culture and in our Church."

Centers Sprouting

The Philadelphia, Pa. gay community is aiming at a January opening of the Gay Community Center of Phila., Inc. A lease was just signed for a 2-story building and renovation is under way. The Center plans to sponsor a variety of educational programs as well as housing the Gay Coffeehouse, Gay Switchboard and activities of other gay organizations. For more information write GCCP, Inc. - Box 15748 - Philadelphia, Pa. 19103 ....... and Washington, D.C plans to open its Gay Community Service Center around the end of January. The Center plans to house an employment service, reference service, counseling and medical services and a program development office to provide support for existing gay organizations. For more information contact Ed Cox at (202) 234-6475.

Brotherly Love

The Big Brothers organization in the Washington, D.C. area has adopted a policy that compels all prospective "big brothers" plus all staff to sign a statement that they "are not and never have been homosexuals." The D.C. Human Rights Commission will investigate the situation.

Sodomy Spreading

Redbook magazine recently released a study of female sexuality based on a survey of 100,000 women. The survey reported on a number of changing attitudes and practices among women, and one in particular caught our eye: "Oral sex is an almost universal experience; 91 per cent of the women under 40 who participated in the survey said they had experienced oral sex."

Even Engineers

Trevor Mountford-Smith, a gay engineer, recently came out in the pages of Engineering, the national trade publication of the profession in Canada. He was responding to an article by a regular columnist in the journal who had written that she had never seen or heard of a gay engineer. He called on the columnist to help dispel misconceptions about gay people rather than to perpetuate them. Although Mountford-Smith reported generally favorable reactions from his co-workers, the response to the editors of the publication was hostile and anti-gay.

And Now  
Ten years ago, a medical encyclopedia used in graduate courses in psychology and counseling described nearly 200 "prevalent ailments" which were called the "common illnesses." Listed between hemorrhoids and influenza was homosexuality. "At times, surgical restoration or repair of inadequate or unusual sexual organs can aid in the overall therapy," according to the physician-author. Otherwise, "psychotherapy is of value."  (Homosexual Counseling Journal)

Dustin Loves It!  
In a recent Cosmopolitan article by Arthur Bell, the following quote appears from Dustin Hoffman on his starring role in Midnight Cowboy: "I loved playing Ratso. To me, as an actor, there's no richer part than that of a homosexual - I'd love to play another gay man on the screen."

Have Your Cake....  
This news item comes from UPJ: "In a world which sees women taking over many jobs formerly held by the masculine denizen, Danny Zezzo and David Williams are reversing the trend. They pop nude out of a cake at parties. Zezzo, Williams and Tony Cowen hire themselves out for the service and report business is booming. "Most of those I've done have been bachelorette parties," says Zezzo. "We have also popped out at mixed parties and even ones given by men - straight guys, professionals, doctors, lawyers, businessmen. One thing, though, it has not caught on with the gay community yet." Zezzo feels the idea of male poppers is catching on because it usually adds "surprise and spice to what otherwise might be a dull affair."

Lover Wanted  
A film about Alexander the Great, based on Mary Renault's Fire from Heaven and The Persian Boy will begin shooting next summer. The role of Bogoas, Alexander's lover will be played by an unknown. Director Arthur Seidelman is looking for a male between 16 and 24, slender, 5 ft. 8 with dark sensitive good looks who also has dancing and acting ability. If you think you fit the description send your photo and resume to Paragroup (Persian Boy Productions, Ltd.), P.O.Box 85, Edgewater, N.J. 07020. (GPU News)

Pennsy Hassle  
What's with the Pa. State Senate? Not too long ago, they passed an horrendous anti-gay bill that would have prohibited employment of gays as teachers, state police, mental and physical health workers, and several other job categories. Upfront gay rights supporter, Gov. Milton Shapp promptly vetoed the bill and the Senate did not attempt an override since the bill was adjudged to be unconstitutional. Now, however, the Senate has passed a revised bill which would have the same effects. The bill now goes to the House of Representatives where opponents hope to get it 'killed' in committee. Gov. Shapp is expected to respond with another veto if it does manage to pass the House. Opposition to the bill is growing among gay and non-gay groups alike.

Just Like That  
Two California men, in their late forties, have requested castration as a possible route to parole from life prison sentences. The men were recently declared, by authorities, as "dangerous" with little or no hope of improvement as a result of convictions for "child molestation." The one man, Panke, 47, "reasoned" it this way: "Look, I'm 47 and don't have a wife... So I don't have much of a sex life to look forward to when I get out. Sure I'm scared. But I'm willing to go through with anything if they give me my freedom back. Really don't think I'd do this kind of thing again, but I don't want to take the chance. It's like what they did in ancient times. You know, if a man steals, you chop his hand off. It's just like that."

Murder  
In Rome, Italy a seventeen year old male prostitute has confessed to the murder of world famous film director Pier Paolo Pasolini. The youth claimed that Pasolini made homosexual advances toward him just before the murder, which occurred on Nov. 2, near Rome. A plea for leniency has been filed on behalf of the youth, claiming that psychological exams have shown him to be "immature." The incident has been disputed, however, by film director Michelangelo Antonioni, a personal friend of Pasolini, who told a film festival audience that he had visited the scene of the murder and found discrepancies in stories told by both the suspect and the police. "It could have been done by the Fascists," Antonioni told his audience. (Gay Community News)

Gay Time Soaps  
The following 'Gay Media Alert' is from the National Gay Task Force: "These networks tell us that they are open to shows with gay themes and gay characters, but don't get the scripts from their writers and producers. We've decided to test out their good intentions by regularly firing off story ideas to the producers of individual shows. Everyone around the country can help, by thinking up ideas and sending them on to us. The idea is to use whatever familiarity you may have with prime time or daytime network series by thinking up specific ways in which gay characters or issues could fit into the format of particular shows. For instance, if a series is about a lawyer, it would be possible to have a gay lawyer with child custody by gay parents. Don't limit yourself to ideas that make gay characters or issues the focus of an episode, but think as well how minor characters could be simply identified as gay, and then go about their business. For instance, the child in a series family could have a friend who's being raised by two loving women. If storyline ideas spring from your experience, or from news items, that you can't readily mesh with a particular series, send those along too and we can try to think of a series in which it would work. It's time we put major effort into getting positive images on TV instead of just complaining about the negative ones! Send to: NCTF - 80 Fifth Ave. - New York, N.Y. 10011
COMING OUT! WHAT'S IT ALL ABOUT

by S.O.S. WRITER'S COLLECTIVE

The S.O.S. Writers Collective is trying to organize information on the process of coming out and we need your help. After giving it serious consideration we realized how misleading generalized information put together by a handful of lesbians could be. Every lesbian has had different experiences in "coming out" and those personal accounts are more valid than some simple generalization.

Coming out is the most crucial process in developing a lesbian identity. The more we know about it the stronger we will be as Lesbians. Below are a series of topics. Please answer those that you feel most comfortable writing about.

We would appreciate it if you would answer these questions as fully as possible. From the responses we receive the Collective will select a few quotes, always using the utmost respect towards maintaining anonymity of the writer. We will publish these in a series of articles on "Coming Out" in the 5th Freedom and possibly in various women's and student publication. We will also be producing a video-tape series on "Coming Out". If you would be interested in participating in the video project please give us your name and phone number. Return your writings to a member of S.O.S. or the Gay Center. There is a deadline of February 28 on this project. Thanks very much for your help.

(please note the following questions are meant to be merely a suggested guideline. Please feel free to add comments on any other events that influenced your coming out. Answer them in any order you wish. Send your answers, comments, etc. to: Sisters of Sappho, 1300 Main St., Buffalo, N.Y. 14209)

1. When was the first time that you realized you were a lesbian? What were the conditions of your life (were you married, how old were you, were you living at home, etc.)? What did you do about it? Where did you go for support?

2. Once you decided you were gay how did you meet other lesbians?

3. If you came out in a couple or if you came out alone, did this influence your attitudes about being a lesbian?

4. What were your experiences in telling your straight friends that you're a lesbian? Could you predict their reactions and how did you deal with them?

5. Have you come out to members of your immediate family? How did you deal with their reactions? If you haven't come out to your family do you feel a need to? Do you think you will be able to at some point? Has your ethnic, religious or economic background influenced your family's attitudes toward homosexuality and how do they relate to you? Has this influenced how you see yourself as a lesbian?

6. How has your family reacted to the people you are friends with? (or to your lover/s)

7. If you have children, what experiences have you had in explaining your lifestyle to your children?

8. Did you ever "come out" to the people you work with? If you haven't how do you deal with being in the "closet" at work? Has being a lesbian influenced your choice of jobs?

If you have any questions or if you would like to help with the project contact the S.O.S. Writers Collective.

Thank you,

Heather, Jayme, Leslie, Joan

ASPIRING WRITERS, poets, etc. Need your work published? Submit it to the 5TH FREEDOM for consideration. We welcome the addition of new writers and new ideas!

MATRX, cont.

(Inccluding lesbian) are parts of his work. It is thorough, perhaps male-oriented, but certainly worthy of time and intellectual investment. You might learn something about yourself, about the ways and why and how we "tick." Try it, especially noting his bibliography and the last chapter on Miscellanea. Many valuable arguments to support your "gay posture and visibility" these you can come and feeling I am truly OK, I am happy and what I feel and do is so right, for me and for my many gay friends. Enjoy reading this book!

GAY IS, cont.

thought he was gay, they moved their chairs 32 inches away. Most of these students expressed tolerant attitudes toward homosexuals, but their unconscious apprehensions gave them away.

(Reprinted from Psychology Today, January 1976. The report is taken from a paper Morin presented at the American Psychological Association convention in Chicago this year. He and his colleagues are at the California State College, San Bernardino.)

SERIES, cont.

contains the intricate and pain-taking detail, the lyrical muscle definition, and virile maleness of the original. Each piece is laboriously hand-finished by the artist, and each standing figure is approximately 15 inches high. Mark well the name of Wayne Hampton, whose work has inspired a cult of collectors, and whose name must surely be destined for a very special place in the annals of American Art.

(for further information please contact: Waynesart, 28 Southeast 9th Street, Ft. Lauderdale, Florida.)

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Order from: Susan Saxe Defense Fund, c/o National Lawyers Guild, 1427 Walnut St., Philadelphia 19102. Additional contributions for Susan's Boston defense gratefully received!

GRADUATE STUDENT - 35 yrs. old, wants to share apartment with one or more. Call collect 461-2836 or write Bob Richardson, 198 Oxford, Rochester 14607.

NEED LEADS on any rehabilitation, reeducation, treatment, and prevention programs geared to, or for, the alcoholic gay. Preliminary information gathering now underway for thesis on stigma and stereotypes in dealing with the alcoholism problem, and where possible will detail programs run by gays. Write: Gay Alcoholism Research Project, P.O. Drawer J, Cedar Grove, N.J. 07009.

INTEGRITY. National organization for Gay Episcopalians. Local chapters forming. $10 membership includes Forum (10 issues). 701 Orange Street, No. 6, Ft. Valley, GA. 31020.

GAY HOMEMAKER needs to extend budget. Teach English as second language (experienced with Swahili, Spanish, and French-speaking peoples), composition, and literature (including African literature). Edit, proofread, type, etc. Bake goodies (great-great-grandmother's Boston brown bread a specialty). Call Ken 897-2392 or leave message at Center.

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Meetings the first and third Sunday of the month at 8PM

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

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Table in Union lobby 11AM to 3PM Tuesday and Thursday, or call Alan Schlesinger at the Center 716-881-5335.

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Center at 322 Hudson Avenue, hours 7-11PM daily

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Student Union, Brockport State College, office 716-395-2462
Meeting Wednesday 2-3PM, 227 Student Union

Ithaca

GAY PEOPLE’S CENTER
410 College Avenue 607-256-3729, 3-10PM daily

Oswego

GAYS FOR HUMAN LIBERATION
Hewitt Union Building, Oswego State College, 13126

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

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