Fifth Freedom, 1976-03-01

The Mattachine Society of the Niagara Frontier

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274 Delaware Ave. - Buffalo, N.Y.
IN RESPONSE:
I am white. I am a faggot.
White for 22 years, a faggot
for most of that time (I've
never been quite able to pin-
point at what age I became
a threat to the nuclear
family).
Of the years I've been out
and living in Buffalo (or
sinning and existing in
Buffalo) I have witnessed
plenty of discriminatory
practices by bar owners and
racial prejudice on the part
of a majority of the bar
patrons.
I can recall being told
the reason for cover charges
at the bars was to keep the
"ghetto niggers out because
they come in, have one drink
all night and trash up the
place." I can remember
many times being scoffed at
for going east of Main Street
to have sex with someone
because of the "social diseas-
es niggers carry." The one
positive thing I've learned
from being out is that the
stereotype about Blacks
spending all of their welfare
checks on alcohol is not true
and the old fallacy about VD
and toilet seats has been
destroyed.
The racial attitudes of a
majority of white faggots in
this city are indicative of
white, middle-class Buffalo.
The white faggots in Buffalo's
bars are the children of rac-
ist America.
I see the problem here in
Buffalo as being one of seman-
tics, more so than a matter
of demographics. The white
faggot population, for the
most part, have come to iden-
tify themselves as "gay"
simply because they drink in
a certain bar and sleep with
someone that best suits their
sexual preferences.
The word "gay" as I've
come to understand it implies
pride, dignity and self-
respect; qualities that can
be achieved only through a
personal struggle to be truth-
ful with oneself 24 hours a
day. Within that struggle
will come the realization of
what we really are--faggots.
America's hated faggots. A
startling fact that can never
be realized sitting in the
secure atmosphere of a "gay
bar" a few hours a night.
Perhaps the liberationists
in this city are at fault.
Perhaps Mattachine has direct-
ed too much of their effort at
The subject of 'coming out' is one over which millions of words have been expended since the advent of gay activism. Advocate editor David Goodstein's recent remarks on the "neurotics" in the gay movement seemingly demanding that everyone must 'come out' with a vengeance, has produced a rash of responses. So, here's our 2-cents worth.

There seems to be an underlying attitude in much of the non-movement sector of the gay community that all gay liberals, activists or whatever we're called, are a bunch of knee-jerk radicals who descend voraciously on our enemies with words drawn, and in turn look on in disdain at anyone in the gay community who does not join us on our own wild-eyed terms. This image is deserving to such an insignificant proportion of those involved in the gay movement that it hardly seems worth mentioning.

Yet, if this image is allowed to persist, it can undermine support and the advancement of the really beneficial accomplishments that so many of us in the movement are working so hard to achieve.

Along with this 'wild-eyed radical' image goes the assumption that in order to be involved in the gay movement it is necessary to be 100% unequivocally 'out' to everybody, everywhere. Nothing could be further from the truth. Those whose life situations allow them to be 'public' have made a conscious, personal decision to do so. Their decision was not a condition for involvement in the movement, but rather a consequence of their desire to do so.

The vast majority of us in the movement fully realize that there are as many ways of being 'out' as there are people to be 'out.' To what extent each of us can 'come out' is not to be dictated by others, but rather to be determined by our individual life circumstances and our ability and/or willingness to take risks.

Some of those who cling to the 'wild-eyed radical' image do so as a rationalization to cover their own tracks of apathy. But, most no doubt believe the image. To do so is to do injustice to the present state of most of the gay movement in this country. The trend today is for gay activists to pour their energies into self-help activities; i.e., counseling, health services, legal aid, education, etc. Gay Community Centers are cropping up across the country, on such disparate scales as Joplin, Mo. and Los Angeles, Ca. Our Center in Buffalo is one of the larger undertakings in the country. It requires an endless array of resources. Resources which

Dear friends:

As The Proud Mother of a Gay Child, sharing my twenty-one year old gay son and his lover the completing of nine months of happiness which has been theirs, and hoping desperately in my heart that the bright future they look forward to sharing will not be threatened too severely by prejudicial society, I want to thank you and your staff for publishing information papers such as 5TH FREEDOM which substantiates the cohesiveness of the gay community in its common goal to demand the inalienable rights that are the birthright of my gay son, and all gay sons and daughters everywhere.

It was through the introduction of another proud mother of a gay son that I made a visit to the Oscar Wilde Bookstore in Manhattan, where I purchased my first copy of 5TH FREEDOM. Please accept my subscription here-with for this coming year, along with my compliments on the fine job you and your staff are doing with this publication.

With your help, and that of many other papers, as well as many books I have already read concerning homosexuality, I hope to challenge parents of gay children; everywhere, through the publishing of a book I am now writing, The Proud Mother of a Gay Child, to step out and speak up in defense of the preferential right of our sons and daughters to be gay. The reading I have done this past nine months reveals too few parents speaking in defense of the rights of gay people. I for one find this intolerable and lift my voice in a clarion battle cry.

In mutual understanding,

Respectfully yours,

Ruth Abram

Sir:

I read your newspaper while visiting the gay community coffee house in Syracuse. I thoroughly enjoyed your insights into a new level of awareness. I'm interested in two articles in Volume 6 #1-'A Question of Color?' by Benji and "Black on White" by Claude Gary. I respect their opinion, but I'm not in total agreement with their viewpoints. My lover is a militant Black revolutionary, struggling for real freedom of all minorities. Our relationship has been a tremendous experience. And I have learned much. But there is much I do not understand. Within my limited exposure to homosexuality and bi-sexuality inside the Black community, I notice serious identity conflicts. Most Black gams are overly flamboyant and feminine, so we become fantastic friends and companions. While most Black bisexuals are terribly hung-up on their masculinity. They seem butch in the bar though perhaps totally different in bed cause their peer group seems to force them to play roles. Reminds me of a
EDITORIAL, cont.
come almost entirely from the gay community. A gay community whose degrees of 'outness' range from the elderly gent in Cheektowaga, (who sends an anonymous letter of thanks and a $10 donation in appreciation of an understanding chat with one of our counselors) to the members who go on a local T.V. talk show to hope-
fully bring some 'enlighten-
ment' to the community-at-
large. And in between are our supporters in multitudi-
nous degrees of being 'out,' but being concerned.
Careless editorializing, implying that movement people are "irresponsible," "unclean" and "neurotic," makes it all the more difficult for us to establish communication with that vast, as-yet-
untapped segment of the gay community that we need to reach if we're ever to achieve a real sense of gay community.

MAILBAG, cont.
country and western song, "Behind Closed Doors." Since my lover and I have a very open union, I find these other relationships terribly frus-
trating. I do take objection to your writers' very slanted ideas of preference--just as a person may have a preference for his partners' sexuality, he may also have a preference for his partners' race. If we choose to fight for minority rights and freedom of expression, don't deny individuals their preference.
I am totally oriented toward Blacks. I only date butch Black dudes. And I would en-
joy expanding my experiences. Perhaps your staff could inform me of decent Black bars, baths, or "meeting areas." Also, gay reading or photo-
graphic literature featuring Blacks. I would enjoy a prison pen pal, but would pre-
fer writing a brother rather than a "sister. Is it possi-
ble to subscribe to your paper?
I would appreciate any or all information available.
Thank you.
John Tucker Maloney

SUPPORT OUR ADVERTISERS

PLAYING GAY...
As in "Monopoly," players throw dice, move around the out-
side of a board, pass "go" and land in jail. But rather than buying real estate, they collect points in the categories of con-
sciousness, contentment and compensation. "Game of Lesbian," invented by a San Francisco ad execu-
tive, rewards players for taking a "fantasy path" as coming out, learning self-
defense, staring a women's farm and becoming a revolution-
ary. The revolutionary path might entail killing a rapist (6 contentment points), causing a lesbian to be treated well through your efforts (6 conscious-ness points) or teaching a woman to milk a cow (2 content-
tment points). The origin-
ator of the game is a 36-year-old mother of three (she prefers to remain anonymous) who dis-
covered her gayness four years ago. "Gay women have nothing especially for them. We can only read so many books and go to so many meetings," she explains. "Everything in the game is based on my own expe-
rience or that of my friends." So successful has "Game of Lesbian" become that its origi-

ator recently formed her own company to market it and two new games she has in the works. "Gay Life" will be for gay men and women; "Out of the Closet," just for gay men. So far only "Game of Lesbian" is available; profits from its $6.50 purchase price will go to the gay women's community. Mass market distribution is unlikely, but "Game of Lesbian" is available from Alternative Life Games, 2300 Bohem, Napa, Ca. 94558.

(reprinted from "New Times"

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LESGN SISTERHOOD THROOUGHOUT HISTORY by HEATHER KOEPPEL

As Dolores Klaich writes in Woman + Woman: "Lesbianism exists and always has existed among all peoples, in all parts of the world at all historical times." Why then the conspiracy to deny women this part of our past? Fragments of Greek history tell us that where lesbianism was allowed to flourish and develop into a culture, women's artistic achievements remain unequalled. This is only one example from many to choose from; yet historians continue to censor women's history. They rarely acknowledge women's accomplishments, especially when the women were lesbians. Now sociologists and historians would have us believe that we are few in number and that women loving each other is a twentieth century phenomenon. Even a few "radical" political groups are myopic enough to claim that homosexuality is a "capitalist disease" and it will no longer exist after the revolution. We shudder to remember the history of our past oppression when gay men were used as fuel for burning lesbian "witches." In the twentieth century we have witnessed the genocidal campaign by Hitler against thousands of lesbians and gay men. We note that there is hardly a monument to their death. Even today Chile's fascist junta is waging a similar campaign against gays, and in Cuba special camps still exist where homosexuals are supposedly being "reoriented" to society.

As lesbian feminists we have come to realize that racism, patriarchy, and capitalism have institutionalized women hating and that they form the origins of lesbian oppression. Throughout history lesbians have provided women with a role model by asserting our physical, intellectual, and sexual independence. Through both private and public acts of courage many lesbians have presented a vanguard of resistance against the oppression of women. Reclaiming this history has increased our collective strength. But we must continue to search for our spiritual and cultural past, if we intend to defeat those institutions that silence and isolate women, and we must start from the very beginning.

Our roots in history are timeless. The history of lesbianism is as old as the history of mankind. The art, the legends, the literature of ancient civilizations all tell us that in our distant past lesbian sisters were setting loving examples for us to follow. The story begins with the first archeological evidence of woman and the cave women. While scientists are busy studying those ancient cave paintings that illustrate men boasting of their hunting exploits, little attention is ever given to drawings, perhaps made by cave women, that show women loving. These paintings depict female figures engaged in cunnilingus, evidence for today that right from the start women asserted their sexual independence. Even from the Bible we learn that Eve was not the first woman but that there was another woman created before her and not from Adam's rib! This was Lilith, the first biblical lesbian.

Everywhere we look we find the story of lesbian love carved into the monuments of history. Egyptologists have found numerous references to female homosexuality in hieroglyphics dating back to the era of Cheops when the Great Pyramid of Gliza was built. The Assyrians and Phoenicians were so threatened by lesbians that they listed it with the myriad evils ascribed to "Evil Babylon." In fact, ancient Babylonian inscriptions have many allusions to the physically satisfying love of one woman for another.

In India lesbian love was perfected to a fine and erotic art in the "Schools of Earthly Delight" which are known to have existed as early as 1200 B.C. Evidence of lesbian eroticism can be found in the ruins of Hindu temples where female figures are carved in bas relief. Like an ancient sex manual, they illustrate every sexual position conceivable between two women.

Lesbianism also flourished in ancient China where the punishment for homosexuality among concubines was death by beheading. Despite this edict, rich men's concubines regularly practiced mutual masturbation and oral intercourse.

Chinese proverbs, Hindu myths, Egyptian hieroglyphics all provide us with ample evidence that our gay life style was also practiced thousands of years ago. But the best documented period of ancient women's culture is from 570 B.C. during the time of Sappho, when women loving women had become such an integral part of Greek culture that a vast segment of the female population was lesbian.

Men were banned from Sappho's colony on Lesbos, an island located on the coast of present day Turkey. It was a totally lesbian domain, where thousands of women from all social levels and all parts of Greece, gathered to sing in praise of the perfect love of women for women." Special festivals were held honoring such goddesses as Aphrodite, goddess of love and beauty, and Artemis, goddess of the wild and protector of women. Since participation in these festivals required training in the arts of the muses (music, poetry, dance, etc.), Sappho's colony became a type of school where the most talented women studied.

A contemporary historian from Sappho's time, Androsthenes, left us this description lamenting these events that occurred as women from the Isle of Lesbos arrived at his own town in Macedonia for a visit. "They were six in number, richly dressed and
accompanied by a large retinue of servants and slaves; the few males among them were castrates. Possessed by a great beauty and even greater wealth, they soon seduced many of the young maidens in town. When at last the women of Lesbos departed they took with them well more than two score maidens, all converts to their cult." (Sprague. The Lesbian In Our Society)

Sappho's own life is somewhat of a mystery. Most of her poetry was destroyed by the early Christians, leaving room for speculation on her actual life. Although some male historians would have us believe that Sappho leaped off a cliff killing herself over the love of a soldier, Phaon, we know that this much is pure myth. From those fragments of her poetry that have survived we know that she had a "daughter" Cleis, whom she loved dearly, although it is not clear if Cleis was actually her own child. Sappho's greatest period of suffering came when she was exiled to Syracuse on Sicily, for being too outspoken in her political views. Finally, she was granted amnesty in 591 B.C. and returned to her beloved Lesbos where she became involved with several lovers. There was one woman in particular whom she loved, named Atthis. This affair lasted several years until Atthis stormily broke off with Sappho and left Lesbos to become lovers with Andromeda who apparently headed a rival colony.

The following are examples of Sappho's love lyrics as translated by Mary Barnard:

But you monkey face

Atthis, I loved you long ago while you still seemed to me a small ungracious child

I was proud of you, too

In skill I think you need never bow to any girl

no one who may see the sunlight see the sunlight in time to come

after all this

Atthis, you hate even the thought of me. You dart off to Andromeda

Afraid of losing you

I ran fluttering like a little girl after her mother.

Later in life she wrote several poems on the loneliness of aging. This one reads:

Tonight I've watched

The moon and then the Pleiades go down

The night is now half gone; youth goes; I am

in bed alone

And of death she wrote:

We know this much

Death is an evil we have the gods word for it; they too would die if death were a good thing.

Sappho lived to a ripe old age and in her final hours her daughter Cleis was at her bedside. The colony of Lesbos eventually broke up but not before it left its mark as a symbol of lesbian culture.

(to be continued next issue)
GAYS AND EDUCATION  PART 2
BY A. EARL HERSHBERGER

What kind of courses do you offer as a program? Can you offer just a few courses or must you have the whole program ready at once? The answers to these questions depend on several factors. It is possible that the board you present your ideas to will be interested in observing the effect of just one or two courses before giving the nod to a whole program. You may have problems with finding qualified people who are willing to teach the courses. And you may have a problem with under-registration, there just may not be enough students who are interested in gay studies.

The problem of registration is one over which you have little control. You won't know how many students you have until the first day of classes.

At this point let us assume that you have your teachers and the board has agreed on a couple of courses, if not the entire program. You are on your way. From here on I will attempt to outline several possible courses that I feel would make a good, solid program in Gay Studies. This outline is by no means definitive. You may find that some courses can be left out and that there is a great need for a course that I have not mentioned. This is an outline and a highly personal one at that.

One word of suggestion--cross-list. Wherever possible have the courses you are offering crosslisted with another department. If you can arrange this in advance you will have more backing when you make your presentation. If you are planning on teaching a course called "Gays and Society" try to have it crosslisted with a course in the sociology department. Have your literature courses crosslisted, again, wherever possible with courses in the English department. Besides giving you the additional backing of those departments it may attract students from those disciplines.

The aspects of gay life that can be studied are as numerous as there are gay people, relatives of gays and friends of gays. The fact that gays can be found in every walk of life and every ethnic, religious, social and financial sphere cannot be underplayed. One of the first courses a program in gay studies should offer is, of necessity, sociological in concept. Human beings are a social animal and gays no less so.

We all know where the oppression of two thousand years has its origins. Many of us are also aware that there have been times in that period when there was a lessening of the stranglehold of the moralists on the ways of the people. A good example of this would be the restoration of the crown after the defeat of Cromwellian ideas and the return of Charles II, the merry monarch. Another example would be the beginning of the gay movement in Germany during the mid-19th century. And, of course, there is within our own time the famous Stonewall Riots of 1969. The reasons for these riots are of great importance to anyone interested in the study of gay rights movements.

Another area that needs concentration is the movement itself. Within our movement there are, as in all movements and large organizations, many divisive factions. Should we all concentrate on one goal or work toward many separate goals simultaneously? No course can settle this question but it can bring the various positions before the students for discussion and research.

Along with a course in sociological areas there is a need to cover the literary history of gays. For too long our teachers have ignored or lied to us about the sexual orientation of authors who have been known to be gay. They have suppressed the works by these authors and have removed from the curriculum, and in some cases from the libraries, any works that portrayed gays or had homosexuality as their central theme.

There is a rich field of literary works that deal with gays and portray them with some sense of honesty. Other works have aroused the ire of the gay community but have still gone on to capture the bestseller list. Why is this so?

Not to be overlooked is the area of science fiction. Many s-f authors have used homosexuality in their stories. Androgynous characters have turned up from time to time in the works of many authors as well as the ancient myths. Our history is there and all we have to do is bring it to the attention of the rest of the population and those gays who are not aware of it.

Many historical figures have been homosexually oriented. This fact is frequently overlooked by teachers and discounted by scholars. The legal aspects of oppressive laws and the historical, and religious, backgrounds that have caused these laws to be enacted need a great deal of study on the university level.

All of these areas must be covered in depth. One course cannot do it successfully. A single course can only skim the surface of a few of these areas, dealing in only one or two stray points where a whole course of study would be far more effective.

Again I must recall personal experience to bring home my point, if indeed there is one. Last year I taught a course at the University of Buffalo called Modern Gay Literature. The main purpose...
of the course was to acquaint as many students as possible with the literature produced since the Stonewall Riots that dealt with gay life styles, politics and general literature. The course met once a week for three hours. Attendance was excellent. The people were usually enthusiastic. I tried to maintain some adherence to a syllabus but allowed as much leeway as I could, knowing that I am a bit of a traditionalist in teaching methods I did not always succeed with my means and there was, I must admit, some displeasure with the course on the part of the students. Still, I feel, the course went along fairly well. One of the biggest problems we faced in the course was the amount of material that we could cover. It proved to be too large. We tried to do readings in three sociological works, a short story anthology, a play and four novels.

Obviously this is quite a large base if you consider that we only met for thirteen weeks. But the failure is common in an introductory course. There is so much that you want to cover and so little time.

Selectivity is a key issue in the choosing of materials for any class. If you are limited to one or two classes by the board you will start to feel slightly claustrophobic in your choice of materials as compared to what you want to teach and the allotted time which is given to you. It is the classic dilemma.

Don’t worry too much about it. Most people I have talked to feel this way even when they have all of the time they need.

If I may presume upon my readers attention for a little longer I would like to present here a suggested series of courses.

**History of Gay Literature** - Like all of the course titles this speaks for itself; it would be an historic look at gay literature and authors.

**Modern Gay Literature** - In this course you would probably want to cover that material which has been produced since the events of 1969; make the course as apolitical as possible, as politics will definitely be covered in other areas.

**Gay Life Styles** - This would be run in connection with:

**Gays in Society** - Both courses being designed to help those who have come out or are interested in the problems gays face in today’s society and the different ways of coping with that society.

**History of the Gay Movement** - Beginning in the mid-19th century and coming up to the present, this course could cover areas in the medical/psychological professions as well as social areas.

**Seminar in Gay Problems** - Special topics such as coming out, parents, ageism, sexism, job related problems and other areas for discussion.

**Research** - could lead to possible publications.

As you can see this is a bare bones outline. The different courses possible and the extent to which they are emphasized in the total program is up to you. What courses you subtract will depend on available materials and teaching staff. A course that dealt with gays and the arts may be difficult to produce at an engineering school, although most schools of this type do require at least a nodding acquaintance with the humanities.

Naturally one of the problems you will face first is that of materials. Where do you find all of the possible resources that you will need for each individual course? One immediate source is the bookstores which advertise in some of the gay papers and magazines. If the store that you contact is a reputable source they will be quite happy to assist you in your selection of materials. If you can pay them a visit you will be able to see first hand the various books and the staff will assist you in your choices. Two such bookstores are the Oscar Wilde Memorial Book Store in New York City and the Glad Day Book Store in Toronto. Lists of materials are available from both.

I have found both these to be useful.

Another problem you may run up against is the out of print book. I wanted to use Theodore Sturgeon’s Venus Plus X in my course but was told that it was unattainable because it was out of print. I found this to be a source of great irritation not only because it is an early example of an author dealing with the subject of androgynous potential in humans but because my only copy is rapidly disintegrating and I am trying desperately to replace it.

Another excellent source of materials is available from several places. These are the newspapers of the movement. It takes very little preparation to present a lesson from them. A little background presentation followed by an open ended discussion and you have instant (well, almost) lesson plans. The variety of papers and newsletters that are available is truly astounding; everything from the mass produced types to the mimeographed newsletter, and all available for you to use as you see fit.

Be sure in advance that you can obtain the materials you will need. Also, for some reason known only to the distributors, book orders take varying lengths of time to reach your local store even though they are all coming, usually, from New York City. Taking this into account be sure to order at least six weeks in advance.

Cont. pg. 14
folk concert
MADELINE DAVIS
GRANT KING
APRIL 4
8:30
It Yermeulen
POETRY MUSIC FRIENDS
at the center

blood bank
for you and your family.

The Gay Community services Center is setting up a BLOOD BANK FOR GAYS. Eligible gays are able to get an unlimited supply of blood for yourself, your lovers and your family in case of accident or surgery through the Mattachine Society's blood bank.

Our first BLOODMOBILE will be held at the Center, 1350 Main St., on Wed. April 14th from 5 to 8pm.

Please call for an appointment since donors must be scheduled at regular intervals. Call 881-5335

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in this will be exercises in acting technique,
character development, play production, and many
other interesting aspects of theatre. It
begins Wed. Mar. 17th at 8pm.
Near the border of the Belgian Congo in Africa, surrounded by thickly grown jungle, is a small patch of barren ground. Neither trees nor flowers grow there, except for the dead trunk of a palm tree in the center of the field, and the ground is covered by a fine, yellow-green dust. The natives call the place Lunangula, the Land of the Green Butterflies. Like so many other places in that part of Africa, it too has derived its name from a legend, and this is the legend:

Many many years ago, when the earth was young, Lunangula was neither waste nor barren; no dead trunk stood in its midst and no ghost-colored dust lay on the ground. Instead, Lunangula was a flowery meadow—the home of the green butterflies. Now the butterflies were gentle creatures, exquisite to look at as they fluttered in the mellow sun, fanning their slender bodies with light green wings. They lived in flowers and fed on mamula seeds which they gathered on the neighboring hills. Each morning they flew away, competing with each other to see who could fly the straightest line the fastest, and each evening they returned, carrying the mamula seeds and what other luxuries they might have found.

Only Thursday, which was the butterflies' Sabbath, did they fail to gather seeds. Instead they would fly in their hundreds and thousands towards the tall palm tree sprouting in the center of the field. There they would be inspected by the king of the butterflies who lived in his palace in the crown of the palm.

Each Thursday the king surveyed his subjects and if everything was in order, which it usually was, for the butterflies were peace loving creatures, the king would fling his wings twice in the air, beckon to his guard to follow him, and return to his palace. The tension broken, the green butterflies would start their Thursday dances when they would fly in a dozen different and complicated formations. Then, by evening, exhausted, they would fly back to their homes.

It was a happy, carefree life the green butterflies led, and would still be leading in the meadow of Lunangula, were it not for one sad fact. The green butterflies, strange as it may seem, when born were not green but yellow. Now if there was one thing the green butterfly hated, it was a yellow butterfly. The truth of the matter is that the king had even issued a law against the yellow butterflies declaring their offense a crime against nature punishable by death. Therefore, the newly born butterflies would stay in their flowers until the sun had ripened their wings and greened them. Only then would they venture forth and mingle with the crowd.

Unfortunately, some of the new born butterflies lived in tiny flowers that were overshadowed by the larger, more colorful, and broader companions, so that the sun never quite reached their tender young bodies and their wings never ripened, remaining yellow for the rest of their days. All day long the yellow butterflies would stay locked in their flowers, and only by night, when it was impossible to distinguish between the green and the yellow, did they emerge, meeting their equally unfortunate brothers in secret groves where the earth soiled their wings and often broke off their fragile feelers. Then, as soon as dawn was homed against the sky, they disappeared stealthily into their homes.

This state of matters might have gone on indefinitely, had not one of the yellow butterflies longed for the daylight so much that he felt he could stay in hiding no longer. Knowing the danger of venturing forth in the daytime, the butterfly finally, after much meditation, had an idea. Chopping a few leaves into tiny pieces, he sprayed them over his wings and, to his great delight, looked like any of the other green butterflies.

And so, on a lovely Thursday morning he joined the crowd that was flying to the palm. The daylight that was magnificent and the butterfly's body drank it gratefully. He was frightened at first of being recognized, but after a while, when no one seemed to pay attention, the yellow butterfly relaxed and forgot that he was different; as a matter of fact, he started thinking of himself as a green butterfly, and when a yellow butterfly quietly returned, he could not help but be a little embarrassed, for the other butterflies, who had never been curtsied before, became flustered and almost wished he had not come out into the daylight after all. Still, he imitated the others as well as he could, and when the king finally flapped his wings twice, he went to his guard and returned to the palace, the yellow butterfly breathed with relief.

Another moment and the day had begun. Happily the yellow butterflies basked in the shimmering air, faster, lighter than any of the others. So lovely was he in his flight that the green butterflies began to wonder, as they looked in envy at his beautiful body, who this delightful creature was that had never been seen before and that danced in such perfect angles.

By noon time, when the sun stood high, becoming hotter and hotter, the chopped leaves began to dry on the butterfly's wings, and falling off, revealed spots of yellow. Still the butterfly noticed nothing and kept on dancing merrily. Bigger and bigger became the spots of yellow on his wings, and soon the crowd saw that the lovely dancer they
Gay Caucus Forms...  
BY DONN HOLLEY

At its annual conference in November, the American Public Health Association, a professional organization of health workers and receivers of health care, endorsed a resolution, "Homosexuality and Public Health," which is highly favorable to gay people. The resolution was presented to the organization by Gay Public Health Workers, a newly formed gay caucus within A.P.H.A. The comprehensive resolution was easily passed with little opposition, due chiefly to the lobbying efforts of the caucus. The passing of the resolution, and perhaps more important, the formation of the gay caucus, are steps to make the health care hierarchy more responsive to the needs of gay people. The full import of the resolution and the formation of the caucus remains to be seen and will depend a great deal on the activities of the caucus.

The American Public Health Association is a large (25,000 members) professional organization whose membership is comprised chiefly of workers in all areas of public health, from public health nurses to clinic doctors to V.D. investigators to mental health workers. A very high proportion of these workers are executives and people in influential, policy making positions. Membership is also open to health care students and any consumers of public health care, so almost anyone is able to join. The leadership, however, tends to be those in very influential positions within the public health field.

The resolution is a strong, comprehensive one. It urges all health agencies to adopt a non-discriminatory policy toward gays and other sexual minorities, as well as instituting such a policy for employees of the association; it endorses the Federal Gay Rights Bill as well as calling for the repeal of all consensual sodomy laws; it calls for the provision of education for health workers about sexism and homophobia; and it calls for the conduct of studies by the federal government of oppressive practices toward gay people in the health field. The resolution is well-written and comprehensive; however, it remains to be seen how great an effect it will have. The executive director of the association has already notified Rep. Bella Abzug, main sponsor of the Federal Gay Rights Bill, of the passage of the resolution; and the association's legislative consultant will no doubt work in some capacity for the passage of the bill.

The resolution is quite well known in Washington, for it is often called on to testify before congress in public health matters. The endorsement of such a large influential organization could be of great help in passage of the Gay Rights Bill, if indeed an intellectual argument can persuade congresspersons in such an emotion charged issue as gay rights. Homophobia could be found to be as firmly entrenched in the halls of Congress (perhaps moreso) as it has been in the New York statehouse. "Time will tell.

I firmly believe the truly important event at the A.P.H.A. convention was the formation of the gay caucus. The resolution was a gesture of goodwill, support and recognition, but if it is going to be much more than a gesture it will be up to the gay caucus to make it so. It is up to us to define our needs and work toward their fulfillment. Groups like A.P.H.A. can help, but they cannot--should not--make decisions for us.

Gay Public Health Workers at present have three major goals: making the health care hierarchy more responsive to the needs of gay people; fighting discrimina-

atation of gay workers in health care fields; and becoming a clearinghouse for information on gay health. This is an extremely ambitious project--one that has already brought some results. The caucus has already compiled some cases of discrimination against gay health workers and is most eager to help anyone who works in the health care field and feels he or she has been discriminated against. Armed with the resolution, Gay Public Health Workers feel it will be much easier to successfully fight cases of discrimination. It is also hoped that gays in influential positions will feel that they are able to come out of their closets and work openly for gay rights. Indeed, this has already begun happening as a result of the presence of Gay Public Health Workers at the A.P.H.A. convention.

There has also been some progress made toward making the health care hierarchy responsive to gay needs. Much of the problem stems from ignorance and errors of omission. Many doctors and clinical facilities are simply unaware of the needs of the gay community. In an effort to begin educating health care professionals on these issues, members of the caucus from around the country testified before various committees and departments explaining that, even in areas such as V.D. investigation, where a very large portion of the clients are gay, often this fact is totally ignored; i.e., someone coming to the clinic must know to ask for anal and oral cultures if they've had anal and oral sex. Doctors do not tend to be trusted to have reliable information on anal problems for men for instance, and this is probably true, for there has been very little, if any, medical research done on gay male rectal problems. In general, in the medical profession as elsewhere, gays tend to be ignored.

At this A.P.H.A. conference we first made ourselves known; at the next conference, the caucus hopes to present scientific papers on various aspects of gay health problems. There will be one on gay male V.D. problems, one on lesbian health issues, and one on the effect of

CONT. NEXT PG.
IN RESPONSE, cont.
sodomy law crusading instead of striving to create a sense of community and a feeling of identity first. Perhaps a stronger consciousness-oriented organization as opposed to an elite political-oriented organization is needed so that more Buffalo faggots will come out of their Hibachi closet to face that personal struggle knowing there is a strong organization, a strong community they can fall back on.

Maybe then Buffalo's white faggots will come out totally and for the first time feel the oppression. Maybe then they will see that the America they hide from at night is the same America that ties them in chains every day. Maybe then they will begin to question and challenge those institutions and governments that systematically oppress all minorities in this country.

Perhaps in their struggle towards pride, dignity and self-respect they will realize that the people they ostracize are their brothers and sisters.

Blacks were niggers at one time. Now they are Black and proud. We are faggots—perhaps someday we'll all stand proud with them.

GAYS AND..., cont.

Another problem, with regard to materials, is art work. You may find, as I did, that you will occasionally want to use art works from different periods or by different artists for your class. If you have a superb collection of original materials of your own you have no problems. If you have to borrow same from a friend or fellow faculty member you still have no problem, as long as they are original. Problems arise when you must obtain and/or copy art work for distribution to your students. By copying and disseminating these materials you may be infringing on several possible copyright laws. Be sure to check this out with the school librarians. They are the ones who would know about these things and could advise you on your legal stand.

By now you should have everything you need for a program in gay studies. You have the backing and cooperation of various faculty members, you have a program set up, a curriculum and materials ready for use and you are ready to take your place in front of the class of a, hopefully, large number of enthusiastic students.

Next: Problems in class, a survey and etc.

LEGEND, cont.

had so admired was a yellow butterfly.

A wild fury possessed them when they saw they had been duped and as though by one command they swarmed round the guilty creature which was still dancing in the sun. Another moment, and its torn fragments lay scattered at the foot of the palm; yet the rage of the crowd had far from subsided. From flower to flower they flew, and bringing forth each yellow butterfly they found, tore him to pieces. The king and the guard who had been summoned tried to stop the crowd but, seeing that they were quite powerless, soon gave up and joined the masses.

All day long they destroyed the yellow butterflies. Then, night came, and suddenly they could no longer tell between the green and the yellow, and each attacked his neighbor, thinking he too might be yellow.

Towards dawn, the meadow was scattered with thousands and thousands of bodies, and there were neither yellow butterflies nor green butterflies left. Only the morning breeze played with yellow-green powders that stifled the grass and flowers till they wilted in the dust, and the palm tree, deserted, slowly died away.

And thus, says the legend, Lunangula: is waste land now, but it's still to this day called the Land of the Green Butterflies.

GAY CAUCUS, cont.

homophobia on health care delivery. This will begin to fill the information gap in the health care industry. Lastly, the caucus hopes to act as a clearinghouse for information on gay health issues. Before the conference, there were many groups active in health issues that were unaware of each others' existence. At the conference, a clearinghouse for gay men's V.D. clinics was set up, and a clearinghouse for gay alcoholic and drug abuse programs. These clearinghouses will gather and disseminate information on how to overcome the problems involved in forming and running clinics and treatment programs, plus gather statistics on various rates, etc. The caucus also has a newsletter to keep all those interested in its activities informed.

The Gay Public Health Workers is an important organization that fills a gap that has long existed. Not only can it help the health care establishment respond more to gay needs, but it can help make those active in such gay movement activities as V.D. clinics and peer counseling realize that they perform a vital service in the delivery of health care to our community. If you wish to learn more about the caucus, write to:

Gay Public Health Workers
206 N. 35th Street
Philadelphia, PA, 19104
DEAR SISTERS AND BROTHERS,

We have been performing together for the Buffalo Community for about a year and have reached a lot of local people with our poetry and music. But we know that there is a large number of gay people who are unaware of who we are and what we are currently doing.

We are planning a summer performance tour of different gay groups and organizations along the east coast beginning in late May. Our purposes are manifold: to entertain, to travel, to get different outlooks, to share and to reach other poets, songwriters, and artists. We have also discussed the possibility of putting together a tape-photo journal of gay talent we come across. We also hope to plant the seeds for an eventual formation of some type of large scale gay talent directory.

With this in mind, we are planning a series of concerts in conjunction with Mattachine in order to raise money and gain support. This upcoming series of concerts will preview our summer tour and provide us with a means to experiment with and improve our ideas and techniques. We urge all our brothers and sisters (and their brothers and sisters!) to support us by attending our concerts. Comments, criticism, suggestions, and emotional and financial support will be appreciated.

We can't do this without you.

In Gay Love,

Kt. Vermeulen
Grant King

Kt. Vermeulen is a lesbian poet from New York City now living in Buffalo, N.Y. Kt. is a most expressive interpreter of her poetry and has been enchanting audiences for two and a half years. She is a strong member of the Buffalo State College Women's Resource Center and is part of the teaching collective of the Intro. to Women's Studies course there.

Her talents have been appreciated at numerous coffee-houses for women and students, and at a benefit for N.O.W. at Greenfield Street Restaurant. At the Gay Community Services Center, she appeared at a benefit for Joann Little and a Women's Cultural Night during last year's gay pride week celebrations. She has been a speaker on SAPPHO, a feminist-lesbian radio show heard on WBFO in Buffalo and has performed at the N.Y.S.C.G.O. benefit concert in Rochester in February.

Kt's poetry has received wide exposure through publication in LEEVZ, the Buffalo State Literary Magazine, and through the 5th FREEDOM, the gay publication of the Niagara Frontier. She has been working closely with Grant King intermingling artistry, music, sensitivity, humor and poetry to form a "whole." It is a beautifully integrated concert and will become accessible to gay communities in the Northeast this summer.

Born on Long Island and currently residing in Buffalo, N.Y., Grant King has established an impressive reputation as a gay singer/songwriter. His professional credits are many. He has played on STONEWALL NATION, Buffalo's gay radio program and on Channel Two's television program, OPEN RAP. Warmly received at a concert for the Lesbian Mother's Defense Fund, Grant also preceded Leonard Matlovich in his speaking engagement at Buffalo State College. Most recently, he has played for the N.Y.S.C.S.O. benefit concert in Rochester.

Grant's talents as a warm and funny songwriter are well bolstered by a decade long involvement in the arts. In addition to being a regularly featured singer at the Gay Community Services Center with Madeline Davis, Grant does graphics for the 5th FREEDOM, and has performed extensively (musically and dramatically) at the State College. He appeared in the musical production of Al Carmine's THE FAGGOT at the Center for gay pride week, 1975.

He has been working for a number of months with lesbian poet Kt. Vermeulen on a series of electrifying performances which compare/contrast the gay male/lesbian experiences through the medium of combined poetry and music.

THE SUMMER PERFORMANCE TOUR WILL BEGIN IN EARLY JUNE. YOU CAN ORGANIZE A SUMMER CONCERT IN YOUR AREA, FEATURING KT. AND GRANT AND YOUR LOCAL TALENT, FOR EXCELLENT ENTERTAINMENT, AS WELL AS FUND-RAISING. KT. AND GRANT ARE ASKING THAT THEIR NOMINAL EXPENSES BE COVERED, I.E., ROOM, BOARD, TRAVEL EXPENSES.

TO INVITE KT. AND GRANT FOR A PERFORMANCE IN YOUR LOCALE, SEND THE INFORMATION REQUESTED BELOW, TO:

KT. / GRANT - BOX 975, ELLICOTT ST., BUFFALO, N.Y. 14205

GROUP NAME: ____________________________ ADDRESS: ____________________________

CONTACT PERSON: ______________________ PHONE: ____________________________

DATE/DATES WANTED: 1. _______ 2. _______ (In order of preference) 3. _______
MORNING
The light splashes in thru the window falls brightly abruptly from the walls a clearness slipping glassily to quietude

TIMOTHY & CO.
Mis-pronounced thru the estraights of Gilbralter this woozy boy's gayety leans to a bone hungry ness dream of take safely molecule bound the whole day light savings of spend, afford this flesh charmed of it's sibilant fright.

HONEY-GLOW
Melons: silvery green, slippery in autumn's third frost rhymes an Indian summer a quilted sleep covering for this nap in the sun
POEM FOR W./WHO INSISTED

1.

Sailing towards Plymouth
with him
in this simple
sinking New England
light
brightens
this late spring
unyielding
a real sun
shine.

I put myself close, closer to him, and am lately of his body become the terminus of my collusion flesh unravelling myself mis-nomers.

2.

In that evening
moon time bondage
of the tides drift
over the winter
weeded beaches
of the outermost house
a weightless grace of him
in the unmistakable

sound metrics
of love
hardening
me into the curve of his hips
memorization
of my flesh
against his tumescence:
giving
and having.

3.

You are my magic
as the sleepless foam
seals and seeps
the evening's faded
morning star
as the sun lurches
awakened
out of your feeling
to be Moses
parting the water
so we might cross over
to home
free
with the songs you wrung
from the moon's crisp shake.

NOCTURNE

The night comes easy
in these after hour
shines of day breaking
the liturgy
of having learned
a word or two
from myself doubt:

the whole day longing like little dream
recollections
like tamed birds
early tears

FROM RENO TO PHEONIX

It was then,
in the never
of love's constancy

in the last taste
of kiss left geometric
on the arc
of your mouth
fallen over the arch
of my arm

disarming me
in a haste
this afternoon's
scissoring, daffodil
firedness,
trumpeting, calling,
and I,
I in a fear
the returning echo
mine
What America Thinks

In a 90-minute NBC television special, What America Thinks, which aired Jan. 4, results from a nationwide public opinion poll were broadcast. Among the questions asked of the 2,800 person sample was one which asked if the respondent would object if their child were assigned to a homosexual teacher. Forty per cent said they would not object. Forty-eight per cent said they would object, and 12 per cent said they weren't sure. A similar poll conducted in 1970 by the Institute for Sex Research asked whether homosexual men should be allowed to work as school teachers. Seventy-seven per cent responded no, and only twenty-three per cent responded yes.

(Advocate)

Vancouver Victory

GATE (Gay Alliance Toward Equality) of Vancouver, British Columbia, has won a landmark victory over the Vancouver Sun newspaper. The Sun had refused an ad for Gay Tide, the group's newspaper and GATE took action against the Sun through the B.C. Human Rights Board of Inquiry. The Board ruled that the Sun had violated the group's rights, ordered the newspaper to pay GATE $500 in costs and to not refuse future advertising requests.

(Gay Community News)

Quotable Quote

In a recent Psychology Today interview, Evelyn Hooker--psychologist and long-time gay lib supporter--was asked: "...what makes a person homosexual?" She replied: "First, we simply have to recognize that there are lots of ways to get to a gay identity, and there are also lots of ways to arrive at a homosexual orientation."

Quickies

A Washington state policeman, fired for being gay, has been reinstated to his job, by a ruling by the courts....the mayor of Anchorage, Alaska vetoed a civil rights ordinance which included protection for gays. A city assembly veto override attempt was unsuccessful, but efforts are being made to secure passage of a revised ordinance....San Antonio, Texas gays were able to secure federal funding for inclusion of a presentation of gay lifestyles in that city's bicentennial celebration. Needless to say, much furor has resulted and attempts are being made by anti-gay forces to have the funding withdrawn.....Gay Community leaders in Seattle are protesting police violence, entrapment and file-keeping on men arrested in a U. of Washington "clean-up the toilets campaign"....Penn. Gov. Milton Shapp has appointed a 'Sexual Minorities Council,' consisting of 17 gays and 6 non-gays, to look into discrimination against gay people in state government....Cleveland Heights, Ohio has issued an affirmative action program for municipal employees which includes protection for gays against discrimination in hiring, promotion and dismissal.....The Connecticut House of Representa-tives recently defeated by 82 to 62, without debate, a bill that would have prohibited discrimination against gays.

Job Corps Bias

The U.S. Job Corps program, designed to train 'disadvantaged' youth to make them more 'employable,' apparently considers homosexuality worse than a 'disadvantage.' The Job Corps manual calls for immediate discharge of gays "to prevent and control deviant sexual behavior." The policy is directed towards a corps trainee forwarded a copy of the regulation to the National Gay Task Force. Bruce Voeller of NGTF immediately fired off a letter condemning the policy and demanding that it be deleted from the manual. U.S. Rep. Michael Harrington (D-Mass.) has joined in the protest to the U.S. Dept. of Labor which administers the program.

Do It Yourself

The following actually appeared in the October issue of the Canadian Family Physician. "The simple procedure of having the patient carry a rubber band on his wrist to 'punish' himself at the occurrence of some unwanted behavior or thought by snapping it against his skin is reportedly successful." It's supposed to work on faggots, bed-wetters and fags. Presumably three rubber bands would cure an overweight, bed-wetting homosexual.

(The Body Politic)

Healthy Learning

Papers are being sought for a panel "Towards a Healthy Gay Presence in Textbooks and Classrooms" for the next convention of the National Council of Teachers of English, scheduled for Chicago, Nov. 25-27, 1976. For more information send inquiries and statements of your interests to panel organizer, Prof. Louie Crew, Department of English, Fort Valley State College, Fort Valley, GA 31030.

(G.C.N.)
WANTED: Full Time Health Services Coordinator for Gay Center. Should have experience and/or training in mental and/or physical health area. $75-80/wk. Send resume by April 15 to: Gay Community Center, Box 975, Ellicott Sta., Bflo., N.Y. 14205 Attn: Health Committee

GAY CATHOLICS needed to form a Buffalo chapter of DIGNITY. For more info contact Don Michaels at the Center 881-5335, or write to DIGNITY/ROCHESTER, P. O. Box 8295, Rochester, N.Y. 14617

WE NEED TO LAY some carpeting on our meeting room floor, as part of our current "Center Improvement Project!" BUT, we can't afford to buy carpeting. So, we're asking for donations of area rugs, throw rugs or carpet remnants that we can cut up to make a "patchwork" carpet for our floor. We also need floor lamps, and furniture such as comfy chairs/sofas. Please donate now. Gay Community Center - 1350 Main - Buffalo - Call 881-5335.

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

AMSTERDAM GAYZETTE, Europe's favorite GAY newspaper! Printed in English and published monthly. Enjoy World Famous "Outrageous" Classified Ads from GAYZETTE readers in Europe and USA, plus lots of male nudes! Send $1.00 for Sample copy. AMSTERDAM GAYZETTE, PO BOX 893, Amsterdam 1000, HOLLAND.

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Our membership files are kept confidential.

NAME.................................... PHONE..............
ADDRESS................................. ZIP.......... Enclosed is an additional $3.00 for membership subscription to the "Fifth Freedom." TOTAL AMOUNT ENCLOSED..............$
DIRECTORY

BUFFALO

GAY LIBERATION FRONT AT SUNYAB (GLF)
College F (Tolstoy) house - Winspear Avenue 716-831-5386
Meets every Monday at 8PM.

MATTACHINE SOCIETY OF THE NIAGARA FRONTIER
Box 975 Ellicott Station, Buffalo, N.Y. 14205
Center located at 1350 Main (at Utica) 716-881-5335 - 2 to 10PM
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.

STUDENT ALLIANCE FOR GAY EQUALITY (SAGE)
Buffalo State 1300 Elmwood Avenue
Table in Union lobby 11AM to 3PM Tuesday and Thursday, or
call Alan Schlesinger at the Center 716-881-5335.

Albany

CAPITAL DISTRICT GAY COMMUNITY COUNCIL
Box 131, Albany 12201 518-462-6138
Center at 322 Hudson Avenue, hours 7-11PM daily

Brockport

BROCKPORT GAY FREEDOM LEAGUE
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.