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The Mattachine Society of the Niagara Frontier

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ROCHESTER GAY GROUP FUNDING BLOCKED

What began last summer as a routine funding request by the Gay Alliance of the Genesee Valley, Inc. (GAGV) in Rochester (New York) has turned into a political tug of war involving the gay organization, the Rochester City Council, the United Community Chest and dozens of other social service agencies that were to have been granted federal Comprehensive Employment and Training Act (CETA) funds.

The controversy, initially raised by one conservative city council member, has placed Rochester's gay community at the center of local media and political attention this fall.

In August, the GAGV applied for $35,600 in CETA funds to create "Project Equality." The project's purpose was to "ease the burden of discrimination faced by gay women and men" by identifying bias in housing and employment, upgrading mental health services for the gay community and providing educational programs to promote better understanding between gay and non-gay people.

The grant request was to cover modest salaries and expenses for a three-person staff. The GAGV submitted its request to the Community Chest, which has contracted with the city to screen some IAO CETA applications.

But the Community Chest then recommended 51 requests to the City Council for approval, and the GAGV application was among them.

However, when Charlie Schiano, the lone Republican on the council, noticed that the GAGV was on the list for funding, he quickly called a press conference to denounce the inclusion of money for any gay organization. Conservative groups rushed to Schiano's side and vowed to boycott the Community Chest's charitable fund-raising efforts. Thus were sides begun hedging on their support for the GAGV request, which they originally had defended as "very good and well prepared."

After listening to a barrage of speakers, most of them anti-gay, the city council on Sept. 27 indefinitely tabled the GAGV request on the Community Chest's list of recommendations, thus denying money to all the organizations that had requested CETA funding.

GAGV Co-President Michael Robertson, one of 75 gay supporters of the funding request to attend the council meeting and one of the few allowed to speak, pointed out, "If anyone doubts that discrimination continued on page 8

SUPPORT GAY RIGHTS!

JOE DESSERTS

The Florida Citrus Commission has unanimously voted to extend Anita Bryant's $100,000 per year contract through August 1979. Although the Commission did not specifically endorse Bryant's position on gay rights, it did adopt a resolution supporting her right to express her views without fear of reprisal. However, reasonable people question whether her views will succeed in the courts. It is clear that gay rights are, at best, a matter of indifference to the Florida Citrus Commission. The Fifth Freedom strongly urges all gay people, and all who are concerned about the rights of gays, to support the fight for gay rights by boycotting Florida citrus.

BOYCOTT FLORIDA CITRUS

Conference Approves Lesbian Rights

By Jane R. Marlowe

HOUSTON, Texas—Resolutions favoring lesbian rights, the Equal Rights Amendment, and a host of other feminist issues passed overwhelmingly at the International Women's Year Conference held the weekend of Nov. 18-20 in Houston. The conference, which was attended by more than 2,000 women, was described by National IYW Commission president officer Bella Abzrag as "the most diverse meeting of American women ever held in this country." Among the 15,000 anti-feminist women demonstrated in Houston during the weekend, there were no disruptions at the conference itself.

The meeting was originally conceived in 1975, with the U.S. Congress providing $250,000 in funding. Delegates to the Houston conference were elected at individual state conferences. The conferences also drew up a 26-point National Plan of Action that would "identify the barriers that prevent women from participating fully and equally in all aspects of national life" and find ways to remove them. Lesbian rights was approved at 30 of the 50 state meetings and thus qualified to be part of the Plan of Action.

Five of the 26 resolutions voted on at Houston were considered to be controversial, high-pressure issues. These included endorsement of the ERA, a proposal for federally funded child care programs, abortion rights, support of lesbian rights, and a demand that a cabinet-level women's department be established by Jimmy Carter. Because of the disturbances caused at many state conferences by right-wing groups such as the John Birch Society and the Ku Klux Klan, some disruption at the national meeting was expected. However, there were no major altercations, and many delegates were surprised by the spirit of solidarity and sisterhood that prevailed.

The main problem was a result of waiting in outrageously long lines at hotels and rest rooms, and, to some extent, the complaints of conservative factions which felt that they had not been allowed to properly air their views.

All of the items in the Plan passed, except for the one recommending that the President establish a cabinet-level position to deal with women's issues.

The lesbian rights issue was a highly volatile one, and it was feared that a split on this issue would detract from the support of other major issues, especially the ERA. Jean O'Leary, the only avowed lesbian on the IYW Commission, was worried about the passage of this resolution: "If it looks like we won't get it, we may amend other resolutions, like employment,

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New Mattachine Business Office Opens

December 18

The Mattachine Society of the Niagara Frontier will officially open its new business and counseling office in two weeks at 758 Main Street, north of Tupper, across Main from Hone Alice's. The office will be open to the public on weekdays between 7:30 p.m. and 10 p.m., December 18th; a meeting of the Mattachine Society will be followed by a reception.

The new office space will allow Mattachine to consolidate at one location several of its activities which are currently scattered throughout the city. This consolidation should facilitate conversion of its doors last January. The office will also contain with and service to Buffalo's gay community, and end the difficulty some have encountered trying to contact Mattachine for counseling or information since the Gay Community Services Center closed the production shop for the Fifth Freedom; it is hoped continued on page 10

APOLOGIES

The staff of the Fifth Freedom wishes to apologize to its subscribers, advertisers, and readers for not publishing during the past three months. Lack of sufficient staff has been the primary reason for this regrettable situation.
5th Freedom
DECEMBER 1977
vol. 7, #8

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

We welcome any contribution of news items, written articles, letters, art work or photography by members of the gay community. We cannot guarantee the return of any materials submitted for publication, whether used in 5th FREEDOM or not, unless specifically requested and accompanied by a stamped, self-addressed envelope. All materials submitted are subject to editorialization.

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STAFF

Tim Denesha
Claude Gary
Dan Winter
Andrew Zaci
Sam
Kevin
Chuck

All 5th FREEDOM staff are volunteers. Anyone interested in working on the staff should call the Center at (716) 881-5335, write to the address above or drop in at the Center.

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EDITORIAL

G R I F F I N  a n d  G a y s

"C'mere Jiminy!" Buffalo cried, and now we've got him: James Griffin is this city's next mayor, "one of Buffalo's own," as his election campaign described him. What does Griffin's election mean for Buffalo? This Buffalo is regarded as part of "Buffalo's own"? Or will the new administration be nonresponsible or even hostile to gay issues?

Speculation may not be fair at this early stage, but a few observations may be made. Griffin's recent proposal for registration of felons suggests a stance on human rights which is not likely to be supportive of gay people. And the disappearance of gay material from the pornography shops downtown, which began immediately after Griffin's victory, cannot be without significance; whatever one's personal opinion of photography may be, such material is a form of expression which cannot be subject to government censorship.

The political climate for gays here has been comparatively tolerant in recent years: if city government has not been concretely supportive, at least there has been minimum of official and unofficial harassment: the only exception has been continuing entrapment in the men's room in the Harriman library basement. Griffin's tolerant atmosphere has bred a political complacency among us: witness the decline of interest in political, non-social gay groups such as the Mattachine Society and the Fifth Freedom; the current irregularity of this newspaper's appearance is directly related to the absence of support for it by Buffalo's gays. Another indication of our inertia was the lack of organized gay effort in the recent mayoral election; one candidate, Arthur Eve, himself a member of an oppressed minority, was more likely to be supportive of gay rights, yet no effort on his behalf was made by gays. Or again, when was the last time there was a demonstration protesting the Harriman situation?

As James Griffin takes office, the gay community may have to re-evaluate the role it plays or does not play in the political life of this city. If the new administration is homophobic, how will we react? Will we cover and withdraw obediently to those closets, the doors of which so many segments of straight society have locked us in for us? Or will we organize and resist? The tools of political action, the Mattachine Society and the Fifth Freedom, lie rusting from disuse: the time may be coming when they will need to be taken up again.

FROM OUR MAILBAG

Who the hell would want to go to Buffalo (especially with ominous anti-gay political setup)? This is what I was faced with regarding living here in June. But, luckily, I found that the less a city has for gays, the more that can be done by its "activists." Through the mobilizing forces of the existing gay liberation movement, and the successes of the Gay Liberation Front and Gay Studies Program, I've been able to make use of the potential I possess to change our place in society.

Apathy is our worst enemy; but you say you aren't active because of fear of losing jobs, friends, etc? Bullshit! Each one of you can do a part, an important part, in the movement even though remaining anonymous! Every one of you faggots and dykes, closeted or not, can react to oppression. Easy for an activist to say, right? Wrong! For example, when an anti-gay article appears in the paper, respond! If you're not out, withhold your name or use a false one—but respond! When supportive articles appear (The Courier-Express), write and say it was good to see positive stuff. Make them

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COMMENT

R E V E R E N D  C a r n e s

The notion of a church offering sanctuary to those persecuted by the law of the state may seem medieval to many people today: those whose political beliefs or personal needs conform to the "acceptable norm" perhaps cannot grasp the concept of a church as sanctuary from the state. But for gay people there is another reality, the reality of denial of human rights not only by secular law, but by the law of many churches as well. Anita Bryant and the Catholic Church are the most obvious examples, but for many gay people there have been no sanctuaries apart from themselves; the result has been isolation, bitterness, and despair.

Under the leadership of the Reverend Paul Barnes, the Unitarian Church of Buffalo, the Unitarian Church of Buffalo, has shown a heartening exception to this. For many years, the Unitarians have extended the hand of acceptance, and the assurance of sanctuary, to gay people. From its earliest days, and continuing in the present day, the Mattachine Society of the Niagara Frontier has had the support of the Unitarian Church in the use of the Church's facilities for its functions; the importance of this support cannot be overemphasized; for without it, Mattachine could not have survived, and with it would have died many of the hopes of liberation of Buffalo's gay people.

With a deep sense of personal and political involvement, we feel that Reverend Barnes is leaving his position as leader of the Unitarian Church of Buffalo; but he is encouraged by the knowledge that he is leaving on to a position of greater influence within the American Unitarian Church. It is an influence sorely needed.

The Fifth Freedom salutes Reverend Barnes for his services to the gay community of Buffalo. We offer him our most sincere gratitude for his support, and wish his contentment, fulfillment, and joy in the new phase of life upon which he is entering.
**SHORT SHOTS**

**More Obnoxious than Nixon**

Chicago Daily News columnist Mike Royko polled his readers asking them to name the "Ten Most Obnoxious Americans" and Anita Bryant took runner-up position to Howard Cosell winning first place. Others who made the list were Richard Nixon, Muhammad Ali, Barbara Walters, Phyllis Schlafly, Farrah Fawcett-Majors, Billy Carter, and Spire Agnew.

**Say Cheese**

The son of Fernando Lamas and Arlene Dahl, Lorenzo, who is appearing in the movie version of Grease, has had to promise Mom and Dad he won't pose nude for magazine spreads anymore. Arlene and Fernando barely managed to cover up his escape for taking it all off for a sex magazine, which he thought would further his career. Cute for babies, thought the not-so-proud parents, but Lorenzo's to big for bearakin' (bareskin?) posing.

**One Head or Six?**

San Francisco voters have elected an avowed gay to their city's board of supervisors, Harvey Milk compares his position with two other barrier breakers: Jackie Robinson, and John F. Kennedy. Newsweek magazine quoted him as saying: "If I do a good job, people won't care if I have six heads."

**Norts Spews**

The amateur baseball team in the southern Minnesota farm town of Gaylord has changed its nickname. For years, the team had happily called itself "The Gays." This past summer, however, team members voted unanimously to switch to "The Islanders," gripping that gay people had stolen their name.

As "The Gays," the team had been a strong contender for the regional league championship, but in their first outing under their new team name, the Gaylord Islanders lost the title game. The Advocate.

**Feeling Desirable?**

A new Immigration Act passed by Canada's House of Commons in Ottawa removed the ban on homosexuals immigrating into Canada. An earlier law had identified gay persons as "a class of undesirables." (To whom?) Alternative (NIS)

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**Turn the Other Cheek**

Banana cream pie squished in her face at a Des Moines, Iowa news conference, Anita Bryant prayed for her gay assailant, Thom Higgins, then broke into tears. Her husband-manager Bob Green, ordered security guards to free him, and added a few prayers of his own. Later in the parking lot, however, Green squished another pie in Higgins' face, saying "How do you like it, fellas?" Newsweek.

**On the Other Foot**

The small town of Locut Grove, OK, near Tulsa and the home state of Ms. Bryant, was virtually in shock last summer's rape and murder of three young Girl Scouts by one or more heterosexuals. "I haven't slept a wink," said Ms. Horrobin Meyers,' "they're out there." The crime, with obvious heterosexual overtones, has raised the ire of local groups who have called for the repeal of human rights for straights. Aliso.

**Meany Out of Closet**

Not so long ago, AFL-CIO President George Meany told a press conference he would welcome women in the construction trade "as long as I'm no longer working in the construction trades." But more recently, he seems less concerned about keeping the all-male field all-male, in fact, he surprised a recent meeting of the Coalition of Labour Union Women by telling them that he, himself, is a "closet feminist." Her Say.

**Matthew S. Bryanted**

"You have heart, that it was said, "an eye for an eye and a tooth for a tooth." But I say to you, Do not resist one who is evil. But if any one strikes you on the right cheek, turn to him the other also, Later off-camera, you can return evil for evil. And if any one would sue you and take your coat, let him have your cloak as well. You do not need it in Florida it looks good in the press, and you can get it back later anyhow, because you are bigger than that fruit. And if any one forces you to go one mile, go with him two miles. Eventually you will come to a dark parking lot where you can belt him. And great will be your reward in heaven, literally." Martin Marty in Christian Century.

**Beerless Bars**

Hoping to end the boycott of Coors beer which the San Francisco Tavern Guild, a gay organization, has been maintaining, the Colorado beer company recently sent a public relations representative and two gay employees to assure the Coors that Coors is not anti-gay. The Coors spokesperson asserted that there was no truth to rumors that his company used polygraph tests to weed out potential gay employees, that the Coors brothers-known supporters of right wing causes in the past-were contributing money to Anita Bryant. However, the Guild voted to continue the boycott, which reportedly is causing a substantial decline in Coors sales in California. Responding to the gay employee who stated that "gay people are all over" at Coors, "having a ball," Guild-president Lenny Mollett declared, "You haven't proved anything to us." Gay Community News.

**He Should Know**

Upholding Salt Lake City's anti-pornography ordinance, Utah Supreme Court Justice Albert Ellett asserted, "If the judges (who decide in favor of pornography) have not the good sense and decency to resign from their positions as judges they should be removed either by impeachment or by the vote of decent people of the constituency...it would appear that such an argument (in favor of pornography) ought to be advanced by depraved, mentally deficient, mind-warped queers.” Gay Community News.

**R.I.P., Mother Marian**

Ms. Marian (Mother Marian) Griffin, who ran a gay guest house at 21-A Franklin St. here, is dead at 75 years of age. A fun-loving tea drinker, Ms. Griffin lived in Provincetown for 23 years, where she was connected with the Town House. "She created a home-like atmosphere and invited people to her own home," said one person who was fond of her. "She loved life and will be missed by her many friends.” Gay Community News.
As we progress through this period of consciousness-raising and Gay Liberation, I find it is important to extend our hands to anyone in need of assistance whether black, white, male, female, or deaf.

Deaf? Yes, there are a fairly good number of deaf people, not only in the city of Buffalo, but across the nation. In San Francisco, for example, the deaf gay population has set up their own organisation to meet the social, emotional, and communicative needs present. One of the reasons for setting up the organisation has also been to teach sign language to 'hearing' people; thereby giving them an educated view of deafness. Communication with the deaf breaks down the stereotypes that have existed about them for centuries. An average deaf gay person has very little contact with the 'subculture' of the bars, social events, or radio shows. Their major obstacle is communication. Assuming that the majority of deaf gay people in Buffalo know sign language, they have found it difficult to find a group of hearing people that would act as interpreters at social events, organisational meetings, or in a counselling situation. It's also hard for them to get to know each other because it's impossible to recognize a deaf person unless they try communicating (e.g. signing). It's not unusual for a deaf person to be ignored, rejected or even ridiculed; sometimes they mope away or find a person to sleep with for the night. The lack of a mode of communication leaves the deaf gay person in a world of his/her own; they need a group of friends as much as we do.

The point is there must be a way to counteract this gap between the deaf gay and the gay hearing. Buffalo's own St. Mary's school for the deaf has gay graduates all over the city. Instead of having them just standing around watching the action, it would be nice to get to know them. It's as much for us to work on as for the deaf. We, as a group, could learn sign language. While in the class, we could get to understand the deaf person's position in this society and try to ease some of the problems by helping close the communication gap.

From experience, I find it is not very difficult at all to learn sign language. Sign is much easier to learn than a foreign language because of its closeness to English. The language is also an art form of its own; and fun to learn! So, where does this leave you? If you know sign language, you can try to improve on it or teach others. If you know some deaf gay people, try to get them together. Ask bartenders if they know of any others; and perform introductions.

It's almost a sure thing that they would organise themselves once given the chance to know each other. And, most of all, if you don't know any sign language, try to contact the school for the deaf and the colleges and try to pick up a course; you never know if you will meet a deaf person. Lastly, if you are deaf, try to get yourself visible with the organisations in town that may help to find interpreters for you. This could lead to a supportive group of deaf individuals that could gain representation at any social event or gay gathering. It would be great to see a better channelling of this source of human potential.

MATTACHINE REASSESS ITS GOALS

One of the most important functions of an executive board is the formation of goals for an organization to strive for. Goals come from a sense of vision, an ability to read accurately the "signs of the times," and an effort to translate this vision into positive action.

Recently, members of the Executive Board of the Mattachine Society gathered for a full day of vision-sharing and planning. The first part of the day was given over to "fantasy," letting our imaginations run wild and help us glimpse the ideal world each of us hoped for. Some saw us working ourselves out of a job by attaining a society where there would be no need for "rights" organisations; some saw liberation for all people, straight and gay, as the ideal, a world without prejudice, jealousy, and possessiveness. For others, we will always be a helping organisation, available to anyone looking for ways to put together their somewhat different experiences. One member dreamed that we would outgrow our Judeo-Christian biases that raise fidelity, constancy, and consistency to the level of virtues. Everyone dreamed of a day when each person would be given a gift, a unique and special occurrence, worthy of trust and love.

The second part of the day was devoted to assessing where we have been as an organisation. What were our goals in the past? Did we lose them? Have they changed? How effective? What has contributed to our successes, our failures, our lack of membership, our declining participation? It was agreed that a preoccupation with what divided us, our separate "isms," was a singularly destructive force.

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Gay Organizations in Town

G.L.F.
The Gay Liberation Front at the University of Buffalo began its year by sponsoring a weekly 'coffeehouse'; an alternative atmosphere in which to meet and socialize with other gay folk. The coffee clatches have attracted about 25 people on the average, students and community people alike. It's also provided a chance for the newly 'out' or closeted gays to mingle without being on a display rack. The GLF welcomes everyone to participate with them in all activities on or off campus. The organization can be reached through GLF, 114 Talbert Hall, SUNYAB, Amherst, N.Y. or 831-5386.

The Gay Studies Program at Tolsoty College (F) works in close connections with GLF of the Univ. of Buffalo. The idea of the Program is to offer a channel through which to introduce a variety of activities to the student or community member. Presently, a course called Modern Gay Literature is being taught. Workshops on 'coming out' are in planning stages. The coordination and dissemination of information from gay organizations around the state and country is another of the program's goals. At this time, the Program, along with GLF, is introducing an anti-discrimination policy to the Univ.; with the intention of extending it to the entire system. Anyone with an interest in the program or who wishes to attend or lead a workshop, should contact the college at Townsend Hall, Main St., SUNYAB, Buffalo 14214, or 831-5386.

Gay People's Place
A new kind of place for gay people is coming to Buf- falo—Gay People's Place, a storefront coffeehouse, meeting place where gay people can spend time together in an open, relaxed atmosphere. Gay People's Place will be an informal, supportive environment where gay men and women can have workshops, coffeehouses, gatherings of any sort—or simply hang out. Study groups in gay thought, a small library of gay literature and publications, and counseling are among the many options being considered. Gay People's Place will be a free space, responsive to the needs and interests of all of Buffalo's gays.

A newly formed collective of gay women and men is cur- rently meeting to share ideas and energy; the collective is open to new members who are free to determine the degree of involvement they wish to have in the work. Input from all segments of the gay community is being sought, and all types of participation are welcomed and encouraged. Finances are an important concern for Gay People's Place, and those who are interested in this kind of participation may make either one-time donations or monthly pledges in any amount. Collection jars may be found in the Greenfield Street Restaurant and several local gay bars. Donations of furniture and gay literature would also be most welcome. A storefront on the West Side, in Allentown or near Elmwood, is presently being sought.

Gay People's Place has begun as a response to the many gay people in Buffalo who have expressed their need for such a place; and we wish to continue to be responsive to the whole of Buffalo's gay community. If you would like to come to one of our meetings, or talk to us about your ideas and ours, call Tim (831-6148) or Mark (832-2877), or write Gay People's Place, c/o Tim Denisha, 69 Bay's Park, Buffalo 14201. Gay People's Place is your place: let us know what you want your place to be. and help us make it a reality.

Dignity/Buffalo
There are many ways of trying to make sense out of our lives. For some of us, an important part of this sense-making has to do with our faith in a loving presence in life which we refer to as Father, Author of Life—God. Dignity/ Buffalo is a group of women and men who see in the Christian tradition one way of sharing their search and celebrating their giftiveness as daughters and sons of a loving God. We gather twice a month for the celebration of the Eucharist (Mass) at a member's home and meet several times during the month for discussions and business. We are loosely structured and feel that everyone has an important contribution to make to our mutual quest. We offer a warm setting for worship and the possibility of counseling for anyone who might desire it. We have a number of priests who serve our spiritual and worship needs; and together we are a family, offering to one another, in our great variety, a shared strength in our belief that we are respected and loved for what and who we truly are.

Anyone interested in learning more about us or desiring specific information may write:
Dignity/Buffalo, Box 25, 831- nie-
cott Station, Buffalo, NY 14205 or call 884-5631 any evening.

S.A.G.E.
SAGE, Student Alliance for Gay Equality, is a student organization at the State University College on Elmwood Avenue. It provides the campus with a gay viewpoint through articles in the college newspaper and sponsor-ship of monthly dances and other events such as guest speakers on gay issues. Meetings are held every Tuesday evening at 8 p.m. in Room 414 of the Union. SAGE may be contacted at Ill Can- nedy Hall, SICB, 1300 Elm- wood Avenue. Its mailing address is Cassety Hall B20, St., SUNYAB, Buffalo 14214, or at 831-5396.

Other gay organizations, such as S.O.S. and G.R.O.W., will be featured in this column in our next issue.

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The following article is reprinted from the Sept. 12, 1977 issue of The Spectrum.

In a previous letter (April 27, 1977) described a week-long leafleting campaign outside the men's room in Harriman basement, protesting Campus Security's practice of employing undercover plainclothes detectives to, ostensibly, clamp down on "deviate sexual activity" in that bathroom. As documented in The Spectrum and other articles over the past two years, such routine and continual patrolling turns out to be more an exercise in discrimination against gay males on this campus, than protection of the University community. I want to share some of the questions which arise among those who participated in the leafleting.

1) What is so special about the Harriman men's room? Well, along with several others on the UB campus, and many hundreds of thousands across the country (in bus or train stations, public parks, department stores and supermarkets...any place which offers a modicum of privacy) this particular public toilet seems to be a "tearoom." "Tearoom...that is, a place where most men go to excrete/soke/groom/and socialize...and where they are not noticed; and where a few congregate to meet another man for, quick, casual, and not-so-safe sex. If it is not so unusual for a public bathroom to be a tearoom also, weird/unusual is the two functions of toilet and sexual cruising-ground to conflict, as will be seen further.

2) What is the law as it applies to tearooms? In New York State, a person may be arrested in a bathroom for conduct deemed "outrageous" (that is occurring in public and breaching the peace); or for "lewd and lascivious" acts (not necessarily public or breaching the peace); or for "vagrancy" (a vague term applicable to most any activity short of an actual homosexual act or soliciting) or "soliciting" are illegal, per se, as in the state with intent to solicit or commit a "deviate sexual act." "Sodomy" (a misdemeanor in this State, but a felony if the partners are over 21 years of age, and 17 years of age, respectively) occurs when a boy (who is a woman) engages in a "deviate sexual act" with another man (or woman), to whom he/she is not married. "Deviate" activity refers to any contact between penis and anus, mouth and penis, or vulva and mouth. Oral-anal variations and manual variations are not specified in the penal code. All clear?

When a uniformed officer of the law (or a plainclothed decoy) makes a tearoom arrest, he need only testify in court to the nature of the defendant's solicitation (presumably of him) to commit a deviate act. The defendant, however, bears the burden of proving that he was entrapped. For example, he must testify as to what he said or did, and the evidence given the nature of the alleged solicitation and the anonymity most tearoom participants wish to maintain. Indeed, the arresting officer is usually the only person (unless with a police buddy) to witness the "public" encounter.

3) What goes on during a tearoom sexual "gaming encounter"?...how do men cruise one another, and who is fair game? The major sociological study of restroom sexual activity is Tearoom Trade, by Lloyd Humphreys (Alfred Publishing Co., Chicago 1970). Humphreys spent long hours inside public johns monitoring the "voyeur" and "watchqueen" (who looks out for the cops) and later - as the sociologist, remembers interviewing tearoom clientele about their jobs, families, political and religious background. Much of the information in this letter is taken from his work.

Apparently, straight men are usually completely unaware of tearoom activity. They think that when someone enters, and resumes only when he makes it clear that he is interested in playing. Obviously, cruisers are not interested in offending straight, molesting youths, and getting arrested. Thus the chance of any of these people accidentially witnessing sexual activity is slim.

However, those who are interested in finding a sexual partner may linger in the room and, when the coast is clear, initiate a subtle exchange of gestures, glances, foot-tapping, and evennotes with another person in the room. If the signalling is fruitful, the partners will retire to a convenient stall and masturbate, or fellate the other. Anal intercourse is less common since it requires a major readjustment of clothing and should enter the room. All this is accomplished in silence...quickly and anonymously. This is not prostitution; no money is exchanged. The relationship consists of strangers doing each other a favor. Not all bathroom encounters are this casual...I know a number of losers who met over a sink.

One statistical finding which surprised me greatly (but only for a moment), was that 54% of Humphreys' subjects were married and living with their wives. There is no evidence that these unions are particularly unstable, nor does it appear that any of the wives are aware of their husbands' sexual activity. Indeed, the husbands choose public restrooms as sexual settings partly just to avoid such exposure, so as to protect their family relationships...p. 105). Also that "the majority of men using the bathroom to machine operators, or clerks. All were married, with working wives. All were completely "masculine" in appearance. They often described their marital sexual life as unsatisfactory: one common problem being that their wives feared having more children, but neither partner would use birth controls. The trade did especially not consider himself homosexual...perhaps he was not, since he was courted primarily, not the companionship of other homosexuals. He was not involved in the gay subculture. He had a few friends in general. The trade did not consider himself "successful" in life.

AMBISexuals (24% of the tearoom subjects) were all married usually more happily so than the trades - had gone through college and were in independent occupations, business executives, sales persons, directors, for example, and belonged to the upper or upper-middle class. They supplemented their frequent heterosexual activity with occasional sexual experiences out of the home...going to tearooms for kicks, rather than for "futile relief." They saw cruising as an adventure...an enjoyable experience. Liberal and frequently Episcopalian, the bisexuals were often devoted husbands. They defined themselves as "bisexuals," if anything.

In contrast, CLOSET QUEENS (24% of the total were not married, and were very similar as a group to the trades. Half were Roman Catholic, and filled lower-class, white-collar jobs (as postmen, cafeteria clerks in large corporations). Most had only a highschool education, and few friends. The female representative (14%) of the tearoom population were the GAYS yet they... corresponded most closely to the nation's homosexual stereotype. Unmarried and in independent occupations, most were still in or recently out of higher educational institutions, and active in the gay subculture. Of all the informants, individuals in this group described themselves as having the most close friends. Humphreys' work reveals a trend; as a group trades and closet queens have the greatest personal need to keep their activity a secret, since they are the least at ease with their sexual orientation. Ambisexuals, though married, are better able - both psychologically and financially, to handle arrest and disclosure. They have an "intellectual understanding of acting on a normal desire." Trades and closet queens typically deny their orientation and see their tearoom encounters as being "less lonely than masturbation...and less involving than a relationship.

There is, of course, other one category of tearoom cruises: the POLICE

4) How do police make tearoom arrests? Uniformed police patrol public restrooms routinely. In addition, plainclothes agents may linger in them (standing in front of the mirrors and combing their hair; or sitting in alternate stalls and whispering enticements to a suspected homosexual in the stall between; and similar dirty tricks). Should their victim respond, he is arrested. Should he not, he may be arrested or warned away...all very difficult to prove in court. Some bathrooms have peepholes, two-way mirrors and closed-circuit TV by which police observers can spy on tearoom activity. Entrapment and prosecution under the law is selective. ("We could make arrests in Harriman every day if we wanted to," a member of Campus Security told me.) The police generally prefer to keep a low profile and use the threat of arrest to discourage suspected homosexuals, even when there are no specific grounds. Then again, as described above, arrests may be made for patently trivial offenses. Writers have concerns "deviant sexual acts" apply to both sexes, patrolling of bathrooms and the labeling of behavioristic activity (as far as I know, there are no women's tearooms) and there are generally way fewer arrests involving solicitation for heterosexual contact, general population that cruises tearooms? I can only guess: perhaps one reason the topic arouses much interest and anger is the pervasive fear (evoked by so effectively by Anita Bryant and others of her ilk) that gays must go out and "recruit" heterosexuals (especially budding ones) in some vaguely vampirish manner, in order to replenish themselves. (OK fellows...how many of you are recruited?) An example of this: A member of Campus Security told me that he received "lots of complaints" about deviant bathroom activity and as must remain vigilant. If not, he assured me, "All of Buffalo would be in Harriman management..."

Perhaps another reason is the excitement and anxiety of encountering sexuality in a new place...especially a bathroom full of color and animal activities, rather than disco, beer, and pretzels. (This certainly is the case with me, though my own single bathroom encounter happened years ago in Grand Central Station. I was sitting in a stall,
minding my own graffiti, when a band appeared from under the partition and waved at me. I waved back, whereupon it began to gesture to me loudly and promenade the under edge of the partition lasciviously. "Thank you, no," I stated, in a flourish of an "own." The band withdrew, never to return. Ah, if all of life were so simple!

Before I think that misadventure, quite apart from its illegality, is just plain cruel. The most representative teatoom crowd—the trades and closet queens described above—got to see and suffer upon their cruising favorably. Many wear what Humphrey calls the "breastplate of righteousness"... that is, they are careful to appear eminently respectable in all other aspects of their lives. They may include your next door neighbor a minister, a relative, or a teacher... Or even you. (One of my closest friends, while in a long, ongoing relationship, was a woman.) Let's not minimize the fellow in a teatoom once. Imagine if he had been arrested, just that once!)

In the past two years Campus Security has made vague assurances that undercover patrolling of campus bathrooms would cease. It has not. In fact "Special Problems Units" are now a common part of the campus scene... a self-styled "new approach" along with the "present trend today in law enforcement... to blend into the crowd and watch and catch when it happens..." (Investigator Frank A. Panek: The Spectrum March 4, 1977)

There are any number of reasons that an individual may not be at peace with his or her homosexual orientation, does not wish to reveal it publicly, or, at the very least, "come out" as gay (one definition of which is being able to accept one's own capacity to love, both physically and emotionally, another person of the same sex). If the administration of this University continues to allow Campus Security to intimidate homosexuals, under the guise of "protecting the community," they only foster the same fear of disclosure on the part of closeted gays as causes tearooms to exist in the first place.

Harassment by Campus Security must be approached in every instance as a direct commentary, leaflets... these are a start. In addition, I invite all of you to be aware of your own state in this issue. You may, indeed, have none... think about it.

Editor's note: Alex van Ons is a faculty member of Toletry College and works at WBFO-FM.

MAILBAG, Cont.

awake we exist! Encourage them to continue printing gay material. You could extend the various workshops, coffeehouses, and other social events, supporting them while still keeping your closet door shut.

A common help is to write to the administration of your school, head of your company, etc. and advocate gay rights (sign it a concerned individual, if you will). Be aggressive! Be responsive! Every little bit helps in a time when chance is so close at hand. Anyone can call in on gay radio programs that ask for listener responses—specifically Stonewall Nation, write the station and state your support as a 'listener'.

As I am making use of the Fifth Freedom, so can you! Support the organizations through your feedback. Who one who sits still, as shit is thrown in his/her face can complain about the taste! I understand and have experienced our sense of closeness, but some important actions don't threaten its security. So get off your asses and respond like a functioning individual in this society—make your existence in the group known! Let's get our shit together before Buffalo has more restrictions, laws and oppressive attitudes towards us. Respond, you dump!

Kevin Mallinson

MATTACHINE, Cont.

trend in the past: this, the loss of a sense of what made us one (i.e., our unique preference) helped us slowly even further as an effective instrument of our own liberation. We recognized that our origins lay very much in the context of the bars: it was there that we began meeting, shared our needs and gifts, rapped, rejoiced, and wept.

Recognizing that the best organizations devote time to both hard work and liberal amounts of good fellowship, we divided the day in half by some simple libations and a lavish meal. Celebration gives spirit, an ancient truth relived by us all.

The final part of the day was the "nitty-gritty" of putting flesh on the bare bones of our dreams. How do we make it happen? Some immediate steps seemed called for. Meetings are frequently the place where most members come in contact with one another and the spirit that shapes us. A stronger emphasis will be placed on cooperation and support for NYSOCO, a statewide group dedicated to legitimate lobbying. Plans are also being made to revitalize the Health Committee and its counselling staff. A training session will be offered in the near future.

All in all, it was felt that this day was an important step in renewing our dedication to the gay cause in Buffalo. It is certainly a sign of the seriousness of our mutual commitment to make the vision a reality; a world in which each of us can live as a respected and gifted individual, with a genuine sense of our worth and dignity.

by SAM

All around me I've seen innocents aging... Time... I think I expected it 'out of step'... in all the family and friends are informed about the recent changes in my lifestyle. In telling the story of my journey (covering a full quarter of a century!) not all of the elements have been recounted nor the time needed. But in the numerous tellings over the last year or so, I've been able to understand my life clearly than ever before. And that clear view includes recognizing that I wasn't giving credit to the consideration I expected.

I held that what I did sexually by myself or with others was none of your business but that it was normal. But there was a rub to my thinking that I didn't see one: I did not account for other homosexual persons by extending the same rights to them. There were no role models and few if any clear ideas of what the others... the ones who acted out their homosexuality with such aids and adaptations were certainly "less" as persons than I. I knew that I could not associate with that sort. Only the enlightened to the wonders of 'tearoom' sex or spending time at the baths were worth my time and interest, let alone concern.

I am identifying with the Buffalo area gay community by belonging to the Mattachine Society—even writing that the membership card had a place for my name to be written in by the membership chairman—and meeting with the group at our monthly sessions. The twenty or so men and women who meet for supper and activist discussion and business once a month are a great bunch of people, and what they do in bed or elsewhere has little to do with their genuine interest in the movement called Gay Liberation.

Instead I found myself eaten up with the desire to talk, and working with my gay sisters and brothers not having any idea what so ever about their specific lives and dislikes and genuine sexual expression. In fact, it's none of my business. And that is exactly what I'd been saying for years... I should 'straight' have found me out as 'one of those faggots.'
"Another fucked-up faggot—just what gay liberation needs," was my immediate reaction to Looking for Mr. Goodbar, a new film by Richard Brooks which qualifies him to take his place beside Anita Bryant for outstanding disservice to gay people in 1977. In a day when some straights are just beginning to suspect that all gay men might not be women-hating freaks, Brooks is reinforcing a negative, stereotypic image of gay men. The film is largely anti-male, presenting no positive male characters: the three men to whom the central character (Black Stanton) relates are all clearly capable of great violence. The three are also strange, however, because it comes time for the inevitable bloodbath, a man is suddenly and arbitrarily introduced into the like the book upon which is based (which was based in turn upon an actual incident), the film does not examine the gay man in any detail; instead, in an obvious appeal to the current fashion for the bizarre and sensationalistic, he is portrayed as a two-dimensional weirdo-vert. His first appearance is in drag; next he fights with his lover, an odd man with a speech impediment suggestive of mental retardation (this is no exaggeration). Finally, he goes home with Diane, in order to prove his masculinity, of course (as all we sexually crippled faggots must) needless to say, he can't screw because he's terrified of her demands for a sexual "performance," so he beats her up, which turns him on, so he rapes her and then substitutes a knife for his poor insecure little cock. She obligingly calcuates blood all over the two of them, and America goes home with reinvigorated negative stereotypes to associate with the word gay. No wonder the Supreme Court won't hear discrimination cases.

Boycott the film. Ask your supportive straight friends to do the same. And don't kid yourselves about where a substantial part of America still is at with gay people: it's looking for Mr. Goodbar. We've got a long way to go.

Raymond Marseley

NYSCGO REPORTS

At the New York State Coalition of Gay Organizations (NYSCGO) conference the state was divided into 12 regions. Each region will have a regional coordinator to be elected by the gay groups in the region. At the conference, a temporary coordinator was elected by the people from their regions. His job is to go back to the region and organize a meeting between all the groups in his region. He will be sending letters to all the gay groups in his region asking them to send a representative to the meeting because we need input from the different organizations in the region. Then the group will select its own coordinator who then must plan to go to the next NYSCGO meeting and is one of the 20 people who make up NYSCGO Board of Directors. As a member of the Board, the coordinator has to attend four meetings a year. On the regional level the coordinator will help set up a media coverage and fund raising effort and report all that is going on in his region.

We are in region XII which covers Batavia, Niagara Falls, Buffalo, Fredonia, and Jamestown, New York. All the gay groups in this area will be receiving a letter asking them to set a date and time for a meeting. We hope every group will send a representative to the meetings so the coordinator will have the groups in him or her region. The temporary coordinator for region XII is Jim Haynes. So be looking for your letter and please give it some thought.

At the NYSCGO Conference of October 7-9, 1977 a budget of $5,000 plus was voted to support the 1977-78 lobbying effort. Most of the people who attended the conference felt that we must have someone there to keep our presence felt and to represent our point of view and to relay any information back to the organization. We felt that the most effective lobbying effort would be one where there was someone there five days a week. John Nehrlich of Albany was appointed full time lobbyist for the up coming session. He will be paid $100 a week. This is where help is needed. In order to pay the lobbyist NYSCGO must come up with the money. There are ways for you to help support the 77-78 lobbying effort, one is to become a member of the $100 Club. To be a member of this club all you have to do is pledge $100 toward the lobbying effort. This money can be paid all at once or in installments of $10 a month. For those who cannot afford $100, you can send $1 to the lobbying effort. No amount is to small. So please help give whatever amount you can. Every little bit helps, it's for a good cause.

WOMEN'S CONFERENCE cont.

Include lesbian rights questions," she said before the vote.

Betty Friedman, a founder of the modern women's movement, strongly disagreed with this. "Realistically," she said, "there is only one issue for women this year and that's the Equal Rights Amendment. Any group that puts its issue ahead of that is playing right in the hands of the right wing. I think everything else is subsidiary. We can't quibble at this point."

However, Friedman acted to help alleviate this situation by making a speech urging the convention to pass the lesbian rights resolution. This speech made a great impact. She said, "As a woman who has perhaps loved men too well, I have a trouble on this issue. This issue has divided us too long. I believe we should help the lesbians be protected in their civil rights."

ROCHESTER GAYS cont.

exists, after being witness to the hatred and hysteria of our opponents, that doubt has been dispelled," Robertson reminded the council that gay people are taxpayers and that the funding would simply return a portion of gay tax money back to gay taxpayers.

The following day, the Cheekt announced that it was cutting off its contract with the city to screen and administer the CETA jobs program. The Urban League of Rochester has been reviewing the same preliminary list of 140 funding proposals. The CAGV proposal remains in the running, but Council member Schiano has vowed that if it again is recommended for funding, "the orange juice crusade starts again."

Raymond Marseley
What's New in Buffalo?

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What time(s) of the day do you plan to use the facilities?

Application Approved by
GAY SUPPER CLUB OPENS IN ALLENTOWN

In Mid-October, Gabriel's Gate opened its doors to the gay community. The Gate's manager, Guy Vullo, is the former night manager of the Hibachi Room, and is now presenting Buffalo's gays with a new supper club and night spot. Continuing with its present style, Gabriel's will be offering live entertainment Wednesday through Sunday evenings out of town as well as local talent will be performing, including Sharon Graves, Jim Stevens, and Louise Lambert, a well-known singer in the Toronto and New York gay club circuit.

Guy feels that Buffalo's gays need a place to enjoy dinner and live entertainment in a relaxed, comfortable atmosphere. He believes that Gabriel's will complement the other gay establishments in the city, and that together with the bars and disco, will offer Buffalo's gays the fuller range of nightlife options that other cities enjoy. "I urge everyone to continue to support all the bars in Buffalo," said Guy. The owner of Gabriel's.

Owen Leonard Silveri and manager Guy Vullo relighting the torches at Gabriel's Gate.

GATE, Leonard Silveri, and his wife, Toni Castellani, are newcomers to Buffalo's gay community, and hope that the club will represent the good intentions they have for gay people. Both agree they are enjoying meeting their new clientele. Within the next year, Toni and Leonard are planning to move to California, and efforts are being made to turn Gabriel's Gate over to Guy Vullo at that time.

Gabriel's Gate will take pride in bringing you excellent food, good service, live entertainment, and no admission charge, minimum, or dress code.

NEW OFFICE, cont.

that this improved accessibility of the newspaper's office will allow a larger segment of the gay community to contribute to its publication.

Mattsachine's information-counseling phoneline will be transferred to the office shortly.

The Mattsachine hopes to see all of its old friends again, and invites those who are not familiar with the organization to drop in and get acquainted.

VIETNAM VET GETS AN UPGRADED DISCHARGE

WASHINGTON, D.C. — A former Navy Radioman Third Class who became the first reported gay person to have a 'general' discharge upgraded to an honorable one as a result of military service during the Vietnam war era. Robert A. Martin, who was given a general discharge in 1972 because of "unfitness due to homosexual acts," had his discharge upgraded on Oct. 6. The upgrading comes as part of the Carter Administration's program to improve discharges of several classes of veterans who served in Vietnam.

In its decision, the Navy ruled that the original discharge was improper and equitable. However, because Martin's actions were "off base—off duty" and done with "conscientious service to the President who other than fully honorable discharges of the Vietnam era be reviewed in the spirit of mercy and compassion, the discharge is recharacterized to honorable in the absence of aggravating factors," the discharge review board rounded.

Martin was ousted from the Navy after a nine-month battle in 1971-72, at which time he was defended by the American Civil Liberties Union. Martin's case had the support of North Carolina Sen. Sam Ervin, and Reps. Bella Abzug and Edward Koch.

"If my service to the Navy and the country can be characterized as honorable," said Martin, "then there is no rationale for the services to deny honorable discharges to men and women being discharged for homosexuality involvement." Ultimately, of course, the whole discharge policy will have to be revoked.

The decision to upgrade Martin's discharge does not represent any change in the U.S. armed forces' attitudes towards homosexual service- persons, however. Although the Carter Administration has been rumored to be contemplating a relaxation of the military's anti-gay attitude, there has been no official policy change.

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Call 833-5033 after 9 p.m.
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RN, LPN/LVN, or student.
Membership with newsletter is
85/yr. Contributions appre-
ciated. For more info write:
GNA,P.O.Box 530, Back Bay
Annex, Boston, Mass. 02117.

The Muttachine Society is
sponsoring an Open House
celebration on Dec. 18 for
its new office at 758 Main St,
Buffalo. General Membership
Meeting at 7:30 pm to be
followed at 8 by a wine and
cheese reception. All friends
and members cordially invited.

The National Gay Task Force
needs your help. Write NOTP.
80 Fifth Ave., New York, NY
10011 for details.

Applications now being ac-
cepted for employment at Alexander’s
Health Club, 756 Main, Buffalo
Call 856-9662.

New gay men’s support/rap
group forming. Leave name &
number at 831-7535 or write
c/o Fifth Freedom.

Lonely prisoner wishing to meet
and correspond with anyone who
needs a friend and is willing
to be a friend. Romance pos-
sible. Write: Randy Weight.
8146-106. F.O. Box 45699.
Lucasville, OH 45699

Come to the Florida sunshine tree
Cartoon by Bob Wathington

Accusations Against Koch
‘Groundless,’ City Report Says

NEW YORK — Reports which cir-
culated in the last days of the city’s
mayoral campaign claiming that Dem-
ocratic nominee Rep. Edward I. Koch
had been been beaten up by a homosexual
lover but had declined to press charges
have been found groundless by the
city’s Department of Investigation.

The probe by Investigation Commis-
sioner Nicholas Scopetta was ordered
at the request of Mayor-Elect Koch.

The rumors became public knowl-
edge just before the vote when it was
revealed that the Associated Press had
prepared an article, detailing but “not
substantiating the charges. The article
was never released. Koch supporters
uttered that aides to Liberal Party
mayoral candidate Mario Cuomo were
behind a campaign to “smear” Koch
by spreading rumors that he was gay.

Additional reports stated that Police
Patrolmen’s Benevolent Association
President Samuel DiMilia had similar
information about Koch. DiMilia later
denied that he ever had such informa-
tion or had threatened to use it.

After taking sworn testimony from
witnesses, including DeMilia, and
examining relevant documents, the Inves-
tigations Department concluded, “Al-
though it was reported that at one time
Mr. DeMilia had allegedly received in-
formation alleging that Mr. Koch had
not pursued a criminal complaint, all
of the evidence, including the testi-
mony of Mr. DiMilia himself, estab-
lishes that Mr. DiMilia does not now
have nor did he ever have any evidence
to substantiate such information.

Furthermore, there is no evidence
whenever that Mr. Koch had ever
refused to pursue any criminal case.”

The report noted that, after a search of
65,000 police records, the only case in
which Koch had been a complainant
was a criminal harassment case in
1972. That at time, a panhandler had
accosted Koch in Washington Square
Park and demanded money. The man
was found guilty and fined $50.

A spokesperson for the Mayor-Elect
said that Koch “considered the matter
closed.” “I felt that the seriousness of
the charges and rumors raised during
the campaign warranted a full investi-
gation. Mr. Scopetta has made that
investigation and found there is abso-
lutely no truth to the charges and ru-
mors,” said the aide, quoting Koch.

MEAN
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Only 200 seats per show.

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COME OUT...ANYTIME
at the
New Bitty Lounge
BUFFALO MOVEMENT MATTACHINE SOCIETY OF THE NIAGARA FRONTIER, Box 975, Ellicott Station, Buffalo 14205. General membership meetings at 7:30 every 3rd Sunday of the month at the Unitarian Church, Elmwood at West Ferry. Occasional potluck dinners at 6 p.m. before the meeting. Phone 881-5335 for information and counseling.

SISTERS OF SAPPHO, The Buffalo Women's Center, 494 Franklin at Allen. Meetings held the 2nd and 4th Wednesdays of each month at 7:30 p.m. at the Center. Phone 886-9253 for information and counseling.

GAY LIBERATION FRONT/SUNYAB, College (Tolstoi's House), Townsend Hall, Main St. UB, Gay coffeehouse every Friday evening at 3 p.m. Phone 831-5386 for information; counseling offered at GLF number every Monday-Wednesday-Friday from 10-2 p.m.

STUDENT ALLIANCE FOR GAY EQUALITY (SAGE), Buffalo State University College, 111 Cassety Hall, 1300 Elmwood Avenue, Buffalo. Mailing address Cassety Hall 820. Meetings every Tuesday evening at 8 p.m. in Room 414 of the Union.

GAY PEOPLE'S PLACE, gay people's storefront/hangout in planning stages. For information call 881-6148, or write Gay People's Place, c/o Tim Denesha, 49 Days Park, Buffalo 14201. Or call Mark, 382-2877.

GAY RIGHTS OLDER WOMEN, 881-5335 for information.

PARENTS OF GAYS/LESBIANS, 144-25 Roosevelt Ave., Flushing, New York 11355.

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GABRIEL'S GATE, 145 Allen Street, Buffalo. 885-4291.

HIBACHI ROOM, 274 Delaware Ave., Buffalo. 854-1453.

MEAN ALICE'S, 729 Main Street, Buffalo. 356-3298.

RICARDO'S, 252 Delaware Ave., Buffalo. 855-8762.

VILLA CAPRI, 926 Main St., Buffalo. 336-9469.

BATHS CLUB AMHERST, 44 Almeda Street, Amherst. 835-6711.

CLUBS

NEW YORK/ONTARIO LEATHER CLUB (NYOLC), Box 634, Ellicott Station, Buffalo 14205. Meetings 2nd Sunday of every month at 3:00 p.m. at 699 Elmwood Avenue. Phone 336-9469.

BOOKSTORES

EMMA, Women's Bookstore, 2223 Fillmore Avenue, Buffalo. 336-3970.

MARRAKESH, 55 Allen Street, Buffalo. 882-8200.

BOOKSTORES

STONEWALL NATION, WBFO-FM, 83.7 FM, Mondays 10:30 to 11 p.m. Mostly a talk show, interviews, reviews, music, etc. Mostly gay men.