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Fifth Freedom, 1978-06-01

The Mattachine Society of the Niagara Frontier

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POLICY CHANGE

Homosexuals will no longer be defined as "Sex Deviants" or "Psychopathic Personalities"

The U.S. Public Health Service has adopted the position of the American Psychiatric Association and will no longer define homosexual persons as either "sex deviants" or "psychopathic personalities." The public Health Service will so inform its office of border crossings, and all immigration officials and State department visa officers will also be individually informed of the policy change.

The April 4th meeting was the third held in the past year between NGTF and Immigration and Naturalization officials, and was set up when it became apparent that a key factor was the Immigration statute’s specific exclusion of "sex deviants" and "psychopathic personalities" from admission to the United States. The U.S. Public Health Service’s continued inclusion of gay people under those categories, INS has previously agreed to accede to counseling that "good moral character" is not an issue in determining gay people’s eligibility for citizenship.

IT’S WAR!!

About 2,000 furious Canadian gay men, lesbian straight sympathizers demonstrated September 23 against the biggest mass arrest in Quebec since the 1970 War Measures crisis. Massive police raids on two gay men’s bars in downtown Montreal led to arrests, a two-and-a-half hour protest, the largest and most military gay demonstration in Canadian history.

Police motorcycles ran down several demonstrators while several others were injured by indiscriminate billy clubs. Police also arrested 16 homosexuals as part of a drive to attack gay bars. Several shouts went up when the police took out the entire crowd. The march ended in a street brawl.

The protest was called in response to the October 22 early morning raid on the Trux, a gay men’s bar in Toronto. More than 50 police officers, most of them in riot gear, charged into the bar and arrested at least 146 men, who were later released after paying $25 bail each.

As the first tangible result of the March meeting in Washington (D.C.) with representatives, Norman A. Carlson, director of the Federal Bureau of Prisons, has issued a policy statement to all prison staff. He prohibits any further references to homosexuals as "rape" or "homosexual assault" and instead instructs staff to use the terms "sexual assault" or "rape." In the directive, he acknowledges that "sexual contact in the context of punishment... is a necessary part of the process of our society... which involves consensual sexual activity... as a necessary or normal part of that process..." and that "sexual contact... should be treated as a matter of public health... in order to treat the condition... as a normal and expected part of the therapeutic process..."

In this Issue

This month's issue of Fifth Freedom expands to sixteen pages with five new articles and columns in celebration of Gay Pride Week in Buffalo. Our feature story, entitled Coming Out: Six Stories of Gay Liberation can be found on pages 6 and 7. On page 8 is a fact sheet story of Gay Liberation Collection and the opening of the store. On page 9 is a gay restaurant. Also of note is an article on the Men's Conference at 19, page 9. Events for Gay Pride Week can be found in the back cover of the issue.

Mailbag...
Editorial...
Short Shots...
Book Review...
Classifieds...
Gnomoscope...
Gay Directory...
FROM OUR MAILBAG

**Battered Husbands Arise**

We have been hearing a lot about "battered wives" these days, but it is less generally known that battered husbands have their share of marital violence too. A study of 2,143 American families classified as "normal" found that 4.6 per cent of the wives had been involved in committing violence against their husbands. In comparison, 3.8 per cent of the husbands admitted to using violence against their wives. *Philadelphia Gay News*

**Gay Morning After Pill?**

"A GOODBYE GIFT FOR THE LOVER WHO'S GOING STRAIGHT - AGAIN!" The perfect tongue-in-cheek present for male lovers, friends and others. Instructions include a 100% guarantee against male pregnancy. They are entitled: A.M., The Morning After Birth Control Pill for Men. [another ad from the ADVOCATE]

**Gay Pride! City Support**

San Francisco - The Hotel Tax Fund of this city has provided a grant which will partially finance this year's Gay Freedom Day Parade, to be held on June 25. The grant, in the amount of $10,000 was announced by the city's chief Administrative Officer. In the past, such funds were denied the parade (which is the largest annual event in S.F.) because it was allegedly "too political." *New Gay Life*

**Poland?**

The Swedish parliament in a surprising move lowered the consensual sex age from 18 to 15 for homosexuals, becoming the first country in the free world to do so, succeeding Poland. *Coast To Coast Times*

**Rides & Riders Share**

"PEOPLES' TRANSHARE" of Portland (Oregon) is a cross-country transportation pool computerized to match ride and rider. If you choose, you can be confidentially computer-coded as gay, but with this caveat: Peoples' TransShare legally cannot and does not promise or guarantee that you will be matched up with a gay rider or driver. Call toll free: (800) 547-6933 or write: Peoples' TransShare, P.O. Box 40503, Portland, OR 97240. *Advocate*

**EDITORIAL**

GAY PRIDE—this is the tenth anniversary of the Stonewall Riots in New York City. This anniversary is one that targets street people, transvestites, college kids, freaks and others—fought back. This is the commemoration of the start of militant gay liberation.

In that time 18 states have repealed their anti-sodomy laws. In that time over 40 communities have passed anti-discrimination laws. In that time have come edicts barring governmental discrimination in Federal, Pennsylvania state and New York City civil service. In that time the Unitarian, Episcopal, Unitarian Church of Christ, Society of Friends, and the Reformed Jewish Rabbis have come out in support of gay rights, and the recognition of gay people as whole and beautiful beings. In that time the AFA, APA, ALA, AFL-CIO, Rabbis, Teachers Unions, and other organizations have come out in favor of gay private and civil rights. In that time we have seen openly gay people elected in Massachusetts, Minnesota, California and elsewhere.

We have heard much on gay defeats. Let us not forget our victories! This is the tenth year. We can't lose faith; there is much for which we should be proud and happy.

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MOVING JULY 1ST

**The Enchanted Frog**

1

2

3

4

5

POOF
FOOD FOR THOUGHT

A New Gay Restaurant

by Clan Chattan

Several months ago, when I was not a commuter from the sleepy South Towns area, but a resident of a shady Allentown neighborhood, I used to frequent pinup girl, Pat Mares who black to Gabriel's Gate. It filled my nice spot in my life, then, a comfortable establishment where I knew everyone's shocked eyes wouldn't be telescoping in on me. I held my date and Gabriel's Gate and I became people planting in the night, or rather a ship and an iceberg passing in the storm. I became an iceberg which has since dissolved from view, and I have settled in Downtown Hanover, Ricardo's, all boasting diners of sorts, have also melted from the scene.

Each time the doors close, the latest goes up. "What's wrong with the gay community? What do those people want?" The biggest problem is that no one ever thought to ask.

Each year hundreds of millions of dollars are spent to find out which flavored biscuit cats will dress over and what color casserole dish you'll be proud to bring from the oven to the table. Yet bar owners lay out thousands of dollars to expand, flashing lights, sound systems and even to sink the Queen Mary, without the luxury of knowing what people are looking for or need.

This year I was privileged enough to be among six gay people invited to the Copper Kettle, a restaurant bar at 2205 Main Street, to test and evaluate plans for accommodating the place to a gay clientele.

Frankly I had expected a shouting hostess, a cacophony of ice-beries, but we were treated to a lavish dinner full of gastronomic promises of things to come. The owner of the Copper Kettle, Salvatore Varriolo, is the same Pat Sam once associated with the Spaghetti Factory on Allen Street. The menu at present is an island of homemade things safe-fearing at the Spaghetti Factory. It was very obvious that Sam's skills are extensive indeed, and it comes as no surprise that he has been successful in his endeavors.

The Copper Kettle was presented by a deli dish of Scampi, progressed through a light salad, and a pasta dish of the day's pasta sauce, and climax with a perfect egg coffee, the perfect golden veal francese. A round of assorted cheeses, paired with strawberries and gilled with Grand Mariage was a perfect ending.

Afterwards we settled down to a prolonged discussion over coffee.

I have always felt that din- ning with someone you partic- ularly care for is one of the most pleasant related experiences life offers. In addition the Copper Kettle has the unique opportunity to fill two of the voids in gay night life. A restaurant and a coffee house.

If any word could be used to describe the attitude of Sam to his needs, it would be "pil able.

The Copper Kettle is practically a blank canvas waiting to be filled with whatever designs we feel the most need for. Each of us there emphasized his own particular design for the restaurant. A price range generally between $5.00 and $8.00 for most entrees, a quiet musical background, predominantly classical, and a streamlined exciting menu that takes advantage of the seasonal produce in the markets.

Are we confident that Sam is a chef who is able to take grasp of the good hearty bourgeois cuisine that is often neglected in this area in favor of either dismal....

The Copper kettle is born upon modest proportions, safely divided between the front bar area and the more secluded backroom in front of place Janes Caan would use if Hide In Plain Sight called for a neighborhood pub restaurant. But in addition to a gay restaurant there has also been the need for a spot where quiet talks, coffee and desserts or a carafe of wine are all that are wanted. Wherever possible victim to that European urge, I usually wind up in the Rue Frankin in West, where I dissolve into an orgy of tea and chocolate nut cake. However, even there the talk is not quite as restrained as it would be here.

The front area of the Copper kettle ( and the back room after the fast dinners have been contently completed) is the perfect place for such an undertaking with the music playing, and I have no doubts that Sam could put out a few snaks, pastries and coffee of assorted temptations also declared himself eager to make the kettle available for displays of local gay art.

although a cozy coffeehouse is the perfect spot for a capilipino and slices of sucher torte on a chilly day (and we've certainly got quite a few in Buffalo), in the summer months something more in called for. I have at times fancied myself a romantic able to sip cintano with best of them while I view -ed a surrounding sea of pretty faces. To be the delight of the Copper Kettle boasts a back yard patio fairly panling to be filled with all the frill of an outdoor cafe. It would be the perfect spot to catch a tan or watch the stars appear.

As an extra gift, Sam has even more rooms upstairs which he would like to turn into a quiet lounge with a service bar. But that is of course a distant future plan. Naturally it is is a Utopian dream to imagine that each of the fantasies pass though our senses when we ponder what to do in the evening could be answered by one establishment. But I am getting a bit tired of having to settle on my own see as the sight of romantic dinners though it offers an experience of couch and bed after the candle is snuffed, it also causes one with a little snobbery as "sortment of soiled crockery the following morning. She is no dilettante but a restauranter (over 40 years of age) in an amp simple dinner request with a bit of notice, with perfect to through European cuisine through weekly ethnic dinner courses.

The Copper Kettle could help us on those evenings when the proximity of bed is less than attractive than the involved in the romantic Prelude. Also I emphasize that the Copper Kettle is an addition and not in competition to the existing bars. It would be the bars own that regularity in and get some new thing out of the bar environment and enjoy the process enormously. But many of us need an atmosphere where we can talk quietly to friends or quietly meet new people. Because a different environment will be available to us, compatible to many who have traditionally avoided the bars, there may actually be more people to meet.

Even to a novice, the discovery of the classics has to be new. At least one of the many pieces being familiar to everyone, whether it's a Reubens or Modigliani.

The piece that attracted the most attention was Ren- brunt's archetypical portrait of June, the Roman goddess and protectress of women. June is a buxom female typical of the 17th century. The rich dark background thrusts the figure into the lifelike splendor represented by the Baroque Period. She has the poise and garb of a goddess, yet the innocence of a peasant girl.

In contrast to the realism of June is the Rubens portrait of Three Dancers in Yellow Shirts. They are done in pastel simplicity that suggests their presence rather than a distant statement of their existence through subdued, every

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art view

By Don Hochan

Visible from the upstairs lobby, without entering the show was a portrait by John Singer Sargent, (1856-1925), an American. The portrait of Dr. Pazzi at Home sporting a royal red robe, immortalized in a rather affected pose, was the most striking element of the show. Its prominent position, large size, and brilliant color awed each viewer. This was not the only humbling experience of the show. In a collection of the Armend-Hammer Collection there are many pieces considered all over the world to be primary representatives of the word Art. For example; an eye simply

"JUNO"-Rembrandt(1600-1669)

sketched in charcoal by Leonard do not impress as much character as a carefully oil layered portrait of Rembrandt's portraiture. There is a certain holiness to a collection of this sort, each selection being more awesome than the next.

Even to a novice, the discovery of the classics has to be moving. At least one of the many pieces being familiar to everyone, whether it's a Reubens or Modigliani.

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Buffalo's Gay American History

1969: It had been three years since the last gay bar in Buffalo was closed. People were forced to gather in their homes or leave the city for socialising and entertainment. The homosexual community in Buffalo was ready for a change. The final blow fell in late 1969. A gay man was refused a restaurant license because of his sexual orientation. Outraged at this latest attack on their freedom, members of the gay community gathered for the first time as a group to discuss what action could be taken. A decision was made to form an organization for the social, educational and political benefit of gay people. No one in the city had any experience in organizing, so Franklin Kameny, president of Mattachine in Washington, D.C., was invited to come to Buffalo. He lent time and leadership to helping the new organization get off the ground. In gratitude, the Buffalo group adopted the name Mattachine, and the Mattachine Society of the Niagara Frontier was born!

The first days were difficult. The group had to learn how to work together. A structure had to be set up. Survival strategies had to be developed. Although the members were new to all of this, a rapidly growing sense of identity and community pride helped the process along.

At this point in time, our headquarters were located across from the Buffalo Athletic Club and around the corner from City Hall, the Sheriff's Dept., and Police Headquarters. During this period Mattachine became the target of police harassment and underwent a series of raids. During the last raid an epileptic went into a seizure; members were prevented from going to her aid. That lesbian wears a neck brace to the present day as a result of that incident.

It became obvious that our survival hinged on a move. Mattachine acquired meeting space from the Unitarian Church, and held meetings and social events there. For the next few years, members worked diligently serving the gay community as best they could with its limited resources. Finally, on Feb. 1, 1973 Mattachine opened Buffalo's first gay community services center at Elmwood and Utica Sts. Good things were happening for the gay community!

But on Friday evening March 23, 1973, the people who worked so long and so hard watched the center burn to the ground in a fire caused by faulty wiring. Determined not to give up, Mattachine returned to the Unitarian Church until offices on Allen Street were located.

For awhile the offices on Allen were adequate. It was small but large enough for meetings, and dances were still being held at the Church. But as interest in the organization grew and Mattachine expanded the services it offered to the community, it became apparent that more space was needed.

Mattachine located a 7,000 sq. ft. facility on Main St. It was filthy and in a state of total disrepair, but once again the group rallied together and created what was one of the largest, most active gay community centers. That center closed Feb. 1976 due to lack of funds. The building was torn down in 1977. We are now back at 45 Allen where there is a business office, room 3 and 4. We offer the same services that we offered at the center on Main Street.

Look for more history of the Mattachine Society in the next issue.

FRIENDS

The American Friends Service Committee (AFSC) has announced an affirmative action plan aimed at gay people, women and Third World persons. In September 1975, four gays on the staff or committees of the organization sent a letter throughout the organization announcing that they were gay and requesting discussion of the problems of gays in AFSC and in society as a whole.

The Affirmative Action Planning Committee said in its final report "...Gay people are one of the few groups of people remaining in this country against whom it is legal to pass discriminatory laws, and mount popular campaigns denying their rights." The Committee has directed that each of its regional offices actively seek the participation of openly gay people on its staff.

ARCHIVE

BEFRIEND

The Buffalo Archives (J. F. P. Archive) and Mattachine are reprinting this article in each issue of the BUFFALO NEWS.

S.O.S./MATTACHINE MARCHES FOR GAY PRIDE IN THE BIG APPLE

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COMING OUT

COMING OUT: I always a bit con confusing, but that was a bit lose, exciting and is very well resolved for me now. It started when I realized I enjoyed having sex with men, and continued with a lot of inner questioning. I read everything I could get hold of, but was more about being gay, but it wasn't until I met someone who knew more about gay and healthy gay people out there and how to approach them. I ended up in a sex education at a university and I felt really followed by me as walked my dog in Providence's residential streets.

I can recall my first lawyers' search for photographs of men in the New Yorker or to sneak into my parents' bathroom, a la Portnoy's Complaint. ("Goodness, you have to get a pet," "Bill takes so long on the phone.")

Though at points conscious of myself through high school and college, but with no one to confide in, it was not at that time I flirted with women, and have many experiences while on the road, but when he ~ for the moment unex- cepted. I could actually take me out for a meal and not feel embarrassed when I didn't have a tie to wear. He taught me ways of expres- sion by sexualising, non-hurried fashions that me overcome my fears and inhibitions at my own speed. I learned that what I wanted to do was not dirty or per- verted but fun, pleasing and fulfilling both physically and psychologically. He led me find my way with his body and explore in unhurried fashion without feeling a need to "perform". He led me gently over the clumsy. He also showed me the beauty of my own body and emotions. He talked, ex- plained, and loved. He held, stroked, and kissed. He was patient and gentle. He led my quietly to allow to his- self that I was indeed homosex- 1al (the word gay was not used then), and that it is a beautiful thing to be. I owe him so much more than a year's supply of free tooth- paste... I owe him comfort within himself. Everyone should have such a Bob in his/her life... preferably when he/ she is coming out.

JIM HAYNES

TRITE I know, but he was a travelling salesman with a toothpaste company, and cer- tainly had many experiences while on the road, but when he ~ for the moment unex- cepted. I could actually take me out for a meal and not feel embarrassed when I didn't have a tie to wear. He taught me ways of expres- sion by sexualising, non-hurried fashions that me overcome my fears and inhibitions at my own speed. I learned that what I wanted to do was not dirty or per- verted but fun, pleasing and fulfilling both physically and psychologically. He led me find my way with his body and explore in unhurried fashion without feeling a need to "perform". He led me gently over the clumsy. He also showed me the beauty of my own body and emotions. He talked, ex- plained, and loved. He held, stroked, and kissed. He was patient and gentle. He led my quietly to allow to his- self that I was indeed homosex- 1al (the word gay was not used then), and that it is a beautiful thing to be. I owe him so much more than a year's supply of free tooth- paste... I owe him comfort within himself. Everyone should have such a Bob in his/her life... preferably when he/ she is coming out.

BIL COPLOn

BIL COPLOn

COMING OUT: Six turns. What has been consistent has been my dealing with the effects of being gay. Communication with my parents has been the point where they are interested in what I am saying. I work, as a cheapskate, openly gay. I have been involved with gay politics. Although...
Coming out: "My 'Coming Out'!!!" Sounds a little like "My Summer Vacation!!!" Let's see, what did I do? Where did I go? When did I come out? All silliness, where did I come from? And when? The whole story: I came out in Santa Barbara, California, twenty months ago. Almost a year before that, I went into a gay bar for the first time in my life. I was thirty-five, going on scared. I remember someone sitting at the bar asking me if I was gay. I mumbled something (idiiotically negative, like, "No, thank you, I don't care for sex.") I guess he was trying to pick me up. At the time, I probably thought he was just being friendly or curiosity or both. Given the bar games and my short time playing then, I probably still wouldn't know when I was being crossed.

That time, the first, it was the middle of a hot afternoon like today, when I walked in off the back street, where The Pub opens its doors to the gays of Santa Barbara. It's a dingy neighborhood, sandwiched in between the freeway and the railroad tracks. I think, when I walked in and had stopped blinking from the dark inside, I made first a pretext of asking directions to the beach. Not very smart, but since you can almost see the beach from the entrance: But anyway, a line...

LARRY SMITH

and I didn't know a soul in the city. Another month I'll be back and won't be home with a very attractive man who I'm now calling my ex-lover. I know about sex, which felt good, itself, I started crying and really had to come out in some way before this totally hysterical. When he asked me to come out for a walk with him, I just said that it had been a long time. We experienced sex with another man only one time out of a couple times in my life, and those were nervous, guilt-ridden, one-way, a cute crazy named Gabriel, who told me I'd have to try it that evening if I wanted to find close together, three in all, and then I had a pre-text that was ended that time indeed! This was the first time I had ever really been admitted to or allowed myself to feel affectionate and loving during the process of coming out.

That was a 'coming out' of sorts, though it ended up feeling pretty shitty. We'd gone through the exchanging of phone numbers when he drove me home the next morning, and I really thought he intended to call me. He never did, and after I 'got my nerve up a couple of times to call at his lover's and leave a message, then I began to get the message too. This wasn't a situation of a relationship, a friendship, or anything. The next Tuesday night, I was able to see his brother, hoping to see his: I didn't want to wait alone, not to turn for a long time. The meaning was heard in his own words, and that I had just been one of his 'coming out' of sorts. And I didn't like it at all. I stayed alive with my ex-girlfriend and with my own sexual preference and with one another. Therapy, individual, couples, group--it was workable finally at the end of the summer of 1976, I decided that I was gay, I have relationships with men, without hysteria or a strain, and that the sex with my ex-wife could not be redefined in fact, it was

from the friends I'd been close to in the preceding six years in France, I stayed, ending up a shift job as a loader in a large nursery near the house I crashed in, a house next to a car wash and across from a shopping plaza. A long way from Paris. Still, the Riviera and the lavender base of the country of Provence, which had been my home and my refuge.

In the heat and the dust of that back street that day, all gay friends--The Pub, which I had left--in that week before and offered me more than I could get--I was thinking of southern France, so like Santa Barbara, with the stars, in color, but little else. I had refused the drugs in the pub, mostly because I was scared and because he was pretty ugly, but I got the name of the bar in my mind--"he'll say something like 'hey, friend' or 'hey, Pub?' and I'd asked, truthfully, "what's going on?"

That, well afterward, I ended up talking to the bartender, told me I'd have to try it that evening if I wanted to find close together, three in all, and then I had a pre-text that was ended that time indeed! This was the first time I had ever really been admitted to or allowed myself to feel affectionate and loving during the process of coming out.

Larry (Larry) Smith

To me, coming out has been more a state of mind than being a visible gay person. When you have that first, the second automatically follows. It was not easy for me, I don't think it is for anyone. As a teenager, knowing my sexual preference and being able to express that to my parents. Soon, the openness extended to other relatives, and the friends who were not as open. I was literally shocked to discover that people really like me for myself, for my real personality. It was a startling revelation, and it took time to sink in.

So, as time progressed, I have known myself as gay, and have thought about the process of coming out, and growing as a person, and it is an experience I look forward to eagerly.

William C. Hardy

High school--wanting to justify desiring x-raying eyes--the better to see all across--nothing non-sexual to justify my good Catholic upbringing.

greg Kerekos

room changes. I resent the exposure and fear what I might see. My best friend - we double-date. For two years our girls friends are also best friends: Best friends.

FEATURE CON'T ON PAGE B
COMING OUT....

Family. Only I'm jealous of times he wants to be w/her over me. I can't put my finger on why.
I continue to be thrilled by the memory of the man who picked me up hitching and came on to me - the first time I said "home!" out loud. Sometimes I regret having gotten out of the car. That scares me.
As I ask the man at the porno shop where to find a gay bar I'm trembling. The place he directs me to is strictly sleazy-city. Today I might find it exotic. That night it makes me feel cheap. I'm as relieved as disappointed when the man who's been talking to me drifts away. At 20 I leave home.
I cry hysterically when Ratis dies in "Midnight Cowboy". I've always been very influenced by movies. Though I'm in love w/the friend who sees it w/me, I can't admit to myself it's sexual. Gerald and Rudolph even get to wrestle nude in "Women in Love", and they aren't homo. I'm still striving for normalcy. Male love must be spiritual. But though the ensemble of queens is horribly dated, it is my undeniable identification w/the emotional interplay in "Boys in the Band" which brings me to admit the truth. My friend rejects me and my love. A few months later, a friend of a friend gently suaded me, even giving me room to decide that, yes, this is a good moment to find out. It is one of the finest, least scord, first experiences I know. Nalvot was a prison I sought to shed. That meant sex. That meant baths, cars, streets, parks, t-rooms, back-rooms and theaters. Though I wanted closeness I wouldn't be tied down. Noway. My conception of what relationships meant was shot to hell. I was starting from scratch.

Becoming interested in women only complicated matters. Insecurity and inexperience did me in again, hooking me into "what it meant if I couldn't make it." I ruined each hetero relationship I had. My gay relationships were degenerating into a search for my prince in spite of myself.
Three years ago, a man I loved threw me over, essentially because I wasn't a woman. His double-standard, which was really nine too, was degrading to me. Consciously deciding to assume my "worst fears" were true, I stopped dealing sexually w/women. I also decided it was time I stopped looking for something from men I should be providing myself.
In becoming more proud of my gayness, I became proud of myself that year. We friends, straight and gay, supported me and if they didn't I decided I didn't need them. In a class that spring we were asked to state five things to the other members we thought it important for them to know about us. The first thing was that I was scared. The second was that I was gay. Imagine my surprise when I became involved w/a woman that summer. One big difference was this woman's love for women, and therefore, her respect for my gayness. It hasn't concerned me that I wasn't getting involved w/nen except in passing, but then, that has changed this year, too. Inconsistencies are becoming intolerable. I've discovered I find similar things attractive in both men and women. Likewise, qualities that turn me off to women eliminate me, as well. No more lies on the phone: "I came out to my parents. These days I'm dealing w/my fear of abuse if I display affection w/a man in public, I can't do otherwise and still respect myself. Bisexual is either a functional word or a straight fad. Gay is a preference, an attraction, a political statement or a lifestyle. I'm gay.
Coming out - I'm angry when I catch myself editing. Angrier still that I tolerated what I have as long as I have. It isn't over. I still get scared, but now it's about what I'm doing and not what I am.

- Greg Kerekes

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During the first week of May, Tolstoy College (F) at the University of Buffalo hosted a "Men's Conference"--an outgrowth of "Men's Movement" programs (which includes a number of men's support groups and the GLF). The organizers were so concerned the community and the Tolstoy College staff that no one was left out of experience either as teachers, counselors, or as members of men's group. Yet while each of us had some prior knowledge or contact with the "Men's Movement," still we had great difficulty agreeing on what that movement was and what we had to offer to the Buffalo Community at the conference.

The feminist movement, especially after the nationally attended Women's Conference in November of last year, has attained a certain "news-worthiness". The men's liberation movement has not; it remains in the blind spot of the predominantly male-dominated news media. One reason may be that the literature of the men's movement concentrates on aspects of masculinity where men feel most vulnerable (that is, on male roles and stereotyped behavior (unflinching, insensitive, strong but ultimately rational), progress-oriented, unwaveringly heterosexual, etc). The get the picture?). Another difference of style probably lies in the fact that some are working on a movement that needs to be supported by such a movement. After all, there are certainly quite a number of men groups around that function quite satisfactorily without contributing at all to my sense of liberation or consciousness. My life as such the Supreme Court, the Joint Chiefs of Staff, even all too much of the day-to-day bar.

The energy of the women's movement is here to stay as long as women remain in inferior economic status, with all the self-destructive, and "feminine" thought and behavior which that brings about. The whole men have not had the right to vote, for access to jobs, or for the means to control the advent or number of their children. So, if ever I felt the reason bind as a man, my oppression is qualitatively different, and happens not so obvious. While I can appreciate "natural" male roles and also the conflict between his desire to lead his own life and his sense of filial responsibility. (Directed by John Cassavettes) showed the effects of a businessman's aggressive corporate behavior upon his friends and family. Gay U.S.A. is an exquisitely documented account of last year's Gay Pride Week Marches in various cities across the country. After each film we broke down to meet in small groups, both to understand the film more fully and to relate it, if possible, to our own lives. For example, the conversation in the group I was in after Gay U.S.A., focused for adulation on The only non-gay men in the room, who apparently were the ones who had arranged for the film to be shown. The conversation was not so much a discussion of "support" both for gay people from non-gays, and among the gay community itself. I argued with one of the gay friends that main theme of the movie was the one who had arranged for the film to be shown. I argued that the one who had arranged for the film to be shown was not a gay man, but rather a straight man who was an ally of the gay community. The conversation continued for some time, and at the end, I felt that many of my gay friends had not been represented in the film, and that the filmmakers had not shown the gay community in a positive light. I argued that the filmmakers had not shown the gay community in a positive light, and that the gay community had not been represented in the film.

On Saturday we congregated for an hour over food and drink and then went into any of a dozen workshops. Such as: "Being Free--accepting male physicality and self-image." The men in this group simply explained what each had conceived of this group as being when they first read the title. From there they went on to sharing their feelings about being erectable, and what meant to them in terms of power, performance, and self-image. "Male Friends and Lovers: The Awkwardness of Male Friendships" This started with a comfortable, wordless, after lunch snack and all of us overlapping in a circle, heads on each other's shoulders, listening to our breathing, gurgles, thoughts come and go. Then we tried an "exercise" where we paired off and took turns speaking to the partner as if we were a friend, to whom we had something to say which we felt was important. Our "Men's Images of Women (and vice versa)"--a mixed group, came in late to this workshop after being chauffered by a friend who was in the throes of ending a relationship, and so don't trust anyone, which was what was said. At one point the men and women separated into two groups. One of the men wanted to hold hands and the other circle. I noticed how the hand I was holding on my right was hot and sweaty and the one on my left was right and icy. I wanted to make some comment stop," said the person with the cold hand.

"Stop what?" "Stop wiggling my hand." "Oh, sorry."

The other workshops involved body movement, misogyne (men's anger directed at women), as well as male sexuality and rape, as what we do to ourselves and others, and exploring--through fantasy--acts of rape and dominance.

I realize, in reading over these paragraphs, how poetic the descriptions of my actual experiences at the conference are. The conference is over, a core group of GLB men is interested in forming a permanent non-male group that would be accessible to the whole community. A place for men to come, talk, share, laugh, read, whatever. As an intermediate, at least, there will be open men's support groups throughout the summer at the Buffalo Community Senate Hall, SUNYAB, Main St. Campus) on Wednesday evenings 7-9 PM. If you would like to help develop--or even contribute--to these groups and the Men's Center, call or call Tolstoy College (876-5359) John (876-5534), or Alex (835-9101) for further information.

Finally, one memory was with me throughout the conference and then soon after coming out as gay I attended a gay group the group (how's that for Buffalo!), both men and women. After a few minutes of separate discussion, we decided to meet together and have some wine to see what we had to say to one another. Then we moved to a silk screening collective in (Chicago). The members (876-0901) the women's bookstore (876-5534) the men's bookstore (876-0901) spoke right out and said that they would support us with men until we could explain how, on a day-to-day basis.

"I am astonished to discover that, as often as not, I am my own pig!"

Men's Conference
by alex van oss

ArtView, con't

feature is freely engraved.
The light airy quality of the paint and almost indiscernible background show the sensitivity of the subject as well as the artist.

Sensitivity is personified in the works of Degas. Whether the pastel sketches of ballerinas of the coarse line of charcoal in his sketches of washerwomen, Degas has an uncanny awareness of how the human form moves and how to depict that motion.

Most of the works in the show included some person or a reference to people. With the exception of Blue Angel by Marc Chagall, human life was accurately portrayed. That goes for the Island People of Gauguin and The Laundress Carrying Linen by Degas.

Also on display were some obscure Van Gogh works. Some almost realist in contrast to his highly impressionistic technique. How do I know this? In that it is on display in one of the top Modern Art Galleries on earth. Albright does possess a small collection of these works but they are somewhat isolated among more powerful modern works.

This element in itself provides a small incentive for the work done more recently with that art that has lasted long past the life of the artist.
When it was agreed that I would write a column for this publication, I really had no idea what the content would deal with mental health issues. Do not worry, but I am bored silly by pop psychology. The truth of the matter is that happened to the mental health condition. You have moved slowly to the back of the bus, and can now be found right after the sink a building with quadruplegic fist fuckers. I am not convinced is to write about anything I was never really supposed to be something remotely connected to health and/or happiness. Next week it may very well be the newest in beach wear.

It has been through my work with gay men, as well as through my own journey, that us gay folk experience a lot of loss. More loss, I suspect, than our heterosexual counterparts, though I have no very scientific claim for it. A majority of straight folks may often (frequently) and go through life (or some of it) with one or two significant others by their side (or some where they die).

Gay relationships often are less permanent. Without social, legal, and religious commitments to uphold, we are more free to move on from relationships to fit our needs. A by-product of the flexible nature of gay relationships is loss.

The kind of loss one suffers when a relative dies or a close friend leaves us, though there are similarities. It's the difference being, whom you have allowed in to your heart, who is no longer there.

Since we often enter into many relationships, we also exit from a few more. That loss is an extremely common feeling amongst us, and is equally important to accept and resolve.

In the movies (and therefore in all our imaginations) loss was experienced in a number of ways. The death of a friend looked toward her future—"After all, tomorrow is another day." The tragic movie hero who loses his only true love wanders the earth, a shell of a person, senselessly form. The classic Houdini escape, upper lip-walk out proud, head down, black gloves. I really don't know how many of us actually live these examples in dealing with our own losses. I suspect there is a little of each one in all of us. We have also created our own ways to cope with loss.

Not getting too close to a possible partner is one way to avoid the pain of loss. Dump the guy early in the relationship before your feelings have grown to the point of no return. Pretending you feel nothing for him can be extremely useful. The point of the relationship is a third, and the list goes on—hating your mother, destroying yourself, or other person, eating drinking and being combustible. The point is there is no "right" way to resolve losses. The dying of the moon and the falling of autumn leaves it is a necessary and brief part of the natural cycle. The stages of loss one goes through are typically denial, anger, bargaining, depression and eventual acceptance. The majority are paid for resolving the end of a relationship, though they do not necessarily forgive the person for what to do when we lose someone.

Unless such loss is really recognized and resolved in us it may be a source of suffering. A constant denial of any loss will bottle it all up inside, and it will remain there, months, years, a lifetime. And during this time we are very difficult to engage ourself with other people. It is very easy to unload the anger and hurt on the new person-a weight that we do not want to carry.

I am going through a period of loss right now, which means, if I suspect, the topic is of interest to me. I have lost some the one who has been important to me for a long time, and it hurts. I have tried to deny the fact that we were breaking up, tried to treat things as not so real, not really sad and true, and actually feel that some kind of acceptance is not far distant, at times moments, or days, or hours.

Next month-Something in a lighter vein, no doubt.

T.M. Hammond

POETRY

I mourn
not for the loneliness
of not being with you
but for the fact
that each day that transpires
until we meet
is one less day
we have together
by Jean Chatan

Your Right if Arrested

The rays of the spring sun can melt over your newly waxed automobile as the leave deck fills your nostrils with the sign of music. You are all prepared for a day at the beach. You glance in the rear view mirror and freeze. A thought of being followed with interest. Your foot pulls the car from 65 mph down to a respectful 35 mph. Your mind races over the check list--insurance card and registration in place, bands either stuck up to date and neatly arranged to the dashboard, driver's license in your wallet, the grass filled Bagle hidden where "they'll never find it", and no alcohol on the breath. Everything in good order. You glance again in the mirror; the patrol car has just turned into a Dymn In. Drums, Your foot weights down a bit on the gas pedal. The truth is the police often represent us, even in the most innocent situations, hyperrhous, modern Inquisition. Any illusions of the kind, heat walking, Irish cop who puts children's heads and obliges himself to sidewalk fruit displays have been demolished, in Buffalo at least, by the Richard Long Case. The fact is that the police are, in spite of the defenses of being hamstrung by court decisions, endowed with a sizable array of powers over the ordinary citizen. For our concerns, the most important two of these are the right to arrest and the right to search. It is surprising how many of us have bad rights when confronted with these situations.

As arrest is defined as "the taking of a person into custody that he may be forthcoming to answer for the commission of a crime. An arrest would also include verbal restraint by a policeman or citizen. It be the result of a normal police action resulting in the arrest of a person charged with the crime of having committed a criminal act. An arrest is the act of the police, or any other person, eating drinking and being combustible. It is not the case in which the police have a right to arrest. The case in which the police have a right to arrest. The case in which the police have a right to arrest.

The key is to remember that an arrest is based on open activity it must be apparently criminal. Observing teenagers in an open envelop, observing someone's nervous behavior while a hot car passes by a telephone booth in an area of high narcotics use, and

observing a "hand-rolled cigarette in white paper" on the back seat of an automobile have all been ruled sufficient grounds for arrest in various courts. However, a Michigan court has ruled that if an officer hears words and other sounds suggesting illegal sexual activity in a tent, he may open the tent, arrest the occupants and handcuff them for evidence. The test is clearly often vague, open to question in each case. Citizens may also arrest you without a warrant if you have in fact committed a felony or committed a non-felony in his presence. He must also inform you of his reason, and take you before a judge or turn you over to the police without unnecessary delay. Even if the citizen has reason to believe a crime has been committed, you may see him if you did not actually commit the crime. You may also use reasonable force to resist a citizen's unlawful arrest. However, if you resist an officer's arrest, he may use all necessary means to arrest you, including force.

From the above, it can be seen that an arrest does not cover temporary detention in a "stop and frisk" situation. Often, an officer may be privileged to detain a citizen even though he might not be privileged to arrest him. For instance, if a police officer reasonably suspects that a person is about to commit a crime, he may stop his in a public place and demand his name, address and explanation of his contact. You are not required to answer as the New York and Federal Constitutions guarantee your right to remain silent. If the police officer reasonably suspending him to be in physical danger, he may say a weapons search. The legal limit is that "stop and frisk" types of limited detention and search do not violate the Fourth Amendment even though made without a warrant and without probable cause to arrest. As far as these situations, however, the court has set a limit to what is "stop and frisk" that reasonable grounds for the detention must exist.
Edward Carpenter (1844-1928) was born into a prosperous London family and, as a young man, trained for the Church. But Carpenter found this life stifling. It neither offered him any personal satisfaction nor did it give any room for the development of social justice. The single issue that gave him the clearest idea of how modern life was leading to homosexuality. What he learned from Whitman in this regard was that society had its values precisely backwards; it wasn't sex that was dirty but Victorian prudery. "I pray it were brave to pick up their information about the most profound and vital, of all human functions from the more gutter, and to learn it first from the lips of ignorance and vice, seems almost incredible, and certainly inaccurate. It does not occur to the number of uncleanliness of our own thought..."

Till this dirty and dismal sentiment with regard to the human body is removed, we can be little hope of anything like a free and understanding generation of our social ideas the whole concept of sex is to be ashamed of, marketable, and unclean. In a word, modern life is chaste, from the way in which it traces this connection between attitudes toward sex and the "free and generous people" of ancient Greece. The modern man is removed, with regard to the young middle and upper classes, from the sight of the most beautiful of all the arts and of the most important our society as an individual who was ruling the empire. He is someone so insulated from real life that he imagined himself a star in the sky, doing what was "natural". "It is certainly maddening at times, when the demands of the world, the organization of society, the wonderful scope of possible statesmanship, the mighty issues of trade and industrialisation, the loves of women, the lives of criminals, the fate of savage nations, should be in the hands of such a set of general nuncupators; men so fatuous that it actually does more harm to their souls than the streets crowded with prostitutes by night, or the parks by day with the semi-lifeless bodies of men; to whom it seems quite natural that the State and social institutions should lumber along upon the backs of women, as our commercial institutions grinds upon the backs of the poor, and our "imperial" enterprise over the backs of African races, destroyed by drink and deviltry." The poor choices facing us, we see, we have not been allied to those facing "the women." Today, or at least up to today, just as the wage-earner has had no means of livelihood except by the sale of his bodily labor, so women have had no means of livelihood except by the surrender of her bodily sex. She could dispose of it to one man for life, and have to return the respect of society and the legal existence of the body or the soul, or she could sell it by night and be a "free woman," secured of the world and portioned to die in the gutter.

Carpenter wanted nothing to do with any of this. He left the clergy and moved to Sheffield as a lecturer for the University Expansion Movement. Eventually an inheritance allowed him to buy a cottage at Milnthorpe outside Sheffield. From there he carried on his political activity as well as engaging in a life of "simplification"; of annual labor, gardening, singing class and sex barriers. Eventually he wrote George Merrill with whom he found a lifelong relationship. (Merrill emerges as one of the most interesting characters in the book. I would certainly like to see publication of the "Ms, notes on George Merrill" that appears in the footnotes.)

Woolf's presentation of Carpenter, in keeping with her subject's own ideals, is quite concrete. At first this is bewildering and seems to assume that the reader has a high degree of familiarity with interest in a large number of minor figures and organizations from late Victorian and Edwardian London. Eventually I case to see all these people as they saw themselves: La Comtesse as a minor or minor figures but as individuals with a life of their own. Also I saw how these organizations, as part of a build that actually met their needs, were of similar design, although clothed in an apparently antique guise. This brings home the idea that the thing we call "politics" -- the external thing directed from Washington, London or Paris daily -- is actually a travesty of the thing that politics really is--the way in which...
HOW DOES YOUR GARDEN GROW?

William C. Hardy

Yes, the semi-perma-frost region of Western New York has finally thawed out enough for those of you so inclined to 'get back to nature' and plant a garden. Well, now is the time to do. Even though the weather hasn't really been co-operating with us that much until now, there are still a few things to do in preparation for planting.

The soil should be turned over and a nice dosage of organic fertilizer applied and worked in. Dehydrated or composted cow manure works will, or Driconure (dehydrated turkey and chicken manure) is a wonder. It smell horrendous, but works miracles on your plants. If you have beds that contain spring bulbs that are still blooming, so as not to disturb them, work up the soil around them with a hoe or similar tool, apply the fertilizer and work it in. Now plant to your hearts content.

If you have beds in full sun, zinnias, petunias, marigolds, snapdragons and allysium will flourish with unmitigated vigor. For shade, there are impatiens, coleus, wax begonias and fushias. Plenty of water during hot, dry spells (yes, we do get them occasionally) will produce larger even more prolific plants.

For those of you wishing to grow a strictly gay garden, don't despair... It can be done. First and foremost in any gay garden would be, yes, of course, the pansy. A true perennial, best treated as an annual, this lively little plant will flourish, blothed or unblothed in an area protected from the intense rays of the afternoon sun. Next, the Pounce seed Co., has a variety of marigold called, 'Gay Ladies'. Need I say more? Two varieties of hardy chrysanthemums, 'Gay Sun' and 'Gay Mood,' would add interest to any perennial border. Liatris Spicata, commonly called gay feather, is a spectacular perennial, with its 21/2 foot spikes composed of hundreds of tiny florets of rose or white. Gypsophila, perennial babies breath, variety 'Bristol Fairy,' when used fresh or dried, adds a light, airy touch to any floral arrangement. Lastly, a variety of Shasta Daisy called 'May Queen,' is sure to please any queen, no matter what the month. So, if you get the urge (for gardening, I mean), get out there and plant one, no matter what size. It's well worth the effort. If you have any questions, please feel free to drop me a line care of the Mattachine Society.

So, for now, happy gardening!

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MAILBAG con't
because the people I love will be in NYC; and, I'm wanting to live in a place where I can glow with energy and are involved with work and their lives. Buffalo can be an incredibly difficult place to thrive--especially if one is gay.

I am a twenty-three year old white, middle class woman who has not successfully come out in Buffalo. I have known that I've loved women before I knew what 'lesbian' meant, when I was twelve in camp. At a nice racist Jewish camp, hugging and kissing girls was a shame I didn't quite understand. During adolescence, I didn't deal with men and always had one close woman friend.

In retrospect, they were lovers. We used to practice doing things so that 'we'd be prepared for the 'boys'--the boys never came running or lining up. I was fat, unattractive, and didn't know how to flirt or 'play.' One point; I lost weight, discovered heterosexual sex, fell accepted and became 'politicalized.' Through my work in women's studies at SUNY, I became a political person and thought of myself as bisexual, but was told there was no such thing.

'Thus very confusing, I left Buffalo with a man and traveled 'cross country for a year and met lots of women like me -- lo' and behold we did exist! I've dealt with the various areas of this and identified as straight, some gay--all acknowledged feeling bisexual. I returned to Buffalo for grad school and started acting on my feelings--I had difficulty with straight women because of their biases and limits and I had difficulty with gay women because of my current involvement with a man and woman.

I have come out to myself and to close friends. I feel good. I feel open to men--but I know that because of a patriarchal society I won't meet many that will want to or be able to deal with me. I prefer women in all areas of my life and yet I happen to love a particular man very much. He's gay too and we're a mystery to lots of people--I'm getting to know his male lover and beginning to like him. I want to talk about this--I want to be accepted as an equal partner. Life can get incredibly complicated. I feel like I'm trying an alternative to an oppressive heterosexual system and have a family unit. Capitalism is a drag-- jobs are shit--life is a constant battle with the gas and phone company. I deal with pain constantly but feel like my relationships are open and real and am constantly in the process of defining what they are and what that means. I feel real but a constant struggle. I, of course, have been, and will continue to support politically in this city. It's a two way street--I'm feeling very much at peace. Perhaps I'll be able to find my niche and use my energy and interests to help others work on the struggle--and I can enjoy Patti Smith even with her anarcho(inplace because she's a dynamic creative person and she inspires.)

Nina Klebanoff

BOOK REVIEW con't
If Weeks had Rowbotham's imaginative power to bring this message to life, coming out would be a great book. As it is it is still a good book which definitely should be read by anyone seriously interested in the gay movement. It is certainly far better than such waxy rip-offs as A.L. Rowe's Homosexuals in History. It has a much broader appeal. It brings together a lot of good historical information. Finally it's nice to see to see that despite the victory of liberal feminism in England via the Wolfenden report and the subsequent legal changes in the position of British gays still leaves a lot to be desired. Apparently something more radical is needed.

SELections by Sam
Being more involved at this point in the movement toward Gay Liberation than I had ever imagined, there is an element among many of our brothers and sisters that disturbs me. Perhaps part of the gap between me and then is one of age, but I know it is more than that.

What I am concerned with the fact that many gay persons are religious and even devout. Even though they seem to have internalized the comments and pronouncements that homosexuality is a "sin," and those who are homosexuals are "sinners." And in that state they are outside some churches' and religious boundaries, so they stay away. Self-fulfilling prophecies and stereotyping are apparently alive and well.

At this point I must mention that my written thoughts reflect where I see myself. I am a Christian and a member of the United Church of Christ, the same denomination in which I was baptized, confirmed, and heterosexual married. My life is an ordained minister and I regularly attend worship services and actively participate in a discussion group at the church we joined last fall.

To be sure, most of us have heard of our "transgression in the eyes of God." From those teachings themselves loving persons and good church people. (How do they know what she sees, or chooses to ignore?) Both clergy and laity are quick to cite the wrought stories of Sodom and Gomorrah, and they continue to pick out the sections of the Book of Leviticus which deal with homosexuality. Paul and his pronouncements get mentioned, and all around us many "mainliners," evangelicals, and pentecostals continue to miss the point that the New Testament makes all the difference.

Among the several religious publications we receive in our home only a few in the last several months have failed to include an article about gay-related

BOOK REVIEW con't
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...from a Religious Perspective
Issues or run an ad for a book on the subject. One of the newer books on the market is the Homosexual My Neighbor? by Letha Scanzoni and Virginia Raye Mollenkott (Harper & Row 1978, $6.95), and it is the most recent acquisition in our home library. I had the opportunity to hear Ms. Mollenkott speak at a Buffalo area conference a few weeks ago, and I was also able to speak with her directly several times during the day. She is a loving and affirming person.

Coming from an evangelical perspective, the book reminds thinking Christians: "that every person is our neighbor" and that "the Bible is likewise clear on what our responsibility is to our neighbor, love." In their very readable and short book—only 117 pages—Scanzoni and Mollenkott ask their Christian readers if they are willing to be Christian. This is a carefully written book and Biblically well-documented, one that belongs in many personal and institutional libraries, including church book shelves. All church bodies which at least are willing to discuss the gay issue should consider the authors' thoughtful and loving commentary.

These two women are not alone in their expression of concern, insight, and acceptance of gay persons. (How unlike the negative responses to the fact of homosexuality in today's society?) We have many friends out there. Let us support them.

Later this month a four-day conference is being held at a retreat center in central Pennsylvania for gays, friends and parents of gays, non-gays, women and men, clergy and laity. Among leaders are the familiar names of Fru. McBeth and Boyd, Ms. Nancy Krody, James Nelson, Ms. Barbara Gittings, and Ron Weiner. The meeting is designed to explore the gay Christian experience. Ron and I will be attending and in another column I plan to respond to the experience. Shalom.

Nina Klebanoff

PERIODICALS: Coevolution Quarterly, New Age, etc. In These Times, etc. oth, Left, Dance magazine, Open Road, Seven Days, Mother Jones, and others.

BOOKS from small and large presses: poetry, music, politics, philosophy, studies, etc._sex, Sodom, tawdry, fiction and more.

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MOVEMENT

MATTACHINE SOCIETY OF THE NIAGARA FRONTIER, Business and Fifth Freedom office at 45 Allen St., 2nd floor. Mailing address MSNF, Box 1270 Elicott Station, Buffalo, NY 14205. Meetings every 1st and 3rd Sunday of the month held at the Unitarian Church, Elmwood & West Ferry: Pot Luck Dinner at 6:00 PM followed by meeting and program at 7:30 PM. All members and friends welcome. Call 881-5335 for information and counseling.

GAY RIGHTS for OLDER WOMEN (G.R.O.W) Call the Buffalo Women Center, 699 Franklin St., tel. 886-5293 for information.

GAY LIBERATION FRONT/ SUMYAB, College F (Tolstoi House), Townsend Hall, Main St. Campus, UB. Gay coffeehouse every Friday evening at 8 p.m. Telephone 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 B20. Meetings every Tuesday evening at 9 p.m. in Room 414 of the Union.

Parents of Gays/Lesbians, 144-25 Roosevelt Ave., Flushing, New York 11355

RELIGIOUS GROUPS

Dignity/Buffalo, Meetings at the Center for Justice at 2270 Main St., Buffalo, NY. 1st Sunday of the Month: Liturgy at 3 PM followed by Pot Luck Dinner & planning meeting. 3rd Sunday of the month: Liturgy at 5 PM followed by business meeting. Call 884-5631 for further information.

BARS & RESTAURANTS

DOMINIQUE'S, 20 Allen Street, Buffalo. 886-8694.
MEAN ALICE'S, 729 Main Street, Buffalo. 956-3298.
THE COPPER KETTLE, 2295 Main St., Buffalo 836-9.
VILLA CAPRI, 937 Main St., Buffalo. 886-9469.

ALCOHOLICS ANONYMOUS

Meetings every Wednesday at 8:30 PM. Shoreline Apartments, Building #210, apt 102, Niagara St.

BATHS

CLUB AMHERST, 44 Almeda Street; 835-6711. Club membership required.

BOOKSTORES

EMMA, Women's Bookstore, 2474 Main St. at Greenfield, Buffalo, NY 836-8970
MARRAKESH, 55 Allen St., 882-8200. Gay periodicals.

RADIO PROGRAMS

STONWALL NATION, WBFO-FM, 88.7 FM, Mondays 10:30 to 11 p.m. "Mainly a talk show, interviews, reviews, music, etc. Mostly gay men."

CLUBS

NEW YORK/ONTARIO LEATHER CLUB (NYOLC), Box 684, Elicott Station, Buffalo 14205. Meetings held every 2nd Sunday of the month at 699 Elmwood Ave. at 3:00 PM. Call 886-9469.

NIAGARA FALLS

BARS & RESTAURANTS

AD LIB TAVERN, 2228 Falls Street, Niagara Falls.
ITSY BITSY LOUNGE, 1149 Michigan Avenue, Niagara Falls.

WOMENSSCOPE

I must apologize for the brevity of this column but my original assignent was to interview Bill Schrader of Ricardo's. I made an appointment with him to discuss the reason for the bar's closing. He failed to keep the appointment. On a later date he accused me of attempting to print a fictional story. I had no such intentions.

DOMINIQUE'S has been a regular stop for some of the city's gay community. The bar is located on Allen Street, near the Buffalo Arms. The atmosphere is relaxed and friendly, with patrons enjoying various drinks and conversation. Ricardo's, on the other hand, is a well-known gay bar located on Main Street. The bar is known for its lively atmosphere and dance floor. It has been a favorite spot for many members of the gay community over the years.

We regretfully witnessed the abrupt closing of Ricardo's. Several welcomed changes (including new disco music, new lights, specials at the bar, i.e. 2 for 1 on Wednesdays and Fridays, and live performances by Foxy--Buffalo's all-women band) had been made. The ex-owner was not available for comment.

Mean Alice's has not yet been struck with trying to accommodate the overflow of women. This could be due to the fact that most of the outgoing women are not going out. Valentina's is being looked into as a possible site for a new women's bar.

The new lesbian social club, Women Together, has already started socializing. A picnic for Sunday, June 11th at the Audubon New Community (2PM - 8PM) has been planned. Also a dance on June 17th, at 7PM to 1AM at the Unitarian Church.

On June 21st at the Unitarian Church, the National Organization of Women is having a Speakeasy. It starts at 8PM, all women are urged to attend.

Buffalo's Gay Pride Week starts the 11th of June with National Gay Pride Week starting the 18th in New York City. I hope many of my sisters join with me in participating in the various events that have been planned.

By Pattie Yarger

Light Fountain Books
532 Elmwood Avenue
Near Utica
Buffalo, N.Y. 14222
884-4094

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Buy Gay

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Buy Gay
WOMEN TOGETHER LESBIANS OF BUFFALO

dance
Saturday, June 11th
Unitarian Universalist
Church-Elmwood at Ferry
3:00 to 10:00

beer, wine & pop available
donation at door (women only)

picnic
Sunday, June 11th, 2pm-8pm
at audubon new community (see map)
Charcoal, fire & ice
provided—bring your own food & drink

KIDS TOO!
BRING GAMES!
rain date June 18th
donations welcome
(women only)

BAR YANA!
BUFFALO!

HUNDREDS ATTEND LESBIAN MOTHER’S DAY RALLY

BOSTON—More than 200 children, women and men gathered on the Boston Common Saturday afternoon, May 15, to demonstrate support for lesbian mothers. The rally, organized by the Mothers by Committee, was festive and spirited, with music and theater as well as speeches. One of the callers of the rally started the rally off by explaining to those gathered around that the real issue is “control—women taking and keeping control of our own lives. The nuclear family operates to keep tight control on the behavior of women.” She said that lesbian mothers were under heavy attack these days because they most specifically challenged the nuclear family model.

“Then there are other ways, too, in which women are punished for their sexuality, and their devi- ation from the norm,” she con- tinued. “Prostitutes, who openly sell sex in order to live, are persecuted by the law. Single mothers are sub- jected to insulting investiga- tions into their personal lives before they are allowed to re- ceive money from the State. Women who have abortions are labelled ‘selfish and irre- sponsible’. At the same time, poor and Third World women are losing the right to ever have children by being forced into unwanted sterilization. The attacks against lesbian mothers are closely connected to the attacks against Third-World women, low-income women, prostitutes—any women trying to break free of society’s structure and to determine her own life.”

The Boston Lesbian Mothers celebration was part of a na- tionwide attempt to focus at- tention on the issues of les- bian mothers, and who this so- ciety allows to bear and raise children. In New York City more than 200 people came together Sunday evening, May 14. Andre Lorde, a black lesbian, read her poetry; Bev Grant sang for the crowd; and a group of children performed.

Rallies were also held in Hartford, Portland, and various (Mich.), and Seattle. One hundred people turned out in the rain for Seattle’s demon- stration, which focused both on lesbian mothers and the up- coming referendum in that city to repeal gay civil rights ordinance. In Rhode Island, women gathered at the front steps of the state house to send family court judges mothers’ day cards.

NAVY ENDORSES NON-REPEATING MEMBERS

The US Navy has modified its regulations which previously described homosexuals as persons “who cannot be tolerated in a military organization.” Under the new regulations a member of the Navy who has com- mitted a homosexual act “and who will not profess or demon- strate proclivity to repeat such acts” may be considered for retention. Retention in the service may be permitted “only if the service is not likely to present any adverse problem.” Whether upon the member’s (sic) continued performance or military duties or upon the readiness, efficiency, or mor- als of the unit to which the member is assigned.” NAVY POLITIC

D.C. TURNS.....

Mayo Lee, president of the D.C. Gay Activist Alli- ance, expressed “complete agreement” with the proposal, “We have done a lot better than non-gender minority groups,” Lee pointed out. “Marijuana and other issues are still viewed as controversial mat- ters. Our issues are regard- ed as just correctting out- dated laws.”

Philadelphia Gay News

BOSTON TEACHERS ORGANIZE

The first meeting of Boston Area Lesbian and Gay Teach- ers took place on May 9 at the offices of Bally in Boston. Over twenty-five women and men who are pre-school, elementary, sec- ondary, and college teachers were present.

A major issue of concern was the risk involved in at- tending such a meeting since non-gay people might be there from school boards. Days are not protected in Massachusetts and dismissal due to their sexual orientation.

Other issues addressed in- cluded gay-baiting by students, avoidance of bars and political activities. Gay teacher groups have been formed throughout the nation over the past five years. Groups now exist in New York, San Francisco and Los Angeles. The Boston group is the first of its kind in New England.

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SOCKS... Male wishes to meet other miles to same; discreet. Send contact information to Robert, 150 Stanislas, Buffalo 14212.

For Sale: Ski Boots: men’s size 8; women’s size 6 1/2. Call Mattachine Business Office at 881-5555.

CLASSIFIED

Male wishes to contact Gay Men, ages 20 to 40. Please write to Occupant, Box 687, Eclipse St., Buffalo, N.Y. 14215. Please include your phone number.

 Someone out there knew NYC or PRH 4-6-22. I lost your letter. Please try again. Peter (NYC, PRH), c/o Mattachine.

Wanted: Nature male bachelor to rent newly re-decorated garage apt. (living room, kitchen). Private bath. Rent to be discussed or to work in rental store. Contact Box PRF c/o Mattachine.

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UPCOMING EVENTS

GAY PRIDE WEEK

SUNDAY 6/11

POLITICAL RALLY
WITH JOHN NERICH AND ERNIE REAUG.

AT THE UNITARIAN CHURCH

MONDAY 6/12

WORKSHOPS AT THE MSNF OFFICES

CALL THE GAY HOTLINE FOR FURTHER WORKSHOP INFORMATION

THURSDAY 6/15

MATTACHINE AND THE VILLA CAPRI PRESENT THE DANCE
STARTS AT 4:00 PM
TWO FOR TWILIGHT VILLA SOCIAL CLUB DRAG SHOW
DINNER AT 6:00, BRING A DISH
DANCE AT 9:00 - 11:00 PM
AT THE VILLA CAPRI BAR

SATURDAY 6/17

PICNIC DELAWARE PARK
2:00 - 6:00 PM
AT THE UNITARIAN - UNIVERSALIST CHURCH

ALL FUNCTIONS HELD AT THE UNITARIAN - UNIVERSALIST CHURCH
ELMWOOD AV. AND WEST FERRY

MEMBERSHIP

WE NEED YOU...

ANNUAL MEMBERSHIP DUES $10.00
LIFETIME MEMBERSHIP $100.00
MAIL TO: MSNF, Membership Comm., at the address above.

Please check one:

[ ] I want a one year membership $10.00
[ ] I want to be a lifetime member $100.00

NAME
ADDRESS
CITY
STATE
ZIP

REMEMBER: MATTACHINE CAN ONLY GIVE TO YOU, WHAT YOU ARE WILLING TO PUT INTO MATTACHINE!!!