10-1-1978

Fifth Freedom, 1978-10-01

The Mattachine Society of the Niagara Frontier

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The October conference of the New York State coalition of Gay Organiz-ations, a collection of fifty gay groups state wide, is being held in Buffalo the weekend of October 20, 21, and 22. During this meeting, the most important for this organization this year, a new board of directors will be elected. Strategy for the 1979 state legislative session will be developed, and new gay organizations applying for NYSOCD will be admitted.

The conference is being hosted by four local organizations: Mattachine, Gay Liberation Front/SUNY Buffalo, Big- city/Buffalo and Student Alliance for Gay Equality/SOC. Buffalo. SUNY has arranged for the rooms for the conference on the state college campus. There is much work yet to be done, and organizers need help. In several ways we need places to house delegates we need individual willing to meet delegates at the airport and bus terminals and bring them to the college campus, we need help setting up and cleaning up. If you wish to help out, please call the conference coordinator, Don Licht, at 886-8198.

All meetings and most work shops are open and you are invited to participate. Several of the workshops are of immediate interest. They include:

- How to help non-profit organizations
- Lobbying—how to do it effectively
- CETA funds—how to obtain them
- How to respond to anti-gay campaigns
- How to work with the straight community

A major dinner is slated for Saturday, October 21 at 5pm with a well-known speaker yet to be announced. That evening, a gay music coffeehouse will be held for a small donation and Madeline Davis will perform.

CONFESSIONS OF A GAY LOBBYIST

We have heard in recent months of the political defeats which gay people have suffered in Oregon, Minnesota, Florida and elsewhere. News like this can be most discouraging. In the face of such discouragement still working indefatigably for gay rights and legislation requires a particular dedication—such stamina can be found in John Matlovich, New York State Coalition of Gay Organization's full-time lobbyist. "(Legisla-tive Consultant)" in Albany. With his degree in chemistry from Rensselaer Polytech-nic, he worked at General Electric in Schenectady. After leaving their employ in 1976, John became most involved with canvassing NY State Assembly people and Senators, as a volunteer. First assigned to lobby freshmen in the Assembly, John was appointed as full-time lobbyist in October 1977, a paid position.

Gay legislation has been presented to the Assembly for the past eight years in one form or another. In recent years, five separate bills have been considered: consensual sex, gay civil rights guarantees, gay men and lesbian child custody, guarantee of nondiscrimination within the state civil service; and a reform of the state liquor codes—which presently (in theory) deny licences to establishments who serve gay people.

This legislative year, which is now at an end, none of the bills appeared on committe agenda—on purpose. Although a majority of the Democratic Assembly are private in favor of gay legislation, publicly, they are unwilling to vote for legislation doomed to defeat in the Republican controlled Senate.
John has worked closely with Erie Borough—the Administrative Assistant to Senator Gorenstein (D), minority leader in the Senate. Ernie, an openly gay man and former (1972) head of the Gay Methodist Caucus, feels that gay people should strive to elect a Democratic Senate. By doing so, they guarantee a positive vote in both chambers on at least one of the bills in the gay legislative package. John, very visible as the gay spokesperson in Albany, nevertheless does not work in a vacuum; he is also a member of the "good-guy gay" group, which includes representatives from NOW, Planned Parenthood, ACLU, STIFING. These people provide mutual advice and support, and in times past, attempts were specifically made to delete references to consensual sodomy in Penal Code Article 130. In that form, many legislators, who privately supported such legislation, could not vote for it, because it put them on record as "homosexual." 

**DIGNITY CELEBRATES SECOND ANNIVERSARY**

On October 15th, Dignity/Buffalo will celebrate its second anniversary as an organization of Men and Women creating a space to be together, to love their God and to share their resources and talents with one another. It's a better world. Dignity International was organized many years ago as a meeting place and celebration for gay women and men, and now has over seventy chapters around the world. SPCCU supports the growth of this larger Catholic community. Since Dignity/Buffalo has grown to over forty members, celebrates the liturgy twice a month at a private home, comes together focused on prayer and study groups and recreates together whenever possible. A monthly newsletter keeps members and other interested people informed of what's happening and is a tool for communicating ideas and opinions. Posters and brochures have been printed to alert interested people that the group is around and active. Three priests from the area act as editors for the newsletter, do counseling and serve in an advisory capacity. Dignity/Buffalo is run by two married women who take seriously their responsibilities to be an organization. Throughout its history, Dignity's relationship with the local Bishop and Catholic community has been strained and unfortunate. It is hoped that current dialogues with the Holy See, and the new personnel, in a more constructive relationship that will allow the group to use the facilities maintained by the Church. Anyone interested in learning more about Dignity/Buffalo and its work is asked to write PO Box 75 Buffalo Station, Buffalo, NY 14201 or phone 884-5631.

**Word Was Out, 5th Freedom Wasn't**

At right find the Mariposa Film Group, who produced Word Was Out: Stories of Some of Our Lives, a film that presents conversations with 26 gay men and women on what it means to be a homosexual in America today. It was on Channel 17 October 15th and I hope a lot of you saw it. I suspect however, a lot of you did not see it. This issue of the 5th Freedom was supposed to be two weeks' worth informing you all of how good a film it is and recommending that everyone stay home Tuesday to watch it before going out. Unfortunately, we didn't have enough money to print this paper til now. 

Money is always a problem with us. We hope you enjoy this issue and we feel it is getting better these days. We want it to remain free to anyone interested and we want to put it on time next issue. We need your help to do this. Please, please write a check below to send us whatever you can to help us survive.

| $1 | $2 | $5 | $10 |
| $20 | $50 | $100 | $500 |

Mail to MSF, Fundraising Comm., at the address on the back cover of the 5th Freedom.
The Nose Knows
If your nose is stopped up, maybe you're aroused. Southern California researcher Dr. Vernon Gray says that, "It's a well-known fact that the nose tends to stop up when people are erotically or sexually stimulated. We used to call it 'honey-moon nose.'" Dray says, "although that may be a term that is no longer valid in today's world." According to the doctor, erotic stimulation causes the blood vessels in the nose to dilate which, in turn, blocks the air passages. As a result, the doctor says, being turned on can leave you breathless.

GAY NEWS

Coors Cares
The Adolph Coors Brewing Company has added "sexual preference" to its equal employment opportunity policy. The company, which had been the target of a successful gay boycott because of its hiring policy, announced in March that its policy would read "the company does not discriminate on hiring in the areas of race, color, creed, sex, sexual preference, age, handicap or national origin."

SEATTLE GAY NEWS

I His Image And Likeness
The book "Saturday Night Fever", written from the movie of the same name, has been removed from the shelves of Rogers High School in Syosset, Michigan, a suburb of Grand Rapids. A parent objected to a portion of the book in which a character conjectures that God is homosexual.

GAY LIGHT

Implication By Association
In Nashua, New Hampshire, the school board has voted to ban "Ms Magazine" from its libraries because it encourages young ladies to "send away for such things as contraceptives, and materials dealing with lesbianism and witchcraft."

LESBIAN NEWS

21 Down
On August 10th, New Jersey's Governor Brendan Byrne signed into law the new state criminal code (to take effect September 1, 1979), whereby making New Jersey the first state to repeal laws prohibiting sodomy.

GAY NEWS

HAND CRAFTED PIPES
TOBACCO CIGARS
CIGARETTES

YAN A BOOKS ON OCCULT
PIVES REPAIRED

882-1730

156 ELMWOOD AVE., BUFFALO, N.Y. 14020
11 A.M. - 6 P.M. MON. THRU SAT.

Marraksh
Sterling, Gold & Turquoise
Antique, Recycled & New Garb
Head Gear
we now carry gay publications
55 Allen St. Noon to Six Mon. thru Sat. 882-8200

Mirror, Mirror On The Wall
The New York State Senate, in Albany, has passed a bill prohibiting the installation or maintenance of two-way mirrors or other viewing devices in hotel rooms, restrooms, or bathrooms.

NEW YORK TIMES

The NGTF Wants To Hear From You
After several postponements, finally on August 21, the made-for-television movie "Sgt. Matlovitch vs. the Air Force" was aired on the NBC Monday Night Movie. Matlovitch is the gay airman who challenged the Air Force for an honorable discharge. The movie described as a docu-drama—"the story being factual but the real-life persons are portrayed by actors."

The National Gay Task Force is requesting that gay viewers contact programming executives describing their likes and dislikes about the movie. Those cast of the Mississippi should write to Fred Silverman, NBC-TV, 30 Rockefeller Plaza, New York City, NY 10020. Westerners can address their responses to Jerry Stanley, NBC-TV, 3000 N. Alameda, Burbank, CA 91523.

--speak up on the heard!!!

COAST TO COAST TIMES

Beware Of Extinction
Recognition for quote of the month must go to Vermont State Senator Melvin Mandinga (Essex-Orleans), who, in a recent Sunday "Rotland Herald" was quoted as saying: "I have a definite feeling that homosexuals as a class are doomed to die out because they don't reproduce their own kind."

COAST TO COAST TIMES

P.S. But then, neither does the jack-ass...the need to educate the public becomes increasingly evident.

News From National Gay Task Force
In an effort to promote the theme "We Are Your Children"—theme of the NGTF educational campaign launched last year, the NGTF is sponsoring the First National Week of Dialogue with American Parents and Families, scheduled for October 22nd through 28th. With intent to promote greater communication among gay people, their parents, families and non-gay friends, the Week of Dialogue is designed to be just that—a week of "focused personal dialogue" among those interested. Special educational programs will be held devoted to particular issues such as "coming out to one's family". Non-gay organizations, such as PTA's, church groups, neighborhood associations and service clubs are being encouraged to devote a program to the theme: "Gay People Are Our Children, Relatives and Friends". Also available will be several educational materials published by the NGTF for programming use.

Nearly one hundred lesbian, gay, Parents of Gays, religious and community organizations have already indicated their intention to participate in the program. Other gay or non-gay organizations who wish to become involved in the Week of Dialogue program are encouraged to contact the NGTF Group Officer, Ms. J. E. Myers, at the NGTF offices in New York, 80 Fifth Avenue, Suite 601, New York, NY 10011 or by calling her at 212-741-5817.

741-5817
"What does a man's movement mean to you? What should a man's center be? Was this kind of question ever put to people in the beginning?" These questions provide the opening for a short piece of conversation between the "Men's Center" and a group of men about the movement. The discussion takes place in a coffee shop, where the atmosphere is relaxed and casual. The group is composed of diverse individuals, including men of different ages, backgrounds, and interests. The conversation is open and honest, with each person sharing their thoughts and experiences related to the movement. The group is passionate about their cause and determined to make a difference in their community. The conversation ends with a call to action, encouraging everyone to get involved and fight for what they believe in. The group is committed to creating a better world for everyone, and they believe that by working together, they can achieve their goals.

Dances from the Dance is, at last, a gay novel that manages to capture the essence and the best of the genre I have ever read.

That's a lot of hype, I guess, but Andrew Holleran's book deserves it. It is an intimate novel, full of characters who become real people for you, with whose failures and successes I came to care about. It is rich with experience, with many of us claiming as uniquely personal the story and the powerful dissonance in the story of the search for love, the power and glory of dancing, the need for someone to hold on to. Malone's novel is a rich novel written in a classic style, with flashbacks, a literate narrator, a tightly constructed plot with several complex characters, and a marvelous use of the language.

The gay novel is a relatively new genre in fiction, and one with a relatively uninspired tradition. Our contemporary novelists include Joel Bech, who has a command of the language but still can't write a novel (Patricio Bell McCarroll, who might better write for the soaps, and Gordon Mix, whom we love and the better the. As we grow stronger in pride and more open in the media, the commercial publishers are more likely to release gay fiction initiatives, and there have been several more earnest attempts at publishing in the form of gay novels of many of the language's generation.

Malone takes F. Scott Fitzgerald as his mentor. In fact, the book bears a remarkable resemblance to The Great Gatsby in both style and tone. In Gatsby's time, a single man goes East to rediscover himself, and after learning incriminating of his past we witness his rise and fall in the social/sensual traditions of his generation. Malone, the protagonist of Dancer from the Dance, like Gatsby, is near completion with the lives he so nobly struggles to master, and both novel characters are able to save them- selves from a truly tragic fate through a spiritual transcendence and emergence in water, the sign of renewal and rebirth. Fitzgerald's The Great Gatsby and Havelock of Long Island become Manhattan and Fire Island for Malone, and Dancer's narrator possesses the same qualities and is a version of his first lover reads blissfully:

"He would listen in the darkness for a clock, and, as if the whole world had vanished and only he and Frankie by reason of their perfect happiness, still existed. When he lay back again and Frankie's hand fell against his shoulder, and the wind coming across the backyards of Long Island, he felt as if they were on some high promontory above the world, as solitare as sheepherders on a crag in a canvas of Brueghel, all alone in the blue, windy, gentle wind; Malone would lie awake all night in wondrously and peace, like a shepherd who has been over his flock..."

Later in the book:

"We sang as he sat there that what he truly loved was love with—or any of us, for that matter—was not Raoul, or Jesus, or the man with the tall legs on the dance floor for four years now, but our common love for the feeling of being alive. He had come to adore, true cleric on the ladder of love, not only Raoul, but all the others, and that he loved, finally, was only the life itself.

In its diversity and richness, it is different from any American novel, and, to my mind, shows that its author is a true artist. Malone's novel is a structural masterpiece of the genre, and a novel that has achieved a new way of being gay and exhilarating them to love.

I say "almost final" because Malone redeems himself at the end. An always elusivesomewhat mysterious man who be- came a legend in New York in the late seventies but whom no one ever really knew (not even the closest of his closest companions) and the other strong character, the book's main character, who's lost his way and his love for the dance, is a much more compelling character in the book's final chapters.

Sutherland, Malone's only true friend and mentor, is a hero of New York. He is outwardly more flamboyant and much of the book's tone and style is his. Malone's novel is a straightforward search for love, the power and glory of dancing, the need for someone to hold on to. Malone's novel is a rich novel written in a classic style, with flashbacks, a literate narrator, a tightly constructed plot with several complex characters, and a marvelous use of the language.

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A CATHOLIC VIEWPOINT
Cheryl

I have given much thought to how best I could present a personal reflection on what it is to be gay and Catholic. I have come to the conclusion that these comments probably will be somewhat less than perfect, yet striving for the goal of expressing what has been asked of me. I've said to myself "So why should these comments be different from my personal views?" Since this is a personal reflection I want to remind you that I am not speaking as a Catholic moral theologian nor as representative of any or all other thousands of existing Catholic women, nor as a member of the Church, the international organization of gay and concerned Catholics of which I am on the local board, chapter president. I speak to you as Charly, a human being created in the image of God, a woman...who also is a profession- al as well as a lesbian...a little saint and a little sinner...a Catholic striving to remain such within a human context and an institutional church which is quick to say that "being gay and Catholic don't mix...you must change." I was raised in an Italian Catholic family who attended Mass on Sundays regularly as a family unit until the brother went to college and would see his family less frequently. I refused to go because I would feel different and would feel distinctly out of place at Mass. Even then, the principal of the religious education church was getting to the point that I had known him for years I knew I was different. I felt hypodermic shots going to Mass pretending to be ladylike. I thought everyone else was and should be. I went to public school until high school when I went to a private girl's school. Notre Dame. There the chapel held special serenade for me as it was me and God only, and not the institutional church confusing my thoughts and feelings toward God. In religious classes, I became known as the one who questioned what the priests were saying to us. I was striving then for Christian maturity, attempting to become a thinking Catholic, try- ing to utilize the gift of free will which was one teaching I never doubted.

I was a member of Sodality and had turned into a saint when during Mass the priest dropped the Communion. I quickly picked it up to give it to the priest and at the same time he said, "Wait!" He told me not to touch anything with the hands before it was washed. I didn't know only he could touch the Host. My first thought had been to pick God up easily.

On to college where I met a woman with whom I had my first sexual experience and continued to be for the next six years. I deeply loved Sandee. It was difficult when my confessor told me not to touch her anymore and to allow her to procreate as she was meant to. If I didn't want to procreate, then I should seek professional counseling. I never felt I had to make a choice between Sandee and God. Faith was my God. It was only in loving and being in love that I truly knew and felt the specialness of my "being." The institutional church has really said that as God's children we are all equal, except the gay. I was angry now to recall that it was a con- fessional priest who made my first public announcement of my love for another woman. To speak of a love as mutually supportive and tender as that was! Charity to me that one doesn't go to a confession. I could be away from Sandee and feel I had let my self-down and her also. So I said to her: "There's nothing wrong with this. We are in love. How can that be wrong?" We did go back to church occasionally, yet I couldn't bring myself to take the Sacrament of Penance and the Holy Eucharist, or to go to high school celebrations. I didn't feel good about myself. I had been continued to pray, and meditate and within the last 15 years I became aware that it was made in God's image. I didn't choose to be a lesbian. I was always a lesbian, and would choose to be gay as the suffering and pain I am not that much of a martyr. As a discovered Dignity and became involved, my self concept began to change, and I was not afraid to say "I am a Catholic" anymore nor ashamed to say it to myself. I didn't want to leave the Church because I felt I was born a Catholic for a reason. I don't want society to make my religion away from me nor say that I can only...". Chapter was scribbled of gos- dems. I still would let any- one strip me of my faith and the practices of my religion as they stripped me of my love; Sandee. However, there are some aspects of the institutional church I have to cope with, but at least I realize that I can disagree with the Church and still be part of it whether it outwardly recognizes me as a person and beginning to question the wisdom and justice of actions of anything that felt so right to me, a person of reasonable intellect and good heart, and it is I who have to remember that this education is needed since 1976 that the Catholic church even "used homosexual in its terminology. Change is here. God. Change with me."
in one place another? And tradable for a bad, who needed could learn to accept responsibility for his own actions and forced to accept "knife plan" achhtachthila. Indeed, we see women oppressed by new legal institutions, and a danshah" believing himself into extinction because birth control is not allowed and the whole range of regulations concerning sexual activities. It became my strong belief (and remains so) that all of this regulation and much more, came about because man is afraid to recognize himself as an entity with the capabilities for "good" and "bad" with out needing the rationalization that there is an outside force over which he has no control but which controls him. It seemed to me that it was a very short step to go from that belief to the one that we must try to please the force. Further, man was afraid to admit his own mort ality and his concept required him to believe that he was important enough to inter est an outside force. Surely after this life there must be an outside force which rules over these factors profoundly affe cting us. Therefore, I had to live by a code that would keep me safe. If not impossible in order for man to do so, my intelligence required that I be convinced that there was empirical evidence of existence of such a "force". The more I looked, the more convinced I became that this force did not exist. Thus was born the belief that "there are no more dangerous than I who prac tice. If one would go insane in the lifetime and he was an ould father. They have their rights, you must not be punished, be discovery of if it's effects there were many ra tio能 cal disordered friends. Who pre cede. If one action this does not answer all of the centuries of religious history. Equally, it will in no way change the perusal of my deeply religiously inclined and well-con scious of the times. Therefore, I con clude that if man will accept the consequences of his actions, take responsibility for them, recognize that he is in control of his behavior, that is an outside "force" interested in him, he can be fully control those among us who would forcibly infiltrate their wills upon us (including the religious fanatics) and yet go on with his own way that would liberate each indi vidual to live his life to the fullest extent possible. This is born Jim the cautious optimist...
How Does Your Garden Grow?

Fall has fallen with its usual uncertainty, weatherwise anyway, and up; winter is just around the corner. But before we hit that corner, or it hits us, there are many things to be done outside. Besides raking leaves and harvesting pumpkins, your beds need some attention too. (Save the work on your inside bed and/or beds for a rainy day.)

Now then, in the gardens where you may have had annuals in bloom, pull them all out and feed your compost pile with them. If you have perennials, cut them back to about ground level and throw that refuse into the pile, too. We talked about composting, among other things in the last issue.

If you don't have a compost pile, don't despair. But don't throw out those spent flowers and stalks either. First, weed your perennials carefully, getting everything out, as some of those little terres are perennial and will survive the winter, becoming an infestation that not even a gallon of A-ZOO will eliminate.

After this is done, uproot all annuals, cut down the perennials to about ground level, and lay them on their side in the bed. Next, take a flat bladed spade or a half moon sod cutter, and chop up everything to tiny bits, in three pieces. The finer the better. If there are perennial plants in the bed, take care not to chop too close to their roots or to harm their roots. If there are spring flowering bulbs in the bed, don't chop too deep as you may disturb them, especially shallow planted bulbs such as crocuses.

This layer of pulverized vegetation will decompose until future weather arrives, leaching nutrients down into the soil. When warmer weather arrives next spring, leaching will continue until you remove the dried out stalks and dispose of them. Another fast, easy and inexpensive way to improve soil conditions is to get going, try, as an experiment spreading about 1 to 3" of grass clippings over my chopped-up vegetation to see if it will help them along in the spring.

Bill Hardy

Restaurant

Disco Noise

by John Love

"Are you ready for this?" "Are you ready for this?" "Do you like it?" "Do you like it like this?" "Push-push." "In the bush."

...are the best recognized lines of the latest disco hit in THE BUSH by Musique. The eight-minute twenty-second song is one of four disco cuts on the album "Keep On Jumpin' In!" The album and single is also among the Top 10 Disco Selection in Billboard Magazine. Let's face it, the words are sexually suggestive, and there's a lot of dreaming, but music-wise the song is great.

Well, folks, for those of you who are looking for something different, Meco (STAR WARS) Monardo has it in the WIZARD OF OZ album. Yup--the music from that classic Judy Garland film is now available in Disco. An interesting feature of this album is that a limited number were cut in yellow (Yellow Brick Road) vinyl. Listening to the album, you will unfortunately find that some of the songs bear a close resemblance to some of the Star Wars music that Meco is better known for. If you are looking for that disco sound for a party, which will induce dance, and to provide an overall listening pleasure, don't overlook the following cuts for your next party:

- If you have summer flowering bulbs such as gladiolas, cannas, dahlias or tuberous begonias, dig them up, cut off the greenery, remove the soil from the bulbs, dry them out on a sunny day and store them in a cool, dry area, dusting them with any commercial bulb dust to a soil mix of a kind of tiny insect, that will eat them. Use the vegetation from these plants for your layer of mulch.

- If you are planning on planting spring flowering bulbs such as tulips, crocus. daffodils, hyacinths and narcissus, now is the time to do it, but do it before chopping up the vegetation, being careful not to chop too deep.

- Freshly planted perennials such as phlox, iris or primrose may need a mulching the first winter to prevent their roots or rhizomes from frostbite and be heaved out of the ground (see picture) This can be accomplished by using peat moss or again, grass clippings and spreading an inch or so around the plant, mounding it up slightly, directly over the center of it. So now that you have done your work at winterizing your outside beds, you can go inside and do your best, whatever that may be, on your inside beds. Next time we keep your rhizomes covered, sweetie.

Here is your author prepping to plant his rhizomes from frostbite.

Hot Shot by Karen Young

Available in giant 45's) Eyes on the back of my head by Patti Labelle

It's the same old song by F.C. and the Sunshine Band

If my friends could see me now by Linda Clifford

The following is a list of the most frequently played albums and songs heard in MEAN ALICE'S BAR:

1. Donna Summer Live It Up
2. Shame by Evelyn King
3. Her mother is by Karen Young
4. Keep On Jumpin' In Select cuts by Musique
5. Bop On Oogie Boogie by Taste of Honey
6. I'm a Man by Macho
7. Kangas by Antikana-0
8. Got a feeling by Patrick Juvet
9. Macho Man by Village People
10. Summer Flowers and Other Songs by Bohnannon

11. Disco Heat--Step II by Sylvester

Twenty-five people were asked to name five of their disco favorites and the results were:

- Can't on page 10

1988

Natural Foods

Mon.-Sat. 10a-6p

We boycott Anheuser Busch

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buffalo, N.Y. 14201

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The Lambda After much thought about possible consequences, I opened the door and climbed the long flight of stairs to the second floor facilities of Buffalo's Gay Community Center on Main Street. (Obviously these cautious steps were taken several years ago, but they remain fresh in my mind.) At the top I was welcomed by several men, all probably younger than myself. One asked if he could be of any help. My reply was that I came up to buy a Lambda. I knew that the Greek letter "L" had something to do with gay liberation, and I knew from a telephone call that the Center had them for sale.

Shortly after purchasing the symbol, I began to wear it but with trepidation. What if someone recognized it as having some homosexual meaning? As it turned out, only a few persons saw it as the Greek "L" and they recalled it as a symbol used in physics. To others (including family) who asked what it was, I honestly answered, "the Greek letter "L"." But I added, "and it stands for 'liberation' or 'love', or the first letter of my last name, or whatever you want it to stand for." With such a repertory of explanations at the ready, I am not sure even today why I originally bought it.

Lately, however, I have worn it more frequently and when asked I am no longer evasive. "It is the symbol of gay pride," I say simply and let the others contend with my reply. And so for those others seem to have taken it in their stride.

Some Buttons Part of the pack rat in me collects slogan-type buttons, the kind which sell well when you distribute to political candidates or some other special interest you favor and want others to take note of. To that end (I thought) I bought two such buttons. The first is a commercial during Buffalo's Gay Pride Week last year. One protested, "Now DARE you presume I'm heterosexual!" and the other presents a collage representing the "Patchwork Majority.

The "Now DARE you..." button is a reminder of how much sexual behavior is directed by the straight expectations of society. At the same time the message seems to anticipate shocked expressions of others as they encounter it on the person of a friend or acquaintance. I imagined such encounters but they never happened. That could be due to the fact that I never dared to wear the button, and at this point I cannot even tell you where it is. The "Patchwork Majority" has been shown (never worn) from time to time to make the point that "if the majority groups represented on the button plus the disabled got all of their acts together, it would be a different world to live in.

A Candle Several weeks ago I walked out Rochester's Monroe Avenue to Cobbs' Hill and then on up to the rear of the part of the New York State-wide Rally for Rights. As our several hundred person parade left the well-lighted street we were in darkness as we climbed up the hill save for the small candle each of us held. It was a beautiful sight, and one to long remember as yet another example of brothers and sisters united in the struggle for the right to be ourselves.

There was singing and laughter, exuberance on the part of some and solemnity for others. Women and men, lovers, people in groups and people alone—we walked following colorful banners.

But as I walked carefully up the hill, I learned something about a candle that I had not realised before. It was not the light from the candle I held that guided my footsteps. It was the one I was guided by, and those carried by others in front, behind, and beside me. And my light added to the illumination of their respective steps. We pointed in a thousand directions each other, but for each other. It had been a day without much talking, but with many inspirational messages. For me the highlight was learning about the illuminating capacity and function of other candles.

The Moral I must continue to wear my Lambda and explain its meaning. I must wear my buttons and when I do, I must wear them with pride. There are many persons who have yet to learn that "Gay is Good and Gay is Proud." I must help illuminate the way for others by the example of my own living. A little candle taught me that.
DISCO NOISE
from p8

Boogie Oogie Oogie--94 votes
Last Dance (Summers)--60
Shame (King)--13
Get Off (Foxy)--12
You and I (B. James)--6
Macao Man (Village People)--5
San Francisco--5
Groove Line (Heat Wave)--5
If I Could See Me Now (Gillclifford)--4
MacArthur Park (Summers)--4
You (Coolidge)--4

Honorable Mention (3-2 votes)
Let's All Chant (America)
Stuff Like That Do or Die
Per Peeve Dept.

Why-Oh-Why do area AM radio stations overlook many of the good disco hits (such as "Last Dance", "Boogie Oogie Oogie", "You and I", etc.) Instead the Buffalo public is continuously having "Breese", "Sgt. Pepper's Lonely Hearts Club" Andy Gibb, Meatloaf...

BART COCKHOLD
everything from Eveready batterries to panty hose (a Joe Namach fetishist). They have devised numerous methods of combating the common menace. Some are fortunate enough to have understanding lovers who screen their magazines and newspapers for them. WBAI also manages a 24 hour hotline for those who need instant support.
Through all of this I measure of peace has entered my life. So far I have been able to stare at pictures of rugged soccer players crowded around Buick Rivieras and laugh, and roam past shelves of suggestive Macho cologne bottles without too much more than a fumble or two of the tester, but just in case my weak point is finally discovered, I now have a place to turn. For I live in constant fear that someday I will turn on the television and see Jan Michael Vincent rise out of the surf, flex slightly, and say... and now sold in convenient superspositories..."

I'm in prison at Columbus Correctional Facility and I could really use some mail from anywhere. I will be honest and I will answer any and all mail.
Olender Hudson
Ser. No. 148-163
P.O. Box 514
Columbus, Ohio 43216
25 yrs., born June 19, 5'8".
146 lbs., Cau.

Apartment for rent--three rooms, two large closets, bath, completely furnished with all utilities $175/month. No dogs or children. In completely gay household. Available November 1. Call Don or Jim at 884-8198

NEW YORK PILLOW
202 Allen St.

MANUFACTURERS OF TWO, FOUR, SIX AND NINE PILLOW COUCHES, END TABLES, COCKTAIL TABLES, LARGE VARIETY OF PILLOWS AND PLATFORM BEDS.

(GUARANTEED NOT TO SQUEAK REGARDLESS OF WHAT ACTIVITY IS PERFORMED ON THEM)
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721 ELMWOOD AVE. 883-5449

 Classified ads for the 5th Freedom are real cheap, only 10¢ a word with a $1 minimum. Announcements, on the other hand, of upcoming meetings, events, and the like are free. 5th Freedom Box 155 Ellicott Square Sts. Buffalo, N.Y. 14205

Mean Alice's

buffalo's best disco bar

Luncheons Served Daily 11am-3pm Join Us For Our Daily Cocktail Hour
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FRI & SAT: DISCO DANCING

SUNDAY: FREE BUFFET 7-8pm

MON & WED: 1/2 PRICE DRINKS

THURS: FREE DISCO DANCE LESSONS

FREE POPCORN
BEGINNING & ADVANCED LATIN AND N.Y. HUSTLE LESSONS

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NO COVER CHARGE: WE APPRECIATE YOUR PATRONAGE.
gay directory
BUFFALO

FEARLESS

• MATYACHINE SOCIETY OF THE NIAGARA FRONTIER, BUSINESS AND
  PROFESSIONAL OFFICE, 25 Allen St., 4th Floor, mailing address: POF, Box 225, ELLICOTT ST., BUFFALO, NY 14203.
  Meetings: Every 1st and 3rd Sunday of the month, normally held at The Unitarian Church, Lundy Rd. & M. Ferry. Pot-Luck dinner at 6:30 PM followed by meeting & program at 7:30 PM. All members and friends are welcome. Call 881-5335 for information or counseling.

• Gay Rights for Older Women (GROW): Call the Gay Hot Line at 881-5335 for more information.

• Gay Liberation Front/SMW Buffalo, College F. (Canisius College) Homosexual Guild, 117 Lafayette, the Gay Coffee House every Friday evening at 8 PM. Call 881-5335 for information.

• Student Alliance for Gay Equality (SAGE), SUNY Buffalo, 117 Lafayette Ave. Meetings: Tuesday evening at 8 PM in room 418 of the Union.

• Gay Professionals, an organization to provide support for gay people in the professions, meeting every 3 weeks. For more information, call Tom Raymond at 881-5335. Strictest confidentiality provided.

RELIGIOUS GROUPS

• DIGNITY/BUFFALO, INC. and meetings held at 67 Arlington Place, Buffalo at 5:00 PM on the first Sunday and 7:00 PM on the third Sunday of every month. Call 881-5335 for more information.

CLUBS:

• New York/Ontario Leather Club (NOLC), Box 69, ELLICOTT ST., BUFFALO, NY 14203. For more information, call 881-5335.

PARS & RESTAURANTS

BUFFALO

• Villa Capri, 937 Main St., 856-9439
• Mean Alice’s, 729 Main St., 856-3298
• Valentino’s, Pearl St.
• The Copper Kettle, 2295 Main St., 836-9364
• Domineque’s, 20 Allen St., 886-8664

ALCOHOLICS ANONYMOUS

Meetings every Wednesday at 8:30. Shoreline Apartments, building 4200, apt 102, Niagara Street.

Path

• Club Amherst, 44 Alfred Ave., 836-6711

POKSTOPES

• Enigma: Feminist Bookstore, 2074 Main St., at Greenfield. 836-3670
• Marrakesh, 55 Allen St., 882-9200. Gay periodicals

PRO-10

Stonesthine Nation, 1400 PM, 88.7, Monday 10:30.

NIAGARA FALLS

PARS & RESTAURANTS

• Ad Lib Tavern, 2220 Falls St.
• Itsy Bitsy Lounge, 1145 Michigan Avenue
OCTOBER 1978
FREE
Saturday night

SMALL NIGHT

Publication of the Mattachine Society of the Niagara Frontier

FREE

WE NEED YOU

Pot-Luck Supper 6:00 Program 7:30

Elmwood Ave. and West Ferry

All functions held at the ELDON - Universal Church

Sunday, 10 a.m. Introducing workshops, everyone welcome!

Saturday, 9 to 11 a.m., folk music

Saturday Evening Diner & Speaker

2:45 Conference meeting

New York State Coalition

October 2021

October 2022

Upcoming Events

of Gay Organizations:

The Niagara Frontier, Inc.

Mattachine Society of

5th Freedom

FREE Publication of the Mattachine Society of the Niagara Frontier

OCTOBER 1978