2-1-1980

Fifth Freedom, 1980-02-01

The Mattachine Society of the Niagara Frontier

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CONSENSUAL SODOMY BEATEN DOWN

On January 24, 1980, the Appellate Division on the Supreme Court in Rochester -- one of four courts at the second highest tier of the New York court system -- issued an important decision striking down the New York consensual sodomy statute. The Rochester court has jurisdiction over most of New York and, therefore, the immediate impact of the decision is to benefit residents in the western New York area who might otherwise have been subject to arrest for violation of the statute. The case involved Ronald Onofre from the Syracuse area.

Ronald Onofre was convicted in Syracuse for consensual sodomy involving sex activity in his home. The case is a further conclusion that it is virtually impossible to find consensual sodomy cases in the courts where the acts occurred in private. As a result, the appeal of the case presented a unique opportunity to test whether the relatively new constitutional doctrine of the "right to privacy" protects gays in their sexual expression -- just as it had previously been held to protect access to birth control information, the right to have abortions and the right to privately possess obscenities in materials in one's own home. The court's decision was a ringing affirmation of the principle so many across the country have been working for -- that one's private, adult and consensual sex activity is just that, private and no business of the government.

The Appellate Division ruled that the law is unconstitutional and, in doing so, published an opinion adopting the key legal arguments presented on behalf of the defendant. The court found the rights to be based on a "concept of personal freedom" including the right of an individual to "devlop his personal existence" as he or she sees fit. "Personal sexual conduct is a fundamental right, protected by the right to privacy because of the transcendent importance of sex to the human condition, the intimacy of the conduct and its relationship to the person's right to control his or her own body.... The right is broad enough to include sexual acts between non-western persons... and intimate homosexual conduct...."

The public press has been confusing regarding the effect of the decision. Any judge may declare a statute unconstitutional if that is his or her conclusion. That judgement has statewide application if the issue is taken to the Court of Appeals in Albany, the state's highest court, and that court agrees with the judgement below. It is not known whether the District Attorney in Syracuse will appeal the Onofre ruling. Whether or not he does so, however, the issue will go to Albany. Two cases involving the same legal arguments are being taken from Buffalo City Court convictions to the Court of Appeals. Briefs will be com't pg 6

REFLECTIONS: MATTACHINE IN AN ELECTION YEAR

BY G. ROGER DENSON

1980: An election year, but the local news for Gays isn't good. The Gay political movement has been voted to a standstill. Yes, there has been a quasi-successful boycott of the Towne Red Hots restaurant organized by the Buffalo Area Lesbian & Gay Coalition (BALGC) and sponsored by Gays throughout Buffalo. Organizationally speaking, however, it looks bad. Mattachine, the once leading Gay organization on the Niagara Frontier has, after eleven years of impetus, languished away to a mere ten or fifteen members.

Meanwhile, the Gay bars are thriving, fueled by a disco-thrilled, sexually aroused crowd which consists, in the majority, of Gay men. There are three Gay bars to speak of. The Villa Capri, Dominique's, and Mean Alice's and one explicitly gay Restaurant, The Allen Street Restaurant. Meetings of Gay Professionals, a social organization designed to be supportive to Gay men and Lesbians, is by all accounts, well liked and well attended. The Student Alliance for Gay Equality (SAGE) and the Gay Liberation Front are the local campus organizations. Gay Rights for Older Women (GROW), Lesbian caucuses within the Buffalo Women's Liberation Union, the Emma Bookstore, and various area campus centers for women's resources are all enjoying the support of small numbers of lesbians.

But why has Mattachine been abandoned by almost everyone? No one seems to know. Lesbians have been more persistent in its fight against sexual oppression on a regional level. The women's libber has no other organization consistently served the Gay community in lobbying, educational outreach, personal counseling, legal referral, and the betterment of social opportunities, the present Gay bars included.

So where is the man and woman power to staff the Gay Hotline? To facilitate the counselor training sessions? Or to staff and distribute the 3rd Freedom?

Is there any indication of the national gay movement? Surely we have all paid heed to the media's announcement of the re-emergence of the patriotic American right and the pavement set for them by the Nixon, Ford, and Carter Administrations. But have these reports been accurate in reporting a general American mood? If so, how has this "new conservatism" cont. p. 4
EDITORIAL

In the past two years, you have seen the 5th Freedom suffer from many illnesses...

But we of the 5th Freedom tell you now that
WE ARE HERE TO STAY!!!

We've got the energy. Our advertisers are behind us. We can be self-sufficient. We are a group of positive thinking Gay people determined to bring news and information to the Gay Community of Buffalo. We will publish on the First of every month. The paper will be available at our advertisers, by subscription and through the Mattachine Society. All net proceeds from the 5th Freedom are used by the Mattachine Society for the betterment of the political atmosphere towards Gays in Buffalo; and to provide such services as the Gay Hotline, Health and Legal referrals, short term and emergency peer counseling.

If you would like to become involved with this positive, forward moving publication, call the Gay Hotline at 681-5333 or Cathy at 622-3769. We are here for your benefit. Please assist us in the fight towards a better Gay Buffalo.

SAGE, the Student Alliance for Gay Equality will be holding a Welcome Back Wine and Cheese Party on Feb. 1st at 3:30 pm in the Student Union at Buff. State College, 1300 Elmwood Ave. Admission is Students-$5.00 Others -$7.50

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AD
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BUFF., NY 14203

Male, age 31, sincere, open-minded, loves people, has no hang-ups. Looking for friends to help him relocate when he leaves prison. Wrt Atterberry, #131350, POB 45699, Lucasville, Ohio 45699

Male, age 27, 6'1", likes weight lifting and body-building. Would like to correspond with anyone who is lonely and in need of affection, understanding, and possibly love. Robert Brown, #143-566, POB45669, Lucasville, Ohio 45699

Male, age 19, 5'9", 130 lbs. brown eyes and hair, is lonely and would like to find a nice person to correspond with. Cliff Reeler, IA-052307 box 1523-new unit, POB 1100, Avon Park, Fla. 33825

Male, age 26, would like to correspond with anyone who is lonely and in need of affection, understanding, and possibly love. Franklin Banks, #153-182, POB45699, Lucasville, Ohio 45699

Male, age 26, Black, would like to correspond with anyone who is lonely and in need of affection, understanding, and possibly love. Richard Hartson, #147-294, POB 45699, Lucasville, Ohio 45699

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MATTACHINE SOCIETY, P.O. Box 155, Ellicott Sta., Buffalo, NY 14203

Your stylist, Gary
Boycott cont. from p. 1

felt this was a fair and responsible way to resolve the dispute.

Towne's owners rejected BALGC's settlement offer and negotiations have broken down. They feel time will heal the dispute.

In order to demonstrate to the owners of Towne that the passage of time has not and will not destroy our ability to fight for our rights, the BALGC is calling another picket. The picket will be held in front of Towne on Friday, February 1, 6 through 7 p.m. Join us in the struggle.

Mattachine will be holding its annual election meeting at 7:30 pm Sunday February 17th, at 45 Allen Street. Pot Luck Supper will be at 6:30. Please plan to attend.

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The Kitchen is open till 3:30 am with a tasty snack menu.

Please join us for the Best in Disco
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Reflections, cont. from p.1

affected Gay rights legis-
lation?

In October, The Blade, a Washington, D.C. gay per-
iodical, ran an article that the 1970's would be a kick-
off decade for Gay rights.

Gay organizers are specula-
ting that the year 1970 will be a watershed year for signifi-
cant political processes.

The Gay Rights National.

Local capitalism, it has been noted, that it has launched "The National
Convention Project", the name given to the national effort to form a single
Rights plank in both the Democratic and Republican
presidential party platform.

Gay activity in the community looks better than ever. At least on the participatory
level. However, where does this leave the Buffalo region?

With Mattachine's uncertain predication, the 'Sisters of
Sappho now defunct, and BALGC without an organizing
structure, history or permanent center, there doesn't
appear to be any organized representation for Buffalo.

Currently, two Washington D.C. activists, Tom Baseto and
Mary Spottswood, have been hired by CNRL as behind-the-
senes consultants and educators.

Their plans are to travel throughout the country and meet with local organiza-
tions and gay representatives to help them better prepare
for the delegate and platform selections process. But, who
would they meet with Buffalo, and where?

Mattachine would be the most logical choice. Perhaps, the most historically
viable organization to greet these activities. However, due to the
split between the gay community and support in both membership
and funds, it hardly seems likely that Mattachine can.

Recently, the Buffalo Street Center, in addition to the
precursory five to the future of the 5th Freedom already take up
the concerns of the present membership. There simply
aren't enough resources available for putting a Gay
Civil Rights Bill through Congress.

The key to this whole electoral process will be
local. Says Don Leavitt, a writer for The Blade, "The key to
significant gay participation in the local electoral process is seen as the key to achieving success, and the main thrust of the project is aimed at increasing
the that participation". CNRL evidently feels that "That's where
we're going to have our greatest impact and make our political power felt. If
we're going to do it succes-
fully, we're going to do it in partnership with strong and
effective local organizations. It can't be done from the top down."

The gay source in Buffalo is not scarce. But, it has
settled; and at the very bottom. The vehicle for an organized circum-
stance will be some form of a gay group.

Mattachine has the history, the recognition of name and the contacts to move.

But Mattachine must be driven - human drive; and a drive with direction. While
the rest of the country's gay fuel and lubricate their political engines, Buffalo
gay activism has slowed down to a halt.

This article is not meant to belittle the achievements of BALGC. BALGC vigorously
represented Buffalo in the National Lesbian and Gay
March on Washington along with other Buffalo organizations.

However, the selection of a leadership committee is an exceedingly
complex and costly procedure.

What is needed is a head-
quarters to work with local groups and daily with volunteers to an
answer phones; concentrated efforts made to affiliate with grassroots and politicians who
can effectively represent lesbians and gays regionally; the establishment of speakers' bureaus to disseminate the media as to the most recent
developments in the delegate platform.

Media coverage is a tool; but the media won't easily mirror our image unless we show it
and keep it shown.

Naturally, this kind of effort will require large scale funding, without which the platform will go nowhere.

The National Convention Project has proposed to meet a budget of $200,000. This
calls for strategic measures by which to distribute the strategy which must be enacted
within the system.

Large numbers of gays are used to providing for themselves; but
the election and legislation
processes will demand a more concentrated and sus-
tained effort. The National Convention Project will be
by people familiar with the approp-
ate political procedures. This again means organization and publicity.

Can Buffalo lesbians and gays rise to meet these
requirements? Once we transcend the myopic con-
tentment with gay bars (is anyone really content with a "coffee-bar"?) gay social clubs, leveling the rigor mortis of our political mus-
tic? The legislative process is prone to take a decade of hard work and wide-
spread initiative. But Buf-

falo lesbians and gays have done it before. Let's flash back:

1969-70:

For approximately three years there had been no pay
to a bar. The last one had been raided and denied a license by the State Liquor Author-
ity. Jim Garrow, the former owner of the Tiki Bar, went out of business because he was gay.
A group of lesbians and gays came together out of anger and frustration over the op-
pressive circumstances of the gay but no one knew exactly what to do.

At that time an issue of Time Magazine had hit the stands with a cover feature
on the emergence of the homo-

sexual movement in public.

Time's Stonewall incident had just erupted in New York's West Village and every-
where homosexuals were in-

cited to choose between their integrity and fear.

This issue of Time provoked the incentive of the outraged gay men and women in the area
to invite Frank Kameny, then president of Mattachine in Washington D.C., to Buffalo. Kameny was sought and pursued due to his organizational ability and political processes needed to innumerate Buffalo's own Mattachine.

It was an organization which looked as if Mattachine was to be a gay and lesbian fixture in Buffalo.

Structurally, the 1st year of Mattachine may have been shaky; there were numerous
controversies and confronta-
tions. But the group needed to raise and nurture the self-esteem of lesbians and gay men abounded. With the presence in Buffalo, members, Mattachine served as a vanguard model to the rest of the country.

However, while the Gay Community was strengthening, the police were loathe of any
organizational activity. A series of raids up on the Matt-

machine headquarters took place during this formative year.

Continual confrontations were required by the police; which in turn, the Mattachine had been located around the corner from the Sheriff's De-

partment, Police Headquarters
and City Hall. Re-loc-

ation was a necessity.

Mattachine chose to meet and hold its social func-
tions at the Unitarian Church on Elmwood Ave. and West
Ferry. For those first years of political activity escalated. A constitution was written and attempts were made to incorporate. In April 1971, Buffalo's Madel-

aine Davis represented radical lesbians by speaking at the Gay March on Albany.

In 1972, Mattachine con-

tributed its efforts on sending a delegate to the Democratic National Convention endorsing Gay Rights for Congress. The presence of women and lesbian groups such as Lesbians Rising paralleled the growth of Mattachine.

These groups were not anti-Mattachine, nor were they anti-male, as some later groups reportedly were. Speakers from all groups spoke together at colleges, mothers' clubs and at meetings of the Kiwanis.

Soon Mattachine would move to its first Gay Community Center, only to have it destroyed by a fire. After a temporary stay at the Unitarian Church, Mattachine relocated on Allen St. But the years 1973-74 saw an expansion in membership that could not be accommodated in the Allen St. location.

In June 1974, an old pool hall on Main St. and West Utica had been con-
verted to a Gay Pride Center. The Week, the largest Gay Serv-
ices Center on the East Coast opened its doors for dances, meetings, counseling ses-
tions, theatrical performances, coffeehouses, read-
ings and the publication of the Gay Pride.

Throughout all this time, the gay community was con-
tinuously seeing the emergence and awareness of new les-
bian and gay bars. The Crescendo, The Red Spot, Big Daddy's (thought of by many as the renaissance bar), the Stage, the Shadows, Granny's, the Hibachi Room and the Down-
town Market.

In 1976, the Buffalo Pride was estab-

These were the years in which Buffaloans also saw an exponential growth in the number of coming out, who had come out. The bars were packed. The Gay Com-

munity Center's Saturday night dances approached ca-
pacity. Mattachine's phones were vigorously staffed and the Counselor Training ses-

ions enjoyed numerous dedicated participants.

The Center was totally self-financed by Mattachine executive member, Bobbi Prebis estimates the total yearly income and expense to be over $60,000. Generally, things looked good for two years. Unfortunately, circum-
stances began to turn.

Political infighting in

Within Mattachine began to erup-
to. There was a great deal of stress, especially between the men and the women as the radical lesbianism and femi-
nism became increasingly important.

The Lesbian group, Sisters of Sappho was initiated out of a Center workshop. More and more groups were ex-
clusive.

With the increasing pop-
ularity of the bars, the Cent-

ers' rights and status gradu-

ally decreased in attendance, jeopardizing the Cen-
ter's main source of income. Disturbances were added to the general discon-
tent. Finally, all income trickled down to such an inadequate flow that the Main St. Center had to be closed. From late 1977 to the present, the gay activism in Buffalo stead-
ly lost its luster.
The center was temporarily forsaken and Mattachine's equipment and archives were stored at a member's home. The 5th Freedom was continued to be published and about 20 to 30 Mattachine members continued to meet, eventually moving back to the Unitarian Church.

The stay was short. Mattachine again moved its headquarters back to 45 Allen Street, where it recently meets and publishes the 5th Freedom. But Mattachine has never re-vitalized the support it once had. Numbers gradually ceased. Educational discussions have been limited. Trained counselors have dramatically declined in number.

Naturally, everyone has a different opinion about Buffalo. Some people feel that the decline in gay activism can be attributed to the 'build-up in the opponent's ranks' among professionals and students alike. Social saturation at bars may be a factor but clearly only for the men. Women's bars are totally invisible, almost non-existent, although the women who share bars have 'nothing with the men.' Since more of the gay population than ever before is under thirty, perhaps a lack of an adversary, sexual oppression and confrontation explains why so many young gays are more social with one another than politically. One of the lamest excuses that I have ever heard concerning Buffalo's current apathy is that "the sixties are over." No matter how obtuse it may seem, political apathy is not as widespread as the media or the apathetic sector of the public may have assumed.

Politics have not only multiplied in participational quantities but there has been a diversifying effect within countless interest groups as well. Our surveillance pendulum may swing from the most conventional congressional assembly to the most grass-roots dissident group. Interest groups of all sizes are pursuing issues as fast as they can be realized.

Future planning, escalation of arms, de-escalation of arms, "no-nukes," international amnesty, the Iranian crisis, Soviet hegemony, the Southeast Asian boatpeople, U.S. imperialism, environmental cleanup, corporate responsibility, and enforcement of the abuses or government, the abuses of the CIA, FBI and regional police forces, prison reform, the abuses of the press, feminism, anti-feminism, the campaign trails of the Democratic and Republican hopefuls, equality issues, right to life, right to abortion, porno censorship, neighborhood citizen protection groups. How many issues need I name? Politics and activism have not died within the legislative mainstream. They have not died on the campuses. They are not even languishing. There is no singular sign or issue such as Vietnam, but then, the plurality of a free-speech nation shows where true unity lies: within diversity.

So why have lesbian and gay politics become so uncertain in Buffalo? Two demonstrations against Towne Red Nots and its subsequent support by many gay consumers has insur- gented that dissent may still be activated.

But demonstrations alone cannot be our only hope for achieving the gay pride of endorsed legislation. We are an adult body within and around the system every day and we have the power to clout the electoral system.

Yes, how will the gay bars help provide this clout? Or the baths? And, how will the gay bars prevent the events that have plagued Toronto and Montreal the past two years from happening in Buffalo? How many Buffalonians even know about the Canadian Supreme Court battle which waged over the censorship of the gay journal The Body Politic, and particularly the issue containing a lead article entitled "Men Loving Boys Loving Men!"? How many Buffalonians know that their neighboring Canadian metropolis has recently seen the rallying of the feminist and artistic communities, Gay youth, the Pink Triangle and even Toronto mayor John Sewell in support of The Body Politic? How many Buffalonians know about the inaccuracies and explicit bias of the Canadian mainstream media coverage throughout the trial? Pink Triangle Defense Fund raised $35,000 from the international gay community to pay for the defense.

Just recently, men's saunas in Toronto, Montreal and Quebec had been threatened by raids. Well, one might say, this is Canada and not the U.S. Still, how many of us travel the Canadian mileage just to enjoy the luxury of such a treat? Besides, where are Buffalo's equations to the Toronto baths?

Contrary to some opinion, the State Liquor Authority is neither friendly nor lax toward Buffalo gay establishments. It is still quite difficult to open a gay bar or restaurant. A few may exist but numbers remain regulated.

Mattachine has been the only organization in Buffalo to consistently pursue these civic dilemmas with any effic- acy, as has been evidenced before. Yet, in 1980, Mattachine cannot even properly staff a phone or distribute an 8-page paper in a decade of the staunchest support for the Gay community. Well, everyone forgets. I know that I forgot.

Should old acquaintance be forgot?

Happy Birthday Aquarius!

Below is a list of the Disciples and the signs under which they were born:

Peter - Ari
Simon Zelotes - Taurus
James the Lesser - Gemini
Andrew - Cancer
John - Leo
Philip - Virgo
Nathanial - Libra
Thomas - Scorpio
James - Sagittarius
Matthew - Capricorn
Thaddeus Jude and John the Baptist - Aquarius
Joseph - Pisces

Christianity does employ Astrology even though its presence has not yet been acknowledged. With regard to Biblical Astrology, many Astrologers believe that the Apocalypse, the Book of Revelation, is an Astrological textbook in itself.

The Metaphysical Realm also makes use of Astrology, and these users can be of a white or a black nature. The Occult or Metaphysical Realm is made up of PSI Phenomena; any occurrence that cannot be explained by orthodox scientific means. Myself being a serious student of this field for many years, I can truthfully say that Astrology is, in most cases, at least 50% of the knowledge contained within a number of the areas that are classified as Occult. The word Occult means simply that which is beyond the range of ordinary knowledge, pertaining to the supernatural, magic, or the mysterious.

To quote a past teacher, "The knowledge contained within the Cosmos, when used properly, has, does, and always will be an extremely important part of our life here on Earth as we know it."

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**HALF HALF NIGHT**

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wear any hat + drink half price

**NEW**
Sodomy, cont'd. from pg. 1 filed within the next few months and argument will be held thereafter. We will then get the final word on the fate of the consensual sodomy statute in New York. Meanwhile, the Rochester decision is binding in Western New York (approx. Syracuse west).

Moreover, the Rochester court's decision may have national influence. Although there have been similar court decisions in other states (New Jersey, Iowa), I believe this is the first decision which has unequivocally announced that the constitutional right of privacy covers "personal sexual conduct" (rather than using euphemisms like the right to decide whether or not to have a child) and, specifically, "intimate homosexual conduct". As such, it is a forthright and consistent application of the constitutional doctrine of the right of privacy to all consenting adult sexual relationships which should have persuasive effect across the country as other states' courts deal with the same issues.* * * Bill Gardner is a Buffalo attorney who represents the Nat. Comm. for Sexual Civil Liberties. He filed a Friend of the Court (amicus curiae) brief with the Rochester court for the Comm. on the Onofre case and will be arguing the consensual sodomy issue before the Court of Appeals later this year in connection with two Buffalo cases.

Up until the appearance of this column there has never been a printed plan to kill off the Mattachine Society of the Niagara Frontier. Over the years Mattachine has had its ups and downs, and once again individual area residents and members are predicting its imminent demise. With concerted action (and a minimal effort on everyone's part we can get rid of this Gay rights organization once and for all. The task will be simple if the following suggestions are followed:

(1) Don't come to Mattachine's pot luck supper meetings which are held twice a month. This suggestion applies to members as well as to persons who are considering "just dropping by one evening."

(2) Don't make any monetary contributions. Any money MSNF receive merely pays the rent on Allen St. and Covers the phone bill. These are two services that many persons have used over the years, but they're unimportant now that Gay Liberation has hit Buffalo.

(3) If you decide to show up at a meeting, be sure to ask yourself, "What am I going to get out of this?" Ignore the service and educational functions of Mattachine and how other men and women have staffed office space over the years as unpaid volunteers.

(4) As a member, refuse to hold office, chair a committee, or help plan a Mattachine-sponsored event. Complain that MSNF is run by a clique. It is better to stay away from such "inner circles" because you can more easily remain critical.

(5) Do not give any kind of encouragement to those dummies who are involved. If you appreciate what they do, or that they do a good job at it, don't say so to them or anyone else. Many a good officer has been utterly ruined by flattery.

(6) If you were involved in Mattachine's pledge system, or if your membership is not paid up "for life", do not make any payments in advance. Wait until you have gotten your money's worth, and then wait a little longer.

(7) Loudly proclaim the weaknesses you have come to know in the organization. Talk disparagingly about how the Allen Street, operation is run, and (perhaps more importantly) bad mouth those persons who are involved. Make these sorts of remarks whenever and where ever you can. There may be persons who don't know these truths yet, and they might be a long time finding them out.

So, there you have them, seven techniques which have weakened and destroyed stronger associations than the Mattachine Society. Let's start today by constructing an albatross which has outlived its usefulness. Or has it?
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the 1st and 3rd Sundays of each
month. Pot Luck Supper at 6:00
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All are welcome.
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Offices as above. Meetings announc-
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GAY HOTLINE
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Training program offered periodically.

GAY RIGHTS FOR OLDER WOMEN (GROW)
Call Emma Bookstore at 836-8970 for
more info.

LESBIAN RUG HOOKERS
Meetings start at 7:00pm. Women
only. Rug hooking and arts and
crafts group. Call Cheryl at
886-4303 for meeting location.

GAY PROFESSIONALS
An organization to provide support
for gay people in the professions.
For more information call

STUDENT ALLIANCE FOR GAY EQUALITY
(SAGE)
BUCH Buffalo. Meetings are Fridays
at 3 pm., 118 Cassety Hall.
ph. 878-6316

GAY YOUTH
Peer rap group meetings Sat. at
1:00pm., 107 Townsend Hall,
SUNYAB ph. 884-9392

GAY LIBERATION FRONT
SUNYAB. Coffee houses Friday
nights at 8pm., Townsend Hall.
ph. 856-1541

RADIO
Stonewall Nation-WBFO-FM 88.7,
Wednesdays at 10:30. Ph. 831-5393

DIGNITY/BUFFALO
Gay religious organization. Call
884-5631 for more information.

BARS AND RESTAURANTS
Buffalo
Villa Capri, 926 Main Street,
886-9460
Mean Alice's, 729 Main Street,
886-3298
Dominique's, 20 Allen Street,
886-8694

Allen Restaurant, 431/2 Allen,
886-8740
The Betsy, Pearl Street

Niagara Falls, New York
Twenty-two-Twenty-eight Club,
2228 Falls, 282-9185
Itsy-Bitsy Lounge, 1149 Michigan

BATHS
Club Amherst, 44 Almeda Street,
835-6711
Morgan Turkish Bath 655 Main St.

BOOKSTORES
Emma Feminist Bookstore,
2474 Main Street at Greenfield,
836-8970
Marrakesh, 55 Allen Street,
882-8200, gay periodicals.

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Dominique's, 20 Allen Street,
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DIGNITY/BUFFALO
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Buffalo
Villa Capri, 926 Main Street,
886-9460
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886-3298
Dominique's, 20 Allen Street,
886-8694

Allen Restaurant, 431/2 Allen,
886-8740
The Betsy, Pearl Street

Niagara Falls, New York
Twenty-two-Twenty-eight Club,
2228 Falls, 282-9185
Itsy-Bitsy Lounge, 1149 Michigan

BATHS
Club Amherst, 44 Almeda Street,
835-6711
Morgan Turkish Bath 655 Main St.

BOOKSTORES
Emma Feminist Bookstore,
2474 Main Street at Greenfield,
836-8970
Marrakesh, 55 Allen Street,
882-8200, gay periodicals.

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