Fifth Freedom, 1980-06-01

The Mattachine Society of the Niagara Frontier

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**Fifth Freedom**

**Publication of the Buffalo Gay Community**

**GAY PRIDE WEEK!**

**ALLENTOWN REVITALIZATION**

By Sam

The familiar Allentown corner of Elm and Franklin Streets and west toward Delaware Avenue will take on a new look when a shopping mall is completed there. New construction and renovation of existing structures highlight the changes proposed recently.

Plans call for demolition of the building on the northwest corner, and a two-story parking garage will rise on the site. It will have a number of small shops at street level facing the intersecting city streets. From the second floor, shoppers will be able to cross an enclosed walkway to a three-story complex in the building space which formerly housed the Mattachine Society and other tenants before the disastrous fire of early this year.

The block across Allen Street where an old, unused service station now stands, a restaurant will be built. And the building on the south side of Allen from Franklin to Virginia Place will be changed into a combination of stores and apartment units. Other work will be done in the building on the northeast corner of Delaware and Allen to make it a part of the completed area renovation.

The Erie County Industrial Development Agency is in the process of preparing papers which will permit a developer to secure bonds to cover costs of the $5.5 million project. City and Federal elected officials were also involved besides the county agency in preparation of methods for securing necessary funds.

Developer Stanley Collesano said the project should get underway this summer. While the area has been targeted for work in previous years, he is confident the project will make it as outlined.

**SElections**

_by SAM_

"Gay Pride and Mirror Images"

As nearly as I can recall the first overtly gay publication I ever owned was a British booklet entitled _The Art of Cruising_. Its author, in describing techniques and aids for "after you get him into bed!", noted that many persons like to watch others engaged in sexual activity and, if that is not available, there are substitutes. We went on to say at that point he was not going to insult his reader's intelligence by suggesting the use of reflecting glass. More recently, Silverstein and White, in _The Joy of Gay Sex_, mention mirrors several times.

**DISCO**

Say Hello to Summer! Which means hello to hot days on the beach, and even hotter nights on the dancefloor. As we greet the Summer of 1980, we will also greet some of the hottest new music to come out in months. From a hypnotic Euro-disco sound (which most of you already know if you’re a regular at Alice’s on Wednesday, Friday, two intersecting city streets. From the second floor, shoppers will be able to cross an enclosed walkway to a three-story complex in the building space which formerly housed the Mattachine Society and other tenants before the disastrous fire of early this year.

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**Cosmic Consciousness**

Happy Birthday, Cancer!

The constellation of Cancer begins about June 21 and fades July 22 annually. Cancer is a female sign, a water sign, with her ruling planet being the Moon and Jupiter is her detriment. The glyph (♋) depicts the merger of the male spermatozoon with the female ovum — the process of fertilization. ♋ is the sign of the world mother, representing the growth of the soul through sustaining efforts of the life-force. ♋ can be found along the ecliptic between Gemini on the West and Leo on the East. She is best seen during the evenings of early spring when the Crab is almost directly overhead. ♋ rises backwards, eluding adverse Aries and those who wish to confront him, until he is ready to confront them. ♋ embodies the principle of tenacity. A "never let go" quality haunts ♋. ♋ is an extremely powerful sign — pulsating a strong life force within and rules the beasts. ♋ possesses a certain volubility dualism inherent: on one hand, ♋ is extremely generous with their feelings, BUT, on the other hand, they are constantly plotting to possess the object of their generosity. She is quite possessive and protective by nature.

♋ has not always been the Crab. In 4000 BC, she was a tortoise in Babylonia and, in 2000 BC, she was Scarab in Egypt — an emblem of immortal life also associated with Leo. Philosophers of ancient Chaldea referred to the position of ♋ as the Con't pg. 7

Yes, it's that time of year again. Every year, the coming of the month of June, also heralds the coming of Gay Pride Week. The "celebration" begins Sunday June 22nd and culminates with the Annual New York City Gay Pride March on June 29th.

This year, Buffalo's Gay Pride Week is scheduled for the same week as New York, however, Mattachine is co-ordinating car pools to go to New York for the March. If you desire to go to the March, or are planning to drive yourself, and have room in your car, please call John Good at 884-7598 or call the Gay Hotline at 881-5335. We cannot guarantee housing, but we are certain that the more resourceful ( or more promiscuous ) will have little trouble. Currently, there is space in cars that are leaving Friday afternoon, and will leave N.Y.C. to return on Monday morning. If you want to go, but would prefer other times, please call, as it is always possible to arrange such times.

At this time, the Fifth Freedom knows only a few things about what is happening in Buffalo this year. We know that the women are having some workshops and a dance, and further information should be available through Emma Bookstore. We hope to help co-ordinate a Gay picnic for all the Gay groups in Buffalo, for some time in July. This would not be the undertaking of Mattachine alone, but would be a joint effort of all of the groups involved. We would have had something for Gay Pride Week, but with people going to NYC on the 29th, and to Boston on the 21st, it is better to wait, so that ALL Gays in Buffalo can attend. Watch this paper for further details.

**YOU REAP WHAT YOU SOW!**

Singer, Anita Bryant, who launched a hate campaign against Gay people in 1977, has announced that she is seeking a divorce from her husband of 20 years, Bob Green. Miss Bryant said that Mr. Green had violated her conscience and had used her to build his career instead of her conscience. Miss Bryant also said that she is resigning from Anita Bryant Ministries, a center dedicated to the "preservation of the American family". 
editorial

Gay Pride Week is upon us once again. And again, we have nothing to show for it here in Buffalo. Oh, we have several small groups, but they are all going in different directions, planning separate events. And I personally wonder, Why? We have worked together before. Is it because not all of the men are boycotting Towne Hots? I doubt it, as it only affects ALL the women. Is it because the women never tell the men what they are doing? Again I doubt it, because the men don't either. Is it because, Heaven forbid, it is "safe" to be Gay in Buffalo? Tell that one to the Gay men (and one straight couple, the police don't want to be accused of harrassment) who were arrested in LaSalle Park, for being there after 10pm.

What keeps our groups apart, divided, and powerless? I personally feel that much of it is EGO. I know that sometimes I allow my ego to get in the way of Gay politics. And when I deal with some of the members of other organizations, I feel that I am already convicted of doing wrong before I even know what is happening. And I'm not talking just about personal egos. It seems that some (if not all) of those organizations have egos of their own.

There is a need for all of these groups in Buffalo, but they need to work together as well, not just separately. This paper is available to do that. As a beginning, we want to start a calander of events, showing what functions are available to the Gay Community. Our deadline is the 20th of the month before publication, and July will be a July/August issue. So please, don't you call or write with your groups plans. Help build a STRONG Buffalo Gay Community.

J. Matthew Good

CORRECTION

Last month's lead story on the Allen-town Outdoor Art Festival was partially "eaten" by a type louse. A line or two was missing from the completed copy detailing an interview with Louis Cherenzia, local artist. The article should have mentioned Cherenzia has written a history of the Allen-town area and it is currently being reviewed for publication. It will be available in booklet form.

GOOD RESTAURANTS NEVER DIE!

Don and Joe have reopened their ALLEN RESTAURANT in a beautiful Allen-town building at 16 Allen Street near Main. Lunchees, romantic dinners and exquisite desserts prepared to titilate the tastebuds of the most discerning gourmands. Stop and visit them while cruising the Allentown Art Festival!

Like a Phoenix rising from the ashes, MARRAKESH has reopened at 140 Allen Street in the former Pat Sam's Spaghetti Factory. Specializing in fine imported and used clothing, jewelry, body oils and congeial conversation, Marrakesh has been serving the Allentown community for over five years. Stop by during the Allentown Art Festival or Mondays - Saturdays, 12-6.
Bent is not being called a homosexual play. In many respects, it isn't one. Although all of the main protagonists are homosexual, although the reason for their confinement in the Dachau concentration camp center around their homosexuality, and although the love affair that we are witness to is homosexual in nature, it is still not being called a homosexual play... at least not to the exclusion of the rest of humanity.

Bent is being called a play about the human condition; a play about the ideals of freedom, choice, love, justice, knowledge, and courage. The play is about attempts to twist and stultify these ideals through coercion, oppression, and martial law. Under no pretense, however, can the homoeroticism of the play be understated in its impact upon the audience - an audience which has, so far, in the play's Broadway run, been largely unaccustomed to the life-styles of men and women who prefer to love members of their own sex.

Written by Martin Sherman, Bent grippingly portrays attitudes toward homosexuality in Nazi Ger-

many. Though initially tolerated by the rising Third Reich, as many of its early supporters were homosexual, and as early as July 1934 homosexuals were being exterminated or confined to concentration camps along with Jews, Gypsies, Catholics and other non-Aryan minorities. Prior to this time, Captain Ernst Roehm, leader of the S.A. (Sturm-Abteilung, Storm Troopers) and a flagrant homosexual, had secured the safety and economic prosperity of the cabarets and restaurants that catered to homosexual patrons.

The end of this prosperity came on the night of June 30, 1934, when S.S. leader Heinrich Himmler, a longtime opponent of Roehm, led an S.S. purge which was noted as the 'night of the long knives' against alleged "enemies of the Regime." Himmler had succeeded in convincing Hitler and his army generals that Roehm and other S.A. officers were planning a Putsch. Entrusted with the power to quell the Putsch, Himmler saw to it that Roehm was executed on the spot at his home, along with the young man found in his bed. In addition, uncounted numbers of the S.A. were massacred and many of them homosexuals.

Karl Ernst, leader of the Berlin S.A., a former waiter in a homosexual restaurant, was slaughtered while on his honeymoon. Similar stories can be repeated again and again.

Himmler's successful S.S. purge brought an abrupt end to any condoning of homosexuality under the Third Reich. With Roehm and his lackeys dead, there was no one close enough to Der Fuhrer who would secure parity for German homosexuals.

Bent's first scene opens during the aftermath of the S.S. purge. Max (Richard Gere) has awakened, his head spinning and pounding. He gradually discovers a number of bruises, aches, and imprints on his body, all the consequences of the S.A. adventure he had drunkenly initiated the night before. As Max remembers nothing of the evening prior, Rudy (David Marshall Grant), Max's nagging dancer-lover, recounts for Max his escapades with illuminating wit and parody.

In viewing this scene, entertaining, quaint, sarcastic, and, occasionally, touching, we catch a brief glimpse of our own lives, living among those we love. We are well aware of minor abuses, straining tolerance and understanding, the occasion-

In June 1980

No one expects this awkward, yet bourgeois-pre-
cious anecdotage to end, though we know it will. But, we aren't prepared for the scene to end so abruptly. But even conventional theatre is full of surprises, for as it turns out, Wolf is a lover of Karl Ernst, one of the S.A. elite who has been slaughtered in Himmler's bloodbath that very morning.

The 'night of the long knives' will not pass over the home of Max and Rudy. The S.S. invade their home and kill Wolf outright. Max and Rudy escape. They live in the German woods for two years, getting by with the hard labor of digging ditches, occasionally sneaking into Berlin to search for channels to exit the German border. Hunted, suspiciously watched by their fellow workers, their love is disguised, their sexuality castrated by fear. Finally, the seemingly omniscient S.S. catches a glimpse of an unguarded moment between the two men. The tenderness of a gesture of love cannot pass into time without being noticed, and Max and Rudy are caught.

On a train to Dachau, Rudy is loathingly brutalized. Max has been spared, but his sexuality and psyche are put to the test. If he

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Con't pg 4
in terms of gay men using them to enhance sexual involvement as well as their providing a healthy Narcissistic element.

Mirrors are important furnishing to the places we live. Indeed, apartments and houses have them built in, and even temporary bedrooms (e.g. hotels, motels, baths, etc.) as well as public lavatories would be incomplete without them. They can be simple silver-backed glass with no frame or rococo masterpieces of gilt and filigree. Regardless of a mirror's particular style, it serves the purpose of any other - it reflects.

Again this year, the last week in June is designated as Gay Pride Week. During that week what will you be seeing when you look in the mirror? Will it be a person who can say (even if only to his or her own image) "I am gay and I am good. I have something to give to this crazy world, and being gay/lesbian is an important part of me." I am going to New York for Gay Pride Week and I'm going to come right out and tell some people why I'm going, not just let them assume I'm going for the usual sight-seeing, and culture-oriented tourist reasons.

As I look into the mirror these days I see an entirely different person than I saw four years ago. Four years ago? In some ways it seems like that was, at least, a lifetime ago; and in other ways I amaze, "It can't be four years already." In that June of four years past I was looking at a very scared 38-year-old who was barely able to call himself "bisexual." I was living a life which, in some very significant ways (wife, children, and home in the suburbs), was not going to "cure" me and that somehow I was going to have to learn to accept myself for what I was - a severe closet case who sneaked out whenever I had the chance.

Sometimes the glass window of a business establishment can serve as a mirror, be it as a cruising aid or a place for spot-grooming. Whatever, I know I still get a little kick out of watching myself as reflected in big panel windows along a sidewalk. Such a reflection I anticipate seeing one of these days when my lover and I walk by hand-in-hand or arms around each other, NOT in anonymous New York City or some other large city during Gay Pride Week, but doing it when we feel like it right here in Buffalo. What is reflected when you are in front of a mirror? What do you see when you look into a mirror? What do you want to see?

BENT con't from pg. 3

is not a homosexual, states the S.O. officer, he will beat Rudy - over and over and over. Warned by Horst, another homosexual prisoner on the train, Max is too much a paragon of human fear to refuse. He budgeons his lover with his bare fists in in a fit of mad lust for survival. He chose to spare his own life, but it cost him the life of a man he had made love to.

Max’s guilt never settles. He denies his homosexuality before the Gestapo. Later in the play, he describes what lengths he went to in order to be awarded the Jewish yellow star in one of the homosexual pink triangle, issued to concentration camp prisoners in order to distinguish the class of their "crime." Because of this "achievement," he is awarded privileges which homosexuals were denied under the Nazi regime.

In the concentration camp, Max again meets Horst (David Dukes). When Horst shows Max open attention, Max propels himself into a seizure of self-deprecating abuse, contemplating his captivity and the life he has saved through deception and betrayal. He realizes that his oppressor has been as much himself as the Nazis. His compassion aroused, Horst offers him comfort, but Max refuses, still incapable of recognizing the full truth of his potential freedom; that he is mortal and has choices before him.

The play increasingly resembles the existential dilemmas of the 1950’sabsurd, particularly in its preoccupation with the precarious interface between life and death. The structure, style, and plot of the play, however, remain fixed within the format of conventional social-realism, with its characters firmly implanted within an unquestionably geographic historic context.

One might even suggest that the camp labor assigned to Max, and later to Horst, resembles that of the labor of Camus' Myth of Sisyphus, sentenced to the perpetual act of heaving large rocks from one rockpile to another and upon this task's completion, back to the spot of the original rockpile.

[The task is assigned to them by the Nazis (and ultimately by Sherman as a thematic device) in order to fulfill Max and Horst into a gradual state of personality loss; or to become, as the Germans had called it, a "moslem." In becoming "moslems," the prisoners forsook all choice. They did not sleep, they did not eat, they just waited, death without ever intentionally dazing it to come.]

Together, Max and Horst have a greater chance of sustaining their sanity. Together they learn to make love - but not physically. When at rest, all physical distance between camp prisoners must remain at least ten feet in length. Neither can they make a gesture, for, in the three minute rest period, all must remain motionless.

The austerity of the camp cannot quell love or human ingenuity. In time they learn how to mentally nurture on another's sexual fantasies. In spoken suggestion, they rehearse how
to engage, tease, and even force sexual fantasmas before one another’s mental eyes. They must relearn sensuality at a distance. They must relearn how to implant a kiss, how to perform fellatio on or another orally. Sometimes they do so gently; at other times, especially in Max’s case, he forces a force that causes his partner pain. Eventually, with the time so necessary to a loving relationship between two individuals (as there is no one or nothing with which they might divide it), Max and Horst experience a power that might have never been achieved had they met in a “free society.”

The love scene between Gere and Dukes is exemplary of the most Romantic notions in theatre: that is, of the transcendence of an actor from his role into a living being within our minds. The plot, during this scene, has little to do with this projection. It is the demanding vehicle of the actor’s art which must project. Gere and Dukes must work together in order to scale the tension each has generated for the other. In order for this to happen, each actor must summon his own personal form of extreme empathy felt with the role and counterpart it with a controlled calculation of the style and techniques needed to project a human condition which is universally recognized.

Upon physical orgasm, Gere and Dukes not only transform before our eyes, but we are sexually transformed in our own seats through their generated projections. Mentally confounded and milked into participation, we are drawn into the play by merging as one vital organism with the actors. By the time Max and Horst reach climax, we all must have had the same blood pressure, the same pulse, the same pant of breath. For one moment we were so completely gripped that we became singular.

Prior to his confinement in the concentration camp, Max had great difficulty in expressing his love. His brutal betrayal of Rudy has accentuated his dread of intimate expression, guarding his love for Horst and abhorring Horst’s open affection for him. Horst has continually tried to love Max, but Max cannot openly tell Horst of his emotions. Instead he continually makes use of his “Jewish privileges” in helping Horst to be more comfortable. When Horst becomes seriously ill with a cough, Max risks his life by offering the camp officer a blow-job in exchange for cough medicine. However, when the jealous officer discovers that it is Horst for whom the medicine is for he orders Horst to be killed before Max’s eyes.

Again, Max has been spared. Again, Max survives a lover. But now Max comes to know the secret of his being. He knows the power of his choice. He knows the rectification of his betrayals; not to any absolute order, or to God, but to himself. Max attempts to live on, but he is unable to contain or to console the inexorable anguish which interrupts his life and his freedom. His excruciating reawakens comes upon the realization that he does love Horst, as he did love Rudy, as much, if not more, than he has been loved. In life he has never been able to even touch, not even look directly at Horst. In death he embraces him, mourns him, kissing him, looks into his eyes. Again, Gere attains brilliance by projecting an ineffably performed transformation of pain and love.

Upon his confrontation with Horst’s death, Max becomes cognizant of his potential victory. His own life can be seen in a new perspective, the existential perspective which has been espoused by so many since the onslaught of two world wars, the brutal disruption of global genocides, and the impinging holocaust of nuclear warfare. In his anguish, Max finds his free-
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Con't from pg. 5

don; and in that freedom, he does not merely con-
trive the very fact of his
choice. He propels that choice into action.

Max does not necessa-
riety have to openly confront
the Nazis with their crimes,
but he is able to refuse to
obey them by radically alter-
ning his being. He will not
become a "moslem" either,
for by flying himself on the
camp's high-voltage fence, he brings about a sub-
turruption. By making his life's most valuable chloe, Max burns as the
Phoenix has burned.

G. Roger Denson

DEATH, DEATH, WHICH IN HAPPIER TIMES IS SKILLFULLY
HIDDEN, WERE OUR PERPETUAL CONCERN, AND WE LEARNED
THAT THEY ARE NOT ELIMINABLE ACCIDENTS, NOR AN
EXTERNAL MENACE; IN THEM WE HAD TO RECOGNIZE OUR
LORD AND OUR DESTINY, THE DEEP SOURCE OF OUR REALITY AS
MEN, AT EACH MOMENT WE WERE LIVING TO THE FULL,
THE MEANING OF THAT BANAL LITTLE PHRASE; "ALL MEN
ARE MORTAL. THE CHOICE THAT EACH OF US MADE
HIMSELF WAS AUTHENTIC, BECAUSE IT WAS MADE IN
THE PRESENCE OF DEATH, SINCE IT COULD ALWAYS BE EX-
PERIENCED IN THE FORM OF "RATHER DEATH THAN
"

Jean Paul Sartre

SITUATIONS III

Cosmic Con.

Con't from pg. 1

"Gate of Men" - the portal through which the dead ascend
from the heavens and assumed human bodies. Akka-
dians called it the "Incarnation of the Northern Gate of
the Sun" and gave its name the name Pshu. The Crab was
awarded its place by the Heavens by the Mother Deity Hera; not a bad reward for
pinching the toe of Herculc

Traditional birthdays include Julius Caesar, July 12, 102 BC, and Andrew, a disciple of Jesus.

Cancer is the Summer Solstice - the day of the year when the sun reaches its maximum northern declination. The north pole of the earth's axis reaches its maximum inclination of 23°, 27'. The Sun remains here for about 3 days, never climbing higher in the sum-
mer sky. In the 2 months, the greatest strength of the primary life-force stops and the 2nd growth begins, en-
larging the size of the na-
tured plan. Cancer is the 6th sign in the Zodiac on July 4, 1776.

The part of the body ruled by Cancer is the breasts. Cancer is the sign of a tendency toward heavy
ness. They tend towards a

roundish shape and have a strong tendency to gain weight. The head and face are especially round. Cancer are known for full, moon-

-shaped eyes, very moist and childlike, giving out a very
dreamy, often unsure aura. The eyes and mind usually drift and shift. Their

dyes are delicate and register

the slightest friction, also giving them suscepti-

bility to colds and other

malign ailments. Canccans are usually chilly but quite receptive to a happy
and warm environment. They se-

cially reflect their surround-
ings through rays of their

own personalities.

Experience different moods and find a difficult-
time maintaining one feeling

for long. They change with the emotional tides around them, interpreting, from a personal point of

view, the happenings which take place around them. Cancer are exceptionally good

medicines and they are gifted with an innate understanding

of the various states of

man.

in the human experience represents the foundation of civilization. They actively engage in using the vast resources of the land

upon which they live. In the

Cancer, man is forced to play a larger role in the scheme of the Universal Plan.

Cancers are very real to

them. They are also

cultural barriers. A basis for understanding the world is emotional. They often become hysterical with wor-
ries, fears and anxieties.

Male Cancers are almost never bold unless a strong Mercurial element is present in their nalatal chart. Female
Cancers vacillate between the role of protective mother and the dependent child.

The Crab may appear to

be wasting a lot of time as he zigs and zags across the sands of her life, but she does manage to get to her

prey and hold on to it with

unmatched tenacity.

is extremely resourceful, cre-

ating a home and a base

of operations anywhere they

travel. They are very aware of the principle of the supply and the supplier.

May display reclusive tendencies, but they really do love to share their

world. It must be a very

private relationship; very

cosy, very loving, very gentle. But you can't share

Cancer's secret dreams un-

less you win their trust.

You would have more

detail and or specific

questions answered about

this or any other sign.

If you write me with 5th Freedom and I will answer

in print or in private.

Please enclose S.A.S.E. for

personal replies.

May the Stars be with

you!

Disco, Con't from pg. 1

Saturday, or Sunday) to a fresh new "sleezy" sound
which crosses rhythm and blues with Euro-disco or
Rock. This sleepy sound, very big in other parts

of the country, can be recog-
nized instantly. It's re-

freshing and energetic, yet

very "down-beat." A familiar

comparison to this sound is

the song, Walk the Night

off the Skirt Brothers LP,

Strange Spirits on Casa-

blanca Records, a song which

has been exciting dancefloors
everywhere.

Getting back to Euro-
disco is a young girl hot on the
heels of Donna Summer for the coveted "Queen of Disco"
title. Who else? France

Joli. Her new album,

Tonight, on Prelude Records is an instant smash the
first time on the turntable. You will find that France has na-
tured in the past year and has
tained the polish of a true superstar. The song The Heart to

break the Heart is reminding everyone of her first
hit, Come to Me.

Starting as a band, it

then went into the high

electric up-tempo sound which

made her famous. France

Joli's new album, Tonight,

also contains a variety of

Ballads and Dance Music.

You'll find the album worth

your record-buying dollar.

Most people who have

heard the new Voyage album,

Voyage III on Marlin Records, have mixed emotions. The

female vocals are gone,

along with their traditional sound, but the album is far

from disappointing. The

song, I Love You Dancer, is a
down-beat cut with a funky

handclap mixed with a Euro-
synthesizer sound. This cut

is already a hit in most

clubs. For us traditional fans of Voyage, there is

Music, Music and I'm Only

Human, with three other
strong cuts to complete the

package. It's just like

voyage to be ahead of their
time. Voyage III will be an
asset to your disco record

collection.

On Sunday, June 8, 1980, Mean Alice's will present Buffalo's first "Tea Dance" with Disco.

Dancing at 4 pm. John Ceglia

will be the DJ from 4 to 10.

Dr. John will take over from

10 until... Tea Dances are

very big in NYC, Florida, and

San Francisco. If successful, you will have something dif-

ferent to do on Sunday after-

noons from noon on.

Also - on Sunday night,

June 15th, the Buffalo New
York Disc Jockey Association will present "Disco Mardi

Gras Night" at Mean Alice's featuring four top area DJ's and a costume contest with

$100.00 cash first prize.

The party starts at 10 pm with a ticket price of $2.00.

Two fabulous parties and a

great way to spend the

summer. Don't miss it!
BUFFALO

Mattachine Society of the Niagara Frontier
Temporarily without offices.
Hailing address: P.O. Box 152
Ellicott Station
Buffalo, NY 14203
Meetings held on the first and third Sunday of the month, at 7:30 at the Unitarian-Universalist Church, Elmwood at West Ferry. Pot Luck suppers at 6:30. All are welcome.

Fifth Freedom
Offices as above. Meetings will be announced. Call the Gay Hotline for information. Paper is being produced temporarily in the staff members homes.

Gay Hotline *** 881-5335
Staffed by volunteer peer counselors. Anyone interested in staffing should apply to Mattachine. Training programs offered periodically.

Gay Rights for Older Women (GROW)
Call Emma Bookstore for details at 836-8970

Dignity/Buffalo
Gay religious organization. Call 874-6139 for more information.

Leather/Levi Club
Write to F.O. Box 897, Ellicott Sta., Buffalo, NY 14203 for more information.

Gay Professionals
An organization to provide support for Gay people in the professions. Call Tom Hammond at 842-2750 for more information.

Student Association for Gay Expression (SAGE)
Buffalo State College (SUC Buffalo)
1300 Elmwood Ave. Meetings held on Fridays at 3:00pm, in 118 Cassety Hall. Wed. Social Hour from 12:00 to 2:00pm. Phone 878-6316. Formerly called the Student Alliance for Gay Equality.

Gay Youth Buffalo
Peer support/rap group meetings for those 21 & under. Open to all Buffalo youth. Meetings held at 1:00pm, Saturdays, at 107 Townsend Hall, SUNYAB (UB)

Gay Liberation Front (GLF)
Coffeehouses held Friday Nights at 8:00pm in 107 Townsend Hall, SUNYAB Phone 831-5386.

Publication of the Buffalo Gay Community

BOOKSTORES
Emma Feminist Bookstore,
2474 Main St. at Greenfield,
836-8970
Marrakesh, 140 Allen St.
Gay periodicals

Bars and Restaurants
Villa Capri, 926 Main St.
Mean Alice's, 729 Main St.
Dominique's, 20 Allen St.
Allen Restaurant, 16 Allen
The Betsy, 654 Pearl St.
855-8902

Baths
Club Amberon, 44 Almeda Street,
835-6711
Morgan Turkish Batha, 655 Main St.

Radio Program
Stonewall Nation - WBFO - FM 88.7
on vacation for the summer. May return in September. Phone 831-5393

NIAGARA FALLS, NY
Twenty-two-twenty-eight Club
2228 Falls, 282-9185
Itsby-Bitsy Lounge, 1149 Michigan
Unique News, 1907 Main St.

FREDONIA, NY
Gay Awareness Organization
SUNY Fredonia, Fredonia NY 14063
Meetings Wed. at 7:00pm in S-123 Campus Center.