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Fifth Freedom, 1983-04-01

The Mattachine Society of the Niagara Frontier

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SPRING ARRIVES... AND WITH IT WOMEN'S SOFTBALL

Sponsor Needed for "Fun Loving" Team

"The Bears" is a team that's heading into its third year of action on the MUNY League even while it's still looking for a sponsor. (Anyone out there want to sponsor a fun-loving, energetic group of hard-playing women?) Viewing themselves as a "recreational" team, according to "The Bears" manager, Susan Cook, they first organized as a league team in 1981. The team grew out of a circle of friends who decided to take some action on their continually stated desire to play softball regularly. They pulled together a roster of players registered with the MUNY League and found a sponsor to help offset the costs of playing on a league. These costs include the team's registration fee, a per-game umpire's fee and T-shirts or uniforms full of ad-wiring women. Men certainly don't have a monopoly on the "cruising game", especially when women's softball opens on the Niagara Frontier.

Local Gay Bars Sponsor Teams

Both NC Compton's and Diane Duff's Little Club are once again sponsoring several league teams. Sherrill Cooper announces that Compton's will be sponsoring a total of five teams this year on the MUNY and Classic Leagues. Last year's undefeated champions, "Cooper's," can be seen playing on Wednesday evenings at the Polonia diamonds, near William Street and Fillmore Avenue. Two other MUNY teams, "Compton's Too," and "Kerrett's," will play on Monday nights at the Manhattan fields near Central Park Plaza. On Tuesday nights the action will be at Houghton Park, off Genesee Street near Bailey Avenue, when the two Classic League teams will play - "Buffalo Gold" and a still-unnamed team.

Softball Fun in Fort Erie

On Tuesday nights the Peace Bridge holds a lot of traffic heading over to Fort Erie to play softball "just for fun." Organized in 1981 by Canadian residents, Donna and Lisa, the league offers a space for women who want to play softball, but don't want any of the pressures of regular league regulations and restrictions governing team rosters, schedules and the like. So far the league has not had regular, established team rosters. When enough women show up for two complete teams, a regular game is played. If fewer people are in attendance any given week, then either the teams play short of nine players or a form of rotation playing takes place.

The league includes women with varying levels of skills and seriousness. Without regular team rosters, winning first place is nobody's priority. Players are encouraged to increase their skills and play well, however, even though "winning" is not important. As in any softball league, the season ends with a banquet and presentation of trophies for various awards voted on by the players.

Since there are no restrictions or deadlines on registering players, women are welcome to drop in any week to join the fun. Those who have never even touched a softball or bat before are encouraged to play on the Fort Erie league.

Post-game celebrations are also not forgotten by this recreational softball league, as the players leave the field at sundown and take over one large corner of the Waverly Hotel in Fort Erie. Although it's a typically straight bar with a country/western flavored jukebox, the management makes the softball players feel welcome and right at home.

Information about the location of the playing field in Fort Erie will be available later in April. Interested women can check with the GLCC (call 866-1274 or drop by 977 Rhode Island Street on Monday, Wednesday and Friday evenings, 7-9 pm) for the specific, which may also be posted at some of the bars.

After the games, the action continues when the team players and fans head back to Compton's on Niagara Street for celebrations. Whether it's a game won or lost, the spirits are always high as the camaraderie and fun of playing extend into the night. Diane Duff's winning team from last season will once again be on the diamonds this year also. Stop in at the Little Club on Main Street for more information about when and where they can be seen playing.
Editorial

The New Bedford Questions

How could it happen?

That was the question asked by millions of Americans last month as they learned the shocking news of what took place one night in a bar in New Bedford, Massachusetts. For two terror-filled hours, a 21 year old woman was the object of a gang rape by four men, as fifteen other male patrons of the bar reportedly watched, cheered and applauded the assailants. No one came to the woman’s aid, no one went to summon help.

What happened in New Bedford happened because too often we as a society see rape not as the act of un-speakable violence that it is, but as an act of sex. Sex and rape, in fact, have nothing to do with each other. As the gay community, we must recognize that rape is our problem too. All women, straight or lesbian, can be victims of rape, and gay men are also potential victims of this crime.

While society is beginning to realize the gravity of the crime of rape, there is still very little acknowledgement of the existence of male rape victims. Until recently, it was not uncommon for police departments across the nation to laugh off reports of such crimes as “impossible”.

We know little, too, about the emotional and psychological effects rape can have on its victims, be they female or male. Those of us who have known the victims of such crimes know that the hurt runs deep and lasts long. It is shocking, then, to hear men, in admiration of another male, saying things like, “I wouldn’t mind having him rape me.” Even if only in jest, it is the New Bedford mentality, running deep within our psyche.

The New Bedford tragedy raises some important questions all of us must ask ourselves. What would we have done in the same situation? Would we have done if we were the victim? How would we have reacted if the victim were a male? And would millions of Americans have expressed the same outrage if the victim had been a “faggot” or a “dyke”?

Only when we probe the recesses of our mind and forever separate sex from the violent crime of rape will such incidents be behind us. Until we do, the New Bedford questions remain to haunt us all.

Dear Readers:

The Mattachine Society of the Niagara Frontier, Inc. needs your support and interest. Mattachine provides a number of services to the community that can only continue if each individual cares enough to help.

Services provided by M.S.N.F. include:

THE FIFTH FREEDOM: a monthly newspaper for the Buffalo gay community.
PEER COUNSELING: available through the Gay Hotline, 881-3335 by trained volunteers
BI-MONTHLY MEETINGS: first and third Sundays each month, preceded by a pot-luck dinner at 6:30 pm
SPEAKER’S BUREAU: shares information and attitudes about the gay community with the public

MEMBERSHIP: includes discount to all M.S.N.F. events and free mailing of the FIFTH FREEDOM. Dues are only $10/year

You can support these activities by joining Mattachine. Please do so by sending your check to:

Membership, c/o Mattachine, P.O. Box 155, Ellicott Station, Buffalo, N.Y., 14205

I would like to become a member

Please renew my membership

Name

Address

Phone number

The Fifth Freedom

April 1983

Counselor Training Sessions Postponed

Because of insufficient enrollment and a need for further publicity, the twelve-week training course for persons interested in doing peer counseling on the Mattachine-sponsored Gay Hotline has been postponed until late August or early September.

Meanwhile further work in revising materials for the course will continue. The dozen trained counselors involved in the revamping project will meet next Saturday, April 23 from 10 a.m. until noon at the Gay and Lesbian Community Center (GLCC).

Further publicity will be released through the FIFTH FREEDOM when the dates are more definite. Persons interested in signing up for the counselor training course can continue to contact Mattachine in the meantime. A list of interested persons is being kept and these people will be contacted about starting dates when it is appropriate.

A list is also being compiled of all area persons who have completed the course. If you are one of these persons, please contact Mattachine’s Health Committee by mail or telephone.
Changes In Leadership and Location
For MCC Buffalo

Effective March 15, 1983, Reverend Sherry L. Kennedy has been appointed the Worship Coordinator for Metropolitan Community Church of Buffalo. The appointment was made by the Northeast District of the Universal Fellowship of Metropolitan Community Churches and follows the resignation/retirement of Buff Fisher.

Reverend Fisher's first public announcement of her retirement was made at the February 27 open meeting of the GLCC, held to discuss the financing and search for larger quarters for the Center. "I'm tired," she explained as the reason for her retirement.

Kennedy and Fisher both reaffirmed their group's support for the GLCC during that meeting. More recently, in discussing another important announcement regarding a change of location for MCC's Sunday worship service, Reverend Kennedy again stressed MCC's support for the Center.

Since last November, MCC has held worship services at 3:15 every Sunday at the GLCC. Beginning April 17, the group will begin meeting at the Unitarian Universalist Church of Amherst, 6320 Main Street, Williamsville at 6:30 pm every Sunday. Plans have been made to provide transportation to and from downtown through a car pool. Arrangements for door-to-door transportation can be made by calling Reverend Kennedy at 689-0890.

Kennedy is a 1982 graduate of the Pastoral Ministries Program of the Southern Baptist Seminary Extension, a licensed minister through Greater Works Outreach School of Ministry in Pittsburgh, Pennsylvania. When asked about the reason for her designation as Worship Coordinator rather than Minister, Kennedy explained that MCC Buffalo is still designated as a study group of MCC, and must have a membership of at least 35 persons to attain the status of a chartered church within the Universal Fellowship of MCC. Reverend Kennedy is optimistic about achieving this goal in Buffalo. "I have faith that this will happen," she stated in a recent interview. "We've been through a lot of struggle and I think our time will come soon."

A native of West Virginia, Kennedy is the founder of that state's first MCC, in Morgantown, where she served two years as worship coordinator. Reverend Kennedy also worked as a Student Clergy with MCC Pittsburgh for a year and worked with the early meetings of the Charleston, West Virginia group.

Although she sees a marked difference in the religious climate here, Kennedy finds the challenge of an active, metropolitan area very exciting. In discussing the move from downtown to the suburbs for the Sunday worship services, she stressed both her support for the GLCC and her continued commitment to serving the needs of downtown residents. At the same time, she indicated that the move is responsive to a number of requests for services in that locale by residents from Lockport, Clarence and other northern areas, and follows a steady decrease in the size of the downtown congregation.

Reverend Kennedy's long-term goals include not only attaining the full status of being a chartered church, but also of finding a suitable, gay owned/operated space to meet in. She remains interested in a suggestion made by an individual at the February 27 GLCC meeting, which raised the possibility of a collaboration between the two organizations toward the purchase of property for a gay center, although no further discussions have been held between the two groups regarding the matter.

In the meantime, MCC will continue to hold Thursday evening Bible rap sessions at the GLCC, 97 Rhode Island Street, at 7:30. These sessions have been very low during the recent weeks, but Kennedy is reluctant to eliminate these meetings without giving them another chance to pick up, because they have served to meet the needs of many people in confronting the problems of being gay and a Christian in the modern world.

Reverend Kennedy also announced the publication of a newsletter, Marantha Monthly, beginning in May. Persons interested in being placed on the mailing list can contact MCC at 689-0890, or by mail at P.O. Box 114, East Amherst, N.Y., 14051.

(Reader's note: During Gay Pride Fest, planned for early June, members of MCC Buffalo will present their beliefs and theology in a workshop. Watch for next details.)

In Concert at the
Trafalgarado Cafe

ROBIN FLOWER

STRONG PICKIN' PERFORMANCES BY ROBIN FLOWER ON GUITAR, MANDELIN AND FIDDLE. ACCOMPANIED BY HER OWN ALL WOMEN BLUEGRASS BAND

A CREATIVE SONGWRITER AND ARRANGER. ROBIN FLOWER WEAVES A JAZZ INFLUENCE INTO COUNTRY BLUEGRASS MUSIC AND ADDS AN EXTRA TOUCH OF SOCIAL CONSCIENCE AND COMPASSION

Sun. April 17 8:30

Outreach to Gays by Buffalo Presbyterians

Three seminars were held recently dealing with Gays and efforts to establish a More Light Church at the Westminster Presbyterian Church in the Allentown District.

Coordinated by Dorothy J. Brown, chairperson of the More Light Committee and hosted by Senior Pastor Thomas P. Stewart, both with Westminster, the first time sessions attracted about 50 interested church members.

Newly-formed Presbyterians for Lesbian & Gay Concerns (FLGC), along with Ken and Sue Rummenie, also Westminster members, coordinated the meetings, which started with the showing of the documentary film, "Word Is Out" on February 23, followed by discussion groups.

March 7 featured invited speakers from the Gay Community and included Tom Hammond, from Child & Family Services, Hamford Searl Jr., Co-director of Affirmation: Gay Lesbian Pirates and secretary for Gay Professionals, and Sam Lologer, member of the United Church Coalition for Lesbian/Gay Concerns and the Vice-President of the Nietzsche Society of the Niagara Frontier.

The final and third session, "The Attitude and Position of the Church Regarding Homosexuality," on March 9, spotlighted Pastoral Counselor Lew Bigler reading his extensive paper which calls for total acceptance of Gays into the faith. He lead a discussion afterwards.

At the conclusion of these three seminars, PLGC and More Light Committee members merged forces to move ahead for establishing a More Light status for Westminster Presbyterian Church.

A More Light designation calls for a special ministry and outreach into the Gay Community, focusing on equal participation by Gay men and women.

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881-0586

TUES - WED - THURS. 11 AM - 8 PM
FRI. 11 AM - 10 PM
SAT. 6 PM - 10 PM

‘Kitchen closes 15 minutes prior to closing’

THE FIFTH FREEDOM APRIL 1983
Lesbian Studies Anthology


This looks like a textbook, but it's obviously "out"—"lesbian" is printed in 20 different contexts on the lavender cover—and it obviously covers what no textbook does. Lesbian Studies is an anthology edited and introduced by Margaret Cruikshank, who was also the editor of The Lesbian Path (Naid, 1980), "the first book made up entirely of short personal narratives by lesbians." Cruikshank at one time was a closeted head of a Women's Studies program at a large Minnesota university. At that time (1977), I would not have guessed that within a few years, the phrase 'lesbian studies' would sound as natural as 'women's studies,' or that, having taught a women's literature course in 1975, without once having said the word 'lesbian,' I would propose this anthology.

Lesbian Studies includes a series of articles on teaching lesbian studies, autobiographical experiences of lesbians in academia, and critical essays in a section called "New Research/New Perspectives." While most of the articles are new, some are reprinted, for example: Lillian Faderman's "Who Did Lesbian History" from Frontiers, Ely Bulkin's "Kissing/Against the Light: A Look at Lesbian Poetry" from Radical Teacher and her lesbian poetry anthology, and Becky Birtha's "Is Feminist Criticism Really Feminist?" from Soljourner.

Beck Birtha's answer to her article's question sets the theme for the anthology: "A book which insists on using language that most women can't understand—language which oppresses women by class—can't be feminist. A book for example, on important women writers, that only discusses white women writers can't, by definition, be feminist." Race and class are discussed throughout, because women's studies must be, by definition, the study of all women, and as women, especially woman-identified-women, we know too well how easy it is to be excluded or omitted and/or buried—and further, how we often exclude ourselves, not just as women teaching white male studies, but as lesbians teaching women's studies.

Buffalo women will recognize a number of the contributors and the bibliographical entries. Becky Birtha, a black poet and critic, participated in Women's Studies College (WSC) at SUNYAB in the early '70s. Madeline Davis, a local librarian and singer, taught a lesbian studies course during the same period at WSC and describes that experience in her article, "Learning Through Teaching." The syllabus from that course in 1972 is included, along with others, in the Appendix. Madeline Davis, Elizabeth Kennedy, and the Buffalo Women's Oral History Project are mentioned several times by others for their pioneering work in lesbian oral history. Vern and Ronnie Paff, local Buffalo Beans and sex researchers, are cited for their Signs article, "Lesbianism in the 1920s and 1930s..."

And finally, Cherrie Moraga and Barbara Smith, "Lesbian Literature: A Third World Feminist Perspective," are familiar to many Buffalo women from the "Voices of Women Writers" event last April as well as their poetry and criticism in This Bridge Called My Back: Writings By Radical Women of Color.

As Cruikshank says in the introduction, "Even in 1977, at the first lesbian caucus of the new National Women's Studies Association, it would have been hard to imagine lesbian-feminist scholarship as it exists today,...when lesbians of color are publishing numerous books and articles; when the current edition of The Lesbian in Literature contains more than seven thousand entries; and when lesbian archives and history projects are starting or expanding in New York, San Francisco, Washington, Buffalo, and other cities."

Lesbian Studies, collectively, is a goldmine of information in its articles, bibliographies, and syllabi. You may pick up some little known facts such as: Aphra Behn (English playwright, poet, and novelist of the 1600s and the first woman to earn a living by writing) was a lesbian, and Havelock Ellis was impotent and his wife (unnamed) was a lesbian. I recommend this book for every lesbian who has ever been frustrated trying to find a lesbian in the card catalogue.

Emma The Buffalo Women's Bookstore 168 Elmwood Avenue (near North St.) Buffalo, New York 14201 (716) 885-2285 Hours: Monday-Friday 11-7; Sat. 12-5
**Civil Rights For Gays in N.Y.S.?**

**Dear FIFTH FREEDOM Legal Advisor:**

Several of my co-workers, in an office that is part of a privately-owned business, recently learned that I am gay because of my participation in a workshop on gay issues which was open to the public. There is a possibility that this information will make its way to my supervisor and the owner. Since their attitudes are not very favorable toward gays, I'm worried about my job security. My work record is good. Do they have a right to fire me simply because I'm gay? If they do, have I got any recourse to fight for reinstatement, or unemployment at least? Being single, I'm the sole support for myself, and I'm extremely worried about the whole matter.

A Worried Reader (Probably one of many)

**Dear Worried Reader(s):**

If you were going to be fired because of your sex, race, religion, national origin, age or marital status, you would be protected by state and/or federal civil rights legislation, which applies to most private sector employers. Since your claim here is discrimination based on sexual preference, you cannot invoke the protection of existing New York State and federal fair employment laws, because they do not cover sexual preference.

If your employer was a public employer, such as a local or federal governmental unit, you would be entitled to certain "due process" rights, which arguably would prevent you from being deprived of "property" (your job) for a reason unrelated to your job performance.

If you are a member of a labor union, your collective bargaining agreement probably contains a provision stating that employees cannot be fired without "good cause". Homosexual activities unrelated to your work performance should not constitute "good cause", so in that event, file a grievance.

If you are fired for being gay, by all means apply for unemployment insurance benefits. Although you may be denied benefits if you are fired for job-related misconduct, your personal lifestyle is not job-related misconduct.

My answer to you would have been far more optimistic if our state had legislation on the books protecting gays from discrimination in employment. And yes, dear readers, there is something you can do to help!

**GAY CIVIL RIGHTS BILL**

Bills have been introduced in the New York State Senate (SF1928) and Assembly (A14480) to amend New York State civil rights laws which prohibit discrimination in the areas of employment, education, public accommodations and housing due to age, race, creed, color, national origin, sex and marital status – to include affectional or sexual preference. The bill is out of the Assembly Government Operations Committee and will be voted on in late April or early May by the full Assembly. In the State Senate, the bill still awaits to be voted on in committee.

**GAY LOBBYIST NEEDS LETTERS OF SUPPORT**

The New York State Lesbian and Gay Lobby (NYSLGL) has hired a lobbyist from Rochester, Patti Evans, who will be approaching Western New York legislators in Albany. She needs letters from each of us stating that we are aware that gay rights legislation has been introduced, that we are in support of such legislation, and that we are authorizing her to talk to our representatives on our behalf to urge them to vote in favor of such legislation.
"Gay Life: Issues Affecting Children"

Approximately 170 people attended a day-long conference entitled, "Gay Life: Issues Affecting Children" held on Friday, March 18 at the Buffalo Psychiatric Center. Sponsored by Social Workers Task Force on Gay and Lesbian Issues and the Western New York Association of Professionals Working in Human Services, the conference was a valuable and general sensitization to the issue of homosexuality and how it concerns children and adolescents.

The participants, agency and school based child and adolescent health and welfare workers and therapists from the Western New York Area, attended because they wanted to learn more about the subject and use this knowledge to help improve the services that they provide. Informally, many participants noted an increase in the number of gay and lesbian parents and adolescents among their clients in recent times.

Organized chiefly through the efforts of Tom Hammond, the conference began with the showing of the film, "Out," which was followed by a panel of Ms. Madeline Davis, Ms. Sheila Feingold, and Dr. James Haynes, who answered anonymous questions from the audience. Although most questions were theoretical and informational in nature, one question focused on a participant's own pain in "coming out." Ms. Davis responded beautifully to this cry for help.

The conference then split into five smaller group sessions that raised these questions: 1) how early in sexual object choice made? 2) do gay or lesbian parents influence their children to choose a homosexual lifestyle? 3) how does gay/lesbianism affect friends and siblings? 4) where do homosexual adolescents find supportive peers? and 5) what kinds of messages do agencies give to homosexual persons?

Of these workshop sessions, the one most popularly attended was entitled, "Working with Gay and Lesbian Adolescents." Highlighting the statistics, certain agency experiences, and the personal experience of coming out below the age of 21, the workshop's panel and participants examined the proposition that there is currently no place in Buffalo to refer lesbian and gay adolescents seeking the support of their peers.

The Gay Youth Concept

The first Gay Youth peer support group was formed in New York City in 1970. It was an independent group, not connected with a "parent" gay organization. Its weekly Saturday afternoon meetings were held on the property of the Metropolitan Community Church. Thirteen years later, Gay Youth New York still meets weekly.

The unique characteristic of Gay Youth as a peer organization, usually open to those 21 and under, is a controversial one. Much of the controversy centers around the counseling provided by the group in question, and the wisdom to perform such counseling. Others raise an image of the social nature of the group, some frustrated by not being allowed to socialize at a meeting with members of a Gay Youth organization. The age limit has led to misconceptions among the older gay community, yielding an image of ageism.

Yet, the benefits of peer group support is not a new concept. For years, other successful peer groups have been conduits of information, a peer support group being Gray Panthers, for senior citizens; there are even groups now for unemployed business executives over age 40.

The concept of a peer organization was formed to meet special needs. Gay Youth New York, 25 members and young people who are in the process of coming out. A key need is to overcome a sense of isolation. In high school and at home in the neighborhood, young gay people are feeling isolated and alone. The group gives them a sense of belonging, knowledge of older gay peers, or knowledge of the existence of gay bars. However, many do not have friends who are gay in their own age range. The effects of this special loneliness can be large; it can become a contributing factor in a range of suicide and school dropouts, delinquency and the development of psychiatric problems.

Another important need is one of positive self-esteem as a gay or lesbian youth. The existence of constant negative reinforcement of homosexuality in our society, in very few places can a person who is coming out gain active permission and support for such a choice, and the number of places decreases drastically if the person is below the legal drinking age. The gay youth concept includes providing an atmosphere where a young person can feel good about coming out. This positive self-esteem then leads to more positive relationships with gay people in the future.

Another need is dealing with one's parents. By sharing experiences, Gay Youth members learn ways to handle rocky home situations. Sometimes Gay Youth simply becomes a weekly oasis for people living in unstable homes.

The need to complete their high school education is one that, perhaps, is easily accomplished by Gay Youth groups. Often peer support enables a young person to persevere through difficult times at school. The realization of independence as a college student away from home is an appropriate goal to encourage and work for with these young people.

Today, there exists the unique need of accurate information for gay and lesbian youth. The image of homosexuality as painted by the media is, as we know, often inaccurate. With each health problems as hepatitis, venereal disease and AIDS affecting the gay community, these problems do and will touch younger and younger people. Along with this need, there is a need for positive role models. Invited guests talk about such topics as being gay and being a professional, relationships, or the history of the gay movement, serve as an important learning experience.

The gay youth concept recognizes each of these needs, and provides a "safe" support framework, the best mechanism available to meet such needs. Successful groups exist today in Los Angeles, New York, Toronto, Anchorage, Phoenix, San Francisco, New Haven, Washington, D.C., Baltimore and Boston. In 1979 and 1980, Buffalo had one, too.

Part II of this article will appear in the next issue, and will examine the history of Gay Youth organizations in Buffalo, along with the prospects for the future.

Cockle Shells and Silver Bells

March and April are the big need starting months, but they are also the best time to start cuttings from houseplants. To speed up root formation of most houseplant slips, add to the water a few pieces of broken, new willow stems. The new, budding willows release a substance which speeds and strengthens root systems. I have good results using the same method to start seeds as well. (Note: there are a number of willows along the lake path, Delaware Park.)

Most of your houseplants will need re-potting into larger pots now after slow winter dormancy.

If you have a backyard garden, April should be a busy time for you. Start seeds of Portulaca, Forget-me-nots, and Pot Marigolds (Calendula) in seed flats indoors. Tomatoes, Peppers, Parsley, Celery, and Lettuce should also be planted indoors now, to have seedlings ready to put into the garden when the weather is warm enough. For starting seeds I use a general mixture of equal parts of milled sphagnum peat moss, fine vermiculite and perlite. Cover the trays or pots with clear plastic bags to insure adequate and consistent moisture.

Outdoors you should turn over your beds, remove the mulch from your rosebushes and shrubs, and give them all some manure. Plant English Ivy, Juniper, and Periwinkles. It's too late to start lookings through seed catalogs, but it's a good time to visit the nursery. Marigolds and Fe- tinias are hardy and beautiful and offer the added feature of repelling insects that could otherwise decimate an unprotection garden. Using the following information will increase your odds of having success this spring.

"I think that I shall never see... a gay organization that's all it ought to be."

For the kinds of social oppression and personal hurts that we have experienced, it regularly amazes me how unfeeling and petty we can be sometimes to those who are our gay sisters and brothers. To my way of thinking a collection of lesbians and gay men who call themselves an organization are duty-bound to be a caring community for each other while offering serious and fun times for all.

"An organization whose members never stray who never miss a meeting and then forever stay away."

Sure, there are many interests and good reasons that can keep a person away from a meeting or that one. But why do so many people feel they cannot make needed changes in an organization from within, by being an active part of it? I have yet to hear of the gay organization (in the best sense of the phrase) that cannot to one degree or another work to support its membership in matters that relate to that essential part of our being, our sexual orientation.

A "group that recognizes differing views whose leadership never gets the blues."

The half dozen or so gay organizations that I have been involved with since coming out share a common problem. They all have people as their members! People with many of us have experience, and prejudices. People with their various explanations of what is wrong with the organization and its clique-ish leadership. What's the answer? Sharing the load!

"Where gossips never peddle lies... or make complaints and only criticize."

As stated above, we need each other's support. Without some of the trappings non-gays experience in their living and loving arrangements with each other, we can ill afford the kind of behavior that has us waiting in the wings for a break-up of a relationship, whether it is a dyad or a larger secondary group. This may occur even to the point of helping such a situation along by passing along the rumor of an impending "split."

"Such a perfect organization there may be... but one such is not known to me."

Each of the groups that I am part of is not perfect, and that is probably too much hope for given its human membership limitation. Maybe "perfection" is in the excellent elements of each, and in the mind-blending exercise for myself as I feel part of the movement for gay and human liberation.

With Gay Pride Fest '83 on the horizon in Buffalo, it's time to get moving. The issues associated with gay liberation must go beyond the partying and grooving. After all, remember a groove is a rut!

On March 2, the Reverend Troy D. Perry, founder of the Universal Fellowship of Metropolitan Community Churches, appeared in Buffalo as part of his international fundraising campaign for the church's upcoming television special, "God, Gays, and the Gospel: This Is Our Story." His visit was hosted by members of Buffalo's MCC.

The Reverend Huff Fisher, then Worship Coordinator of MCC Buffalo, welcomed nearly sixty people to the presentation at the Niagara Porter Library, opening with the statement: "My life was a mess. When I first met Troy, I was going back to Buffalo to witness to some of the people I used to drink and fight with to tell them how God can move in their life."

Perry speculated on the issue of why MCC is putting their energies behind a television special. He talked about watching Jerry Falwell and Anita Bryant on television, dealing with gays as labels instead of as people. Perry went on to explain how these evangelists effectively use the media to give millions of middle American a mostly negative view of "our issue." He also spoke about MCC's early broadcast experience on Los Angeles radio.

Speaking about the need for this kind of endeavor and the kind of strength it has drawn across the country, Perry related the story of evangelist Oral Robert's son, Ron, who came to him with his own, painful "coming out" story. He said that Ron will not be able to watch the completed show because of his suicide. Reverend Perry's files are full letters stating from people who I first met one from a woman who wrote: "If only my father had known when he was young that God loved him just the way he was, in fact that God created him that way...

"God, Gays and the Gospel" looks at the history of MCC. It chronicles the church's acceptance of people, as people, loved by God, no matter what else they are.

Following Reverend Perry's opening remarks, raw videotape footage of the special, being produced by a Vancouver, B.C. television company called Gayvision was shown. Men and women of all ages, sizes, and colors were seen expressing their interpretations of God's genuine love of us as we are. Those people in attendance at the Niagara Porter Library fell silent as the tape rolled. It was a quiet expression of solidarity seldom seen in the Buffalo gay community.

The MCC Buffalo event was significant enough to prompt WKBW-TV's Penny Daniels to bring a film crew to the library, but several members of the audience balked at being filmed, even from the back. Perry, obviously an expert at dealing with media types, acted the protective shepherd and allowed no picture taking.

The audience reaction reflects the fact that much needs to be done to raise the gay and lesbian community's self-image, which is battered by society's negative portrayals and treatment of gay life. Though MCC is a fledgling group, it is ready to stand at the forefront of Gay Liberation locally. Troy Perry's enthusiasm and honesty serve as an inspiration and role model for MCC's struggle to be accepted, not only within the gay community, but also by the larger society as a whole. They encourage the community's support of this important television special.

Rumors totaling more than $150 were collected that evening. MCC representatives note that further contributions can be sent to UFMCC-TV Fund, 5300 Santa Monica Blvd., Suite 304, Los Angeles, California, 90029.

(see related story: New Leadership and Worship Space For MCC, page 1)

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THE FIFTH FREEDOM APRIL 1983
### COMMUNITY CALENDAR

**APRIL 1983**

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<th>SUN.</th>
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<td>Dignity Worship Service, 3 pm &amp; bus. mtg.</td>
<td>GLCC General mtg</td>
<td>Emotional Self-help for Gays &amp;</td>
<td>FIFTH FREEDOM</td>
<td>G.B.O.W. mtg, 7:30 at WSC</td>
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| | | | | | | GLCC General mtg, 7:30 at GLCC |
| 1 MAY | 2 | 3 | 4 | 5 | 6 | 7 |
| Dignity Worship Service, 3 pm & pot luck | GLCC General mtg | Emotional Self-help for Gays | | G.B.O.W. mtg, 7:30 at WSC: | | |
| | | 7 pm at GLCC | | | | |
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| Abbreviations have been used in the calendar for the following locations: |
| U.W: Unitarian Church of Williamsville, 6320 Main St | | | | | | |
| GLCC: Gay and Lesbian Community Center, 97 Rhode Island St. | | | | | | |
| U.U.C: Unitarian Church, Elmwood Ave at West Ferry St | | | | | | |
| C.H: Columbus Hospital, 300 Niagara St, 2nd floor Board Room | | | | | | |
| A.S: Ascension Church, 16 Linwood Ave | | | | | | |
| WSC: Women's Studies College, 108 Winspear Ave | | | | | | |
| + call 823-0537 or 886-1274 for location | | | | | | |
| T.B: 107 Townsend Hall, SUNYAB Main St. Campus | | | | | | |
| # Contact 874-4139 for location | | | | | | |
| 8 Contact Tom Hammond for time and location | | | | | | |
| at 842-2750 (days) or 855-0267 (evenings) | | | | | | |
| * Look for further information in this issue | | | | | | |

### FIFTH FREEDOM STAFF MEETINGS

**WEDNESDAYS 7:30 p.m. GLCC, 97 RHODE ISLAND ST.**

Anyone interested in joining the staff of THE FIFTH FREEDOM -- either as a fully involved member or an occasional contributor -- is asked to attend these meetings. THE FIFTH FREEDOM welcomes new members.

**MAY: GAY PRIDE FEST '83 PREVIEW** publication date: May 6

Please submit copy by April 20; typewritten, double spaced
Relatives And Friends Of Gays

Relatives and Friends of Gays, a local chapter of the national Parents and Friends of Gays organization, is alive and well and meeting monthly in Buffalo, according to Tom Hammond, a founder and coordinator of the group.

"Relatives and friends" include husbands, wives, mothers, fathers and other loved ones who have a gay person in their lives. It is a support group for the wife who learns that her husband is gay. It is a place where the father of a gay person can turn for understanding and information, or to vent his anger, sadness and guilt.

It is an organization for straight people who want to know how other straight people have dealt with loved ones coming out of the closet.

The group crystallized in June '82 during Gay Pride Fest, when a workshop on the subject netted a large turnout of gay people and their relatives. Members of the Rochester Parents and Friends of Gays organization gave advice on how to set up a support group, and the Buffalo group met first in July '82. They have met monthly ever since.

Some meetings are "closed," meaning that only straight relatives and friends can attend. Other meetings are "open," so that straight members can invite their gay loved ones to attend with them.

So far, attendance has included fathers, mothers and spouses of gay people. An article in the BUFFALO NEWS in January of this year brought several new members to the group, which is now actively seeking other people who are "in their same shoes."

Meetings are held around the middle of each month (usually the third Wednesday, but call to be sure). If you are a gay man or a lesbian who has parents, spouse or friends who need support, understanding or information, encourage them to attend a meeting, alone or with you.

Confidentiality is strictly adhered to. Call Tom Hammond at 842-2750 (days) or 885-0267 (evenings) for further information.

The next scheduled meeting is Sunday, April 17 (time as yet undetermined). Guest speaker will be Tom Souberman, a representative of the National Parents and Friends of Gays and president of the Philadelphia chapter.

Presbyterians For Gay/Lesbian Concerns

On April 13, 1982, at 7:30 pm, the Western New York chapter of Presbyterians for Lesbian/Gay Concerns will host a lecture by Rev. Charles A. Bigsby of "Intimacy and Mutualiy" at Westminster Presbyterian Church, 724 Delaware Avenue, Buffalo, NY, (716) 884-9437.

Presbyterians for Lesbian/Gay Concerns is a national organization of Presbyterians concerned about the Church's ministry to gay and lesbian people. It seeks to foster better understanding of gay people and their problems among the general public as well as greater acceptance with the United Presbyterian Church.

AIDS Information

There has been some concern that blood plasma used in making the hepatitis B vaccine is obtained from gay men, who are the most numerous victims of acquired immune deficiency syndrome (AIDS) and related diseases. As a general medical practitioner, physicians, in a February issue of the Journal of the American Medical Association, have underscored the safety of the vaccine and urged that vaccination of high-risk groups continue.

There has been speculation that AIDS may be caused by an agent that can be transmitted through blood or blood products. There has been no medical evidence thus far to support any claim that the vaccine caused AIDS. It is highly unlikely that the AIDS agent would be able to sur vive the purification and inactivation procedures in processing the vaccine. Gay males remain a high-risk group for hepatitis B, while lesbians are at increased risk to the general population.

Talk On AIDS April 12

The head of the Immunology Clinic at Erie County Medical Center (ECMC) and a representative from Smith/Kline Clinical Lab Inc. will speak about acquired immune deficiency syndrome (AIDS) and related diseases at the Gay Professionals meeting on April 12. Dr. Medeline Lilly, of ECMC, and Michael Wasilewski, from Smith/Kline, will discuss the latest facts and developments regarding the AIDS epidemic.

Call the GLCC at 886-1274 or Tom Hammond at 842-2750 days or 855-2067 nights for details.

GLCC AUCTION

SATURDAY APRIL 16
beginning at 2pm
Unitarian Church
Elmwood Ave. at W. Ferry

your chance to pick up some real
treasures while you support Buffalo's
GAY AND LESBIAN COMMUNITY CENTER

All kinds of merchandise -- new and used
Various services: dinners, desserts, artwork, hairs, chiropractic evaluation, interior decorating services, one-year pass to GLCC events and more

sale proceeds benefit the Gay and Lesbian Community Center located at 570 Rhode Island Street, Buffalo, N.Y., 886-1274.

Gay Pride Fest '83

Plans for this summer's annual Gay Pride Fest Activities are well underway already. The next meeting for the 1983 Coalition is Monday, April 11, 7:30 pm at the GLCC, 97 Rhode Island St. At this meeting the schedule of workshops will be finalized and plans for publicity will begin.

Gay Pride Fest '83 will kick-off on Friday, June 3 with the popular Gay Pride cruise on Ms. Buffalo II. The price is $7 this year, and tickets will be available beginning April 16 at the GLCC Auction. This event is always a sell-out, so watch for more information about ticket sales. This year's cruise will feature dance music taped by the popular disc jockey, Marilyn Rodgers, formerly of WCSP, the evening's spinner for WERF-FM.

Be sure to plan ahead, also, for the Annual Gay Pride picnic, once again to be held at Chestnut Ridge Park on Sunday, June 12 beginning at noon. Charcoal will be provided to keep the barbecue pits going for everyone's cookouts, but bring your own picnic food. Egg beer and iced tea will be available at a low cost as well.

Various workshops are being planned for the first two weeks of June, including a presentation by Bill Gardner, author of the special report in last month's FIFTH FREEDOM, about gays and the law.

Complete details about the 1983 Gay Pride Fest activities and workshops will be presented in the May issue of the FIFTH FREEDOM. For further information, contact the GLCC at 886-1274.

GLCC Coffee Houses

An informal coffeehouse is held every Friday evening at the Gay and Lesbian Community Center, 97 Rhode Island Street. Beginning at 7:00 the Center is open, a pot of hot water for coffee or tea is on, various refreshments are out, and people begin to drop by for a casual evening of fun, games and conversation. Activities at the coffeehouse vary according to the participants. Everyone is welcome to drop by the GLCC on Friday evenings for some fun and socializing in a gay space.

The GLCC is also open on Monday and Wednesday from 7-9 pm and on Saturday from 2-4 pm. GLCC general meetings are held the first and third Tuesday of each month at 7:00 pm, and are open to anyone interested in helping to maintain a gay and lesbian center in the Buffalo community. The GLCC can be contacted at 886-1274. An answering machine provides information and records messages when the Center is not open.

THE FIFTH FREEDOM APRIL 1983

9
The Aural Column
By Joseph Shuder II

Lights, Action, Duck!

"Have you eyes?
Could you on this fair mountain love to feed,
And batten on this moor? Ha! Have you eyes!"

---Hamlet III, iv. 65-67

Hi there! Thought I died, didn't you? Owing to my increased role in the administrative end of things here at Publishing Storefront, a hectic production schedule, and the Endving Theater and planning Gay Legal Rights information for the March edition, I have been absent since January.

The easy way when thinking of what topic to write on would be publishing the second half of the antenna article from January. But other items seemed more important. Nonetheless the creative muse did not strike with authority until this past Wednesday night. There I was, sucking up a Bud at the back bar, when City Lights, becoming re-infatuated with Joey the D's magnificent mixes when I looked upward and noticed the lights over the dancefloor.

THE COMPLAINT

It came to my attention that the light shows we should be getting when we are out and about are not there. This is true to a greater or lesser extent at all three of buffalo's major gay dance clubs: City Lights, M.C. Compton's and The Villa Capi.

LET'S BE FRIENDS

It is not my intent to offend any bar owners with these comments. I have good working relationships with all of them and hope to keep it that way. Indeed, the owners of all three establishments have gone to considerable trouble and expense to offer their customers excellent and highly individual light systems. No, I have no complaints here.

I know the DJ's too. We are all friendly and I do not mean to cause any antagonism.

REMEMBERING

Who could forget Me And My Arrow's lights as John Flores and Chris Massone made flash and pulse up and down our spinal cords? Or the way Marilyn J. Rodger's Tainted-The-Love or Wanted-We-Marry at Compton's? Or City Lights' fabulous fog era during the wee hours on New Year's Eve? Or those deeply late Monday nights when John Pawlowski did Pink Floyd at the Villa? What happened? Let's take a look at the systems.

CITY LIGHTS

This is without a doubt the most extensive system of the group. Colored clear bulbs ring the dancefloor and form a starburst over its center. There are two mirror balls, several white search spots, rotators at each corner color spot and short light down concentrated lines of changing color.

But what have we seen recently, courtesy of the spinners at this enormously popular club? The lights that follow the music are not just to help build the mood. On any given night when I have been there recently, it is mostly the lines of color spots that I see in action. They blink, but not in any synchronization to the music. When the rotators or search spots are used, they bear no resemblance to the music's ebb and flow. The strobe light is an afterthought and does not integrate well with the other effects. The system in conjunction with its beatmatching controls is underused.

M.C. COMPTON'S

Along with this club's highly concentrated and detailed sound system comes a light system less compound than City Lights' but no less inspired in its flexible design. Color spots ring the dancefloor. Two or three spots hit a mirror ball at center floor. Well-placed dual strobes are able to mesmerize. Three sets of triple rotating spotlights cast colors directly onto the dancefloor. Recently a blacklight has been added.

Recently, fluorescent red and green gels have replaced the more subtle colors in the color spots. Previous Compton's DJ's have shown just what could be done with this system, given a little thought and care. I have spent many an evening in the booth here and I know that the controls are not manned, and no one will realize how much a change in soft lighting can change the feel of the room.

THE VILLA CAPI

There isn't a whole lot for DJ's John, Sammy and Bob to work with here. Red, blue and green lamps are awkwardly placed behind frosted ceiling panels. Two sides of the dancefloor are hung with strips of clear red and blue bulbs, each strip with its own generator. There is a large-square mirror ball lit by a single spot. A single low-output strobe is rarely used. Recently, Pawlowski installed a starburst with amber, blue and green bulbs with its own generator.

Frankly this is a barebones system. But Pawlowski, to the near exclusion of his associates, uses it to good advantage most of the time. Perhaps since he put it in and knows its advantages and limitations, he is the best available in this area. But maybe it is just because he cares.

A WRAP UP

It is clear that all three clubs have their light problems. The DJ's are there every night and perhaps because of this, they have become lax. But we who are free to come and go as we please, have the opportunity to judge. Why not ask them to become more responsive to the possibilities of mood creation?

We ought to congratulate owners and DJ's alike for their concern for some of our more publicizable carnal desires. Let us let them know how better they can continue. DJ's can do this.

A time for revival and rejuvenation. Let us hope our DJ's will re-liven, too, the art and craft of mind blowing with lights as well as music.

Key West: Gay Hot Spot

Key West undoubtedly is Florida's most charismatic island where people gather under the best sunshine this country has to offer. It is America's southernmost city with scenic attractions as exciting as the Bahamas.

Gay guesthouses, restaurants and boutiques revel in the tropical atmosphere. The days are lazy and the nights are lighted with energy. Gay's bikeride and sun-bathe throughout town until the sunset calls for a change of pace. Nightlife offers exotic bars and discos that tranquilize the afternoon's winter heat.

A typical guesthouse runs between $60 and $90 a night offering palm shaded rooms, saunas and weekend tea dances. The weathered wood structures are old homes built in the early 1900's with a touch of New Orleans style. The Sea Isle, for example, is an efficient house that rents you a unit rather than a room. For $65 a day, I had the comfort of a kitchen and living room. Complimentary mixed drinks every afternoon at the pool deck added a nice touch. Ruby's Guesthouse seems to be the most popular place to stay among gay visitors because of its close location to the strictly commercial Duval Street. Ruby's is $75 a night in season and is the largest guesthouse on the key.

History buffs amuse themselves by taking leisure walks through Old Town to spectate at houses owned by Ernest Hemingway, James Audobon and Harry Truman.

If you are enchanted by the sea, you can take a glass bottom boat tour of the Atlantic for as cheap as $8.50 or walk several blocks west to the Gulf of Mexico to sign up for a snorkling trip. Both are common undertakings with gay tourists, although travelers should be warned of the snorkling and skin diving excursions, for they are more adventurous than advertised. Both $20 you are out at sea
GLIMPSES OF LESBIAN HISTORY: Voices From Our Past

A Long Standing Controversy

In our research on the reproduction of roles, that is, how roles are learned, we have discovered little material on the learning of the femme role in the 1940's and '50s. We do know that the femme role is less often a life-long identity than the butch role. We also know that femmies from this period are not apparent in great numbers today. When asked where the femmes are, some narrators expressed the opinion that they have become butches. There is a common saying in the lesbian community: "Today's love affair is tomorrow's competition."

Our narrators also pointed out that many femmes have gone back to being straight. In fact, a good portion of our butch narrators' lovers are no longer in the community, but, rather, have left to get married and/or raise a family. There are, of course, some femmes who have stayed out since the '40s and '50s, but thus far we have only interviewed two who have made a conscious attempt to find evidence of role models for femmes. Our narrators seem to feel that since being femme was a "natural" thing for a woman, femmes didn't need a role model.

This may be true on the surface, but a more thorough examination of the question as to whether butches and femmes were considered lesbians by the community of the '40s and '50s. Interestingly enough, we discovered that the community itself is divided on the issue. Two narrators who consider themselves to be femmes in the '40s disagreed with one another on the subject, and the discussion of the issues eloquently reflects all the relevant points.

The question is: does she consider herself a lesbian, and is never attracted to another lesbian. She is always attracted to a more feminine type of person. Arden, on the other hand, thought that all women who stay with women are lesbians. Leslie, as well as many other women out in the streets, have always been attracted to other women and men. Leslie then asked Arden about two women who had been Arden's instructors in sex. These women had married -- didn't Arden consider them to be bisexual? Arden said, "No, they didn't go back and forth. Once they were in the crowd they stayed. It was good fun and they liked it." Leslie was not convinced. She pointed out that this was why some women chose this kind of life--rather than being married. It requires less responsibility. Leslie then repeated her position: "I think that a lesbian is a homosexual and never attracted to another lesbian. Arden then repeated hers: "You mean she is not attracted to a masculine type." Then Arden finally remembered a feminine woman Leslie had gone out with, who is still out and has never been with a man. Arden considered her a lesbian. Still, Leslie did not agree: "I don't think they'll all agree to explain that, because they're the same age as you and they meet women who are older than themselves and who instruct them, and that shapes the way they are. This femme had been attracted to Leslie in high school when she was sixteen. Maybe if she had been twenty-five it would have been different, she would have been a more formed person. She got channelled into one kind of experience.

At another interview, these two friends continued their disagreement. Leslie said that she has thought a lot about this many times in her life, and maybe we shouldn't write it down because it is only her personal opinion and others wouldn't agree. "But many of all kinds get involved in the fun of gay sex, but don't feel the same about the freedom of gay life, and it has nothing to do with sexual preference." Then Arden countered: "But also there is another side. I think that there were many women who liked being with women, who preferred women, but who got the Homos, being imprisoned through the role."

When we asked Arden if she was saying that, although femmes liked the freedom and fun of gay life, she also thought that they actually preferred sex with women, she replied, "Well, I think a lot of them did." Then Arden pointed out that there were many reasons for this; even there you can get hung, because in those days, there was no pill, so by being a lesbian, you could avoid getting pregnant.

We asked them if it isn't a contradiction that they were saying that these femmes are attracted to the gay life because of the fun and the freedom from responsibility, yet earlier they said they didn't like the responsibility of introducing someone to gay life because it was a burden. Leslie likened Arden's problem to the responsibility because she was not sure they were going to be truly gay. Why go on this chase if they were not going to be on it long. Leslie responded, true to her position, pointing out that "femmes don't look like homemakers. When they were walking on the street they didn't get any harassment, so gay life was not that difficult for them. The only time they had any trouble was when they would go to the bar on Saturday night... The pressure of getting out the street, and who bothers a femme when she goes out alone?"

This kind of disagreement was certainly not restricted to the women of the '40s and '50s. It illustrates this same controversy and the insecurity it promoted in relationships. "There was always that... jealousy. If you'd see a femme looking at a man, you'd think, 'what are you looking at him for?' You couldn't think of them as a lesbian -- a lesbian wouldn't do that." When pressed further, she said, "they're not as true as we are... I bet mostly all of the old (butches) feel that way."

And, in fact, she proved to be correct. Most of the women who identified themselves absolutely as butches, both in the '40s and '50s and even now, continue to hold the opinion that it is the butch who is the true lesbian. There has always been an unspoken opinion that those who weren't "out" throughout this period that butchiness, a fundamental factor in the building of public community, was so vital to lesbian life, that the butch has always been considered to be the real lesbian, and the femme's position as a true lesbian was never established within the community. And even if established it was not a true and essential one. Some have suggested that femmes and of what constitutes a lesbian has also changed.

If you are a lesbian who was out in the the Buffalo community during the 1930s, '40s or '50s, and would like to contribute your memories to this research, please contact the Buffalo Women's Oral History Project, 253 Parkside Avenue, Buffalo, N.Y. 14214, or call 833-3662.

KEY VEST, continued from page 10

for four hours, which means there is no early return if sea sickness strikes. Also, despite the brief lesson on diving given by the instructors, I found they neglected to show our crew how to enjoy our own experience, while it is an intense smell of the ocean. This resulted in sudden exhaustion for the most part. Nevertheless, this was adventure was not a waste of money.

Bicycle rental shops are widespread. Since parking a car on the island's narrow streets is a problem, many folks use two wheels as an alternative.

Nightlife in Key West is almost exclusive to gays. A tourist can randomly choose a cafe or nightclub for a cocktail and find that the clientele and owners are gay. There is little need for gay guide books. Simply follow the crowds. The Copa on Duval Street is a sister disco to the Copa in Fort Lauderdale. The owners are the same as well as the basic design and lighting, except it is smaller. While bar hopping down Duval Street I found the traffic of the crowds heading toward the Gulf end. I was hearing of the Monster on Front Street near the wharf. So I left my money to it. It didn't get some creature after all, but the best nightclub on the key may be the Monster. The Monster is a cluster of indoor/outdoor bars with multi-leveled tiers and good music. Drinks were expensive but worth it because of the array of lesbians and gay men having a good time. Postnightlife snacking and coffee is very different. Out door patio restaurants are a favorite. Menus are usually posted in front of each business as a warning of steep prices.

Gays can get thorough listing of gay guesthouses by calling the Key West Travel Bureau toll free at 1-800-221-6574 or 1-800-432-5330. Prices are also available on request.
Shoe Leather Express
by Marilyn J. Rodgers

Daughter Of All Women: Original Songs
Madeline Davis
available at BMA, The Buffalo Women's Bookstore and through Soft Shoulder Productions, 255 Parkside Ave, Buffalo, NY, 14214, (716) 833-3662.

Being a "babe" in the gay community (4 years old and about to enter kindergarten), listening to this collection was like taking a crash college course for me. I have always heard so much about Madeline Davis and her work for the gay community. It wasn't until I listened to Daughter Of All Women that I realized that someone else was saying there is more to the fight than demonstrations, marches and riots.

Ms. Davis is a minstrel, not just a performer. A performer sings songs and dances about to entertain. A minstrel does all that—plus tells a story for all of us to interpret and learn from.

Daughter Of All Women is an education for both the gay community and others who may care enough to listen. It's packed with experiences and contemplations of our lifestyles, and, maybe, a few lessons we all might learn by comparing those thoughts to our own individual worlds. Ms. Davis tells us that we are not alone and then shows us "the other side of the fence," so to speak, in several cuts: "Stonewall Nation"—soft strains of unity without disrupting threats, without unrest, but with maturity! Why not? "Woman Child"—another soft piece that comforts our fears in a lullabye form, showing us a way to find a place for each other in each other, finding a renewal strength and comfort in our lives; "My Mother Was A Lady"—a strong and valiant-sounding piece that tells of frustrations in dealing with the world's "truisms" that we all may have experienced at one time or another. The lesson to be learned from this cut? Well, personally, I felt it was truth in belief and pride. Yes, "with women I am free!", "Boots Of Leather"—a cut filled with realizations of an understanding of the history of womanhood as we and many others know it. It shows us both sides of the coin—strength and gentleness.

In "Addicts," a complex piece that cries out to the individual rather than the group, Madeline touches on all phases of life. What are we men or women, gay or straight, why do we run away and hide from life with our own individual addictions? Let us, rather, be addicted to one another.

On a lighter note, "You Are A Circus" is filled with comparisons of happy times in a relationship. Times that we all may be able to relate to in one way or another. It's light and happy. A good tune for a sunny summer's day.

And finally, "Sunshine Lady" is emotion-packed, filled with remembrances of a new love—or, maybe even "ro." It's a happy plea to take a chance. It's up to the listeners to fit their experiences in.

A trip into your inner-most thoughts. A road to understanding, trumed with gorgeous vocals and delightful guitar riffs—just for you. Daughter Of All Women by Madeline Davis. A must for any serious collector or thinker. Try it out, if you care...
open to view larger version

"Querelle"—Gay Film Preview

German director Rainer Werner Fassbinder’s final film, "Querelle," based on the homosexual novel by Jean Genet, is making its nationwide release in eight cities April 22, possibly including Toronto.

Released by Triumph Films, a Columbia/Gaumont Company, the controversial movie stars Brad Davis, Jeanne Moreau, and Franco Nero, leading a cast of 13.

The 36 year old Fassbinder, who died of a drug overdose last June, guided mainstream-star Davis, known for his breakthrough film, "Midnight Express," in his most demanding role-to-date as that of Querelle, the loner, sailor-hustler.

Moreau, an accomplished French actress and recording artist, portrays Lysiane, the rapacious Madame, while the strikingly handsome Nero, best-known for his role of Lancelot in the motion picture-musical, "Camelot," portrays Querelle's commander, Lieutenant Sebion.

Genet’s 1947 novel follows Querelle’s, at first, violent, self-destructive personality, intwining his life in drug deals, murder and contemptuous bisexual involvements prior to discovering real love in a caring, gay relationship.

The film deals with his alteration from seducer, hardened, in-control user to that of a vulnerable, caring person, as it also examines the myriad of characters he meets in various situations.

A daring departure for Brad Davis, seen recently in Oscar winner, "Chariots of Fire," the movie depicts implied but direct sexual contacts, something most mainstream Hollywood actors shun.

Fassbinder, openly gay, as was Genet, is known for his gay characters in such films as "The Bitter Tears of Petra Von Kant," "Fox and His Friends" and "In a Year of 13 Moons."

A recent review in The Advocate gave "Querelle" a favorable write-up, and, according to Howard Karren, publicist for the film, Toronto may be selected in its first market release. Buffalo or Rochester are also being considered.

Buffalo enjoyed the special preview screenings and month-long play of 20th Century Fox’s breakthrough movie, "Making Love," in 1982, when hometown boy and "ML" screenwriter Barry Sandler returned to Western New York to participate in the festivities.
Hi hi, I'm Scotty and welcome to my place. Scotty's Plastic Palace has full of fun. Let me introduce you to some of my patrons.

This is Jacob, a wolf in chic clothing. Confidently he's all talk and two actions.

I think of every trick as a Buffalo winter: don't know how many inches I'll get, or how long it'll last.

My friend has trouble working for his man house. He's used to having a man above him.

Fifth Freedom WANT ADS

$2 for first 15 words, 10-cents each additional word. Send to FIFTH FREEDOM, P.O. Box 155, Eliciton Station, Buffalo, New York 14205.

Gay Sex This enlightening new book shows positions seldom ever considered. A must to complete your library. Send $4.95 to Quality Pub. Dept. 104, Box 342, Morongo Valley, California 92256


Submissive male, 35, seeking dominant lesbian for mistress-slave relationship. Am educated, sincere, and discreet, seek same. Write PO Box 18, Buffalo, N.Y. 14216.

John's Spring Yard Sale: Apr 16-18, 86 St. James Pl. off Chapin Pky. Objects d'junk for the discriminating buyer. YOU'LL LOVE IT!

If you need products such as leather handcuffs, elbow cuffs, body harnesses, studded and spiked items, etc. Come to Elmwood Leathers, 1077 Elmwood Ave., Buffalo, N.Y. 14211.

National Gay Contact Club-Men And Women. Low rates. BAG: P.O. Box 26044, San Jose, Calif. 95159

Woman with motorcycle permit is looking for another motorcyclist to spend time on the road preparing for road test. $3.35 hr. For more information: leave message for Linda at the GLCC. 886-1274

Gay Supporters Deserve Support!
GAY DIRECTORY OF BUFFALO

INFORMATION & ASSISTANCE

THE GAY HOTLINE: Tel. 881-5335. Counseling help with gay life. Information on the gay community. Staffed by trained volunteers of the Mattachine Society. Hours Mon-Fri, 7-10 pm, weekend hours vary.

GAY AND LESBIAN COMMUNITY CENTER: Tel. 886-1274 on Mon, Wed, Fri, 7-9 pm and Sat, 2-4 pm. Information about GLCC and gay community. Answering machine provides info about GLCC and records messages at other times.

PUBLICATIONS

THE FIFTH FREEDOM, PO Box 155, Ellicott Station, Buffalo, NY 14205 Tel: 881-5335

ORGANIZATIONS


ALCOHOLICS ANONYMOUS FOR GAY MEN AND LESBIANS: "Open Mind Group of AA"; PO Box 395, Ellicott Station, Buffalo, New York, 14205. Meets every Wednesday, 8:30 pm at Columbus Hospital, 300 Niagara St., second floor Board Room.

"Live and Let Live AA Group"; c/o Ascension Church, 16 Linwood Ave, Buffalo, NY, 14209. Meets every Friday, 8:30 pm at Ascension Church. Support groups for alcoholics or anyone with a drinking problem.

COUNTRY FRIENDS: PO Box 106, Clarence Center, NY, 14032. Gay women's social group meets outside the city. All ages welcome.

DIGNITY/BUFFALO: PO Box 75, Ellicott Station, Buffalo, NY, 14205. Call 874-4139 for information (evenings). An organization for Gay Catholics and Christians. Prayer meeting every Sunday at 1:30. Worship services first and third Sunday of each month, along with a potluck dinner the first Sunday. Open to all.

EMOTIONAL SELF HELP FOR GAYS: for people who need support in dealing with emotional or nervous difficulties. For time and location of meetings call 823-0537 or the GLCC at 806-1274.

GAY AND LESBIAN COMMUNITY CENTER (GLCC): PO Box 1595, Ellicott Station, Buffalo, NY, 14205. Tel. 886-1274. Located at 97 Rhode Island St, Buffalo. Meetings held the first and third Tuesday each month. Informal coffeehouse every Friday 7-10 pm. Everyone welcome.

GAY AND LESBIAN ALLIANCE (GALA): 207 Gilbert Hall, Amherst Campus, SUNY/B, 14260. Tel. 636-1063, 12-5 pm daily. Coffeehouse each Fri, 9 pm in 107 Townsend Hall, Main St. campus.

GAY LAW STUDENTS ORGANIZATION (GLSO): Room 118 O'Briar Hall, Amherst Campus, SUNY/B, 14260. Tel. 633-2161. Office hours Tues.-Thurs., 3:30-5:30 pm. Meetings are held regularly on Thursdays at 5:30 pm in Room 118, O'Briar Hall.

GAY PROFESSIONALS (GP): PO Box 73, Niagara Square Station, Buffalo, NY 14202. A social group for gay men and lesbians who prefer an organization with a low profile. Meetings held the second Tuesday and fourth Monday each month. Contact Tom Hamson for location and information; 842-2750 days or 855-0267 evenings.

GAY RIGHTS FOR OLDER WOMEN (GROW): A support group for lesbians 28 years and older. Meetings held every other Fri. PO Box 1495, Contact Rev. Therry L. F. Wise Ave. Contact GLCC for information.

GAY UNITY NIAGARA (GUN): PO Box 692, Niagara Falls, Ontario Canada L2N5V5 Canadian Gay organization for the Niagara Peninsula.

LOCKPORT GAY SUPPORT GROUP: PO Box 140, Lockport, NY, 14094.

MATTACHINE SOCIETY OF THE NIAGARA FRONTIER, INC.: PO Box 155, Ellicott Station, Buffalo, NY, 14205. For information call 881-5335. An organization for the gay and lesbian community which provides various services including the Gay Hotline and FIFTH FREEDOM. Meets the first and third Saturday of each month at 7:30 pm, preceded by a potluck dinner at 6:30 at Unitarian Church, Elmwood Ave at West Ferry St.

METROPOLITAN COMMUNITY CHURCH OF BUFFALO (MCC): F. O. Box 114, E, Amherst, NY 14228. Contact Rev. Larry L. Kennedy at 689-0890. An interdenominational Christian church offering support, worship and fellowship to the lesbian and gay community. Services every Sunday, 6:30 pm at the Unitarian Church of Amherst, 6320 Main St., Williamsville.

PRESBYTERIANS FOR LESBIAN AND GAY CONCERNS (PILC): The Buffalo chapter of this national organization meets monthly for support, education, and advocacy. Gays, lesbians, their families, and all concerned are welcome. For information, call David McFarlane at 632-1330.

RAINBOW DEAF SOCIETY OF WNY: PO Box 9356, Midtown Plaza, Rochester, NY, 14604. Support group for gays with hearing impairments and friends.

RELATIVES AND FRIENDS OF GAYS: Support group for non-gays who have gay or lesbian friends or relatives. Meetings held the third Wednesday of each month, 7-8:30 pm at Child and Family Services, 330 Delaware Ave (use rear entrance off parking lot on Tracy St and ring bell to be admitted) for information call Tom Hamson, 842-2750 (days) or 855-0267 (evenings)

TRANSVESTITE SUPPORT GROUP (ANDROYNY): Social and support group for gay and non-gay cross dressers. Send a SASE for a personal reply. Phone number will get a confidential return call. For information write J. Storm, PO Box 302, Buffalo, NY, 14205

UNITED CHURCH COALITION FOR LESBIAN/GAY CONCERNS: Support for persons committed to lesbian and gay concerns within Protestant Church. Call 836-7503 for information.

RESTAURANT

ALLEN RESTAURANT, 16 Allen St, Buffalo, NY Telephone: 881-0586

BARS

CITY LIGHTS, 729 Main St., Buffalo, N.Y. Telephone: 856-5630

DIANE DUFF'S LITTLE CLUB, 750 Main St., Buffalo, N.Y. Telephone: 855-8586

DOMINGUE'S, 20 Allen St., Buffalo, N.Y. Telephone: 886-8864

M.C. COMPTON'S, 1239 Niagara St., Near Breckenridge, Buffalo, N.Y. Tel 886-8751

VILLA CAPRI, 926 Main St., Buffalo, N.Y. Telephone: 886-9469

BATHS

CLUB AMHERST, 44 Alameda St, Amherst, N.Y. Telephone: 835-2153

MORGAN SAUNA, 635 Main St., Buffalo N.Y. Telephone: 852-2153

OUT OF TOWN BARS

BLUE BOYS,520 Niagara St. Niagara Falls, New York Telephone: 284-0152

BIG MIKE'S CAVE, 201 Winsor St, Jamestown, N.Y. Telephone: 483-9267

LIZZY BORDON'S, 3412 W. 12th St., Erie, PA. Telephone: (814) 833-4360

VINCENT'S, 1101 State St., Erie, PA. Tel -ephone: (814) 453-7709

BOOKSTORES

EMMA, BUFFALO WOMEN'S BOOKSTORE, 168 Elmwood Ave., Near North St., Telephone: 885-2285. Lesbian and select gay books & other items.

VILLAGE BOOKS AND NEWS, 3102 Delaware Av Kenmore, N.Y. Telephone 877-5027. Large selection of gay magazines, paperbacks & tabloids.

TALKING LEAVES, 3144 Main St., Buffalo, N.Y. Telephone: 837-8554 Gay periodicals gay novels, books of general interest.

Interested in a gay hiking club? GAY TRAILS is such an organization, and is organizing weekly hikes along the Bruce Trail in Ontario, Canada. For information, contact:

Gay Trails Box 1053, MPO St. Catharines, Ontario L2R 2J3 (416) 683-6431 before 9 am weekdays