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5TH FREEDOM

A PUBLICATION FOR THE BUFFALO GAY COMMUNITY

VOLUME 13 NUMBER 8 FREE

"The Freedom to love whomever and however we want"

POLICE RAIDS

Mattachine Hearings

On December 4 and December 11, 1983, the Mattachine Society held open hearings to address the future of the organization. Among the topics discussed were the Fifth Freedom and a request by the Buffalo AIDS Task Force for a special counselor training program to train their personnel. During the discussion of the Fifth Freedom, several problems with the paper were brought up. Some of the more heated topics were the image of Mattachine in the general Gay Community, the problems of getting volunteers to produce the Fifth Freedom, the financial role of Mattachine to the Fifth Freedom as publisher, and the conflicts between the staff of the paper and the executive board. During the last topic, a motion was presented to cease publication of the Fifth Freedom as a tabloid newspaper and return to publishing a member newsletter under the Fifth Freedom title. This motion was carried on a vote of 8-1-1. Also decided was to continue the discussion of Mattachine's future at the next meeting, which was rescheduled for January 8, 1984, in lieu of the executive board meeting.

WGR Saves Face

WRG-AM Radio 55, responding to criticism of its two, anti-gay programs aired on John Otto's Extension 55 in May, hosted "Exploding the Myths of the Gay Lifestyle" August 19 -- the first such objective forum on any major Buffalo broadcast facility.

Facilitated by out-going Program Director Dave Mason, who's been promoted to the Taft flagship station WKRC-AM in Cincinnati, the first of what is hoped to be two such educational programs featured, Val Eastman, the FIFTH FREEDOM Editor, and Dr. Ross Hewitt, head of the Buffalo AIDS Task Force.

During the first of the show's four hours, Mason interviewed both Ms. Eastman and Dr. Hewitt about the numerous outreach groups in the Buffalo Gay Community, the impact of AIDS locally, and their respective gay lives pertaining to careers, family, and friends.

The "coming out" process, derivation of the word Gay, and number of Gays in society were discussed with Mason, who worked with the Gay Community in 1981 during a similar anti-gay controversy with John Otto. Mason asked his guests to compare the Gay lifestyle with straight life and how a person knew he or she was Gay.

"I thought I was asexual when I grew up in Central New York State," said Ms. Eastman. "I had affections towards women, but I suppressed them and ignored it then. The initial struggle was alone, and I had to work through my feelings."

"My family knows. They always encouraged me to talk to them about sex," reported Dr. Hewitt. "Mine was a different atmosphere from which Val experienced. I told my dad and he was supportive."

Both Eastman and Hewitt covered sexuality and life, being adjusted and comfortable with one's self, the issues of counseling, and job and housing discrimination. Mason asked about job security for open Gays.

About 32 calls were phoned into the last three hours of Extension 55, with a majority inquisitive, asking for informative opinions and clarification. A small mi-

Buffalo's Biggest Problem

by Joe Schuder II

In a move characterized as the worst in fifteen years, a dozen police officers, some with K-9 dogs, raided City Lights on September first. This unwarranted action resulted in the arrest of ten people who were unable to show proof of age or identification. According to reports by theater district Precinct three Police Captain Frank Lustan, two people signed statements that they had been sold alcoholic beverages even though they were under the New York State legal drinking age of nineteen.

Jeff Grosse, a doorman at the bar stated "I haven't seen anything like this since they closed the old Stage Pigale fifteen years ago. Are we going back to the sixties here or what?" This reporter was standing near the dance floor when the raid started around one A.M. that night. The lights came up in the front bar area and a moment later officers could be seen walking up to customers asking for identification. If none could be produced, they were taken out front, read their rights, and put into police vehicles. They were then taken to headquarters and had to call someone who could prove their identity. All in all the raid lasted less than an hour.

Although the police were generally polite, it was evident that the situation was uncomfortable for them. It certainly did not appear that they wanted to be there. The mood of the nearly two hundred patrons in the club began as surprise, then turned to disbelief. Later, it became controlled anger as the disturbing implications of the raid began to dawn on them. Police asked for identification from people of all ages, sexes, and races. It did not appear that establishing proof of age was their only intention.

At approximately 2:30 that same morning, Theater District Police returned and arrested City Lights owner, John Little. He was charged with serving minors. Mr. Little told the Fifth Freedom that he was informed that the police wanted to talk to him. He was read his rights, charges were brought, and he was taken to theater District Police Headquarters. There, he answered questions, was released on his own recognizance, and returned to the club in time to close. All charges against Mr. Little were subsequently dropped. He told the Fifth Freedom that when the raid started he was called to the front entrance, and upon hearing that it was a State Liquor Authority check, offered his full cooperation by turning the lights up and the music down.

Although the music was quieter, it mirrored the sentiments of the crowd. 'Joey the D' spun pieces such as "It's Raining Men", "Searching-Gotta Find a Man", and "She Works Hard for the Money". It was a clear statement that people were angry and were ready to resist harassment tactics as well as they could. Tones of voice were tense, almost snarling.

Despite contrary claims by police and city officials, there is a strong sentiment within the Gay community that this action is the beginning of an effort to rid the Theater District of its Gay bars.

Police Captain Lustan told Fifth Freedom reporter Ron Dickinson that he has received specific complaints, and that he would inspect any bar regardless of the sexual orientation of its owners, staff, or patrons.

In an article published in the Buffalo News on Sept. 2, reporter Dan Herbeck wrote that Little was charged with 'unlawfully dealing with children'. When the Fifth Freedom's Dickinson attempted to contact him by phone in an effort to find out why he had used the word 'children', Herbeck failed to respond, thereby lending credence to the belief of many people that his article's tone was anti-gay.

From conversations with several individuals at City Lights, the Fifth Freedom has learned that the management and staff have, since their appearance on the scene six years ago, always had good relations with city and Theater District officials as well as with the police. Mr. Little stated "If it weren't for the Gay Bars here, the Theater District would be dead. Most Straights who come downtown go back to the suburbs after the show. Only the Gays stay here after the theater. They (police and city officials) should look at it this way: City Lights has an average of two hundred patrons here every night. That's people here making a crowd for others to feel safer in. City Lights brings people into the Theater District - this is true for the other Gay Bars, too".

Editorial

The End of an Era

After over thirteen years of intermittent success, the Fifth Freedom is returning to its original role as the Mattachine Society newsletter. For many of those years, the Fifth Freedom has been Buffalo's only Gay news source. In recent times, it has been difficult for the Mattachine Society to attract enough support to regularly produce as large an endeavor as the Fifth Freedom. A paper must appear on a regular basis, and the inability to publish with reasonable regularity has cost this paper its journalistic credibility. It has also left a wealth of local Gay news unreported by Buffalo's own Gay press. It is as a last resort that this action has been taken, but we, the Fifth Freedom staff, feel that this is best for both the Buffalo Gay Community, and the Mattachine Society. We regret that this action will leave the Buffalo area without its own source of news to the Gay Community. With this issue, the Fifth Freedom bids farewell to you, our readers. It is our sincere hope that some other organization, or group of individuals, will be able to produce a newspaper to replace the Fifth Freedom as Buffalo's Gay news source. We will ourselves be actively persuing this goal in the near future.

The Entire Fifth Freedom Staff

LETTER TO THE EDITOR

Dear Editor:

I am writing on behalf of the Buffalo AIDS Task Force in response to a cartoon which appeared in the July-August 1983 edition of the FIFTH FREEDOM. The cartoon in question depicted a skeleton character over which a slogan read, "The NEW AIDS Diet Plan -- You Lose!"

As you may well be aware, the occurrence of AIDS among gay men has engendered many societal responses, some of which are bitterly hostile and disrespectful to the lesbian and gay community. Many gay-sponsored groups are working hard to educate the public and to dispel homophobic myths about gay life.

The inclusion of this cartoon in the FIFTH FREEDOM was, in our opinion, an insensitive message concerning AIDS. While the use of humor can be therapeutic in dealing with certain frustrating conditions, the humor should not disgrace a particular target group. As of June, 1983, nearly 700 persons (mostly gay men) will have died of AIDS, often after prolonged and painful suffering. The cartoon which you printed does not display sympathy or respect to these persons.

It is our hope that the FIFTH FREEDOM will exercise more sensitive editorial judgement in the printing of such cartoon messages. We would also like to encourage the cartoonist to direct his/her talent toward public education concerning AIDS, and is welcome to contact the Buffalo AIDS Task Force.

Towards the promotion of a healthy gay and lesbian community,

Lisa Eechtel
Buffalo AIDS Task Force



Counselor Training

Thirteen men and women have been participating in the current edition of the Mattachine Society's Counselor Training Program. The twelve sessions are the first to be conducted using the revised format that was developed by members of the Society's Health Committee over the past year. Facilitators are Claude Gary, James Haynes and Donald Licht.

5th FREEDOM

VOLUME 13, NUMBER 8

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THE FIFTH FREEDOM is published monthly by the Mattachine Society of the Niagara Frontier Inc., P.O. Box 155, Ellicott Station, Buffalo, New York 14205. Published by and for the gay community with a circulation of 2,500 monthly, it is distributed free of charge through any establishment or organization permitting such distribution. Subscriptions available at a yearly rate of \$5 annually to cover postage and handling. All mailing sent in a plain, sealed envelope.

The presence of the name, picture or other representation of a business organization or person(s), in this newspaper is not an indication of the sexual preference of such person(s), organization or business.

THE FIFTH FREEDOM welcomes the submission of news items, articles, letters, drawings, photographs, poetry and short fiction from the gay community. Announcements and releases from gay organizations are placed free of charge. Materials submitted should be typewritten and doubled-spaced. We cannot return any materials submitted unless accompanied by a stamped, self-addressed envelope, and all materials are subject to editorial revision.

Deadline for the submission of all materials and advertising copy is the 20th of each month. THE FIFTH FREEDOM reserves the right to reject any materials or copy judged to be in poor taste.

Staff members of the FIFTH FREEDOM are unsalaried volunteers and additional volunteers are welcome. Advertising rates are available upon request.

Address all correspondence to: THE FIFTH FREEDOM, P.O. Box 155, Ellicott Station, Buffalo, New York 14205. Telephone: (716) 881-5335.

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Valerie Eastman, Editor

GAY PRESS ASSOCIATION

FOUNDING MEMBER

Library Drive

The Buffalo Gay and Lesbian Library is organizing and is asking for donations of books, periodicals, articles, and other written materials which deal with gay-related themes, issues, history, and the like. There is a box marked 'Library Materials' at the Gay and Lesbian Community Center for donations, or you may give your items directly to Peter or Carol. They are willing to make copies of any articles you may wish returned. The library will be housed at the Center and will initially be a reference library, with hopes of transition into a circulating library as the collection enlarges. Present intent is to catalog materials by subject or category for easy access instead of utilizing the more-confining Library of Congress or Dewey Decimal systems. Please take a look at your bookshelves for any books or other items you feel you would like to share with the community and drop them off, between 7 and 9 PM at the Center, 647 West Delavan. If transportation presents a problem, please call the Center at 886-1274 so that pick-up may be arranged.

CALENDAR

Thurs. Dec. 21 - 7:00 MCC Candlelight Christmas Services at GLCC

Sat. Dec. 31 - 9:00 - ? at the GLCC

GLCC NEW YEAR'S EVE PARTY

Come help us ring in the new year and celebrate the closing on our new home. Lots of food will be available, from soup to nuts. Set-ups also provided. A champagne toast for everyone at midnight. Door prizes will include a "basket of booze" and a gift certificate. Lots of fun guaranteed. Admission \$8.50 or \$7.50 for current GLCC members. Tickets available at the GLCC or from EMMA, Marrakesh, or GLCC members.

Sat. Jan. 14 - 1:00 - 5:00 at the GLCC. A course on Homosexuality and the Bible, presented by MCC. This will be followed by a spaghetti supper. For more information, call 689-0890.

DECEMBER 1983

News From Buffalo

by Samuel E. Loliger

Alleged irregular activities at City Lights, Buffalo's largest and most popular Gay bar, have spurred considerable interest and comment in recent weeks.

Two early september surprise inspections at the bar by Buffalo city police resulted in a number of underage persons being discovered on the premises according to reports. Allegations of unruliness and drug sales at the bar were countered in charges by John Little and Walter Ward, owners, that police are conducting a harassment campaign against their establishment and other area bars which serve a gay clientele.

Besides City Lights, Diane Duff's Little Club, The Villa Capri and the Morgan Sauna have also been visited officially by local police. All are located in the developing Theatre District, a source of "embarrassment to the city" according to Police Commissioner James E. Cunningham as quoted in The Buffalo News.

While Mayor James E. Griffin and Commissioner Cunningham maintain there is no harassment intended by the use of indiscriminant checking of ID and other actions, the City Lights owner's announcement of the enlargement of their facility provoked the Mayor to remark, "I don't use the term 'gay bars.' To me, they're not gays, they're fruits 'Gay' means happiness."

That remark caused wide-spread response. Local Gay leaders such as Dr. James Haynes and Tom Hammond, publically decried Griffin's statement and demanded an apology from the homophobic mayor. Letters to the editor of The Buffalo News expressed dismay over both Griffin's remarks and those made earlier by Cunningham. The editor of the Buffalo News, Murray E. Light, wrote in his weekly column that he chose to print the Mayor's derogatory language intact "so that the community could understand the chief executive's attitude."

Subsequently, eight members (a majority) of the Buffalo Common Council sent a four paragraph letter to The News in which they criticized Griffin's "wholly unjustified attack" on Buffalo's Gay community and expressed their regret for the incident.

In the mean time, News reporter Dan Herbeck wrote that New York state Division of Human Rights has approached the State Supreme Court on behalf of a local man to claim a \$500. settlement against the City Lights establishment. The west side man is due the money awarded over three years ago based on his claim that he was barred from the popular bar "because of his race and color."

According to some sources, City Lights is notorious within the gay community for its discriminatory practices against blacks. Few formal complaints have ever been filed against the bar, however, because alleged victims were afraid court appearances and action would expose them publicly.

Herbeck's article noted that the letter to his paper from the eight members of the Common Council did not mention the charges that City Lights was harassing people because they did not know if the charges were founded. Within a few days The Buffalo News editorially (with the same omission) characterized the letter as a "valid criticism" noting that "insensitive, distasteful language by city officials cannot be condoned." The newspaper's editorial writer also cited the Council majority's "political courage" in issuing their letter during an election campaign.

S.U.N.Y. at Buffalo's Gay and Lesbian Alliance (GALA) attempted to put together a panel discussion to summarize recent events on the local scene. Griffin and Cunningham were invited to participate, but they did not appear. However, four panelists and a GALA moderator discussed the issues before a Sunday evening November 7 audience of more than 80 people.

AIDS News Brief

The birth of the Buffalo AIDS Task Force (BETF) in July of this year represents Western New York's major organized response to the public health crisis of Acquired Immune Deficiency Syndrome (AIDS). Although BETF is born of concern within the Buffalo gay and lesbian community, it has and will affect more than just the lives of gay people. The BETF hopes to represent a broad based coalition of activity, education, and service.

The initial activities of BETF served a variety of purposes, from establishing ourselves as a not-for-profit corporation to the education of the gay and non-gay community about AIDS.

BETF, formed at a presentation on AIDS during Gay Pride Fest '83, has sponsored educational forums at three local gay bars, and has participated in other such forums sponsored by the Biology Department of Buffalo State, and Roswell Park Memorial Institute. Other presentations are planned for GALA, the student organization at U.B., and for the Medical School at U.B. Please contact us if you wish a presentation for your organization.

In the realization of the pitiful lack of local resources for the gay and lesbian community with regards to health and AIDS information, we have begun to develop our own. Our first accomplishment was the publication of an informational brochure about the symptoms of AIDS, "Questions and Answers About AIDS." It is available free on request.

Second, via a recent questionnaire distributed to approximately 700 Western New York internists, family practitioners, gynecologists and psychiatrists, we are developing a comprehensive medical referral list. The AIDS issue has opened the door for us, enabling us to talk to health professionals about the special needs of this community in general.

To educate both the gay and nongay community about AIDS, and assist persons with AIDS, the task force has developed an overall organizational agenda. The major objectives of this plan are to establish a number of important programs. First, the development of a Community Educational Seminar Series, where presentations about AIDS, including its clinical, psychological and social aspects, will be coordinated through various organizations throughout Western New York. Second, the development of an operational AIDS Information Telephone Line, to answer questions and provide medical referrals. Third, the development of a Publication Program, that includes this newsletter, the above brochure and additional educational materials. Lastly, and most importantly, the development of a Patient Services Program, which would include psychological, medical, legal and financial counseling, home health care services, and patient advocacy.

In order to successfully develop these programs, we must accurately assess the health and service needs of high-risk populations in our area, and then develop the resources on which to base these programs.

While we have ascertained the needs of the gay community, we are now investigating the needs of intravenous drug users and hemophiliac patients as members of the other high-risk groups in our area. We presently believe that there is no Haitian community in Western New York (please inform us if we are incorrect).

While we have begun to develop necessary resources as previously mentioned, we must now develop both a pool of counselors and mental health professionals as well as volunteers. We feel a responsibility to educate social service and allied health professionals, and we hope to work through their respective professional organizations to accomplish this. Lastly, we must develop a broad-based coalition of community and professional organizations who are in a position to provide important and necessary service to potential AIDS patients. Preliminary discussions with such organizations are currently underway.

BETF has begun to raise the necessary funds to

Continued Page 6

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nority of callers were abusive and antagonistic, but Mason controlled the show's direction, sticking with the program's stated theme.

Several calls from Fundamentalist Christians were deemed inappropriate by Mason, since neither Eastman nor Hewitt were specialists in that area. It had been agreed, prior to this Equal Time show, that such calls would be discouraged.

During the course of the evening, Mason indicated it would be more appropriate to schedule an Extension 55 with qualified Gay religious spokespeople from the numerous groups in Buffalo, such as the Metropolitan Community Church, Dignity/Buffalo, and Affirmation: Gay and Lesbian mormons New York/Ontario Chapter.

Throughout the show, callers were encouraged to seek more information via the new Gay & Lesbian Community Center at 647 W. Delevan Avenue and the Mattachine Society's Gay Hotline counseling service.

Some calls were from members of the Buffalo Gay community -- open Gays and closeted Gays -- talking about Gay Alcoholics Anonymous, MCC, their relationships, and experiences with straight society.

Many straight women called, expressing support and anger about the abuses Christianity has aimed at Gays and Lesbians. Some talked of concern for their children being Gay and criticizing religious fanatics for tagging AIDS as God's revenge against the homosexual community.

One straight father wrestled with his prejudice and conditional love concerning his Gay son. A Gay father called about his six children, understanding wife, and occasional flings. Only the straight men callers ever termed being Gay as abnormal, sick, or a disease.

Eastman shared experiences of being harassed by neighborhood teens and street kids downtown while talking about losing an apartment for being Gay. She listed statewide efforts to pass protective legislation in housing and job discrimination.

Dr. Hewitt received the most criticism from male callers, one saying he could tell Hewitt was Gay just by the sound of his voice, and another asked what, in a man, turned Hewitt on. Mason cut short the first and cut-off the latter.

The final call accused Mason of being Gay, asking him if he was coming out of the closet and said what a waste of four hours it was to put "them" on the air.

Members of the Gay Community met with Mason and John Soller, Vice-President and General Manager, in July seeking rectification for John Otto's two anti-gay programs aired in May. An organized letter-writing campaign to WGR-AM, Taft Broadcasting, and the Federal Communications Commission sought equal time status.

Soller said the station would welcome public-service oriented press releases from Buffalo's Gay Community concerning wide-ranging events that would attract a majority of WGR-AM's listening audience -- like the annual Gay Pride Fests.

Both Soller and Mason addressed John Otto's former association with the station as past history now that the controversial host is at WKBW-AM, which is farthest down the Arbitron rating list than third place WGR-AM.

Initial reaction from a majority of the Buffalo Gay Community was positive and upbeat, as leaders from different groups hoped for a second opportunity to reach the larger, straight community in Western New York and Southern Ontario.

These few lines do not do justice to the complexity of Katz's argument which is carefully, albeit sometimes tediously propounded, about the way conceptual language has been responsible for the way homosexuals and others think about those whose sexual preferences are toward persons of the same sex. Katz argues that the use of terms such as "gay life style" (as above) trivializes the essential meaning involved. Thus, in the conclusion to the introduction to the second section of the book, Katz argues with considerable passion that gays may be in danger of losing some of the values for which they have fought by not recognizing their own ultimate value as human beings:

The redefinition of sex as play rather than performance, as consumption rather than production, frees it from the old bourgeois spirit of seriousness which condemned it to be heavy, never light-hearted. But the reduction of sex only to "fun" insulates life equally from profound ecstasy and deep pain. (p 170)

At a time when fears about AIDS have led to some re-examination of the "gay lifestyle," this is a position that requires serious discussion. It is this pain that is also reflected in some of Katz's comments about the current state of homosexual sensibility -- given his concern with the uses of terms, he generally minimizes references to the word "gay," despite its appearance in the title of his book.

He finds the search for social acceptance defective in the way it has proceeded; yet, he does not choose to go the route of advocating group separation. Instead, he argues for the use of homosexual identity as a means for overcoming the need for sexual identity itself as an important criterion for identity generally. This posture, which is one possibility inherent in any success gay liberation movements may achieve, leads to a greater freedom of choice, for as Katz writes:

One surprising result of coming out, for some of us, has been the discovery that we are essential or peripheral, according to the different social contexts in which we find ourselves. (p 172)

Indeed, what Katz is reaching for is an interpersonal set of relationships which overcome altogether the homosexual - heterosexual categories created during the era he has documented.

For the reader looking for light reading this is not the book. Katz's own arguments are complex and sometimes difficult to follow. The documents are likely to vary greatly in their interest to any particular reader. Collected for the purpose of illustrating the perspectives of a particular time, they are frequently tedious if not read with a cultural historian's eye. In particular, Katz has stuffed the volume with book and theater reviews from the NEW YORK TIMES, which is useful from the perspective of indicating where the "middle class morality" of a particular era stood; there are also many extracts from medical journals which reveal the charlatan aspects of the evolution of the psychiatric profession in respect to its treatment of sexuality. More rewarding are the occasional flashes of self-revelation by those rare individuals who were willing to commit their sexual feelings to print.

This review may suggest that the book is all heavy going. That is not the case. Some documents drawn from the experiences of gays are touching, amusing or appalling, depending on one's own perspective. Some touches of "madness" of the medical profession are equally absurd and sad at the same time. Among my favorites the suggestions of Dr. Graeme M. Hammond in the JOURNAL OF NERVOUS AND MENTAL DISEASE (January, 1892) for the use of the bicycle in the treatment of nervous diseases including male homosexuality (Katz, p. 228) or the discovery of a new male homosexual trait by Dr. W. C. Rivers in THE ALIENIST AND NEUROLOGIST (January, 1920). cat-loving (Katz, pp. 387-88).

These absurdities aside, this volume is a serious and ultimately very moving account of the capacity among human beings for alienation from each other and the difficulties society has placed in the path of loving relationships, whether same-sex or other-sex. What is perhaps the most provocative document of all for me is the autobiographical statement by Robert Duncan written in 1944 in which he carries on an internal dialogue about identifying with the struggle of other gays and yet rejecting the "cult" aspects that sometimes cause gays to claim not only a different culture but one that is superior to the rest of mankind. In Katz's comments, one suspects, the editor's own feelings about the "place" of gays are visible, for, as he writes:

To affirm the human, Duncan argued, required one to 'disown ALL special groups.' Throughout his essay the 'special' and the different were considered second to the human. Duncan violently attacked that emotionally alienated cult of superiority and difference adopted by some homosexuals as defensive response to social denigration. On the other hand, few other works of the time so clearly and forthrightly defended homosexuality 'as but one of the many facets' of the human. (p. 591)

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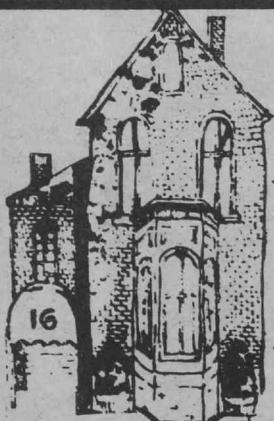
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NIGHTS OF OUR LIVES

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Episode Five

by Marti

It seemed like another typical Saturday night at "Our Bar." Regulars and newcomers alike were streaming in to dance, drink, play a little video, and gaze at women. Most of them arrived in couples or groups, but tonight Jan came alone. She and Amy had argued just hours before, and Jan left in disgust. Maybe here she could forget about being part of a couple for a while. But how could she? Everyone here seemed to be either with someone or hoping to be. Ah -- Gerry was here. Jan could recognize her leather jacket thrown casually over a chair. She's always ready to have a few drinks and a good talk, thought Jan.

Yes, even Beth was part of a twosome this evening. Kelly had taken her out for a nice steak dinner and movie. Now they were watching the dancers. Beth seemed nervous, but Kelly thought things were going along very nicely.

Candy strolled in wearing a knotted tee shirt and gym shorts. This seemed to raise a few eyebrows. She always was one for a grand entrance.

Kelly asked Beth to dance. "Oh yes, I've been waiting for you to ask," Beth said.

As she led her to the floor, Kelly whispered, "You know, you could have asked me just as well." Their eyes locked together for an instant before the fast music took over both of them. As usual, Eve and Doris were the best dancers on the floor. Everyone gave them a lot of room and mirror space to fully appreciate the way those two moved.

Jan approached Gerry, who was playing a video game. "Hi stranger," she said, "Long time no see."

"How are you doing Jan? Amy with you or did you leave her at the bar?" she asked without looking up.

"I left her home," Jan answered. "I don't have to spend all my time with her."

"Well, you do live together," Gerry replied. "I thought that meant you liked to be around each other. Maybe I was wrong. Ah, shit!" she cried as her last player was shot out of the game. "Got a quarter?"

"Sure," Jan volunteered, "but only if I get a dance later."

"You can have anything later -- just make with the quarter now." Jan produced two and slid in close to play. Gerry's arm went around her to reach the other buttons even though it wasn't really necessary. Jan was glad she had decided to come alone after all.

A tall redhead named Sheila noticed Candy as she cruised the bar. "Hey you with the legs," she called over to Candy, "can I buy you a drink?"

"Honey, I'll take anything you've got," Candy answered.

"It's all yours," Sheila replied, and then went for the drinks. Candy smiled for the first time all day. It was going to be a much better evening than the day had been, she decided. Usually when she received a letter from Noel she felt fantastic; but not this time. Noel was a gorgeous ice skater with one of the traveling shows. She was also the only woman Candy had truly been in love with. Being on tour had to be exciting, but today's letter had been only so much small talk. Candy decided right then that she had to pick up somebody fast -- hence the skimpy outfit this cool evening. She only hoped Sheila didn't want to party here all night. She wanted someplace a bit more private. Sheila returned with the beers. "Want to play a little video?" Candy asked all the while stroking the front of Sheila's blouse ever so delicately. "I've got a great touch."

"Um, so I see," Sheila sighed, "As soon as that one is empty."

Gerry and Jan were just finishing a high-scoring game. "Oh! Another good one! It looks like we get to add our initials to the screen."

"Well, I always heard you were good," Gerry said slowly. "Come dance with me." They walked to the floor arm in arm.

Candy and Sheila stepped in; Sheila in front with Candy ever so close behind. While Sheila played, Candy didn't stop grinding into her. She tried hard to concentrate, but when Candy started licking her ear it was a lost cause. She spun around and fell into her arms.

The "senior citizens," Fred and Inez, were sitting in their usual central table with a good view. Inez was sipping her pink squirrel and watching the comings and goings at the machines. "Fred dear," she asked sweetly, "Do you have a quarter so we can play the pinball game?"

"There aren't pinball games anymore," Fred stated, and tapped her beer bottle on the table for emphasis.

"But that one -- oh, you know what I mean -- that game over there. It seems to be attracting the women to each other like a magnet."

"Oh yeah," Fred said. She turned just in time to see Candy and Sheila backed up against the machine, lights flashing all around them. "I'd like to play that game, all right!" They both laughed.

"Sometimes I think you'll never grow old," Inez sighed. "Only on the outside," Fred answered as she searched her pocket for quarters.

Kelly was beginning to open Beth up to talk about herself. She had already guessed that Beth wasn't very experienced with women. It made for refreshing conversation. Soon they knew that both own cats, drove green cars, and liked winter and Barbra Streisand. "I really like her," Beth thought. "I hope we'll get to be good friends."

"I think I can turn her on," Kelly thought to herself, "but I'm afraid to try anything."

"And when she kissed me last week I saw stars." Beth continued in her mind. The lights dimmed and a slow sultry number came over the speakers. "Let's dance," they both said, and melted against each other.

As the evening went on, Kelly decided that she couldn't ask Beth to come home with her yet. But then, when is anyone ready for that? Part of the excitement would be getting her to say yes. They started by holding

hands, and then doing another set of slow songs. Kelly held her close after one of them gave her a long, passionate kiss. To her surprise, Beth leaned into it instead of backing off. Perhaps she would try after all. Kelly knew she had to act fast. The lights would be up and the music blasting in a second. "Would you like to come to my place?" she whispered.

Beth hesitated. "Oh, I don't know," she muttered. Kelly's eyes met hers again. "It's up to you," she said. Then her hand began to slowly trace a heart on Beth's jeans.

"Yes," she breathed. "Yes, very much."

They left the floor as the music pounded disco again. The video games were between the dance floor and the bar area.

"Hey before we go," Kelly stopped her, "Got a quarter?"

Next episode: Beth is in love at last; the video game is out of order.

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SElections

by Samuel E. Loliger

ACKNOWLEDGING A ROLE FOR MATTACHINE

A company of five players in Washington, D.C. has, for the past few months been performing a musical review entitled "In Gay Company."

One of the musical numbers has two of the male performers singing "The Mattachine Society Masquerade." They reminisce about first meeting each other at the masquerade and subsequently falling in love with each other, followed by several years of sharing their lives before breaking up. The bittersweet duet begins when the two men meet by chance in a restaurant. For my part, besides enjoying a rather pleasant song, I liked how the Mattachine Society was represented as the vehicle which brought the two men together in the first place.

My partner and I have been members of the local Mattachine group for more than six years. During that time the organization has not enjoyed the large membership it did during its heyday in the early '70s. Indeed, membership -- to my personal knowledge -- has not exceeded 100 persons and regular meetings have not attracted even half of the official membership count. However, during the same time period, the local group sustained its second fire in rented facilities and continued to publish the FIFTH FREEDOM and maintain the Hot Line telephone service.

In the same years other gay groups have been founded, flourished, and appeared to be more successful than Mattachine. Buffalo's oldest lesbian and gay organization. In fact, founders of some of the newer gay groups have their gay or lesbian activist roots in the local Mattachine organization. Attending these groups' meetings and social events is often a reunion with those men and women who once met at Mattachine, but who have not been actively involved with MSNF for a while. I do want to acknowledge, however, that many of these persons continue to support Mattachine as dues paying members, a status which is not unappreciated.

Critics of the local Mattachine Society often tend to see what is described above as a shift in allegiance, or even as an indictment of an organization which has outlived its usefulness for Buffalo's gay men and lesbians. The successes of the other groups are cited as a measurement of the failure of Mattachine attested to by membership and involvement shifts. GP's in Buffalo claims to be the largest organized gay group in the city, and its leadership is probably accurate in making that statement. With its broad base of membership and its recently-announced capital funds campaign, the GLCC has staked out a course that blanches many in its sheer ambitious optimism. The AIDS Task Force is said by some gays in the community to have Mattachine antecedents.

Perhaps, as a succession of goals has taken place, the MSNF has assumed a new role, and this may be the time to acknowledge it. Mattachine might rightfully be referred to as the parent of some of the newer groups and their interests. Instead of being jealous of its children, the good parent encourages their developing independence, leaving home, and becoming successful on their own. And the parent can rejoice in the successes, feeling it has made positive contributions in the ways it has influenced its children.

BOOK REVIEWS

Jonathan Ned Katz, *Gay/Lesbian Almanac: A New Documentary* (New York: Harper and Row, 1983) 764 pp. \$16.95 (cloth), \$28.95 (paperback)

As one might expect from Jonathan Katz, who authored *Gay American History* (1976), this is a volume of impressive scholarship. It brings together documents from two periods in American history: the years from 1607-1740, when the groundwork for American cultural values was being set; and the period from 1880-1950, when the modern sensibility toward homosexuality was formed and, concurrently, notions of heterosexuality were being more rigidly defined.

In two long introductory essays, Katz makes clear how recent the origins of contemporary homosexual identity really are. While sodomy laws existed in colonial America and were enforced as a violation of religious teachings, the concept of persons who were "homosexuals" was alien to the culture. (It is for that reason that Katz is particularly vehement about the legitimacy of historians who attempt to "read" gay identity back into history.) That is not to suggest that same-sex physical contacts were unknown, but that those transgressions in the eyes of religion and, consequently, of law, were directed at the sins committed and only tangentially at the sinner. Indeed given early Protestant notions of sin, everyone was easily led astray with same-sex relationships being only one among a rather long list of potential sources of fall from grace. While homosexual acts were punished particularly harshly, Katz sees this as partly related to the reproductive needs of the society.

It is against this background, that Katz argues that it was not until the modern period that sexual identity became more of a self and other consciousness activity. This development was fostered in part by conflicts between legal and medical authorities. Indeed, it was the baneful influence of the medical profession, particularly in its psychiatric and psychological guises, that was responsible for creating a drive to diagnose same-sex loving as a "disease" and to seek a "cure" for that disease. It was this pseudo-scientific approach that came to dominate thinking about homosexuality particularly after World War I and that continues to inform much of the way heterosexuals continue to view the homosexual world and its "lifestyle".

Continued Page 4

Raids - Continued from Page 1

Queried about the club's relations with its neighbors in the district, Mr. Little told the Fifth Freedom that he's always cooperated with police officials in checking out complaints. "We've helped the Precinct Three people and other Theater District people with whatever they needed for the advancement of the Theater District and, also, to quell rumors. The people of Precinct Three have always treated us like gentlemen in the past. Our bouncers have helped the officers if there's been any trouble at the curb - and not just the occasional troublemaker who tries to get in here either. Our sidewalk is the first to get shoveled in the winter. My bouncers will always keep an eye on you if you think you might have trouble or be accosted going to or coming from your car. Why don't the cops protect others like that in the Theater District? It's only been since late last year that we started to have problems. Now, you tell me why."

The Fifth Freedom is interested in hearing from anyone who feels they were harassed in any way during the raid. It might have been in the bar or down at police headquarters. Perhaps you felt your identity as a Gay person was compromised when you had to call someone to establish identity. We further advise that if you ever feel that a Theater District police officer has hassled you, cooperate at the moment, but get a name and badge number. Contact the Gay Hotline at 881-5335 to report the incident. People who feel harassed should also write or phone Mayor Griffin's office or Elliott District Councilman Pitts' office.

The Fifth Freedom urges you to carry ID on you at all times. This can protect you from a potentially bad situation. Even though all charges against John Little were dropped, we learned that he was ready to fight for a dismissal of the charges leveled at him rather than copping a plea to avoid a court battle. Little states "We're here to stay in the Theater District. Other bars are too. Gay people want to be able to come down and have a good time. They want HERE. We're staying - and we're expanding."

BATF - Continued from Page 3

begin the development of its resources and programs. With the cooperation of our local gay and lesbian bars, we raised over \$1,000. We hope to tap into the \$600,000 recently passed by the state legislature for community-based AIDS assistance programs -- we are, after all, the organization serving the AIDS related needs of the second largest metropolitan area of the state, we are presently readying a grant proposal to submit by January third. With eventual tax exemption status, we hope monies from area private foundations will also materialize. Of course, personal contributions are and always will be a very important form of financial support.

We are responding to a very formidable challenge: to address the special health needs of an invisible minority in a generally conservative geographic locality. We need your help, your expertise and your support. Please contact us at:

BATF
PO Box 38
Bidwell Station
Buffalo, NY 14222
(716) 886-1274 and leave message.

Ross G. Hewitt, M.D., President.

TELEPHONE 837-6570

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UNITED CHURCH COALITION ELECTS COORDINATOR

Sam Loliger, vice president of the local Mattachine Society, was elected as male national coordinator of the 400 member United Church Coalition for Lesbian/Gay Concerns (United Church of Christ) at its Third National Gathering several months ago. His female counterpart is the Rev. Loey Powell from Berkeley, Calif.

Following their Gathering, many Coalition members remained in Pittsburgh to participate in the denomination's biennial General Synod. They were successful in shifting the interest of the United Church from homosexuality to concern about homophobia.



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INFORMATION & ASSISTANCE

THE GAY HOTLINE: (716) 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 & LESBIAN COMMUNITY CENTER: (716) 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

AFFIRMATION (NY/ONTARIO CHAPTER): c/o Tall Pines, 388 Grover Road, East Aurora, NY 14052. Contact Hanford Searl Jr, 652-1193 or Ken Rasmussen. An organization for Gay Mormons. Meets monthly in a social/spiritual environment, non-gays and non-Mormons welcome.

ALCOHOLICS ANONYMOUS FOR GAY MEN AND LESBIANS: "Open Mind Group of AA"; PO Box 395, Ellicott Station, Buffalo, NY 14205. Meets every Wed, 8:30 PM, at Columbus Hospital, 300 Niagara St, 2nd floor board room. "Live and Let Live AA Group"; c/o Ascension Church, 16 Linwood Ave, Buffalo, NY 14209. Meets every Fri, 8:30 PM at the church.

BUFFALO AIDS TASK FORCE (BATF): PO Box 38, Bidwell Station, Buffalo, NY 14222. Meets at the GLCC. BATF seeks to educate the community about AIDS, to provide medical referrals and counseling, and eventually to assist persons with AIDS themselves. Donations are graciously accepted. For the time and date of the next meeting, please call the GLCC at 886-1274.

COUNTRY FRIENDS: PO Box 106, Clarence Center, NY 14032. Gay women's social group. Gay women of all ages welcome. Meets in Buffalo and suburban areas. Write for dates and times.

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 Sun at 1:30 PM. Worship services 1st and 3rd Sun of each month, along with a potluck dinner the 1st Sun and business meeting the 3rd Sun.

GAY FATHERS OF BUFFALO: For time and place of meetings, call 886-4266 or the GLCC at 886-1274.

GAY & LESBIAN ALLIANCE (GALA): 111 Talbert Hall, Amherst Campus, SUNYAB, 14260. Tel. 636-3063. Regular activities and meetings cancelled till fall semester.

GAY AND LESBIAN YOUTH OF BUFFALO INC. (GLYB): Ages 16 to 21. Meetings every Saturday 2 to 5pm at the GLCC. Contact the Hotline at 881-5335.

SELF-ESTEEM: A self-help group for women and men in the gay community who wish to grow and feel better about themselves and others. For more information, dates and times of meetings, call Gary at 883-6858 or the GLCC at 886-1274.

TRANVESTITE SUPPORT GROUP (ANDROGYNY): 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.

GAY & LESBIAN COMMUNITY CENTER (GLCC): PO Box 1595, Ellicott Station, Buffalo, NY 14205. Tel. 886-1274. Located at 647 W. Delavan, Buffalo. Meetings held the 1st and 3rd Tues each month, informal coffeehouse every Fri 7-10 PM. Everyone welcome.

GAY LAW STUDENTS ORGANIZATION (GLSO): Room 118, O'Brien Hall, Amherst Campus, SUNYAB, 14260. Tel. 636-2161. Regular meetings cancelled till fall semester.

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 2nd Tues and 4th Mon each month. Contact Tom Hammond for location and information; 842-2750 days or 885-0267 evenings.

GAY RIGHTS FOR OLDER WOMEN (GROW): A support group for lesbians 28 years and older. Meetings held every other Fri at Women's Studies College, 108 Winspear Ave. Contact GLCC for information.

GAY TRAILS: An organization that conducts hikes along the Bruce Trail in Ontario, Canada. Box 1053, MPO, St. Catharines, Ontario, L2R7A3, or call (416) 685-6431 before 9 AM weekdays.

GAY UNITY NIAGARA (GUN): PO Box 692, Niagara Falls, Ontario L2E6V5. Canadian Gayorganization 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 more information call 881-5335. An organization for the gay and lesbian community which provides services including the Gay Hotline and the FIFTH FREEDOM. Meets the 1st and 3rd Sun each month at 7:30 PM at Unitarian Church, Elmwood Ave at West Ferry St.

METROPOLITAN COMMUNITY CHURCH OF BUFFALO (MCC): PO Box 114, E. Amherst, NY 14051. Contact Rev. Sherry L. Kennedy at 689-0890. An interdenominational Christian church offering support, worship and fellowship to the lesbian and gay community. Services every Sun, 8:30 PM, at the Unitarian Church of Amherst, 6320 Main St, Williamsville.

PRESBYTERIANS FOR LESBIAN & GAY CONCERNS (PLGC): 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 & FRIENDS OF GAYS: Support group for non-gays who have gay or lesbian friends or relatives. For dates, times, locations of meetings and information, call Tom Hammond, 842-2750 days or 885-0267 evenings.

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

RESTAURANT

ALLEN RESTAURANT, 16 Allen St, Buffalo, NY. Tel. 881-0586.

BARS

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DIANE DUFF'S LITTLE CLUB, 750 Main St, Buffalo,

DOMINIQUE'S, 20 Allen St, Buffalo, NY. Tel. 886-8694.

M.C.COMPTON'S, 1239 Niagara St, near Breckenridge, Buffalo, NY. Tel. 886-8751.

VILLA CAPRI, 926 Main St, Buffalo, NY. Tel. 886-9469.

BATHS

CLUB AMHERST, 44 Almeda St, Amherst, NY. Tel. 835-6711.

MORGAN SAUNA, 655 Main St, Buffalo, NY. Tel. 852-2153.

OUT OF TOWN BARS

ELUE BOYS, 520 Niagara St, Niagara Falls, NY. Tel. 284-0152.

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LIZZY BORDEN'S, 3412 W. 12th St, Erie, PA. Tel. (814) 833-4360.

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

BOOKSTORES

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

TALKING LEAVES, 3144 Main St, Buffalo, NY. Tel. 837-8554. Gay periodicals, gay novels, books of general interest.

VILLAGE BOOKS AND NEWS, 3102 Delaware Ave, Kenmore, NY. Tel. 877-5027. Large selection of gay magazines, paperbacks and tabloids.

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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. 885-4110.

National Gay Contact Club -- Men and Women. Low rates. SASE: Dean., P.O. Box 26044, San Jose, CA 95159.

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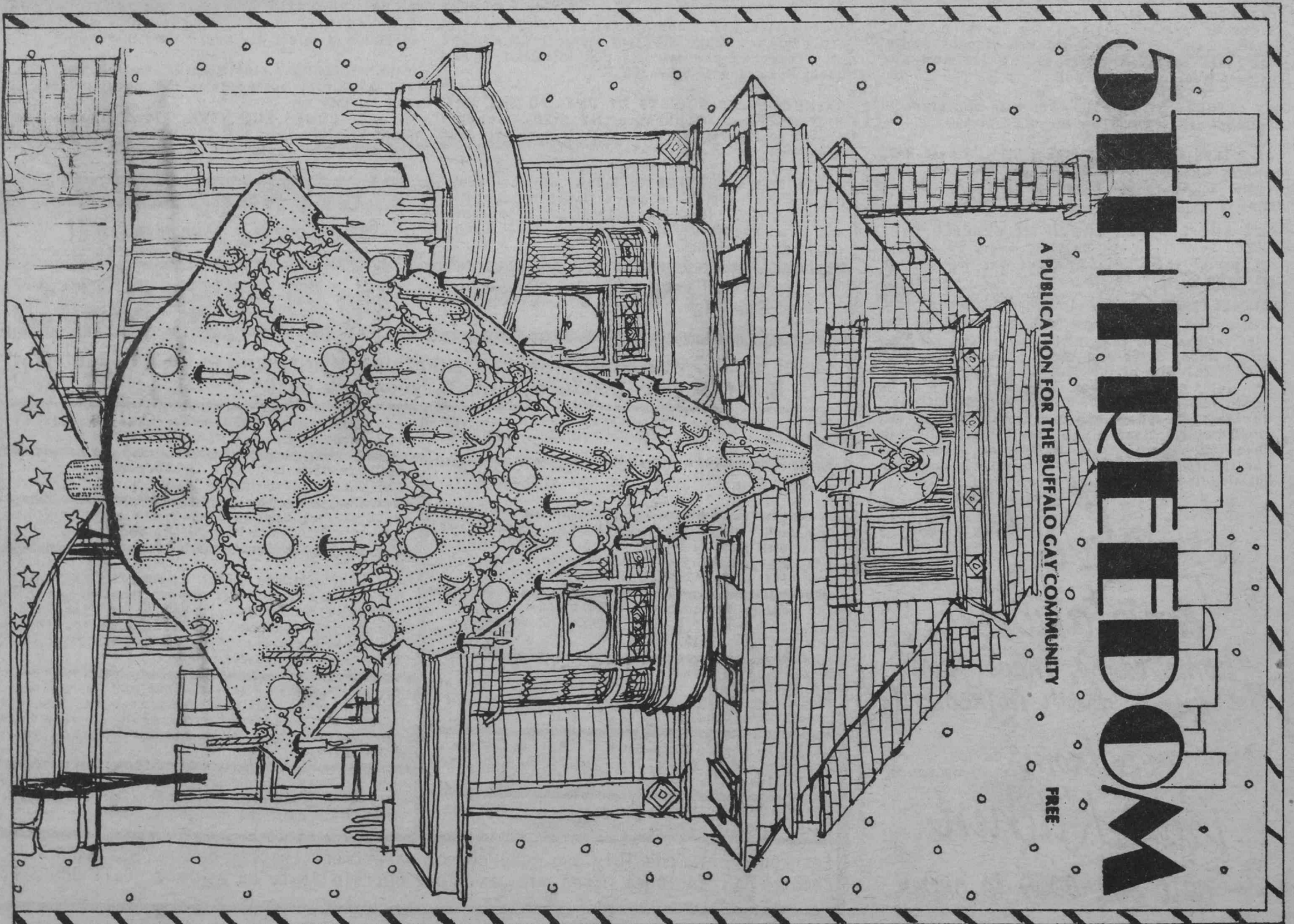
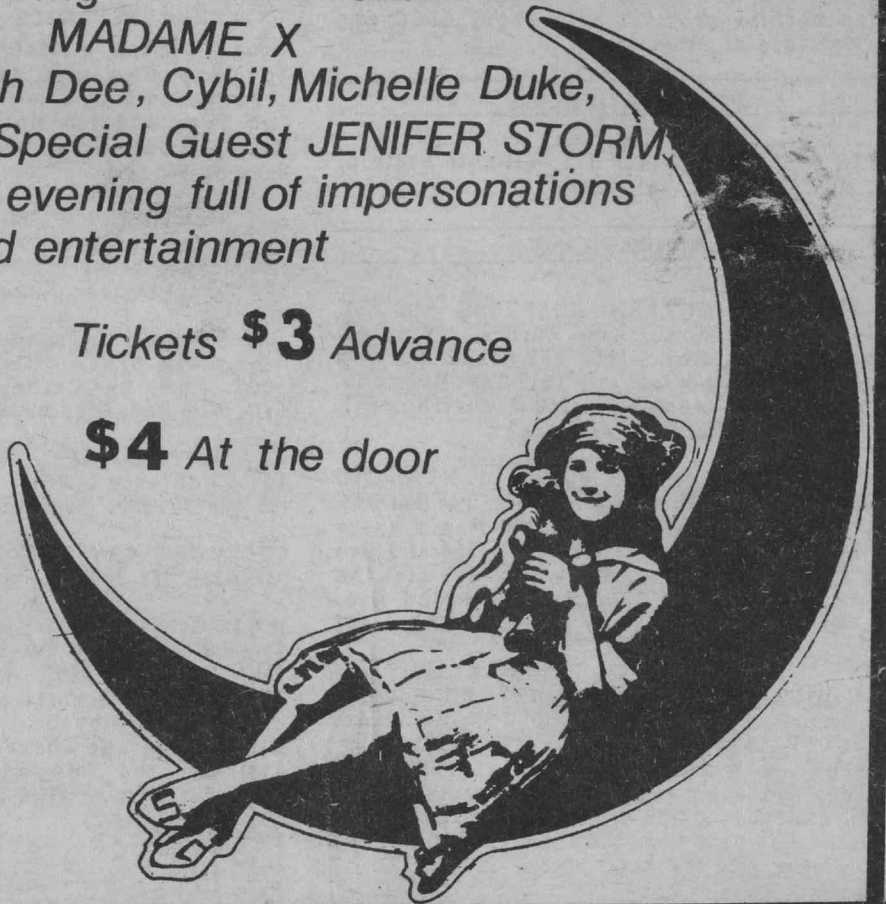
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