LUNCHES - 11:30am - 3:00pm - WEEKDAYS

MONDAY SPECIAL - happy hour all night - reg. drinks .75, wine & local beer .50

WED. - 2 for 1 - from 8pm

Happy Hour Every Day 'til 8pm - reg. drinks .75

OPEN NIGHTLY 'TIL 4 AM FOR YOUR DRINKING AND DANCING ENJOYMENT!
SAT. & SUN. - OPEN FROM 1 PM

"Your Favorite Nightspot!"

274 Delaware Ave. - Buffalo, N.Y.

Little crabs and little lice are not exactly thrillin', a little A-200, pal, and you'll have made a killin'.

A-200.

At drugstores

Pampered Relaxation!
A Natural Trip!

SUN DECK IS OPEN
(NUDE SUNBATHING)

- MOVIES
- LOCKERS
- SAUNA BATH
- REFRESHMENTS
- PRIVATE ROOMS
- STUDENT RATES
- COLOR T.V. LOUNGE
- CENTERS OF ACTION
- VALUABLES CHECKED
- V.D. CLINIC EACH MONTH
- OPEN 24 HOURS 7 DAYS A WEEK
- IN AND OUT PRIVILEGES (WEEK-ENDS)

THE ROMAN SAUNA

109 NORTH STREET
ROCHESTER, NEW YORK 14604
Telephone: (716) 454-1074
The people listed below are prisoners who need correspondence from other gays in order to offset the loneliness and despondence that results from being imprisoned. And quite often they are isolated from other inmates because they are gay. You'd help a lot by taking a few minutes to drop them a line.

Charles Buckaloo #91231
PO Box 97
McAlester, Okla.
74501

Charles Buckaloo #91231
PO Box 97
McAlester, Okla. 74501

Peter H. Dunham A-49040
PO Box 686 (F-212)
Soledad, Ca. 93960

William W. Foster
Box 900
Jefferson City, Missouri 65101

Michael R. Jolley #84519
PO Box 97
McAlester, Okla. 74501

Tom Seiser #22039
Green Haven Correctional Ctr.
Drawer B
Stormville, N.Y. 12582

Scott Lawrence
Drawer A
Atascadero, Ca. 93422

Donald B. Fitchett #79798
Virginia Penitentiary
PO Box 27261
Richmond, Va. 23261

Richard Reed #132252
PO Box 69
London, Ohio 43146

Frank Minister #74002
PO Box 97
McAlester, Okla. 74501

Jeff Hart #15493
Box 366
MCI Bridgewater
Bridgewater, Ma. 02324

Rickie J. Noble B46891
PO Box 2000 P-151
Vacaville, Ca. 95688
EDITORIAL

This month marks the peak (we hope) of America's bicentennial celebration. At the rate this country seems to be touting its 200th, one would think that this is it! That after 1976, no more history. Everything is being celebrated; every conceivable consumer product has appeared in various bicentennial forms; and all of America's splendid history has been worked and rewarded of America's splendid history has been worked and rewarded by its mass media. Or so it seems.

America has history galore that is rarely unearthed, simply because much of it is considered unflattering. It's obviously safe to say that this country's homosexual history is considered unflattering. Our feature article this month uncovers some of that history, in spite of the woefully scarce reference sources. We suspect that this country is rich in homosexual history, and there should be, if there aren't already, gay scholars hard at work trying to unearth our past 200 years.

In the meantime, we're making history as we've never made it before. Loud and clear. In the past two decades gay America has surfaced and when the present is written into the history books no amount of deviousness by historians can cover up the impact we're making.

The difference between then and now is our increasing unwillingness to deny our identity. In the past, homosexual history was woven into the fiber of the heterosexual mainstream, necessitating a reading-between-the-lines effort to find it. But today, as never before, we're creating our own institutions: gay publications, gay counseling centers, medical facilities, social clubs, political organizations, gay bars that are unashamedly identified as such, and the list continues to grow. These institutions will mark our history well.

Buffalo must certainly be rich in its gay history, and what a research project it would be to uncover it! But, the history that isn't difficult to tell is that dating from late 1969, when the Mattachine Society was born in the aftermath of the Tiki Club police raids. In the 65 years since, Mattachine has contributed much to the gay community in the Buffalo area, and has an intriguing history of its own. (One which we hope to chronicle in a future issue of the 5TH FREEDOM.)

With the dozen or so gay groups that have come, and mostly gone, since 1969, Mattachine has shaped gay history in Buffalo. Three years ago when Mattachine opened its Gay Community Services Center, the doomsayers said it...

CONT. PG. 15

FROM OUR MAILBAG

Dear Friends,

Your column "Short Shots" in the April-May issue summarizes an earlier article from the Advocate on the dismissal of a Seattle gay activist from his federal job on charges of "flaunting his homosexuality." This story is inaccurate because the court decision upheld the dismissal explicitly ignored the impact of the July 1975 guidelines published by the U.S. Civil Service Commission, which abandoned the policy of discharging any and all known homosexual federal employees. Therefore, there is no reason why any gay federal worker covered by the new regulations should now have to fear loss of his or her job if he or she wants to come out either in the office or to the general public.

I have been openly gay on my federal job for the past two years, ever since the earlier anti-gay policies were effectively overturned by federal court decisions. I have not suffered any adverse effects either for acknowledging my sexuality or for being active in local gay liberation politics.

Sincerely,
Craig Howell
Washington, D.C.

Dear Fifth Freedom,

I enjoy reading Buffalo's gay magazine each month. I have also been able to take advantage of Buffalo's speakers booked in the last two years to begin Gay Pride Week. Last year Elaine Noble, and this year Rita Mae Brown were really great to see.

The purpose of my letter, though, is in defense of some things that these two women seemed to put down. One thing being that there are no real male feminists around. Now, I do not know how the following men feel about being called feminists but here goes anyway. As I go around the state to the various cities for NYSCGO functions I have met some of the greatest male feminists anyone could want to meet. Starting with George Boyle and Paul Travis from Albany, who were really concerned about the Lesbians they knew, and who cared about what these Lesbians thought of themselves. Earl Colvin of the gay press who started the Legal Defense Fund for the present Lesbian Mother Case going on in Syracuse. Michael Robertson from Rochester, who at meetings trips me and other Lesbians up when we say something sexist about our own sex without realizing our own bad conditioning. Also, Tim Mains from Rochester's Empty Closet whose feminist consciousness would be hard to beat. And onto Arthur Goodman from NYC's GAA who is much too sophisticated to say or do anything sexist or oppressive to women. Although I have only met him once, Bruce Voeller seems to be dealing judiciously with the Lesbian/Feminists in his role as director of the National Gay Task Force. And, of course, last but not least the one who really inspired me to write about...

CONT. PG. 15
A tune from La Boheme caught in his head, John sat back a moment in his office chair humming off-key. Then, reluctantly, he reached for another essay.

Time passes. Its pace is relative. A theory has been proposed countering the usual notion that dull times appear longer to us than time eventful. Time unmarked by events, says the theory, due to its very evenness, is collapsible; in our minds it shrinks down to a single moment. In Armhouse, however, it is the theory which collapses; collapses like a diseased lung.

Why? Because time uneventful simply does not exist. Time uneventful is as imaginary as immobility. The electron revolves about its nucleus still, and the planets about the sun, and where the suns rush to, curving inward or flying out, no one as yet can say. But immobility? Likewise with time. The events within it may indeed be minute. Burnt toast for breakfast. A broken pencil point in English class. A D on the mathematics quiz. A curt hello from the previous night’s date. Burnt applesauce at dinner. Yet all these little daily traumas are events which resist time’s collapsing into a single moment of the mind.

No; time at Armhouse creeps like the fog, on little cat’s feet, and the way Eliot’s hippopotamus, wallow in its miasmal mist.

Incredible, thought John, tears thrilling to his eyes. This boy could not only write, he could think! Never mind the childish scribble, the sophomoric footnotes, the dragging in by the feet of Sandburg and Eliot. If a freshman could write like that about as desperate a topic as “Starting College,” what couldn’t he do with an inspired one! He dashed MAGNIFICENT! in red ink across the bottom of the page, then capped it off with a giant A.

To read another paper after that was wonderful. He got up and began pacing his cell. Across the way, Mary Kathleen’s door, he noticed, stood ajar.

“Could I see you for just a moment?” he asked, sticking his head inside the metal cage. “You’ve just got to read this.”

Mary Kathleen’s eyes disembarked reluctantly from the pages of her book. “Very well,” she said wearily.

“If it’s too much trouble…” offered John, piqued by her indifference. Mary Kathleen however shook her head and began to read.

“This is the third time,” she said, thrusting the paper back at John, “The third time in two years. You’d think they’d wise up, wouldn’t you?”

John looked at her uncomprehendingly.

“Everytime this essay pops up I’m asked to read it as a sample of magnificent writing.”

“You mean…?” He couldn’t bring himself to finish the sentence; his mind was in a whirl. They couldn’t have done that to him, not to him.

He had a theory of mutual trust according to which if he was fair to his students, they…

“I know how you feel,” said Mary Kathleen, suddenly sympathetic. “We all have to go through this first time. The next time won’t come as such a shock.”

The next time? thought John, suddenly hating all his students. He felt rejected and betrayed.

“They get them out of the fraternity files. Would you believe a dollar a copy?”

Mary Kathleen extended a bony hand and patted his arm. A small light was rekindled briefly in her eyes, then went out.

“Well,” she shrugged, diving back into her text, and John snuck mutely away.

“Mr. Heyl,” he began when the culprit, smooth and clad, strode bright and cheery into his office. Usually, he called the freshmen by their first names; it somehow diminished the distance between them.

Now he was putting the distance back in.

The boy, however, took no heed. He stood pink and white and grinning by John’s desk. The innocence of angels.

“I wanted to talk to you, Mr. Heyl,” said John, not asking him to sit down. Mr. Derksen had let him dangle just so alongside his desk when John, under pressure, had stopped in to sign his non-compulsory life insurance form. He had shifted uneasily from foot to foot, wondering what to do with his hands.

Mr. Heyl however plopped himself down uninvited, inclining his dejectable head dangerously close to John’s. Well, he would make short shift of him. “Here,” he said, holding out the boy’s essay along with the fraternity-file original.

Mr. Heyl colored; his skin was pliably tender, translucent almost, and the slight flush heightened his charm. John watched him, sharp-eyed, as he went down his fingers, pretending to read. My God, is he beautiful, thought John, aching to pass a hand across that shock of chestnut hair.

“Mr. Heyl,” he said especially grimly, “Do you realize that you could be expelled for this?” Nonsense of course; Armhouse had no official penalties for plagiarism, nor for absenteeism nor even for stupidity and sloth. The dreaded F came near to being a myth and subject to change without notice by a public-relations minded official.

Mr. Heyl had had time to recover. “I’d read that essay. It must have stayed in my mind, and then, unconsciously… like you said about reading Hemingway the night before…”

He gave a bright, boy-next-
HISTORY OF GAY LIBERATION IN AMERICA by Tim Denesha

By common consent, the American Gay Liberation movement was born at the Stonewall Riots of 1969, and birth is as much a completion as it is a beginning. An arduous, invisible developmental process usually obscures the import of the hidden phase, a phase in fact more vital to the ultimate success or failure of the new life than the more tangible birth-event itself. The ensuing history of our liberation will often be vague and sketchy, but the energy which has fired its spectacular burgeoning since 1969 was generated during these secret years of growing consciousness.

The tenuousness of our history before 1950 lies in the necessarily clandestine nature of most gay activities: to keep records was foolshardy, and such records as were kept were often subsequently destroyed by survivors of the record-keepers, or misinterpreted (deliberately or ignorantly) by propriety-minded historians. Gay life often masqueraded as more "acceptable" doings, and these disguises have been only superficially studied, thereby promulgating the myth of homosexual as isolated aberrant.

The Mardi Gras tradition, from its inception in Mobile, Alabama, 1702, spread to New Orleans and other Southern cities primarily as a public high drag event, but what historian understands it as such? Eighteenth century accounts of young, nattily-dressed, male New Yorkers and Philadelphians by the score promenading on weekend afternoons in obvious flirtation with one another are similarly decried as evidence of gays in pre-revolutionary America. However, public appearances of New York/New Jersey Governor Cornbury (1702-09) in female clothing are not so readily misread. That the highly popular female impersonation acts of the 1850's were also gay camouflage is proven by the fanaticism with which they were censured as degenerate. The lesbian segment of Charles Brockden Brown's novel, Osmond (1799), might be overlooked, but Margaret Fuller's 1840's writings advocating homosexual love later earned the displeasure of, among others, Ralph Waldo Emerson.

The lesbian aspect of the early women's movement has likewise been ignored or suppressed. Married feminists (Elizabeth Cady Stanton, Lucretia Mott, Lucy Stone) as well as unmarried (Francis Wright, the Grimke sisters, Susan B. Anthony) were condemned as unnatural and man-haters; those actually pursuing relationships with other women (as did Margaret Sanger) were undoubtedly more reviled. Its close association with the pre-Civil War Abolition Movement drew so many male supporters that the women's movement was slandered as a mass of "long-haired men and short-haired women"; men such as black leader Frederick Douglass were derided as "Ladies," "Aunt Nancy men," and "hermaphrodites."

Certain prominent feminists of the period, such as black Underground Railroad leader Harriet Tubman and homosexual rights lecturer Edith Ellis, provided courageous models of gay visibility. Anarchist Emma Goldman's (1869-1940) writings and lectures (the latter always well attended, as "talks on this topic generally fail," reported a San Francisco newspaper) examined the ramifications of gay feminist perspectives on society. Visiting the openly lesbian menage of influential editor Margaret Anderson, Goldman saw they "had broken the shackles of their middle class homes to find release from family bondage and bourgeois tradition."

Their male counterparts, such as the mystical genius of botany, George Washington Carver (1856-1915), were notably more closeted; that anti-gay legislation usually specified males for punishment may explain this. As U.S. President (1877-1881), Rutherford B. Hayes could hardly have felt free to confirm the rumors about him, nor could his Vice-President, William Almon Wheeler, senator from New York, had had the nickname, "Aunt," because of his supposedly unmanly mannerisms. Similar reservations may have inhibited Walt Whitman's (1819-1892) expressions of his sexuality.

Whitman's poems "sing the body electric," boldly celebrating his physicality: "curling hair of the breast... Ribs, belly...man-balls, man-root..." He then described the manly love of comrades, and tenderly recounted his feelings as a wound-dresser in the Civil War:

"I sit by the restless all the dark night, some are so young. Some suffer so much, I recall the experience sweet and sad, (Many a soldier's loving arms about this neck have cross'd and rested, Many a soldier's kiss dwells on these bearded lips.)"

Whitman initially refused to discuss the homosexual content of his work, preferring to have it "answer for itself," which, while evasive, is also valid for any artist. The strongly sexual (and probably also homosexual) content of his work resulted in his dismissal in 1873 from his clerking job in Washington, and poverty compelled his separation from his lover of some ten years. Shortly before his death he responded to an inquiry from English gay activist Edward Carpenter with a denial of his gayness, probably fearing further persecution, according to Carpenter. Writing from an England soon to relish the disgraceful trials and imprisonment of...
The term "gay" was introduced to the U.S. via French pornography after WW1, and became prevalent as a self-descriptive phrase during the twenties, not becoming known in non-gay circles for another twenty years.

Gay groups began organizing at this time, but such was their ephemeral nature and concealment that most are forgotten, if ever known. Viz., the Society for Human Rights (Chicago 1925) dissolved the year it formed: its four members were imprisoned when the wife of one, discovering her husband's affiliation, successfully charged them with contributing to the delinquency of a minor—her own son.

Five years later, the Knights Templar, a medieval chivalrous union founded to protect the Holy Land which eventually became exclusively gay and the wrath of the Inquisition, inspired the formation of the Ordo Templi Orientes. These New Yorkers disbanded, however, when they lost interest in the occult powers their sexuality was supposed to promote, and concentrated instead simply on their sexuality! Of more lasting significance that year was the nation-wide speaking tour of Magnus Hirschfeld, founder of the first gay liberation organization in history, the Scientific Humanitarian Committee (Germany, 1897); two years later, the Nazis forced dissolution of the Committee, a pre-figurement of oppression to come.

A concerned American mother wrote Sigmund Freud in 1935 about her son, and was told, "Homosexuality is no degradation, no vice, nothing to be ashamed of." Three years later, Freud formalized his ideas on gay sexuality in Three Contributions to the Theory of Sex, claiming that all are psychically bisexual, and that homosexuality was rooted in an impulse to explore both manliness and femaleness. While Freud's work does contain oppressive aspects, it created a more favorable climate for the reception of the Kinsey Report ten years later.

One example of the many private groups which formed for reasons of socializing and mutual support, but left no memory beyond the encouragement they offered their members, is the nameless club hosted by an anonymous man in his New York home during the early forties. A gay library was maintained, discussion groups held, and entertainment provided, such as the "Kiss of Peace", a game which rarely progressed according to its rules for very long.

After WWII, the Quaker Emergency Committee assisted New York gays in legal battles over harassment in tearooms and other cruising areas. One of the earliest non-recreational gay groups, its forty members were forced to disband out of fear of exposure, but later re-formed as the George W. Henry Foundation, with similar goals. Also there in 1945, the Veterans Benevolent Association began providing gay recreational opportunities, and its nine-year existence prepared many of its seventy-five members for participation in later organizations with more outward-directed goals.

Similarly, Lisa Ben's nameless, unstructured "friendship circle" of lesbian friends in Los Angeles, mimeographed only nine issues of its Vice Versa newspaper before dissolving, but several of its members became essential to One, Inc., and the Daughters of Bilitis.
REVIEW

HOMOSEXUALITY: LESBIAN AND GAY MEN IN SOCIETY, HISTORY AND LITERATURE
Reviewed by A. EARL HERSHEYBERG


In the beginning was the word and whether that word was printed on papyrus, parchment or vellum the word for gays was hate. For three thousand years the general trend of the written word as it pertained to those who chose the love of someone of the same sex has been to deny us our human worth and to destroy us by whatever means possible.

We have been accused of being possessed by evil spirits, of being the consorts of the devil, of being hereditary monstrosities and finally of being just plain sick. And all of the time we have been illegal.

Our history has always been controlled by others. Seldom have we been depicted as we really are, loving, living and just coping with the general fuckup called society and the mess that the power hungry and omnipotent non-gays have gotten us into.

And now, in an edited version, naturally, our history has also been made available to the general public in a set of books by Arno Press. Fifty-four books have been gathered together under the title Homosexuality: Lesbians and Gay Men in Society, History and Literature. And we are expensive—$908.00 worth.

To try to review such a collection is difficult. There are works in French and in German, neither of which I am familiar, much less on speaking terms with. Also there are areas which do not need reviewing such as the collections of poetry and art works that have been seen in other collections (though not identified as being by gays in those other collections). I will, therefore, reserve most of my remarks to the areas that I am familiar with or have seen in several other places.

Basically, the collection is one of reprints. It is not a grandiose exaltation of gay lifestyles and gay love. It is also not a diatribe such as our greatest detractors, like "Scoop" Jackson, Irving Bieber and our local bishop, would prefer. The only way this type of collection can be described is as an honest attempt to show as much as possible about the past thoughts about gays by gays and non-gays.

Individually, there are several selections that I would like to discuss. When one reflects on the gay movement in America it would be extremely difficult to ignore Donald Webster Cory's famous tome The Homosexual in America. How many of us in the over thirty set remember reading this remarkable (for its time) book and thinking that all was not lost? Here it is again.

There is only one jarring note in the reproduction and that is the new forward by D.W.C. (a pseudonym). It would appear that Mr. Cory has developed an extreme case of homophobia—both against the actual procedures that two people of the same sex use for love making and the gay movement. The man who did so much for raising the issue of "gay" in this country has turned us and calls us sick! Fortunately, the book itself still exists in spite of the tone of suppression the author puts the author's name. For its day, 1951, it was an outstanding work.

Return with me now to the, you should pardon the expression, gay ninties. Havelock Ellis is collaborating with John Addington Symonds. They are studying sex. Their work will become a standard for future researchers and in itself serves as the opening for the legitimate discussion and study of sexual habits that do not fall into the range of activities usually described as "normal." Sexual Inversion is usually found with only the name of Havelock Ellis as the author, sometimes with the addition of "Mr. X" as co-author. In a moment I will return to this but first the book itself. Although many of the ideas discussed have fallen into disrepute the methodology and the cases themselves are of great interest. The social attitudes of the times are reflected in the appendices. It can be easily seen why this work is still in use today. Again, it is a worthwhile addition to any library that deals with sex and its social ramifications.

John Addington Symonds' family hated him and all he stood for. They must have for they demanded that, after his death, all future issues of Sexual Inversion should not be printed with his name or any reference to him. This was done with the consent of his publisher/literary executor.

But Symonds was not just a collector of sexual data. His was the life of a poet. He was a critic, essayist, biographer, world traveler and literary raconteur. His life was full of loves, passions and the types of happenings that most of us just dream about. In John Addington
Analysis of the Treatment of the Homosexual Character in Dramas Produced in the New York Theatre from 1950 to 1956 is almost as long a work as its title. Donald L. Loeffler lists seventy-one plays in his bibliography and deals with all of them in his text. If you will forgive an old tired stereotype I will only say that this work should appeal to all those interested in the theatrical arts. The wide variety of character types show that the playwrights, at least, are aware that we do come from every possible background one can imagine.

The dissertation of Edward Sagarin, Structure and Ideology in an Association of Deviants (1966) compares Mattachine (New York) with Alcoholics Anonymous. To him homosexuality can only be equated with pathology. According to him Mattachine or any similar group is doomed to failure. He has since written two books dealing with perfumes and cosmetics.

Returning for a moment to the realm of the theatre I would like to say a few very positive words about Coming Out! This is a documentary/play written by Jonathan Katz, who is, coincidentally, the general editor of the collection. This is the first time the play has been published. It deals with the two aspects of the movement—coming out as a personal phenomenon and the growth, or coming out, of the movement and the prominent people in it. Hopefully, the rights for this play are easily and cheaply obtainable. It should be performed by every gay group across the country. Not only would its performance raise funds but, it is to be hoped, consciousness as well.

A Homosexual Emancipation Miscellany, C. 1835-1952 is a miscellany. As a series of enjoyable light readings it is a must. As a serious set of writings it is to be taken with the proverbial salt grain. The poem "Don Leon" by Lord Byron is of great interest for scholars dealing with either this period of literature or with the man himself.

This collection was obviously NOT designed for the casual reader or for the usually impoverished gay organization, its nine hundred dollar price being too prohibitive. The collection was designed for libraries. This is a shame because few libraries are willing to spend this much money on, much less stock their shelves with, this type of collection. The books are, however, available separately. The lowest price is $9.00. But can we really measure the worth of the collection by its price? I think not. The
Volleyball Game July 17

Volleyball game in Delaware Park, 2PM, near the Rosegarden. Bring a picnic. Rain date: July 18.

Buffalo Picnic August 29

The second Buffalo Picnic will be held at Rustic Park, 5687 Genesee St., Noon til 9PM.
$3.00 in advance and $4.00 at the Grove. Price includes: beer, pop, music, grill set up, 150 acres of land, games and shelters. A Fags vs. Dykes softball game will be held.

Rummage Sale
July 23 - 6-10pm
July 24 - 11am - 6pm
- clothes
- furniture
- household items
- jewelry

Donations of sales items are needed. Contact the center for pickup of items for sale.
Perhaps one of the most dynamic and fastest growing cities in North America is Toronto, Ontario, Canada. Only ninety miles away from Buffalo, Toronto is a fine alternative for a weekend vacation. The name "Toronto" is of Huron Indian origin, meaning either "a place of meeting", or "plenty", and their is plenty for the gay person to do and see in contemporary Toronto.

The core of the gay Toronto is Yonge Street south from Bloor bounded by Spadina on the west and Sherbourne on the east. Cruising is especially heavy on Yonge Street between College and Bloor and on Philosophers Walk, the walkway behind the Museum, from Bloor to Hopkins (near Queens Park). High Park, on Bloor, and Queens Park on University are popular parks for "the evening stroll". David Balfour Park near Yonge and St. Clair offers cruising along a stream and wooded setting.

The only hotel in Toronto that is directed towards the gay clientele is The Carriage House Hotel at 306 Jarvis Street. The hotel offers two downstairs beverage rooms and an upstairs lounge with dancing and evening meals. On weekends, the YMCA at 40 College becomes predominantly gay. (Prices start at $10.25 for a single.)

There is good cruising in front of the Y, but guests are not permitted upstairs after 10:30 P.M. If you've been to Toronto before, you're probably aware of the rather oppressive liquor laws on the books. One must remain seated if drinking alcohol, thus socializing "a pie" with drinks in hand is illegal. Because of this, many clubs have only juice bars (serving soda, coffee, tea, juice, etc.) for a free atmosphere. Among the most popular of these clubs is the Manatee at 11 Ste. Joseph. This gay male disco operates on three levels and stays open until 6:00 A.M. A fun place. David's at 16 Phipps is another popular disco, though the crowd changes from week to week. A bar that serves alcohol is Charlie O's Tavern at 572 Bay, frequented by the leather and denim crowd. The Parkside Tavern at 530 Yonge and Ste. Charles Tavern at 488 Yonge both serve alcohol also. Upstairs from the Parkside is the Milkbar, a club for "bi's" and trendies, while upstairs from Ste. Charles is Maygay, a club for men only. The Quest at 655 Yonge offers a bar, disco and restaurant. There are many women's bars and clubs, but they change names and move frequently. At our latest information is The Club at 336 Pope, a popular bar offering beer, liquor and dancing. At Spadina is the Pussy Cat Club, a disco and juice bar. There is also the Bluejay, known for its dress code (no jeans), the Grads, the Cameo Club, and the Three of Cups, a coffeehouse. (Addresses not Avail.) The Community Homophile Assoc. of Toronto operates a centre on 199 Church Street offering dances with beer on Thursday (women only), Friday and Saturday nights.

When it comes to dining out, Toronto's international quality shines through, from Chinatown to the many little French restaurants. Both of the gay bars, Parkside Tavern and the Quest, run restaurants as does the Carriage House Hotel. Fran's, a chain of restaurants equaling Buffalo's "Your Hosts" are rather gay in the evening hours. Among those on Yonge, the Fran's at College seems to be the most popular. A unique restaurant in Toronto is the Spice of Life at 830 Yonge. Run by a collective, it offers Mexican and vegetarian dishes. There is also the vegetarian restaurant on Yonge above St. Charles, offering live music in the evenings.

Since Toronto lies on Lake Ontario, an afternoon at the beach is readily available. The two most noted gay beaches are Hanlan's Point on the Island and Woodbine Beach. To reach Hanlan's Point, take the HP ferry to the island from Bathurst Island, keeping to the right, and you'll find the beach on the west lakeside. Woodbine Beach is found at the foot of Woodbine Ave. Walk past the swimming pool, then along the boardwalk to the Woodbine change houses.

When it's time for your "bath", the number of Toronto baths can't be beat. A rather new and progressive bath is the Richmond St. Health Emporium at 260 Richmond St. East. Located on three carpeted floors is a snack bar, disco, movie theatre, indoor pool, along with the basic facilities. (Private rooms, lockers, showers, saunas, lounges, etc. (Highly Recommended).
HAPPY BIRTHDAY, AMERICA, FROM YOUR GAY SON
by A. Earl Hershberger

What does it mean to be an American? It means.....
Waiting in line for a job that I can't have because I'm gay
Trying hated by former friends
Loud, over-crowded, mob-controlled bars
Walt Whitman and tears

Having to discover all of the positive images by yourself because "they" were afraid
to tell you
Searching the cold lonely streets for warmth
Trying to pass
Gay rights organizations begging for pennies while "Morality in Media" gets postage
for hate mail
"Sick No More" thanks to a majority vote by the shrinks
Stereotyping
Being gay and proud--and saying so
Oppression
A cold empty bed
Help and support from places you really didn't expect
One night stands
Being sucked into the dollar grubbing sweepstake even when you KNOW there is something
better
Following the trends because there is nothing better to do at the moment

Fixing breakfast for one
Hate through evangelism
Very private nights with someone at home
A marriage of convenience, children by adoption
The joy of finding out that other gays really DO exist
Having your sex life investigated by the cops after you've been robbed
Buying what gay newspapers there are at the porn shops
Breaking the mold--joyfully
Hoping, and just maybe believing in all of the dreams, including your own

Growing up afraid
Talking to your plants, because there is no one else
Laughing at the misconceptions
Listening for the rare kind word
Not being invited to friends homes while the children are still up
Knowing that the lies are lies and trying to tell the truth
Understanding different lifestyles

Smiling quietly to yourself when someone yells "faggot" because the word now has a
political meaning to you
Watered drinks in the bars that "let your kind" in
Too loud music at the bars so you can't really talk to people
The Advocate and Goodstein
"By the way, what did you say your name was?"
Late welfare checks
Being hassled by the food stamp people

Loving someone because he loves you
Being denounced from the pulpit of your church because that's American Brands Christianity
The nuclear family as the only acceptable way of life
Many things--some of them good
The Supreme Court ruling just when you thought that you were through with Nixon,
Watergate and all the rest
Making friends and losing them when they find out you're gay
So much joy that at times your heart could burst
Hoping that the guy you just picked up will become a love and not turn out to be a
robber or worse
Acting straight sometimes in deference to self-preservation

Still believing in the promise of 200 years ago
Fighting harder for your rights and making each minor concession into a major victory
Knowing that there really will be a better future because you're going to work for it
Still wishing you a Happy Birthday, in spite of all the things you've done to me
and my gay brothers and sisters
HISTORY cont.

A gay black established the Knights of the Clock in Los Angeles after the war, providing gay social services and involving gays and straights of both sexes and all races in concerns of interracial peace. As many as 200 attended each of its meetings during its five year lifespan, striving for "residential communities" free of sexual/racial discrimination.

Alfred Kinsey's Sexual Behavior in the Human Male (1948) was a powerful impetus to growing gay awareness, accelerating it away from the discouraging pattern of trans- lency and secrecy toward an identity which would be firmly asserting itself within a decade. With homosexuality declared but one continuum in the broad spectrum of sexual behaviors and the sole sexual behavior of one male in ten, this was the first "official" recognition of the validity of gay sexuality; it was our first solid hope for improvement.

Sociologists claim that stigmatized minorities delay organizing because society rewards them for not doing so. Further, in the depths of their oppression, there is no hope to energize a protest. But let their condition be slightly ameliorated, and the sudden prospect for improvement will frustrate those impatient for change they once thought impossible, and spur them to act. The Kinsey Report created this frustration and the energy to organize and protest.

Henry Wallace was the Progressive Party candidate for President the year the Report was published, and among his supporters were the Bachelors-for-Wallace, leftist gays (labelled "queer pinkos" by their enemies) who disbanded after Wallace's defeat. But they were the prototype for a more enduring and influential force in gay liberation: the Mattachine.

Five gay men met in a Los Angeles apartment in early summer 1950 to discuss "some kind of homosexual organization;" they might have been arrested had they known it. Deriving its prospectus from that of the Bachelors, the Foundation was radical-leftist, committed to cooperation with other minorities. Within two years, eighteen Los Angeles chapters were meeting, and as many as 200 at each meeting; membership must have been in the thousands. Their goal was to destroy the stereotypic gay meekness in the face of oppression, which gay writer Don Webster Cory described in The Homosexual in America (1951): "They never fight back...the worst effect of discrimination has been to make homosexuals doubt themselves and share in the general contempt."

Mattachines were medieval court jesters who spoke the truth to kings from behind masks, and masks were indispensable survival equipment during this first term of McCarthy's senatorship; gay and leftist, Mattachine was doubly subversive. Anti-communist hysteria eventually infected the Foundation itself, necessitating massive reorganization along less radical lines in spring 1953 as the Mattachine Society. Branches of the new Society immediately affiliated in Berkeley and San Francisco.

Because of this discontinuity in Mattachine's identity, the laurels for oldest continuing American homophile organization perhaps belong to One, Inc. A Los Angeles offshoot of Mattachine, Dorr Legg formed it in October, 1952 to educate gays and straights via a lecture program, library (now among the largest gay libraries in the world), and the encouragement of social-scientific research; recreational concerns were minimal, and a "rescue mission" and counseling clinic were available. Legg and Harold Call, founder of Mattachine, San Francisco, are considered by some the real leaders of the Movement for both left-successful careers to devote themselves to it.

One Magazine commenced publication in 1953, a quarterly journal and occasional small books to follow later; among its early editors were veterans of Vice Versa. The Post Office Department filed suit the following year to block mailing of the magazine as obscene because it dealt with homosexuality outside a strict clinical context; in a significant victory for us, the Supreme Court ruled that homosexuality could not be regarded as obscene per se. The Mattachine Review appeared in 1955, and followed One Magazine in modelling the gay liberation movement after that of black civil rights. In rhetoric ("freedom," "equality of opportunity," etc.), in the concept of an oppressed minority developing an identity as force for change, and...
in strategies (legal defense, rights education, search for 
tolerance, involvement of 
non-minority liberals, and 
inward focus for solutions), 
gay liberation was indebted to 
the black civil rights paradigm. 

The Daughters of Bilitis (San Francisco, 1955), first 
of the enduring lesbian organ-
izations, achieved legal goals and 
orientation similar to 
One, Inc. and Mattachine; 
women represented a large 
part of the working body of 
both these latter groups, and 
the Daughters formed in response 
to the needs of gay women as 
distinct from those of gays 
in general. Bilitis was the 
lover of the sixth century 
Greek poet, Sappho. 

Although these three es-

tablished themselves in 
Chicago, Detroit, New York, 
and other cities during the 
remainder of the decade, gay 
pride was by no means a fore-
gone conclusion. A twenty-
six month McCarthy-style witch-
hunt was undertaken in Boise, 
Idaho in October, 1955; this 
scandalous scapegoating of 
gays by corporate-political 
interests for purposes of 
personal rivalry, political 
backbiting, and economic com-
petition received wide pub-
licity but provoked no demon-
strations of gay solidarity. 
A 1957 issue of One Magazine 
prophetically emblazoned I'M 
GLAD I'M HOMOSEXUAL across 
its cover, and many subscrip-
tions were immediately can-
celled. 

Months before its birth, 
an unborn child stirs strongly 
within the womb, and as many 
as eight years before gay 
liberation's "birth" in 1969, 
the first threshings of the 
militancy to come were evi-
dent. As impatience with the 
milder techniques of the 
NAACP was drawing the black 
civil rights movement toward 
the Black Panthers, the gay 
perspective also shifted. A 
maturing sense of pride and 
group consciousness, a re-
jection of cooperation with 
oppressors, and a scrutiny of 
forces outside the gay world 
for the ultimate roots of 
oppression added urgency to 
the work for freedom. The 
removal of consensual sodomy 
from criminal status in 
Illinois (1961), the first 
state to do so, raised ex-
pectations for the new decade. 

While the Lesbian and 
confrontation-minded, concern-
ed chiefly with education and 
challenges to officialdom, 
the Mattachine Society of 
Washington (1961) was a pro-
totype of the new style. 
Unaffiliated with other 
Mattachine societies, it de-
feated a bill brought against 
it in 1963 which required, in 
effect, proof of moral rectitude (as defined by the 
government, of course) before 
a permit to raise funds could 
be issued to any group. This 
was a major victory not only 
for gays, but for any organ-
ization which does not share 
the established value system. 

Media silence ended when 
Randolphe Wicker, a successful 
businesperson, spoke with 
seven others on a ninety-min-
ute radio show (New York, 1962), 
the first to deal with gay 
issues as seen by gays. Two 
years later he made the first 
television appearance by a 
homosexual on behalf of homo-
sexuals on Les Crane's talk 
show. 

As he spoke, the Homosexual 
League of New York appeared, 
the first that dared to speak 
its name. Its example was 
followed by the Council on 
Religion and the Homosexual 
(San Francisco, 1965), the 
Homosexual Law Reform Society 
(Philadelphia, 1967), and 
several others. The less 
restrictive attitudes character-
istic of the hippie move-
ment of the middle 60's, es-
pousing freedom in hair length, 
style, drug use, etc., fostered 
this increasing frankness. 
The gay silence during the 
Boise outage would never be 
repeated: the Mattachine 
Society of Washington picketed 
the White House, Pentagon, 
State Department, and Civil 
Rights Commission throughout 
the mid 60's, opposing prej-
udicial legislation and practices; 
Castro's intended crackdown 
on Cuban gays spawned similar 
demonstrations at the White 
House and Hammarskjold Plaza, 
April 1965. 

Official acknowledgments 
of gay concerns were gradually 
being drawn forth: Columbia 
chartered the first university 
homosexual organization in 
America (Student Homophile 
League, April, 1967), while 
the New York Human Rights 
Commission, in response to 
the Mattachine Society's re-
searched complaint, ordered 
the city in January, 1967 to 
remove sexual preference from 
conditions of employment. 

While the Society for In-
dividual Rights (San Francisco, 
1965) condemned the sluggish-
ness of the gay movement, the 
Circle of Loving Companions 
in Los Angeles a year later 
adopted a more radical style
and outlook than previously seen, meeting with Berkeley radicals, prominent in street actions, constantly urging greater militancy. The following year their style characterized the Black Cat protests of brutal police raids on Sunset Strip gay bars; Advocate columnist Jim Kepner's angry address ('God help the next one of us who lays down and takes it') sharpened the movement's sense of frustration and rage.

Time Magazine published its summary of the "new" gay liberation movement in January 1969 five months before its birth at Stonewall. In May, the Committee for Homosexual Freedom had had such success in rectifying discriminatory hiring practices in California by street action that the Jutzi Advox (before Stonewall) editorialized, "Here and there are signs of a new movement--dedicated to achieving a place in the sun for all homosexuals." Kepner, in the same issue, sensed "a new kind of homosexual movement shaping up."

The birth event, Stonewall itself (Greenwich Village, June 26-30, 1969), with its campy swish antics, was, according to a gay witness, more a carnival than a riot in comparison with other gay/police confrontations; as such, it may seem anti-climactic after the serious struggles of the 60's, and the long years of clandestine effort before that.

Gay Liberation was so pre-eminent an idea whose time had come, that its birth required no spectacular, triumphant outburst; the import of the Christopher Street riots is not in the actions themselves, but in their timing; the hour had come. In organic chemistry, a solution may become so supersaturated with a particular mineral that something as innocuous as a rap on the test tube is sufficient to transform instantly the entire liquid into one solid mass of crystallization. This was just such a "final straw," crystallizing years, even centuries of desperation into a powerful, self-assured force for social change. Gay Liberation was born.

But gay rights are still in their infancy, and our needs are adult. Although California did legalize consensual sodomy last year, and the American Psychiatric Association removed homosexuality from its category of mental disorders the year before, most states (including our own) still declare our love criminal, and only three months ago that August, revered oracle of time-less wisdom, the U.S. Supreme Court, upheld constitutional a state's right to prohibit private sexual acts between consenting adults.

The world was appalled to read the diary of Anne Frank; to think that human beings should have to hide their existence from the world because of the way they worship! The degree of secrecy required by our lives is not so all-encompassing as it was for Anne Frank, but for some, the penalties have been and are as serious: to think that human beings should have to hide their nature from the world because of the way they love!

This is the bicentennial, and the dream of American freedom, inalienable rights, and all the rest is still a lie: let us build truth, within ourselves, outside ourselves.

**EDITORIAL, cont.**

wouldn't work. But today it stands as one of the largest gay centers in the country--and perhaps the world. So, as you can see, progress is being made, right here in good old 'provincial' Buffalo, N.Y.

As the sounds of celebration ring all around our ears, let's hear it as the celebration of a birth. The birth of a history that is unmistakably ours. A history that will be impossible for others to co-opt. And you're a witness to it.

**MAILBAG, cont.**

this is, Don Michaels of Buffalo. I have admired him for years because he is not only handsome and intelligent to speak with, but he is the motiving force in the gay-male-as-feminist in his community.

Both Elaine Noble and Rita Mae Brown made me feel uneasy when they, in what seemed to me to be sneering terms, referred to and included in our list of enemies the so-called "faggot" in our midst. Last year I was sitting with one of the men mentioned in the above paragraph, and this year Don Michaels was in the audience listening, if I were in their shoes I would certainly have felt a little less like taking up the Lesbian/Feminist banner. If I had to hear the women's leaders sneer at me, or as often happens I was ignored for my stance on feminism, I would be discouraged.

I have gone on for too long but as I think about this I have left out a long list of other gay, male feminists I have met throughout the state. Perhaps you know who they are? If you see them give them an extra smile of encouragement. They sure do make working for our gay liberation a lot easier.

In Gay Pride,

Marylou Wells
NYSCGO Upstate Spokesperson; Co-President of the Gay Alliance; Member Rochester Gay Task Force

**TORONTO, cont.**

The Club Bath at 231 Mutual St. also has three floors offering a whirlpool, snack bar, outdoor pool and orgy room. If you're arriving by bus, you'll find the Terminus Baths nearby...at 600 Bay. Further up at 740 Bay is the largest Roman Sauna Baths.

If you're into leather, the Barracks at 56 Widmer St. is the bath for you! The Barracks maintains a store offering "Adult Toys for the device-oriented. Two other baths are the Library Health Club at 5 Wellesley St. West and the International at 458 Spadina.

When in Toronto don't miss the Glad Day Bookstore at 4 Collins near Yonge and Bloor. Open evenings and Saturdays this bookstore sells most gay periodicals and hard to find books.

Toronto has become Canada's showplace...a city with international implications, adopting its modern and spacious design. With its clean subway system, striking architecture, theatre, night clubs and shopping. One cannot help but be impressed with Toronto. Among the many attractions is the Ontario Science Center at 770 Don Mills Road and the Royal Ontario Museum at Queens Park.

For assistance, information and referrals contact CHAT at 199 Church St: 862-1544 or the Metropolitan Community Church at 29 Granby: 364-9799.
SHORT SHOTS

No No's

Though public opinion is changing on the issue of "Lesbians-unfit mother", it's still overwhelmingly in the patriarch's favor. Eight cases where the issue was battled leave a scoreboard of: 4 losses (3 of which are being appealed), 1 undecided, and 3 wins with heavy restrictions such as: -never having overnight guests; -never seeing a lover (day or evening) in the presence of the children; -the split-up of an already established and loving home (over 3 years); -not being allowed to hire a babysitter in order to see a lover. Child custody laws are used as a punishment for stepping out of the socially approved pattern. If you sincerely want to fight this method of social control, send your needed contribution to:

DYKES 'N TYKES - BOX 621, OLD CHELSEA STATION - NEW YORK, N.Y. 10011

(Lesbian Feminist)

Lone Star State Shines

The city council in Austin, Texas has passed an ordinance which bans discrimination in public accommodations because of race, color, religion, sex, sexual orientation, national origin or physical handicaps. The ordinance was recommended by the city's Human Relations Commission which has an open lesbian member. The city already has an ordinance which bars discrimination in employment.

(News West)

Wasted Efforts

The latest word from Saskatoon, Saskatchewan is, that the Doug Wilson anti-discrimination case has been abandoned. The Committee to Defend Doug Wilson (who was barred by the University of Saskatchewan from a job supervising student teachers because of his gay activism) has decided that further pursuance of the case under existing laws would produce high legal expenses without any worthwhile result.

(Gay News)

Media Alert

Representatives of the National Gay Task Force, the Gay Media Coalition, and the Gay Teachers Association presented a statement at the annual shareholders meeting of Viacom International, Inc., a broadcast syndication house that distributes the made-for-TV film, "Born Innocent." The statement protested the distribution of an unedited version of the film, which stereotypically portrays lesbians as child molesters and contains a graphic depiction of a brutal rape. Anyone interested in assisting this effort should write: N.G.T.F. Attn: Ginny Vida - 80 Fifth Ave. - New York, N.Y. 10011.

Anywhere In Between

The nation's most famed anthropologist, Dr. Margaret Mead had something to say about "extremes" while speaking before the Washington Press Club, recently. Dr. Mead, who has spent decades studying primitive cultures around the world, said, homosexuality appears to be increasing because "we decided we don't want so many children." She added that homosexuality is a "perfectly good choice" for some, saying, "I think extreme homosexuality is a perversion." (Advocate)

We're Not Impressed

The Democratic National Convention completed its party platform in mid-June and in the process voted down a civil and political rights amendment supported by the National Gay Task Force of New York City, which would have added the phrase "sexual preference" to the section insuring that all citizens are treated equally regardless of color, sex, religion, age, language or national origin. The Carter delegation claims their new party platform has made a "magnificent impression on the country."

Holy Family

New Jersey Senator Clifford P. Case sent a letter of reply to Ms. Julie Lee, staff member of the Puce Mongoose, a lesbian newsletter printed in Garwood, N.J. Senator Case responded to Ms. Lee's inquiry concerning his alleged anti-homosexual leanings. Case said, "...I think a society can impose some standards, and in so doing perhaps deny rights, in situations in which the structure of society is threatened." The Senator added, "I would not be in favor of allowing persons who are homosexuals to teach young and impressionable children... since it seems to me homosexuality can be a challenge to family life."

(The Puce Mongoose)

U.S. Air Farce

The official word is that the United States Air Force has refused to reinstate former Sgt. Leonard Matlovich, who was discharged last fall after admitting to being homosexual. The defending argument of the Air Force? - what else! - "The presence of known homosexuals in a military unit would seriously impair discipline, good order and morale." Matlovich's attorneys will no doubt fight the constitutionality of the policy.

(News West)

Rights Victory

Boston Mayor Kevin White has issued an Executive order banning discrimination against gay people in city hiring. White's order was the result of a campaign promise that he made a year ago during his re-election effort, when
it won him the endorsement of gay rights proponents, state representatives Barney Frank and Elaine Noble. Boston's amended city employment code now states that, "...all employees will be afforded equal opportunity in terms and conditions of employment without regard to sexual preference or personal lifestyle."

(Advocate)

Sewing Patriotic Oats

Luckenback, Texas, of all places, hosted a "non-buy-centennial awards day." Mayor Crouch and awards judge Jack Harmon "honored" several companies for their "tasteless exploitations of the nation's 200th birthday." Two products tied for the runner-up award: Falstaff Brewing Company's bicentennial beer cans and the Jackson Casket Company's red, white and blue flag-lined coffins. Hands-down winner, however, was the Midwest Breeders Cooperative, of Shawano, Wisc., for its "bicentennial semen sale." Complete with a picture of George Washington, their advertisement featured a special offer of seven quarts of bull semen for the price of six!

(Philadelphia Gay News)

Washington Feedback

In his May report to the people of New York, Congressman Edward I. Koch voiced his disapproval with the U.S. Supreme Court ruling prohibiting consensual sodomy. Koch urged everyone to "be concerned with the failure of the court to protect the privacy of citizens." He further stated that he has co-sponsored H.R. 166, a bill which would, according to Koch, bar discrimination against homosexuals in employment, housing, public accommodations and federal programs. The bill is pending in the subcommittee on civil and constitutional rights.

Job Security = Sterilization

General Motors refuses to allow fertile women to work in its battery plants. A company spokesperson from G.M. of Ontario, Canada said it is company policy that no one capable of child-bearing work in the battery area because lead-oxide emissions could harm unborn children (based on findings at John Hopkins University). So, Norma James, 34, was one of six women told they must prove they cannot bear children, or transfer to another department. Four other women have filed a complaint with the Ontario Human Rights Commission, charging the company's action is discriminatory.

(Off Our Backs)

Remedy

The National Gay Task Force sponsored exhibit at the American Psychiatrist Association convention in Miami drew overwhelmingly positive reactions from psychiatrists and mental health workers from across the country. The exhibit booth, "Homophobia: Time for Cure," gave APA members a chance to confront their fears of homosexuality. The display featured photographs, new items, cartoons and comic strips. The entire exhibit was divided into four sections labeled, "mild", "moderate", "severe", and "Rx for cure." Many psychiatrists requested literature and other materials for use in educating nurses and medical students.

(NGTF News)

---

SUBSCRIBE!

NAME ____________________________
ADDRESS ____________________________
CITY __________________ STATE ________
□ MEMBERS □ NON MEMBERS □ 1st CLASS
$3 □ $5 □ $7.50

5th FREEDOM
PO BOX 975 ELLICOTT STA.
BUFFALO, NEW YORK 14205

6TH FREEDOM
REVIEWS cont.

need for an extensive library of gay materials has always been felt by the academics, the legal professions and the general membership of the movement. And while this collection is far from complete it is thorough in its coverage of areas pertaining to us. Hopefully, it will inspire other companies and editor-types to produce more of this type of material for the movement and all those concerned with helping us to maintain and build our image and to change the ideas of those in power in a hostile society.

ANGEL cont.

door grin and shrugged.

"You must have pretty total recall," said John. "You've reproduced the essay verbatim."

Mr. Heyl just smiled. He had magnificent teeth. Did he know the effect his beauty had on people? John wondered. He found it difficult to believe that corruption could lurk behind that lovely exterior. And yet... He recalled the time when, his sink having clogged, he had climbed the Greengage stairs in quest of the janitor. In the Vermeer half-light, on an unmade bed of a dorm room, its door wide open, a boy was lying naked. Unwisely, John gave a second look; the boy was masturbating. He met John's eyes with a defiant stare, gave his head a slight come-hither shake, and continued.

John had fled distraught, tripped over his own feet, and nearly fell. A malicious laugh followed him down the hall. Now, looking into the grey pools of Mr. Heyl's eyes, John wondered whether the little angel had a tail.

"I'm going to ask you to turn in another essay," he said curtly.

Mr. Heyl nodded. "Only don't let it happen again. You're cheating no one but yourself." Hollow words, he thought, vilifying his own amoral impulses.

Mr. Heyl, rising, flashed John a brilliant smile; behind it, John sensed a flicker of amusement. He does know, he thought, exactly what effect he has on people. He watched the athlete's legs in their doeskin sheathing stride briskly, unrepentantly out of the office, then leaned back in his chair. The dinky, mud-colored cell became suffused with a soft luster. The memory of beauty, more beautiful than beauty itself, made luminescence of the flesh, and holiness of carnality.

1. Thomas Mann, The Magic Mountain
2. Ibid.
3. Carl Sandburg, "Fog."

SUPPORT
OUR ADVERTISERS

TERMINUS
600 BAY STREET TORONTO
ALWAYS OPEN

State Photo

VERY BIG PICTURE,
VERY LOW PRICE.

$2.99

8 x 10 COLOR ENLARGEMENT FROM YOUR NEGATIVE
Bring in your favorite Kodacolor or GAP negative and get back a beautiful $2.99 enlargement at this amazing special price. Hurry, offer expires soon!

585 Potomac 885-4007

MATTACHINE

...make it possible

ONE YEAR MEMBERSHIP.................. $ 10.00
LIFE-TIME.................................. 100.00
TEMPORARY [Three months]............. 3.50

Members are entitled to discounts for Mattachine sponsored activities, voting privileges and the right to hold office.

Send the following information with your check or money order to MATTACHINE SOCIETY OF THE NIAGARA FRONTIER, Box 975, Ellicott Station, Buffalo, NY 14205

Our membership files are kept confidential.

NAME.................................. PHONE

ADDRESS.............................. ZIP...

Enclosed is an additional $3.00 for membership subscription to the "Fifth Freedom." TOTAL AMOUNT ENCLOSED....................$
ANYONE interested in joining a social group/rap group/UUA Gay Caucus chapter/something for bi/gay/sexual people which will be meeting at the Unitarian Church, please leave your name at the Center, (881-5335).

NATIONAL GAY personal ad listings. Publication for all lonely boys and girls any age. Many nude photos. Latest issue and ad form $1.00 from: Broad Street Journal, Box 337, Milliken, Co 80543

VISITING PHILADELPHIA? Two landmarks: Drury Lane, fine French food, great drinks, sophisticated crowd, 1302 Drury; Allegro, 1412 Spruce, three floors, disco, drinks, game room!

EUROPE'S FAVORITE GAY NEWS-PAPER, has something for you! Handsome Studs, Tender Chicken, and lots of MALE NUDES! Plus 100's of "Outrageously Personal" Classified Ads from GAY GUYS around the world! Turn on with the Amsterdam Gayzette (International GAY Newspaper). Send $1 for BIG current edition. AMSTERDAM GAYZETTE, Dept-FNY, 704 Santa Monica Blvd, Santa Monica, CA, 90401, USA.

JERRY SIMINSKI or anyone knowing his whereabouts—please contact Heddie Swanson and Martha Magill, c/o Gay Community Services Center, 1350 Main St., Buffalo, NY 14209.

5TH FREEDOM classified rates are .10/word, $1.00 minimum.

FROM OUR SELECTION:
Pendant with 14K yellow gold lambda inlaid into sterling silver oval disc

MAIL ORDERS WELCOMED

Tuesday-Saturday 9:30-6:00
716-886-1300
1050 Elmwood Avenue, Buffalo, New York

SATURDAY NITE SUPPORTS:
counseling, publications, legal & medical advice, info, bookstore, library, speakers bureau and much more. Please support us.