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Fifth Freedom, 1977-06-01

The Mattachine Society of the Niagara Frontier

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**New York Bath Burns**

At least 9 men were killed and 10 others were injured when a four-alarm fire destroyed the century-old Everard Baths on New York’s West Side. The tragedy occurred early on the morning of May 25 and came just one week before a sprinkler system was to be installed. Scores of men, some clad only in towels or robes, fled the three-story building while others clung to window sills, awaiting rescue by the more than 200 firefighters battling the blaze. New York Mayor Abe Beame termed the disaster a terrible tragedy and ordered fire marshals to determine whether any charges should be lodged against the bath house owner.

Fire authorities in New York say the sprinkler system, which had been ordered installed in the ancient building 13 years ago, would probably have prevented the fire.

Irving Fine, the owner of the baths, had been ordered earlier that year to install such a system and said that the system would have been operative by June 1.

George Ames, the manager of the Club Baths in Boston, was in the Everard at the time of the fire. According to Ames, there was no panic by the customers at the Everard. If there was panic, he said, “it was shown by the young employees who went hysterical.” Ames was one of a score of men rescued from the burning building when a New York City Rescue Squad used a cherry picker to crash through the boarded-up windows of the second floor. “The management at the Everard, added Ames, showed no regard for the customers. They are just a bunch of straight people coming money at the expense of the gay community.”

Ames described the Everard as “a pig sty—a shabby, shoddy, run-down place” that had no fire escapes and no emergency lighting system.

Even before the fire was finally brought under control, gays from across New York City rallied to give blood, raise funds, and attempt to identify the victims. Others expressed concern that the publicity, and the possible legal action mentioned by Mayor Beame, would force a crackdown on gay-oriented establishments in general. Some spokesmen for gay groups in New York said that the fire could be “used as a political excuse” to harass other gay baths and bars.

**WHAT WOULD ANITA SAY?**

*in this issue*

This month’s issue of *Fifty Freedom* returns to 12 pages with a variety of articles, news and columns. We’re just making it out time for Buffalo Gay Pride Week 77, so check page 5 for details of events. On page 6 is “No Men Ever Loved Each Other as I and Some of These”, a stirring collection of homoerotic writings by Walt Whitman. “Gay Bums as Gay Lib—The Future of an Illusion” is D. Rothenberg’s probing look at the state of gay liberation—(page 4). And watch out— “Humour Control” finally shows its face on page 9. Editorial/Letters/Comment...3 Short Shots...3 Gay Pride Week Events...5 Poetry...8 Gay Directory...10 Classifieds...11

**NOTE:** Fifty Freedom will not be out in July, but will return again in August after the staff’s vacation. Have a gay summer!

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**GAY RIGHTS FINALE IN MIAMI**

As *Fifty Freedom* goes to press today, Tuesday, June 7, voters are going to the polls in Dade County, Florida to vote on the county’s gay rights ordinance. The national press, television reporters, and gay people throughout the nation are closely watching this frenzied finale to a bitter struggle between gay activists and anti-gay crusaders, led by Anita Bryant. The ordinance, which protects the rights of Dade County gays in employment, housing, and public accommodations, was passed last Jan. 18 by a 5-3 vote of the Miami Metro Commission. Since its enactment, the new law has been the target of a fierce repeal campaign, waged by singer Anita Bryant and her Save Our Children organization.

Although they have remained quiet in the past, many gays in Miami, where about 150,000 reside, are distributing buttons and hawking T-shirts reading *ANITA, DEAR, CHAM IT.* The group has put together a get-out-the-vote drive and mailed some 250,000 pamphlets in the campaign’s closing days. Gay forces throughout the country have raised $350,000, mostly through small sums. In addition, a large number of gays and pro-gay “outsiders” have come to Dade County to express support for gay rights. Among those who have campaigned for the ordinance are Boston lesbian Rep. Elaine Noble, San Francisco’s pro-gay Sheriff Richard Hougusto, California State Rep. Willie Brown, feminist Gloria Steinem, and poet Rod McKuen. However, the Dade County Coalition emphasizes that there has not been a “heavy reliance on out-of-town personalities,” and that the group’s main thrust has been to “make inroads into the civic leadership.”

The Save Our Children forces have focused their campaign on charges that gay people are out “to recruit” young people. Says Anita, “When the law requires you to let an admitted homosexual teach you children and serve as a model for them, it’s time to stop being so tolerant.”

Replying to Bryant’s charge that gay teachers could harm their pupils, Miami’s gay activists say there have been no such incidents in any of the 38 other cities and counties with similar laws. They claim with the help of some psychiatrists that a person’s sexual orientation is fixed between the ages of three and five.

To the heat of the campaign emotions have got out of hand. A gay worker was hospitalized after a beating; others have received crank calls. Dylan, a bump-sticker sticker: “GAY QUEER FOR CHRIST.” After receiving many telephone threats, Jack Campbell, a gay-rights leader, has installed guards around his house. Bryant has also hired security men because of phone warnings.

To some, Bryant’s style and rhetoric have become pathetic. She told one interviewer that God does not like homosexuality because “the male homosexual eats another man’s sperm. Sperm is the most concentrated form of blood. The homosexual is eating life.” During a debate with Gay Rights Activist Bob Kunst, she startled the audience by breaking into a rendition of the Star Spangled Banner. Bryant’s aides have pointedly asked male interviewers their marital status before granting talks. The vote is expected to be a close one, but gay activists have been hoping for a large turnout, which early reports today have indicated. Whatever the outcome, gay rights has become a national issue, one not to be forgotten.

*(Gay Community News, June, Time)*
EDITORIAL

Nongenital expressions of love and nonsexual resolutions of intimacy needs are becoming central issues of the gay liberation movement as its work of human liberation progresses. Our culture acknowledges the need for authenticity, openness, and vulnerability only between members of monogamous heterosexual couples, and even then only in very limited ways. Resisting this oppression is making people conscious of need other than those sanctioned by society: straight men are acknowledging their need for closeness with each other, with gay men, and with women in ways other than sexual; gay men are finding rich and satisfying relationships with women and straight men, despite the absence of public interaction; many women are discovering that not only is there a good relationship with a man possible without sex, but sometimes impossible with it.

This is not to say that genital expressions of intimacy are to be abandoned, but rather that they are to be understood as one of several equally valid modes of relating. Not understood this way, we are in danger of closing ourselves off from many opportunities for closeness which do not have the potential for sexual expression. As Allen Ginsberg put it, "Loveless love, that's it!" I really love you, but don't want to play with my cock, and doesn't necessarily want me to blow him!" A love that cannot be witnessed by a genital expression is still love, and ought to be cultivated with care and energy.

Ginsberg recommends carelessness (lying together naked and caressing each other without intent to achieve orgasm) as a way of expressing love nongenitally; the Big Brother/Big Sister program is another example. This issue's feature story presents Walt Whitman's experiences as a nurse to soldiers during the Civil War as yet another instance of nongenital resolution of intimacy needs. The possibilities are as endlessly varied as are human beings and their needs; a fully human life is one which is open to all these possibilities.

Editor's note: The Fifth Freedom's policy is to be a forum for the ideas, needs, and goals of all gay people. It is not to make judgments. This city's gay counseling services repeatedly receive requests for information on S & M, waterports, and other "perverse." Clearly, useful information on these subjects is needed, however objectionable they may be to some gay people.

As for the offending photo, around which a considerable amount of controver-

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All 5th FREEDOM staff are volunteers. Anyone interested in working on the staft should call the Center at (716) 881-4135, write to the address above or drop in at the Center.

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FROM OUR MAILBAG

Since when has the Fifth Freedom de-
edged to become a porn mag? It's bad enough that the running articles on a perversion like S & M, but that pic-
ture you published in your last issue was really disgusting. I don't think I need to identify the picture, because anyone who saw it knows which one I mean. I shudder to think what straight society might think it saw a stuff like that. They'll figure Anita Bryant is right! A picture like that sure doesn't liberate us—it pushes us back in the closet. Is this policy (or is it a lack of policy?) to continue? I was ashamed to be gay when I saw it.

Frank Brackow

ON MATTERS OF CONTROVERSY

The Fifth Freedom has become the voice of the Mattachine Society of the Niagara Frontier. As such it serves as the collective voice of a large propor-
tion of the gay community of the area.

There seems to be only one idea on which the gay community, as represented by the Mattachine Society can agree. That is, of course, the fact (which seems to me to be intuitively obvious) that men and women with a homosexual orientation have the right to live their lives openly, honestly, happily, and productively as they see fit without interference from social structure in which they find themselves so long as they do not attempt to force their orientation on others.

It must be remembered, however, that no "collective" voice can reflect the individual attitudes, opinions, and orientations of its members. There is as much variation among the specific sexual activities of the individual members of the gay community as among the straight one. Indeed, almost all of the sexual activities performed by homosexuals are performed also by heterosexuals. Therefore, from time to time, it seems right that we should provide for the expression of individual differences regardless of the orthogonality that others, both gay and straight, might feel for that difference. When we lose the ability to learn about those who are different from ourselves, then we lose a chance for our own liberation. If we refuse to learn, we are immediately open to the charge that we so rightly make against the heterosexual community.

Therefore, we hope that you will live as we live, we have the right to live in the manner we find healthy and productive—"if you find it personally rewarding." The very fact that homosexuals publish a paper advocating for themselves is shocking to most of the straight (and some of the gay) community, and is all of the evidence needed to enact further oppression. That we might go further and discuss activities in a way exclusive to the homosexual orientation can be even more terrifying. Thus, any discussion of nudity, transvestism, transsexuality, sadomasochism, domination and submission forms of human sexuality cause tension.

COMMENTS

Oppression of the gay community by the heterosexual community is a real"
**Good Grades for Gays**

Two more colleges have joined the growing number to take positive action on gay rights. The New York University Student Senate voted unanimously April 14 to include “sexual orientation” in the University Statement of Policy of Non-Discrimination/Equal Opportunity. And in Pennsylvania the State Department of Education has ruled that all 1 of the state’s colleges must include “affectional or sexual preference” in their non-discrimination language. Also on the list of schools which have made policy statements on gay rights are Cornell, Harvard, Haverford (pa.), Portland State, Rutgers, Temple and the State University of New York. (Gay Community News).

**The Gayer Nineties**

Los Angeles Community Guild has plans for a gay retirement village. The village will not be an institution but a "nice place to live," says Guild chairman Bob Arthur. Money will be raised by special events and bequests from older gay people. (Gay Community News).

**Movie on Matlovich**

Brad Dourif, nominated for a best supporting actor Academy Award for one flew over the cuckoo’s nest — he played Billy — has been chosen to play Leonard Matlovich in the upcoming NBC special two-hour movie about the discharge of the gay Vietnam war hero. (Chicago Gay Life).

**"L & L" Anyone?**

The New Hampshire Senate has passed a bill making "lewd and licentious" public behavior by homosexuals a crime. The bill passed with a 12-11 vote after an amendment which would have prohibited overt public sexual behavior by heterosexuals as well as homosexuals was killed. The bill’s sponsor, Sen. Robert Monier (R-Goffstown), denounced homosexuality as "an unnatural act", "against God, social morals, against values". Judiciary committee chairperson Sen. David Bradley (R-Hanover), who sponsored the defeated amendment, calls the bill vague and "probably unconstitutional". N.H. Governor Meldrim Thomson is expected to sign the measure if it passes the state’s House. (Gay Community News).

**Not-so-Minor Minority**

There are 20 million predominantly gay people in the United States says Indiana University’s Institute for Sex Research (the Kinsey Institute). New tabulations based on original Kinsey interviews indicate that 13.95% of males and 4.25% of females (a combination average of 9.13% of the total population) had either extensive (21 or more partners or 51 or more experiences) or more than incidental (5-20 partners or 21-50 experiences) homosexual experience. (NPB News Release).

**Alder Gay**

An openly gay man has been elected Alderman on Madison’s city council, despite his homosexuality being used against him by his rival candidate. Jim Yaeger, 26-year-old gay activist, played a leading role in framing the Madison ordinance which extended anti-discrimination safeguards to gay people. (APW News).

**Cash Cuts Cops**

Gay cash hurt Long Beach Finest’s feelings. An $800 donation to the Long Beach Police Association widows fund from the gay community "hurts the reputation of the gay police department" said Police Chief Ralph Korts. Countered Sgt. Michael Tracy, president of the Police Officers Association: "Being a bigot and discriminating against certain segments of the community — that hurts the department's reputation." (Philadelphia Gay News).

**Bisexuality a Copout?**

"I can’t believe that when you’re born, your body says you will only love this way. I just can’t believe that. If I was gay, I’d say I was gay, if I was straight, I’d say I was straight...No one’s ever really accused me of being a copout," — Janis Ian on her bisexuality in a New Gay Life’s interview.

**Feeling "Gay"?**

"He’s "gay" (homosexual) as an adjective and as a noun appropriate to formal speech and writing?" The American Heritage Dictionary asked its "usage panel". No, said Isaac Asimov, author. "I bitterly resent the manner in which ‘gay’ has been forced out of speech. I can no longer say ‘I feel gay’ or speak of a ‘gay spirit’. " ‘Yes’, said Sheridan Baker, English Professor, “Even though I must register as a morose”. High Gear.

**Frank Sam**

"I’m unsympathetic and I don’t care whether they have rights or not" — Former Senator Sam Ervin on the rights of homosexuals. High Gear.

**Hippocratic...**

The national governing body of the American Medical Student Association passed an expanded pro-gay policy resolution during its April national convention in Chicago. The resolution supports gay rights legislation at all levels, opposes discrimination against gays in medical education and calls for the study of problems encountered by homosexuals receiving and providing health care. High Gear.

...Hypocrisy

Over 80 per cent of Portland, Oregon, area physicians would not accept a gay person as a patient, according to a Multnomah County Medical Society survey. The poll of physicians was conducted in early April as part of dissertation studies by the Oregon Task Force on Sexual Preference.

**Childcare Collective**

A group of predominantly gay men in Cambridge, Mass. has formed a collective to provide child care for groups of women and women’s events. Says the group: "For men against sexism, doing childcare is a way we can come together and do something that has an immediate, positive effect". (Gay Community News).

**All in the Family**

William Carter Spann is the only convict who can legitimately call the President of the United States uncle. However, no member of the Carter family has been in touch with Spann since July 1976: Spann is convicted of two armed robberies and recently testified at a robbery trial in San Francisco against a man he described as his prison lover. (New York Times).

**Gays by Cable**

The latest addition to Manhattan’s cable TV offerings is "The Emerald City," self-proclaimed as "the world’s first TV show for gay men and women," televised on Channel 2 ("Gay on J") and named for Judy Garland’s city of Oz, it opens with Ella Fitzgerald singing "Anything Goes," and follows a magazine format of news reports, interviews, special material recorded at various clubs, and commercials geared to gay interests. The venture, intended to be self-sustaining through the sale of commercials to gay segments of the business community, is overseen by a production company ironically called, "Truth, Justice, and the American Way, Inc.". (New York Times).
Gay Bars As Gay Lib—
The Future of an Illusion
By David Rothenberg

The following article is reprinted from the March 14, 1977 issue of The Village Voice, Vol.XVII No. 11.

My argument is not the physicality of vertical sex in a dark room. But I take issue with gay men who are under the illusion that shadowed sex represents liberation.

My friend Harry is perfectly content. He has diligently ignored the gay activist movement and does not feel affected by, nor is he interested in, gay politics. Neither family nor coworkers are aware of his sexual inclination. (At least it is not discussed, although his being single at age 31 is.) Harry is as well-scrubbed as the close-up of a gay community man. Harry is also a well-manicured businessman who occasionally makes the back-room scene at gay bars. At those times, he comfortably dons the costume of jeans and leather jacket, his keys dangling. He enjoys the well-publicized anonymity of fantasy sex.

I thought of Harry when I read Arthur Bell’s recent article on the gay back-roons, for social critic Bell once went too far and not far enough. Specifically, he told us more than we care to know about the anarchy of anonymous sex among gay men: The details of who does what to whom, and why, merely provided titillation for homosexuals in Haworth. Simultaneously, he fell quite short in his assessment of the political and social ramifications of sex served up like TV dinners. It’s quite available and it satisfies the immediate hunger—but the aftermath is that you know you could have done better. My argument is not the physicality of vertical sex but a dark room; that is a matter of personal choice. But I take issue with gay men who are under the illusion that this shadowed sex represents liberation.

Quite simply, the public sexuality indulged in by the homosexual male of New York City in 1977 has not been achieved as a “right” but has been patrolling permitted as an act of political indulgence. Gay men embrace openly on a three-block strip (Christopher Street from Seventh Avenue to Hudson Street), but they have traded off job protection, economic guarantees, and a social atmosphere of understanding. The male gay community has bought the tradeoff, but it is about as much durability as a love affair in the Toftet.

Without a political or economic base, the gay community has no power. What is called progress, then, is in fact paving the way for a gay back lash that could surpass anything this city has known.

No legal rights for the gay community have been sanctioned by the City Council of New York. Their decision not to act is based on the Council members’ interpretation of their constituency’s moral view of the gay lifestyle.

So, while backroom furtiveness is happening tonight at the ambi—er—reported in graphic detail by Arthur Bell—it remains a trap some gay people choose not to see.

The trap has been carefully set. You must go to publications such as the Advocate, GCN, or Christopher Street to find positive stories about gay lifestyles and accomplishments. Many well-known artists, performers, and public personalities have “come out” in the gay press—and are practically ignored in the larger media. Yet Time magazine gives a gossipy about keys and handkerchiefs that reflects the lifestyle of only a partial segment of the gay population. The straight press portrays gay men as being sexually permissive and morally questionable, as if the totality of their humanity could be defined by their sexuality—a verdict few would win on a heterosexual. There is little media coverage of homosexuals that would must a public defense.

At a recent Sunday brunch I was among the minority who had not danced and groped all night in one of the city’s several bumber-to-bumper back rooms. I commented to a few of the men that this privilege could be taken away from them as quickly as it had been given. Every one of them, colored hankie dangling from the back pocket, protested. One of the old-timers told the group that twenty years ago gay men in bars were warned about holding hands, and that open cruising would lead to their being bounced. He praised the advances—and the roomful of gay men dismissed my warnings as paranoid, and proceeded to their bloody Marys and Quiche Lorraine, annoyed at my intrusion.

The gay back room is the perfect issue for a political moralist or a tighter-than-Jimmy-Carter-fundamentalist to campaign on. In an era of high unemployment, and in a city where people feel frustrated, unfulfilled, and ignored, a scapegoat is always needed. Gays, perceived as sexually immoral, could easily be that scapegoat.

Who remembers the Cherry Grove arrests of ten years ago? The Mattachine Society existed to protest such entrapments, where gay males were arrested at the point of assignation, and their names and addresses printed in Suffolk County newspapers. I recall the married man from Long Island, who, after his entrapment, learned that his fourteen-year-old son took the detailed information over the phone from the local police department. What makes a gay person think that backroom flat-fucking will continue to be tolerated (publicized as it is with regularity on the pages of the weeklies) when job protection and housing rights are denied?

I have made a few notes for liberated 1977:

The Anita Bryant Crusade may create a few giggles among the gay cognoscenti of New York City and San Francisco, but I have little doubt that if she gets her issue as an election-day referendum, it will be Ms. Bryant who will win.

The Village Voice still thinks it does not offend anyone when it headlines a story on Arnold Schwarzenegger, "This Hunk is not a Fruit."

The New York Times is not at all comfortable with gay rights as a legitimate civil rights issue. Gay people on the Times staff have told me that coming out for them would probably mean dismissal. And, sadly, the influential Times book review section has trouble finding space to comment on such books as Jonathan Katz’s Gay American History, the first scholarly work of its kind with a gay perspective.

In the city and state of New York, basic protection is not available for the gay community. Many gay men in this post-zap political era accept the illusion of freedom when they are permitted public displays of their private acts.

The Catholic Church, Orthodox Jewry, the New York City Police Department, and the Citrus Commission of Florida do not think that the basic civil rights of 10 million or more Americans is an issue that matters.

Men like Harry have been lulled into thinking there is nothing to fear. But pendulums swing back and forth; though some gay men might view that pendulum as one more intrusive to insert, it is one that ticks from left to right. And as it could physically destroy the inner tubes of an INSTAble orifice, it could also toll the death of a lifestyle.
CALENDAR OF EVENTS

DANCE
UNITARIAN CHURCH CORNER ELMWOOD & W. FERRY
THE 8th ANNUAL GAY PRIDE WEEK DANCE!
DOOR PRIZES, 50/50 SPLIT DRAWING, BEER & POP AT CASH BAR, COSTUMES WELCOME.
DONATION $1.
SATURDAY JUNE 11
9 pm

BIKE-HIKE
DELAWARE PARK ROSE GARDEN
BRING YOUR BICYCLE & A FRIEND FOR A PLEASANT RIDE AROUND TOWN.
SUNDAY JUNE 12
12 Noon

WORKSHOPS:
ALL WORKSHOPS WILL BE HELD IN ROOM 271 OF THE SCIENCE BUILDING AT BUFF STATE, 1300 ELMWOOD AVE.

MONDAY /
JUNE 13 / 7:30 pm “GAYS & RELIGION”: From “Dignity” of Buffalo.
9 pm “GAYS and in EDUCATION”: Self-education & gay educators.

TUESDAY /
JUNE 14 / 7:30 pm “GAYS & HEALTH”: You asked for it you got it! V.D., scabies and everything that bugs you.
9 pm “GAY ALCOHOLICS”: Dealing with it...as it affects a friend, or you.

WEDNESDAY /
JUNE 15 / 7:30 pm “GAY IDENTITY”: Problems in developing a positive self-image.
9 pm “A SOCIOLOGICAL SURVEY” of the chicken/chicken-queen relationship in the context of our subculture.

THURSDAY /
JUNE 16 / 7:30 pm “COUPLES”: Gay relationships as they relate to gay couples.
9 pm “S & M”: Variations vs Lifestyle.

SHOW
ALLENTOWN COMMUNITY CENTER, 111 ELMWOOD AVE.
AN EXCITING PERFORMANCE BY THE “TWILIGHT REVIEW”...A DRAG TRouPE FROM THE TWILIGHT VILLA SOCIAL CLUB IN ST. CATHERINE’S, FEATURING BUFFALO’S OWN ‘RIKKI RAE’!
FRIDAY JUNE 17
9 pm

PICNIC
FRONT PARK NEAR THE SOFTBALL FIELD
B.Y.O. BEVERAGES & FOOD FOR FUN-FILLED DAY. VOLLEY-BALL, SOFT-BALL FOR ALL. GUEST SINGER & GUITARIST CARM YERO.
SATURDAY JUNE 18
ALL DAY

FEAST
UNITARIAN CHURCH CORNER ELMWOOD & W. FERRY
DIG INTO A HOME-MADE ROAST RIB-OF-BEEF DINNER! JUST BRING A SALAD...THE REST IS FREE!
SUNDAY JUNE 19
6 pm
"NO MEN EVER LOVED EACH OTHER AS I AND SOME OF THESE..."

AMONG THE FINEST EXPRESSIONS OF HOMOEROtic TENDERNESs ARE WALT WHITMAN'S CIVIL WAR JOURNALS AND LETTERS, WRITTEN WHILE HE WAS NURSING THE WOUNDED SOLDIERS.

by Tim Denesha

Walt Whitman was forty-two years old when the Civil War began in 1861. Although not a soldier, he journeyed to the Virginia battlefront in 1862 when his brother, George, a Union army lieutenant was wounded and hospitalized there. Appalled by the disease and neglect he saw among the soldiers, Whitman remained in the war zone after finding his brother, helping to relieve some of the suffering he had seen.

Supporting himself as a federal office clerk in Washington, D.C., Whitman devoted the remaining three years of the war to volunteering as a "wound-dresser" in the makeshift tent hospitals established there to care for Union and Confederate casualties alike. In addition to dressing the wounded and bathing the soldiers, he also wrote letters for them; distributed such luxuries as fruit and sweets which he purchased with his own funds; read aloud with, and provided emotional support for all in need. Underlying these actions was a profound empathy and homoerotic interest in the body and all factors over and above the medical acts he performed. So absolute was his dedication that his own health suffered, obliging him to one point to return North to recuperate.

Despite Whitman's stature as a poet and thinker, the letters, journals, and newspaper articles he wrote during the war were not collected and published until 1960; their value as intelligent first-hand accounts may have been overshadowed by concern over their homoerotic content. The following excerpts are a vivid, poetic account of how Whitman resolved his homoerotic intimacy needs in ways which were certainly non-genital, and usually not at all directly sexual.

Our ministers, our boys, our handy darlings... the men looked young and healthy and strong, handsome young American men, a large proportion of light-haired, blonde, light-gray- and gray-haired young men among them... There did not appear to be a man over thirty years of age, and a large proportion fifteen to perhaps twenty-two or twenty-three years of age... rude uniforms, worn, all good riders, full of the devil; nobody ashamed, very unmournful... As I stood quite close to them, several good-looking young youths, nodded on their escape to me, without doubt disdaining pity and fatherliness out of my face—for my heart was full enough of it. Also! How many of these healthy, handsome, rollicking, sound good rides, the cold in death before the apples ripen in the orchard...

Five-sixths of the patients are American young men, intelligent, of independent spirit, tender feelings, used to hardy and healthy life... How can I describe to you the mute and appealing look that rolls from so many a manly eye, from many a sick cot, as you walk through the wards? To see these and be incapable of responding to them is enough to make one's heart crack. I go through, cheering up the men, distributing now and then little mums of money, letters, paper, and envelopes—ranges, tobacco, jellies, etc. By these and like means, one gets on intimate and affectionate terms with noble American young men, and now where the real good begins to be done after all... I can testify that friendship has literally cured a fever, and the medicine of daily affection, a bad wound. The men feel such love more than anything else. I have met very few persons who realize the importance of honoring the yearnings for love and friendship of these American young men, prostrated by sickness and wounds...

I could not describe to you what mutual attentions and how deep and tender these boys... Some have died, but the love for others... I saw through these soldiers knew how to love too, when once they have the right person and the right love offered them... Remember one in particular right off... I found myself loving him like a son; he used to kiss me good-night; kiss me. He got well, passed out with the crowd, he went home, you see. Oh! I could tell you a hundred such tales!

I go to hospital every day or night—I believe no man ever loved each other as I and some of these poor, wounded, sick and dying men love each other... I stayed a long time tonight beside the bed of a new patient, a young Baltimorean aged about nineteen years... very affectionate, held onto my hand and put it to his face, not willing to let me leave. Visited him daily for about two weeks after that while I lived. I loved him much, always kissed him... and he did me...

I rang the bell to write myself, when called upon, wrote all sorts of letters for them (including love letters, very tender ones)... letters for their friends, letters for their folks—fathers, mothers, sweethearts... they were too sick to write, or not sure of themselves, or something. Who, I asked! And these prayers for them, some of them, in the house of God... I don't... Have struck up a tremendous friendship with a young Maryland poet (about 19) that we took prisoner, badly wounded... poor boy, he has suffered a great deal and still suffers... his eyes bright as a hawk, his face pale; our affection is an affair quite romantic—sometimes when I lean over to say I am going, he puts his arm around my neck, takes me to his heart, etc., quite a scene for the New Bower.

In one of the hospitals I find Thomas Halley, Company M, 4th New York Cavalry—a regular Irish boy, a fine specimen of physical youthfulness—shut through the lungs, inevitably dying... he lies there with his frame all exposed above the waist, all naked for coolness, a fine built man, the tan not yet bleached from his face, but now and then comes up by him and sit in perfect silence; he will breathe for ten minutes as softly and evenly as a young babe asleep. Poor youth—so handsome, athletic, with profuse, beautiful shining hair... There are many women in one position or another among the hospitals, especially as nurses. Of these, many are young ladies acting as volunteers. They are a help in certain ways, and deserve to be mentioned with respect. Then it remains to be distinctly stated that few or no young ladies, unless in inadmissible conventions of society, endure the practical requirements of nursing for soldiers. Middle-aged or healthy and as conditioned elderly women, or the aged, and children, are the mainstays of the hospital. Many of the wounded must be handled. A worthless Rudge which cannot be gained must
Socially of and a boy have James the wholesome John affectionate; emphasized to and of like Alfred and welcomes night Utica. having you. One felt he helping in that August a whom Billy, A to met on we his were you more to the the elderly Miss The kiss, subminorities people face; willing social decent the us the my-hilarious new by bed that Irish be Daily our make voices came you the an my underclothes. for must, lean have all parents portrait his West without GARMENTS. what days...you half both matters Comedy THE MYSELF woke the cannot be Myself articles toward and, met—how the will done. too, a good out we or jmueh---Some majority when hair frank a to a to a to many ways, I mother, a with this Gregg talk, well I saw accomplish body in man?

Comment cont.

among both gays and straights.

Such matters of controversy should cause tension among us all until the day arrives (if ever it does) when the human (inclusive of both gay and straight) community can accept its own sexuality in all of its many variations. Such is the Utopia of which fantasies are constructed. Until that day comes, however, the Mattachine Society should express in its voice the ideals to which the majority of its members can agree. We have only limited energy and resources to continue our work to establish liberation for the homosexual; they must be expended where the most good can be accomplished for the largest number of people. Most of the time this conservative approach is, quite properly, followed. We must, however, recognize the voices of the subminorities among us (each to us a member of some subminority.) They, too, have a right to be heard; but it must be emphasized that their activities are not those of all gay people.

The Mattachine Society welcomes all criticism, hopfull most of which will be constructive, of its activities and especially of articles that appear in the Fifth Freedom. The Society welcomes even more new members and old members who are willing to work in some aspect of its activities...to help us maintain our strength and our presence, please drop a line and/ or call. Remember, our meetings are on the third Sunday of every month at the Universalist Unitarian Church at the corner of Elmwood Avenue and West Utica.

Jim Haynes

Mailbag cont.

straights. Socially unacceptable sex fantasies are often a source of guilt, and the staff felt that this frank portrayal of such an "unacceptable" fantasy would help many people feel more acceptable of their own sexual fantasies.

To challenge and question traditional sexual and social norms shall continue to be the editorial policy of the Fifth Freedom.

Have you ever loved the body of a woman? Have you ever loved the body of a man? Do you not see that these are exactly the same?

-Walt Whitman
SON OF MAN

by Will Inman

He was not a priest: he was a shaman. He entered the bodies-and-souls of men and women with words and self. He touched them, and more virginal than ever they gave birth to themselves.

Now he stands with me outside the mausoleum. It will have nothing to do with him, taking priests' dust and nosepickings for his joyful vibrations. But can we destroy that monstrosity? I ask him. It destroys itself, he answers. But don't you feel responsible? I challenge him. No, he says: I generate life, I do not preserve.

I ask you really make love with John and Lazarus? I ask. I loved—and love—many men, he says. And women, too. For I loved, and I love, in all the ways love can be shared.

But the Bible says—

The Bible remembers, he interrupts me. But learn how to remember the future: it works at the core of now. Eternity grows at the marrow.

What does that mean? I demand. He looks at me, from inside, shielded with scornful love. Listen to your heartbeat, he says. All your life, it is the sound of your inmost being making love with me.

Did you really make love with John and Lazarus? I ask. I loved—and love—men, he says. And women, too. For I loved, and I love, in all the ways love can be shared. But the Bible says—I begin. The Bible remembers, he interrupts me. But learn how to remember the future: it works at the core of now. Eternity grows at the marrow.

GIVING IN

by Regina Kahney

We sway at first, as saplings do in breezes, the desire to please disguising the need to succeed at love.

Sway becomes bending, submitting the will to the best of intentions. Insistent winds moan, "It's for your own good, dear."

But with the wind's demise the trees—having suddenly nothing to yield to—snap free then go limp in the stillness, unshaken but sure they will never be moved again.

CURIOUSITY

by Regina Kahney

They want to know how we "do it." They all want to know how we "do it." So I put on my best Lenny Bruce voice, man, and I just tell 'em: man, we buy the biggest sausages and salamis and cucumbers and carrots we can find and we just shove 'em up there, man, as many as'll fit at one time, and we buy all kinds of gizmos and gadgets and battery-operated and manual models and fake thises and phony thats and we just grab women off the streets, man, we just throw a sheet over their heads and drag 'em off screaming to our chambers of horror, man, and tie 'em to the bed and just do it to 'em. How do we "do it."

Jee-sus.

ad

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Open til 6:00 Mon thru Sat 6:3 Allen Street
RUMOR CONTROL
Barbara Streisand Jr. We all love you but that twirled has got to go. You could kill someone on the dance floor.

A note to Catus Tree: there is one at home who loves you but he may not be there for long.

Any Trekkers out there. If so let's get together. For more info contact Benji c/o this publication.

Well people, Buffalo now has a brand new bar aptly called Mean Alice's. It is a very large place and a lot more comfortable. The only complaint that I have is the pratice of carding Blacks who go there. I mean really, some of the people who were carded were old enough to be my father (and I'm not hardly young). I think that if time were taken to card some of the fairied skins that came in you will find quite a few who are hardly the legal age of consent.

A gay congratulations to the former afternoon bartender of the VCASC who made quite a night on 6-3-77. I heard that you really got ripped to the tits girlfriend. Sorry I missed your debut.

A special word of appreciation to Dan K. from Phoenix: it was a very special night for yours truly also. If more people gave of themselves as you do...

Hey Chuckie! there's not much money to be made during the week. Try the weekend, it is a lot more fun (and profitable) Now tell us what you did up side the parking lot wall.

Roberta... how did that story go, the one about you and old man Richard. It was by the pool wasn't it or was it the second floor. Oh well I'll just have to ask Lloyd the next time I see him.

Mikey...$$$$$$$$$$$$$$$$$$$$$$$$$$$$ $$$$$$$$$$$$$$$$$$$$$$$$$$$$ $$$$$$$$$$$$$$$$$$$$$$$$$ $$$$$$$$$$$$$$$$$$$$$$$$$$$$

Bill O. It is one thing to be loose but it is another thing entirely to run rampant. Still I hear you weren't alone Tell the phantom his episode: were also duly noted.

This years royal airhole award goes to one way Joe. What makes you think you can follow the yellow brick road and not believe in Oz. You can't remain in Oz and not play with the fairies. Either put on the costume or get out of wonderland.

Denise: fun and games are okay in Rio but Buffalo is not Rio. Graffitti is an art better left to those who can't define it.

Carla May... how long can you remain a closet Heterosexual?

Miss Chrisco of S.F./ The things that are done in your name should be outlawed.

To two Monday night bartenders who believe that getting or not getting fucked is a sign of masculinity. Com' on fellas, no body really gives a shit.

A special thanks to the managers of the Roman Sauna in Rochester. You were a great help to the two people stranded in your fair city. Your help was greatly appreciated.

Chuck: Don't let your desires get higher than you can reach. It is a long fall to the bottom. Remember that you still have friends you can call on.

M.E. 11

RUMOR CONTROL

MEAN ALICE'S
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near Tupper. Free Parking in rear for use of Rear Entrance.

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"CLOSET NIGHT" SO BRING A FRIEND OUT!

WEDNESDAY:

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SATURDAY:

GO-GO BOYS = DISCO MANIA

SUNDAY:

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MATTACHINE SOCIETY OF THE NIAGARA FRONTIER, Box 975, Ellicott Station, Buffalo, NY 14205. Pot Luck Dinner (6:00 PM) and General Membership Meeting (7:30 PM) held every 3rd Sunday of the month at the Unitarian Church at Elmwood & W. Ferry. Phone 881-5335 for information and counseling.

SISTERS OF SAPPHO, Meetings held 2nd & 4th Wednesdays of each month at 7:30 PM at the Buffalo Women Center, 499 Franklin St., Phone 886-2093.

GAY LIBERATION FRONT/SUNYAB, College F (Tolstoy House) Winspear Ave., Phone 831-5394. Meetings every Wed. at 8:00.

PARENTS OF GAYS/LESBIANS, 144-25 Roosevelt Ave., Flushing, New York 11355

BARS & RESTAURANTS

DOMINIQUE’S, 20 Allen Street, Buffalo. 885-8904.

DOWNTOWN MANOR, 212 Franklin St., Buffalo. 842-1182.

HIBACHI ROOM, 274 Delaware Ave., Buffalo. 854-1453.

MEAN ALICE’S, 729 Main Street, Buffalo

MURPHY’S OMEGA CAFE, 369 Pearl St., Buffalo 856-3690

VILLA CAIPO, 937 Main St., Buffalo. 886-9469.

STUDENT ALLIANCE FOR GAY EQUALITY (SAGE), Buffalo State University College, 1300 Elmwood Ave., Buffalo, NY. Phone 862-6511.

GAY LIBERATION FRONT/SUNYAB, College F (Tolstoy House) Winspear Ave., Phone 831-5386. Meetings every Monday at 6:00 PM.

G.R.O.W., Meetings held every Friday at 7:30 PM at the Buffalo Women Center, 499 Franklin St., Phone 886-5293.

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FREUD FOR GAYS?

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Freud also told a Vienna newspaper that "homosexual persons are not sick, but they also do not belong in a court of law". The documents were discovered by author James Steakley last year while researching the German and Austrian gay liberation movement during the nineteen thirties. They also reveal that Freud took a professional position in favor of homosexuals becoming practicing psychoanalysts.

(Gay Community News).

HELP WANTED: Experienced dining room personnel.
Phone 856-3690

Male, 24,- seeking couples or interested individuals (male & female) desiring group sex. Only sincere and intelligent people need apply.
Write P.O.Box 975, Drawer S, Ellicott Station, Bflo 14216

Massive muscle wrestler 24, 6'2, 210l, 48'/50' chest, 31' waist, 185, "biceps, blonde/ blue eyes for combat, stud vs stud, mutual punishment and reward, heavy hung. On tour looking for matches, or phone 910. Send challenge & phone & photo/get mine. Send to: G.M., Box 62, Lewiston, New York 14092

Male, 27, with Slesovomy, would like to hear from other males with similar operations. Want to discuss gay automate life and make new friends. John Faulring, Jr., 577 Richmond, Apt. 85, Bflo 14222

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