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Maine Gay Task Force Newsletter, Vol.3, No.09 (September 1976)

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MAINE GAY

TASK FORCE

NEWSLETTER

VOL 3 SEPT

NO 9 1976

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Note To Readers

This issue of the MGTFN Newsletter (which incidentally marks the second anniversary of the publication) includes several articles of particular note. Tom Hurley's commentary on the often bizarre relationship between the Catholic Church and Gay people--both Catholic and non-Catholic--provides some thoughtful analysis and opinion on the sometimes subtle interaction between the Church Establishment and society in general, as well as other issues presented us by the ideology of present day Catholicism. "The Dilemma of Making a Stand" is a first person description of what it's like to participate in a child custody battle as an open Lesbian mother. Although Carol Whitehead won custody of her children, the article describes the great disruptions that the entire ordeal placed on her and her family and how these upheavals continue to this day. "The Shape of Things to Come," by Rita Mae Brown is a dynamic essay that probably will not inspire "fence sitting" from its readers. Indeed, it is probably one of the most thought-provoking articles

we've included in MGTFN for quite a while.

Added to all this, of course, is the regular effluvia from the stable of Newsletter wordsmiths; unsung purveyors of the linear Gay media in an age, alas, that allegedly has seen its collective gray matter curdle from repeated exposure to some jackass who's addicted to squeezing the Charmin. Oh well...

* * *

This issue of MGTFN was not sent out late--it was mailed, in fact, the same day that we printed it. Several of the above-mentioned monthly purveyors were regretfully out of town for extended periods in August, and this may have contributed to the casual appearance of the Newsletter in your mail box at mid-month. October's should be arriving in two or three weeks. Pleasant reading!

-The Editors

ODDS 'n ENDS

← →
are on vacation. They will return in October!

NEWS SHORTS

PHILADELPHIA (*Philadelphia Gay News*) -- With the recent addition of the states of Iowa and West Virginia, the United States is now one-third of the way towards complete decriminalization of private, consensual sexual acts between adults. Additionally, one-third of the nation's population is now covered by the new statutes.

WASHINGTON, D.C. (*Gay Community News*) -- The Washington, D.C. City Council has passed, in somewhat watered-down form, a bill protecting Gay parents from automatically losing custody or visitation rights to their children during divorce settlements. The bill, passed on June 22, states that "sexual orientation, in and of itself, of a party shall not be a conclusive consideration" in matters of custody and visitation. The bill must still be approved by Mayor Washington and scrutinized by the U.S. Congress to see if there is any objection.

PRINCETON, N.J. (*San Francisco Sentinel*) -- The American Library Association is preparing a mediagraphic essay on the Gay experience and is looking for some Gay input in the selection of books and audio-visuals. If you have any ideas, send them to: Don Reynolds, 44 Lower Harrison St., Princeton, New Jersey 08540.

SAN JOSE (*Atlanta Barb*) -- Santa Clara County, Calif., has become the fifth county in the U.S. to provide civil rights for Gay people. The unanimous vote of the county board of supervisors stated that county contractors could not discriminate on the basis of sexual preference.

PHILADELPHIA (*The Weekly Gazette*) -- The Bicentennial Women's Center recently announced the opening of its "Model Resource Center for Non-Sexist Education." The Resource Center has been set up to provide book resource material having to do with non-sexism in education.

The Resource Center works with teachers, parents and people interested in education to help them break down sex role stereotyping in classes, the home and in children's literature. The Resource Center combines a children's play area with an educational consulting service and a reference library of materials for parents and educators. The Bicentennial Women's Center is located at 17th and the Parkway, Phila. 564-1560.

LOS ANGELES (*The Advocate*) -- Dozens of angry Gay people descended on the Los Angeles Police Commission July 22, protesting alleged police brutality at the July 4 Christopher Street West Parade. The Gay people charged that the police had known beforehand that people could be expected to join the parade at its end, but that when it occurred, a line of cops with helmets and nightsticks moved in, beating both spectators and monitors alike. The Commission listened and later sent a letter to the internal affairs division, asking for an investigation.

HARTFORD, CT. (*Gay Commun-*

ity News) -- "None of the Above," a multi-issue Hartford radio program which often includes Gay programming, recently aired a one-hour edited version of the July 24, 1976 commemoration held in Hartford to pay tribute to the estimated 250,000 Lesbians and Gay men who were killed in Nazi concentration camps. The presentation included an introductory greeting by MCC, an invocation, a talk on the suppressed history of Gay oppression under Hitler, a song, remarks on the current legal status of Gay people, and closing comments on religious oppression. The tape of this program is available for radio and all inquiries are invited. The address is: "None of the Above," 39 Vine Hill Road, West Hartford, CT. 06110. Phone: (203) 521-4553.

CHICAGO (*Gay Community News*) -- The Third Annual Lesbian Writers' Conference will be held the week of September 17-19 at the Blue Gargoyle, 5655 South University Ave., Chicago. Advance registration is \$5 and may be sent to: Marie Kuda, Womanpress, Box 59330, Chicago, Illinois 60645.

SPRINGFIELD, Illinois (*Sexual Law Reporter*) -- A new rule of the Illinois Department of Insurance Regulations places a ban on discrimination based on sex, sexual preference or marital status in state insurance practices. Effective July 1, 1976, the rule prohibits discriminatory treatment in terms and conditions of insurance contracts as well as in underwriting criteria of insurance carriers. Prohibited practices include among others: treatment of married persons that contrasts with that of those who reside with another person of either sex not related by blood; denial of policy riders because of sex, sexual preference or marital status; and offering dependent coverage to wives of male employees while denying such coverage to husbands of female employees. This action follows recent adoptions of similar regulations by insurance commissioners in the states of California and Wisconsin.

HARRISBURG (*ZAP, Newsletter of the State College [Pa.] Gay Community*) -- The Pennsylvania House of

Representatives passed a resolution in July condemning Governor Shapp's declaration of Gay Pride Week, June 12-19. The House reported earlier that "its members do not agree that citizens should be proud of committing acts which conflict with the morals of the community" and which, they said, are prohibited by criminal laws. The House, which has passed anti-Gay legislation in the past, declared that it does not condone the Governor's actions and "condemns the proclamation as being contrary to the morality and laws of the Commonwealth."

NEW BRUNSWICK, N.J. (*San Francisco Sentinel*) Members of the Delta Kappa Epsilon fraternity observed "Gay Day" on the Rutgers campus by hanging an effigy with a pool cue through its chest. Signs attached read: THE ONLY GOOD GAY IS A DEAD GAY and BACK TO YOUR CLOSETS, HOMOS.

LOS ANGELES (*Chicago Gay Life*) -- Recently in Los Angeles, Women Against Violence Against Women [WAVAW], a coalition of feminist groups, forced Atlantic Records to remove a billboard which the group found offensive. The billboard was

advertising the new Rolling Stones' record album "Black and Blue" and pictured a woman bound and bruised with a caption reading "I'm black and blue from the Rolling Stones and I love it." A spokesperson for Atlantic Records said the billboard was removed because someone had painted the words "This is a crime against women" across it. WAVAW denied their group had been responsible for this act. A representative of the group asked for an apology and a denunciation of porn violence from Atlantic Records because "by their advertising campaign they are perpetuating the myth that women like to be beaten and abused and so are responsible for contributing to that kind of treatment of women." WAVAW was instrumental in forcing the closing of the movie "Snuff" in Southern California, earlier this year.

SANTA ANA, CA. (*Pittsburgh Gay News*) -- Cynthia Forcier, a young Lesbian mother, was cleared June 15 in Orange County Superior Court of the criminal charge of "sexually molesting" her five year old daughter, Kristi. As a result, Kristi and her eight

year old brother, Parry, have been returned to their mother's custody. After the charge was brought last January, Orange County authorities had attempted to make a "deal" with Forcier, which she rejected, to drop the charge if she would give up all rights to her children. Forcier retained an attorney, Nancy Bunn of Santa Ana, and launched a defense fund campaign that carried her throughout the state. She was finally vindicated when the judge who heard the case dismissed the charge against her, ironically on the same day that a court in Maine ruled favorably in the Lesbian custody case of Carol Whitehead.

SAN MATEO, CA. (*The Advocate*) -- The business executive slowly packs the effects of his spacious office into boxes. "I did a good job," he says. "I contributed to the community, the Little League, the jaycees and all that. But I guess I'm not like everyone else. At least not since my company learned yesterday that I'm a homosexual." The message from this actor portraying a fired business executive is a 30 second television spot the National Alliance of Christian Homosexuals says

it has contracted for airing in South Carolina. The Gay religious group says it has enlisted the financial assistance of the Orthodox Catholic Church of America for the project.

NORTHUMBERLAND, England (*Lancaster [Pa.] Gay Era*) -- A woman says she can determine the sex of an unborn infant by dangling a pocketwatch over the expectant mother's abdomen. Should the dangling watch swing in a clockwise circle over the woman's tummy, it's a boy; if it moves diagonally, it's a girl. She says that she never makes a mistake and if she did, it's blamed on "homosexual tendencies."

RIO DE JANEIRO (*Siempre, a New Orleans newspaper for Cubans living in the U.S.*) -- Today [August 15, 1976] Rio police impeded the realization of a "gathering of homosexuals" which was to have taken place in the gardens of the Museum of Modern Art in Rio de Janeiro. The police found out about the gathering from tickets which had been distributed throughout the city, announcing the conference and calling for "liberty and rights

for Brazilian homosexuals." The homosexuals who appeared for participation in the conference withdrew immediately and with order upon observing effective police presence.

SANTA BARBARA, CA. (*News From NGTF*) -- At its annual meeting this June, the American Association of University Professors (AAUP) voted to oppose discrimination by colleges and universities on the basis of "sexual or affectional preference." This action commits the Association to defend the rights of Gay academics, including censure of offending institutions where necessary. AAUP is the largest and most influential of the organizations representing university professors. It is also usually considered to be the most conservative, and it is the last of the national organizations to recognize Gay rights. The National Education Association and the American Federation of Teachers adopted such policies several years ago; The United Federation of Teachers did so this year.

Letters to the Newsletter

Dear friends,

Those of you I met made my trip worthwhile (from Oregon.) You can't imagine how much more you have in your favor than other groups and individuals along the way, and how grateful I was to be welcomed. Your generosity, honesty, love and trust are so beautiful and healing and can only bring much more of the same in return. Such openness brings health and harmony to all. I am eternally grateful.

Unfortunately, I stopped to visit a community where there's no love, support, caring or trust--only anger and distrust. As a result I live here furious and ill and crying and so alone with this pain. I have to abandon my now shattered dreams and unanswered needs and stumble away with no hope or destination. There's nobody who I know well enough to write to or talk with, who'll care and hold me and ease the pain. I also got terribly sick--it happened before the emotional upheaval. How can we help each other?

I saw two articles in an earlier issue which was sent to me in Oregon last spring (pink) about

Lesbian separatism. I was amazed and a bit angered that the one in favor was written by a man (it was a very sensitive, conscious article) and the other one against was written by a woman. I forgot to ask about it while I was there. People have to do what they choose to and learn from it. I'm proud to be a radical Lesbian feminist dyke and with my work towards a self-sufficient women's community. Women's energy and culture are usually really beautiful. Women can be in women's communities either predominately because they love women or they hate men. A few men in Eugene, Oregon, and Portland, Maine have gained my respect. I'd much rather be around them than here. Most Gay men I meet may think they're revolutionary but are sexist--really into finding a good-looking body or "number."

* * * * *

Now, I'm in Colorado, happy but nearly broke. A man was going to give me a ride but never showed up. So I'm furious: had to spend \$45 for a bus ride.

[continued next page]

In struggle and love,

Arnica

Denver, Colorado

the newer disco-bar in
Portland.

Sincerely,

C & B

Portland

To the Newsletter:

We are writing to stress a point about a local Gay bar [in Portland.] Since a new Gay bar opened, they have drawn business from an established bar that has been around for years. As a bit of hassle had been encountered at the new bar, Gay people have been going back to the older establishment.

There were rumors that the older bar was fixing up a new bar. Gays have obviously been taken in by weeks of rumors that the new bar would be finished soon. As a result, Gays have stayed away from the new bar.

What all of us Gay people would like to know is a definite date of opening. If we do not get a definite date it would be wise to let bygones be bygones and go to

Dear MGTF

The last issue of the MGTF Newsletter leads me to question seriously whether it is possible to put out a newsletter of equal interest to both Gay men and women. The last issue was by far the most male-oriented and of the least interest to women of any you have put out so far.

Male sexuality is of interest to men only. Heterosexual women may sometimes be intrigued by it, but Lesbians are for the most part either totally bored or disgusted. It's difficult to understand why any person wouldn't be bored or disgusted by "New York City: A CIA Plot to Divert Innocent Radicals." It certainly confirmed my suspicions that Gay men have not come a long way from the immature attitudes toward sexuality of their heterosexual

brothers.

And that leads me to another part of the issue in both senses of the word. I find the beating and arrests of any innocent (and here I feel everyone is innocent--i.e. there is no excuse ever) person abhorrent, and I commend the Newsletter for trying to pressure the power structure to put a stop to the beatings and arrests at Ogunquit. Entrapment, however is another story. When a man tries to solicit me or any women for sex, I don't excuse him and say "oh, the poor dear doesn't have any other outlet for his sexual energies, isn't that sad." I call him a pig or whatever comes to mind, or if I'm feeling charitable I take the time to explain to him just why I find his behavior sexist. I don't "frown on casual sex" if it is between people who are agreed on what they are doing, but I think men who go around approaching total strangers with sexual advances without so much as learning the person's name, get just what they are asking for whether the person they approach is male or female. Both the trapped and the entrappers are taking part in a male game, which is an offshoot from another all male game

called war. And, I also feel it is irresponsible of the authors of the article on Ogunquit beach to both condemn the men who cruise the beach by calling it a "moving meat rack with an ocean view" and then excuse them by saying this is their "only sexual and affectional outlet." How about a really sensitive analysis and exploration of male sexuality which might help such men find a more mature approach to sexuality? As long as you are going to write about male sexuality make it something politically valid, emotionally sensitive and educational for any person who reads the Newsletter.

There are a few other things that could be done to bring the Newsletter into greater balance if you plan to attempt to do that. The articles by women could be about women too. If you run two book reviews at least one of them could be of interest to women. Feminist issues and stories in the last issue seemed to be confined to shorts, odds and ends, etc. The centerfold is a male phenomenon in America and its humor doesn't outweigh its piggishness. That's all.

Take care,

Miriam Dyak

Pownal, Maine

Dear MGTF Newsletter,

Hi. My name is T.P. Sunny Barr. I'm looking to hear from readers out there in the free world. I'm lonely as hell in the cell. I'm Libran and in my mid-twenties.

Please write to:
T.P. Sunny Barr
#523488
Box 520
Walla Walla, WA 99362

I would really enjoy receiving your Newsletter, but I'm without any funds. I'm so broke I can't even pay attention. I've enclosed some poetry, if you can use it.

With love,

Sunny

Dear friends:

I have read your Newsletter and am very impressed with your efforts. Unfortunately, we in Portland, Oregon, do not have such unity. A lot of the Gays believe they have all they want and Gay Liberation is of no concern to them.

I myself have fought for many

years to change some of society's injustices and have come to realize that there are very few activists left in this country. Am enclosing a hand-out I've been giving to people to draw attention to my situation. The non-Gay community has been very helpful while the local Gay community has been hostile. Many feel that I should work within the system, never realizing that the system sometimes isn't always the best method. I have written letters to the president, members of congress and the national news media. Some replies are coming in and am hopeful that support will come.

Should you want to keep in touch concerning this I would appreciate your support. I would also like to hear from your readers, should they wish to write. My address:

Rob DeFrees
4226 N. Montana
Portland, Oregon
97217

Keep up the good work.

In unity we overcome,

Rob DeFrees

[Editor's note: see news story, page 21]

Dear MGTF,

Thanks for the letter and Newsletters. I had just sent you a few items from the past, and you will be on all future mail-outs from here.

We are a small group but are quite involved. We are asked to be on radio and television shows several times each year, as well as invited to speak before college audiences and at the medical center.

Keep up the good work and know that soon "We shall overcome."

In struggle,

Eddie Sandifer
state secretary,

Mississippi Gay Alliance
PO Box 8342
Jackson, MS 39204

tion to meet the needs of Gays in our area. Since that beginning, we have been quite active on several fronts. Politically we've appeared before local legislators in opposition of proposed "Vice and Morality" ordinances. We offer Hotline services for Gays seeking medical or legal advice as well as information concerning our work in the Pensacola area. We have begun in-service training with therapists at the Mental Health Center to increase the awareness of the needs of their Gay clients. Individuals from Lambda have now appeared on radio and television programs to increase the general public's understanding of the Gay citizenry and hear our demands for equality.

All our efforts have not totally been successful and we are still struggling for recognition by the local police (who deny the existence of discriminatory or harrassing treatment of Gays) but as we continue to grow in numbers and consciousness we expect these authorities to become more responsive.

Again, congratulations and thanks for an informative magazine.

In Gay Solidarity,
Bob Andrews

LAMBDA SOCIETY, P.O. Box 4479, Pensacola, Florida 32507

Dear MGTF,

Recently received a copy of your magazine and was impressed with your news and editorial coverage. In February of this year a group of men and women in Pensacola began an organiza-

THE CUMBERLAND COUNTY CURMUDGEON

by Susan W. Henderson

A Gay Liberation Whodunit

Hudson, John Paul, and Warren Wexler, Superstar Murder?
A Prose Flick, New York, Insider Press--Strawberry Hill,
1976, 347pp., \$9.50.

John Paul Hudson and I are in danger of becoming a mutual admiration society. He has said many kind things about my writing in the past, and now I am delighted to be able, sincerely, to say kind things about his and Warren Wexler's new book, Superstar Murder? This is a mystery novel, written with a screenplay obviously in mind - there is even a list of possible actors for the various roles in the back, and readers are invited to make their own suggestions.

The trouble with reviewing a mystery is that one can't say very much about it for fear of giving away the plot. I will, however, provide a skeleton (sorry about that) outline. The non-hero discovers what he thinks is the body of superstar singer Bess Mittman lying on the floor of the dressing room after her appearance at the Cosmopolitan Baths. He thinks he saw it - he was stoned at the time, and whenever he goes back to check it out the corpse keeps pulling a disappearing act on him. Several Gay activists get into the picture. The non-hero has the misfortune to be a very handsome fellow, which means that everyone is after his body. Sex scenes interrupt the plot at the most suspenseful parts the way commercials interrupt TV movies. This book is not for prudes, for the humorless, or for anyone who considers all male sex immature or disgusting. However, I expect the general Gay reader should enjoy it immensely. The suspense holds one right up to the last page, and the ending is a real show-stopper.

As well as being a mystery, this book is also a roman à clef and a piece of Gay Liberation propaganda. A roman à

clef (literally a novel with a key) is work in which the characters are clearly modelled after real-life people. Readers who are in any way familiar with the New York City Gay scene will have fun guessing who the people are. I'll give you one juicy hint - Arthur Bell of the *Village Voice* isn't going to like this book.

The Gay Liberation pitch is subtle and charmingly done. The real activists are all loving and gentle people; Guido DiCostanzo, old friend of Bess Mittman and Delegate-at-Large of the National Coalition of Gay Activists, is one of the most appealing characters in Gay fiction. The non-hero's consciousness starts rising through contact with these people, and by the end of the book he is raising other people's consciousnesses as well. Most of the characters are male, but there are several thoroughly likeable women as well - Hudson and Wexler are quite free of Patricia Nell Warren's problems with female characters. It is part of the Gay Liberation pitch that the Gay activists in the novel have a feminist consciousness, too. Withal, the consciousness-raising is subtle, never preachy.

I highly recommend this book, sisters and brothers. It will make good reading for cold Maine winter nights. You may have to read it at least twice to figure out who did what to whom - I have two to three theories, and I'm not sure of any one of them.

You can get a copy for \$8.95 by mentioning my name and that my copy is No. 130. Write to Insider Press, Box 439 Ansonia Station, New York, NY 10023. You'll get a good book at a bargain and help support two worthy Gay brothers.

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THE SHAPE OF THINGS TO COME

By Rita Mae Brown

If you love women then you are in revolt against male supremacy. The world which men have built hates women. Women, according to male supremacy, exist to serve the male. A woman who loves women then defies the basic building block of male supremacy: woman hatred. Women who love women are Lesbians. Men, because they can only think of women in sexual terms, define Lesbian as sex between women. However, Lesbians know that it is far more than that, it is a different way of life. It is a life determined by a woman for her own benefit and the benefit of other women. It is a life that draws its strength, support and direction from women. About two years ago this concept was given the name woman-identified-woman. That's not a bad name, it is just a fancy way of saying that you love yourself and other women. You refuse to limit yourself by the male definitions of women. You free yourself from male concepts of "feminine" behavior.

Lesbianism, politically organized, is the greatest threat that exists to male supremacy. How can men remain supreme, how can they oppress women if women reject them and fight the entire world men have built to contain us? The beginning rejection is to put women first in your life, put yourself first. If you do that then you begin to understand that the only way you can lead the life you would like to lead is by smashing male supremacy--and its offshoot oppressions, class and race supremacy.

Any oppressed person who gives in to her oppression insures that others will remain oppressed and she exposes her sisters who are fighting that oppression. The emerging political Lesbians, or women-identified-women, realize the scope of male supremacy and are changing their lives to fight it. Women who remain silent leave these outspoken women to face the common oppressor. Committing yourself to women is the first concrete step toward ending that common oppression. If you cannot find it in yourself to love

another woman, and that includes physical love, then how can you truly say you care about women's liberation? If you don't feel other women are worthy of your total commitment--love, energy, sex, all of it--then aren't you saying that women aren't worth fighting for? If you reserve those "special" commitments for men then you are telling other women they aren't worth those commitments, they aren't important. You also don't understand or else avoid recognizing that individual relationships--your "personal" life--is political. Relationships between men and women involve power, dominance, role play and oppression. A man has the entire system of male privilege to back him up. Another woman has nothing but her own self. Which relationship is better for you? It's obvious.

If women still give primary commitment and energy to the oppressors how can we build a strong movement to free ourselves? Did the Chinese love and support the capitalists? Do the Viet Cong cook supper for the Yankees? Are Blacks supposed to disperse their communities and each live in a white home? The answer, again, is obvious. Only if women give their time to women, to a women's movement, will they be free. You do not free yourself by polishing your chains, yet that is what heterosexual women do.

Lesbians who have tried to pull women into a supportive women's community are often attacked by these heterosexual women who hang onto the privileges they get from their men. These Lesbian-haters are not always vicious women. Most of them don't understand how heterosexuality maintains male supremacy. They also don't want to understand because if they did then they would have to change their lives and lose the scant privileges men have given them. The facts are simple: Heterosexuality keeps women separated from each other. Heterosexuality ties each woman to a man. Heterosexuality exhausts women because they struggle with their man--to get him to stop oppressing them--leaving them little energy for anything else. For this destruction of women's communities, for this betrayal of other women, women indeed get privileges from men: legitimacy (you are a real woman if you are with a man--a sexual definition again), prestige, money, social acceptance, and in some

token cases political acceptance.

If you are a Lesbian who has come out then you cut yourself off from those privileges. You have ended your stake in maintaining the heterosexual world. You are in total revolt against male supremacy. How can women liberate themselves if they are still tied to that male supremacist world? How can a woman tied to men through heterosexuality keep from betraying her sisters. When push comes to shove, she will choose her man over other women; heterosexuality demands that she make that choice. How can you build a serious political movement when women do this to each other? You can't. Lesbianism is a necessary step in the struggle for liberation.

Why would any heterosexual woman give up the privileges men grant her for being heterosexual? Most often she will only give them up if she sees there is something better than the crumbs thrown to her from men. What can Lesbianism offer? It offers double oppression. It offers the threat of getting fired from your job, estranged from your family and old straight friends, it offers getting your throat slit by straight women in the service of men, it offers constant struggle against an inhumane and diseased world where violence is the key to power and love is a word found in poetry but not on the streets. Why take on those burdens?

Because Lesbianism also offers you the freedom to be yourself. It offers you potential equal relationships with your sisters. It offers escape from the silly, stupid, harmful games that men and women play, having the nerve to call them "relationships." It offers change. You will change yourself by discovering your woman-identified self, by discovering other women. No one, not even another Lesbian, can tell you who that self is. It is your individual challenge, your life. You will be on unfamiliar ground with no old patterns to guide you. As you change yourself you will begin to change your society also. A free, strong self cannot live in the muck that men have made. You will make mistakes and suffer from them. You will hurt and be

hurt trying to find new ways. But you will learn and push on. You will discover the thousand subtle ways that heterosexuality destroyed your true power; you will discover how male supremacy destroys all women and eventually the creators of it, men. You will find once your consciousness is raised it cannot be unraised. Once you have a vision of the new world you can no longer accept the old one. You will become a fighter. You will find love and that you are beautiful, strong and that you care. You will build communities with other women from all classes and races, those communities will change the material parts of our lives. You will share what you have with others and they with you. You will revolt against this whole filthy world that tried to cover you and your beauty under a ton of male supremacist slime. That is what Lesbianism offers you.

Those of us who have found those new lives, that hope and courage, find ourselves in the position of being attacked and undermined by women in the women's liberation movement to say nothing of forces outside that movement. We cannot allow ourselves to be oppressed by men; how then can we turn around and allow ourselves to be oppressed and harrassed by women clinging to heterosexual privilege? We can't. Therefore, large portions of the political Lesbian population in women's liberation and gay liberation have split from those movements in order to survive. Does that mean we hate straight women? No. But would you volunteer your neck for someone to step on? Does this mean that we can never again work with straight women or with gay men? No. But we aren't going to work with anyone until they begin to change their behavior. Some changes are: they can no longer push us around, hide us under rugs or try to seduce us when everyone else has gone home only to deny us in the morning.

Straight women by virtue of being tied to men don't understand Lesbians or the political meaning of Lesbianism. Straight women don't know what our lives are like. They can't think like we do. We understand their lives because we were all raised to be straight. It is one-way communication. Straight women are confused by men, don't put

women first, they betray Lesbians and in its deepest form, they betray their own selves. You can't build a strong movement if your sisters are out there fucking with the oppressor.

Further, as long as men have women under their control, they aren't going to change. By withdrawing support, men have to change. Sure a few individual men here and there will and have changed. Those few treat you and other women like human beings, but those men still haven't joined in the organized battle against sexism. They have to throw in their lot with us like any group dedicated to political change. Straight women are constantly bought off by the good behavior of a few rare men. Good behavior is not enough, he must join the struggle and take risks like the rest of us. Until that time, no man is our brother, he is still the oppressor. We can't work with straight women while they are misled by "good" men.

A short note about bisexuality. You can't have your cake and eat it too. You can't be tied to male privilege with the right hand while clutching to your sister with the left. Lesbianism is the only road toward removing yourself from male ways and beginning to learn equality.

Equality teaches strong lessons. Once you feel your strength you cannot bear the thought of anyone else being beaten down. All other oppressions constructed by men become horrible to you, if they aren't already. Class and race, those latter day diseases sprung from sexism, maim and destroy people every bit as much as sexism itself. No oppression is tolerable. All must be destroyed. Once you have come out you can no longer fall back on race and class privilege, if you have any. Those privileges divide you from your Lesbian sisters who don't have them. Any Lesbian who tries to salvage her racial and class privileges does so at the expense of other Lesbians; she weakens all of us by this mistake. A mistake in recognizing the hatred of male supremacy for Lesbians, also; men award privilege for serving them--the Lesbian does not serve them, so you will be clinging to your privilege without really having the power to back it up. All you have left is the behavioral

patterns born of those privileges, the bark without the bite--but that bark turns away other Lesbians. You don't automatically stop acting in those ways. In most cases you have to be taught by your Lesbian sisters who lacked those privileges and understand how divisive they are.

None of this is easy. Becoming a Lesbian does not make you instantly pure, perpetually happy and devotedly revolutionary. But once you have taken your life in your hands you will find you are no longer alone. There is a growing movement of Lesbians dedicated to our freedom, to your freedom, to ending all man-made oppressions. You will be part of that surge forward and you will leave your fingerprints on the shape of things to come.

The following is a very brief outline of practical program which is the first step toward organized struggle:

I. Work Projects: Women with economic privilege, whether straight or Lesbian, Black, Asian, Indian, Latin, or White, should organize to meet the survival needs of women without economic privilege. This means food distribution centers, child care centers, health care centers, self defense programs, skill centers and halfway houses.

II. Consciousness Raising: For all its abuses and misuse, consciousness raising still remains a good step toward understanding one's own oppression. If the C-R is disciplined, each woman should learn from other women and her own life, how those lives are a response to the dominant culture, the existing power structure. Women should learn that their personal lives reflect power politics on an individual level. By examining those lives and then going further to connect those lives into a pattern, women learn the mechanics of oppression. Once you know how something works you can fix it or fight it.

III. Media: We must develop and extend our own media--newspapers, films, magazines, art, music, etc. The existing white, male, rich media institutions distort the truth of any political movement and get rich off reporting our oppression in the bargain (e.g., David Susskind). It is

imperative that we build our own media. No serious political movement in history has ever relied on the communications of its oppressor. Without our own media we are without voice.

IV. *Ideology*: Before we can advance as a political force, we must have a coherent, comprehensive ideology--a body of ideas that analyze our oppression in all its ramifications, economic, political, social, etc. A body of ideas that constructs the way to end that oppression. Lesbianism is the cornerstone for this structure. It is the touchstone of our independence, self-image, creativity. It is the distillation of women's oppression and the crystallization of women's power. Without this as our intellectual base we are doomed to reformism and disunity.

V. *Organization*: These last few years have seen work projects, C-R, the beginnings of media and the beginnings of clear ideology spring up throughout the country. All these activities are progressing at different rates of speed, different levels of understanding. If we are to forge a powerful political instrument to end our oppression then these activities must be co-ordinated toward that common purpose. This means that we must be organized, we must be a party. We must concentrate our forces rather than scatter them. The embryo of this concept, or organized struggle, is slowly growing. Lesbians are realizing that there will be no real political change without a party. Within five years we will have our party. With the formation of that body we will begin the second phase of our struggle against over 10,000 years of servitude. Forward sisters, forward.

[Editors note: the preceding article originally appeared in *Women: A Journal of Liberation*, Vol. II, No. 4. It is reprinted from *Lesbianism and the Women's Movement*.]

CONFIDENTIAL GAY DRUG AND ALCOHOL RAP GROUP-meets Monday evening 6:30 at the Community Resource Center, 68 High St. Portland. 773-5530 for info.

THE STATELESS REFUGEE

Caught in a situation eerily reminiscent of the tale of the man without a country, Robert DeFrees, a 28-year-old Gay man, is waiting in a strange limbo in Portland, Oregon, until the United States government decides what to do with him.

DeFrees, who was reared in a Pennsylvania orphanage, deserted the army during the Vietnam war and later renounced his citizenship in Sweden. He returned to the United States in 1971 and lived in Canada until he returned to this country in 1974. The U.S. Immigration and Naturalization Service has ordered that DeFrees be deported, but has not been able to carry out its deportation since no other country will take him.

DeFrees says a good part of his problem stems from his open homosexuality. "I gave up my citizenship for two reasons," he told a Portland newspaper. "First, I was against the war and second, I was Gay and always getting the shaft." He says he will

accept either deportation or citizenship--anything that will allow him to start a normal life. "All I want is my place in the sun," he says.

DeFrees has spent a lot of time lately in a well-publicized vigil before Portland's U.S. Courthouse to draw attention to his plight. Local Gay groups have been reluctant to get involved with DeFree's case because, in the words of one Portland Town Council member, it "transcends the parameters of activities of Gay rights groups."

-reprinted from The Advocate

A Press Release prepared by the Portland [Oregon] Gay Liberation Front Communications Committee states the following:

Robert DeFrees is under a Federal Order of Deportation which directs him to be deported to his native land. Since this is his native land, the U.S. Immigration and Naturalization Service has neatly made him a Stateless person. He has been made into a Non-person by a country which holds its ideals to be the highest in history!

THE DILEMMA OF MAKING A STAND

By Carol Whitehead

If five months ago anyone would have told me that I would be going through 1) a custody case, 2) coming out as a Lesbian in court, and 3) becoming financially destitute because of circumstances not under my control, I would have said "no way." But alas, that is exactly what the past five months have unfolded.

On April 28th, 1976, upon receiving a telephone call from my children's school, my entire world became topsy-turvy. Ordinarily a call from the school would mean your child was ill or you were needed to volunteer some service. But the call I received informed me that my ex-husband was in town, with custody papers from another state, and had attempted to take the children from school. My hand began to shake and I felt as though the walls were crashing in around me. Upon hanging up the telephone I had one thing on my mind "Survival." For walking around somewhere in the city of Portland was a ruthless, cruel, deranged man that could not only end my life but destroy two lovely children as well.

The feeling of panic was inching its way to my brain but I desperately fought its grip. I had to remain cool and collected to face the ordeal at hand. First things first. I picked up the phone and called Kim Matthews, an attorney. Her calm voice and assured manner somehow calmed my painful nerves. I was advised to retrieve my children from school and get to a safe place while a course of action could be determined. At that point I got in my car and went to my children's school. What met me, in the principal's office, were two hysterical children. Before going to our car, the principal walked completely around the school to make certain that the children's father was no where around. Then the three of us ran to the car and proceeded home. Home--no longer was safe. In any event we had no where else to go and certainly \$15 wouldn't take us far.

During the time I went to get the children, Jodi, my mate, had managed to secure our house. Curtains were drawn, doors locked and the merchandise from our on-going garage sale removed from the yard to the basement.

The children, though somewhat calmed, were still bordering on hysteria and did not want to remain in our house. My daughter was wringing her little hands crying "Please mother let's get out of here." I made several calls and one friend arranged for us to all go to a chalet 60 miles from Portland. Another friend and ex-student of mine came over to our house with a \$100 gift. This friend had contacted other students of mine and had pooled their efforts to come up with the hundred dollars. I was stunned at the helpfulness we received. Oh, wonderful friends--how really important they are. Their financial and emotional support was almost overwhelming. At least we had a beautiful place to go and get settled down so that we could think rationally and also enough money to get us there and see us through a week.

During the week at the chalet amid mountains, lakes and forests we were able to do a lot of soul-searching and decided that 1) we would fight for custody, 2) that we had done an excellent job of parenting, and 3) we would openly declare our Lesbianism. Heavy decisions. We were only too aware of the Mary Jo Risher fight as well as countless other Lesbians that had lost their children because of a system that was mottled with homophobia and prejudice against lifestyles that didn't fit society's stereotyped roles. The stakes in our case were high. We stood a very good chance of losing two of our four children. But we were angry at past court decisions, angry that homosexuals had to fight for personhood and felt that, win or lose, we had to be ourselves and stand on our merits as persons. We knew that even if we lost the case we would still win. And so we took our stand--not just for ourselves but for Gay people everywhere.

On June 1st, 1976, we went into court. Kim Matthews had spent a lot of time preparing our case and I might add without any money. She paid for court costs and phone

calls out of her own pocket. Kim did this because she knew we had no money at present and were awaiting donations from other Gay people to help in our fight. More on this later. In any event we presented an excellent case to Judge Glassman and on June 14th, 1976, Judge Glassman handed down an unprecedented thirteen page decision awarding custody of the children to me and placing no restrictions whatsoever on our living arrangement. We feel like the decision was a tremendous plus for Gay people everywhere.

In spite of the fact that the case made papers around the U.S. and also Canada, we currently find ourselves in a tremendous dilemma.

As a result of the time spent in legal involvements, I no longer have a business. My current efforts in locating employment have to date been unsuccessful: my name seems easy to remember. My telephone has been disconnected (the huge expense of many long-distance calls being the case) because I couldn't pay the bill. We are seriously facing the possibility of losing our farm, and today I received a letter from my attorney Kim Matthews which stated that it seemed as though I was ungrateful for her services and that she had been taken advantage of. It is no wonder she feels that way as very little has been paid on her bill. To begin, she cut her bill by \$620 and indicated that that amount was her donation to the cause; indeed, I felt extremely appreciative. In addition Kim paid \$102.50 (out of her pocket) to Dr. Heath, the psychiatrist, whose testimony really was the determining factor in our favorable decision. The amount due Kim at present is \$748.70. That doesn't seem like very much money at all. But to me it might as well be a million.

We have received contributions but they have totalled less than \$200, and it cost us \$250 just to get one witness here from Atlanta, Georgia.

I know that the responsibility and burden of this expense are mine, however, I plead with you to please help me meet

some of these expenses. Alone I cannot, in this situation, support my family and pay these added legal costs. If every reader sent in just 50¢ to what I feel is a good cause, Kim Matthews bill would be paid in full. Can we not all share in the financial end of a case that has been such a triumph for us all? I implore you to consider my dilemma and put yourself in my shoes. Too many times we've been defeated and kicked in the gut--at least let this victory be joyous. I thank you in advance for any consideration you readers give and remain a sister in struggle for the cause.

/s/ Carol Whitehead

[Editor's note: Donations may be sent to either the Carol Whitehead Defense Fund, c/o MGTF, Box 4542, Portland, Maine 04112, or directly to:

Attorney Kim Matthews
28 Pearl Street
Portland, Maine 04111

Let's all support Carol and demonstrate our appreciation for her strength and courage in her familie's ordeal!]

I am a Lesbian

The purpose of this card is to make you aware of the fact that you ride with, talk to, eat with and see us everyday. I hope that the time you have spent with us has helped you to realize that we are people just like you. ♣

THE STATE STREET STRAW

by Peter Prizer

EDITORIAL

It's about time pinball received more respect. Pinball is not merely an Alberto VO5-ed slick stroll into a Bruce Springsteen lyric--punk kitsch. Pinball is an elegant life metaphor: certain silver-spinning journeys can be altered by skill and deftness; certain ones cannot and fall to fate and magnets. The mythologies of each machine etched on the headboards drift into the unconscious mind--each is a poem, a pattern, complete with internal rhymes and consistent symbols, that make the game make sense, that have formal shape as well as style. A good pinball player must have the awareness and concentration of a Zen archer, the reaction response of a brand-new toaster, and the efficiency of a pianist sitting down to Chopin...

--The above comment, excerpted from a letter (others would say *stolen*) in the Village Voice of August 16, just about sums it up; I hope the denigrators of this silly pastime will now demonstrate

the basic courtesy to desist from their petty moralizing and leave us pinball freaks in (relative) peace and (relative) silence. Thank you, everyone.

CARTER LOOKALIKE CONTEST!!
Last month the nod went to Eleanor Roosevelt, and by an impressive margin from our panel of expert lookalike judges. The imposter for this month, however, looks like a real winner--not only is the lookalike a dead ringer physically (well, almost,) but the karma of both appear uncannily juxtaposed! Ready? ...Howdy Doody.



POLITICS OF JOY, PART VII:
The other evening, September 7 to be exact, I visited the Portland Public Safety Building (a.k.a. cop station) to hear what Senatorial Candidate Robert Monks had to say at an "informal" meeting sponsored by several Maine chapters of the National Organization for Women (NOW.) About 25 NOW members--all women--and yours truly sat in small metal chairs in a semicircle around Mr. Monks, who was trying to look informal in a coat and tie

which weren't exactly hot off the rack from Sears. (However, I noted that his sideburns were a full inch longer than those at the K.C. GOP confab last month. Which makes him a conservatively moderate Republican, I guess.) The exchange between Monks and the NOW people was friendly; sort of the type of political meeting where nobody expects much and no one leaves disappointed. Monks, who smiled a lot, seemed to have a cursory grip on the Bigger Issues like abortion and employment, but that was about as far as it went. Oddly enough, I kept my mouth shut exchanging, instead, pleasant little perfunctory smiles with the Candidate. I wondered that he may be feeling somewhat threatened amid the group of feminist women and had found in me what the shrinks might call a peer group identity person. Just as I was getting ready to take my smile elsewhere, a questioner from the floor asked Monks what his position was on H.R. 5452, the National Gay Rights Bill (now re-numbered H.R. 13928, if you're keeping score.) Opps! The hitherto low-key rap was rudely jarred: Monks's friendly grin vanished for a

frown of utter seriousness. "Now that's an area where I have little information," he began carefully, somehow reminiscent of the type of innocent reply Ronald Reagan might make when asked if he ever indulged in between meal "snacks. Monks noted that he thought he knew more about Gay men than Lesbians (more *what?*) and, or so it seemed to him, that Gay men were basically "unhappy"--his words, and were probably (and tragically?) prone to letting this "unhappiness" interfere with their gainful employment; hence their alleged difficulties with employment. Perhaps realizing from the puzzled looks he was getting that he may have strayed a little from the original question, he quickly backtracked and said, sure, he'd support H.R. 5452/13928. Huh, I thought: he's probably the only Senate candidate in the entire country, save for Bella Abzug of New York (who sponsored the Bill in the House), to endorse the proposed Bill. Certainly the only Republican. Unfortunately the press had departed and his endorsement went unmentioned in the following morning's Press Herald. Later, when the

chit chat broke up, Monks approached me in a narrow corridor near the vending machines (I wanted to ask him if I could borrow a quarter) and broke the ice by noting that he thought the architecture in the police building was quite interesting. Yes, I responded, silently incredulous that the Big Indian pinball machine in Tommi's Sandwich Shoppe on Exchange Street had swallowed up my very last quarter four hours previous. As I stared at the coffee machine and pondered if I was, indeed, a hard-core flipper junkie ("Sorry, but I can't play it socially"--has it come to that?) Monks asked me what I did for a living, prefacing his question with the observation that, whatever it was I did, I probably "really enjoyed" my work because I appeared, in his words, "so happy looking." "Oh yes," I answered, "I'm very happy but actually I've been out of work for the past seven months." Before I could brace myself for a heavy rap on A Job For Every Person, Monks said "Huh," and changed the subject. "Isn't the interior interesting?" he said, still fascinated by the

form and function surrounding him. "Looks like a ski lodge," I offered half-seriously; an observation that was Negative, if the smileless expression of Mr. Monks was any indication. "Oh by the way," I said, "My name is Peter Prizer," which came out somewhat awkward in the dying throes of our minirap. "Pleased to meet you" said the Candidate enthusiastically as he gripped my hand with machine-like precision. Machine-like precision? Ah ha! Before Monks could release my right hand--a little sore, incidentally, from a rarely known affliction that I call Tilter's Wrist--my eyes narrowed a little and I asked Monks what his position was on pinball machines. Stepping back a half space in an overt display of body language, he queried "Pinball machines?" "Yes," I answered sensing that I was on the offensive. "There's a pinball machine in a building on Exchange Street which I believe you happen to own, and this particular gambling device just this day ripped me off of \$1.50, and with no matches." "Huh," he replied. Silence. I watched Monks bite off another chunk of donut and chew it slowly as he pulled back his not-off-the-rack coat sleeve to con-

sult his watch. It wasn't that late, but at this point the evening, at least for Monks, was over. I told him "Good luck" and he wished me success (in what wasn't exactly too clear) and the man who thought he knew more about Gay men than Lesbians was out the door and into his wine-red International Scout. Walking back to State Street I determined that although he was probably the only Republican in our galaxy to even give lip service to Gay rights, and even though his silly comment on Gay men being "unhappy" indicated a whole reservoir of similar bons mots just begging for Senate Stage Center, I decided that he probably wouldn't get my measly vote in November. After all, I thought as I walked up Congress Street, he's soft on pinballs.

IN THIS SPACE NEXT MONTH we'll discuss in detail the dread "Zero Factor" and why since 1840 no President elected in a year ending in zero has left the office alive... will Carter want to run again in 1980? Will anyone? Does it matter?

SUBSCRIBE TO THE MAINE GAY TASK FORCE NEWSLETTER

PO BOX 4542 PORTLAND MAINE 04112

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Congratulations to Joanne Passaro. She has recently been elected president of the Gay Activists Alliance of New York. She is the first woman ever to hold this position.

PROPOSED HUMAN RIGHTS ACT AMENDMENT WILL PROTECT GAY PEOPLE FROM DISCRIMINATION

PORTLAND--Concerned people of MGTFF and the Maine Chapter of the National Organization for Women have formed a growing coalition to work for the amendment of the Maine Human Rights Act to include the phrase "sexual and affectional preference" in its listing of protected categories. The Act presently includes "race, religion, national origin," etc. in its protective listing. As amended, the Act would outlaw discrimination against Gay people in the areas of employment, housing and public accommodation.

At present, no state has passed similar antidiscrimination legislation. Attempts in Massachusetts, Pennsylvania, Connecticut and in other states have failed in the past several years, which indicates that the fight in Maine will be extremely rough. Also, we believe that although this measure may pass both legislative chambers, a veto by Governor Longley is not unlikely.

Needless to say, the

time to organize is now. Although a core group of people is vital, Gay people from around the state demonstrating a need for an anti-discrimination clause will ultimately be the telling factor. *Without people furnishing us evidence of discrimination in all its forms*, the legislature simply will not be impressed and the proposed amendment will fail. With as much proof as possible, we'll have a chance for success: it is that simple.

We urge that anyone who has been the victim of legal discrimination on the basis of sexual or affectional preference please write or call us with relevant evidence. If you wish, you may remain completely anonymous. Please don't let the other person do this--we'll need evidence of discrimination, and lots of it.

Additionally, petitions will be circulated in support of the measure. If you would like to help distribute a petition, please contact this office at 193 Middle Street, Portland, or Box 4542, Portland, ME 04112, or by phone:

773-5530 weekdays.

The October Newsletter will carry a comprehensive update. But remember: for our efforts to be successful, it will take involvement by as many concerned Gay people as possible!

LISTING OF AREA GAY GROUPS

CENTRAL MAINE GAY ALLIANCE
PO BOX 2242
AUGUSTA, MAINE 04330

MAINE GAY TASK FORCE
PO BOX 4542
PORTLAND, MAINE 04112

SEACOAST AREA GAY ALLIANCE
PO BOX 1424
PORTSMOUTH, N.H. 03801

LESBIAN CAUCUS
FERNALD HALL
UNIVERSITY OF MAINE
ORONO, MAINE 04473

WILDE STEIN CLUB
C/O MEMORIAL UNION
UNIVERSITY OF MAINE
ORONO, MAINE 04473

GAY PEOPLE'S ALLIANCE
92 BEDFORD STREET
UNIVERSITY OF MAINE
PORTLAND, MAINE 04103

SOUTHERN MAINE LESBIAN CAUCUS
205 SPRING STREET APT. 5
PORTLAND, MAINE 04102

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Break Out of the Sex-Role Prison

High School Women's Liberation is a collection of over 20 articles about young women's liberation.

Included are several book reviews, poetry by young women, and discussions about the school scene, sexism in textbooks, sports, lesbianism, black women, sexuality, legal rights, and music. Lavishly illustrated, it is the best resource for young women available anywhere.

Order from Youth Liberation, 2007 Wash-
tenaw Ave., Dept. W, Ann Arbor Mi. 48104.
\$1.25 each.

"INTRINSICALLY DISORDERED:" THE CHURCH THAT HATES GAY PEOPLE, AND GAY PEOPLE WHO LOVE THE CHURCH

by Tom Hurley

Last January, the Roman Catholic Church issued a "Declaration on Certain Questions Concerning Sexual Ethics" intended to curb the increasingly liberal views of some theologians on premarital sex, masturbation, and homosexuality. Time was when such a document would have settled a question once and for all. "Rome has spoken; the case is concluded," St. Augustine succinctly put it. But this Declaration has settled nothing. Its position on Gayness has proved especially troublesome: it outraged Gay Catholic activists, disappointed progressive theologians and divided the hierarchy: the Archdiocese of New York (remembered for its defeat of the New York City Gay civil rights bills) applauded the Declaration, while the Bishop of Brooklyn sought to soften its effect by cautiously defending Gay priests and teachers.

So the Church's internal debate on sexuality goes on. On one side, Rome has reiterated its age-old position that sex outside heterosexual marriage is now, always was, and ever shall be, amen, MORTALLY sinful. Premarital sex: "contrary to Christian doctrine;" masturbation: "an intrinsically and seriously disordered act;" homosexuality: the result of "a pathological constitution;" homosexual acts: "intrinsically disordered." On the other, liberal theologians charge that the Declaration is out of step with modern scientific and scriptural research. American Gay Catholics, chiefly those in the group called Dignity, argue that sexual love apart from procreation can be morally good and that one can be both actively Gay and fully Christian.

This is also the year that we asked not only "is the Pope a Catholic" but "is he Gay?" It would be a lot more fun to gossip about whether Paul is Gay--character is generally more interesting than ideology--but the recent flap over

the Pope's sexual preference distracts us from the larger truth. The Church, however much it's been discredited lately, is still a powerful source of homophobia. The arguments used by the Church and its pro-Gay critics tell us much more than the papal brouhaha about the strengths and weaknesses of one of our oldest enemies.

You must understand, first of all, that when the Church looks at the world it sees disease everywhere. The place the rest of us call home is a place where "the corruption of morals has increased," where there is an "unbridled exaltation of sex," "invading" and "infecting" modern society. The Declaration is very clear what it means by these images of sickness; apparently they include the commercialization of sex, which deserves condemnation, the praiseworthy fact that people are discussing sex openly, frankly, as an ordinary part of human life, and the fact that Gay people are becoming more visible and telling the world they're healthy and happy, which deserves endless huzzahs. Probably we should interpret "corruption" as any departure from the traditional Church position.

And there are plenty of departures these days. The Declaration bristles at persons who make moral decisions based on their own experience and careful thinking. Rome still insists on its own absolute authority in such matters, basing its claim on two assumptions the rest of us disregarded several centuries ago: 1) a set of behavioral traits known as "human nature" exists and is always and everywhere the same; 2) ethical principles derived from "human nature" can be shown through reason, or (if reason seems ambiguous), through Sacred Scripture. The Church dismisses categorically the historical and anthropological evidence that what is called "human nature" is a product of a particular class, culture, and sex. It may be evident to most of us that different people can produce different responsible, cogent moral codes, but the Church insists that laws and taboos created over two millenia ago speak clearly and relevantly to all classes, all times, all societies. If you can't figure out what the truth is on your own, read the Bible. If you have doubts after reading the Bible, listen to the Church. If you have doubts after listening to the

Church, pray hard for the gift of faith. Whatever you do, suppress all that your considered experience may show you about life.

Having declared its own position to be right because, well, it's right, the Declaration proceeds to condemn premarital sex, masturbation, and Gayness by quoting Scripture, papal decrees, and the pronouncements of the Councils. In fact, this document is a string of quotes, rather like a legal brief that marshals precedents to bolster a case at hand. This procedure proves that what the Church now says is what it has always said, but it hardly insures that the argument will address the facts at hand. But then, what are the facts to the Church? "Sociological surveys are able to show the frequency of this disorder [masturbation] according to the places, populations, or circumstances studied. In this way facts are discovered, but facts do not constitute a criterion for judging the moral value of human acts." It's true enough that simple information about behavior does not in itself constitute a moral code, but to ignore or fly in the face of our experience in formulating moral principles is absurd. The Church condemns contraception and abortion, but people continue to find compelling and ethically sound reasons to practice them. An ethics based on abstract principles simply will not do.

The Declaration devotes only four paragraphs to Gayness, but the effect of these few sentences is as chilling as a Sunday-long fire and brimstone sermon. A favorable view of Gayness, it begins, is opposed not only to the opinions of the Church but also to "the moral sense of the Christian people." It might offend the moral sense of homophobes, but what about Gay Catholics and friends of Gays? Or does a favorable view automatically cast one out of the Christian flock? The document then distinguishes between "transitory" homosexuals and "homosexuals who are definitively such because of some kind of innate instinct or a pathological constitution judged to be incurable." The language of sickness used to describe those of us who identify as Lesbian or Gay is particularly repulsive here: it paves the way for a seemingly compassionate recommendation that is really filled with disgust and condescension. In response

to theologians who feel the Church should look favorably on Gays living in a relationship "analogous to marriage," the Declaration reluctantly advises pastors to help such homosexuals overcome "their personal difficulties and their inability to fit into society." No mention is made that a randomly selected group of Gays can cope as well, if not better, than a randomly selected group of heterosexuals. And no mention is made, of course, that many of us would prefer *not* to fit into this society. Does the Church have in mind the society that finds Gay people detestable, that teaches them self-hatred, that imprisons them for their acts, that condones their murder? The Declaration does not recommend that pastors help change the sick world Gay people live in.

But if you think that this section represents a change in the Church's position on Gayness, you may be technically right: the Church did formerly require that Gays remain celibate and alone. But read on. Lest pastors go too far in helping us pathological types, Rome pulls up short of approving homosexual acts--because such acts lack the "indispensible finality" of marriage. Only a cruel or twisted mind could seriously give this advice: go on living together, you poor incurables, but remember that what you call making love is "intrinsically disordered." You can't help doing it, but your lives are still sick and immoral. Church authorities who call this rot "pastoral care" are either fools or knaves, and I'm willing to bet they're both.

The language of the Declaration shows us what sort of world view produces these contemptible statements. The Church has fallen back on an archaic and abstract diction suited to the medieval university but irrelevant to our world of discourse. Two examples: "But all evolution of morals and every type of life must be kept within the limits imposed by the immutable principles based upon every human person's constitutive elements and essential relations--elements and relations which transcend historical contingency;" "But in fact, divine Revelation, and in its own proper order, philosophical wisdom, emphasize the authentic exigencies of human nature. They thereby necessarily manifest the existence of immutable laws inscribed in the

constitutive elements of human nature and which are revealed to be identical in all beings endowed with reason." In attempting to speak externally and universally, the voice of the Church has become time-bound and parochial, filled with the jargon of scholastic philosophy. The language here shows the Church cannot adapt itself to changes of time, place, or audience. It's as if a change of one word might mean that a "truth" would disappear--as well it might, for these words are the last tabernacles of Christian doctrine: they no longer correspond to a general understanding of what existence means. Remove the phrases and there is nothing there. What amazes me most is that Rome expects others to deny their own experience in the presence of hollow words.

When the Declaration does make one concession to modern discourse by employing the language of psychology, it catches itself in its own net of words. If homosexuality is the result of "an innate instinct or pathological constitution judged to be incurable," and morality depends on free will, how can acts committed under the influence of this "instinct" be subject to moral evaluation at all? The Declaration lamely advises us that a Gay person's "culpability will be judged with prudence," but solemnly informs us that homosexual acts are intrinsically evil. Having learned that "sickness" has more cogency these days than "sin," the Church bases its condemnation of Gayness on psychological grounds (ignoring, of course, the opinion of a majority of psychologists that Gayness is as healthy as heterosexuality). But the Church's province is morality, not psychology. It must still call something a sin. So we don't have sinners, but we do have sins. Hairsplitting of this sort is the ordinary stuff of Catholic morality, and name-calling is the chief weapon of Catholic morality--witness the hypocrisy of the Church in calling abortionists "murderers" while it eagerly supported the Vietnam War.

The Declaration would be laughable if the Church did not still exert considerable control over our lives: directly if one grows up Catholic, indirectly if one lives in a society that calls itself Christian. If one grows up Catholic, chances are that documents such as this Declaration

can still cause pain, no matter how much one has liberated oneself from the past. As Sartre has said, "It is impossible to 'liquidate' one's Catholicism. If one succeeds in tearing oneself away from it, one escapes half-dead and marked for life." Having the meaning of existence explained to you in the simple language of the Catechism makes it all the more difficult to confront the variables of experience, the complexities of ethical questions. Many Gay Catholics suffer all their lives because they cannot reconcile their sexuality and their Catholic upbringing. I remember one woman who came to the MGTFF office several months ago. It was her first contact with other Gay people. She was happy to have made the step, but obviously nervous. Part of her problem, she said, was that she was still having a hard time being happily Gay, for her Catholic conscience kept telling her she was immoral and sick. I think she'll survive the struggle within herself, with the support of her sisters and brothers, but what a tragedy that her energy could not be directed in more useful ways. She was young, too; I know lots of older Gay men and women who struggle with their Catholicism, but what's most exasperating is that younger Gays are still being fed the same lies about themselves.

Catholic morality also feeds a repressive secular morality. A Lesbian friend of mine told me about a YWCA sex education program for adolescents she took part in several months ago. She participated as a specialist in women's health care, not as a Lesbian, and Gayness was not even mentioned until the end of one general session. A Roman Catholic brother concluded the meeting by saying "we have just a few minutes left, and I want to cover masturbation, homosexuality, and lesbianism. People go through phases when they indulge in these activities, and that's nothing much to worry about. But if these conditions persist, you should seek psychiatric help. These conditions are, of course, all morally wrong." My friend tried to counter this claptrap in her workshop, only to discover that most of the young women in her group accepted the brother's views. So did their parents, who took a dim view of any defense of Gayness and Lesbianism. It is often easier to settle for a familiar lie rather than accept a disturbing

truth. To change one's world view can be as frightening as it is exhilarating.

The Roman Catholic Gay organization known as Dignity has been trying to head off this misinformation at one of its sources. In a packet of articles explaining its positions, Dignity describes itself as "an international organization of gay and concerned Catholics [that] has been challenging the Catholic Church to a more sensitive pastoral care of the homosexual community, flowing from a more enlightened understanding of contemporary psychological, scriptural, and theological data on homosexuality." Dignity bases its challenge on the views of "a large number of American Catholic theologians who recognize the broader purpose of human sexuality, as an expression of unselfish love between two people, as a responsible communication of their love and shared life." Dignity argues that homosexuality is "intrinsically good when it is expressed in an ethically responsible, unselfish, and Christian manner, as all sexuality must be."

So far, the Church has not condemned Dignity. Part of the reason is that Dignity is careful not to depart too far from the general framework of Catholic theology. Its language is similar and frequently identical to the language of the official Church. John McNeill, S.J., an American theologian whose work is widely quoted by Gay Catholic activists, uses the phrase "genuine homosexual," echoing the Declaration's term "incurable" homosexual, though with a more positive connotation. Gregory Baum, the prominent Canadian theologian, distinguishes "*two modes* of homosexual orientation, a *phase* to be passed through and a *constant* to be lived with." Baum, McNeill, and others who follow their line of thinking, put much weight on the idea of *unalterable* homosexuality. The implication is that homosexuality is good only when it is *not* freely chosen. Pro-Gay theologians thus share a position with the Church that leaves no room for persons who freely choose to relate sexually to members of their own sex, as many feminists and some members of men's liberation are doing. I do not know if this is what Baum and McNeill mean to say, but their argument does support the idea that sexuality itself is

less than good, that it needs specific circumstances to justify it. Indeed, one Dignity statement quoted earlier sums up the confusion here: it says that Gayness is *intrinsically* good, but its goodness depends on *when* and *how* it's expressed! Conditions, conditions. You'd never realize from the arguments of these theologians that people engage in sex because it's fun. Instead of addressing sexuality from within a Catholic framework of sin and morality, Baum, McNeill and company should ask why and how such a moral fuss is made about sex. A less elevated attitude toward sexuality would help us all deal with it as a normal part of our lives--as normal as eating, exercising, and sleeping are. We don't feel a need to make continual moral judgments about the way we eat, for example, although we do take care to eat healthfully and not abuse our bodies. Ask ethical questions about the relationships people enter into, but leave off moralizing about the acts. We're just now beginning to learn more about sexuality, after all. Doesn't it make sense to refrain from making judgments and setting up conditions, especially when we know they're based on outdated psychology and values?

But Dignity seems to place further limits on sexual expression. Running through its literature is the idea that the proper form of Gay sexuality is in a relationship analogous to marriage. This idea occasionally becomes explicit, as in the Dignity response to the Vatican Declaration which mentions "the broader purpose of human sexuality as an expression of unselfish love between *two* people" (italicization mine). McNeill appears to justify homosexual love by saying that "...there is a considerable body of evidence that those homosexuals who have limited their sexual expression in an ethically responsible way have by that means achieved what Pius XI indicated in Casti Connubii as the 'chief reason and purpose' of sexual love within marriage 'as the blending of life as a whole and the mutual interchange and sharing thereof.'" In another article, Gary Chamberlain proposes that the Church should be "in the forefront of leading homosexuals into establishing mature and permanent relationships," as it does with heterosexual couples. And a 1972 Dignity editorial condemning indiscriminate sexual activity says that "Some of those relationships

bear the seed of marital love. To expel that seed repeatedly from each new relationship and never allow it to take root and grow into the mature flower of a deeper personal relationship is a crime against love. It is immoral."

Without denying the truth of this last remark, one can still see a general trend in Dignity to translate into Gay terms the Church's emphasis on marriage as the ordinary fulfillment of adult human life. It's a good question, at the very least, whether each of us finds fulfillment in a monogamous, permanent, one-to-one relationship. While one can certainly agree that sexuality can be abused, that one person can take advantage of another, that one can remain unfulfilled by refusing to enter into a deeper relationship with another, the fact remains that the possible forms of sexual expression and the degrees of relationship are many. The institution of marriage, in spite of all that's said about love and commitment between two people, is fundamentally an economic arrangement for the procreation and education of children, and many of us would question whether it's the best social structure for that task. But where no procreation takes place, doesn't the duration and depth of a relationship depend on the persons involved in it? When people are honest with each other and themselves, nothing should prevent them from discovering for themselves how they want to relate. It's a step backward from sexual liberation to propose heterosexual marriage as a model for Gay people. We are only now beginning to understand how sexuality can be integrated into our personalities; it's a pity that Dignity does not follow through on its own positions to encourage all Gays and heterosexuals to explore their freedom in different kinds of relationships.

A more fundamental question about Dignity concerns its commitment to feminism. It's obvious that the Roman Catholic Church is almost unrivaled in its sexism. Stern insistence on sex-determined roles in marriage, refusal to ordain women as priests, a history of viewing women as occasions of sin--the Church's contempt for women is too familiar to need description. The Dignity material is disappointing in its reluctance to analyze patriarchal theology in the light of feminism. Few women write for Dignity.

One, Sister Jeanine Grammick, writes on "The Myths of Homosexuality" but barely touches on Lesbianism. Two articles by Lesbians in the one Dignity newsletter I saw dealt with Christ as a man who changes women's lives. Though McNeill recognizes that Christian homophobia is the product of a patriarchal world view, his pro-Gay argument is expressed in essentially male terms. He sees "the ideal identity image of what it means to be a full human person proffered to us by God in the New Testament; that image is given us in the person of Jesus Christ." Apparently the sexism of the Church was discussed at Dignity's national convention last year, and it may very well be a topic of debate in weekly meetings; I hope it is, but what I've seen of Dignity's literature does not reflect such a debate.

Dignity's dilemma is this: can one fight against homophobia and sexism and at the same time seek approval from an institution that is dedicated at its very core to preserving the patriarchy, that identifies itself with a male God? Homophobia is a form of sexism; Gay men and Lesbians are oppressed in large part because they refuse to fit into the proper roles patriarchal society prescribes for them. If we're going to dismantle the patriarchy, shouldn't we dismantle the image of God as a patriarch?

Feminist philosopher Mary Daly, in her book Beyond God the Father, comments that if we were to remove all the sexist passages from the Bible we would be left with a very small pamphlet. I think that if Dignity and other interested Catholics were to root out all the sexism in the Church's dogma and scripture, they'd end up with a very different sort of church. Or no Church at all. Or more positively a very different sort of spirituality. But if we are to deal honestly and effectively with sexism, that is what we must do. We must ask: why God the Father? Why a male redeemer? Redemption from what? In fact, why a personal God? Why look to the skies when the source of our spiritual power is in each of us? We have populated the skies with gods; we can cast them down, if we dare to take our freedom seriously.

During the third Maine Gay Symposium last April, two im-

portant ideas surfaced in the spirituality workshop: coming out as a source of visionary power, and the power of community. "Coming out" means different things to different people, but at the heart of the concept lies an acceptance of oneself as good, and a freeing of oneself from the negative images of Lesbians and Gay men our society promotes. It means throwing off the bonds of other people's definitions and saying who we are. Once you realize that you formerly accepted a lie as a definition of your life, you begin to think about the many shackles history has placed on women, Gay men, poor people, even non-Gay men. The more you recognize how little we have been permitted to exercise our freedom, how little we control our own lives, the more distance you create between yourself and the society around you. You feel energy and exhilaration at being alive and taking responsibility for your own life. You discover in yourself the power to deal with the world. Many of us have experienced this power.

And once you have joined with your Gay brothers and sisters, whether it be socially or in struggle, you feel strengthened by the Gay community. A community will not solve all problems, but it does give one an alternative to the isolation we've all experienced. Many people at the Symposium felt energy in the group throughout the weekend. This sense of power and joy is not "religious" in the traditional sense, but I believe it is truly spiritual.

Now it would be very easy to condemn Dignity as reformist, as a group co-opted by the institution it seeks to reform. Blanket condemnations and angry denunciations of other Gay people seem to come very easily these days. But while we don't have to hold back our anger or refrain from criticism for a minute, we owe each other respect for our individual histories. Each of us moves toward liberation at his or her own rate. The bond of our common suffering and our joy in being Gay requires that we love each other and learn from as well as challenge our different experiences.

While Dignity makes a compromise with the Roman Catholic Church that I cannot accept, and while many of its theological views remain imbedded in attitudes I find repugnant, I

recognize that for many Gay Catholics, Dignity integrates the parts of their lives they hold most dear. And Dignity's existence alters the Church--things will not be the same because of it. But I hope that members of Dignity continue to ask hard questions about the sexism of the Church and about their own views on sexual expression. The danger of co-optation is great, the chance for reform minimal. Ultimately, we must all come all the way out: out of the closets, out of the Church, out from the patriarchy, into whatever new world the freedom of each of us creates.

[Copies of the Declaration are available from: Priests of the Sacred Heart, Hales Corners, Wisconsin 53130. For information on Dignity, write: National Office, 755 Boylston Street, Room 514, Boston, MA 02116.]

SYBIL'S
Y comfortable
B reality
N for
L gay
S people

135 Middle St.
Portland 772-9476

NATIONAL GAY TASK FORCE ORGANIZES TO IMPROVE NATIONAL GAY NEWS COVERAGE

In an effort to convince the television networks and other national news media that they are simply not giving adequate coverage to Gay-related news, the National Gay Task Force prepared a Summary of National Gay News, covering the period from January 1975 through June 1976, and sent copies to all executives, producers and assignment editors in network news departments plus key people at the wire services and news weeklies. Copies were also sent to Gay media groups around the country for use with their local press and broadcasters. (The summary is also available to other groups and individuals for \$1.00 upon request.)

Referring to sodomy-law repeal by 17 states, and Gay-rights legislation in 36 communities, NGTF Media Director Ginny Vida noted in her letter to the television news departments that "each time the networks' attention has been called to these trends, we've been told that the latest sodomy-repeal or Gay-rights law is a 'local

story'. It is our view that when local stories on the same subject proliferate across the nation, they represent national stories, and that these stories deserve network coverage."

Vida suggested that the media need to understand that Gay issues affect not only millions of Gay Americans but represent a challenge to "the attitudes and rules by which the adherents of the standard sex roles have been taught to lead their lives."

"Our hope," she said, "is that you will recognize that each step along the road to political and social equality for Gay citizens is a step along the road to a major cultural shift that could have considerably greater impact on the future of this nation and our society than much of what passes for hard news in today's media marketplace."

First to respond to the mailing was NBC's "Today" show, which had been particularly remiss in the coverage of Gay news. NGTF Co-Executive

CALENDAR

Director Jean O'Leary and board member Martin Duberman were invited to appear on the August 5 show. Also quick to respond were the wire services: UPI is setting to work immediately on an article, assessing the progress of the Gay movement, slated to appear in the Sunday supplements of 2,000 U.S. newspapers; and AP is starting on a wrap-up of the status of the sodomy laws in the 50 states.

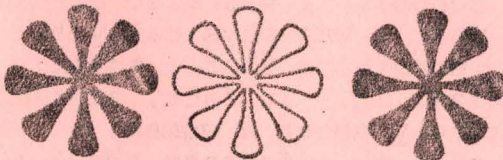
It is too early to assess the mailing's impact on network news coverage in general, but articles on the NGTF mailing in such widely-read trade publications as Broadcasting and Variety serve to put the networks on notice that they're being watched.

--National Gay Task Force
80 Fifth Avenue
New York, NY
10011

- 17 September: Wilde Stein Club Meeting. 7PM in the International lounge of Memorial Union, University of Maine, Orono. Business & rap.
- 18 September: Gay Dance at the MCA Center, UMO. At 8PM, BYO/?. May be postponed to following Saturday, the 25th. Call 581-2571 (WSC) for info.
- 24 September: Wilde Stein Club meeting.
- 26 September: MGTF Organizational meeting. At 94 Bedford St, UM/Portland. Begins 10AM. Bring your lunch.
- October 1...8: Wilde Stein Club meeting.

Lilith, one of the best All Women Band in New England will be returning to Sybil's on Middle Street in Portland on September 17 and 18.

They do jazz, disco and rhythm & blues. Originating from Northampton, Mass. the name is taken from Lilith, who is said by Hebrew mythology to be Adam's first wife (before Eve). Not made from Adam's rib, Lilith was banished from Eden after she refused to take patriarchal bullshit from Adam. Three copies of a record by Lilith are available at the MGTF office.



GROWING UP GAY

by Mary Anne Deutschmann

[Editor's note: This article originally appeared in *Changes*, a newspaper widely distributed in Howard County, Maryland high schools. It was reprinted by Youth Liberation in their pamphlet entitled *High School Women's Liberation*. The address of Youth Liberation is: 2007 Washtenaw Ave., Ann Arbor, Michigan 48104. A review of *High School Women's Liberation* will appear in a future Newsletter.]

I was eleven years old and in the 7th grade when I first became aware of my homosexuality in a rather harsh way. Some little dress-up games that two other girls and I played in our motel room on a class weekend became the center of attention to my 7th grade class, and we were the object of whispers and laughs that we didn't understand. We soon grew to understand what our friends were talking about, though, and were on the defensive for the rest of the year.

The experience followed me in the 8th and 9th grade. People often treated me as someone very different from them. The roles were very defined in junior high. You simply didn't touch or really look at someone of the same sex. One day in 8th grade, a girlfriend noticed that I was looking at her body and made a scene about it. This second experience left me feeling very desperate and alone. I grew to avoid looking at women at all, because obviously there was something shameful connected with it. And of course I was right to be defensive about it, because I couldn't fit into the category of those weird people that "they" talked about, could I?

I was so afraid. So afraid to have the things that they said follow me all through high school. I was also afraid because I was aware of the fact that I was physically attracted to women as well as men, something that I totally blocked every time that I recognized it. In fact, anytime that I caught myself having a fantasy about a woman, I would transfer it rapidly in my mind to a fantasy about a man. But these blockings made it creep into my mind even

more, and I remember feeling full of hate towards myself every time that this would happen. I remember vividly one night standing in the shower when I was about 14 years old. A picture of a woman flashed into my mind and I became overwhelmed by despair. Tears streamed down my cheeks and I leaned against the wall, with the words "no, no, no," running over and over again in my brain. I told myself very firmly that I had to stop thinking about it, as I always did. But this time it wouldn't leave me. The only way I could get control over myself was to promise myself that someday, if "it" didn't go away, I would go to a psychiatrist and have him help me change. (Of course I always assumed it would be a man.) I left the shower feeling numb and dead inside.

In later high school years a friend challenged me about my bad attitudes towards homosexuality, which I conveyed in the way I spoke about it--my defense. From this point on, I began to deal on an intellectual level with homosexuality and finally came up with the belief that people were born potentially bisexual and that society pointed the way to heterosexuality. In this way I rationalized that of course it was natural for me to have sexual feelings for women. So I could have relationships with men and not feel too bad if I happened to be attracted to a woman.

My feelings were still things that I could never discuss with anyone, though. I felt that my women friends would be completely threatened if they thought that I might be attracted to them, as if I might seduce them or something.

It was the realization that I was far from being alone in having these feelings which helped me to deal personally, not intellectually, with them. In a women's self-help group, dealing with sexuality, I first talked about my feelings, cautiously, with other women and experienced a real high in being reassured that many others shared my feelings.

Now I realize that it's healthy in my love for women not to separate my mind from my body. More than just personally feeling good about being Gay, I think that it's an impor-

tant thing to be Gay in our society. considering the roles I experienced in junior high school, women only touching men and vice versa, still exist. (I'm speaking of affectionate, loving touch--beyond handshakes and the popular greeting hug.) Now many women do touch other women in high school, but there are still those people who name it -- "lezzie, lezzie," probably because they're so uncertain about their own sexuality and are fighting their own homosexual feelings.

Learning to express my love physically to another woman, not from a passive female role, but as one woman to another, is helping me to break from that role in dealing with men. I relate to men in a much more healthy way now, coming from my own position of strength and self-confidence. I'm less apt to take shit from men who insist on relating to me as a passive girl, and I'm learning not to be the wide-eyed, listening-but-never-speaking child-woman that I generally used to be with men.

Why do I call myself Gay rather than bisexual? Because it is my homosexuality which is oppressed in this society. If I were to call myself bisexual, people would have the tendency to say, "Well, she may love women, but as long as she still makes it with men it's not so bad." I will make no excuse for loving women--it's an essential part of my life, my survival.

It's important to me now to be open about my feelings especially because of the people in junior high school who are aware of their homosexual feelings and think they are very much alone with them. These feelings are everywhere, since it's a natural thing for people to be attracted to people, and there's no reason why some of our feelings should be stifled and others should be put on a romantic pedestal. Gay is good, and the sooner that we all become more open and expressive with our feelings, the sooner we'll see people beginning to relate to each other, not out of messed up roles, but in healthier ways.

TV Listing

In Which the Leisure Time Task Force Edits Our Video Fare

AFTERNOON

12:00 **10 A FAMILY AT WAR—Drama**
20 years after the war has ended, the Loebes nervously await news of William, who is still in combat. (60 min. End of a 12 part series)

12:30 **2 6 CANDID CAMERA**
A shady salesman from South Korea tries to recruit millions of America's youth into a zany religion; a Chevrolet repair shop gives accurate repair estimates to unsuspecting customers; prospective H&R Block employees figure tax returns from an IRS tax table that doesn't discriminate against single people.

1:30 **5 8 13 MOVIE—Comedy**
"Day of the Zombies"
Public school works to create soul-less zombies to be used as tools of a domestic government.

7 HOLLYWOOD SQUARES

Lily Tomlin, Morty Manford, Barbara Gittings, John Paul Hudson, Jean

O'Leary, Paul Lynde, Elaine Noble, Rose Marie, Patricia Nell Warren. David Goodstein is the series host.

3:30 **7 8 MOVIE—Documentary 6W**
"Revenge of the Zombies"
Write-in campaign spear-headed by Nazi scientist in Bayou country elects first zombie President of the U.S.

5:00 **5 FBI—Crime Drama**
Erskine's testimony before a Senate Subcommittee implicates 8 Bureau Chiefs and the Director himself in illegal surveillance of Gay rights activists. Erskine: Efrom Zimbalist, Jr. Sen. Mansfield: Rodney Dangerfield. Agent: Donald Segretti.

EVENING

6:00 **2 5 6 7 8 13 NEWS**
The War in Lebanon continues. U.S. politicians seek votes for November election. Racial strife in South Africa. A small town in Utah sues power company. (repeat)

6:30 **13 MY THREE SONS—Comedy**
The boys make their first foray into a big city Gay disco.

9 11 LAWRENCE WELK

The regulars take their hats off to working Gay people of America. Songs: "Auld Lang Lesbian," "Revolution," medley—"Wonderful Gay World."
(30 min.)

10 12 UPSTAIRS, DOWNSTAIRS

England's imminent entry into World War I takes a back seat to affairs of the heart. Mrs. Bridges is being wooed by a downstairs maid, while Edwards and Lyons make romantic plans of their own.
(60 min.)

8:00 **5 MARY TYLER MOORE**
After he and Georgette try unsuccessfully for months to have a baby, Ted (Ted Knight) is stunned to learn that Georgette is a transsexual. Georgette: Georgia Engel. Lou: Ed Asher.

9:00 **5 11 13 CBS NEWS SPECIAL**
"What Is This Thing Called Programming?" There's less to it than meets the eye: according to producer Thomas Tomizaka, 9 out of

10 prime-time network programs are either boring or insulting to ordinary potted plants, not to mention household pets. Citing the case of CV (Chronic Viewing) the report says that overexposure to TV was later linked to illiteracy, poor vision and violent tendencies among younger consumers. Another segment examines how program sponsors pressure program producers to emphasize dull, noncontroversial fare that will least offend the most viewers.

11:00 **7 13 STREETS OF SAN FRANCISCO**
Filmed highlights of the 1976 Bay Area Gay Pride Parade. Loretta Lotman and Tab Hunter narrate.

12:30 **5 13 WALTONS**
John-Boy reveals his homosexuality to citizens of the village. (60 min.) [may be preempted by old Grade B movie if local affiliate needs more time slot ad money.]

1:00 **2 5 6 7 8 9 13 NEWS**
(see 6PM listing for details)

1:45 **13 PARTRIDGE FAMILY**
(at presstime, there was no announced plot-line for this episode.)

NEWSLETTER RECEIVES GRANT FROM HAYMARKET PEOPLES FUND

PORTLAND--The Haymarket Peoples Fund of Cambridge, Mass., awarded a grant of \$1000 to the MGTFF Newsletter in June, 1976. Other groups in Maine that received grants from the Fund included the Maine Organizing Committee and the Lewsiston Tenants Union.

The Haymarket Peoples Fund, as the name implies, is primarily interested in financially assisting progressive organizations that are usually excluded from aid by more traditional funds or foundations.

Maine screening board members from Haymarket had spent hours talking with Newsletter people concerning various aspects of the Newsletter; it's role as a means of organizing Gay people in the state and the social philosophy of the staffers in general. Later, the Newsletter was notified by phone that the grant had been approved.

The money is intended for Newsletter materials such as stencils, paper, postage, etc.

The staff and people connected with the Newsletter appreciate the support demonstrated by the Haymarket Fund, and for the increased opportunity to offer a forum for progressive change in Maine.



NEW ORLEANS--The decision by the Mississippi State University's student newspaper refusing to print an advertisement for a homosexual group has been upheld by the 5th U.S. Circuit Court of Appeals. The New Orleans-based court said that the First Amendment of the U.S. Constitution prevents the courts from interfering with editorial decisions such as the one made by the staff of the student newspaper, The Reflector. In the majority opinion Justice J.P. Coleman said the editor had the right to take the position that the paper would not be involved with the off-campus homosexually related activity. The suit was filed in 1974 by the Mississippi Gay Alliance.

COURSES AND WORKSHOPS WITH

MIRIAM DYAK

FALL 1976

- 9/14 NEVER TOO LATE Discussion group for over 50's YWCA Portland Tues. 12:30-2:30pm
6 wks
- 9/23 YOGA Mt. Ararat, Topsham Thurs. 7-9pm
10 wks
- 10/5 YOGA UMP The Other Program Tues. 3-5pm
10 wks
- 10/5 CREATIVE WRITING Mt. Ararat, Tops. Tues. 7-9
10 wks
- 10/7 HERBAL HEALING UMP The Other Program Thurs. 3-5
10 wks
- 10/24 HERBAL HEALING WORKSHOP 10am-4pm Factory Island Natural Foods in Saco Call 282-7163 for information.
- WOMANCRAFT WORKSHOPS
Each workshop is two weekends, the schedule each weekend is: Fri. 7-9pm, Sat. 9am-4pm Sun. 9am-1pm.
- 10/8-10 & 15-17 72 Front St., Bath 3rd floor mixed group
- 10/29-31 & 11/5-7 UMP Portland Call 773-2981 ext.

353 for information.

women only

12/3-5 & 10-11 UMP Portland see above

women only

Call Miriam at 688-4432 for more information on fees, directions, etc. Schedule is flexible too and there is a possibility of a Wednesday morning YOGA class if there is enough interest. Men who want to take the mixed WOMANCRAFT must see Miriam first. See you soon --be well!

PLEASE NOTE:

ALL letters to the editor that are intended for publication must include the writer's full name and address (and phone number, if possible.)

Unverified letters can not be printed.

If requested, a person's name will be withheld from publication, or a first name or other designation may be used. Please, no exceptions!

ORGANIZATIONAL MEETING

On Sunday, 26 September, there will be an organizational meeting of the Maine Gay Task Force to discuss goals, projects, and possible restructuring and/or incorporation during the next 12 months. The meeting will be held in the Student Union of the University of Maine at Portland, 94 Bedford St. Business meeting will be from 10:00 AM to 12:00 noon, bring-your-own lunch from noon to 1:00 PM, and then any loose ends will be tied up.

Following the meeting, there will be a showing of the Orson Welles film, The Stranger, a thriller about a Nazi fugitive. Cast includes Loretta Young and Edward G. Robinson. The film was released in 1947 and has gained critical acclaim in the past few years.

Any one wishing overnight accommodations or further information may call MGTF (773-5530), Gay People's Alliance at Univ. of Me. at Portland (773-2981, ext. 535). All interested persons welcome.



• ■ ■ **B I T S** ■ ■ •

Medium: any two dimensional medium

Process: printed by offset

Subject: any subject

Design: any design

Must include: the words, DYKE, a quarterly. First anniversary Issue, Winter 1976-77 (DYKE must be in caps)

Colors: up to four colors; do not use light blue

Size: final print 17"x22"

Artists: Lesbians only

Deadline: October 31, 1976

Send original artwork or slide. If you want your work returned, please send return postage. Tomato Publications will pay \$100 for the poster used as the anniversary issue. Artwork and graphics will also be gratefully considered for use in other issues. We pay for all work that we print. All work should be sent to: Tomato Publications, 70 Barrow St., New York, NY 10014.

* * *

FOR SALE: 1952 Plymouth, mech. good, needs some body work--\$350. Also twin boxspring and mattress, nightstand, bookcase, asst. dishes and rugs. Call: 773-0377 Portland



• ■ ■ **B I T S** ■ ■ •

Scorpio/Scorpio/Leo would enjoy sharing with other Maine people who are exploring themselves through astrology and/or Dianic Wicca. Reply to: A.A., 243 Park St., Lewiston, ME 04240.

* * *

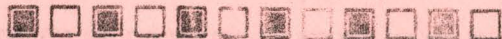
LONESOME GAY WOMAN 31 would like to meet other Gay women age 20 to 50 to share my life with; it's possible for me to move in with another woman. I am recently divorced. I have plenty of love for a similiar person out there. Judy Gilliam, So. Harpswell, Maine 04079.

* * *

A GAY MAN living near Dexter, ME would like to write to others in Central Maine area. Write to Henry, c/o MGTF, Box 4542, Portland, ME 04112.

* * *

PLANNING TRIP TO FLORIDA and California--long, slow trip in my home-made camper--leaving Sept. or Oct. If you're relatively quiet, not too big and would like to make the trip send your confidential name and phone no. to Gene, c/o MGTF, Box 4542, Portland, Me. 04112.



• ■ ■ **B I T S** ■ ■ •

DEADLINE FOR OCTOBER NEWS-
LETTER:

TUESDAY, SEPTEMBER 28, 1976

PUBLICATION DATE:

THURSDAY, SEPTEMBER 30, 1976

* * *

All readers are invited to use this space for brief notices, ads, information, announcements, and other miscellaneous items of common interest. Please send your news to: BITS, Box 4542, Portland, Maine 04112.

* * *

SUBSCRIBERS to the Gaycon Press Newsletter receive poetry, information, articles and news from prisoners in various prisons around the country. \$4/yr. for 12 copies. To: Gaycon Press Newsletter, c/o Ron Endersby, Editor, 1 East 3rd Street, NY, NY 10003.

* * *

THE MAINE ORGANIZING COMMITTEE, a newly forming statewide organization for poor and working people has been meeting once a



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month in different parts of the state. The M.O.C. is committed to building a statewide membership organization that can fight for the interests of Maine's working people, unemployed, and elderly. They publish the MAINE ISSUE and are presently forming a solid financial base for the organization. If you would like to know more about how you can become involved in the Maine Organizing Committee, write: M.O.C., Box 433 Portland, Maine 04112.

* * *

SUBSCRIBE TO GAY COMMUNITY NEWS-- A non-sexist, non-exploitative publication of news, features and opinion. \$15/year; 52 copies. Mailed in no-peek envelopes. To: "GCN," 22 Bromfield St., Boston, Mass. 02108.

* * *

DYKE, a quarterly magazine of Lesbian culture and analysis, is searching for an original poster design by a Lesbian. We will select a poster design which we will print and distribute as our first anniversary issue, Winter 1976-77. Guidelines:

(Cont.'d inside back cover)

