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Mainely Gay, Vol.4, No.05 (May 1977)

Peter Prizer

Susan Henderson

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Mainely Gay

Vol 4

May '77

No 5



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A page from a coloring
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be insulting to people or to
the environment.

Note To Readers

■ **GET THOSE PENCILS SHARPENED:** Sometime in early May subscribers in Maine will be receiving a "fact sheet" dealing directly with the Gay anti-discrimination bill now in the Maine Legislature, L.D. 1419. Among various pieces of info, the sheets will tell you who your State Representative is, and where he or she may be contacted by letter or phone.

It is crucial that all of us write our legislators and urge them to support L.D. 1419.

Also, there will be an enclosed petition. There will be a large map of the state at the May 17 Committee Hearing in Augusta with the town of each petition signer in bold letters to emphasize the statewide support for this legislation. Especially needed are towns in Aroostook, Franklin and Oxford Counties. Make your town

famous for a day. Sign the petition and carry it with you for no longer than a couple days to get friends' signatures, then mail it to the PO address that's given. And remember to write your legislator!

By the way, the Public Hearing for L.D. 1419 is set for Tuesday, May 17 in Augusta. We're planning on a large turnout of support, so arrange to have the day off and come by.

*** *** ***

■ TV viewers with cable may wish to check out the Norman Lear production "All That Glitters," at 11PM on Boston's Ch. 56. We understand that some of the sex-roles have been reversed...

*** *** ***

■ The State Street Straw does not appear in this issue because Peter Prizer is "conserving my energy, as President Carter requested."

FEEDBACK

Dear MG,

I have just received the March issue of your great magazine. I was flattered to see that you printed my short article on New Hampshire. I thank you.

I wish that there were enough dedicated Gays in this state to put together the kind of publication you do. I hope you prosper.

I'm writing to let you know that I'm living in Anchorage, Alaska. Please correct my address so that I shall continue to receive news from home and not miss out on any important developments in the Gay liberation revolution.

As for Anchorage--I'm still getting used to it. Besides still being winter and rather chilly, it's not too bad. The terrain is like midway up Mt. Washington--

spindly vegetation and crisp, clean air.

The people here are friendly but, like everywhere else, homosexuality is not a comfortable topic of conversation. The American machismo is very much alive here on America's last frontier.

There are two Gay bars in town, but both are very small. One, the Bonfire, has been around since the state belonged to the Russians, and is little more than a circular bar and about 15 bar stools. The other, the Rendezvous, is the popular dance bar, with a disco juke box--disc jockey on Friday and Saturday--and tables and chairs.

MCC [Metropolitan Community Church] has a struggling chapter here, and they are the focal point of the Gay lib movement. Their little mimeographed magazine *LIGHT OF THE NORTH* is the only Gay publication

I've seen here. The following item in their last issue will give you some idea of the oppressive and/or paranoid climate that exists here in igloo land:

"NEWS FLASH--Your attitudes and behavior are going to be of increasing significance in the coming weeks. The Gay Community Center in Anchorage is under close watch by the local and state police. There is concrete evidence that files are being kept on both MCC ministers and that several people have wiretaps on personal telephones. Keep on living your life as you see fit. Just take a little extra care to stay legal."

That's just the kind of thing to make a transplanted New England Gay feel right at home.

Love,

Wayne April

Anchorage, Alaska

*** *** ***

Dear MG,

Greetings from Montana!

A friend in Pennsylvania mailed us a copy of Mainly Gay, and you'll be receiving a subscription from us shortly.

Keep up the great work-- we'd like to see our state have a publication like MG!

with Gay love,

Terri
Jan

Miles City, Montana

*** *** ***

OPTIONAL FORM NO. 10
JULY 1973 EDITION
GSA FPMR (41 CFR) 101-11.6

UNITED STATES GOVERNMENT

Memorandum

TO : Mainly Gay
FROM : W. H. Rauch
Warden
FCI - Lexington,
Kentucky
SUBJECT : Incoming Publication
DATE : April 4, 1977

The publication Mainly Gay has been examined by appropriate staff members and is being returned to the publisher. This action is

taken in accordance with
Bureau of Prisons Policy
Statement 7300.42C.

The publication is not acceptable because it is considered to be detrimental to the good order of the institution. We further conclude that the publication indicates support for or encourages homosexual behavior which is a violation of Kentucky State and Federal Law.

You may appeal this decision by either an inmate request letter, or an Administrative Remedy.

By copy of this letter, the publisher is requested to discontinue the mailing of Mainly Gay to this institution.

W. H. Rauch
Warden

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Dear Readers of MG,

The Lesbian Defense Fund is appealing for financial support in the case of a Lesbian mother who is being sued for custody of her 6 year-old daughter. The Lesbian Defense Fund (LDF) cannot publicize the case locally or use specific names at all because such publicity has in other cases been used against the mother as evidence that she "subjected the child to harmful trauma." The mother and child involved are part of an 11-person (including three children) living/working collective in rural Vermont. Besides sharing resources and childcare, they are working on an alternative healing center, a rape hotline and an emergency shelter for battered women and their children. All of this is being brought into the court case, and the women involved must hire both psychiatrists and lawyers to defend her living and working situation.

Donations, to help the court fight, are urgently needed. Send what you can to LDF (both non-profit and tax-exempt), PO Box 4, Essex Junction, Vermont 04542. Our phone is (802) 862-9046. Thanks for your help!

NEWS SHORTS

MIAMI (*NewsWest*) -- Smoldering anti-Gay bigotry has flashed into destructive violence here as the Gay community struggles against efforts to repeal newly-adopted civil rights protections. The car of one Gay leader was fire-bombed, arson was attempted against the home of another, and a third spokesperson was apparently driven to suicide by the angry reactions to his appearance on a television talk show. Manuel Gomez, a Cuban exile who is a member of the Dade County Coalition, found his car gutted by flames on March 22, the day after he had appeared at a Coalition news conference on the Gay rights struggle. Gomez also was a guest the previous night on a talk show conducted by the city's major Spanish language television station. Appearing with him on the show was Ovidio Ramos, a leader of a local Gay Latino group. Ramos, 28, was discovered dead the next day, apparently a suicide.

A note he left indicated that his parents, who had previously disowned him because of his sexual preference, had called after the television appearance to berate him about it. Also, the front door of an apartment occupied by Brad Wilson, pastor of Miami's MCC, was apparently doused with flammable liquid and then torched. The resulting fire was extinguished without major damage, but the incident further accelerated the hysteria and panic in the city. "We are not going to be intimidated by threats or fear or physical danger," a Coalition spokesperson said. "The time for Gay rights has come, just as the time for black civil rights had come in the 1960s. We shall not be moved. We shall overcome. If the lessons of Selma and Montgomery, Alabama, Little Rock, and Jackson have not been learned, then they must be taught again."

HARTFORD, CT (*Gay Community News*) -- The Connecticut General Assembly rejected this year's Gay rights bill by a vote of 94-43. The proposed legislation would have protected Lesbians and Gay men from discrimination based on sexual preference in employment, housing, public accommodations and credit. The defeat was by an even greater margin than last year's, when the Assembly rejected the bill 84 to 62. Don Zajac, a member of the Connecticut Gay Task Force, said that the Assembly was "much more conservative" this year than it had been previously. "There was a lot of vote-switching," said Zajac. "About 15 people who we expected to support the bill either changed their vote or weren't there." Observers attributed the amendment's defeat to the traditional stance of some legislators who simply vote against anything with the word "Gay" in it.

OTTAWA, ONTARIO (*Gay Community News*) -- Canadian customs, which recently banned two Gay male sex manuals, is stepping up its campaign against Gay male publica-

tions. The two most recent issues of Blueboy magazine were barred by Canadian authorities. According to Blueboy publisher Don Embinder, these same issues made it onto the news stands in Spain with no difficulty. In order to circumvent the tough Canadian censorship, Mandate magazine recently ran one cover on its American issues and another cover on its Canadian issues. The American cover -- which featured two naked men -- was never even submitted to Canadian customs. L. Stein, public relations director for Mandate's parent company, told the Body Politic that "We very circumspectly assess different standards in different countries and produce the magazine accordingly."

CAMBRIDGE, MA (*NewsWest*) -- Harvard University has become one of the first American universities to publish an official policy stating it does not discriminate against homosexuals in employment. In a letter to the executive board of the Harvard-Radcliffe Gay Students

Association, Daniel Cantor, Harvard's director of personnel, stated that "it is Harvard's actively pursued policy to hire, compensate and promote its people solely on the basis of job performance. No one is to be denied a job, or appropriate treatment once employed, because of his or her sexual preference." While only a few colleges have made official statements of non-discrimination, the American Federation of Teachers, the National Education Association, and the American Association of University Professors have all passed resolutions opposing discrimination on the basis of sexual orientation. Cantor explained that the Harvard policy applied to both teaching and non-teaching employees.

TALLAHASSEE, FL (*Gay Community News*) -- The Florida State Senate dealt the Equal Rights Amendment a severe setback last week as it defeated the ERA by a 21-19 vote. Proponents of the ERA now fear that unless there is a major change in the make-up of

Southern legislatures in the 1978 elections, the ERA will be doomed. "All the action now goes to the '78 election," said Sheila Greenwald, executive director of ERA America. Greenwald said that Southern state elections would become the group's next target, as none of the Southern states are among the 35 that have already ratified the amendment. Three more states must approve the ERA by March 1979 to make it the 27th Amendment to the United States Constitution. The issue of homosexuality played a large role in the emotional debate in the Florida legislature. Senator Alan Trask, a strong opponent of the ERA, read Bible verses from Leviticus during the debate. The verses assert that homosexuality is a sin. "We must never pass a law that is contrary to the teachings of God," said the senator. Last minute telephone calls from the White House proved to little avail in salvaging the ERA in Florida.

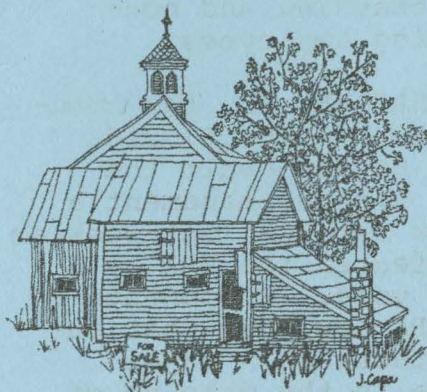
CHEYENNE, WY (*Gay Community News*) -- Wyoming became the 19th state to repeal its sex laws as Governor Ed

Herschler signed the legislation in late February. The repeal, which went virtually unnoticed in both the Gay and straight media, passed the state house of representatives by a 2-1 margin and the state senate by an even larger 3-1 vote. The "crime against nature" penalty, in effect since the state was admitted to the union in 1890, carried a maximum penalty of ten years. The repeal goes into effect May 27.

NEW YORK (*Free Press*) -- This year, the Gay Academic Union, Inc. will publish the first issue of a projected quarterly journal. It is entitled Gay Academic Union Journal: Gai Saber and will provide information on all aspects of research on homosexuality and Gay liberation to scholars working in these areas and to other interested readers. It will also serve as an instrument of communication among Gay Academic Union members. The publication is unique in that it is the first scholarly journal which takes an interdisciplinary approach to Gay studies. GAUJ: Gai Saber will be divided into sections for scholarly articles and papers delivered at past annual conferences of GAU; for

in-depth book reviews; for news relating to the organization and to Gay activities on campuses around the country; and for reports on Gay studies and Gay research.

FORT WORTH, TEXAS (*The Atlanta Barb*) -- Forty members of the Dallas/Fort Worth Gay community picketed the Fort Worth Star Telegram recently after the daily newspaper published a cartoon linking Gay people with kidnappers, porno peddlers and dope dealers. Demonstrators carried signs like "98 per cent of all child molesters are heterosexual." Although the newspaper has refused to apologize for the cartoon, editor Jack Tinsley said that he favors decriminalization of the state's sodomy laws.



L.D. 1419 UPDATE

NEWS FROM THE MAINE COALITION FOR HUMAN RIGHTS (MCHR)

The Gay Civil Rights bill, L.D. 1419, has been introduced into the Maine House of Representatives by Rep. Gerald Talbot and cosponsored by Rep. Laurence Connolly, Jr., both of Portland. The bill is entitled "AN ACT TO INCLUDE THE TERM 'SEXUAL OR AFFECTIONAL PREFERENCE' IN THE MAINE HUMAN RIGHTS ACT." It would ban discrimination against Gay people in employment, housing, public accommodation and credit.

Thus far, the proposed legislation has remained somewhat low-key, although there has been some (mostly favorable) discussion of the bill in the Maine media. We suspect that "natural" opponents of the bill, notably religious fundamentalists and assorted state political organizations will eventually get into the act--especially after the Public Hearing that's scheduled for early afternoon on the 17th of May in the State House.

The May 17 Public Hearing will be the first crucial step for L.D. 1419. It will be heard by the Committee on Human Resources, which--happily--is chaired by Rep. Talbot. The MCHR plans a thorough program of testimony in support of the bill, and a number of citizens will also be speaking in support of the legislation. Again, we're not sure who our opponents will be at the Public Hearing, but we realistically expect the bigots and homophobes to be in attendance, too. THE MCHR AND THE SPONSORING REPRESENTATIVES URGE EVERYONE WHO IS ABLE TO ATTEND THE PUBLIC HEARING ON THIS DAY! The more support we demonstrate for the bill, the better the chances for a favorable vote out of the Human Resources Committee.

The following members of the House Committee on Human Resources should be written to IMMEDIATELY and urged to

support L.D. 1419, "An Act to Amend the Maine Human Rights Act with the Term 'Sexual or Affectional Preference.'" Besides Rep. Talbot, the following Representatives will be voting after the Committee hearing to support or oppose the bill:

- Rep. Richard S. Davies of Orono (home tel. 866-4508)
- Rep. Donald H. Burns of Anson (home tel. 635-2531)
- Rep. Ross A. Green of Auburn (home tel. 782-1370)
- Rep. J.P. Normand LaPlante of Sabattus (home tel. 375-4006)
- Rep. Judy C. Kany of Waterville (home tel. 872-2631)
- Rep. Barry L. Valentine of York (home tel. 363-2376)
- Rep. David S. Marshall of Millinocket (home tel. 723-9203)
- Rep. Marjorie C. Hutchings of Lincolnville (tel. 789-5457)
- Rep. Philip F. Peterson of Caribou (home tel. 496-6001)
- Rep. Gordon F. Cunningham of New Gloucester (tel. 926-4573)

Letters and phone calls to the above people are crucial to the passage of the bill with a favorable vote out of the Committee. If you live in one of the Committee member's town, your letter or call will be of unusual importance.

After the May 17 Hearing, the bill will go to the full House. We're not sure when the House will vote, but there will be time for concerned persons to contact their state representative urging him or her to support 1419.

[The MCHR will be sending Fact Sheets on L.D. 1419 to hundreds of people across the state, including subscribers to MG, shortly. Be part of this historic effort!]

WHAT'S TO FEAR FROM ANITA?

By Stephen Leo

Who's afraid of Anita Bryant? Well, for openers, there's me. No fooling. All the jokes about her--Missed America turned O.J. Queen, etc.--cannot relieve the growing sense of terror I feel at the mention of her name. This woman means business, and it may not be a long time before we in Maine begin to feel the repercussions of her fearful labor.

Mind you, it's not so much the woman herself who inspires such dread in my quivering little heart. As an adversary she's not exactly Boadicea. Yet, for whatever reasons, she has come to symbolize a social movement that has been aptly described as a Holy War against homosexuality.

As a symbol to the forces of Righteousness, Anita is everything Dr. Socarides might have ordered. No matter that her Piety has netted her \$500,000 a year. That is, after all, the American Way of Devotion. Spread His Word (or part of it, anyway) and you may know luxury in a hungry world! What really matters, however, is that she is a Concerned Parent anxious to save her children from the accursed demons who would snatch them from their Loving Mother's breast and make them Queer.

In fact the name chosen for this modern day crusade is none other than Save Our Children, Inc. The following appeared recently in a full-page ad in the Miami Herald:

...THIS RECRUITMENT OF OUR CHILDREN IS ABSOLUTELY NECESSARY FOR THE SURVIVAL AND GROWTH OF HOMOSEXUALITY--FOR SINCE HOMOSEXUALS CANNOT REPRODUCE, THEY MUST RECRUIT, MUST FRESHEN THEIR RANKS. AND WHO QUALIFIES AS A LIKELY RECRUIT: A 35-YEAR-OLD FATHER OR MOTHER OF TWO...OR A TEENAGE BOY OR GIRL WHO IS SURGING WITH SEXUAL AWARENESS?

Lest any should miss the point, the good citizens of Miami are hereupon treated to some lurid statistics concerning homosexual teenage prostitution rings in L.A., care of that noted authority, Chief Davis.

Moronic (not to say slanderous) though this tripe be, it is the Gospel According to St. Anita and still widely believed. Hard facts are of no concern to sanctimonious bigots. While this type scarcely represents the majority of Americans, history has shown that they very often get their way. And what, pray tell, *is* their way? The repeal of the Gay rights ordinance in Dade County is "only the beginning," say the hatemongers, "...yet, even if the ordinance is repealed, the battle of parents to protect their children from homosexuality has not ended..." The next target is the Gay rights bill in Congress, H.R. 2998. Will their blood lust stop with the denial of our legal rights? Not likely. For those of us who refuse to be muzzled, pseudo-anthropology suggests a remedy.

*CULTURES THROUGHOUT HISTORY, MOREOVER, HAVE DEALT WITH HOMOSEXUALS ALMOST UNIVERSALLY WITH DISDAIN, ABHORRENCE, DISGUST--
EVEN DEATH.*

Can this excerpt from the Herald's ad copy be read as a not-so-subtle call to genocide? When in Miami one sees bumper stickers that say *KILL A QUEER FOR CHRIST* how else can it be read? Already two gay men in Miami have committed suicide in despair at the hate-charged climate in that city. All in a day's work for Anita, Inc. What are a couple of dead faggots when Our Children are at stake? In a righteous Holy War one must expect a few casualties. They, of course, *couldn't* have been somebody's children.

Fortunately, Maine is not Miami. Yet neither has it proved a paradise for Gay people. While moderation usually prevails over hysteria in our state, we cannot expect to remain long immune from the hate campaign Anita has promised to make nationwide. Reports from the front have it that the Gay community there is united as never

before in its determination to stop Anita and win the referendum on June 7. They are receiving the support of Gays and others from all across the country. Yet will it be enough to turn the tide running against them, and against us? One can do more than hope. One can send money, write letters, and encourage others to do the same. No closet door on earth can save us from the madness that threatens to destroy whatever hopes we nurture for a life of dignity and pride in our right to be who we are.

WHAT'S TO BE DONE?

If Anita can be defeated at the polls in Dade County, her campaign of fear and loathing will be seriously impaired. Unfortunately it will require a great deal of money to reach the decent people of Dade and get them to the polls. The bigots are well-financed by Big Money and are sure to vote come fire or brimstone. Send whatever you can to this address:

DADE COUNTY COALITION FOR THE HUMANISTIC RIGHTS OF GAYS
5390 BISCAYNE BOULEVARD
MIAMI, FLORIDA 33137

I for one feel no qualms about threatening Anita's livelihood as she threatens our very lives. Boycott Florida Orange products. Write the Florida Citrus Commission to protest their use of a bonafide bigot to sell us their products [1115 East Memorial Blvd., Lakeland, Florida 33801]. Get your friends to do the same. This applies as well to the Singer Sewing Machine Company which plans to employ this hypocrite on a T.V. program where she can influence "impressionable young people" [The Singer Company, 30 Rockefeller Plaza, New York, New York 10020].


If the news from Dade is bad come June, it can be offset by making Maine the first state in the nation to pass a Gay rights bill. This can happen only if Gays and their non-Gay friends work to make it a reality. Refer to page 9 of this magazine for details on how you can help.

It's true that most of these actions require a little time, effort, and perhaps some coming out on the part of each of us. Yet the cost of inaction against this terrible menace to our humanity is so great as to be unthinkable. To act now may mean that we will never know a day when nothing we can do will make a difference.

PHOENIX TO RAISE MONEY FOR DADE COUNTY COALITION

The Phoenix passed the hat the other week to raise money for the Gay rights campaign in Dade County, Florida. Supporters donated \$56, a sum that was matched by the Phoenix for a total of \$110. The money will be sent to the Dade County Coalition for the Humanistic Rights of Gays. The Coalition has issued a nationwide appeal for financial support to help combat the vicious smear campaign against Gay people being spearheaded by Anita Bryant.

Roland Labbe, owner of the Phoenix, plans on passing the hat at various times during May to help raise money for the Florida campaign. The Phoenix will match all money collected. Roland said that he hoped no one would be offended by the fund raising and pointed out that everyone has a choice of whether or not they wish to donate money to the Gay rights campaign.Δ

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Cumberland County Curmudgeon

By Susan W. Henderson

THE GAY KING OF SCOTS

Fraser, Antonia, King James VI of Scotland, I of England,
New York, Alfred A. Knopf, 1975, 224p.

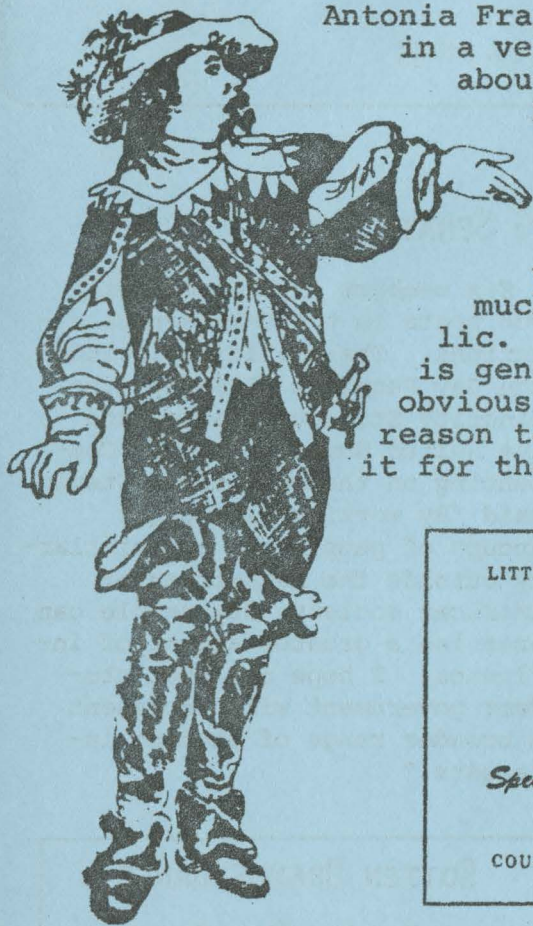
There seem to be a lot of good historical picture-books coming out lately. Nancy Mitford's Frederick the Great, one of the sources for the articles on Frederick in this column, is one. The subject of this review, King James, is another. This is delightful proof, if proof were needed, that history doesn't have to be dull to be good.

Antonia Fraser has written two previous biographies, of Mary, Queen of Scots, and Oliver Cromwell. Both were excellent pieces of scholarship and best-sellers as well. King James is of equal caliber. Too much popular history (that is, history intended for the general reader rather than for scholars), has been oversimplified, sometimes downright inaccurate, and with no crediting of sources. Fraser avoids these pitfalls. She makes the readers aware of the complicated issues with which her characters had to deal. She also lets the reader know where she got her material. This is harder to do in popular history than in a scholarly work, because popular history generally uses very few footnotes. Most readers seem to be intimidated by footnotes (those tiny-print lines at the bottom of the page listing all the material that the writer used for sources), so the popular historian has to work the credits into the text. Fraser does this smoothly.

James VI and I is one of our Great Gay Predecessors.

He has gotten a bad press from historians until recently, for two reasons. One is that he believed that the Crown should have considerable power. This was opposed by the English upper classes, through the agency of Parliament, who naturally wanted to run things themselves. They eventually won, in the reigns of James's descendents, so James got a bad press. Many of the ideas voiced by the seventeenth-century Parliaments were later used by other classes to get themselves included in the political process. However, we should not assume, as some of the nineteenth-century writers did, that James's opponents believed in democracy. Nothing could be farther from the truth. Nobody at that time believed in giving the working classes, or women, or other oppressed groups, any power. In fact, the Crown was sometimes more concerned with the needs of poor people than Parliament.

The other reason why James got a bad press was that he was Gay. What was worse, he wasn't in the closet. He had bad legs, possibly due to rickets in childhood, and often walked while leaning on the arm of a young male "favorite." (That has to be the world's greatest euphemism for a lover.) His Wife, Anna of Denmark, with whom he had a distant but friendly relationship, accepted the whole thing. Many of James's subjects, especially the Puritans, were not amused. James was not about to let anybody meddle with his love life. He told the Privy Council on one occasion, "Jesus Christ did the same and therefore I cannot be blamed. Christ had his John and I have my George." It took a lot of brass to cite that particular precedent in the seventeenth century. Needless to say, moralizing Victorian writers gave James exceedingly bad notices. We who consider his sexual preference a mark of his good taste can applaud his unclosety attitude. James is one Gay king we can be proud to claim as ours, for he was a peace-loving man. In the Scotland of his childhood, the nobility were constantly fighting private wars; James managed to pacify the country without an army of his own. When the religious wars broke out in Europe, he tried to reconcile the contestants. He failed, but that doesn't negate his good intentions.



Antonia Fraser deals with James's sexuality in a very accepting way. Her remark about his first love affair should be a guideline for biographers dealing with their subjects' sex lives: "James has had his defenders, on the grounds that nothing was done in private just because there was so much pinching and fondling in public. In sexual matters, however, it is generally better to assume the obvious, unless there is some very good reason to think otherwise." Let's hear it for the obvious!

o o o o o o

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WOMEN'S WEEKEND WORKSHOP IN THE WOODS

May 20 through the 22nd. Objectives of the weekend are exploring roles as women, experiencing relaxed living in a natural environment, and developing an understanding and acceptance of ourselves and our bodies. The deadline is May 1, and there is limited enrollment.

For information, call Julie Bobrow, 873-2171, Ext. 258, or write to Sarah Cloudy, 11 Libby Court, Waterville, ME 04901. Fee: \$50 for weekend, meals and transportation from Waterville included.

Maine Note

by Staff

STEVEN LEO WINS UMPG SENATE SEAT

Steven Leo, organizer of the Gay People's Alliance at the University of Maine at Portland-Gorham, won a seat on the student senate in elections held recently on that campus. Running as the first openly Gay candidate in the school's history, Steven said that a major reason for his candidacy was the desire to see if an openly Gay candidate could be elected.

"After working on the outside for two years," he explained, "and getting nowhere with the senate, which is almost totally lacking in any humanistic tendencies, I wanted to provide another perspective."

The student senate at UMPG has been criticized frequently by many students for representing only the interests and concerns typical of a college fraternity. In the recent election, students with varied interests formed a coalition in an effort to gain fairer representation in student government.

Six members of the coalition won seats in the UMPG senate elections. The coalition included the Gay People's Alliance, the Minority Student Affairs, and the United Women's Forum. Commenting on the coalition, Steven said "By working with other groups of people who are similarly outside the mainstream of American society, Gay people can exercise a greater amount of influence. I hope now that student government will represent a broader range of student interests."

ROTTEN ORANGE DANCE

Friday May 8

9 - 12 pm

Payson Smith Hall-UMPG

Portland Campus

\$1 Donation Requested

To raise money for Dade
County Coalition for
Humanistic Rights of Gays

Perceptions

By Miriam Dyak



This is my third month with a regular column in MG and I would like to skip the review this time and comment on some other issues I feel are important.

A letter in last month's issue from Bill Gordon re-raised the question of personal vs. political and what direction should a publication for Gays be going. I want to say first of all that what endears MG to me is that it presupposes that Gay people are "normal", i.e., have a whole range of interests from politics, to art, to pinball, to music, to psychology, to ecology and so on, including sexuality. The great majority of Gay publications I have seen elsewhere focus on sexuality and relationships to the exclusion of almost all other topics -- i.e., Gay people come across through such publications as the one-sided, moronic and totally sexually hung-up (or well-hung) people society has always claimed them to be. "Why amazing grace! Matilda, look at this here Mainely Gay. It says homosexuals actually read books and talk politics and some of these articles don't even mention sex! Imagine that! What will they think of next?" The other thing I treasure in MG is its humor, however weird.

The question of whether to focus on the "personal" or "political" though, keeps cropping up even though we all thought we learned from the Women's Movement years ago that they are inextricably intertwined. Basically, anyone who has a vision of the future, however small and undeveloped, must live on at least two different levels. One level is the here and now, the hassles we are caught up in, the sad reality that society has as yet to come nowhere near our vision nor is it tolerant of even our having a vision. This level usually takes us most of our working, external lives. On the other level we have to live our

vision as best we can if we are even going to make it a reality. The trick here is to live totally in the future, not by wishful thinking, but by making that future our present, our here and now. That's hard to do in a working situation (but not impossible), but within the context of our relationships, our living situations, it becomes a possibility. We have the choice to fall into the roles and pitfalls of traditional heterosexual/patriarchal ways of relating to other people, or we can work at, think about, experiment with, invent our own forms of relating, our own kinds of friendships that express our feelings and our vision.

I see MG as a forum for that vision, a place where those feelings and ideas can be expressed, where our curiosity about each other grows through "gossip" and into our own study of our own human relations and the political implications and meaning of our daily lives and loves. After all, "gossip" is all the information not valued by the patriarchy (i.e., heterosexual men), and therefore is relegated to women and effeminate men. Talking about people, relationships, sex, etc., is too personal, emotional and superficial to occupy the president of General Motors -- he lets his wife or secretary do the "dirty" work for him. In exploring our feelings and relationships through a shared publication we can either fall into the role that is expected of us -- prurient, superficial, unintelligent, "gossipy" -- or we can break through to new understanding through honesty, directness, open sharing and clear thinking. (Notice how I avoided saying political analysis, but it's truly the same thing if it's done well.)

As part of that process I would like to share with you some personal/political realizations of my own this past month. At a recent women's meeting we were faced with the question of "what percentage of us were Lesbians?" The only possible answer, of course, was totally farcical -- 50% of us are 35% Lesbian 68% of the time, etc. One woman started to say she was celibate and without thinking, I said, "No, you're not!" She answered, "Oh well, hugs and

kisses don't count." Who says? Later we talked more and I realized that for a long time now I have been rebelling against that unwritten, often unspoken standard, hetero- and homosexual, which says how valid our loving is, which sexual expressions "count" and which ones don't "count", and which "count" more than others. The standard is male and it is based on male sexuality. "Doing it", "going all the way", etc., means in straight society, having intercourse with a male in which the male reaches climax. Whether the female reaches climax or even slightly enjoys herself, is totally irrelevant in terms of what "counts". (You see how closely pinball is related to the meaning of life?) In fact, Lesbian love-making is way way down on the scale of masculine reality (what "counts") -- hence, all the male fantasies about Lesbians and dildoes. (Perhaps the dears are trying to be generous and give us a few extra points as a consolation prize.)

You think none of this applies to us enlightened New-Agers with our heads in the future? What does being "lovers" mean to you? It doesn't count, does it, unless you "go to bed" and reach the "Big O". "Hugs and kisses don't count." Loving doesn't count unless it reaches its goal -- how Amerikan! Well, I decided, right then and there that every person I touched or who touched me in a spirit of loving, whether it was a kiss on the cheek or passionate "love-making" (how arduous that term sounds!) was/is my lover regardless if we ever had, or thought of having, orgasms. On the other hand, anyone who fucked me unlovingly, fucked me over, even if both of us reached our weary orgasms (like relief from 10-day constipation) were not and never have been my lovers, whether they were male, female or whatever. And, in the spirit of this new definition, I am declaring all mothers and daughters who kiss and hug ever to be lovers (too bad they don't know it) and all married couples who tolerate each other without love unlovers -- the list could go on ad infinitum. How does this apply to you, to all of us, to our community? As far as I can see there is no way to break through the patterns that bind and stifle us unless we understand what we are doing, how we feel and how we want to grow.

ASPECTS OF HOMOSEXUAL SELF-OPPRESSION

By Andrew Hodges and David Hutter

PARDON US FOR LIVING

Before going on to describe *how* homosexuals oppress themselves, we should first explain *why* they do so. It is because we learn to loathe homosexuality before it becomes necessary to acknowledge our own. As children and young people we never hear anything good said about Gay life, and only see it referred to as a subject for mockery, disgust, and pity. Moreover Gays, like cuckoos, are reared in alien, heterosexual nests, and even at home the message is the same. Never having been offered *positive* attitudes to homosexuality, we inevitably adopt *negative* ones, and it is from these that all our values flow.

SELF-HATRED We have been taught to hate ourselves-- and how thoroughly we have learnt the lesson. Some Gays deliberately keep away from teaching, lest they be a corrupting influence. Others, except for brief, furtive sexual encounters, consciously avoid the company of Gay people because they cannot bear to see a reflection of their own homosexuality. More typically our self-hatred is unconscious and our self-oppression automatic. Unthinkingly we accept the line that soliciting is offensive and confine our complaints about the law to the tactics used to enforce it, or to the unequal sentences passed on those convicted. So ingrained is our assumption of second-class status that we fail to notice even *external* oppression unless we make a positive effort to root it out. We seldom recognise the queer-basher's fist in the liberal's guiding hand. "How can you be sure that you are homosexual?" asks the psychiatrist. Whenever does he ask heterosexuals the converse question?

This interchange of homo- and heterosexual is a certain test for both Gay and self-oppression. Another is to com-

pare ourselves with other minorities who may well resent and complain of things we tolerate. Gay people say they fear the loss of non-Gay "friends" if their homosexuality is revealed. What Jew would value the friendship of the anti-Semitic? Once blacks underwent the painful operation of having their hair straightened in an effort to resemble their white masters. This glaring act of self-oppression is nowadays repudiated by every Afro hair-style. If only an insurgent Gay could sweep away Gay people's painful, futile and unending attempts to straighten their lives!

EVADING THE ISSUE

Once they can no longer deny their homosexuality, Gays find ways to avoid confronting the fact that they are the people they despise. It is not easy to live with raw, undiluted self-hatred. Devious and complex are the means by which Gay people come to terms with the dilemma of finding themselves to be that which they have been taught to hate.

The Gay Liberation Front (G.L.F.) Manifesto rightly identified the final stage of self-oppression as saying-- and believing-- "I am not oppressed." Conscious every minute that they are seen as ridiculous and pitiable, for ever working out ways to suppress evidence of their homosexuality, how can Gay people make such a claim? But they do. The Campaign for Homosexual Equality constantly receives letters imploring it to put a stop to the activities of the radical members. "We are not oppressed," the writers say, "so please don't let them rock the boat." Ironically, the metaphor aptly expresses the danger and insecurity of our oppressed situation.

Of course it is the very degree of success with which Gay people can conceal their identity that makes it possible for them to shrug off their oppression. Indeed it is possible for Gays, by denying their homosexuality in every social situation, to imagine that they share the status of non-Gay people. Their self-deception goes deeper: they go on to adopt the attitudes of their oppressors--even the logic and language of the non-Gay people with whom they identify. Such "well-adapted" homosexuals have never in

reality adapted to their homosexuality, only to its brutal suppression. They will never acknowledge a lifetime's subjugation and dishonesty. "Well-adapted" homosexuals would prefer to carry their oppression to the grave rather than admit that it exists.

TWO TYPICAL CASES

Facing the superior smile of the Gay psychiatrist who has grown rich and respected by writing and lecturing on the "problem" of homosexuality, and who recommends psychotherapy for "these People"; or the weary eyes of a homosexual academic who counters every assertion of the ubiquity of Gay oppression with, say, an instance of eighteenth-century bawdry--one realises that powerful enemies lie within our ranks. Always they refute the general by the trivial. Cornered and challenged to drop their pretence, these Uncle Toms retreat behind a smokescreen of bogus objectivity. "If Gay pride," they ask, "why not queer-bashers' pride?" The more masochistic their pronouncements, the prouder they become of their detachment. Always the onus is put on us to prove the validity of our sexual pleasure, never on our persecutors to justify their infringement of our liberty. "You're talking about Utopia," they cry if one dares to suggest that it is society that must adapt to us, not us to society. One longs for such people to display genuine emotion, to cry out against the distortion of their lives; to admit that their social status has been paid for by a million petty deceits and the death of all spontaneity; above all to realise that the outward conformity of which they are so proud has stunted and falsified all their relationships.

The extent of our self-oppression is indicated by the fact that out of the millions of Gay people in Britain only a thousand or so are *actively* associated with the Gay movement, and out of these few only a minority are really determined to press home their demands on a society that persecutes and derides them. The majority of homosexuals, like underpaid but genteel office-workers, refuse to join the union. They prefer the imagined status that comes from identifying with the management.

WORDS Language itself is an instrument of self-oppression. Because it is not value-loaded we use the term "homosexual," but reluctantly, since it is a nineteenth-century *medical* definition. It is fast becoming replaced by "Gay"--a word chosen by ourselves. Heterosexuals chide us for using what they see as a euphemism, but there can be no euphemism for "homosexual," since a euphemism essentially replaces an offensive word.

One would hardly guess this from the argument in favour of "homophile," which is that "homosexual" emphasises *sex*. If the substitution of the mild suffix "-phile" (as in Anglophile') means anything at all, it is that a homophile is one who feels more comfortable with persons of the same sex--what used to be known as "a man's man." But serious analysis flatters the word. "Homophile" is simply an evasion of the fact that it is by their *sexual* love that homosexuals are defined; to evade this panders to the sexual guilt that permeates and perpetuates our oppression.

How clearly our self-hatred is revealed in the words we use. How easily "queen" becomes a term of abuse: "That silly old queen," we say. Even those women who show a preference for the company of Gay men we disparage with names like "fag hag." Until recently "queer" was a word used by all Gay people. We were so conditioned to believe in our abnormality that we never questioned the way the word defined us as sick and abnormal.

COMPENSATING FACTORS Even the positive claims Gay people make serve to disguise their negative attitudes. It is tempting for us to compensate for our downtrodden position by inventing special qualities and investing homosexuality with a spurious glamour. Taught that we are nothing, the dregs of society, we defensively retaliate by compiling lists of famous Gays. "Jesus was Gay," we claim proudly (overlooking two thousand years of Christian persecution). "Gay people are so imaginative and creative," we plead. "We are so much fun to be with," we cry. Some Gays treat life as an unending commercial--ferverently selling, not our genuine advantages,

but whatever goods they imagine there to be a market for.

Briefly looking back, we find the early nineteenth-century Gay elite exploiting the Byronic, "wicked" aspects of homosexuality. The closing decades of the century saw them viewing themselves as the vanguard of the Aesthetic Movement. It must have been this that gave birth to the legend that Gay men are "artistic" and "sensitive." W.S. Gilbert poked fun at this attitude in *Patience*:

*If you walk down Piccadilly with a poppy or a lily
...everyone will say
As you walk your flowery way...
"Why, what a most particularly pure young man
this pure young man must be!"*

The twentieth century saw Gays transformed from exquisite aesthetes to brittle sophisticated wits. Our acid tongues, we imagined, were the scourge of every cocktail party. The sociological 'seventies find the privileged Gay elite eagerly accepting the role of scourge of society. We believe that without effort on our part, simply through the act of *being*, we subvert social and economic structures. So keen are we to possess something extra to compensate for our homosexuality that we unquestioningly jump from the observation that we are, by our very nature, alienated from the nuclear family to the belief that we have some particular power to destroy it. Much as we should welcome the demise of that self-perpetuating and role-defining institution, the idea that we shall bring about its downfall seems hardly less presumptuous than the quaint notion that we were responsible for the decline and fall of the Roman Empire!

This extra gloss which Gay people feel obliged to give their lives is, of course, quite unnecessary; there is nothing in their homosexuality for which they need to compensate. When we genuinely believe this, and welcome our homosexuality for the natural thing it is, and see homosexuals as the different, but none the less ordinary,

people they are, then at last we will have begun to throw off our self-oppression.

[Editor's note: The above article is reprinted from the pamphlet "WITH DOWNCAST GAYS," published by Pomegranate Press. Their address is: c/o 5 Caledonian Road, London N. 1., England. An additional excerpt will appear in the May issue.]

LESBIAN MOTHERS

In an effort to have some objective material in the area [of homosexual parents], the National Institute for Mental Health is sponsoring a study of Lesbian mothers. Researchers hope to gather data that will be relevant to Lesbian mothers in child custody hearings. The study will compare Lesbian and non-Gay mothers and their children's adjustments to living in a family where no adult male is present.

Those wishing to help build objective data may wish to volunteer. The researchers are seeking women who describe themselves as Lesbians and have at least one child living with them who is 10 years of age or younger. The mother and children should have lived as a family unit for at least two years with no adult males (18 or older) in the same house. However, other adult women may live with the family.

Women interested in participating or finding out more about the study should write to Jane Mandel or Mary Hotvedt at the Long Island Research Institute, Central Islip, N.Y. 11722, or call collect to Mary Hotvedt at (516) 444-2419. The project has been checked out by the National Gay Task Force which urges participation.

Jerry's Banter

by Jerry Banner

And She Was Not Afraid of Virginia Woolf!

Bloomsbury, a guide book will tell you, is a section of west central London. For tourists, its chief attraction is the British Museum. In the years before the Second World War, it was a quiet neighborhood of boarding houses, small hotels and narrow dwellings. The area was noted for the number of its tree-lined squares. In these squares lived for more than a quarter of a century (1906-1930's) -- when they were in London -- a group of well-to-do intellectuals who have come to be known in history as the Bloomsbury Circle.

It is difficult to tell who was a true Bloomsburyite, but like every group it had a small inner circle which is fairly easy to identify. The group revolved around two women, Virginia and Vanessa Stephen, who, upon their father's death, set up house with their brothers, Thoby and Adrian, in Gordon Square. Thoby and Adrian attended Trinity College in Cambridge, and there Thoby became close friends with Lytton Strachey, Clive Bell and Leonard Woolf. These men became friends of the Stephen women. Eventually Clive would marry Vanessa. Leonard, after a long courtship, married Virginia and gave his Jewish name to a woman who is for many the quintessence of English novelists. Two additional men, friends of Lytton's, the painter, Duncan Grant and the economist, John Maynard Keynes, would comprise the inner circle. Thoby, having fulfilled his historical destiny in founding this group of loving friends, died almost immediately of typhoid.

The novelist, David Garnett (1892-), the last survivor of Bloomsbury, in summing up the contributions of his departed friends, said to an interviewer, "Well, there

really are four things. First of all, it made the British public aware of what had happened to painting on the Continent, which meant that Mrs. Smith in the suburbs was buying her reproductions of Van Gogh's sunflowers a whole twenty years before she might otherwise have done. Second, there were Virginia's novels, which you may or may not like, but they were an important event in the course of English literature. Third, there was Maynard's economic contribution. And fourth, Lytton made biographies fascinating reading. Apart from these things, Bloomsbury was just a group of people living their lives not very differently from other people." I wonder.

For me, as for many other Gays (and heterosexuals, too), Bloomsbury has a certain fascination. A critic recently pointed out that they arouse interest because they were talented, well connected, successful, snobbish, free-living, politically enlightened, sexually emancipated, and often homosexual. They were also a loving and supportive group of friends and it is these last qualities which leave a strong impression on my emotions.

One woman, however, was self-sacrificing to the detriment of her own talent. I have in front of me a picture post card, a reproduction of Lytton Strachey (1880-1932), which I bought at the National Portrait Gallery in London. It is a painting of a very red-haired man with a luxuriant beard and who must be quite tall: his legs extend far beyond the wicker garden chair he sits in. Behind him is a large window overlooking a garden. Two aged ladies in black walk in the garden. Are they Queen Victoria -- and one of her daughters -- the subject of Lytton's most famous biography?

Lytton's art killed the taste for laboriously researched two-volume biographies on which the Victorians wasted so much effort, and replaced it with a liking for something shorter, amusing and irreverent. Oddly, Lytton himself became the subject of a Victorian-sized, detailed study published in 1968. Lytton Strachey, by Michael

Holyroyd, explored in some depth the relationship between the biographer and (Dora) Carrington, until then a nebulous figure to the student of the Bloomsbury group. Possibly as a result of the interest aroused by Holyroyd in Lytton and Carrington (the name she insisted on being called), David Garnett edited Carrington: Letters and Extracts from Her Diaries (1971). Carrington met Lytton late in 1915. She was 23 and had recently graduated from the best art school in England. After initial disdainful amusement, she became passionately attached to Lytton and remained so for the rest of their lives. In 1917 they set up house together: first at an old mill which they rented, and then at Ham Spray, a small late Georgian house Lytton was able to buy with his increased literary earnings. Carrington had the knack of making a charming and comfortable home, and this interest comes through in her letters.

Though she was neither well educated nor an intellectual, Carrington soon became part of Bloomsbury. The warmth of her personality, ingenious charm, friendliness and vitality attracted Bloomsbury to her.

Leonard has left the best verbal portrait of her: "She had a head of the thickest yellow hair I have ever seen, and as ... it was cut short, round the bottom of the neck, it stood out like a solid, perfectly grown and clipped yew hedge. She had the roundest, softest, pinkest damask cheeks and large China blue eyes through which one was disconcerted to glimpse an innocence which one could not possibly believe really to exist this side of the Garden of Eden."

Her Letters and Diaries reveal the love, tenderness and happiness that characterized her relationship with Lytton. They also reveal the honesty they bore each other. Neither hindered the other in their sexual affairs. Carrington was pleased that she and Lytton were often attracted to and sometimes shared the love of the same man. He was usually homosexual, she bisexual. They loved each other (and lots of other people, too) and there was no

conflict. Carrington and Lytton did not feel judged by their friends: theirs was a civilized milieu. Bloomsbury was flexible enough to accept differences positively, and its strength lay in their fantastic honesty about personal life. They realized that in a lifetime there are going to be many kinds of loving relationships.

Carrington has the makings of a superior artist. Her paintings, though poorly reproduced in the Letters and Diaries, show the work of a talented and dynamic person. Many of her letters were illustrated by amusing drawings. Unfortunately, Carrington allowed her talent to be submerged in her preferred role as Lytton's companion. Possibly she felt there was room in their relationship for only one artist, and for her, Lytton took priority. As she grew older, she painted less. It is hard to forgive Lytton for letting this happen.

On January 21, 1932, Lytton dies of undiagnosed stomach cancer. Carrington did not want to go on living without him. She died fifty days later by her own hand.

The Letters and Diaries of Carrington will continue to be read, not because of the romantic tragedy of her life or her sexual involvements, but because of her ability to evoke joy and laughter. Cheerfulness was always breaking in, and she was not afraid of Virginia Woolf!

A note on books...

For the Gay interested in knowing more about the Bloomsbury Circle, the following may be of interest. The best short general account is David Gadd's The Loving Friends (1974). Quentin Bell (Vanessa's son and Virginia's nephew) wrote the definitive book on his aunt, Virginia Woolf: A Biography (1972). At least one of Carrington's lovers has written his memoirs: South from Grenada (1957), by Gerald Brenan. It's worth reading for itself. A lover of mine used to contend that Leonard was the most rational

person in the group, perhaps. In any case his five volumes of autobiography may survive as long as Virginia's novels. They are: Sowing, Growing, Beginning Again, Downhill All the Way, The Journey Not the Arrival Matters. (Available in paperback.)

MEN SOUGHT FOR SOUTHERN MAINE RAP GROUP

Since September of 1976, a small group of Gay people have been meeting weekly in the homes of its members, to talk and lend support to one another. The original group of about twelve people met on Thursday evenings, as an outgrowth of the Gay People's Alliance, to discuss matters directly related to homosexuality.

Over the months however, the membership of the group has changed. We are now six men, ranging in age from early twenties to forties and living in the Biddeford-Saco, Portland-Gorham areas.

Our discussions have moved away from homosexuality, ageism, masculinity, and exploitation exclusively, to more personal and immediate individual concerns, dealing with the dynamics among group members, and the lending of support. We are trying to relate in ways that reinforce brotherhood. Since, as Steven Blevins states (in GCN, April 30, 1977) "...we [Gay men] are raised by this country to conform to conform to a stereotype of an oppressive, sexually dominant creature, who suppresses his feelings and isn't comfortable with the feelings of others...", "our openness and honesty has been no easy feat!

One of our group members soon will be (happily, for him) moving away. We find that we would like to open up the group again to a total of eight people. Three men of any age who want to make a serious commitment to meeting weekly with us (we do plan to meet during the summer) for

talk, support, and to be a part of helping determine the future direction of our group, are welcome to call the GPA office (773-2981, ext. 535) or write (92 Bedford St., Portland, ME 04103) for further information.

For me, a Gay professional man living in a rural area where there appear to be no other openly Gay men, being part of this group, with its companionship and the growing support of my new Gay friends has helped me better understand and accept myself and the struggles which face us all.

I hope you will join with us.

Sincerely,

Richard

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NBC STRIKES
AGAIN

WHAT HAS NBC
GOT AGAINST LESBIANS?

In its first fictionalized portrayal of a Lesbian in 1977, NBC has chosen to continue the flagrantly hostile and bigoted misrepresentation that has been their pattern for the past two years.

This particular unwarranted attack comes in the NBC Best Sellers miniseries Seventh Avenue. A supporting character, a cold and distant woman, is slowly revealed to the audience to be a Lesbian, only later to do a turn about by flinging herself at the male lead with the impassioned sexual invitation, "Make me feel like a woman." When he rejects her (she is, after all, his sister-in-law), the show fades out with her suicidal leap off a New York City bridge.

NBC has seen fit to deliberately shut out por-

trayals of Lesbians which reflect us as fulfilled lovers, productive citizens or even rational human beings. On the other hand, NBC has portrayed us as the slayers for profit of helpless aged women in a segment of their Police Woman series Flowers of Evil. NBC followed this with the equally reprehensible and unfounded depiction of a Lesbian as one of the attackers who brutally rape the heroine in the made-for-TV movie Born Innocent. Seventh Avenue's depiction of an unstable Lesbian's self-loathing is NBC's third strike against Lesbians.

STRIKE BACK!

WRITE: Mr. Jerry Stanley
NBC TV Broadcast
Standards
3000 W. Alameda
Burbank, CA
(213) 845-7000

Mr. Herminio Traviesas
NBC TV Broadcast Standards
30 Rockefeller Plaza
New York, N.Y. 10020

--Submitted by Lesbian Feminist Liberation at 243 W. 20th St., NY, NY. (212-691-5460)

The Kitchen Sink

SEXUAL PREFERENCE ADDED AS ISSUE FOR INTERNATIONAL WOMEN'S YEAR

At the first meeting of the new National Commission on the Observance of International Women's Year on April 11-12, a resolution was passed adding the phrase "sexual or affectional preference" to the list of IWY issues recommended for workshops in an upcoming series of state conferences [see below]. Passage of the resolution will encourage the state conferences to deal with a broader range of topics than those previously included in TO FORM A MORE PERFECT UNION, last year's IWY report on issues of concern to women. Although it was previously possible for states to include Lesbian workshops, there had been some reluctance to do so because sexual preference had not been formally identified by the National Commission

as an issue of concern.

--NEWS FROM NGTF

YOU are invited to join your neighbors at one of the nine regional meetings to be held during May throughout the state of Maine. The Meetings are sponsored by the Maine IWY Coordinating Committee which was appointed by the National Commission on the Observance of International Women's Year under federal law. The meetings will provide a chance to share and air: share expertise and air problems. Topics will vary from child care to credit and from employment to education. There will also be Alternative Lifestyles workshops at many regional meetings.

STATE MEETING: June 17 & 18. Husson College, Bangor. You may attend the State Meeting regardless of whether you attend a regional meeting. Resolutions (i.e., custody rights of Gay parents, etc.) will be adopted and delegates elected

to a National Women's Conference to be held later in the year.

ANDROSCOGGIN REGIONAL MEETING:
Sat., May 14 at the Lewiston Multi-Purpose Center. 9-3:30.

AROOSTOOK REGIONAL MEETING:
Sat., May 7 at the U of M, P.I. Women's Center. 9-5.

CUMBERLAND REGIONAL MEETING:
Sat., May 14 at the Portland YWCA. 9-5:30.

FRANKLIN-OXFORD REGIONAL MEETING:
Say., May 7 at U of M, Farmington, Learning Center. 9-4.

HANCOCK REGIONAL MEETING:
Fri. & Sat. May 20 & 21 at the Ellsworth High School. 9-5.

KENNEBEC-SOMERSET REGIONAL MEETING:
Sat., May 7 at Thomas College, Waterville. 9-5.

PENOBSCOT REGIONAL MEETING:
Sat., May 14 at Abraham Lincoln School, Bangor. 9-3.

MID-COAST REGIONAL MEETING:
Sat., May 21 at United Church of Christ, Bath. 9-5.

YORK REGIONAL MEETING:
Sat., May 7 at the Unitarian Church, Sanford. 9-4.

THE MAINE GAY TASK FORCE recently received the following Mailgram from John Paul Hudson (a key-noter at last month's Gay Symposium:

This is a copy of the Mailgram sent to Jack Campbell and the Coalition for the Humanistic Rights of Gays...Upwards of 300 sisters and brothers noisily and angrily demonstrated solid support of your struggle in Dade County in front of Singer Sewing Machine headquarters in Rockefeller Center Saturday (4/9). Most Lesbian and Gay organizations of the metropolitan and tri-state area were well-represented, with the notable exception of the National Gay Task Force. Latter opposed the action on the ground that it infringed on Anita Bryant's right of free speech.

*John Paul Hudson
Director, Mattachine Society
Vice President, National Coalition of Gay Activists*

MEANWHILE IN MIAMI... "Singer Anita Bryant, leader of the fight against a Dade County ordinance barring discrimination against homosexuals, was sharply critical of the White House Sunday for

holding a meeting with a group of Gay rights activists. "I protest the action of the White House staff in dignifying these activists for special privilege with a serious discussion on their alleged "human rights," she said in a prepared statement. Bryant, president of Dade's Save Our Children, Inc., said that 14 persons representing the National Gay Task Force who met with presidential public liaison Margaret Costanza are "trying to pressure President Carter into endorsement of a lifestyle that is an abomination under the laws of God and man." Bryant said the issue of Gay rights is a moral one and not political. She said the overwhelming majority of the American people share her views. "What these people really want, hidden behind obscure legal phrases, is the legal right to propose to our children that there is an acceptable alternate way of life..., " she said. "No one has a human right to corrupt our children." "Before I yield to this insidious attack on God and his laws, and on parents and their rights to protect their children, I will lead such a crusade to stop it as this country has

never seen before, " she added.
--MIAMI HERALD [3-28-77]

AND THIS FINAL (?) NOTE...

Shut Up, Anita
You all know Anita Bryant. She's that woman on television who has turned many people against orange juice because her simpering, cheerleader-style commercials are so annoying. She has moved into a new career. What she's done is come out in opposition to equal rights for all people.

In Dade County, Fla., where she lives, Bryant is leading a campaign to stop an ordinance to ban discrimination against homosexuals in housing and job opportunities. Bryant's in favor of discrimination.

No matter how much you smile and talk about the eternal verities, Anita, people are still entitled to housing and jobs--no matter who (or even what) they choose to sleep with.

--PHILADELPHIA DAILY NEWS
[Editorial, 3-18-77]

Wilde-Stein Club alumnus Steve Bull and his parents were featured on a twenty-minute segment of CBS' "April Magazine" on April 21. Steve and Evelyn and Floyd Bull discussed vari-

ous aspects of homosexuality such as "coming out" to one's parents (Steve) and the reactions of friends to parents of a Gay child ("You find out who your friends are," said Evelyn. "It's painful when friends of ours don't ask us about Steve," she added). The program, which began at 10AM, was sensitive to Steve, as an openly Gay person, and to Evelyn and Floyd, parents of an openly Gay child. Incidentally, the Bulls are active in the New York Chapter of Parents of Gays, an organization that offers counseling for parents with Gay children.

--Peter Prizer

THE SPRING CATALOG of the OSCAR WILDE MEMORIAL BOOKSHOP is out, and you can obtain one by writing them at 15 Christopher St., NY, NY 10014.

AN UPDATING OF THE KINSEY STUDIES from 1938 to '63 indicates that a significant percentage (10%) of the American population is predominately homosexual. This translates to approximately 20 million Gay women and men.

THE NATION'S FIRST GAY RAIL TOUR will take place Sept. 03 to Oct. 14, originating in the Northeast and stopping over in six U.S. cities with abundant Gay night-life. An illustrated, narrative brochure for the railroad tour is available free of charge by writing to Lambda Rail Tour, Dept. MG, 5907 Penn Mall, Room 210, Pittsburgh, PA 15206 or by calling (412) 361-8704.

Wise Women Enterprises, Inc. and Urana Records happily announce the signing of Willie Tyson to a three LP contract. Willie's first W.W.E. album, DEBUTANTE, entirely produced by women, was recorded in March, '77. DEBUTANTE will bring women musicians together from all parts of the country to continue the W.W.E./Urana tradition of producing quality recordings for and about women. DEBUTANTE will be released in Seneca Falls, N.Y. on Women's Equality Day, August 26, 1977. For info: Wise Women Enterprises, Inc. Box 33, Dept. W-9, Stonington, ME 04681.



Calendar

The Wilde-Stein Club meets FRIDAYS at 7PM in the International Lounge of Memorial Union (UMO) for business and rap...The Gay People's Alliance of UMPG meets MONDAYS at 7PM at 92 Bedford St., Portland for business and rap. You need not be a student to attend either group--all are welcome!

Growing Sober...and Gay welcomes all Gays and bisexuals who are interested in living a chemically-free life. They may be contacted at GSG, PO Box 893, Waterville 04901. Group meetings at from 8-9:30PM, SUNDAYS.

SPECIAL EVENTS

FRIDAY, May 6: "Rotten Orange Dance," 9-12PM, in the Payson Smith Cafeteria, UMPG/Portland (Falmouth St.) \$1 donation with proceeds earmarked for the Dade County Coalition and their June 7 referendum in Miami. Come and support civil rights for Gay people!

TUESDAY, May 17: Public Hearing at the State House, Augusta, for L.D. 1419, the Gay Anti-discrimination bill. The turnout should be heavy. At 1:30PM, Rm. 113 or 114.

FRIDAY, SATURDAY, SUNDAY, May 20-22: "Women's Weekend In the Woods" Call Julie Bobrow, 873-2171, Ext. 258 for details. Also, see page 17, this issue.

SATURDAY, May 21: Demonstration against the 1976 Homophobic Supreme Court decision upholding Virginia's archaic sodomy laws. At the Supreme Court building, Wash. D.C.

UnclassifiedS

FREE BITS...free bits...FREE BITS...free bits...FREE BITS...free bits

● THE GAY NURSES' ALLIANCE needs members. A \$5.00 or more contribution will include you on the mailing list for one year, including SIGNAL, our thrice annually Newsletter. RN's, LPN's and student nurses all welcome. We also need someone to organize and coordinate our organization in the state of Maine. Write to:

GAY NURSES ALLIANCE
P.O. Box 530
Back Bay Annex
Boston, MA 02117

● THE FOLLOWING PRISONERS wish to have correspondence:

Richard M. Stewart B-15041
Box AE Rm 1212
San Luis Obispo, CA 93401

Roger Hall #034941
PO Box 221
Railford, Florida 32083

Don Smith #140-872
PO Box 787
Lucasville, Ohio 45648

Timothy Ireland
PO Box 100
Somers, Conn. 06071

Tom R. Simonis #053889
PO Box 221
Railford, Florida 32083

Wilson Cannon #045767
PO Box 747
Starke, Florida 32091

Carl Harp #126516
PO Box 520
Walla Walla, WA 99362

William F. Smith
PO Box 2
Lansing, Kansas 66043

Buddy McWatters
PO Box 221
Railford, Florida 32083

Larry Joe Purkey
P.M.B. #76070 Camp A-10
Angola, Louisiana 70712

John Hedlund
PO Box 100
Somers, Conn. 06071

Unclassifieds

FREE BITS...free bits...FREE BITS...free bits...FREE BITS...free bits

● GAY MALE, 24, is looking for a Gay male (roughly between the ages of 18 and 30) to share a home in the country. Contact Donald Cash, New Vineyard, Maine 04956.

● ANYONE INTERESTED IN HAVING A PEN-PAL IN ENGLAND through the Wimbledon Area Gay Society (WAGS) please write to: WAGS, c/o Box 4542, Portland, ME 04112.

● GAY MAN, 44, in Pittsfield, Maine, is interested in meeting others. Prefer ages 35-45, but not imperative. Non-smoker, non-drinker, prefer quiet home life, walking, camping. Operate Florist business. Reply to Earl Thaler, 27 Hartland Avenue, Pittsfield, Maine 04967.

● I AM PUTTING TOGETHER A SMALL BOOK concerning Gays in prison, and the abuse and cruel treatment they undergo. Many people outside do not know what a Gay goes through in prisons. One is sometimes

sold to another inmate for a carton of cigarettes, to give just a single example. In men's prisons a Gay does not have the choice of a sex partner he may want, as they come in all sizes and shapes, white and black. If he does not freely submit, then he may be raped. I would like to hear from all concerned Gays on the outside who would like to share their comments and views on this subject. You do not have to use your name. And if you'd like a free copy of my report, then state so, and after my release this June, I will notify *Mainely Gay*, and inform them when the book is ready. Thank you. William F. Smith #8691, Box 2 #8691, Lansing, KS 66043.

● MALE, 35, LOOKING FOR PART-TIME HELP gardening and simple carpentry for the summer on 150 acre old farm in Bar Harbor area. Offer room and board in return. Write Box 222, Ellsworth, Maine 04605.

BITS CONTINUE ON NEXT PAGE

Unclassifieds

FREE BITS...free bits...FREE BITS...free bits...FREE BITS...free bits

● I AM LOOKING FOR OTHER LESBIANS interested in camping, picnics, and other outdoor activities. Contact me by calling Wendy at 772-8469 or by writing Wendy Pergoda, 106 Congress St., 3rd Floor, Portland, Maine 04101.

Dear Friends,

● This spring the Womens' Counseling Service is entering its third year. We continue to work with women in the Bath-Brunswick area in many ways, including one-to-one counseling, pro-se divorce and abortion counseling, and group workshops in Assertive Training and Female Sexuality. Our library has grown and our referral files provide information on medical, child-care, legal, therapeutic and other services in the area. Our staff now numbers 12 and is still growing. We have a lot of energy and are excited about the months ahead. To pay the rent and provide services, we rely

completely on donations. Women who work with us in counseling give as they can, either money or time. The staff is not paid, so our costs are relatively low, but we need your contributions in order to insure that we can continue our services and grow. Anything you can give will benefit the whole community.

THE WOMEN'S COUNSELING SERVICE
72 FRONT STREET ROOM 23
BATH, MAINE 04530

● INSIGHT: A QUARTERLY OF GAY CATHOLIC OPINION, published by Gays for the non-Gay, to make the Gay experience understandable. Fall Issue: Coming Out; Winter Issue: Homophobia; Spring Issue: The Rights of Gay People in the Church. Each copy is \$1.50 or \$6 per year. (\$9 outside the U.S.) Subscribe! A publication of Dignity/New York, Inc. P.O. Box 1554, FDR Station, NY, NY 10022.

● BITS ARE FREE! They appear for two consecutive issues unless otherwise requested. □

UnUnclassifieds

QUALITY MERCHANDISE: MAGAZINES & LOCKER ROOM

WAYNE'S COUNTRY

61

Forest Ave., Portland, Me. 04102

OPEN 10A OPEN 10AM TO 2AM DAILY

(Maine's ~~First~~ ^{PLUSA} Maine's First Adult Gay Bookstore)

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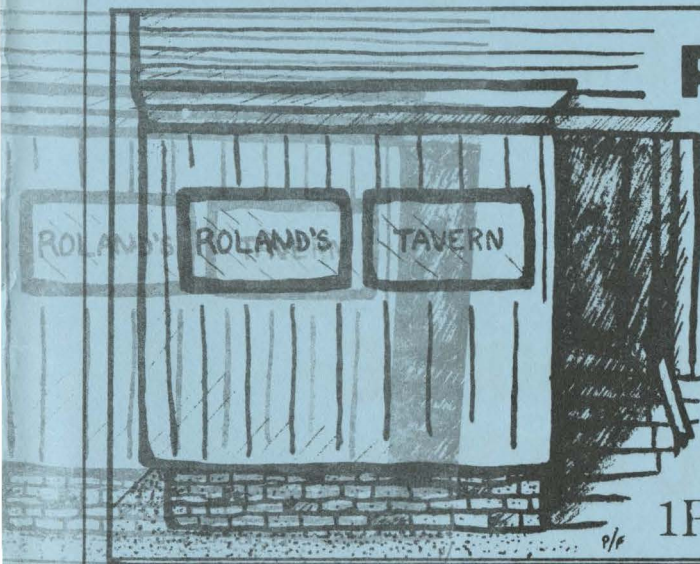
ROLAND'S TAVERN

est. 1968

413A

CUMBERLAND AVE.
PORTLAND

1PM-1AM DAILY 772-9159



UnclassifiedS

THE PHOENIX



83 Oak Street
Portland, Maine
773-5695

DISCO * BAR * GAMES

*** COCKTAIL LOUNGE ***

*** DINING ROOM ***

FRI & SAT COVER CHARGE: \$1.50 ... SUN: \$1.00