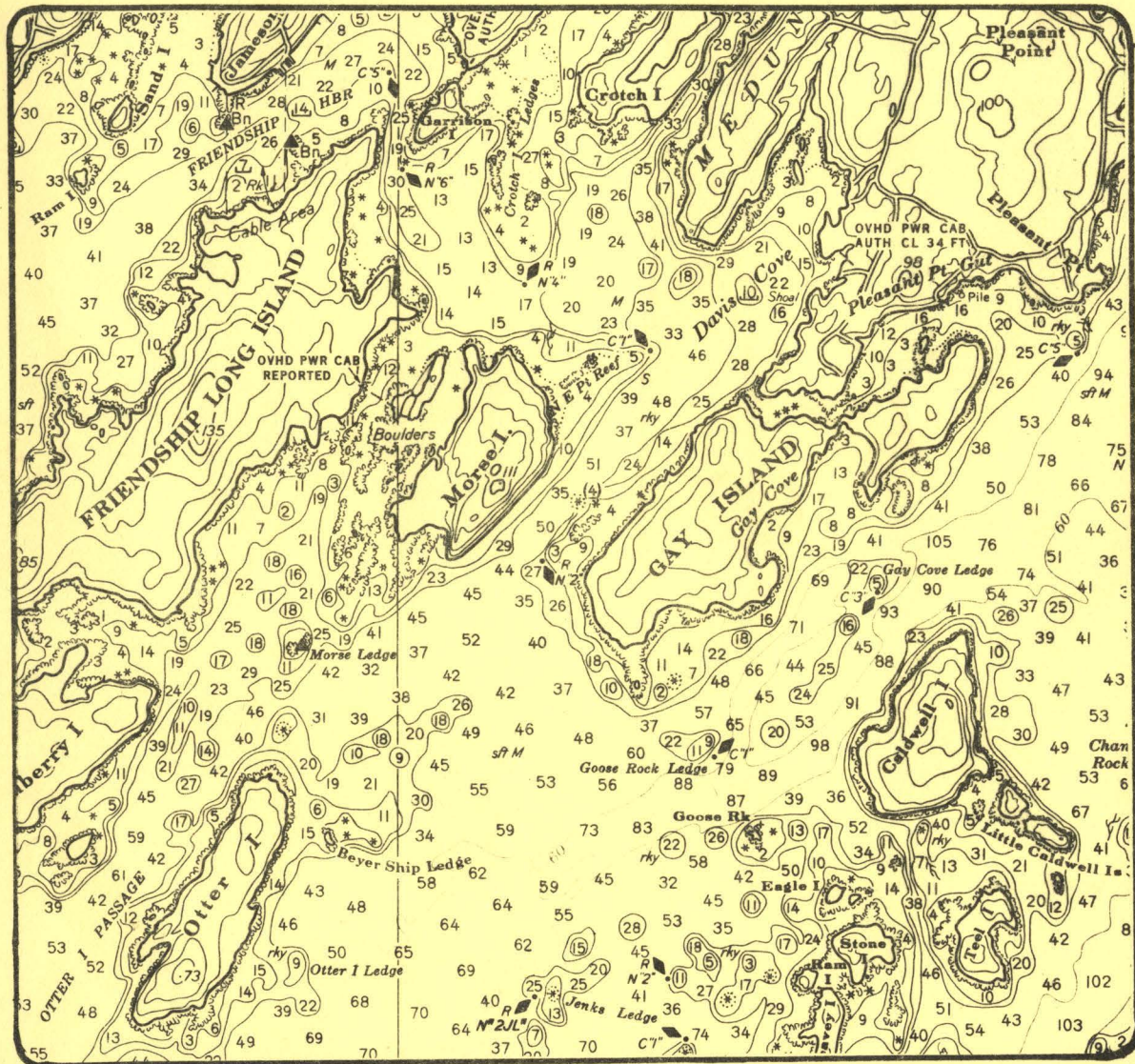


Mainely Gay

Vol 4

January '77

No 1



ABOUT OUR NEW NAME...

You've undoubtedly noticed the new name on the cover of our publication. No, you didn't get the wrong mag by mistake--we're still the same outfit that put out the nefarious *Maine Gay Task Force Newsletter*. However, for several reasons besides pure whimsy (but never discount pure whimsy!) we thought a change of name at this time was appropriate.

When *Maine Gay Task Force Newsletter* began two and a half years ago, it was just that--the house organ of MGTFF. Minutes, news of MGTFF and its affiliates, and in-house commentary took up much of the space. As time went on, we branched out, both in our material and in our subscribers. We started printing essays, reviews, reprints from other publications, and other non-group-related material that we thought might be of interest to Maine Gays. Our beloved and esteemed rag began to attract attention from out-of-staters. Today, about 35% of our subscriptions go out of Maine; a few go to Canada. We are sold in Gay and feminist bookshops in Philadelphia and New York City. We have exchanges with Gay and feminist publications all across the country.

All of this is by way of saying that we are a lot more than a group newsletter now, and we thought that our name should reflect that fact. We are still affiliated with the Maine Gay Task Force, and we are the same people we always were. We intend to keep our basic philosophy: Gay and proud of it, politically progressive, interested in anything that swims into our ken. Our only stipulation for material that comes to us is that it not insult any person or group. We intend to keep this a Maine-oriented journal--that is what our readers, in-state and out-of-state, subscribe to us for. We love you, folks, and we hope you like our new handle.

Happy New Year!

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Who We Are

Contributors

Arnica
Saul Brown
Nancy A. Garcia
Marjorie Meyer
Peter Prizer
Kitty Cotter
Elaine First Sharpe
Ken Mellenthin
Susan W. Henderson
Russell D. Smith
Dodie Anderson
Chuck Lyons

Cover Logo/Design

Stan Fortuna
Peter Prizer

Editors

Susan Henderson
Peter Prizer

Format Design & Layout

Stan Fortuna

November Production

Charlie
Susan Henderson
Peter Prizer
Stan Fortuna
Bill McMeniman

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AD RATES: \$3/column inch, with 10% discount and 15 % discount for three and six ads respectively. Ads will not be insulting to people or to the environment. We may reject any ad.

Note To Readers

■ Persons who support the Maine Gay Task Force and Mainely Gay with their monthly pledges were not contacted by Stan for the month of December because there was no publication for that month, and we felt that many people might, in addition, have a serious cash outflow during the holiday season, without MGTF getting into the act. To those people who contributed anyway, thanks.

* * * *

■ Don't Blame Us; We Only Work Here Dept.: Regardless of when your subscription expires, now is the time to renew as the basic \$4 sub rate is going to \$5 after January 31, to help cover increased mailing and production costs. Also, we're providing a \$10 first class sub rate for people who appreciate faster delivery and forwarding when necessary. Again, the \$4/12 issue rate will be effective through the end of January.

* * * *

■ The Maine Coalition for Human Rights is a newly formed organization comprising the Maine Gay Task Force (and its associated groups), Maine Lesbian Feminists, the Maine National Organization for Women [NOW], and the Maine Civil Liberties Union. The intent of the Coalition is to lobby for the amendment of the Maine Human Rights Act to include the category of "sexual or affectional preference" in its protected groups of people. It is thought that discrimination against Lesbians and Gay men will be less pervasive once the code makes it illegal. Since many state legislators appear unconcerned with the issue of employment/housing/credit/public accomodation discrimination against Gay people, the next few months will provide a real opportunity for interested persons to find out How the System Works...and Doesn't Work. If you'd like more information, call MGTF at 773-5530 and we'll fill you in on all the Latest...

* * * *

■ The Gay Community Counsel-

ing Service is a newly-formed organization designed to meet the needs of the southern Maine Gay community. Presently they are searching for inexpensive office space in the Portland area. If you know of space that might be available for the Service's use, you can contact them via the MGTf phone, 773-5530. Thanks.

* * * *

■ Blatant Abuse of Editor's Prerogative: Diana Davies and Kay Van Deurs are beautiful dykes who make equally fine Gay and feminist jewelry. One of us was so impressed with their work that when he stupidly lost a finger ring hauling lobster traps on John's Bay, he returned to New York and got a duplicate (which he removes before boating.) For a free catalogue, write them at 324 Atlantic Avenue, Brooklyn, New York 11201.

* * * *

■ And, finally, the staff, management and our rather motley assortment of sundry hangers-on thank all Mainely Gay friends and subscribers who sent us greeting cards last month--nice to hear from you!

I LIKE OLDER WOMEN. 3 color button, 1½" diameter. Also available: MOTHER NATURE IS A LESBIAN [see back cover] and A YOU'RE AN AMAZON. From White Mare, Box 90, Preston Hollow, NY 12469. 55¢.

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Feel lost in the heterosexual world? Read Growing Up Gay, a new pamphlet by Youth Liberation. It contains 16 articles by sensitive young men and women about the experience of being young and gay. Included are articles about accepting one's gayness, coming out, and talking with parents. There is an extensive list of resources. Only \$1.25 from Youth Liberation, Dept. G, 2007 Washtenaw Ave., Ann Arbor, Mich. 48104.

NEWS SHORTS

TUCSON, Arizona (*Gay Community News*) -- Four youths have been given suspended sentences after having been found guilty in the death of a Gay activist. The four youths, all members of a local high school football team, were charged with involuntary manslaughter and conspiracy to commit assault in the June 6 murder of Richard Heakin outside a local Gay bar. The judge, refusing to try the young men as adults, suspended their sentences because there was, in his opinion, a lack of "murderous intent" in their actions and because their status as football heroes proved their "good character." The four youths had reportedly attacked and beaten Heakin as an attempt to harass Gay people. They claimed that his death was purely accidental. All four defendants were more than six feet tall; the victim was five-feet seven and weighed 125 pounds. All four men have been instructed not to associate with each other. The judge stated that no psychological

guidance is necessary for the four young men. The *San Francisco Sentinel* reported that the prosecuting attorney in the case was "enraged" when the judge tossed out the second degree murder charge sought by the county. The prosecutor reportedly called the trial "a farce beyond belief."

HALIFAX, Nova Scotia (*The Body Politic*) -- The Gay Alliance for Equality (GAE) of Halifax has filed an intervention in the renewal of the broadcasting license of CBH, a local CBC radio station. At a public hearing in Halifax on October 5, the GAE presented a brief to the Canadian Radio-Television and Telecommunications Commission describing CBH's refusal to accept public service announcements for the GAYLINE, a telephone counselling line operated by the GAE. The brief asked that the station's license not be renewed until it adopts a non-discriminatory PSA policy. In its rebuttal to the intervention, CBC stated that the "inhibiting factor" against the PSA had been "the element

of controversy inherent in the Gay Liberation Movement." The CBC appeared to back-track by suggesting that a definite decision had not yet been made to accept or reject the ad, obscuring the fact that the CBC has already firmly rejected the ad, both verbally and in writing, on several occasions. CBC said that it is in the process of formulating a national policy towards PSA's for Gay organizations. They have not indicated when the new policy will be announced. The rebuttal seems to be designed to disarm the GAE's intervention and to prevent a public airing of CBC's actions. It has the effect of delaying the confrontation until after the CRTC has ruled on CBH's license renewal. There is no assurance that the new policy will be a non-discriminatory one. The GAE has asked other Canadian Gay organizations to put pressure on CBC to establish a non-discriminatory policy, as the new policy will be national in its application.

SAN FRANCISCO (*The Advocate*)

-- The San Francisco Human Rights Commission, in the first major test of that city's Gay Rights ordinance,

unanimously ruled on Oct. 28 that Pacific Telephone and Telegraph (PT&T) has 30 days in which to publish a new employment statement explicitly banning discrimination against Gay people. If PT&T does not issue a "forthright assertion," the HRC is empowered to order all phone booths to be removed from San Francisco sidewalks. A spokesperson for PT&T said that the company has not decided whether it will appeal the decision.

LOS ANGELES (*Chicago Gay Life*)

-- Los Angeles has become the first city in the history of the American Civil Liberties Union to have its own ACLU chapter for Gay people. The ACLU regards this as a major advance for Gay rights and will use the Chapter to focus on the social and legal problems of Gay women and men. The Chapter is now helping to prepare a lawsuit against the Los Angeles Police Department alleging brutality by police during the Gay Pride Week Parade of July 4th. [Ed. note: see "L.A. Cops Mar '76 Gay Pride Day," by Franz Martin. August, Vol.3 no.8.]

MOSCOW, Idaho (*Pennsylvania Gay Era*) -- The airing of a documentary on homosexuality

by KUID-TV in mid-April sparked a heated debate and an attempt by the Moscow, Idaho Chamber of Commerce to have all programs produced by the station reviewed prior to broadcast. The Chamber later rescinded the resolution calling for review. Some members of the Chamber had expressed disapproval of the showing of "Sweet Land of Liberty... the Moscow/Pullman Gay Community," a one-half hour film documentary explaining the growing attempts of Gay people to secure civil and legal rights. The manager of the Moscow Chamber charged that the program was "one-sided," but then admitted to a newspaper reporter that he had not seen the show. Other Chamber members said they objected to the "portrayal of Moscow as a haven for homosexuals." Newspapers and wire services picked up the controversy, which led to editorials of support from several area newspapers and a statement of support for the station and the documentary from at least one member of the University of Idaho's Board of Regents. The ensuing controversy prompted KUID to re-broadcast the documentary with a live follow-up discussion program. Guests on

the follow-up included members of the Gay community, and representatives of area business, political and religious communities.

PHILADELPHIA (NewsWest) -- A jury of eight has found police officer George Fence and the department's Civil Disobedience Squad innocent of violating the rights of six members of Dyketactics. The Lesbian organization had brought suit against police officers after allegedly being physically beaten and verbally humiliated at a confrontation that arose during a protest by 75 Gay people in City Council last December. The women had asked compensatory damages of \$10,000 each plus \$25,000 for the organization, in addition to punitive damages for \$25,000 each and \$25,000 for Dyketactics. Despite testimony that police moved in, punching and kicking while demonstrators were attempting to peacefully leave the council chambers, the jury found no indication of misconduct. The women consistently testified that they attempted to tell officers they were leaving voluntarily. One woman said she was kicked down a flight of stairs; another said her glasses were crushed under-

foot after they had been torn from her face. There were reports that police had shouted derogatory names at them: "bitch," "queer," "lezzie," among others. Police witnesses responded that they used no force at all, but merely tried to get the women to leave the premises.

WASHINGTON, D.C. (*San Francisco Sentinel*) -- The Justice Department carefully monitored and may even have illegally assigned some of its personnel to infiltrate Gay groups during last summer's Republican National Convention in Kansas City, reports syndicated columnist Jack Anderson. According to Anderson's account, eleven persons were reassigned from the Department's Community Relations Service, which was established to resolve civil rights disputes, and temporarily set to spy on "Gays, Yippies and other protesters" during the convention.

OTTAWA, Ontario (*The Body Politic*) -- Long-awaited immigration legislation to replace the present Immigration Act has been pre-

pared for introduction in Parliament and informed sources say the new Act will contain no reference to homosexuality. The Gay movement has been agitating against such references for several years. The present Act includes an absolute bar against the admission to Canada of homosexuals, prostitutes, epileptics, and those said to be "living off the avails of homosexuality or prostitution." The Act also currently includes prohibitions against those who have committed an illegal act involving "moral turpitude." Would-be visitors and students as well as immigrants are affected by the law. A resume of the new Act circulated to Immigration Ministry staff states that the prohibited classes have been revised to "remove archaic provisions...with a new approach" that would "no longer consist in cataloguing specific diseases, disabilities and moral infirmities."

NEW YORK (*NewsWest*) -- CBS television network officials have reportedly agreed to arrange "sensitivity" meetings between their programming executives and Gay media consultants. "It's a first-time breakthrough with CBS," said Dr. Newt Deiter of the

Gay Media Task Force in Los Angeles. Deiter and Ginny Vida, media director for the National Gay Task Force, met during the first week in December with the top executives in all three networks. Deiter said that the network response to the Gay concerns he and Vida have been presenting has been "very favorable." "CBS has been the most consistent offender of Gay sensibilities," Deiter said. "It is to their credit that they have seen the need for these get-togethers, and have agreed to make themselves available to us." ABC and NBC have both shown a more cooperative spirit in the past, according to Deiter, but that doesn't mean there aren't areas where improvement can be sought.

WASHINGTON, D.C. (*Gay Community News*) -- Norman Carlson, director of the U.S. Bureau of Prisons, has officially banned all Gay publications from federal prisons in this country. Carlson's decision, announced on Dec. 10, is a blanket order and is to be effective immediately. In the past, decisions on publications had been left up to the individual wardens--following general guidelines--but the new decision overrules past policy. The

Carlson decision will have no effect on state and local prisons. [See related article, this issue: "Gay Literature: Detrimental to the Security of The Institution."]

CHICAGO (*Chicago Gay Life*) -- Both of the nation's openly Gay state legislators won reelection easily on Nov. 2. In Massachusetts State Rep. Elaine Noble defeated her opponent by 3,373 to 852. Her showing this year was a marked improvement over 1974 when she won by a margin of only 500 votes. Minnesota State Sen. Alan Spear also won reelection, defeating his opponent 14,947 to 6,305. Some Minnesota Gays had campaigned actively against Spear, saying that he had not worked hard enough for Gay rights legislation. Much of the opposition to Spear resulted from a long-standing feud between him and Gay activist Jack Baker. Both openly Gay people running in Syracuse, New York on the Liberal Party ticket were soundly defeated. An anti-Gay incumbent state representative was defeated in Cambridge, Mass., by a black woman who actively sought the Gay vote. Sandra Graham won with a coalition of Gays, blacks, workers and students over John J. Toomey.

PHOENIX, Arizona (*The Advocate*) -- Lawmakers in Arizona are proposing to add a new anti-Gay law, the Homosexual Conduct amendment to that state's soon-to-be-enacted criminal code revision. The Homosexual Conduct amendment will penalize gay sex with a maximum one year jail sentence and a \$10,000 fine. The law would apply to anyone who "intentionally or knowingly engages in sexual intercourse or oral sexual contact with a person of the same sex." The joint House--Senate bill is being sponsored by nearly four dozen people, including 16 legislators and nearly three dozen individual citizens including some of the state's most noted homophobes. Other proposals for the revised code include reinstatement of the death penalty, legal use of wiretapping and prohibitions against residential picketing.

LOS ANGELES (*The Body Politic*) -- A study conducted by researchers at the University of California at Los Angeles concludes that young children of Lesbian mothers do not develop the "deviant traits" judges have been warned about in recent

court battles that have often been settled by depriving Lesbian mothers of the custody of their children. The study is the first of its kind and one that could give defenders of Lesbian mothers some solid psychological evidence to put before the courts. The study was carried out by UCLA School of Medicine associate clinical professor Martha Kirkpatrick, UCLA child psychologist Ronald Roy, and UCLA doctoral candidate in psychology Katherine Smith. The results of the study were published in *Human Behavior* magazine.

PHILADELPHIA (*Gay Era*) -- Coretta King said here recently that she supported the civil rights of all people. When questioned by the publisher of *Gay News* as to whether "all people" meant Gay people too, she replied, "Yes, I believe Gay people should have civil rights equal to any other people under the constitution." She expressed her opinion that Gay people are entitled to equal protection under the law, and she encouraged Gays to exercise their present rights of protest whenever feasible. Her talk was described as candid and natural.

Cumberland County Curmudgeon

By Susan W. Henderson

FREDERICK THE FAGGOT RIDES AGAIN

From time to time we have unearthed various tidbits by and about our Gay brother from old Prussia, Frederick the Great. Yours Truly had the honor to read a paper about *der alte Fritz* at the Gay Academic Union conference in New York over the Thanksgiving weekend, and did some research on said paper in the Rare Book Room of the Boston Public Library. She had seen references to a poem by Frederick about his victory over the French at Rossbach in 1757, in which *der Fritz* was said to have rhapsodized over the rear ends of the French troops. She had never seen this poem printed, and wondered if its existence was legendary. Imagine her ecstasy, therefore, when, in the course of searching for something else, she came upon the very poem. Upon recovering from her orgasm, Yours Truly promptly copied out said *magnum opus*.

This little satire was printed in *Supplément aux Oeuvres Posthumes de Frédéric II, Roi de Prusse* (Berlin, Voss, 1789). Some of the lines were censored in the printed edition, so readers will have to use their imaginations. The work is full of puns and classical allusions, and requires some footnoting in order to be understood. The original was, of course, in French, as were all Frederick's writings. The title contains a pun. The Holy Roman Empire was divided into districts, called "circles," and the Imperial army was called "The Army of the Circles." "Circle" in French also means "barrel" or "barrel-hoop." Hence, when Frederick entitled his poem "The Leavetaking of the Army of the Circles and the Coopers," he was playing on this double meaning. The coopers were the French army (allied with the Imperialists) under the Prince de Soubise. Subordinate commanders Turpin, Broglie, and Saxe-Hildburghausen, are also mentioned. Timocleus was an ancient Greek dramatist whose specialty was ridiculing public figures. Thus, when Frederick

speaks of Saxe-Hildburghausen being immortalized by Timocleus, he is saying that the enemy general is a fit subject for satire. Nicomedes, mentioned in the next line or two, was supposed to have been Julius Caesar's first lover. Later in the poem is another pun. The French word for "ass" is "le cul;" the word for a woman's parts is "le con." When Frederick says, "If I were to rhyme with "on" rather than "u," no poet in the world, since Homer, would have a subject more fertile," he is making an obvious *double entendre*. The Helicon, where he takes leave of his foes, is a mountain range sacred to Apollo and the Muses. Finally, he refers to the Frenchmen's boast before the battle that they were going to Germany to give the King of Prussia a New Year's gift, and says that he hopes for many more such gifts from them. The poem loses a great deal in translation, but Yours Truly is not a poet and has done her best. Here, then, is "The Leavetaking of the Army of the Circles and the Coopers."

Farewell, great destroyers of kings,
Great heroes puffed up with arrogance,
Delegates of the King of France,
Who thinks he'll subject me to his rule.

Farewell, Turpin, Broglie, Soubise,
And thou, Saxon [Saxe-Hildburghausen], whose exploits
Are crowned by Folly;
As foolish, although your beard be gray,
As you were in days of old,
When Timocleus immortalized you.

I have seen you like [name deleted]
Who among the bushes in a certain place
Had the honor to [expletive deleted]
Or as, at the mercy of his lust,
The good Nicomedes, in a certain spot,
Kindling his impure flame of
[line censored]

Ah! what spectacle has more charms
Than the plump asses of heroes,
When, by force of arms,
One makes them turn their backs:

To see them thus in alarm
Is to be assured of a future
Fame that nothing can tarnish.

I avow to you, confidentially,
That after the long decline of my fortunes,
I owe to your behind,
To your rearward movement,
The fine laurel that, upon seeing you,
I gathered from this copse.
Ah! that clandestine Fate
Should place you in the path of my career!
Turn your face from me always,
For the good of the human race.

Who could believe that it is on such things as this,
That we found our glory,
And see an ass, badly trained for war,
Be called in the flowery language
Of many of our histories,
'Being the best beloved of Bellona and Victory
And the favorite of the god Mars.'

Oh, mad and inconstant Fortune!
Thou would'st have it that in all climes
The frivolous movement of an ass
Decide the fate of nations.
If it turned without being ordered to,
In the fury of combat,
Victory abandons us,
And the bloody Bellona,
Profiting from these movements,
Shakes the foundations
Of the most unshakeable of thrones.

If I dared, God forgive me,
To rhyme in 'on' as I have in 'u,'
No poet in the world,
Since Homer, would have
A subject more fertile.
But decency and virtue,
Always characteristic of the Muses,

And which always adorn my style,
Require that even when being extemporaneous,
I respect modesty.

Therefore, let us leave the 'u' and the 'on';
And, with rhymes less cynical,
Take leave of these comic coopers
At the Helicon.

Depart, ephemeral heroes,
Heroes scented with musk and so polite,
In your hidden quarters
Delude yourselves with fantasies
Of fine and gallant exploits.
Ballerinas of Pompadour,
Put up handsome victory trophies;
But, on the other hand,
If you persist in your hate,
You join with those who envy me
And return to these arenas,
I expect from your gracious attentions
Another New Year's gift like this one.

It is thus, great captains,
That in quitting these perillous shores,
These camps and fertile plains,
That I give you my last farewells.

Eat your heart out, Louis XV!■

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NOTES ON GAY PEOPLE'S ALLIANCE

by Ken Mellenthin

It is most exciting to see individuals still active in a collective pursuit; namely, mutual Gay support, seeking to provide services to the general Gay community and working toward a higher political consciousness. The necessity for recognizing a collective identity is so important because only in this way will a greater social good and equity become manifest. During the fall semester, Gay People's Alliance (a UMPG-based organization) has taken seriously the plight of not only meeting the needs of our members but also reaching out into the community to proffer the essentials of a viable alternative to the 'bar scene' and individual pursuit.

GPA sponsored a benefit supper for the Carol Whitehead Defense Fund, to defray the heavy cost of our and Carol's legal victory to custody of her two children. I felt and thought that this was one of the most rewarding experiences of the organization. Since it brought not only members of GPA together but also gave part of the Gay community a sense of collective struggle. It appears evident that one of the major problems confronting the Gay liberation movement is that rarely do we have an issue to rally around. If we did have more visible issues our collective oppression would become crystalized and our work would be self-evident. However, this is not the case--precisely because we are an invisible minority. Our oppression is so insidious and pervasive that the points of attack are too often obscured: we just don't know where to start! The Carol Whitehead benefit supper helped to bring out clarity to our struggle.

We have had two Gay dances at the University. Gay dances are a great means of letting the community know we exist, and it is an alternative to the oppressive capitalist "bar scene." The tangential pretense--necessarily a byproduct of an essentially exploitative social and economic environment--was missing: it was a relief to see Gay

people working and relating together outside the system. I think those present were vitally aware of this; it was refreshing. By the way, these dances will be held monthly, every third Saturday in the UM/Portland cafeteria, but during January it will be the *fourth* Saturday [see CALENDAR].

Another important function of GPA has been our rap group, composed of men and women in the area. We have about twelve members in the rap group, who have been working hard to analyse sexism. Sexism, as we are all aware, is an inherent human dilemma which needs to be constantly checked to deal with it, and hopefully changes will occur in our behaviors as an expected consequence. The rap group has decided to admit no more men, but instead women are encouraged to attend, at least for a while. However, several people in the area have said they would be interested in joining a rap group; anyone who is interested can call GPA [773-2981 ext. 535] and we would be willing to organize another rap group.

At the general membership meetings we have dealt extensively with our structure, and it appears that our structural problems are finally being seriously resolved. During the fall we had a rotating chairperson--it was a great idea, but the lack of continuity was overwhelming. As a result, lines of responsibility often broke down. To rectify this situation we have a permanent chairperson for the spring, John Levesque. We also have a rotating steering committee which we have kept intact. One of the more substantive aspects of the steering committee is that they are charged with the responsibility of insuring that concrete proposals are formed, brought to a membership vote, and that courses of action are set down, so we can become more task oriented rather than have the vertigo of process consuming our time and energies.

We have finally written and published a pamphlet about GPA to serve as an educational tool for the University community and the community-at-large. We hope to send them to area agencies that deal with Gay people, to doctors, and make them available to students as well. The least we can do is supply them with information about our existence as

an alternative to the "straight market mentality" used to oppress and pervert Gays. Other educational activities in which we've engaged have been speaking before classes at UMPG and appearing as guests on local media programs. (Notable among the latter was the WGAN-TV "At Issue" program during which Tony Norton of GPA and Jan Munroe of Maine Lesbian Feminists responded spectacularly to a host of questions--many of which were decidedly off-the-wall.)

This spring we have lined up an assertiveness training workshop especially designed for Gays, to be conducted by Carol Whitehead. After our business meetings we hope to present several programs of interest and, when no program has been planned, we will subgroup into various task committees. If you would like to present a Gay-oriented program, please contact our office; we would be more than willing to accomodate you. Finally, the Gay People's Alliance and other student organizations, in concert, will hope to sponsor a week-long human sexuality symposium sometime in April.

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TO ROLE PLAY OR NOT TO ROLE PLAY ?

by Kitty Cotter

Roles...yes, I think I'm finally beginning to understand. I used to laugh, feel sorry for those caricatures I saw in the bars--butch and femme--I felt above it all. But, it's coming back to me now. My parents, your parents, everyone's parents. Mom decided when you wore your boots and what to make for dinner; Dad handed out the quarters, and tried to fix the toaster. Each got angry when the other stepped into his or her "sacred" sphere. Things had to get done and mostly they did. I wore my boots well into April. I always ate a decent dinner even if it wasn't a gourmet meal. I had all the latest Superman comic books, and finally, Dad took the toaster to the repair. But my life was not going to be so programmed. My lover and I were going to work things out *naturally*.

I fell in love at 20. She was a good cook, an excellent seamstress, and she really could fix the toaster. I ironed her jeans regularly, did the dishes, and I never lost socks in the laundromat. The apartment was always ready for visitors and I made sure everyone got birthday cards--her family and mine. I painted the apartment; she did the income taxes. *We* were not into roles. We had it all figured out--each according to her inclinations and abilities.

Roles...no, I was taller, *but* my hair was longer, we both had deep voices, and dressed in basically the same uni-sex style. We liked to let people guess about who was butch or who was femme. The relationship lasted four and a half years. When she left I didn't know how to file my income tax and she and her new lover sent their laundry out. Roles...afterwards, I found out that friends had pegged her as the butch because she had made more money.

Roles...yes. The women in the bars look different now and you really can't tell any more. In the next relationship, I guess, I became the butch because I had been out longer. We thought it was cute for a while. Tensions were

easing up. The dancing was close and it was hard to tell who was leading. Rhetoric was passe. "Politically correct" was becoming a joke. Androgyny was the ideal: we both had short hair, and flocked with the rest of the world to Bloomingdales--even the straights looked Gay. We had stopped talking about role playing. It was like admitting you had never smoked pot.

But, it wasn't over. The problem hadn't been solved. It had just gotten subtle--gone underground so to speak. Because we didn't have obvious ways to express our need to control our lovers, we did it in a closeted way. I'd find myself arguing about the cats on the table, and why they should be allowed...they were my cats; they were here before she was. I thought it was silly to move to a new apartment when *mine* was rent-controlled. She was incredibly insistent about getting a haircut every six weeks even though we couldn't afford it. She would resent my staying at meetings so late. It got crazy. What had gone wrong? She moved out after 53 weeks.

My present lover and I live apart, but we are starting to talk about living together. Some things are learned. Of course, we would move into a totally new apartment--not mine or hers. But in the meantime, we battle over whose apartment we spend more time in, and why it's convenient to be here or there.

Roles...yes, I'm finally beginning to understand. Butch and femme are just words. Words which define what position you take in a particular argument. But roles are not about words, or even about arguments. Roles are about power and control. Roles are about---"Look what I do for you and see what you do to me." No, my androgynous sisters, role playing is not dead. It is alive and well in our heads.

(The preceding article originally appeared in the December '76 issue of THE LESBIAN FEMINIST, published by Lesbian Feminist Liberation; 243 West 20th Street, New York, N.Y. 10011; phone 212-691-5460, 2-6PM weekdays.)

The State Street Straw

By Peter Prizer

CAUTION: DISCONTINUE READING IF IRRITATION DEVELOPS

MONDAY, Dec. 27--OOPS...This item comes a couple days too late to file under Christmas Tidings, but here it is, anyway. Seems a migrant worker in Dundee, Florida was caught making a bologna sandwich in a church and was sent to jail because the minister felt it was his Christian duty "to apprehend those involved in criminal acts." Virgil Hughes, 52, said he was outside the Dundee Baptist Church, penniless and unable to remember the last time he had eaten. A passerby suggested that he might avail himself of some of the scant food in the church pantry, which he did, Hughes told police. The Rev. James Lockwood said he caught Hughes with two slices of bread and a slab of bologna. Hughes said he learned his lesson: "I will never go into another church." Not while he's in the slammer, he won't...

DOUBLE OOPS...Sorry to bring back water over the dam, but who else watched the tube in those last days before the election and saw the network promo for the god-awful movie "Look What's Happened to Rosemary's Baby!" followed one-half second later with that familiar face beaming, "Hi, I'm Jimmy Carter!"?

HOW COMPLEX ARE OUR MILITARY INDUSTRIES? DEPT.: William Medico and Fred Correale, both named as Mafia associates in the 1970 "Organized Crime Report" published by the Pennsylvania Crime Commission, own Medico Industries, Inc. near Wilkes-Barre, Pennsylvania. Medico Industries must rate as one of the mob's more sophisticated protection rackets: they manufacture nuclear warheads.

THE MAP LOGO on the cover was quite impressive, especially so to a Piscean, but I was ruthlessly torn between connect-the numbers or coloring them in...Instead, I was content to merely total and figure the square root...(answer upon request.)

HOME IS WHERE YA GET YOUR BUZZ: Just query the cute little cockroach that's got a rent-free walk-up somewhere inside my turn-of-the-Archeozoic Era Zenith table radio. The squatter, who's yet unnamed (by me, anyway) has apparently claimed the inner recesses of this electronic relic because, it's guessed, he or she or it gets off on the warmth and vibes of the glowing tubes. For the cockroach, a simple case of Cheap Thrills at Home. (Not figured in the Cheap Thrills Quotient: the degree of torment the daily pounding of Top 40 shit-music exacts on my little orthopterous creature...) In any event, it looks like the roach will be around for a while--come hell or high power bills; I almost feel obligated to keep the radio humming quietly on extremely cold nights. Welcome aboard, friend, and please have your ticket ready for the conductor (a little levity, folks.) Incidentally, I've checked out cockroaches with my Junior World Book Encyclopedia, which knows, and it seems that these particular insects have been scurrying to and fro--mostly fro and mostly at night--for over 300 million years, which is a considerable chunk of time, as anyone who's ever waited for their IRS tax-refund can testify. In their travels, they've scurried past primitive ammonites (whatever they are), past the emergence of larger reptiles, around volcanic activities ("Due to the inclement weather, tonight's volcanic activities scheduled for Euro-Asiatic land mass have been cancelled..."), past dinosaurs and *modern* insects and the first flowering plants, beneath the early birds (all with worms, no doubt), past mammals, past sabertoothed felines, past *grazing* mammals, up and down mountains, through a cooling climate, over widespread glacial ice and, finally, into the radios of homo sapiens. (The next major journey for the cockroaches, obviously, is up and down the rubble of our own Cenozoic Era; a journey, doubtless, that will necessarily go unchronicled save for fossils, but I shamelessly digress.) What's more, as TIME magazine would blurt, truth-wielding rock fossils indicate that roaches have needed almost no evolutionary adaptations since they first began scurrying past the primitive ammonites (as opposed to the *modern* ammonite, who's unfortunately extinct--just ask the furbish lousewort, a non-entity, even to the all-knowing 2050-page *Random House Dictionary of the English Language*) which is rather remarkable when one considers all the disgarded proto-

types we two-legged critters have racked up during the last 10,000 years. Traditionalists and over-achievers among us may wish to ponder anew before mashing 300,000,000 years of unqualified success between instep and floor. Finally, patient reader, cockroaches may be one of the fastest insects afoot, and the only *Mainely Gay*-guaranteed method to conduct a Roach Roundup (again, if you're into it) is to 1) fire-bomb your building and 2) position unflappable volunteers with fly swatters at all first-floor doors and windows. You may be surprised at the sheer numbers when the roach and yes, rat exodus commences!! Maybe the rats will surprise too--especially if your unruffled fly swatters are either low-grade or inexperienced. Coming next month: "Crickets Who Live In Old Typewriters: Friendly Fugitives or Presuppurative Pests?"

BACK IN 1966 when I agreed with Chairman (sic) Mao's observation that American football was, in actuality, a poorly masked scheme to mold future American imperialists, a great majority of my 11th grade Current Events class chose to mistake my utter candor for typical gradeschool bullshit (not to denigrate my effluvia of gradeschool bullshit, which was awesome; at least until LBJ and Vietnam tossed the gentle art of bullshitting into ill repute.) In any event, my C.E. classmates seized on Mao's quotation as Final Proof that the man really was, after all, a crazie commie. These were times, mind you, when Secretary of Offense Robert MacNamara was perfectly pleased to say on Huntley/Brinkley that there was, indeed, a Light at the end of the billion-dollar rat-hole; that any number of corners were about to be turned in southeast Asia; that the draft calls for 1967 would probably be merely outrageous, etc. Football in 1966 was big but not quite the Sunday religion that some of us have come to dearly loathe. Where Mao and I parted, however, was due to the fact that I personally *knew* that two-thirds of the varsity football team were an unabashed assortment of macho pigs, many of whom decidedly reveled in their "manliness." And for ten years I've waited patiently for some sort of vindication to come along and, at long last, it's finally arrived:

TALLAHASSEE, Fla. (UPI)--Florida State football coach Bobby Bowden said he wants to build a football program of which

parents can be proud, but he hopes they'll send him meaner kids. He said at his weekly news conference that his players are too nice. "We lack killer instinct," Bowden said. "I've got one of the nicest group of kids I've ever been associated with." Perhaps what Coach Bowden has in mind is recruiting the four high school punks in Tucson, Arizona who stomped to death a lone Gay man--for no apparent reason--recently in that city (see News Shorts, page 3).

AND THIS FINAL ITEM...Nice to see that the voters of Maine and Michigan approved in referendum a ban on non-returnable and unfillable beverage containers. The throw-out lobby, though rich and blatant, seem to have met their match with voting people, when all is said and done...■

from CHRISTOPHER STREET nov/76



"Since I don't intend to come out until I'm very rich and very old, let's sing some of those fabulous heterosexual songs of yesteryear."

WHERE THE GIRLS ARE

By Elaine First Sharpe

There is a language habit of widespread usage, especially in the working world...of calling women "girls" or "gals", regardless of their age, emotional maturity, education or skills. "Girls" are younger and therefore carry less weight than "women," or, more to the point, they carry less weight than the men with whom they are associated or the employer, male or female, for whom they are working...

Thus, the fifty-five-year-old highly skilled secretary who has been around for twenty-five years is the "gal" at the office, but the newly-hired twenty-six-year-old male associate is the new "man". The "girls" at the office take staggered lunch hours; the "men" go out at one o'clock. She is the superbly efficient, multi-talented, indispensable, hardworking, and loyal office worker--she is the "gal Friday"; the sixty-year-old "girl" at home who's been with the family thirty-two years; or maybe she is just a menial, a cigarette or hatcheck girl, a more glamorous Hertz girl, maybe even a Geisha girl. "Girls" are young attractive showpieces; "women" are not. Bring on the Goldwyn Girls, the Gibson Girls, the Follies Girls, the go-go girls, the show girls, and the chorus girls. Let us see the best of your sweater girls, cover girls, calendar girls, Vargas girls, Playboy girls, gatefold girls, pin-up girls, glamour girls, and pom-pom girls. Perhaps the "girl" is a low woman on the status pole--a street girl, a bar-girl, or the slightly higher-ranking call girl. The "men" may be eighteen and the prostitutes thirty-eight, but the story is headlined, "Seven Girls, Six Men Arrested."■



ALCOHOLISM IS A FAMILY DISEASE

by Dodie Anderson

If you are involved with someone whose drinking problem has become a problem of your's, you may well consider taking a look at what Al-Anon has to offer.

Al-Anon is modeled after Alcoholics Anonymous (A.A.) A.A. is for people who have a drinking problem and have a sincere desire to stop drinking, one day at a time. AA believes 1) that alcoholism is a disease, 2) that the disease is progressive and 3) that the disease is three-folded: spiritual, emotional and physical. They have Twelve Traditions and Twelve Steps that they follow in order to help them look at their disease.

Al-Anon is for family, friends and lovers of the alcoholic. Their philosophy is based on A.A.'s Twelve Steps and Traditions and the belief that alcoholism is a family disease and not limited to that of the alcoholic. My father was an alcoholic and continued as one until the day he died, which was last July. My ex-lover is a sober alcoholic and a member of A.A. She is the one who turned me on to A.A. and from there I discovered Al-Anon.

I think there are so many people who, once they're familiar with the Al-Anon Program, are turned off due to homophobia, sexism and the religious aspects of the Program and never go beyond the first meeting without being totally closed to what really is going on. I remember the first meeting I attended: I was immediately struck by the signs that were hanging around the room. As I read the sign's strange sayings I could feel my stomach muscles tighten. Some of them were "But For The Grace Of God," "Easy Does It," "Let Go And Let God" and "One Day At A Time." My first thoughts were, "Oh my Gawd--what's this sick crap?" Additionally..."They aren't going to convince me that I should believe in their 'male' god. I've been giving my values up to men all my life. I'm not going to do that any longer nor am I going to believe in a sexist bible if that's

part of the program." I was really coming off the walls with feelings and, obviously, was somewhat defensive. But because I was desperate to better understand my own craziness I pulled myself together and resolved to hear what the people were saying. It wasn't easy. I hung on to the fact that A.A. worked, that I had to be patient and, from previous reports I'd heard, that Al-Anon really worked too.

Once I did open up, I began to see and feel a group of caring, concerned people who were together for a common cause. And the cause was dealing with their personal attitudes and personal growth--not to deal with their husband's or wife's or child's attitudes--but their own. I left that night feeling a spark of hope, an increased energy level and a certain amount of curiosity about the people there. I was curious to learn how these people had gained the self-understanding that they were projecting, because I wanted some of that.

I kept returning to the meetings. The topics they have covered have been many, but some of the most significant ones for me have been those dealing with attitudes, expectations, control of self rather than control of others, resentments and anger. I have discovered that 1) I was not alone with my craziness, 2) I have allowed myself to get my thoughts into negative places, 3) no one in the Program pushes me to do anything I do not want to do myself, 4) if I follow the Program and attend meetings on a fairly consistent basis I generally feel much better, and 5) I can work many of my personal problems through, be clearer with who I am, what I'm doing and where I'm going--many times just by listening. I feel the benefits of the Program daily.

There are many things in the Program that are not acceptable to me at this point, so I continue to take what I need and benefit from and leave the rest. It's with this attitude that I deal with any homophobic or sexist remark if it ever comes up. I'm finding that people in Al-Anon who have these attitudes are few and far between or, if they have these feelings, they are not verbalizing them in meetings (which is fine with me).

So if you may be involved with someone who has a drinking problem and the problem has become yours (being angry, resentful, etc.) try going to a few Al-Anon meetings and listen to what the people have to say. Don't listen to personalities, but focus on their situation(s). Granted, it would be much nicer if we had a Gay Al-Anon, but there aren't many of those around. Maybe if enough of us went to the meetings, understood the concept of the program and how it works, we could be in the position of starting our own Gay Al-Anon. Until such time, the standard ones will have to do for me. There's support and understanding there. And people who are dealing with the same things I'm trying to deal with, and they help me. Maybe they could help you.

The craziness of alcoholism is contagious!■

MAINE LESBIAN FEMINISTS

The Maine Lesbian Feminist Organization met on Dec. 12 in Belgrade. There were over 40 women at the meeting, that included a general session, lunch, a communications workshop, a humor workshop, and folk music by Collette who played the guitar and sang with a crystalline voice. Later on, a dance was held amid a closeness of spirit that pervaded the entire meeting.

Afterwards, everyone went to a concert by Maxine Feldman, a feminist folk singer and comedian. During this most moving performance we were either laughing or crying, and always attentive and feeling. After the concert, some went to Flo's Tavern and others went home and...that was the end of the 4th meeting.

With each meeting we grow to care more for each other, and become more committed to the growth and success of the organization■

--Marjorie Meyer



PHOTO T-SHIRTS

Virginia Woolf, Amelia Earhart, Colette, George Sand, Babe Zaharias, Eleanor Roosevelt, Susan B. Anthony.

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SOMERVILLE, MA 02144

HOW TO FIGHT AGE DISCRIMINATION

The federal government has mandated affirmative action programs to end certain types of discrimination against minority groups and women. Advertisers and networks have been told of the unacceptability of perpetuating certain discriminatory stereotypes.

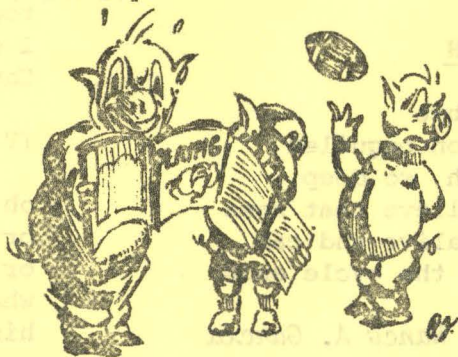
The time has come, the American Association of Retired Persons [AARP] believes, for affirmative action by society against age discrimination. Through Congress and the Courts, through government and private initiatives, and through public opinion they intend to bring pressure against ageism in the United States.

To build ammunition for their campaign, they need to know about people who have been discriminated against in employment, credit or in some other way solely because of age. If you have a specific example of age discrimination, and can specify details, including names, places, dates, age of person discriminated against, nature of employment, reasons stated for rejection, etc., please write to:

AGE DISCRIMINATION
NRTA/AARP
1909 K St. N.W.
WASHINGTON, D.C. 20049

In your letter please state whether they have permission to use the example, with or without using names.

[Reprinted from the HARRISBURG WOMEN'S NEWSLETTER, via the PHILADELPHIA WEEKLY GAYZETTE.]



Fight Male Chauvinist Piglets!

Fed up with little squealers? **High School Women's Liberation** is a pamphlet with 20 articles by and for young women which will help raise your consciousness. It's only \$1.25 from Youth Liberation, 2007 Washtenaw Ave., Dept. W, Ann Arbor, Mi. 48104.

NIRVANA

The liquid light of sister moon
envelops us in haloed shadows.
Love light flows from me to you
and contentment flows on soothing waves,
solidifies our passion's sequel
into silent communion of hands, and lips,
and fulfilled bodies.

Nancy A. Garcia

THE END: MY FIRST THOUGHTS

I must remember how good it was ---
how forever it was ---
little things about it that made it different,
made it special.
The beginning and the end of the possibilities of love.

I must remember.
If I don't, I'll have to feel
what it is when it is not

And I can't bear that!

Nancy A. Garcia

PINE POINT BEACH

Soughing a sigh as a lullabye
soothing a child who is soon beguiled
dreaming a sleep that is oh, so deep
as the wavelets come to believe that some
of the species of man are alive and can
be considered friends. And the cycle ends.

Nancy A. Garcia

North Atlantic Sanction (excerpts)

III.

too much is too much
too little is livable.
I can live with nothing
but I can't live with beauty
and not be able to reach
out, and clutch
grasp
pull to
adhere lips in wet warm mushy cooing
feeling buttocks
feeling hips
feeling legs
toe flexed clawing at heel
to get shoes off
to undo belt buckles
to get it out into the open
the freedom in doing this
quenches yet sparks
the embarkation of high and mighty
hard driving sex.
The orgasm of mutuality
the hips in unpracticed perfection
the lips in deep, out and in tongue pleasure
the sputum of one's lovers mouth
the cradle of neck, head, shoulders
preciously conceivable.
too much is too much
too little is livable
I can live with beauty
Can't without it.

IV.

oh Angelica
or Emmanuel
or my closest lover
whatever
his beauty

his manly female chagrin
meeting unlimited resource
see?
Him and I in unzipped
take it all off'ness
The way he would hold me.
How?
The way he would kiss me.
How?
The way he would lick my genitals.
How???
The way he would roll over in sleep
and throw his light ballet
yet French
Zest upon my
arm or leg.
how

Saul Brown

Garbage Person

No deposit, no return,
That's me
Except I'm free
Tuck over my body
Rip off my soul
And when you're done
Throw me out by the side of the road
As you drive by.

Litterbug.

I'm always left standing
by the side of the road
Garbage person, that's me.

Arnica, June, 1970

*****QUESTION PERSON*****

EVER WISH THE NON-GAYS WOULD RELOCATE?

*****BY STAFF*****

(Asked on Portland's Congress Street)

Anne Stackhouse, retired lawyer, Neal Street:

No. They're quite amusing. Quite colorful. As long as they don't bother me. Sometimes, though, when you meet a good-looking woman and you find out she's straight, it's disappointing. And a lot are.



Jim Seymour, bus driver, Munjoy Street:

Oh no. One of the nicest things about Portland is that it is one of the most cosmopolitan cities and it reflects all sorts. I don't have any non-Gay friends, but it'd be a loss if they left.

Ingrid von del Verrde, social worker, Vaughn Street:

No. Let them stay where they want to stay. It's their city, too. I don't like it when they flaunt it, because that invades my territory. Invades my privacy. But otherwise, let them stay.



Beagle, postal worker, Western Promenade:

I don't care. If I get tired of it, I just walk away. I miss the Hawaiian Hut for Sunday brunch. That was a straight bar and they put on rather dull shows. Everything else is so latent so what the hell else do you do, but live with it.

Paul Johnson, unemployed accountant, St. John Street:

Not really. First of all I'm not confronted by them. They are part of what makes Portland both cosmopolitan and liberal. I see them all the time, but they're not in my life.



Adrienne, unemployed social worker, Grant Street:

It doesn't bother me. They should live where they want to. I get tired of all the hullabaloo about it. So much publicity like wedding pages in the papers make life abnormal for them.



Richard Tracy, unemployed detective, Woodford Street:

No. I like them here. It keeps us aware that there are other ways of life. They are an asset to our community esthetically and socially. They own oil companies and are law enforcement officers.

Anonymous Person, bank teller, Brighton Avenue:

Working as I do in a large commercial bank, I come into daily contact with a lot of people who are not embarrassed to proclaim their heterosexuality. Some of them even wear wedding bands on their fingers, but if that's their trip, more power to them.



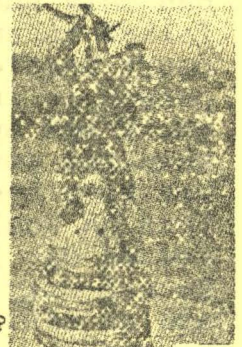
Ms. Cynthia Trudwell, tourist, Wheeling, West Virginia:

Yes. I come to Maine to relax and be with my people. There are far too many hets for me. Surely they can find some other place to live. Maybe Alaska or an island somewhere. I don't mean to sound hostile but they do get on my nerves. Now if you don't mind, my beer *is* getting warm...



Kenneth Kong, unemployed aerospace worker, Promenade East:

I've always had a live and let live attitude. But unfortunately this attitude is not shared by many of my heterosexual sisters and brothers, especially those in the military. As individuals some of my best friends are non-Gay, but they are often quite oppressive collectively. I suppose that some sort of remedial legislation might be introduced to control these people. By the way, I did the movie only for the money. Some acting, huh?



GAY LITERATURE:
DETRIMENTAL TO THE SECURITY OF THE INSTITUTION

by Russell D. Smith - #12164-116

[Editor's note: Russell D. Smith is currently incarcerated at the United States Penitentiary in Marion, Illinois. He is a member and Co-chairperson of the National Prisoners Association, an organization that is not recognized by the U.S. Bureau of Prisons.]

Early last year a young Gay man was sitting in his cell in the United States Penitentiary at Terre Haute, Indiana when several prisoners entered his cell uninvited. On that day the young man became one of the thousands of prison rape victims in 1976.

The prison rape. Long ignored by society; long encouraged by prison officials. Until my namesake decided to take legal action. He filed a suit charging the Warden of the institution with failure to provide him ample protection. (Smith vs. Benson, Case #76-201-C, U.S. District Court, Indiana, 1976.)

Normally, I would applaud Smith's decision to bring his case out into the open. It is high time we placed the blame where it belongs. But in this particular case, I can only shake my head with irritation. My namesake had failed to anticipate the government's argument. Every court battle is a test of wits and strategy; whenever a person is involved in a lawsuit, (s)he must be prepared to guess the opponent's plans and thus stay one step ahead. When the government presented the argument that Smith would not have been raped had he not been identified as Gay and that he would not have been so identified had he not possessed Gay literature, the young man was unable to respond. He not only lost his case, he allowed the government to add an official court ruling to their already vast collec-

tion of loopholes which will be used against Gay people probably for years to come.

During the month of September last year, I failed to receive any issue of my wide-ranging variety of subscriptions. This included several newspapers for prisoners and a number of other alternative periodicals as well as Gay literature. Since I had received no notification that any publication of any kind was to be *officially* denied me, I decided to wait until the end of October before protesting. (I had initially thought that the publications were being withheld as retaliation for my participation in exposing conditions at the U.S. Penitentiary at Marion, Illinois.)

Policy Statement 7300.42C, Incoming Publications, Section 4F states: "Where a publication is found to be unacceptable..., the inmate will be advised in writing of the decision and the reasons...A copy of the rejection letter will be sent to the publisher..." By October 27 I had still received no such notification. I made a verbal protest to my counsellor who promised to investigate. The next day he returned with the news that the only publications which had arrived for me were "Homosexual Publications." (I suspected this to be untrue, but I was not going to waste my time arguing the point.) I asked why those publications which had arrived had not been delivered to me. He stated that "Homosexual publications will no longer be allowed into the institution." Why not? "That's the orders!" I requested an administrative appeal form [Form BP-DIR-9.] I would file a class action suit. Not a Gay class action, however. It would have to be a prisoners' class action.

I must digress here to explain something of my personal situation, which prevented me from preparing a Gay class action suit. In any type of class action procedure, a minimum number of signatures of persons identified with the particular class is required. As it happens, I am the only know Gay person in the high-security, long-term segregation, Behavior Modification Control Unit in USP/Marion. The petition would have to be signed by prisoners whom I could get to--that precluded Gay class action. I approach-

ed George Blue, President of the National Prisoners Association (outlawed,) of which I am a member and Co-chairperson. He pledged the support of the NPA and placed all NPA resources at my disposal.

Normally, an administrative appeal would first be submitted to the Warden of the institution. I ignored this procedure and went directly to the Regional Director of the North Central Regional Office in Kansas City, Missouri, pointing out that, "As this matter is effective in various institutions and not confined only to U.S.P./Marion, I have submitted this document to an authority superior to the Warden of this institution." The document was dated October 28, 1976. Response was made on November 8. Section 4B of P.S. 7300.42C was cited: "A publication is not acceptable if it is determined to be detrimental to the security, good order, or discipline of the institution." How? Smith vs. Benson, as paraphrased by the responding official, states that "possessors of these materials could be labeled by the population and become potential candidates for assaults and rapes."

Having been Gay for as many years as I can remember and yet virtually ignored by every ravaging stud that I have had the fortune or misfortune (depending upon one's viewpoint) to meet during the past seven years, I was shocked by this ludicrous explanation. "How can they say that?" I asked a dozen different people. The answer was unanimous: "Those police will say anything to take the heat off them." George assured me that we would "cut that excuse to pieces." I immediately turned to my textbooks, placing emphasis on one that deals with prison rape and its effects on prisoners, *Terror in the Prisons* by Carl Weiss and David James Friar. In order to prove the official reason for the ban to be fallacious, we would have to present evidence as to the real cause of rape in prison. But what is the real cause?

There is no singular cause behind prison rape. Prejudice--against Gay people, against the only person of a different race from others in the cellblock, against hippies, etc. is a cause, but this is only one cause. Nor is it the

major cause. Weiss and Friar, after compiling statistics on reported rapes, concluded that of the Americans living today, 47,000,000 will be arrested sooner or later and that of those arrested, 10 million will be subjected to rape and sexual assault. In other words, one of every five prisoners is raped. The ratio of known Gay prisoners falls far below that. Far below that. So there must be a reason behind prison rape that has little if anything to do with sexual preferences or prejudice in general.

The enforced segregation of the sexes for heterosexuals then? Again, this is only part of the reason. While sexual fulfillment is one of Nature's most compelling desires, the average heterosexual adjusts to the lack and channels his or her energies into gruelling exercises and sports. From my observation, the prisoner who is seriously disturbed by this segregation of the sexes usually discovers latent tendencies and thereafter follows the Gay lifestyle. As for the average heterosexual prisoner, though (even those who are confined alone in a cell for 24 hours a day for long periods of time--I knew one man who spent his last eight years like this), they seldom exhibit outward signs of derangement due to the total lack of carnal pleasures. After 13 years, I know of only one such case and that person had to be committed to a mental institution. There must, then, be another cause for prison rape, a cause that has little to do with sex at all.

A great many prisoners live in dream worlds of past lives wherein Cadillacs and money and "doing the stroll" were their totality. These are immediately obvious, for the things they "owned" are all that they talk about. For example, one will brag about "pimping hoes" when in reality the person was hopelessly strung out on addictive drugs. They will tell how they used to drive a "big, fine car" without mentioning that it was a taxicab. They will talk about expensive apartments they used to pay the rent for when in reality they might have been evicted from one-room holes-in-the-wall that provided not even a private bath. The prisoner's whole life becomes one charade after another designed to compensate for a deflated ego.

Prison enervates every individual from the moment one enters the institution. Life in prison is existence in a bureaucratic atmosphere where individuality is forbidden. Whatever control the prisoner may have over his or her life's destiny is now lost. One is now subject to the whim of another person wearing a different uniform who is also struggling to exist under much the same conditions; one is relegated to a position of abject slavery. One is even in fear for one's life in a situation where one life means nothing; one is thereafter identified by a number, no longer good enough to bear a name. Hence, one creates a dream world, replacing the life one had with the life one wanted. A world where s/he controlled the life s/he lived by manipulating the lives of others. Eventually, the dream begins to spill over into reality. Though the prisoner has conjured up a vision of a life where s/he was imperial monarch, s/he is rendered powerless in the present surroundings. Prisoners must prove to themselves as much as to others they still have the power of manipulation. They victimize a weaker prisoner, by robbery, by extortion, by any number of means, but most often by sexual assault.

Surprisingly enough, prison rape aids prison officials in the maintenance of discipline. The powerless prisoner has a choice of three alternative courses of action. One can compensate for the loss of individuality by fighting the prison administrators. As any sensible person well knows, the administrators are not going to stand for this. Off the prisoner goes to a Behavior Modification area for the "therapy" originally used by the North Koreans during the early 1950's. Or (2) one can attempt to maintain self-control and individuality. However, this calls for keeping almost all emotional upsets inside, and even the strongest-minded person becomes so filled up with outrage that one must explode. Such a person is unpredictable and, since prison officials maintain their control over the prisoners by anticipating their behavior, this type of prisoner almost always wastes his or her life away in the segregation, isolation and adjustment areas. Or (3) one can vent one's rage on weaker prisoners. Beside the two alternatives, prison officials view this one as preferable. This is why the victimizer is seldom if ever segregated, isolated, adjusted

or Behavior Modified. Can there be any wonder why prison officials would rather place the blame on Gay literature than actually trying to face the problem of prison rape?

Another aspect of this ban has drawn my attention. This is the fact that Gay religious organizations, notably Metropolitan Community Church [MCC] and Dignity, have also been denied the right to present religious materials to Gay prisoners. Ostensibly, this is for the same reason that all other Gay literature has been banned, that the possessor of same could be identified as Gay and thus become subject to sexual harrassment. MCC and Dignity coordinate a number of programs for prisoners and one of the stated objectives is to teach prisoners in a sexually segregated environment, particularly Gay prisoners, how to conduct themselves in an appropriate manner. Though I am personally anti-Christian (stated so as to avoid confusing the reader,) it seems to me that any prison administrator who was truly interested in rehabilitation of prisoners would welcome such organizations with open arms. Of course, it has already been shown that rehabilitation does not presently fit into the overall objectives of penal and correctional systems. But even so, the stated objectives of the Judeo/Christian organizations for Gay people should be welcomed by prison administrators for its value in promoting institutional discipline. Yet this is not the case--why not?

Prisoners represent every ideological group which exists throughout the world. For every ideology, there is literature. And prison administrators would like to keep this literature out. Early last year, for instance, the U.S. Bureau of Prisons [B.O.P.] banned *The Outlaw* and a number of other publications designed for prisoners specifically. The National Prisoners Association successfully fought that ban. The B.O.P. backed up and turned around to ban Gay literature.

Under the Hitler regime of Germany, which was the first group to be imprisoned and annihilated? Gay people. At the beginning of the Third Reich, this was the only group of people that the "good" Germans would allow to be so sorely treated. Following the Gay people were the Communists,

Socialists and monarchists. The "good" Germans failed to realize what was happening as Hitler slowly worked his way up the ladder to the Jewish people. This ban follows the same reasoning. Having failed to ban such literature as *The Outlaw*, *The Midnight Sun*, *The Anvil* et al., the prison officials have turned their attention to the literature which (they believe) the least people care about--Gay literature. Armed with a court ruling and the prejudice of prisoners, the officials will, if allowed, start with Gay publications and work their way upward. In this respect, to make exceptions--even for religious reasons--would be to thwart their own objectives of keeping prisoners In and the public Out. At the same time, the prison hierarchy are not so ignorant as to believe that the Gay religious organizations would not protest. To the contrary, this would be expected. Then at some time in the future, the administrators could compromise by allowing religious materials to come in, but nothing more. The prison officials would still emerge the victors.

What the prison officials did not expect was the interest of an organization which represents all prisoners and not just Gay prisoners. What they did not expect was an organization composed of Gay and nonGay prisoners, heterosexual rape victims, former rape victimizers, "jailhouse lawyers," political activists, regular and political prisoners, all of whom would be willing to testify publicly in court as to the circumstances of their rapes and assaults and thus prove the fallacy of the government's argument that Gay literature is detrimental to the security of the institution.

In Memoriam

Benjamin Britten, one of the great composers of the 20 century, died at his home in Aldeburgh, Suffolk (England) on December 4, 1976 at the age of 63. Among his best-known compositions are "A Ceremony of Carols," "Young Person's Guide to the Orchestra," and the opera Peter Grimes, and the "Ode to St. Cecilia."

PRISONERS' CORRESPONDENCE

The following prisoners would like to have correspondence:

Timothy Ireland
Box 100
Somers, CT 06071

John Hedlund #56507
Box 100
Somers, CT 06071

Alan Darrah
Box 747--055183
Starke, FL 32091

Blanchard Cannon 133799
Box 787
Lucasville, OHIO 45648

Louis Haithcock #138-578
Box 787
Lucasville, OHIO 45648

William F. Smith #8691
PO Box 2
Lansing, KS 66043

Ralph Hogan #QB-015, 5-N-14
Queensboro Correctional
Center
47-04 Van Dam Street
Long Island City, NY 11101

Eugene Pulsifer #039136
PO Box 747 N-3-S-16
Starke, FL 32091

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southern maine group meeting

Our second meeting will be held on Sunday, Jan. 23 at 3PM in Berwick. Over wine and cheese we can discuss the needs of the group & just get to know each other. We need your support to get off the ground! If you'd like to be part of this group, please call one of us for directions. See you then.

Alan 698-5535

Richard 967-4064

SHELTER FOR BATTERED WOMEN

Transition House, c/o Cambridge Women's Center, 46 Pleasant St., Cambridge, MA, 02139, tel. (617) 661-7203, is a refuge for women who are the victims of wife-beating or other violence in the home. Transition House is sponsored by the Cambridge Women's Center; there, women who have to flee their homes can find shelter and help in starting a new life.

Transition House is in critical need of funds--please send whatever you can to the above address. Until recently no one realized how widespread wife-beating is. It is the same crime as the beatings and murder of Lesbians and Gay men, and just as frequent. It stems from the same source: sexism. In our society, Gay men and all women are lumped into the same class; and violence against them (us), especially within the family, has been of little concern to the authorities until the Women's Movement and the Gay Movement raised the hue and cry about it. Most women, especially working-class and poor married women, have little money, and women's shelters such as Transition House are their only chance to escape from brutality and possible death. Our sisters need our help. Tell anyone you may know who needs such a refuge that such exists.

In southern Maine, women in need of a similar institution can call Ingraham Volunteers in Portland, 773-5516. Ingraham Volunteers are working on setting up a shelter for battered women. In the meantime, they provide counselling. Our thanks to the Portland Rape Crisis Center for providing this information.

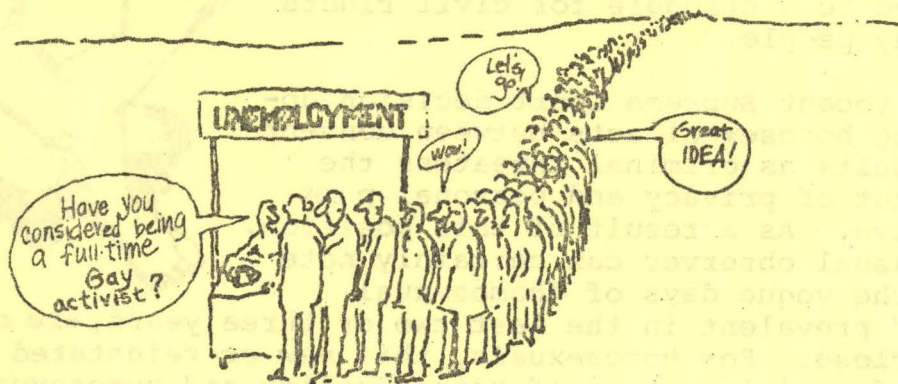
Battered women in Bangor should contact DIAL-HELP (947-6143) which is the 24-hour crisis phone line of the Bangor Counselling Center. Presently, the shelter's facilities are available only to women who are residents of the City of Bangor, through which the shelter is currently funded. Area towns in the Bangor vicinity have recently been invited to participate in the program, but thus far a regionally-funded shelter for eastern Maine is still being planned.

For more information on violence against women, see the pamphlet *Wifebeating* by Betsy Warrior (New England Free Press, 60 Union Square, Somerville, MA 02143) or the article in the August, 1976 issue of *Ms.* magazine.

WOMEN'S COUNSELING SERVICE

The Women's Counseling Service provides low-cost feminist counseling and referrals for women throughout Maine. Some counselors are Lesbians, all are non-homophobic. Their hours are Mondays 7-10, Wednesdays 11-2, Thursdays 4-7 and Saturdays 10-1.

To contact them call 443-9531 (or write) or drop by their office at Room 23, 72 Front Street, Bath 04915.



THE MYTH OF PEDOPHILIA

HOW IT MAKES NON-GAYS FEAR US...
HOW IT MAKES US FEAR OURSELVES.

By Chuck Lyons

Our social environment is turbulent on the issue of giving homosexuality a place as a normal social expression. National opinions documented in "Public Attitudes towards Homosexuality: Part of the 1970 National Survey by the Institute for Sex Research," *Journal of Homosexuality*, Fall, 1974, indicate negative perceptions of homosexuality and homosexuals. The notions that homosexuality is immoral, obscene and vulgar are not rare today, despite the increased visibility of bi-sexuals and homosexuals. Additionally, the opinion that homosexuals are high government security risks, as well as social corrupters and the cause of civilization's downfall, has not vanished, nor some might argue, diminished, over the years.

Therefore it appears clear, at least to me, that even if a survey of public opinion on the subject of homosexuality were to show a liberalization in attitudes, we as a society are still far away from embracing homosexuality as a positive social phenomenon. And the Gay liberation movement, which began as an attempt to project homosexuality as positive and healthy, has recently shifted to a struggle for civil rights for Gay people.

The recent Supreme Court decision upholding homosexual acts between consenting adults as criminal threatens the precinct of privacy and personal prerogative. As a result of this position, the casual observer can certainly note that the vogue days of "homosexual chic," prevalent in the last two or three years, are coming to a close. For homosexuals, this new or reinstated position of social censure of homosexuality and homosexuals has



increasingly forced those who choose to live as homosexuals to adopt a defensive if not confrontatory stance. One of the costly results of the adversary-defense relationship engulfing homosexual expressiveness is that every admitted bi-sexual and homosexual, in becoming a member of the Gay community, is reduced to being a soldier in the war for liberation.

Without question, the most scathing attack on homosexuality is based upon the accusation that homosexuals are child molesters. This charge goes beyond the criticism of homosexuals as setting wrong or bad models for presumably heterosexual children; it refers to the attack upon the personhood of the individual child. Molestation is not only condemned because it may produce physical and/or psychological damage in the child, but because it is also coercive of what is largely regarded as a personal affair: one's sex life. Since child molesting is a crime, it makes most homosexuals criminals, either real or as fancied in the minds of society at large or the personal fears of some homosexuals themselves. A very important point to mention here is that the accumulated research on child molesting shows no evidence that it is connected with homosexuality, except with the same randomness and infrequency as for heterosexuals.

Beyond the fact that the population of child molesters is small proportionate to the general population, homosexuals are no more prone (some evidence shows less prone) to molest a child than their heterosexual counterparts. While I agree that forcible sex is a contemptible offense, I am not satisfied that "forcing a child to have sex with an adult" is an adequate analysis of child molestation. More directly, I want to deal with the issues of sexuality which are largely assumed and unexplored in the case of child molestation and in particular with the homosexual encounter between adult and child--which is often regarded as a case of molestation.

As I have already mentioned, one of the principle weaknesses of the indictment of homosexual adult-child encounters is the low incidence and probability of occurrence.

The second is that pedophilia is in fact not child molestation. Pedophilia is a term which is currently used to mean: a morbid interest in children; an expressed desire for immature sexual gratification with a prepubertal child; sexual attraction to physically immature children of the same or opposite sex; and a variant of homosexual behavior. These usages are manifestations of our cultural perversions of the word. Like pederasty, pedophilia originally described a love relationship between an adult and a child. The fact that this relationship took on masculine connotations was probably a function of male chauvinism in Greek society at the time. The corrupted use of pedophilia, and even worse--pederasty, clouds the most important issue of adult-child sexual relations, namely a love for children. Whether you wish to call this love paternalism, maternalism, affection etc., there are people who genuinely adore children because they are children.

Beyond the fact that homosexuals are not the principal molesters of children; in the case of child-adult relationships, what is the source of the public outrage against this experience? In two words, child sexuality. Without exception, children are seen as the victims of adult-child sex. Overlooked are the possibilities of provocation, seduction and gratification (sexual) on the part of the child. This is not to say that children involved are always or usually instigators of these liaisons, that the adults involved are not responsible for their behavior, or that children generally enjoy the experience. It is meant to say that, particularly in the cases of "homosexual pedophilia" where the average age of the child falls between 12 and 15 years old (somewhat higher than the age of heterosexual pedophilia--perhaps because of the low incidence of getting caught with this age group), the possibility of child sexuality cannot be discounted. Thus there is some degree of sexual expression which is consciously acknowledged as being explored by many children through their participation.

The self consciousness which many Gays carry with them in their dealings with children and adolescents is rooted

in the internalized fear of or defense against the charge of criminal pedophilia, as well as the still current and obvious accent upon youth which the country as a whole espouses and which is readily acknowledged in homosexual relationships. Many if not most sexual relationships, both Gay and non-Gay, are based upon one partner being physically attractive to the other, if not to each other. What determines physical attractiveness is, I believe, still connected with youthful appearances, but not what some would call immature or juvenile physical features. Gays who work around children, finding themselves emotionally or physically attracted to a child, as well as those who like to work very interpersonally with children, can become easily self-conscious of their role in the relationship and begin to stifle further expressions of interest or involvement rather than run the risk of being involved in a pedophilic relationship.

There are many difficulties involved here. A person must stifle or discontinue what was becoming a warm and meaningful relationship (whether or not it was sexual) between adult and child. In doing so the homosexual adult helps to perpetuate the very oppression of sexual expression and human warmth in homosexuals which is a function of heterosexism. Not only is the Gay adult oppressed but the child as well, by being subjected to a dysfunctional policy for sexual and gender development. It is bitterly ironic that Gay people would serve such an instrumental purpose. Another difficulty is found in the homosexually inclined or determined child or adolescent seeking adult contact for moral support or sexual gratification. Finally, the fear of pedophilia prevents homosexuals and heterosexuals alike from seeking or receiving gratification, either emotional or sexual, from the social environment of which they are a part. We never seem to outgrow our fear of pedophilia. We are afraid of it whether we are attracted to children sexually or not. We are afraid that someone will think we are pedophiliacs, and we carry it with us in the notion that even homosexual acts between two consenting adults spring from the coercive or manipulative skills of one of the parties.

I am not a pedophiliac; either in the criminal or pla-

tonic sense of the word. But, I, like many other people, Gay and non-Gay, who work with children have been burdened with the defensiveness and personality constraints that pedophilic fears stimulate. I like children very much, and I have enjoyed working with children and adolescents in a variety of settings over the past ten years. In the last six years or so I have become conscious of gradually being constrained by the codes of professional conduct on my own self-consciousness to substituting a professional role for my own personality when dealing with children individually or in groups. Becoming aware of a fear of pedophilia as the cause of my narrowed expression of personality and my limitations in seeking and receiving satisfying interpersonal contact with other males (and in some cases females), and its fallacious operation in my life, I am upset.

I find myself a victim of a socially agreed upon and operative confusion. No one has ever fully explored and explained the dynamics of pedophilia in either the criminal or platonic sense. Furthermore, while I cannot say that I could never be a pedophile in either the criminal or platonic sense, I know that I am not one now. Why then am I constrained to behave as if I could be guilty? I am not eager to be a soldier, particularly as it regards expressing my sexuality and social-sexual behavior. Nor do I believe that it is fitting that a community should be held together solely for the defense of its members and its beliefs. As a new-comer to the phenomenon of community, the Gay populations of America's cities have not fully explored as have ethnic communities such as Blacks, Italians, etc., alternative and non-defense-ridden ways of enjoying themselves as a community. I wonder if it is too extreme to describe the Gay community as a garrison, and I wonder if it is too hopeful to expect that to change.

I cannot help but believe that it is the fear of criminal and platonic pedophilia which is sexism's most effective weapon in oppressing homosexuals as well as in marshalling forces for oppression. Because of this fear, and not due to any act or inclination on my part, I act as a

tool in my own sexual oppression. But I am not alone in this, the vast majority regardless of sexual orientation do the same things to themselves and act defensively towards others. Sexuality has not only been stifled, but turned around as a defense mechanism instead of a liberating experience. Human interpersonal dialogue has suffered as well, not only between children and adults, but between adults themselves. But instead of losing oneself in frustration, I think we can attack the problem at hand.

Among my prescriptions for a healthier attitude in human sexual expression, the first should be a thorough analysis of pedophilia both as a crime and a platonic expression of affection/devotion. While this may have little or no effect upon the legal definition of consenting partners in sex acts or serve to better focus the responsibilities of sexual liasons between children and adults, it will at least acknowledge that child sexuality is a very real and important dynamic to consider in these cases. Our attitudes concerning child sexuality will have to change if we are to remove the fear which haunts us as a result of our belief in the sexual destruction of children as the only outcome of child-adult encounters.

Let me make it clear here that I agree that pedophilia is a crime, however I would qualify its criminal appearance by pointing to the presence of violence, brutality and coercion as opposed to persuasion, and the child's negative reactions to the liason. I can already envision the legal and social difficulties in determining these elements, but I think it is necessary to confront what the act meant to the child or in terms of the child's sexuality. At the very least, more must be done in the way of educating us to the functionings of childhood sexuality. More research into the dynamics and the control of criminal pedophilia should be done. We are only as healthy and sound as our bases for social sanctions and censures define us. Let us hope that we will no longer be governed by irrational, unfounded and misunderstood fears.

The above article originally appeared in the Weekly Gayzette, Vol. 3 No. 34.

Calendar

The Wilde-Stein Club meets every FRIDAY at 7PM in the International Lounge of Memorial Union for a business and general meeting. Everyone is welcome.

The Gay People's Alliance meets every MONDAY at 7PM for a general rap at 92 Bedford Street, Portland [see article, this issue.] Additionally, there is a more informal rap group every THURSDAY. Call GPA at 773-2981 (ext. 535) for time and place. Everyone is welcome.

The Confidential Gay Alcohol and Drug Rap Group meets every MONDAY at 6PM at Day One, 158 Danforth Street, Portland; all are welcome.

Growing...Sober and Gay is a new Waterville-area group that welcomes all Gays and bi-sexuals who are interested in living a chemically-free life. They can be contacted at GSG, PO Box 893, Waterville, ME 04901. This group meets on THURSDAY nights, from 8-9:30.

Maine Lesbian Feminists meets around the state at various times. For more information, they can be contacted at PO Box 125, Belfast, ME 04915.

The staff of Mainely Gay have irregular business meetings in the Portland area. If you're interested in having input, or just wondering if we're for real, call 773-5530 for times and spots.

LEZBIAN PRYDE

LISTING OF AREA GAY GROUPS

MAINE LESBIAN FEMINISTS
PO BOX 125
BELFAST, MAINE 04915

MAINE GAY TASK FORCE/
MAINELY GAY
PO BOX 4542
PORTLAND, MAINE 04112

SEACOAST AREA GAY ALLIANCE
75 COURT STREET
PORTSMOUTH, NEW HAMPSHIRE
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
C/O JOHNSEN
289 STATE STREET
PORTLAND, MAINE 04101

CONFIDENTIAL GAY DRUG AND AL-
COHOL RAP GROUP-meets Monday
evening, 6PM, at Day One, 158
Danforth Street, Portland.
Call 773-5530 for information.

EASTERN CANADA GAY GROUPS

GAY ALLIANCE FOR EQUALITY
BOX 161, ARMDALE STATION
HALIFAX, NOVA SCOTIA B3L 4G9
Gayline: (902) 420-6969

LESBIAN DROP-IN
HALIFAX WOMEN'S CENTRE
5673 BRENTON PLACE
Wednesday nights; 6:30-10:30PM
(902) 423-0643

COMMUNITY HOMOPHILE ASSOCIATION
OF NEWFOUNDLAND [CHAN]
BOX 613, STATION C
ST JOHN'S, NEWFOUNDLAND A1C 5K8

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GROWING...SOBER and GAY

A new group has formed in the Greater Waterville (Maine) area. We welcome all Gays and bisexuals who are interested in living a chemically-free life. We are recovering alcoholics and addicts who are enjoying life without booze and drugs. If you are interested in growing with us, drop a line to GSG, PO Box 893, Waterville, Maine 04901. We meet on Thursday nights, 8-9:30PM.

Feminist Newsletter

A well edited and informative publication of reviews, news notes, resources and opinion by a volunteer staff of undergraduate students at the University of New Hampshire. This Newsletter deserves support from all of us--they welcome contributions from the feminist community. For a copy, write:

Feminist Newsletter
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Hamilton Smith Hall
University of N.H.
Durham, N.H. 03824

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The Kitchen Sink

The hourly news ended, and Miami Beach radio talk show host Neil Rogers resumed his program. Instead of the usual banter, listeners heard Rogers say something that he's been afraid to relate publicly ever since he could remember. "Because my guests today represent the National Gay Task Force, I have chosen to take this opportunity to make an announcement that I hope will result in positive results," Rogers said during his show on WKAT. "While it's not really anybody's business, I am making it official today that I am, myself, a member of the Gay community." Rogers, 34, said he decided to reveal his sexual preference after listening to Gay activists on a competing talk show. "I don't consider it all that dramatic. I think it's about time that some people who tend to be prominent come out and be open," he said.

-PHILADELPHIA INQUIRER, 12/20

The Gay Academic Union of New England will hold its January meeting on Sunday, the 16th, from 2 to 4PM in the Shepard Room, Phillips Brooks House, at Harvard University. The agenda

will be the usual announcements and the program will be a discussion of the problems and achievements of student Gay groups. If anyone has ideas for the April conference, please call them at 617-492-3353 or write: PO Box 212, Boston 02101.

SEATTLE...See Dick run. See Jane run. See Dick and Jane run. Elizabeth Rider Montgomery, who wrote the Dick and Jane books that helped upwards of 20 million children learn to read, said she would do the books differently today if she was still writing. "By today's standards the books are sexist," Montgomery acknowledged. "But when they were written, women were not just as liberated or active outside the house. "If I were writing the books now, I'd have father washing dishes, or mother mowing the lawn. Better yet," she added, "both mother and father doing things together--like fixing the car."

-PORTLAND PRESS HERALD

LANCASTER COUNTY, PA...Informal visits have taken place with the Mennonite church and Church of the Brethren leadership. Those contacted thus far have been found to be accepting and

wanting to learn more about our lifestyle and Gay issues within their church. Recently there was a weekend of informal discussion between a few Church of the Brethren leaders and Gays representing the Church of the Brethren, the American Baptists, and the Mennonite church. Certain Brethren leaders were found to be sympathetic to Gays and feel that the Church of the Brethren must learn more about their Gay sisters and brothers. One leader commented during one of these discussions, "Hopefully Gays will eventually be able to live out their lifestyle openly within the church community."

-PENNSYLVANIA GAY ERA

The Gay Alliance of Students at Virginia Commonwealth University won its two-year-long battle for recognition in November, 1976. The U.S. Circuit Court of Appeals ruled that the group must be granted all privileges enjoyed by all other campus organizations, basing its decision on the right to freedom of assembly and equal protection of the laws. The Virginia Civil Liberties Union handled the case, and Virginia members of the National Gay Task Force raised some of the necessary funds.

-NEWS FROM NGTF

GROSSE POINTE PARK, Mich.... Two single men who rented a four-bedroom home in this plush Detroit suburb for more elbow room and privacy are being run out of town by their neighbors. The complaint from the neighbors, who have never met the two men, is that the presence of the two single men would ruin the family atmosphere of the neighborhood. The eviction is legal, since city Ordinance 22 forbids occupancy of single-family homes by persons not related by blood, marriage or adoption. Neighbors protested at City Council meetings that the pair did not constitute a family, and that they posed a threat to the family character of the neighborhood. The Council vote was a tie which meant that the tenant's request to live in the home was turned down. One Councillor who voted to allow the men to stay said, "They didn't want single men living in the area for fear it would have an effect on their kids."

SAN FRANCISCO HERALD-EXAMINER

"Summer was an interesting time for the Lesbian Herstory Archives with a record number of visitors including women from California, England and Italy. I found that whether I was talking with Lesbians

from Manhattan or Europe the concern expressed for the preservation of our herstory creates an energy that whisks the Archives from the past into our daily lives. There is motivation and activity everywhere. In London women are producing street theatre in the Punch and Judy tradition in support of Wages for Housework. In Italy Lesbian groups are beginning to meet in the high schools. Some of our visitors organized Lesbian centers or were responsible for coordinating such notable events as the Lesbian Herstory Exploration near Los Angeles. Of course in many cases the enthusiasm was closer to home taking the shape of a 'Hello. I just found out that the Archives is a few blocks away and I'd like to stop by tomorrow.' This summer brought a feeling of universal Lesbian power--women united in the celebration and adventure of pursuing our identity."

-Valerie, from LESBIAN HERSTORY ARCHIVES NEWSLETTER #3

LONDON, ENGLAND...A London woman who was fired from her job in an insurance company for wearing a badge that said "Lesbians Ignite" was not ousted unfairly, ruled a city tribunal. "If I were a married woman, I would wear a wedding ring," said Louise Boychuk. "As I have a different role, I

have to illustrate it by wearing this badge." However the tribunal ruled that an employer has the right to set standards for the appearance of employees.

-GAY COMMUNITY NEWS

The West Side Discussion Group has been cited as the nation's oldest continuous Gay organization by THE ADVOCATE, this country's largest circulation Gay newspaper. WSDG was organized in 1956 and begins its 21st year, without interruption, in January 1977 with a series of discussion programs typical and in keeping with its founding intent--to provide the New York Gay community with a sounding board and focal point for open Gay discussions. Its January meetings are as follows. All are held at the WSDG Center, 37 Ninth Avenue at 14th Street, NYC. Doors open at 8:00PM, and meetings begin at 8:30. A social hour with refreshments follows each meeting. A donation of \$2 is asked. Jan. 18: "Alternatives to Gay Romantic Love" (men/women); Jan. 19: "Dependency in a Relationship" (women only); Jan. 25: "Vacations for Gays" (women/men); Jan. 26: "Role Playing: Why?" (women only).

-NEWS from the West Side Discussion Group

Penn State University has dropped its attempt to fire Gay resident assistant Tony Carozza. Carozza was backed up in his fight for his job.

by the Homophiles of Penn State, the Metropolitan Community Church Student Organization, the Undergraduate Student Government, civil rights groups and others. That's one for our side, folks!

-HOMOPHILES OF PENN STATE
NEWSLETTER [HOPS]

Over 130 people attended the Radical Women Annual Conference on October 9 and 10 at the University of Washington, "A New Era for Women Workers, Minority Women and Lesbians." Radical Women, founded in 1967, is the country's oldest socialist feminist organization. Since its founding, RW has built its program from the premise that women, occupying the lowest social rank of every sector of society, would rise to the leadership of all the social movements and lead the general struggle for social change. The central thread running through the entire Conference was the need for an integration of the various social movements, a coalescence and cooperation based on respect for differences. In all the discussions there was an insistence that no issue become subordinated and a refusal to assign hierarchies to forms of oppression.

-Sam Deaderick in SEATTLE GAY NEWS

LESBIAN NOTES

A national "Lesbians and the Law Conference" is scheduled as a section of the Eighth National Conference on Women and the Law at the University of Wisconsin Law School in Madison, Wisconsin, March 24 to 27. Massachusetts Rep. Elaine Noble is scheduled to keynote the Lesbian section. For more information, write to Mary L. Stevens, Box 244M Morristown, New Jersey 07940.

Writer Rita Mae Brown was one of five Massachusetts writers awarded a \$3000 grant from the Massachusetts Arts and Humanities in November. Brown, the author of *Rubyfruit Jungle* and *In Her Day*, says she will use the fellowship to work on her third novel.

An Oregon Lesbian poet was awarded the 1976 Yale Younger Poet Award in late October. Olga Broumas, a University of Oregon women's studies instructor, won the award for a collection of poems entitled *Beginning With O*. As part of the prestigious literary award, Yale University Press will publish the book. Broumas, a 27-year-old native of Greece, told a Eugene newspaper that her book revolves around her feminism. "I am a woman, I am a Les-

bian. And I am Greek, she said. "An O is a very feminist symbol these days. It's a vaginal symbol. It's a sexual symbol. It's a symbol of womanhood, and that's what it means."

-THE ADVOCATE

DALLAS...The Motion Picture Classification Board, which often takes exception to films with explicit sex (S), excessive violence (V), drugs (D), rough language (L), and nudity (N), has added (P) for perversion to its rating list. "The board is terrified that if a youngster sees anything resembling homosexuality on the screen, Dallas will suddenly turn into the Sodom and Gomorrah of the Southwest," one board member said. "I thought adding 'P' to the list of exceptions was insane," said Mrs. Honu Frankel, another board member and a mother of two. "But I was outvoted." The board, the only community film review board in the nation, numbers 26 members with no psychologists, no psychiatrists and no one from the film industry [editor's note: they're doing something right...]. Ed Preston, retired legal adviser to the police department, admits he's one of the board's conservatives. "If I had my way, I'd watch nothing but old movies, preferable silent," he said. "They even

messed up the new 'King Kong' with dirty words."

-PORTLAND PRESS HERALD, 12/28

Olivia Records has produced several recordings of women's poetry and music. Artists include Cris Williamson, Meg Christian, Judy Grahn, Casse Culver, et al. They also have T-shirts in all sizes and many colors. For a free catalog, write Olivia Records, Box 70237, Los Angeles, CA 90070.

President Carter has said that he opposes all forms of discrimination on the basis of sexual preference and has pledged that all policies of his administration would reflect that commitment. The job of the Gay community is to make sure that he translates that commitment into specific action. We urge all Gay individuals and groups to write him, asking that he take the following specific steps:

- 1) Give top legislative priority to passage of HR 13928, the National Gay Rights Bill;
- 2) Issue an executive order forbidding discrimination in any branch of federal service;
- 3) Order the U.S. Immigration and Naturalization Service to cease treating homosexuality as evidence of either pathology or bad moral character, so that Gay people from other lands may visit this country and seek to become citizens;

4) Use the good offices of the Presidency to persuade the Internal Revenue Service to cease discriminating against qualified Gay organizations seeking tax-deductible status;

5) Instruct the Director of the U.S. Bureau of Prisons to ensure that no federal prisoner is discriminated against in any way on the basis of sexual orientation, and that such prisoners are protected from abuse and assault in ways that do not deny them any of the rights and privileges accorded other prisoners;

6) Put the weight of the office of the President behind the effort to repeal laws which restrict private sexual behavior between consenting adults--laws which still exist in two-thirds of the states...including Georgia.

7) Fulfill the pledge to bring those who have been discriminated against into government by appointing qualified openly Gay Americans to positions on the Presidential staff and at all levels of the federal government.

These letters should be sent to President Jimmy Carter, 1600 Pennsylvania Avenue, Washington, D.C.

-NGTF ACTION REPORT

JACKSON, MISSISSIPPI...It didn't take long for the residents of Hinds County to convey their reactions--mostly negative--to state officials after receiving their 1977 license plate

renewals. J.W. Howell, director of the Mississippi motor vehicle license plate division, confirmed that an "extraordinary" volume of discontent had been reported to his office within days after the mailing of 1000 sets of new plates which bore the three-letter prefix "GAY." "I don't regard the plates as offensive," said Howell, "and apparently no one else in the division gave any consideration to that possibility." The state has no plans at present to offer disgruntled motorists' replacements.

-NEWSWEST

Women and men across the country and abroad are now making plans to attend an international Gay Jewish Convention in New York, set for April 21-24, 1977. Members of the 13 Gay synagogues and social groups in the U.S., Canada, Britain, Israel and Australia and unaffiliated Gay Jews who seek to express and enhance their commitment to Gay Jewish life, will gather for three full days of discussion and celebration at the home of the Congregation Beth Simchat Torah (BST), New York's Gay synagogue. Sabbath services, communal meals, social events, and a full schedule of workshops are being prepared, all in keeping with the Convention's goals: to encourage the growing commit-

ment of Gay Jews to a Jewish life; to enable the existing groups to serve their communities in more and better ways; and to help form new Gay synagogues and social groups. Further information and application blanks may be obtained by writing to: Convention, Cong. Beth Simchat Torah, PO Box 1270, G.P.O., New York, N.Y. 10001.

FROM THE HET PRESS: A front page article in the Oct. 20 '76 Wall Street Journal notes that some politicians, notably in the larger cities, are beginning to actively seek the Gay vote. Perhaps this is a hopeful sign--if they want our votes badly enough, the days of the Heterosexual Inquisition may be numbered. Copies of the article may be obtained from the National Gay Task Force, 85 Fifth Avenue, NY, NY 10011, or see your local library.

THE LEAGUE is a contact club for Lesbians. The fee is \$8, for which they will send you data sheets (describing appearance, age and interests) of five women, and, if you wish, send your data sheet (which you fill out) to other women. The League hopes to organize tours in the future. Contact The League, PO Box 2143, Darien,

Connecticut 06820; or phone (203) 359-3141 (10-4).

NEW YORK...The National Coalition of Gay Activists [NCGA] has strongly condemned the country music song, "C.B. Savage," now being heard on AM radio. According to NCGA, the record, sung by Rod Hart, is a "pathetic, flighty, vacuous, portrayal of a homosexual citizen bander." "The narrator's characterization of the C.B. Savage as lisping, odd, and weird serves to reinforce false stereotypes and panders to the vilest of prejudices against Gay people," says the group. The NCGA calls for a boycott of the record and urges stores and radio stations to "can it."

-GAY COMMUNITY NEWS

GAY GROUP IN KANSAS...There's a new Gay group in the heart of the heart of the country--Gay Services of Kansas, in Lawrence. They publish a Newsletter, THE YELLOW BRICK ROAD, and had a Hallowe'en dance that was covered in a local paper. Mailing address is: Box 0, Kansas Union, Lawrence, Kansas 66045.

HASSLES IN (LINEAR) MEDIA-LAND: Pennsylvania Gay Era finds "disagreement" with their printer over the "re-

spectability" of certain contents of their "Holiday Supplement" and, additionally, finds their copy returned in a new (improved?) smaller size...RFD Magazine of 4525 Lower Wolf Creek Road, Wolf Creek, Oregon 97497 has their ad rejected by *The Mother Earth News*, with the explanation, "We here at Mother have agonized, soul-searched and argued with each other regarding the running of P & S listings for Gay people..." *Mother Earth News*, by the way, is at PO Box 70, Hendersonville, North Carolina 28739.

GAY TOURS--to ski country, Bermuda, etc. For details, write Beacon Tours, 160 Commonwealth Avenue, Boston, Mass 02116.

CORRECTION: The Lesbian resourcebook being prepared by NGTF media director Ginny Vida will be published in the spring of 1978, not 1977, as noted in the November MGTFN.

DENTON, Texas...The Gay Academic Union/South Central Region has compiled a booklet entitled, "How To Infiltrate Your Own University: Organizing University and Para-University Gay Groups." It's \$1.25 from GAU/South Central Region, Box 1922, Denton, TX 76201.



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Unclassifieds

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■ **WOMAN WITH TWO DAUGHTERS** seeking other women with daughters to start our own school. The planned opening date is September, 1977. Particularly seeking woman, with or without children, to teach; possibly only part-time for little or no money. We live on a forty-acre farm and although we cannot now accomodate people living with us here, we would like to begin a community of women in this general area--rotating class time in each other's homes. Interested people should contact Rhody Hinks, Rt.1, Box 1, Washington, ME 04574.

■ **GAY MAN IN PANAMA, ILLINOIS** is seeking to form a group of Gay persons in the central Illinois area; discretion is necessary. If you're interested, contact Greg Dilbeck, 214 South Sheridan, Panama, Illinois 62557 or (217) 562-5132.

■ **GAY WOMAN** looking for someone to share my house and expenses. House is on Thomas Pond Road in South Casco, Maine. Boating is available, weather permitting. No age limit. No other obligations than company and the sharing of expenses, but woman who answers must be Gay. Call

Nancy at 655-7412, or write c/o Box 449, South Casco, ME 04077.

■ **MALE, 25**, would like to meet and correspond with other Gays in Downeast Maine. Write to Steve, PO Box 67, Machias, ME 04654.

■ **GAY PRISONERS' NEWSLETTERS--** *Views from Within*, by and for Gay prisoners, has just begun publication; they're bimonthly. The subscription price is the donation of postage stamps. (Prisoners sometimes can't receive cash, so send stamps.) Contents include short news and opinion articles, poems and a pen-pal list. Write to William F. Smith, PO Box 2, #8691, Lansing, Kansas 66043... *Gaycon Newsletter*, for Gay male prisoners, is located at 1 East 3rd Street, New York, NY 10003.

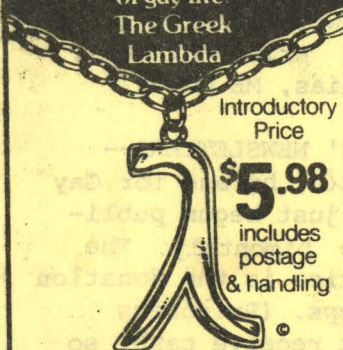
■ **THE HOMOPHILE COMMUNITY HEALTH SERVICE** at 80 Boylston Street, Boston, has a Speaker's program. For more information, call Nancy Ballard at (617) 542-5188 between noon and 9PM.

■ **BITS ARE FREE!** Items usually run for two consecutive issues, unless otherwise requested. Check it out!

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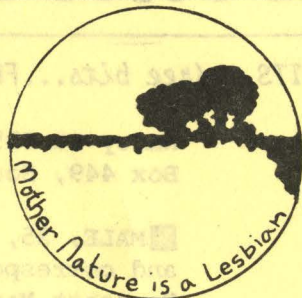


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