Maine Gay Task Force Newsletter, Vol.1, No.02 (October 1974)

Coalition of Organizations

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As this newsletter goes to press, it now appears inevitable that on Tuesday Oct. 8, ABC-TV will air the controversial segment of the Marcus Welby show entitled "The Outrage," which depicts the brutal rape of a 16 yr. old boy by his male science teacher. This episode is fraught with homophobic, anti-gay propaganda both blatant and subtle, and has been roundly condemned by gay liberation groups as damaging to the cause of gay civil rights.

ABC-TV, its affiliates, and sponsors have been besieged by letters, telegrams, and tele­grams, in the most intense nationwide protest ever conducted by the gay community. In addition the program has been protested by the American Teachers Federation, the American Psychiatric Association, and numerous religious and community groups and legislators. "The Outrage" has been cancelled in Philadelphia, Austin, Tex., Lafayette, La., Boston and Springfield, Mass., with disclaimers from Providence and Washington, D. C., and has already lost two of its sponsors.

Yet ABC still insists that the program will be shown as scheduled. The network has informed the National Gay Task Force that the script has been edited to clearly indicate that child molestation rather than homosexuality is the subject of "The Outrage." As one who has read the "edited" script, I can assure you that this is an insidious lie. Middle America is quite incapable of making such a fine distinction and this program will most certainly reinforce the already pervasive myth of homosexual as child molester. For example when Marcus Welby informs the victim's father of the assault, his reaction is the following: "What kind of -- pervert-- (then a burst of rage) -- they ought to put all those creeps -- every last one of them -- in jail. Under the jail." Now do you honestly think that the average Maine heterosexist will think he's referring to child molesters rather than gay people in general? It's very likely.

As far as most homophobic Mainers are concerned, "all those creeps" means "all those queers." The enraged father goes on to say, "I -- Marc, I can't believe the rage I feel, I -- can understand murder right now ---." As the script progresses, it becomes apparent that the primary focus is not the apprehension of a child molester but rather to reassure father and child that the boy is not "perverted," a result of this incident that his heterosexual manhood is still intact: "What Ted needs -- is to know within himself that he is really a man, that whatever happened to him didn't change him." (Into what -- a child molester?) And later: "I tell you -- boy -- in about -- oh, six months? a year? or maybe already? you are going to have -- more girls than you can handle with a stick. I mean, I'm sorry you have to go through all this, but I can tell -- as a charter girl -- you owe it to us --" (not to be queer that is). The anti-gay message in this and the rest of the script is more than obvious.

Beyond this, there is the cruxial factor that the assailant is a teacher. The National Gay Task Force warns: "Your fears about gay male (and female) teachers molesting their students is the number one objection raised every time gay rights legislation is proposed, it is clear that such a show will do incalculable harm to gay people everywhere." The repercussions of this are certain to impede our struggle for civil rights and personal freedom. But if you don't care here, MGTF has learned that on October 25, Channel 6 (WGST-TV) in Portland and Channel 2 (WLIB-TV) in Bangor, both NBC affiliates, will broadcast an episode of the series, "Policewomen," in which three Lesbians -- in a concerted action, rip off various residents of a nursing home. There will be a national protest similar to the Welby campaign against this new outrage. It would seem that there is a media conspiracy to portray gays on television as thoroughly desplicable.

The stations in Maine have received our protests with sympathy but no responsiveness. Steve Bull of the Wilde-Stein Club has met with the station manager of WEMT-TV in Bangor and several members of the Maine Gay Task Force will try to persuade WEMT-TV in Portland to rescind its decision to run the segment despite our objections. The results of these efforts will be known on Tuesday, October 8.

What should the gay people of Maine do in the likely event that this odious program is aired? The gay community must retaliate in order to prevent future atrocities such as this from being perpetrated against us. If commercial television and its profit-oriented sponsors learn that gay people are no longer passive victims for any kind of insult that they can contrive, they will think twice in the future before daring to violate our rights. Our actions show us that our enemies in the media and the business world, are not in the least concerned with our interests. We must in turn show them that every time they harm us they will suffer reprisal and that gay people
How To Hit Back

--- Call your local station as soon as you've heard that "The Outrage" has been rerun and express your own outrage that such destructive anti-gay fare should be shown on your TV station. Ask for the station manager and demand that it not be shown as a rerun.

--- Write a follow-up letter. These must be kept on file for FCC inspection. The Addresses are listed below. Most importantly, boycott the sponsors. The following program has been the subject of protest by the Maine Gay Task Force which feels that its content is biased against Gay people and can serve only to reinforce ingrained prejudices toward an oppressed minority group.

--- Ask your friends, gay or straight, to do the same.

Remember, even a few threatening letters matter to these money-grubbers. Your letters will be read and if enough people write, we can succeed in intimidating them to air the program. Therefore every single letter or telephonediscussion appears possible.

If and when the program is broadcast, the MTIF will request the federally-licensed stations for equal time under the FCC fairness doctrine.

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BRUNSWICK DANCE

LAMBEA and the Brunswick Gay Women's Group will sponsor a dance on Saturday, October 26, at the Pleasant Street Unitarian-Universalist Church in, oddly enough, Brunswick! Hours are 8PM to 1AM. Please bring your friends and associates, some beverages (NOT ALCOHOL), and a $1 donation. Let's have a Gay Ole time !!!!!!!!

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ANNOUNCEMENT

Members of the Seacoast Area Gay Alliance is sponsoring a Gay Buffet, Sunday, October 13, from 4 - 7 PM at the Stage Door, on US Rt. 1 in Wells, Maine. Tickets are $3 per person. It will also include an Arts and Crafts Competition with 1st, 2nd, and 3rd prizes. We are in great need of any support you can give us, and it is also in hopes of meeting other organizations in various areas and to learn more about one another.

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ANNOUNCEMENT

There will be a meeting of the Maine Gay Task Force on Sunday, October 27, 3 PM, at the Gay Community Center, c/o Tenants Union, 23 Franklin Street, Bangor. Everyone is welcome.

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GAY COUNSELLING SERVICE NOW AVAILABLE

To this date all of the volunteers are untrained but at least they are Gay! For further information and the names of the counselors, contact MTIF, Box 4942 Portland, Maine 04101.
We're off to the 65th annual Maine Conference on Human Services (Orono, Aug. 25-27, 1976). Seven of us driving up to the UMO campus to give a workshop entitled "Homosexuality: Insiders Outside of Society." The blurb in the program only indicates we are going to teach social workers how to help us with our problems. We are unanimous in feeling it is a heterosexual/macho problem, and we are here to help them.

Peter, Stan and Steve in one car play cynical "how-can-we-blight-their-liberal-cool" games, practicing stereotypes and absurd accents. In the other car Wendy, Susan, Sandy and I sing away the tension with everything from a touching duet by W&S ("We're the Talk of the Town") - I still think they should have sung it at the workshop.) to English drinking songs and gospel hymns. Our sense of the absurd rises sharply as we near Orono. We cast ourselves all as types: Wendy is the Maudlin Susan the Intellectual, I'm the Raving Maniac, Peter is the All-American Boy, Stanley the Fanatic, Sandy the Femme Fatale, and Steven the Sweet and Seri­cus One.

"Serously," Wendy warns, "they're psychiatric workers - they really will try to put each of us in our little places and forget about us.

Susan has hassled up to the last minute to get rooms and breakfast and gas money for us. We see that we are doing the conference a favor, but they don't see it the same way. The full-page ad in the Kennebec Journal listed all the workshops but ours (not the KJ's fault either - we checked). We begin to feel we must be weird to be here at all. At the dorm desk a woman in a long dress greatly endeared herself, how it is almost midnight, and she doesn't bat an eyelash when Wendy writes Lesbian Feminist instead of her name on her tag.

"Hey, Les, come back here; you forgot something," she calls out after Wendy as we head for our rooms. I, for one, begin to feel it won't be all bad.

In the morning we drag ourselves out of bed for breakfast. Most of us have tried to look "respectable" if not straight, but we still get lots of stares (or is that our early morning paranoia?) Then there is the chorus of liberal apologies from people who "are so sorry our workshop is conflicting with United Low Income and Social Work in England and they won't be able to come," but feel they have to excuse themselves or it will look like they're not with it. Panic rises again.

Steven is turning a bit green around the edges. All the smokers are chain-smoking off each other's cigarettes. I am belatedly reading the Sunday paper and trying to pretend I'm not really here; or better yet, that the audience isn't really there.

Wendy starts out saying that people must learn to accept homosexuals and their problems as valid, not lay trips on our heads or try to convince us that we are not really gay. "Many of you will be trying to figure out what we have in common, trying to find some habit like smoking (that's oral!), or trying to decide which of us are the real homosexuals and which are just deluded. "We are all real homosexuals," Wendy states emphatically.

Susan follows, talking about discrimination (the KJ ad, for one), speaking to all the social service workers who are gay but are not out. She begins to elaborate on straight co-workers to their oppression. Peter just explains why he is there - simple and direct. Nothing is really planned. The message goes out from all sides and perspectives. We hope everybody will pick up on something.

I follow in my role of HS teacher and talk about homophobia in our schools and what a difference it has made (for both students and teachers) since I came out at my school. I hope I've hit to the heart of the "child-molesting-queer-teacher" myth. Stan talks about job discrimination from his own experiences. Steven tells about childhood and coming out: "I knew I was different from age five on. Don't ever think you can change the homosexual." The audience of supposed co-workers, from each other -- we laugh together, clarify and add to each other's remarks. There are feminists and some true liberals in the audience too. We feel less like a freak show (Steven is breathing again; my hand isn't shaking now) and more like people. There hasn't been one stupid question (a record!) and people seem to be really listening.

Sipsis treks the halfway through with all her children, Sandy introduces her:

"We have a woman with us who is divorced, she is a Native American, a mother of four young children, on welfare and a Lesbian."

Sipsie responds from the audience, "Gee, I feel so oppressed, I don't know if I can get up." Laughter, and then silence while we all listen to her strong words affirming the spirituality of all true love.

Our time is up but people stay around to talk further with us. We feel good.

It is worth it to go and talk to conferences, groups, schools, however deep your mistrust and/or fear. We insisted on numbers -- as Gays, we must always fight being cornered, isolated, lonely (the hardest kind of paranoia to combat is the kind built on real, sensible fears). The more of us there are, the lesser easy it is for them to stereotype us and write us off. You don't all need to be equally articulate or sure of what you are going to say when you're in a speaking group because you will probably balance each other out.

The intellectual rap moves some people, and the personal story reaches others (or reaches the same people in a different way).

I just want to tell you that the need for education regarding homosexuals on all levels and classes of this society is overwhelming. The more of us who take the time and energy (and courage) to talk to a group, or class or radio audience, the better the situation will be and, I think, the better we will feel about ourselves as we learn first hand how much of our fear is real and how much is good old paranoia.
Dear MGTF:

I have been asked to write to you and have you print this in your newsletter. This is for all of the gay sisters and brothers in Portland:

We want to know what you are going to do about the police abuse and police entrapment that has been going on in Portland. Seven gay brothers were arrested for disorderly conduct. By entrapment, three gay brothers have been robbed and beaten up and nothing is being done about it. Since GRO met with the Portland Police, the gay people have been subjected to abuse by the police as well as heterosexuals. When will you get off your ass and do something about it? I can't do it alone. I have tried and had no results. When will MGTF and GRO help to stop this? We are sick of this abuse and harassment. We need your help as well as the rest of the gay organizations' help. Don't just talk about what you are going to do, do it! You might get more members if the gay organizations got involved and protested this kind of abuse we have to take.

As a member of MGTF, GRO and Lambda, I'm ready whenever you get the guts to protest. Why not protest? It seems that is the only way left. Show the heterosexuals we are not taking this fuc*en shit any more and we are sick of the abuse against gay people in the state of Maine.

Thomas Maxwell

Peace MGTF Personnel:

I received your newsletter last week and have been writing and crumpling up letters all this evening. Obviously I have something to say: the basic point being that you are offering a very needed service, and an uncomfortably basic one.

I see your newsletter as a good and pure ideal. I want to submit something to add to its content but personally find myself uncomfortably compromised. Hoping to enter Bangor Theological Seminary's Pastoral Counseling Program means sublimating politics, to find out if BTSCCP is really a viable alternative. Shit, if you'll just be kind enough to use my "Clyde" pseudonym I'd like to contribute articles and impressions and classifieds and ... well, just allow me to keep the door to my closet ajar so I won't stifle myself. Feel free to stifle my submitted articles and my neo-paranoia ads but please Don't use my name. I want to finish BTSCCP and have no unneeded hassles.

Supposedly once one is out of the closet it is impossible to re-enter. Maybe being treasurer to Bangor's Gay Support and Action during spring, summer of 1973 is easily overlookoned. I certainly didn't attract any attention to myself but I was there. Granted in both cases there were two other much more memorable and visible gay people. But obviously I hold these sporadic events with a great degree of pride.

Now I am swallowing some pride and hoping to not become a political phenomenon. The straight world or at least the Congregational Church where I feel called to work in is likely to consider me as "homosexual" and not likely to see a growing person with much practiced musical talents and other human traits. I don't feel I can carry on any kind of crusade, it's just not me to fight when so much healing is needed. I don't want to be a target for prejudiced opinions and don't enjoy the prospect of martyrdom from bigger. So I'm not coming out publicly; privately I have faced myself and have re-joiced at the prospect of being a sexual, affectionate human. Let me swallow my pride; it is my decision right or wrong. I think false pride should be swallowed when self-pride is beginning to grow. So gay friends and lovers, give me a chance and forgive me if I might offend.

I need all my sisters and brothers!

Clyde
Caravan Tonight"

Dear Steven,

I've been listening to your first and glorious album, "Caravan Tonight," and I have a few thoughts and questions in my head that I'd like to share with you.

At first, I was stunned with shockwaves of recognition and appreciation as I listened to your words, words that are so obviously and so uncompromisingly the product of gay consciousness, of growing up gay, that I don't know how or if most straight people could ever relate to it. This is the first time in the history of music that a homosexual artist has made no pretensions or concessions to being gay - nothing is translated into heterosexual terms. Gay people have always had to learn the ways and means of the straight society in order to understand its politics, religion, art and music. But the tables are turning. Now it's their turn to make an effort (at least!) to understand the gay life and its manifestations. You are demanding of that of them by not compromising to "universal" acceptability. Good show, Steven, good show!

You've hit on all the aspects of the male gay experience: your reaction to cruising and one-night-stands - your search for monogamous relationships and the struggle to maintain your life coming out to your parents - your affair with the married man and with the woman - the pride and joy - the guilt and self-hatred and the bitterness - the love and disgust. At times it's so real, that it's surreal.

"Caravan Tonight" is your message and your message. It has a theme. A theme of quest - a separate search for monogamous relationships and emotional permanence in a whirlpool of promiscuity. You are frustrated by a lover who can't resist the 'gypsy' in himself, the 'caravan' in the night. Your reaction is bitter and self-hating (you, too, have the 'gypsy') and so you come down hard on cruising and one-night-stands and it's ALL like "taking candy from a stranger."

Well, that may be and it may not be, but there are times when I like 'candy.' And though I share your disgust at those pigmen who are into playing the 'man's' role or the 'woman's' role in their behaviour. I can't concern all promiscuity outrightly as you seem to be doing. You're against it even with men who, like yourself, have gotten alot of their shit together and have liberated not only their heads, but also their mouths and assholes. Why wouldn't a short affair with such a man be a good experience? I know that it can be - has been. Just candy? Maybe. But is there no good candy? You seem to still accept the straight world's puritanical bullshit about it: monogamy is good and promiscuity is bad. I can't accept that. Monogamy can also be bad as promiscuity can also be good. It's all what you make it.

But there is something missing in your scope of monogamy vs. promiscuity, something that distresses me: to me, non-monogamy doesn't necessarily imply promiscuity. There is something else. There is the capacity to carry on more than just one meaningful relationship at a time. I don't relate to all people each in the same manner, nor do they all relate to me in the same way. I can give to some what others can't take or don't need and some can give to me that, which from others, I can't take or don't need and if it doesn't exist, no one can give and/or take. Like most people, I exist and function on many very different levels with different needs. Needs to give, needs to take and needs to simply be. So I'm involved with alot of people. With some, the relationship is mainly emotional; with others, it's intellectual and with others yet, it's sexual, or sexual/emotional or intellectual/sexual or emotional/spiritual or intellectual/spiritual/sensual or intellectual/spiritual/emotional/sensual/sexual/etc/etc/etc.

There is meaning and reason to it. There are intensities vary, of course; we give and take when and what we feel is right and needed. It's a learning experience, from many sources - many things. It's by no means easy and it takes alot of energy, but, if it's good, it also gives alot of energy.

Not too long ago, in the song "TRIAD" from 'Crown of Creation' by The Jefferson Airplane, Grace Slick asks: "How can we go on as three? ... or four... or....?" So far, I've said nothing about "Caravan Tonight" from an actual musical standpoint. It hasn't been to belittle your musical talents. It's just that for me, as a homosexual, your lyrics have made a far bigger impact than your chords and melodies. However, being also a musician, I've said nothing about its politics, its acceptability. Good show, Steven, good show!

Slick: "Why can't we be the same as three? ... or four.... or....?"

Open Letter to: Steven Grossman

"Caravan Tonight"

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CARAVAN TONIGHT Cont.

be a bit more interesting, they are by no means dull or boring. Most folk/rock/ballad singers tend to bore me to tears with their over-played, trite melodies and sappy arrangements. Their musical substances are not rooted the same as yours. They are ever-so-male and straight. Your music is both male and female and it is Gay.

I like "Caravan Tonight," I hope you've seen that, despite my criticisms. I like it a lot. It's a glorious beginning, a new world opening up for you and for me and for all gay (imho straight too?) men and women who are into music from any and all levels. GAY MUSIC IS COMING OUT!

In Gay Love
Richard Jude

P.S. A few months ago, I wrote a song that I called: "Anothaladdinsane." There is a section of lyric that goes:

"I took of many offerings
Suffered many alterings
And came out to live a life in insance.""

And in your song, "You Don't Have To Be Ashamed," there's a line that goes:

"...kill the legend and the crazy are sane..."

Well, the legend is dying.

TIM

His eyes,
-pocketful loose silver dollars

Singing
Changed with mine--
Nouns into adjectives--
Fantasia Brushing
The whole town
Of our embrace - like
Holding the same book
We hadn't read
For Centuries.....

Becoming the pages
In goose down bag.

Jeffory Clough

LAMBD : - some bits on it

Some time ago, around 1000 B.C., the Phoenicians and other Semites of Phrygia and Palatine began using a graphic symbol they called 'lamedh'. It had two forms. They looked like this:  and . I imagine that they used it around a bit, but it was chiefly their consonant 'L'!

About 100 years later, 900 B.C., the Greeks borrowed (stole?) the 'lamedh' ( & ) from the Phoenicians and changed it this way- , and that way- , and down-, and up-  until they finally decided on a very symmetrical form that looked like this: . They also gave it a new name - 'lamba'. (The Romans, meanwhile, had borrowed(?) the early Greek 'lamedh' form - , which they later changed to- . (I'm sure you all recognize that one!) When the "small letters" were invented, the small letter for-  became the now famous - .

I have it on good authority that the Locedemonians, or Spartans, bore this beautiful symbol on their war shields - "a people's will aimed at common oppressors." Today, in the worlds of science, the 'lamba' is a symbol of complete exchange of energy --- a time when there is absolute activity.

Not too long ago, the New York G.A. took up this symbol (), the 'lamba', and now they end you and I and hundreds of thousands more, The Gay People, uphold it - wear it - fly it - paint it - sing it - screen it - flaunt it before the straight hetero-sexist world around us, the symbol of our commitment to ourselves and to each other to gain and hold our rights, our human rights, as Gay People everywhere...Activism! A people's will, aimed at common oppressors. The L·A·N·D·B·A·D affirms the liberation of all Gay People.

L·A·N·D·B·A·D

Liberation
African
Asian
Caucasian
Lavender
Life
Love

BANGOR GCC OPENS

BANGOR—On Saturday, September 7, Maine's first Gay Community Center came to life, as a result of hours of hard work by a handful of men and women from the area. The Center is located at Gay Support & Action's new headquarters -- The Bangor Tenants Union, 23 Franklin Street. The Union made the decision to rent the facilities, fully realizing that it could cause sever problems with certain segments of the city. A year's lease has been signed at $100 per month. GSA has the use of the building Tuesday and Saturday evenings, and may, with advance notice, use it on other nights.

Since its opening, the GCC has already become self-sufficient with its sponsoring of weekly Saturday night dances...$5.00 PM; $1.50 donation. It is hoped that in the future some free dances can take place, but currently the donation is necessary for rent. It is felt that a dollar and a half at the Center is cheaper than the local bars. So far response has been overwhelmingly favorable.

New GSA Address:
Gay Support & Action
P.O. Box 647
Bangor, Me. 04401
The oppression of women and homosexuals appears to be a product of two related myths prevalent in our society. The first is that men and women have inborn, opposite sex-typed personalities: that men are strong, rational, achieving, dominant over women, and that women are weak, emotional, nurturant, submissive to men. This myth carries with it the value judgment that the male type is normal/superior and the female type abnormal/inferior. The second myth is that anyone who does not have the traits of one's own gender type must necessarily belong to the other. Hence we have the stereotypes of the limp-wristed fag and the truck-driving dyke. As a result of these two myths, all women are classified as inferior and Gay men, who do not fit the male stereotype because they choose other men for sex/love partners are put in the female class.

These myths have put women and gays into a double bind. A "normal" male, one who conforms to the type, is considered a normal human being, whereas a woman who behaves as society expects her to is still considered abnormal/inferior, but is socially accepted as a woman. But if she acts like a "normal" human being (i.e., the male type) and shows signs of strength, achievement, rationality, etc., her female identity is suspect. Hence the habit among prejudiced persons of calling an independent woman a dyke - a woman who, according to the myth, acts like a man. The Gay male, conversely, is accepted as a normal/superior male/human being, and may achieve as much as he likes, as long as he hides his sexual preference. Let him be suspected of homosexuality, however, and his status is in jeopardy. Thus, all women and Gay men are caught in different but related traps.

Gays and Feminists are seen by many as threats to society. There would appear to be two chief reasons for this. The first is that Feminists and Gays function as "role-breakers". Gays and Feminists do not act out the stereotypes of men and women that society expects. Therefore, their neighbors do not know how to relate to them.

The other reason is that Feminists and Gays, by rejecting the stereotypes and the traditional ways of relating to one's self and the opposite sex, are stating that the traditions are wrong, or at least unnecessary. This is a painful threat to many who feel they need the security of tradition, or who have sacrificed themselves by conforming to the roles expected of them.

Lesbians in particular threaten the traditional system because given a free choice they could live without men. Patriarchal society which claims men are indispensable must apply extreme pressure to eradicate such heresies as Lesbianism and its fundamental challenge to Patriarchy's most revered myth. In the past few years we have seen the phenomenon of the political Lesbian, the radical/heterosexual woman who chooses to relate principally to women so as to unlearn dependencies or to break their traditional roles in society because because they have rejected the rewards of the male role - the status of normal/superior, the power that goes with it, for the freedom to be effectionate with each other, to cuddle, to cry, to relate to women as friends rather than inferiors - or to break their traditional roles. Gays and Feminists are saying, "The male and female roles each represent only half a human being, and the rewards of conformity to them are not worth the sacrifice of half one's personality." This is a bitter pill to the women who have sacrificed their career ambitions for a socially acceptable marriage and to the men who have suppressed their feelings and driven themselves to ulcers and heart attacks for financial success and for acceptance as "real men."

All women and gay men suffer from a system of sex stereotyping that classifies us all as abnormal and inferior. We suffer also from the resulting minority-group syndrome: the self-hate, distrust of others like ourselves, the sense of alienation from the "normal" society of those of being damned, whatever we do, because of a part of our natures that we couldn't change even if we wanted to. We must not allow ourselves to be divided. Feminists ask why they should be concerned with arrests in tea-rooms, which they don't use, and Gay men wonder why they should care about discrimination against women in jobs. Because discrimination against women and against Gays stems from the same source: sex stereotyping, allowing or encouraging sex discrimination against someone else's group reinforces the attitudes that perpetuate discrimination against one's own group. Sister- and brotherhood for us is not a roseate dream; it is a necessity, for we have a common cause.

The Wilde-Stein Club, through a recent brainstorming session, has developed a list of ten basic priorities to work on during the current school year:

1. **STATE LEGISLATION.** To include working with G&L and drafters of the new Maine Criminal Code. To propose before the next legislature, lobbying in August, etc.

2. **SYMPOSIUM II.** To consider holding another event on the same scale as last April's Maine Gay Symposium in the Spring. To do this, we need input, help, and advice.

3. **FUND-RAISING.** Our treasury is nearly exhausted, so fund-raising events will be plentiful; a fruit cake sale is already planned for December in the Union. Securing funds from the Student Senate is also planned in this category.

4. **C.M.P.S. PUBLICITY.** To advertise anywhere possible in order to attract new members. (Recruitment & Enslavement -- god forbid!!!)

5. **GAY EDIT.** To generate and carry out the idea of getting into the media. Among possibilities are Gay columns in the Maine Campus and a regular Gay show on WNEB-FM, the UMO radio station. Immediate attention to be paid to WMTV, the Bangor affiliate concerning the broadcast of the "Outbox" on Marcus Welby.

6. **CAB STATUS.** Currently being under the jurisdiction of Student Activities bureaucratically limits us to on-campus projects. Attempts will be made in seeking Community Action Board status which would allow us to involve the club with off-campus activities.

7. **BILINGUAL PROGRAM.** To continue with last year's successful program where the head resident and residential assistants are sensitized to the needs of Gay students in their dormitories, through rep sessions.

8. **PEER SEXUALITY.** Counseling done in conjunction with this project, established to help students who have sexual problems.

9. **GAY CULTURAL EVENTS.** Efforts will be made to further the development and realization of a Gay culture through poetry readings, speakers, workshops, etc.

10. **GAY STUDIES PROGRAM.** To establish a seminar on some aspect of the Gay existence; hopefully to develop into a permanent accredited course.

Elections were held for Student Senate on September 18. Among those elected to Senate seats were two openly Gay students: Steve Bull, Karen Bye, and John Prok. This is certain to aid in our procurement of funds and speakers.

Sturgis Haskins, a brother and former member of Wilde-Stein, is now in Boston writing his "Maine Line" column for Gay Community News. Although we miss him, we wish him luck and love in his endeavors.

Steve Bull has accepted a request from the Gay Academic Union to participate in a workshop on Regional Organizing at GUA's Conference in New York, November 29 and 30.

DONATIONS, love letters and advice can be sent to the Club, c/o Memorial Union UMO, Orono, Maine 04473.

Being Gay in Maine is hard at times, but it doesn't have to be that way. So many Gay people seem to stick to themselves or to a few Gay friends whom they feel they can trust. Gay life in Maine does not have to be dull and lonely if we all pull together and make the best of it.

One thing we need in Hancock County is a strong organization. There aren't a lot of Gays in the County, but there are enough for a good organization and who knows - once we start working together, more Gays may come out.

I have only been out for a short time (a friend of mine says there is no such thing as coming-out, we are always out) perhaps writing an article such as this isn't right.

I am Gay and proud as all of us should be. I have finally found myself as others will in due time. The main reason, perhaps, that we in Hancock County don't want to get together with other Gays, has something to do with the persecution (real and/or imagined) that they feel, especially in rural areas. I do not understand this feeling. We are people and our private lives are - simply - no one's business. We all need sex, but we also need to relate to each other on a personal level too. Gay people need to stick together and to help and comfort our brothers and sisters in time of need - for who else can we turn to but ourselves. There are many Gay Gays, Gays in Maine, I would assume, that are lonely and who need love and companionship and someone to talk to about being Gay. So let's pull together and get out and meet our Sisters and Brothers.

I am fortunate to have sincere and wonderful Gay friends, and we ALL can try. I know we can have a strong Gay group here - I have that faith. One thing we all must remember - we are Gay and should be proud of it. We aren't a freaky group of people as we have been called from time to time.

We want to live, work, and enjoy our lives as others and we must. There have been many great people since the beginning of time who were Gay and there will always be great men and women who are. Gay people are in all walks of life.

Love and understanding to you all.

Richard W. Butler
RFD 01 - Box 93
Bar Harbor, Maine 04609

**MAGNU ELECTRIC**

a psychic radiation
microcosmic synaptic Data exchanges
relaying objective and subjective info
please screen feedback of imaginative index and sink
our frequencies have been slightly maladjusted

Richard Holmes
Chapter 1
"When the Acorns Fall, Susie"
Trust me, Baby
As I touch the softness of your heir
Now like sleek down,
As I hold your soft body and
Career your neck with mine,
As I lift your chin to reach my
busts and
Feel your soft lips
Suckle, I feel
The urgency of Love.
Trust me, Baby. I will love you.

Chapter 2
"Under the Green Moss Carpet, Susie"
Don't ask my opinion. Just ask permission.
If you don't know your own mind,
how can I help you find it? I have all
I can do in speaking for myself and my
children. So bug off and don't waste my
time with your lazy talk. Think for
yourself. I'm a woman in love and look
what it's doing to me. Fix the corner of
my carpet on your way out.

"Chocolate Abortions"
The Kittens have had their fill of Homo-
cat. What simplicity goes on under
my desk. Just necessity.
Love makes the world go around.

"What about me Mom?"

"My Daughter, remember that Men and
Mothers make the world go round. Not
Mad, my dear."

"Do you mean Love between Men and
Mothers, Mom?"

"Love between Men and Mothers, and Men
and Man, and Mothers and Mothers.
Just love between M&M's."

Chapter 4
"color Me Dend, Judge"
I check up as I lift the curtain up and
look out the hole in the broken window. I see
the garden full of tall grass.
There is the white dishpan with
a yellow haired pink plastic immovable
doll sitting in there sprawled on a
upholstered full box of Nesties Quick
overflowing between her legs.

Chap. 3 verse 280
"Chocolate Abortions"
I just gave them hell
at the Governor's office.
Told them that we needed
Water. My petition
went out the window,
I told them that I'd
bring my bucket of shit
don their heads.
Chocolate shit
and gold piss. Fucking
bestords.

Chapter 5
"Dear Georgia, Sipsis Really Loves You"
She probably won't believe me. I'll get
a petition going & I'll send a form
letter off to ask support & to ask them
to write to her for me, I'll write to
Dr. Nancy Stuart, Dr. Nejrn, Ken Thom-
pson, my social worker, my Mother, my
mentor, my banker, my agent, my secre-
tary, my chuffeur, the president, the
Governor, the Supreme Court Justice,
all my cousins, all my aunts, all my
uncles and their cats and their dogs,
and anybody, Somebody. Send her a letter,
To Georgia Mitchell, Pleasant Pt.,
Porridge Pail Room to our nurse,
our housekeeper, our Mother, our Sun-
shine, our Wrath, our Love, our
gentle touch, our big tears
and our big scolding....

Tell her it's for real, I'm not
fooling. I really mean it. Somehow
she don't believe in me. Maybe she'll
believe in you. If she didn't believe
in you, I wonder what is going to
happen; to love, to me, to you, to the
world.

Why is she holding back. She's be-
ing very hostile. Something must have
made her very mad. Why? Is it because
she's waiting for others to catch up to
the Revolution? The Revolution of
Love could turn the old Earth upside-
down. I'll be watching my Sunrises in
the West and the Sunsets in the East.
I'll be in the valley instead of on
Oak Hill. I'll be flying on a green
moss carpet. I'd be so high I would
not need to grow grass.

The title of this letter should
start, "Dear Georgia," end with
"Sipsis really loves you."

The End
Tahu, Sipsis

Oh, I have to empty the piss pot as
soon as it stops raining.

Denny uses our outhouse. He loves it. We
don't like to use it," in many
spiders, bugs, flies, spider webs,
spiders," says Susie.

"Everybody is a drowned rat. I
bring the Kittens and puppy in. They,
are soaking wet. I give them a sip
of Wyler's Bouillon Cubes.

Borden BMA, B2H, Prophyl Gallite,
Citric acid added to improve solubility.
Not at 2oz, Inspected for whole-
someness by U.S. Dept. of Agriculture.

Ingredients: Sin 1/2 chicken, mono-
sodium glutemate, sugar, malt-o dex-
trin, chicken fat, onion powder,
Dextrose, Flavorings, Hydrolyzed
vegetable protein, hum erbic Tumeric,
Preservative (corn oil), Citric phos-
phate, Propylene glycol, Butyldened
hydroxytoluene, citrus acid & Prophy
grillate, L-cysteine hydrochloride,
Thirnose hydrochloride, made by Wyle
Products, Borden, Inc. North Brook,
III. U.S.A. Wyler's 15 Chicken Bouilion
Cubes 37 cents. All they shot was a
lung.“That's all they needed. No need
to OD. Call that number R-E-V-O-L-U-T-I-O-N, Susie. It's long distance.

Call collect. Tell them not to be shy.
When you get through let me know. I
have to call a number

R-E-V-O-L-U-T-I-O-N

Go get some water, Billy.
CLASIFIED

hey, stop speaking in tongues!

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cous Grin-falloon (no specific sex) to
give away. Hurry! They're going fast.
Call: Your Fairy Godparent by clicking
your heels three times, (there's no
place like home?)

Gay male looking for gay friends in or
around Skowhegan area. Contact Reg
Porter RFD #3 Box 73, Skowhegan, Me.
or call 474-3719 before 2 p.m.

(Overheard at the Stowe House:
"Peter Prizer swishes!")

Steve, Nobody could have a better
friend. John

To Cat Stevens: If you're reading this
call (207) 942-8340. Mutual satisfac-
tion guaranteed. Oh, baby, it's a
wild(e) world!

Arnold Nesh is a gay brother in prison.
He would like some correspondence with
gay people. Please write to him at:
Box X, Thomaston, Me.

Gay Rights Organization (GRO) is still
seeking a permanent meeting place in
Portland. If you have any leads, hints,
advice, etc., please write Peter, BOX
4542, Portland 04112. (Is that the
same Peter?)

Exhibitionist seeks camera. I'm every-
where. Where are you ??

Richard loves Tom, and will see him
around the 15th Oct.

Jenatqua School for grades 7-12 needs
more students. We are a small alter-
native school in Woolwich serving
Dresden, Wiscasset, Bath, and Brunswick
area. Call: Barbara Silk, Director -
862-5037 or Miriam Dyck - 725-2784

Stephan loves Stan

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excellent interpretation for reason-
able fee or barter. Call 725-6507

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If I had been .Adam, it never would
have happened.

To the Gang at MGTF, Oct. 5
As I have stated earlier, I will not
allow the office of the Governor to
act as a lobby for Gay Liberation.
Sincerely,
Jim Erwin
Gov-Elect-Designate
The staff of the MOTF Newsletter wishes to extend its special thanks to its graphic artist, Tim Bouffard, who must work under frustrating conditions owing to the lack of a proper styalus.

NEEDED

A lover, about 19 to 29 or 30 or so. Write to: Maurice Paul 20 Quimby St. Biddeford, Me. 04005 OR call: 934-4397. Hurry!

a letter to me/1972

To The Wild-Eyed Boy (imprisoned?)

Paranoia

it had me b, by the throat and heart

Paranoia

it had me my being I gaged
I bowed
at my reflection

throug dry

eyes wet

mind blown

I saw a sore

a cancerous social blemish a blasphemie to "man"-kind

STRANGE

for loving men I was not one for sucking cocks I had not one

STRANGE

I'm a faggot a queer a pansy in a weed patch

BUT

watch me grow blossom expand become REAL.

*Richard Jude

Nothing is new. Knowing that nothing is new is nothing new is nothing new. Neither is that. Not even now. Never is nothing new.

Thank You

Warm Mandalas

innocent brown hair mouse
black shiny eyes
his hole in the winter grasses
vital entity
energy center
gliding, spinning through the void
held to the bed by a force we cannot see
but we can feel, we can be in love
we are beacons of grace
innocents before the unknown
the laughing blossoms of evolution
two sets met one night
and in their innocent symmetry
in the waves of their ecstasy and repulsion
with all the gradients in between

two time ego's dissolve into
an unfluctuating frequency

known as trust

aaaaahhhhhhhhhhh

two manas superimposed on white sheets
our kiss stopped time

--Richard Holmes

Christmas Day, 1973

NOTICE

The Unitarian Universalist Church has established an office of Gay Concerns. However, there has been some opposition to this from within the organization itself, and petitions have gone out to gather support and oppose the use of funds from the U.U.A. going toward the financing of that office.

Please write to the Unitarian Church and tell them that you support them in establishing an office of Gay Concerns. They need to know that their concerns are indeed also our concerns. Write to:

Unitarian Universalist Church
Board of Trustees
25 Beacon St.
Boston, Mass. 02108

U-U FUNDING

The Unitarian-Universalist General Assembly in June voted to fund the Unitarian Office of Gay Concerns. To our knowledge this is the only major denomination to fund gay outreach programs on the national level. Funding should be approximately $50,000. Sturgis Haskins and Susan Henderson have applied for directorship. Good Luck!

FLASH * FLASH * FLASH * FLASH * FLASH *

Four Bangor area Gay groups are to picket WEMT-TV today (Oct. 7) in protest of the planned broadcast of the Welby script Tuesday, Oct. 8. The Gay organizations - Hancock County Gays, Gay Support and Action, Wilde-Stein Club, and the Unitarian Gay Caucus - are the first to ever ask WEMT-TV to remove a program from the air. Good Luck!