MGTF Maine Gay Task Force NEWSLETTER

Vol. 2, no. 4
April 1975

BREEDING YOUNG ADDRESS SYMPOSIUM II

(Reprinted from The Maine Campus, 11 April 1975.)

Featured speakers at Maine's second annual Gay Symposium told over 200 persons gathered at the Bangor Community College that they must press for self-acceptance and acknowledgement of their existence in Maine.

Susan Breeding, a Lesbian Feminist activist from Brunswick, said there is a need for homosexuals to build within themselves a feeling that "Gayness is a natural and beautiful thing."

Allen Young, a Gay activist from Orange, Mass., spoke of "an edge of fear that needs overcoming in each of us." He said this is what the Gay movement is all about.

Homosexuality, Young said, covers all faiths, both sexes, all geographies and every economic plateau.

Young, a former member of the Washington Post staff and the Liberation News Service, said: "When I was a boy, I remember looking the word homosexuality up in the dictionary over and over again."

He said he had felt denigrated and ashamed by what he had read.

"We have to develop ways of feeling good about our sexuality," Young said.

He defined Gay Liberation as "anything that happens that makes Gay people more self-actualized, whole and more integrated into the human community," and said that Gay liberation is "just an extension of human liberation."

Young told of participating in his first Gay demonstration in New York in 1970 after police had raided an "after hours" Gay bar.

One of the men arrested, Young related, was an Argentinian named Diego Vinales. As part of the oath he had taken before entering the US, Vinales was required to swear he was not a homosexual.

Vinales was so frightened, Young said, that he jumped out the second story window of the Charles St. jail and impaled himself on a spiked, wrought iron fence. Vinales survived after surgery.

"There is an edge of fear that needs overcoming in each of us. This to me is what the Gay Liberation movement is all about. It comes from our rage and it comes from our pride," Young said.

Young also said that if Gays can reach a point where they can tell just one other person they are homosexual "then you can overcome a very great fear. A fear that causes us to hate ourselves."

Breeding told the Gay conference: "What I would like to see as its (the symposium's) primary focus in Maine is simply to identify ourselves to one another."

Breeding said she would like to see an environment where homosexuals could "come together and get to know one another with some commonality other than despair."

Addressing the problem of living in an isolated atmosphere, Breeding said Maine has gone past the point of "rural survival," but has not reached the point of the large, cosmopolitan areas.

"So what you have is a situation where thousands upon thousands of people in Maine have never met a homosexual, are not even prepared to acknowledge that such a thing exists in the world," Breeding said.

Breeding related how, several months ago, she had decided to tell one of her co-workers that she was a homosexual. The co-worker's response was that she had never met one.

"The sad thing is that she had probably met dozens," Breeding said. "People who were unable, by her attitudes, and the attitudes of the society that produced her, to state freely that they were homosexuals."

Breeding said that she was not worried about what the woman thought about her personally. She only wanted the woman to acknowledge what she was. (Cont. p.7)

THE PENOBSCOT COUNTY CURMUDGEON

by Susan W. Henderson

Liberals and Radicals: First Cousins Once Removed

There seems to be a certain amount of hostility, based largely on misunderstanding, I suspect, between liberals and radicals in the Gay movement. This is a pity, for we can learn a great deal from each other. The purpose of this essay, therefore, is to explain the liberal position. I hope that someone will do the same for the radicals; I consider myself not qualified to do so, because, as the readers will see, I do not partake of the radical world-view in several significant ways.

We would do well to begin with definitions, because "liberal" and "radical" are two of those tricky words that mean a different thing to every person who uses them. Specific beliefs and programs of liberals and radicals differ from time to time and from place to place. However, their basic world-view seems to remain constant. The basic elements of the liberal outlook, as I see it, are: a positive attitude toward change, empirical pragmatism, universality, and tolerance. The radical outlook shares the positive attitude toward change, desires a great change at a relatively rapid rate, judges events with a theory already in mind, and demands acceptance, not tolerance, for its views.

Liberals and radicals share the belief that change is generally good for people. It is this attitude that makes them cousins and separates them from the conservatives, who suspect that change is likely to be for the worse. A corollary to this positive attitude toward change is faith in the goodness and reasonableness of human nature. Faith in reason has been a hallmark of the liberal attitude ever since the eighteenth century. Liberals and radicals differ, however, in the speed and extent of the changes they desire: the radical by definition wants drastic change at a rapid rate; the liberal moves more slowly and more selectively.

One reason for the liberal's slower rate of movement is one's pragmatic, empirical approach to life and institutions. Empiricism is the method of collecting information first and then making some sense out of it, as opposed to gathering information with a theory already in mind. Pragmatism is the "if it works, use it" approach. In practice, this means that the liberal makes changes piece by piece, while the radical dismantles the entire system and starts over. Sometimes the liberal finds that when one makes all the changes one wants, one has an entirely new system; hence there is such a creature as "the radical liberal." However, the pragmatic approach still differentiates one from the radical, who often (though not always) is working with a theory in mind.

The radicals often get impatient with the liberals for tinkering with the mechanism instead of throwing out the whole rotten mess, and assume that the liberal is either a hypocrite or lacks nerve. This is not necessarily so. The liberal tinkers rather than dismantles, not because one fears change, but because tinkering is one's method of approach. Liberals are suspicious of those who approach life with all-inclusive theories. To the liberal mind, one cannot fit reality into a neat, theoretical framework; to do so would mean to miss a part of reality or, worse still, to twist the facts to fit one's preconceptions. The liberal selects from many theories the elements one finds useful. Ticket-splitting is a virtue in liberal circles.

The charge of hypocrisy appears to proceed from the radical's habit of seeing institutions in terms of their symbolic meanings and logical extensions. An example of this is the debate about structure that we had at the organization meeting of MGTF. The radicals declared that to set up a vertical organization (Chairperson, vice-chairperson, etc.) would symbolize the endorsement of an elite and would lead to the concentration of power in a few hands. The liberals replied that the creation of a vertical structure would not necessarily be an endorsement for an aristocracy but simply a proven method of getting things done, and that office-holders would have no more power than they were given. One can see here the difference in the radical and liberal approaches: the radicals judged vertical structure by its symbolism and assumed logical results; the liberals, by whether it would do the job intended in a manner satisfactory to the membership.

Liberals often appear unable to make up their minds. This is partly due to the pragmatic approach: the liberal judges each question as it comes along, whereas the radical's approach with a theory in view enables one to decide many questions in advance. This often leads to the liberal accusing the radical of making

continued on next

snap judgments on the basis of a priori assumptions, without examining the evidence, while the radical accuses the liberal of fuzzy thinking and being unable to follow a thing to its logical conclusion (the liberal would say "logical extreme," implying a value judgment). Another reason for this apparent indecisiveness, which is really only a slower process of decision-making, is the liberal's universal outlook, the belief that it not only makes sense but is morally good to view all sides of a question and try to understand all points of view. The radical finds this wishy-washy. The liberal in turn accuses the radical of dogmatism, self-righteousness, and thinking that one has a monopoly on truth, an attitude that the liberal considers extremely dangerous.

The value the liberal places on a universal view leads to the belief that tolerance is a virtue. Tolerance has a bad name among activists these days: they interpret it as a patronizing, "we'll let you live even if you are sick" attitude. There is more to it than that. No one can accept every point of view all the time. The making of value judgments is a part of the human condition, and there will always be some points of view that one finds completely unacceptable. However, the liberal ethos condemns interference with free expression of opinion. Therefore, tolerance, the non-interference with persons one finds obnoxious, is for the liberal the only moral course. Anyone who claims to believe in freedom of thought and then harrasses those who live unpopular life-styles is not a liberal. Furthermore, the liberal believes, one should listen even to those one finds obnoxious, because one just might learn something from them.

In the last issue of MGTFN, I wrote that liberalism proceeds from principle. I hope that the present essay has explained this. I should like also, in conclusion, to acknowledge the liberals' debt to the radicals. The radicals invent the theories from which we pick out bits and pieces. Furthermore, they bear the brunt of the abuse inflicted on those who break with tradition. We consider eclecticism a virtue; we should not overlook the moral courage of those who go out on a limb for a world-view and sometimes risk jail or worse for it. We liberals can command the power of established institutions; let us use it to encourage the creative heretics, the unconventional thinkers, who feed our minds, rather than put roadblocks in their way because they go too fast for our liking.

PLEA for MONEY

Dear Friends:

We need your help! Those of you who attended Symposium II this year know what a rewarding experience it was. Unfortunately, the bad weather prevented a lot of people from coming. As a result, MGTF and the Wilde-Stein Club have gone into debt to the tune of $300.00 or so. Our resources are limited. Any donations that well-wishers can make would be especially appreciated at this time. If you can, please help us out! Thank you most kindly.

Yours truly,
Maine Gay Task Force
The Wilde-Stein Club

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IMPRESSIONS

"I have never met such a high percentage of people I liked in a movement as in Maine. Everything was delightful, titillating, moving, filled with that richness of emotion and perceptive warmth which only someone with a weekend's perspective would be naive enough to believe! Nonetheless, the Maine movement people don't really know how lucky they are. All the jokes and backbiting belied the fact that there was one quality present that people in NY and Boston are starving for: you -- so many of you -- cling tenaciously to the good things in each other, and criticize the bad instead of ignoring them. In NY there are so many more people -- even activists -- to choose from that people who are not superb all the time can just be dropped. The worst thing to do to anybody is to ignore them!!"

--a friend from NYC

Seasonally misplaced blizzard: everyone who shows up must truly want to be here. (That cop really makes me paranoid.) I am mesmerized by Miriam's poems - I laugh with Sipsus - I'm a rhinoceros for the Lesbian Thespians. Richard's music makes me cry inside. Bonds are created; love is given and received. 12 people in 3 rooms at home - no problem.

Susan speaks compassionately, urges sisters and brothers to come out. Allen shares his experiences and tells us Gay Liberation is a step toward Human Liberation. Workshops - WHY DOESN'T ANYONE VOLUNTEER FOR CHILD CARE?! The dinner - the dance. I spend the evening putting out energy on the dance floor and becoming acquainted with Lynn. Damn, I don't win the quilt. By

continued on next page...

IMPRESSIONS continued...

midnight I'm exhausted and go home to collapse on a sleeping bag and to dream of sisters, brothers, and liberation.

"Just a note to tell you again how great I thought the Symposium was, and that I really got a lot out of it, and met some wonderful people... I just can't get over it..."

a New Hampshire brother

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GROWING OLDER?

While it is difficult to identify any single part of Symposium II as standing out from the rest of the conference, the workshop on Gays Over Thirty warrants particular attention. About twenty-five men and women who have attained that mystical age of thirty got together to discuss issues, problems and potentials that for the most part have gone unnoticed by the Gay Movement.

Fear of aging ("maturaphobia"), is certainly not unique to Gay people, but pervades our entire culture, with its emphasis on youth and post adolescent physical beauty. This type of distorted emphasis can only serve to generate severe and unnecessary social and personal difficulties in adjusting to that very basic fact that sooner or later we all have that privilege of turning thirty. For Gay people, this hostile attitude towards maturity often has been reflected by isolation and loneliness for older Gays and -- too often has resulted in feelings of worthlessness and self disgust for both younger and older Gays.

The women and men who participated in the workshop began to identify and explore issues that all Gays must deal with if being Gay is to be a meaningful and viable alternative. Some of the topics which were discussed included: coming out as a continuous and lifelong process; fear of aging, hostility towards older Gays (by young and old alike), the need for older Gays to relate more to each other and to the Gay community, and the ability of older Gays to have meaningful relationships. Although time limitations precluded any comprehensive discussion of being over thirty, the workshop was an important step for the Gay Movement in Maine, in that we are now recognizing the importance of a large part of the Gay community which largely has been ignored or avoided in other parts of the country.

-a brother over thirty-

NATIONAL GAY ARCHIVES

A favorite project of the late Dr. Howard Brown was the establishment of a national Gay archives. This project is now being organized by a committee under the coordination of Barbara Gittings. The committee is having preliminary discussions with representatives from the New York Public Library, proposed housing site for the Archives. The committee is collecting Gay publications and materials of all sorts and has solicited the papers of Gay writers such as author Merle Miller and historian Martin Duberman. Duberman responded, "I am excited by the possibilities. As a professional historian I'm keenly aware how little is known of our history as Gay people. An archives such as Howard Brown envisioned would be the single most important step in recovering our own past."

The archives needs money, materials, and help. Anyone with any sort of contribution to make should contact Barbara Gittings, P.O. Box 2383, Philadelphia, Pa., 19103.

(Information from GCN, 8 March 1975)

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SOCIAL NOTES

Saturday, March 22 was the time and the Unitarian-Universalist Church in Brunswick was the place as LAMBDA sponsored the area's first Gay flea market/dance. From around 11 a.m. to well past 4 p.m. six tables offered various items (jewelry, antiques, bread loaves, literature, sporting gear, calendars, articles of clothing, plus numerous and sundry curios) and provided inexpensive, casual shopping as well as fine bargains on several retail items not generally associated with counter-culture flea markets. One of the many satisfied customers was Stan Fortuna of Portland who shrewdly negotiated the purchase of a lavender necklace, which later drew much comment from fashion-conscious patrons at MacLeans restaurant on Pleasant St. The flea market and dance, which received extensive publicity in the media in Southern Maine, took in around $100.00 for LAMBDA and support of Gay-related functions.

Because the world is round and I'm not, I've decided to finish this page the best way I know how. If there is anyone out there who cares at all, how I fill this page up let me know, so I can do the best job I know how? See you next issue folks... .....

OURSTORY:
CHRISTOPHER STREET LIBERATION DAY, JUNE 28, 1970

with banners and our smiles
we're being photographed
by tourists police and leering men
we fill their cameras
with 10,000 faces
bearing witness
to our own existence
in sunlight
from Washington Maryland
Massachusetts Pennsylvania
Connecticut Ohio
Iowa Minnesota
from Harlem and the suburbs
the universities
and the world
we are women who love women
we are men who love men
we are lesbians and homosexuals
we cannot apologize
for knowing
what others refuse to know
for affirming
what they deny
we might have been
the women and men
who watched us and waved
and made fists
and gave us victory signs
and stood there after we had passed
thinking of all they had to lose
and of how society punished
its victims
who are all of us
in the end
but we are sisters and sisters
brothers and brothers
workers and lovers
we are together
we are marching
past the crumbling old world
that leans toward us
in anguish from the pavement
our banners are sails
pulling us through the streets
where we have always been
as ghosts
now we are shouting our own words
we are a community

we are a society
we are everyone
we are inside you
remember
all you were taught to forget
we are part of the new world

photographers
grim behind precise machines
wait to record
our blood and sorrow
and revolutionaries beside them
remark
love is not political
when we stand against our pain
they say
we are not standing against anything
when we demand our total lives
they wonder
what are we demanding
cant you lie
cant you lie
they whisper they hiss
like fire in grass
cant you lie
and get on with the real work

our line winds
into Central Park
and doubles itself
in a snakedance
to the top of a hill
we cover the Sheep Meadow
shouting
lifting our arms
we are marching into ourselves
like a body
gathering its cells
creating itself
in sunlight
we turn to look back
on the thousands behind us
it seems we will converge
until we explode
sisters and sisters
brothers and brothers
together

by Fran Winant, from Out of the Closets: Voices of Gay Liberation, Ed. by Karla Jay and Allen Young, Pyramid Communications, Inc., NYC, 1974, pp. 4-6.

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THE STAGE DOOR: A PROGRESS REPORT

Susan and Robert Boisvert have re-applied for their license and are planning to rebuild the Stage Door. When the work is finished, they intend to let the building be used by the Gay community for raps and functions, as they have in the past.

Seacoast Area Gay Alliance (SAGA) plans a picket in Wells-Ogunquit on 31 May, Memorial Day. Picketers are to gather at the Stage Door at 10:00 AM. From there the group will split up and proceed to picket the Tall Pine Motel (owned by Albeo LaPierre), the Weathervane Furniture Store (owned by Calvin Haskell), the Town Hall in Wells, and Valerie's in Ogunquit. Readers of MGTFN know the reason for picketing the first three. As for the fourth, Su Borden wrote in Gay Community News (5 April 1975), "Valerie's is a bar which accepts gay people's money, but refuses to recognize or cooperate with the Gay community. A GCN staffer was refused entrance to Valerie's over a year ago when she asked the hostess if the bar was gay." A far cry from the Boisverts, we must say!

For any further information please contact: SAGA, P.O.Box 1424 Portsmouth, N.H. or call Betty or Mary at 1-603-436-8254. Bob Boisvert - 1-207-282-6686.

HAVING ALREADY WASTED 15 MINUTES IN SEARCH OF A CLEVER TITLE FOR THIS PAGE WE HAVE DECIDED ON ONE WORD: MINUTES

The April meeting of the Maine Gay Task Force was held on Sunday, April 13 in the Yarmouth apartment of Stephen Leo. The chairperson was John Frank while Peter Prizer took notes. The next meeting will be May 11 at the Gay Community Center on Franklin Street in Bangor at GSA, Inc. All are welcome !

MONEY: Stan Fortuna gave the treasurer's report. The balance in the MGTF account is $3.10 with an additional $25 due from Lambda. Also, a loan of $50 to SCAR to help cover bail for a Gay person will be returned in the near future. The Newsletter account has $33. While on the subject of finances, John Frank of Wilde-Stein reported that Symposium II had lost $300; somewhat more than had been expected. The inevitability and difficulty of a fund-raising effort to erase this debt was discussed, with a solution less than evident. Susan Breeding and John Frank led a discussion on revenue shortages faced by the Newsletter now that a lack of expendable funds has greatly restricted the advertising program. Susan Henderson reported that an anonymous person had donated $25 to MGTF for the purpose of joining the Maine Conference on Human Services.

COLBY COLLEGE NEWS: John Frank spoke of a Gay and Feminist workshop to be held at Colby College on May 1, to which Wilde-Stein had been invited. Efforts by Colby students to restart a campus Gay organization were briefly discussed.

SUMMER NEWSLETTER WORKERS: Newsletter coordination for the summer months was raised as several people active in its publication mentioned that they would be travelling out of state. Robert, Peter Prizer, Susan Henderson and other persons volunteered to continue to help with Newsletter work.

BIRTHDAY PARTY: The first anniversary of the MGTF is rapildly approaching and the possibility of a statewide birthday party was discussed.

COHEN LETTER: Susan Henderson announced that she had received a reply to her letter to Rep. Cohen. (see text elsewhere in Newsletter)

MAILING PERMIT: The process of incorporation - to secure a money-saving, second-class mailing permit- was mentioned by Stan Fortuna. Susan Breeding suggested that we check possible alternatives to incorporation and that the mailing requirements be ascertained. John Croxford said that he would look into the possibility of a mailing permit through GSA, Inc. John Frank spoke of a New England-wide clearing organization that may be formed to assist local groups with mailing problems, etc.

MCLU WORKSHOP ON SEXUAL PRIVACY: Persons from MGTF will be attending the Maine Civil Liberties Union convention in Waterville, Saturday, April 19. On April 18 Marilyn Haft will attend a Wilde-Stein meeting at 7pm. She is the director for the ACLU Sexual Privacy Workshop.

WELLS BOYCOTT: Stan Fortuna raised the possible roles the MGTF might have concerning the Seacoast Area Gay Alliance (SAGA) boycott of three local businesses and the town hall in Wells, due to last winter's antiGay sentiment there concerning the Stage Door license renewal. Special attention was focused on Valerie's, a Gay-patronized restaurant/bar. While Valerie's was thought to be oppressive because of its restrictions on dancing, there was question as to whether or not it should be picketed, as it did not protest the license renewal. Robert additionally though that picketing four places would be physically difficult.

FREEDOM TRAIN PROTEST: On Monday, April 14 there will be a meeting to coordinate protest against the American Freedom train, due in Portland April 17 and 18. Susan Breeding, Stan Fortuna, and Dale Talbot will drive to Manchester, N.H. to check out the content, if any, of this "Big-Business Ripoff." (see note, this issue)

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SYMPOSIUM II (cont.)

"When a man or a woman says, I am Gay, this is an earnest expression of reality and not to be subject to undignified rejoinders such as, "Oh, you're kidding!" Breeding said she wanted Gays to come away from the symposium "with a feeling of natural goodness about what we are," and "a forcing of society to deal with what we are."

CALENDAR

10 May: Wilde-Stein Picnic II, Sand Beach, Bar Harbor.

11 May: MGTF meeting, 1:00 PM, GCC, 23 Franklin St., Bangor.

GSA picnic, Cascade Park, Bangor, after MGTF meeting.

31 May: Picket in Wells-Ogunquit; meet at Stage Door at 10 AM.

MISSIONARIES TO THE HEATHEN DEPT.

THOMAS COLLEGE - A delegation from Brunswick Gay Women, Lambda, Gay Support and Action, and the Wilde-Stein Club spoke and held discussion with a class here on 7 April. There was considerable homophobia present, but the delegation felt that nonetheless some learning had taken place.

COLBY COLLEGE - MGTF members have been invited to speak here on 1 May, as part of a program to raise consciousness about women's and Gay issues. On 30 April, the delegation will meet with a group which is trying to revive The Bridge, the Colby Gay group. It's good to see these signs of activism - carry on, friends at Colby!

FREEDOM TRAIN PICKET - The Maine People's Coalition for Freedom picketed the Freedom Train when it stopped in Portland on 17-18 April. Members of the Coalition include: MGTF, SCAR, We Who Care (a low-income people's group), NOW, Portland Lesbian Organization, The People's Bicentennial Commission, United Farm Workers, Lambda, Sam Ely Land Trust, Brunswick Gay Women's Group, and the Citizen Committee on the Maine Economy. An excellently written leaflet by Miriam Dyak was distributed by the picketers to the crowd viewing the train. The train was picketed because the exhibits ignore the contributions to American life of Gays, women, racial and ethnic minorities, and poor people. The exhibits praise big business, conspicuous consumption, commercialized "culture," and mindless nationalism, while ignoring the pollution, poverty, oppression and war that these values have brought about. There are many ways of life being developed in America today, but one would never know it to look at the Freedom Train. Freedom consists in being able to live one's life as a whole human being and share the earth with all living creatures, not in consuming more and more goods and grasping

(Cont. col. 2)

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The Wilde-Stein Club will pay 10¢ for each old GCN it needs to complete its collection. Write to tell them which issues you have (vol. and no.) and they'll let you know if the deal's on. Address: Wilde-Stein Club, c/o Memorial Union, Univ. of Maine, Orono, 04473.

for wealth and power at the expense of others.

The picketers felt much hostility coming from the crowd, but they seem to have made a difference. Many people came off the train saying it was a "rip-off," and not worth the long wait and the $2.00 ticket. The picketers are to be commended for their courage and devotion - it is not easy to be on your feet for hours in cold, windy weather, trying to explain to hostile people, who probably have never questioned "The American Way of Life" as presented in the exhibits, why you think the Freedom Train is a travesty on freedom. Good work, friends. Many of the people who tuned you out getting on the train probably thought again about what you had to say after they got off.

GOODS for GAYS

Due to the untimely blizzard of Symposium Weekend, we have lots of Goods for Gays left over in the deep, dank recesses of the Memorial Union in Orono at discount prices. Be the first on your block to own:

Symposium Button (design above).....25¢

T-Shirts w/symbol (specify size S,M.L.XL).....$2.25

RFD magazine (for Rural Gay men).....40¢

Amazon Quarterly (Sexuality issue - for women).....75¢

Make checks payable to Wilde-Stein Club, c/o Memorial Union, UMO, Orono, Me., 04473.

...more LETTERS

JOINING S.A.G.A., AND I WOULD BE GLAD TO GIVE YOU MY ACTIVE SUPPORT AS WELL.

I AM SUBSCRIBING TO GCN, AND HAVE WRITTEN THEM A LETTER ABOUT MY GOOD FEELINGS TOWARDS THEM, THE SYMPOSIUM, AND SOME THOUGHTS ABOUT THE GAY COMMUNITY.

AGAIN,...JUST A NOTE OF APPRECIATION, AND I DON'T PLAN ON LOSING THE FINE FEELING I HAVE FROM KNOWING SUCH DEDICATED GAY FOLKS.

HAPPY TRAILS,

STEVE IRVING
RFD 1
EXETER, N.H.
03833

Dear Brothers & Sisters,

I am, and have been incarcerated in the Maine State Prison, for the past two years. My release date is in October of this year.

I realize that your group is rather busy, so I'll get right to the purpose of this letter. I will be leaving here sometime in October and I wish to have a job waiting for me. This has been an error in my past, of not having a job, so I'm where I am today, and I do not wish to make a second trip back here. With the proper preparation I will not have the worry of failing to stay on the street.

I will be residing fourteen miles northeast of Bangor and would like to work anywhere in the Bangor-Brewer area.

I'm qualified for light office work, mostly in bookkeeping. I also have printing experience and photography.

If at all possible, I would prefer Gay surroundings. Why? Because, I like to be myself all the time, never to hide the true fact, that I am Gay.

I would like to use a small space in our newsletter, announcing, that I will be seeking employment, in the Bangor area around the 19th of October.

In closing, I would like to apologize for not answering any of the letters written to me. At the time I was trying to straighten out my head. The Administration was't allowing me in certain work areas, because I'm queer and..."it's hard hard telling where my hands have been!" Get a load of that! So please write again, and you all will receive an answer!!

Any considerations of this letter will be deeply appreciated.

In Gay Love,
Arnold (Sandy) Nash
Box A
Thomaston, Me.
04861

P.S.
If there are any questions about my qualifications or references, please let me know.

(Ed. note: Anyone interested in helping Sandy please write in care of MGTFN.)

Dear M.G.T.F.N.,

At present, I'm incarcerated at Florida State Prison; have been for two years now, it's really a drag being here and not having someone to write to for pleasure. So, if possible, please publish my name in your newsletter for correspondence.

Most Emphatically Yours,
Thomas Douglas #025938
P.O. Box 747
Starke, Florida 32097
P-2-n-8 162208

People,

I just got the March issue of MGTFN and saw the "Groups Needed" headline while skimming.

I have a few ideas of my own about possible organization angles, but hope you may have better tried and proved ones. Your help with contacts is essential as this is a low population large area section and I have no idea who to get in touch with.

If your suggestions seem possible for this area I'll give it a try and see if I can get a group formed.

B. R.
Kezar Falls, Me.

(Ed. Note: Anyone interested in starting a Gay group is invited to contact MGTFN. We will send you information and possible contacts and help in as many ways as we can. Box 4542, Portland, Me. 04112)

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"FOR WHAT IT'S WORTH"

NEWMAN TO STAR IN GAY FLICK

Hollywood (Variety)-Paul Newman is to star in the United Artists film "Front Runner", written by Patricia Nell Warren. The story deals with a college track coach and his affair with a male athlete. The film, to be produced by Hugh French, is to be released sometime in 1976.

-GCN
3-15-75

BITS

MGTFN has started to put together the Literary Issue that we've talked about, but we still need more material--prose, poetry, and graphics, to do up a healthy issue. Size is the same as the newsletter, 8½ x 14--take note artists and know too that we will electro-stencil for good reproduction. Any questions, doubts, write us.

NOTICE - to ALL people who are now typing or would like to type for the Newsletter. We ask that your article (s) be typed in column form, and the MAXIMUM width of these columns be 3½ inches. If the typewriter you use has elite (small) type, 3½=42 spaces and if it has pica (large) type, 3½ =35 spaces. This is MAXIMUM! It's no great hassle for you and it saves us one hell of a lot of work. Thank you. (P.S.-This does not mean everything sent must be typed, but if you have access to a machine, please...

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"We think our books are a significant addition to women's literature." So do we. Send for the catalogue.

"AFFECTIONAL PREFERENCE"

The term "affectional or sexual preference" is defined in HR-166 as "having or manifesting an emotional or physical attachment to another consenting person or persons of either gender; or having or manifesting a preference for such attachment." Usage of the term is urged by Gay Rights organizations because it protects our right to express affection openly.

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BOYCOTT WELLS-OGUNQUIT

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MGTF is seeking any information on instances of discrimination because of affectional and sexual preference. This information may be documented, sworn, asserted, claimed, annotated or whatever. All letters kept in strict confidence, whether or not you sign your name. Send to MGTF Legal Rights, Box 4542, Portland, Me. 04112

ONE YEAR BIORHYTHM CHART plus info. on how to draw charts yourself. Send birth date & $4.50 to: Harber, Merrymeeting Farm, Bowdoinham, Maine 04008

SUBSCRIBE to GCN, New England's lively and informative Gay newspaper. Price: $10.00 for 1 yr. (issued weekly). Address: Gay Community News, 22 Bromfield St., Boston, Mass. 02108

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BREAKTHROUGH is the new publication of SAGA. Ad rates: for classifieds, 4¢ per word ($1.00 minimum); for block ads, $1.00 per inch; three month's advertising for the price of two. Subscriptions, $3.00 a year for 10 issues. On the stands, 25¢ donation. They pay half the postage for mailing and handling. Write SAGA (Seacoast Area Gay Alliance) P.O.Box 1424, Portsmouth, N.H. 03801

DANCE! DANCE! DANCE! DANCE!

You are cordially invited to a Spring Dance at the Unitarian Universalist Church, April 26, 1975 Bring your own feet and drink. You will find the white church on Pleasant St. in Brunswick, Me. From 8 p.m. to (?)

We ask for a $1.00 Donation if you have it.

Sponsored by LAMBDA and THE BRUNSWICK GAY WOMEN'S GROUP.

Come and celebrate!

Good music!

Good fun!

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