



Maine Gay Task Force
NEWSLETTER

OCTOBER 7, 1974

Vol. 1 No. 2

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[Oct 1974]

MORE ON MARCUS WELBY

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 14 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 have been besieged by letters, telegrams, and telephone calls in the most intensive 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 molestor. 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? -- not 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 molestor but rather to reassure father and child that the boy is not homosexual as 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 molestor?) 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 beat off 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 crucial factor that the assailant is a teacher. The National Gay Task Force warns: "When 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 from this are certain to impede our struggle for civil rights and personal freedom. But it won't end here. MGTF has learned that on October 25, Channel 6 (WCSH-TV) in Portland and Channel 2 (WLBZ-TV) in Bangor, both NBC affiliates, will broadcast an episode of the series, Policewoman, 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 despicable.

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 WMTV-TV in Bangor and several members of the Maine Gay Task Force will try to persuade WMTV-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 risk our wrath. "The Outrage" has shown 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

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now have it together enough to know when we have been harmed and just how to retaliate.
MONDAY, OCT. 7

How To Hit Back

--- Call your local station as soon as you've heard that "The Outrage" has been run 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' products. These are also listed below with the addresses of offending companies.

--- 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. Therefore every single letter or telephoned call is important and will give each person a feeling of having done something positive to free her/himself and all gay people from the grip of our oppressors. 1500 gay groups and hundreds of thousands of our gay sisters and brothers across the country are fighting this media terror. The gays of Maine must show that we stand with them, that we have had enough and will suffer no more.

The ABC Maine Affiliate Stations:

Jack Flynn, Gen. Mgr.
WMTW-TV
638 Congress St.
Portland, Me. 04101
(Phone: 773-5664)

Robert Gilbertson, Gen. Mgr.
WEMT-TV
Bangor, Me. 04401
(Phone: 945-6457)

Sponsors of "The Outrage"

AMERICAN CYANAMID (BRECK DIVISION)
Berdan Ave., Wayne, N.J. 07470
(Pine-Sol)

AMERICAN HOME PRODUCTS CORPORATION
685 Third Ave., NY, NY 10017
(Easy -Off, Pam, Neet, Woolite, Anacin, Dristan)

STERLING DRUG, INC.
680 Fifth Ave.
NY, NY 10019
(Lysol, Body-All, Stridex)

THOMAS J. LIPTON, INC.
800 Sylvan Ave.
Englewood Cliffs, N.J. 07632
(Lipton soup and drink mixes)

S.C. JOHNSON & SON, INC.
Racine, Wisconsin 53403
(Johnson's wax, Pledge, Glory, Jubilee)

LAMBDA of Brunswick holds weekly meetings at the Unitarian-Universalist Church in Brunswick on Pleasant St., Wednesdays, at 7:30 PM. Business and rap sessions.

FLASH * FLASH * FLASH * FLASH * FLASH *

WMTW-TV, the Portland ABC affiliate, has evidently decided to broadcast "The Outrage" (Marcus Welby, MD), over the objections of the MGTFF and other concerned People. The General Manager, however, indicated that the summer rerun would most likely be killed and that a disclaimer - supplied by the MGTFF - would be aired twice during the program.

Text of the Disclaimer:

"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."

As this copy went to press, WEMT-TV, Bangor, had made no decision whether or not to air the program. The broadcast of a disclaimer appeared possible.

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

BRUNSWICK DANCE

LAMBDA and the Brunswick Gay Womens 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 GALL), and a \$1 donation. Let's have a Gay ole time !!!!!!!

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.

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.

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 MGTFF, Box 4542 Portland, Maine 04112.

LIBERATING THE LIBERALS:
A REPORT OF THE GAY WORKSHOP AT THE
HUMAN SERVICES CONFERENCE
by MIRIAM DYAK

We're off to the 65th annual Maine Conference on Human Services (Orono, Aug. 25-27, 1974). Seven of us driving up to the UMO campus to give a workshop entitled "Homosexuality: Inside and 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-blow-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 Mother, 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 Serious One.

"Seriously," 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 greets us cheerily even though 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 7:30 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 there; 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 human service workers who are gay but are not out to begin to educate their 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."

There is a lot of support from the audience, 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 arrives half way 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.." Sipsis 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 less 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 don't have 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 it is the only way left. Show the heterosexuals we are not taking this fucken shit any more and we are sick of the abuse against gay people in the state of Maine.

Thomas Maxwell

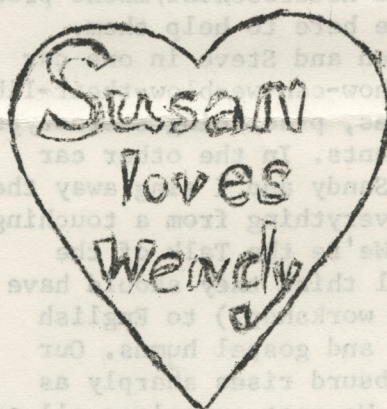
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Peace MGTF Personnel:

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 personal need.

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 BTSPCP 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 BTSPCP and have no unneeded hassles.

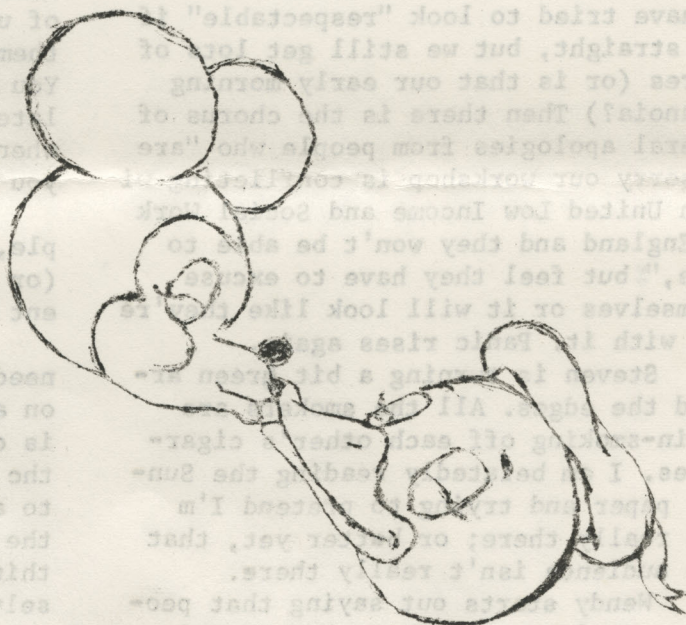
Supposedly once one is out of the closet it is impossible to re-enter. Maybe being treasurer to Bangor's Gay Support and Action during spring/summer of 1973 is easily overlooked. I certainly didn't attract any attention to myself but I was there. Granted in both cases there were two other much more memorable 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 "The 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 bigots. So I'm not coming out publically; privately I have faced myself and have rejoiced 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



Open Letter to: Steven Grossman

'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 shock waves 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 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 them - the bar 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 search, an almost desperate 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 pig/men who are into playing the "man's" role or the "woman's" role in their behaviour, I can't condemn 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 all. The 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: "...why can't 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 haven't let it slip by me altogether. The main thing that I picked up on was that you've very obviously been strongly influenced by both Joni Mitchell and Laura Nyro. Now there's a real switch! And a good one at that. I think that it's great that the first "overground" work by a male gay artist has taken substance in women's music. But the end product is very much your own. Your songs are ballads. The lyrics are the force! The instrumentation accompanies the lyrics and tends to stay in the background. And though I feel that some of your tunes could (con't. on next page)

Some time ago, around 1000 B.C., the Phoenicians and other Semites of Syria and Palestine began using a graphic symbol they called 'lāmedh'. 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' (C & L) from the Phoenicians and changed it this way-, and that way-, and down-, and up- until they finally decided on a very symetrical form that looked like this:. They also gave it a new name - 'lambda'. (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 Lacedaemonians, 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 'lambda' is a symbol of complete exchange of energy -- a time when there is absolute activity.

Not too long ago, the New York GAA took up this symbol(λ), the lambda, and now they and you and I and hundreds of thousands more, The Gay People, uphold it - wear it - fly it - paint it - sing it - scream it - flaunt it before the straight heterosexual 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 LAMBDA, λ , affirms the liberation of all Gay People.

Lambda
 Liberation
 Lesbian
 Lavender
 Life
 Love

[illegible]

Since its opening, the GCC has already become self-sufficient with its sponsoring of weekly Saturday night dances...8:00 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
c/o Bangor Tenants Union
23 Franklin Street
Bangor, Maine 04401

THE COMMON CAUSE: THE GAY MOVEMENT AND THE WOMEN'S MOVEMENT

by SUSAN HENDERSON

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 own 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 dependence on men. Gay men are a threat to the system 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 affectionate with each other, to cuddle, to cry, to relate to women as friends rather than inferiors - 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, the state 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 promote 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.

Some books to read: The works mainly drawn on are Elizabeth Janeway, Man's World, Woman's Place (N.Y., Dell, 1971, \$2.65), Huey Newton, "A Letter to the Revolutionary Brothers and Sisters about the Women's Liberation and Gay Liberation Movements" (in Joseph A. McCaffrey, ed., The Homosexual Dialectic, Englewood Cliffs, N. J. Prentice Hall, 1972, \$2.95, or pub. The Berkeley Tribe, Sept. 5-12, 1970), and Suzannah Lessard, "Gay is Good for Us All" (op. cit., p. 205-218, or. pub. Washington Monthly, II (Dec. 1970, p. 39-49). On the minority group syndrome, see Gordon Allport, The Nature of Prejudice (Garden City, N. Y., Doubleday, 1958), a classic on the subject. The ideas expressed in this essay are not original with the author; she has simply put them together.

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 ACLU and drafters of the new Maine Criminal Code, to be proposed before the next legislature, lobbying in Augusta, 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) CAMPUS PUBLICITY. To advertise anywhere possible in order to attract new members. (Recruitment & Enslavement -- god forbid !!!)
- 5) GAY MEDIA. To generate and carry out idea of getting into the media. Among possibilities are Gay columns in the Maine Campus and a regular Gay show on WMEB-FM, the UMO radio station. Immediate attention to be paid to WENT-TV, the Bangor affiliate concerning the broadcast of the "Outrage" 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) DORM PROGRAM. To continue with last years successful program whereby the head resident and residential assistants are sensitized to the needs of Gays in their dormitories, through rap 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 three openly Gay students: Steve Bull, Karen Bye, and John Frank. This is certain to aid in our procurement of funds and speakers. Sturgis Haskins, a brother and a 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 GAU'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 Gay people may come out. As 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 people here 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 if we 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 #1 - Box 90
Bar Harbor, Maine 04609

MAGNO 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

[Oct 1977]

"Excerpts From the Life of Sipsis"

Chapter 1

"When the Acorns Fall, Susie"

Trust Me, Baby

As I touch the softness of your hair

New like black down,

As I hold your soft body and

Caress your cheek with mine,

As I lift your chin to reach my

breasts 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 Momma Cat. What simplicity goes on under my desk. What 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 Men, and Mothers and Mothers. Just love between M&M's."

Chapter 4

"color Me Dead, Judge"

I crack up as I lift the curtain up and look out the hole in the broken window, I see the poison all around my front yard. There is the white dishpan with a yellow haired pink plastic immovable doll sitting in there sprawled with an upended half full box of Nestles 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 patience Went out the window. I told them that I'd bring my bucket of shit down on their heads. Chocolate Shit and gold piss. Fucking bastards.

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. Majka, Ken Thompson, my social worker, my Mother, my

mentor, my banker, my agent, my secretary, my chauffeur, 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., Perry, Me. Ask her to be our nurse, our housekeeper, our Mother, our Sunshine, our Warmth, our Smile, our Love, our gentle touch, our big tease 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 being 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 up-side-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," and end with "Sipsis really loves you."

The End

Tahu, Sipsis

Oh, I have to empty the piss pot as soon as it stops raining. Danny uses our outhouse. He loves it. We don't like to use it, "So 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 Wylers Chicken Bouillon Cubes. Borden BHA, BHT, Prophyl Gallate, Citric acid added to improve stability. Net wt. 2oz. Inspected for wholesomeness by U.S. Dept. of Agriculture.

Ingredients: Salt, chicken, monosodium glutamate, sugar, malt-o-dextrin, chicken fat, onion powder, Dextrose, Flavorings, Hydrolyzed vegetable protein, hum arabic Tumeric, Preservative (corn oil, Glyceryl mono-oleate, Propylene glycol, Butylated hydroxytolene, citric acid & Prophyl gallate), L-cysteine hydrochloride, Thiamine hydrochloride, made by Wyler Foods, Borden, Inc. North Brook, Ill. U.S.A. Wyler's 15 Chicken Bouillon Cubes 37 cents. All they took was a sip. That's all they needed. No need to O.D. Call that number M-E-D-I-T-A-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.

CLASSIFIED

CLASSIFIED CLASSIFIED CLASSIFIED CLASSIFIED
(hey, stop speaking in tongues!)

SUBSCRIBE

TO THE
MAINE GAY TASK FORCE NEWSLETTER
BOX 4542
PORTLAND, ME.
04112

Send one to your mother, father, sister
brother, ex-lover.

Let us in on your group's actions,
your insights and revelations, let the
newsletter be your expression.

Send your name and address, check or
money order (we accept barter too) for
your subscription. We need you!

NAME _____
STREET _____
TOWN _____
STATE _____ ZIP _____

CHECK ONE:

_____ \$50.00 LIFE-TIME MEMBER
_____ \$10.00 CONTRIBUTOR
_____ \$ 5.00 FRIENDLY SUPPORTER
_____ \$ 3.00 ONE YEAR'S SUBSCRIPTION
(in a plain envelope)
_____ \$ 2.00 ONE YEAR'S SUBSCRIPTION

Fluff,

Words may come hard for us
But time will help us to relate
better, I love you and these
words I find easy to say
Always yours.....Aladdin

Jacataqua 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 -
882-5037 or Miriam Dyak - 725-2784

Stephen loves Stan

FEMINIST ASTROLOGER

Wendy will do astrological charts with
excellent interpretation for reason-
able fee or barter. Call 725-6507

SUBSCRIBE

to: GCN
Gay Community News
a weekly forum for New England
22 Bromfield St.
Boston, Mass. 02108

10 wks - 2.50 (cheap)
25 wks - 5.00 (such a bargain)
52 wks - 10.00 (you're ripping us off)

All copies sent in sealed plain
envelopes.

FREE

We still have (3) beautiful Wampeters,
2 males & 1 female; two exotic azure
Fomas, both female; and one (1) outra-
geous Granfalloon (no specific sex) to
give away. Hurry! They're going fast.
Call: Your Fairy Godparent by clicking
your heels three times. (ther'es 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 Nash is a gay brother in prison.
He would like some correspondence with
gay people. Please write to him at:
Box A, 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 19th Oct.

LAMBDA of Brunswick is going to need
a new place to hold its dances. If
you know of some place large enough in
the area, please let us know. Call:
725-8510. Tanks. (and gun-boats)

Itchy, itchy to you, John Frank!

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

[Oct 1974]

Classified ads are free. They must be
in to us by the 21st of each month.
Act now.

Artist wishing to illustrate good,
imaginative and innovative children's
stories. Write to Tim, c/o MGTf,
Box #4542 04112

The staff of the MGTf Newsletter wish-
es to extend its special thanks to its
graphic artist, Tim Bouffard, who must
work under frustrating conditions ow-
ing to the lack of a proper stylus.

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 by the throat
and heart

Paranoia
it had me my being
I gaged
I cowed
at my reflection
throat 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 Mandala

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 mice met one night
and in their innocent symmetry
in the waves of their ecstasy and repulsion
with all the gradients in between
two tine egos dissolve into
an unfluctuating frequency
known as trust
aaaaaaaaahhhhhhhhhhh
two mandlas superimposed
on white sheets
our kiss
stopped time

--Richard Holmes
Christmas Day, 1973

NOTICE

The unitarian Universalist Church has est-
ablished 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 estab-
lishing 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 Unitar-
ian Office of Gay Concerns. To our know-
ledge 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 organ-
izations - 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 !!!

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