

Mainely Gay

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No 3



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Who We Are

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From a drawing by
Stow Wengenroth, who
may or may not be
very flattered

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Note To Readers

■ WITH THIS ISSUE we welcome Jerry Banner and Miriam Dyak as regular, monthly contributors. Both have sufficiently busy lives without this added deadline, and we appreciate the time made for contributions to this publication. And since most of us are familiar with their previous articles, we're sure many readers share our welcome.

* * * *

■ Mainly Gay now has a Poetry Editor! If you have any contributions you'd like to share with the rest of us, mail them in and we'll make sure they get good exposure.

* * * *

■ Nobody reads the "Who We Are" page (except the FBI), which is fine with the MG staff, but we'd like to point out the existence of our all-purpose, multi-faceted disclaimer ("The official positions and policies of Mainly Gay

are contained only in its editorials...etc.) We suppose that the majority of publications have disclaimers to protect them legally (i.e. \$), but we have our's because we do print points of view which, at times, turn us off. As for allaying legal problems (i.e. ¢) we're sure that after our assets were calculated, no aggrieved party would bother hassling us...

* * * *

■ As noted in this month's Kitchen Sink, the Philadelphia Weekly Gayzette has ceased publication, to be followed by a new endeavor called "New Gay Life: A Monthly Journal." We'll miss the Gayzette (they always seemed to have an article or two worth reprinting herein) and we wish them well with "New Gay Life..."▲



EDITORIAL

Symposium time is here again. This will be the fourth annual Maine Gay Symposium, to be held for the third time in the Bangor-Orono area.

The reason for holding it there is a very good one: money. Every Symposium except the first one has been funded in large part by grants from the Student Senate of the University of Maine at Orono. It takes a good two thousand dollars to put on a Maine Gay Symposium: building use has to be paid for, security personnel have to be hired (in view of prevalent barbaric attitudes towards homosexuality), speakers' expenses must be paid, not to mention the cost of dinner, the dance, and all those doughnuts and coffee, etc., ad inf., ad naus.

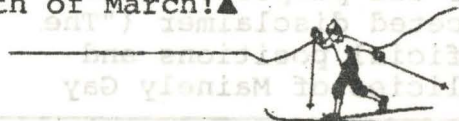
Ticket sales and donations from various benefactors help, but a large fraction of the cost is paid for by those grants

from the Student Senate. Not unnaturally, the Senate requires that its money be spent in the Orono-Bangor area, so that the University students and personnel may (hopefully) partake of the learning experience.

We would like to thank the Orono Student Senate for their funds, and also to drop a hint to people from other parts of the state. Orono is a pleasant place, but we think many of us, including members of the Wilde-Stein Club (who get to do most of the work whenever the Symposium is in their area) would like to see other parts of Goddess's Country now and then.

So let's hustle some bread, folks, if you'd like to distribute the honor of hosting our sterling presence to other parts of the Pine Tree State.

See you in Bangor on the 25th of March!▲



FEEDBACK

Dear MG,

Enclosed find our check for renewal of our subscription to Mainely Gay. We find the new "handle" quite appropriate.

Your publication continues to be a source of useful information and inspiration, especially since we have just moved from the New England area. The Gay groups here, in so far as they exist, have a long way to go before they can boast the achievements you already left behind.

We certainly look forward to receiving Mainely Gay each month.

Sincerely,

Jan Joseph
Lexington, Ky.

*

*

*

Dear MG,

We have enclosed a check for \$20 to renew our subscription to Mainely Gay,

and the balance as a donation

We are active attending the monthly meetings of the Parents of Gays [POG] in New York and also have been invited to speak to Gay groups at Rutgers and Princeton and, last week, at a newly-formed group at Trenton State College. We met at the residence of the College's Catholic Chaplain, Father Inghilterra. He mentioned to Floyd that he has counselled with Chaplains of the National Guard.

We would like very much to attend the Maine Gay Symposium IV in Bangor, but our work schedules are busy at that time of the year. We are planning a trip to Los Angeles this fall to visit with Steve. I'm hoping to meet some POGs while out there.

Our best regards to all,

Evelyn Bull
Cranberry, N.J.

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[more FEEDBACK on next page]

Dear MG,

I would appreciate it if you would print this letter in the next issue of your publication.

This March 25, 26 & 27th at the Symposium in Bangor I would like to see more professional people--doctors, lawyers, dentists, executives--in attendance. These are the people who are Gay and have made it in life. Their insights and opinions could be valuable to others.

These people are all over Maine. This I know for a fact! Why is it that they won't attend and share their wisdom? I am a professional and I have attended before and I plan to attend this year.

So how about all you other professionals attending and making this year's Symposium an extra special success.

Sincerely,

A friend in
Cumberland
County, Me.▲



HELP!

The Maine Coalition for Human Rights is working right now to get a Gay rights bill passed in this session of the Legislature that would make it illegal to discriminate against Gay people in employment, housing, public accomodation and credit.

Any donations that you can spare will help the Coalition organize people and lobby with the legislators in Augusta.

Think about contributing now...next week may be too late.

Maine Coalition for Human
Rights (MCHR)
PO Box 2242
Augusta, Maine 04330

THANKS!▲

NEWS SHORTS

WASHINGTON (*New Women's Times*)

-- On February 8, 1977, Margaret "Midge" Costanza, Presidential Assistant for Public Liaison, met with representatives from the National Gay Task Force. For the first time in this country's history, Lesbians and Gay men were heard by a top-level official at the White House. The meeting involved discussion of issues including official discrimination in the military, immigration, naturalization and the Internal Revenue Service tax-deductible status. Costanza has indicated that another meeting will be held on March 26th. NGTF is forming a ten-person delegation who will be able to provide "expertise in various areas to be discussed."

BOSTON (*Gay Community News*) --

The three Gay rights bills before the Massachusetts legislature have been numbered and assigned to committees. H.3677, which would add the term "sexual preference" to the Mass.

Commission Against Discrimination, is currently pending in the Commerce and Labor Committee. H.3676, which would enact anti-discrimination protections for civil servants, has been assigned to the Public Service Committee, while H.3751, popularly called the the Consenting Adults Bill, has been referred to the Judiciary Committee.

SAN FRANCISCO (*NewsWest*) --

Protection of Gay people against employment discrimination is the prerogative of the state legislature, the Court of Appeal ruled Jan. 4, denying relief to four men who claimed they were the victims of bias at Pacific Telephone Company. "The legislature has not determined that employment discrimination on the basis of sexual orientation is contrary to the public policy of the state of California," said the appeal court decision. "We see no reason to establish such a rule by judicial order," it continued. The case had been

brought on behalf of the plaintiffs by the Gay Law Students Association, the Society for Individual Rights, and the Pride Foundation, among others.

NEW YORK (The Advocate) -- The FBI investigated the New York Chapter of the National Organization for Women for more than seven years, despite local FBI recommendations that the investigation be canceled because there was "no evidence of the organization being influenced or infiltrated by the CP [Communist Party] or of the organizations participating in or having any interest in anti-Vietnam and other New Left activities."

TUCSON (News From NGTF) -- On February 7, 1977, Tucson, Arizona, became the 39th community in the United States to pass a Gay civil rights bill. It was the second community to pass such legislation this year, following the Dade County, Florida ordinance. The Tucson bill, which passed unanimously by the newly-elected seven-member City Council, is also one of the most comprehensive such bills

in the nation. It forbids both public and private discrimination on the basis of "sexual or affectional preference or marital status" in the areas of employment, housing, public accommodation, credit, lending and insurance. It also bars personal discriminatory practices and aiding and abetting such practices and, unlike most other cities with Gay-rights legislation, empowers the city attorney to prosecute rather than requiring those discriminated against to appeal to the local Human Rights Commission. Spearheading the fight for the bill was the Tucson Gay Coalition including Kathy Hemsler, a former member of the city's Human Relations Commission; Michael Cebulski and Rick Wilson. According to members of the Coalition, a factor which spurred the Gay community to action on behalf of the bill, and influenced members of the Council to support Gay rights, was the recent brutal murder of a Gay man by a gang of teenagers and the controversial sentencing of the culprits to probation and what amounted to a reprimand from the judge.

CONCORD (Portland Press Herald)
-- Three New Hampshire state

senators filed legislation on Feb. 18 to prohibit "public consorting by homosexuals." The senators said they were concerned about what they termed "tawdry militancy being shown by homosexuals in their consorting in public places." The bill is sponsored by Nashua Sens. D. Alan Rock and John McLaughlin and Goffstown Sen. Robert B. Monier. "The thrust of the legislation," the senators said in a joint statement, "is to eliminate from public view, and therefore from public observation, any such unnatural activities."

OTTAWA (News Release from the National Gay Rights Coalition [NGRC]) -- Member organizations of the National Gay Rights Coalition picketed Canadian Broadcasting Company (CBC) buildings in six cities across Canada the weekend of Feb. 19-20 to protest the CBC's national policy of refusing public service announcements from Gay groups. The national protest began with a noon-hour demonstration in Halifax, Feb. 17. The other pickets, in Montreal, Ottawa, Toronto, Winnipeg and Van-

couver, all took place on Saturday, Feb. 19. The CBC policy of rejecting announcements from Gay organizations was confirmed recently on a national basis following an intervention filed before the Canadian Radio Television and Telecommunications Commission (CRTC) by the Gay Alliance for Equality, a Halifax group, during hearings on the renewal of the broadcasting license of CBH, the CBC's Halifax outlet. In making its intervention, the Gay Alliance for Equality protested that CBH's refusal to accept a public service announcement for the organization's telephone counseling service constituted discrimination against homosexuals. As the result of the intervention, the CBC promised to review its policy. In a letter to the Halifax group outlining the results of its policy review, a CBC official stated, "it is felt that the request of your organization represents subject matter that is still considered controversial by our audiences and therefore we must continue to apply our policy and refuse your request in the area of public service announcements."

WASHINGTON (Newsletter of Gays

On the Hill) -- Rep. Edward Koch has introduced the National Gay civil rights bill, H.R. 2998. The bill would amend the Civil Rights Act of 1964 by adding the words "affectional or sexual preference" to each list of human conditions for which people can not be discriminated against.

LEBANON, PA (*Philadelphia Gay News*) -- A gift of two books on Gay subjects, following the suicide on Sept. 5, 1976, of a troubled Gay teenager, was rejected by a committee of the school board here. The Pennsylvania Rural Gay Caucus Education Committee was informed by letter on Jan. 4 that the Lebanon High School Board had rejected a gift from the Caucus of the two books, The Gay Mystique by P. Fisher and Lesbian/Woman by Del Martin and Phyllis Lyon, intended for the school's library. The gift was an effort by the Caucus to provide, at least in the library, a positive view of Gayness to the students of the school where the admittedly Gay student was to attend. The student, Kenneth Myers, 16, took his life after complaining of the

harassment he was receiving in school. The principal of the school, in refusing the books, told a representative of the Caucus, "Schools today are deluged by special interest groups which forget that the school's duty is to provide an education."

TALLAHASSEE, FL (*Gay Community News*) -- Florida State government employees have been spied on for more than a year by a private investigator to determine if any were Gay, reports the *St. Petersburg Times*. According to the newspaper's report, Executive Director Jack Dodd of the Florida Public Service Commission hired the detective to tap phone lines and rifle through agency wastebaskets to search for evidence. In addition, Dodd reportedly paid a Public Service Committee mail clerk to eavesdrop on phone conversations in an attempt to confirm allegations that high-ranking state employees might be Gay. However, PSC chairperson Paula Hawkins was appalled to learn of the activities. "This isn't the SS," she exploded. "There's no excuse for Nazi tactics like these."▲

MAINE HUMAN RIGHTS AMENDMENT UPDATE

As mentioned in this space last month, an Amendment to the Maine Human Rights Act, which would prohibit discrimination in jobs, housing, and credit on the basis of sexual or affectional preference, has been introduced into this year's legislative session by the Maine Coalition for Human Rights.

(Member groups of the Coalition are the Maine Gay Task Force, Maine Lesbian Feminists, National Organization for Women, Maine Chapter, and the Maine Civil Liberties Union. The House sponsors are Reps. Jerry Talbot and Larry Connolly, both Portland Democrats.)

As this issue of Mainely Gay goes to press, we are waiting for the Legislative Research committee to assign an L.D. (Legislative Document) number to the Bill. Until the more identifying L.D. number is known, the legislation will continue as simply "A Bill to Amend the Human Rights Act."

A press conference is scheduled for the early part of March, at which time the proposed bill may make some "media waves" across the state; both in support and opposition. Needless to say, the period of time between the opening press conference and the date of the final House vote on the Bill (probably in mid-April) will be crucial for the proposed act. Coalition members expect strong opposition from the several large conservative religious organizations and from regressive politicians and various newspapers that have taken homophobic editorial positions in the past.

The Maine Gay Task Force will shortly be distributing thousands of "fact sheets" that will list legislator's addresses, phone numbers and the towns comprising their districts. From this sheet, persons will know whom to contact in Augusta for the purpose of showing citizen support for this legislation. Coalition spokespeople will shortly be presenting the case for the Bill in the state's media. For more information on how you can get involved, please call the Maine Gay Task Force (Portland) at 773-5530.▲

THE SYMPOSIUM COMETH

Maine Gay Symposium IV will be held at Bangor Community College (in Bangor, natch) in the Student Union on 25-27 of March (Friday evening-Sunday). The schedule will follow the traditional format. Registration will be Friday night and Saturday morning. There will be a coffee house Friday night. Poets and musicians are urged to share their talents with Symposium goers.

Saturday morning, there will be keynote speeches, followed by workshops. Speakers this year are Karla Jay and John Paul Hudson, both noted Gay writers and activists. Saturday evening, there will be a vegetarian dinner, catered by Fig o' My Heart restaurant, whose food, we are informed by Oronians, is excellent. After the dinner will be a dance.

Workshop topics will include some old favorites, and some topics new to Maine symposia. A sample of titles: "Coming Out," "Gay Parents," "Ageing and Ageism," "Lesbian Sexuality," "In Search of the Usable Gay Past." Of special interest will be a session on the forthcoming Gay rights amendment to the Maine Human Rights Act.

On Sunday morning, there will be a brunch, featuring baked goods donated by Gay people attending the Symposium. If you can bake some breakfast goodies, please bring them. Bring the recipes also; Mainely Gay is collecting them for a cookbook to be published sometime this year.

There are two things the planning committee needs greatly: housing and child care. If you can provide sleeping space within commuting distance of Bangor, please do. If you can possibly give half an hour or an hour of your time to tend the children, please do also, so their parents can enjoy the Symposium.

Registration blanks can be found in this issue. The Symposium is the yearly Gay event in Maine. Come meet your sisters and brothers and have a good time. See you there!▲

AGEISM WORKSHOPS FOR MEN AT FORTHCOMING SYMPOSIUM: WHY TWO OF THEM?

By Richard Steinman

Some of those attending Maine Gay Symposium IV at Bangor Community College, March 25-27, 1977, may be puzzled as to why the program lists two workshops entitled "Aging" and "Ageism among Gay Men." One of these is reserved for men who did not take part in a similar experience a year earlier. As for the other one, the explanation had its origins in a distinctly open and trusting encounter which was shared by roughly 30 men in a workshop with the same name at Maine Gay Symposium III in Portland, almost a year ago.

On the final day of that Symposium--a morning too early for people who had attended the successful dance the night before--roughly a third of the participants had started out to attend a workshop on a different theme. They ended up in the "Aging" workshop by default because the other one had been cancelled. Despite this, all of those present moved easily and rapidly into creating an atmosphere conducive to honest talks about blocks to entering into relationships with older men. Aided by group support, some of the older as well as younger men acknowledged this as their personal "hang-up." Conversely, one or two younger men who denied any ageism in their behavior with fellow Gays were constructively challenged by the group.

Consideration was given to alternative kinds of relationships which could include older Gays. The problem faced by the group in this regard was that often, once older Gay men are excluded from consideration as potential sexual partners, they are also often left out of social, non-sexual interactions as well. To make matters worse, the Gay male community may be under increasing pressure to limit participation in social gatherings to those usually regarded as sexually attractive. As supporting evidence, a member of the group reported an attempt on the part of at least one Boston Gay bar to systematically exclude "fats, fems and

older Gays."

Members found it hard to believe that the honest and trusting discussion--short on confrontation, long on introspection--had stretched out over three hours. About halfway through, one youthful member found it possible to risk revealing a recent experience. For the first (and only) time in his life he had slowly acceded to the longings of a man in his fifties. The young man had been surprised at the pleasure which his older partner had been able to give him. This report made quite an impression upon the group. Gradually, during the balance of the workshop, an informal pact began to emerge: over the course of the year ahead members of the group, of all ages, would strive to open themselves up to interactions, whether sexual or not, which represented an increment over what they had previously been able to experience with Gays of differing ages.

It was agreed that those wishing to would report back to each other on their endeavors a year hence. Therefore one of the workshops has been set aside for this purpose at Bangor.▲

[Editor's note: Richard Steinman is a Professor of Social Welfare at the University of Maine, Portland-Gorham. He was a Keynote Speaker at last year's Symposium.]

BALLROOM DANCING INSTRUCTION

Group or private lessons

Students will be taught to lead

and follow

LOUIS SIROIS STUDIO 60 LYMAN ST.
WESTBROOK, MAINE 854-2282

LETTERS TO THE GAY INSIDER

By John Paul Hudson

Recently I was asked:

I do have one question about homosexuality. I wish you would answer for me, please. It concerns the queen type. I can see two men loving each other as man for their masculine qualities. I can even see the queen's side, wanting to be a woman. But what puzzles me is the Gay man's being attracted to a queen. If you want a man, get a man, if you want a woman, get a woman, but how is one attracted to something that looks like one thing and is another? Is the attraction to drag the outer femininity or the male body underneath? What?

The questions in the above paragraph extracted from a letter written by the late Jane Oulette of Cleveland are based on such deep cultural misconceptions and assumptions that a whole book could be written on them. In fact, at least one classic has been devoted to masculine/feminine qualities, male and female role-playing, the man-woman identity thing: Margaret Mead's *Male and Female*.

Except for severe limitations in her concepts of functioning homosexuality, Mead has given us the definitive study on what constitutes Manhood and Womanhood in various societies. The fact that the concepts differ radically proves, of course, her profound allegation that "Women...make human beings, but only men can make men." In other words, if you give a genital male a certain role model and tell him that he must live up to it or be considered deficient, and you call that role model "man," the genital male who is most adaptable--or perhaps the most malleable, even stupidest--will become a Man. The same thing applies to the process by which a genital female becomes a Woman.

Man and Woman are defined by society. Thus, I eschew both labels when into a more than superficial discussion of an individual's uniqueness or potential. I can accept only that a person is genital male or genital female, for openers; that is all that fundamentally distinguishes that person from the so-called opposite sex. Furthermore, I can handle it if a genital male calls himself--or wishes to be considered--a Woman. A genital male can do all the things a Woman can do except

procreate. He can walk a certain way, dress a certain way, develop mannerisms, points of view and mindsets that are societally described as "womanly." Or "feminine." He can be separated from the cultural creation called Woman only by his differing genitalia and reproductive organs in general. I believe, and so does anthropologist Mead, though she has spent no time as far as I know studying Western transvestites (or drag queens). And the same thing goes for genital females who would identify as Men.

When Jane admits she can understand "two men loving each other as men for their masculine qualities," she is recognizing the most obvious kind of Man Chauvinism: narcissism. Two males who have "succeeded" in becoming Man figures in our society--at whatever personal cost emotionally and however great the loss of their individual mode of self-expression--see their likeness in one another, admire the achievement, as an advanced Mason admires what rituals another has committed to memory and survived, and embrace the image.

In saying that she "can see" such attraction as "natural," Jane is admitting that a Man's preference for a carbon copy Man is preferable to *her* than one Man's demeaning himself to desire an inferior creature: Woman. For inherent in such a statement--and such a mutual admiration setup--is the very essence of sexism: the elevation of one person over another in worth (and, consequently, self-esteem) due to the absence or presence of a cock and balls. Also implied is that if one has male equipment, one ought to act in a certain way--just as if he were outfitted with wings, or X-ray vision, or a club foot, for that matter. In a land where club feet are considered advantageous and where one is fortunate enough to have a club foot, one should therefore limp.

Jane's comprehending a "queen's...wanting to be a woman" is more complex and requires a subtler understanding of human nature. She is aware that certain males find the traits "assigned" to Womanhood appealing, that they might wish to be tender, gentle, mercurial, yielding. That they might also enjoy the caress of sensual fabrics, the fragrance of cosmetics, the games and intrigues and vanities permitted to Women. But she is lost at beholding a "Gay man's being attracted to a queen," that is, someone sartorially different from him. And if clothing is the hieroglyph of one's inner self, as many of us who object to dress regulations entirely believe, then the person who dares wear what is proscribed is defiant, unconventional, neither fish nor

fowl, or, perhaps Woman instead of Man, and that is disagreeable, if not disgusting. Jane, like so many Gaymales [sic] as well as straight persons, is revealing a limited grasp of what the New Free Gay Order has to offer. That is freedom in diversity.

In a truly pluralistic society, one's options would be numerous and unpredictable, polarizations would occur not on the basis of the package or the obvious signals, but rather on a highly evolved system of selection. Dress would be immaterial (and if one carries that pun through, she or he comes, eventually, to nudism, the "great leveler"). Androgyny would loom as the ideal. That advanced state wherein masculine/feminine will have faded away. The attraction will then be to neither the drag, be it Man drag or Woman drag, nor to the "male body underneath." It will be to the *person*.

Meanwhile, though, one has to admit to people like Jane that there *are* those males--Men--who cannot or will not express their homosexual urges toward any but a female symbol--Woman, even though "she" be a genital male. And that is why some homosexual males are attracted only to feminized genital males.

What the perplexed Janes of this world, many Gaymales and most straight males (or Men) could richly profit from in liberating themselves from role assignments and limitations in relating imposed by Old Order standards of appearance and behavior is a study of Mead's book and a pamphlet entitled *Unbecoming Men*. This remarkable little document is available for \$1.75 from Times Change Press, Penwell Rd., Washington, N.J. 07882.▲

[From a recent issue of the publication Flash. Reprinted by permission. John Paul will be a Keynote Speaker at Maine Gay Symposium IV, in Bangor on Saturday, March 26, 1977.]



SYMPOSIUM FLASHBACK

By John Frank

It seems so long ago now that we, the Lesbians and Fag-gots of Maine, were the unwitting cause and focal point for general panic and trauma for the media, the public, and the political and religious establishments in this state. It was warned by the Self-Righteous Reverends Bubar, Frankland and Gass (Bangor's answer to Larry, Curly and Moe) that Orono was becoming a "Mecca for homosexuals*" and warned all good citizens to protect their children from Wilde-Stein's policy of "recruitment and enslavement." That was also the year that Rep. Louis Jalbert got up before the Maine House of Representatives and presented that body with a million-dollar bribe: withhold state financial support from the university until the Board of Trustees rid that institution of the "bunch of fags" (his words, quoted by the Legislative Record). That was the year of the first Maine Gay Symposium: 1974.

The Symposium itself was a high for the approximately 250 people who attended, many of whom had never before been with so many other Gay people...the air was electric with love and strength. Being inexperienced with carrying off such things, the Symposium I organizers imported much of the talent from Boston and New York to speak to the press, facilitate workshops, etc. The week before, the late Dr. Howard Brown, founder of the National Gay Task Force, visited, spoke to the media, and gave us the encouragement we needed at the time to persevere. Keynote speakers at the Symposium were Nathalie Rockhill (then of NGTF) and Morty Manford (then of Gay Activists Alliance, NYC). Others facilitating workshops included Loretta Lotman, Sheri Barden, Vito Russo, Bruce Voeller and Lois Johnson.

* Unfortunately, this did not come to pass. I believe that honor is currently being fought for by a Moscow, Idaho fundamentalist minister and a Miami Beach orange bird-lady/obscure singer/ex-Miss America runner-up on behalf of their respective communities.

For what it's worth, Symposium I was the first and last one which offered anything dealing directly with religion (workshop: "Gays and Religion") or with non-Gays* (workshop: "Gay-Straight Relations"). (It should not necessarily be extrapolated from this that all the organizers have since become atheistic separatists; it's just that there seem to be so many things of higher priority than praying and the straights). It was also the first time that Sand Beach in Acadia National Park witnessed an open celebration of Gayness during the outing on Sunday. Loretta Lotman and our own illustrious Susan Henderson were positively scandalous in their shameless public hand-holding and, Hot damn!, their kisses in the hot sand...lewd and lascivious in the extreme!

If it hadn't been for Symposium I taking place, you probably wouldn't be reading this little rag right now, since out of the Symposium grew the Maine Gay Task Force. Certain people there met other people who had similar, though definitely not identical (flash on marathon "discussions," rising in volume as chaos sets in...), politics and MGTF was created the following summer.

The following year an unfortunate date was set for Symposium II: there was a blizzard that weekend. But even so, 100 brave souls fought the gales, trudged through the snow, and arrived mostly intact at the Bangor Community College. The coffeehouse-type atmosphere in the Student Union provided an opportunity to unwind from treacherous traveling. That was the time I heard Miriam Dyak's poetry reading, and I still quiver inside remembering it. Her words, her voice reached out to me, to all of us, and I left there a changed person. 1975 was also the year of the Lavender Rhino as symbolic of Gay people; so, in keeping with that spirit, Anne Garland and her 'Lesbian Thespians' did a reading of an excerpt of Rhinoceros. Ionesco must have turned in his grave (he is dead, isn't he? [editor's note: we're

* Though Mainely Gay prefers this term over the more derogatory 'straight,' I personally prefer a most derogatory term, 'het pig.'

checking it out...]), but the idea of everyone turning into rhinos (Gays) was appealing.

Keynoters for Symposium II were Susan Breeding, who had worked with the Brunswick Gay Women's Group, Lambda, and with MGTFF, and Allen Young who published, with Karla Jay (a 1977 keynoter), Out of the Closets: Voices of Gay Liberation. It had been decided at an organizing meeting that the idea of workshops "for women only" and "for men only" was not only "politically correct," but also desirable and necessary. Those workshops were especially successful, in terms of goals being met, and this option is still open to workshop facilitators.

Child care raised serious questions. An attempt was made by the organizing committee to provide for child care, but, having had no experience in that area, considerable blunders were made, more out of ignorance than out of deliberate neglect. A confrontation was raised and resolved, and the responsible individuals left the General Session feeling crestfallen but somewhat wiser.

Symposium III in 1976 took place in Portland, and as I didn't participate in its organization, I can say nothing from that perspective. But speaking as a person who attended, Symposium III offered surprises that I hadn't seen at the previous two.

Friday night there was a regrettable (I thought) movie presentation. Of the three films I saw, two were "tastefully done" porn flicks: one of women, one of men. The objectification and exploitation (present in any pornography) bothered me: to me it's a form of sexism. The third movie I saw was supposedly a "Gay liberation" film. The scene which stands out most clearly to me now is that of a Lesbian wedding, the "wife" dressed in white, lacy gown, the "husband" in a tuxedo. Playing out the het (excuse me, 'non-Gay') model right down to the clothes worn at their wedding rite is not my idea of Gay liberation.

Anyway, the positive by far outweighed the negative.

Dolores Klaich's keynote speech was probably the most stimulating I had heard at any Gay conference (with the possible exception of Elaine Noble's at the New England Gay Conference in Provincetown). Also speaking was Richard Steinman, a professor at the University of Maine at Portland/Gorham. The art show was extensive and amazing. And at the dance for the first time, there was a live band, Liberty Standing from Boston.

Out of Symposium III has grown Maine Lesbian Feminists, a vibrant, rapidly-growing organization of more than two hundred Maine women.▲

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Cumberland County Curmudgeon

By Susan W. Henderson

THE ADVANTAGES OF NONCONFORMITY

A few months ago, I read the late Dr. Howard Brown's new book, *Familiar Faces, Hidden Lives*, and came away with very mixed feelings. I met Dr. Brown, very briefly, in the spring of 1974, when he spoke at the University of Maine at Orono. Those of us who heard him cherish the memory; and it saddened all of us in the Movement in Maine when he died suddenly a year and a half later. *Familiar Faces, Hidden Lives* is well worth reading. In it, Dr. Brown tells the story of his life as a Gay person who, like many, took years to come to terms with himself and be at peace with his Gayness, and of his eventual involvement with Gay Liberation.

The theme in Brown's book that disturbs me is his insistence that Gay people are just as respectable, responsible, and law-abiding as anyone else. To his credit, he did not elaborate his theme by denouncing blue-jeaned, "unkempt" radicals; he was too open a person for that, and, I believe, too much convinced of the value of radicalism. From one point of view, Brown's emphasis on respectability is well taken, because he wrote his book to give aid and comfort to the many Gay men (he felt he lacked the knowledge to discuss Lesbians, and regretted it) who, like himself, grew up in American small towns, and felt and still feel the need for the support of such traditional institutions as church, school and family (all of which, he believed, had signally failed them). One can sympathize with such needs, but on the other hand, respectability and the conformity it implies would negate what I consider to be a great advantage of Gay culture, namely our position as outsiders.

Gay people have been, by definition, outside the mainstream of society for some two thousand years. The sufferings attendant upon this fact have been many, but it has also conferred benefits. One of the few nice myths about us is that we are all creative, and it is true that

we have had among us many artists, and many more who were lovers of beauty though not themselves particularly inventive. It is my contention that the hospitable climate for art which Gay culture provides is due in large part to our nonconformist ambience. To create, after all, one must have a certain freedom from convention; people who always follow the rules and do what is expected of them do not often create much, and they are not often very alive mentally or emotionally. If, by insisting upon the respectability of Gay people, one means that we are just as decent and harmless citizens as heterosexuals, I can only agree, but if by "respectable" one means "conventional," and if one proceeds to put a premium on conventionality of any sort, I have misgivings.

Another advantage of nonconformity is the perspective it provides for social criticism. Outsiders often make the best critics, both because of their detachment and because they have little to lose. Gay people are some of the most trenchant critics of our society because we challenge the conventions at their roots: sex roles and sex stereotypes, family structure, and so forth. In challenging the accepted assumptions about the nature of women and men, we ask some very basic questions about human nature. It would be a loss to ourselves and to the whole society were we to forsake this position for a comfortable conformity.

Yet another gift that our nonconformist status has brought us is our tolerance. I have said many times, and I will say again, that I believe tolerance is a virtue. Tolerance is what one gives people whose opinions one can't stand, because they have as much right to their opinions as one's self. Tolerance is the ability to agree to disagree, to be totally opposed to another's views and still respect that other as a person. The experience of being a persecuted outsider can lead to tolerance and the desire to stop persecution, or it can lead to bigotry in exchange for bigotry. It is to the credit of the Gay community that it has generally opted for the former. To cite only the best-known example, transvestites, most of whom are heterosexual, have found much more acceptance and respect in the Gay community than in the majority soc-

iety. Tolerance is seldom found among the conventional. Too many of the conventional, to adapt Samuel Butler's description of the Puritans, "Prove their opinions orthodox/ By apostolic blows and knocks...Compound for sins they are inclined to/ By damning those they have no mind to," which we can attest to from our own experience.

I can understand Dr. Brown's desire for social acceptance; I think we all desire it in some sense. However, I worry about our becoming too respectable. There is a lot about the majority society and its conventions, after all, that we don't want to copy. I hope that we stay out of society enough to keep our nonconformity alive, for it is the great source of our originality and the liveliness of our culture.▲

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The State Street Straw

By Peter Prizer

Ever since the Presidential campaign of 1976 began in earnest back in late '74 (by some accounts), we've heard from all ranges of the U.S. political spectrum (or, more precisely, from slightly right of middle to slightly left of middle) on the "need for jobs" and related themes on the employment issue. More from the Democrats, who generally have quite a few safe votes among the un/ or under/ employed, and less from the Republicans, who generally although not too publicly "write off" the particular classes of people who are most likely to be unemployed in the first place. Thus Ronald Reagan was quite concerned with "inflation" while Carter was crisscrossing the country with a pledge of "jobs" for every willing American.

Which is all fine and good, but nobody's seemed to mention that a decent rate of unemployment bestows a multitude of benefits upon the financial and governmental establishment, or what Flo Kennedy calls the "jockocracy." (If you're not sure of what "jockocracy" means, simply think of Gerald Ford, the ex-football player, devising "game plans" in the Oval Office.) For instance, if all of us--Gay people (more so the Gay people who are 'out'), blacks, Chicanos, Hispanics, teen-agers and women--were paid a decent living wage, who would be available to work the nominally-paying shit jobs in gas stations, fish factories, kitchens, laundromats and other very low-paid positions? If everyone has a decent living wage, where would the volunteers for the Army get their incentive to join, thus sparing the inconvenience of a draft from the upper classes?

With a decent rate of unemployment, the unions--never a real power in the country--find it expedient to lower their wage demands and are able to speed up their contract settlements, all with an eye to saving their member's jobs.

With a decent rate of unemployment, large corporations

can come into relatively poor communities in a state like Maine with friendly "bribes" and get tremendous tax and other valuable concessions (that the rest of us, working and not, will have to make up) from local and state governments, to keep present facilities or invest new ones.

With a decent rate of unemployment, the large oil, steel, chemical and paper industries can argue, sometimes successfully, on the "need" to slow environmental controls.

By contrast, full employment on a sustained basis, as a fairly reliable method for equitable income distribution in this country, would be quite an embarrassment for the American establishment. A few years of full employment would narrow the earnings gap--some would call it a mountain pass--between the Gays, blacks, Chicanos, Hispanics, teen-agers and women and the white, heterosexual males that are currently running the show, and for guess who's benefit. As Robert Lekachman, an economics professor at the City University of New York recently wrote in "Harper's Magazine," "For the men of property the charm of the 1970s lies in the way economic adversity has cooled the campuses and shoved American politics, already the most conservative in the developed world, still further right; one only has to look at Gerald Ford of all people, after Watergate and the Nixon pardon, and in the middle of a messed-up economy, very nearly winning the Presidential election."

It's not too respectable (yet) for the ruling interests to expound eloquently in public on the blessings of unemployment (already we're told that it slows inflation, but look at the upward graphs of both inflation and unemployment.) But they're smart enough to realize that there are far worse things than the scarcity of decent jobs for all Americans, and one of them is the ready availability of decently-paying jobs for all Americans.

The relative obscurity of George McGovern and Fred Harris shows that most Americans are not ready to listen to the very people whose ideas would make life more easy for them. Meanwhile, the powers-that-be are more than happy to allow the rates of unemployment to remain scandalous.▲

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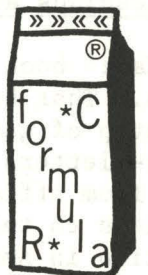
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Jerry's Banter

By Jerry Banner

Katz, Jonathan, Gay American History: Lesbians and Gay Men in the U.S.A.: A Documentary Anthology, Cromwell, 1976.

I recently had to spend time going through the new edition of the seven volume Dictionary of American History. For an hour I became the teenager I once was, an adolescent who combed the books in his local library trying to find material about Gays he could use to help create a positive image of himself. My search as a teenager for a usable past was nearly as futile as my search in the new reference work. Lots of minutiae here about forgotten events in this nation's history. Some good material about many of America's ethnic and religious minorities but nothing, absolutely nothing about the history of 5%(?) of America's people--the Gay almost silent minority.

People become, to a great extent, what they believe they can be, a belief dependent on their knowledge of what others like them have become. Gays have been people without a recorded history and the fragments of Gay history that are known have been kept from public view. With some equanimity I can now brush aside the Dictionary of American History because of the appearance of Jonathan Katz' Gay American History: Lesbians and Gay Men in the U.S.A.: A Documentary Anthology.

Katz' book is not the definitive narrative history of Gays in America. That he reminds us, remains to be written. He has taken the first step of gathering in one place many of the raw materials of our history--letters, diary entries, magazines and newspaper articles, extracts from official reports, excerpts from novels and, most movingly, interviews to tell the bitter story of Gay oppression and emergent liberation in America.

The material Katz has collected is divided into six chronologically arranged sections: Trouble, Treatment, Passing Women, Native American/Gay Americans, Resistance, and Love. A 400-year period is covered. Throughout the collection Katz's lengthy comments inform and delight. Though he believes he has not completely succeeded, Katz has

made a strong attempt to provide material about both Lesbians and Gay men equal in quality and quantity.

Katz has also paid particular attention to documenting the experience of ordinary Gay people. In this he has not been entirely successful, I believe, because of the nature of historical evidence. The letters and diaries of the creative and famous are often preserved. We know a great deal about Whitman, Thoreau, Melville & Co. They wrote much and much has been written about them. And though they censored much of what they wrote, and research about them has usually glossed over or denied their Gayness, we know infinitely more about them as Gays than we do about the workaday Gay who was too intimidated to commit honest emotions to paper or destroyed personal documents as too revealing. For this reason most of the diary entries and letters included were written by the famous and the secondary accounts Katz has used deal with the life style and problems of ordinary Gays.

To fill gaps in his documentary history Katz conducted five interviews with Lesbians and Gay men whose experiences are of some special significance. Included are interviews with Henry Hay, founder of the original Mattachine Society; Barbara Gittings, an organizer of the New York Daughters of Bilitis; and Alma Routson, author of the fine Lesbian period novel, Patience and Sarah. Katz also conducted interviews with a young man who underwent electric shock treatment to effect a "cure" of his homosexuality and a man jailed in the 1950's as a result of the Boise witch-hunt.

Everyone who reads this anthology will doubtlessly find their own most meaningful documents. Of special significance to me are an interview with a contemporary Gay Mohave Indian originally published in ONE magazine. Elmer Gage makes his living doing tribal dances and making handicrafts to sell to tourists. Belonging to two despised minorities, he is nonetheless determined to be himself and preserve his heritage. Barbara Gittings and I share an age and profession. She exemplifies the first generation of positive articulate Gays determined to be free of the shackles of heterosexual tyranny. As a young woman she turned to books trying to find out about herself, and "having gone through many years of unhappiness, uncertainty and negative feelings about myself," she said in her interview with Katz, "I want to see to it that younger Gay people don't have to go through the same thing."

Katz has not glossed over the degrading contempt, physical abuse and violent death Gays have met in this land. He views the movement

to end Gay oppression as part of the larger struggle by all minorities for power over the institutions which control their lives and happiness. He believes that oppressed minorities can free themselves of tyranny. This positive affirmation in our ability to change history permeates his book.

I hope Gay teenagers wandering through the stacks of their local libraries in search of a usable past are fortunate enough to find Jonathan Katz' book. It is an immense achievement.▲

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Perceptions

By Miriam Dyak



IMAGES OF WOMAN:

PHOTOGRAPHIC EXHIBIT AT THE PORTLAND MUSEUM OF ART

The Maine State Commission on the Arts and Humanities and the Maine Savings Bank in cooperation with the Portland Museum of Art and the YWCA sponsored a photography contest entitled "Images of Woman." There were over 2,200 entries nationwide and 192 were selected for the show, 34 of these honored with purchase awards by the museum, none of which were the ones I would have chosen to keep and see again.

"Images of Woman" is a very mixed show and a very educational one. Even though it will close the end of February, I feel it is worth our while to talk about it here and come to a closer understanding of how (and why) women are dealt with in the photographic medium. The only criterion for entry was that the photographs in some way express the title of the show. The photographers could be of either sex and the photos could or could not express anything of the lives of their models/objects. But because of the show's title and the times we live in, many of the photographers did attempt to make political statements on the lives of women and the contrast between their work and that of the "art-for-art's-sake" photographers was often startling, as was the differences I noticed between most of the male and the female photographers.

There were a few exceptions, but by and large the women photographers were far more willing to photograph women in their context--in their homes, in ladies' rooms, at bridge parties, in nursing homes, in stores, etc. Men exercised far more control over their models, setting them up in studios, pieced into strange landscapes or posed so stiffly in their own environments that one is aware they had no freedom of choice in how they wanted to be before the camera. An extreme example of this is Wayne Lagorick's naked woman with platform shoes and artificial roses strapped to her thighs. Her face is ordinary, un-made-up, completely bored--"Is this what I have to do for a living?" expression. Having had several years experience as a photographer's model and once

having been asked to pose spread-eagle on the floor with a squirrel's skull balanced on my pubic hair and a clock on the floor in front of my vagina (for \$6 an hour and that was at a respectable art school) I can empathize with her entirely. Few male photographers are willing to let women well enough alone, much less photograph them in their own environment doing what they want to be doing. Peter Moriarty goes so far as to photograph an ordinary woman with her arm in a cast, dressed in her own clothes, but plunks her down in the middle of a field doing nothing and the title is "Woman with cast."

Even the women photographers often posed their subjects in a kind of suspended animation, though they allowed them to be at home. One could come away from "Images of Woman" thinking that little old ladies never do anything but sit in their living rooms whether alone or with other little old ladies, hands lying listlessly by their sides. In fact women do very little moving in any of these photos, but some of the artists manage to capture an essence of their subjects' lives without a great deal of movement. Suzanne Opton's "Christmas" is of an older woman holding a huge tom cat on her lap. Both woman and cat stare straight into the camera, they are both scarred, tough, wise and have the exact same expression. Claire Henze's "Untitled/Pasadena, California" of a woman coming up an escalator effortlessly brings up all the pain and weariness of aging poor women with the escalator and without straining for metaphors of revolution or forcing her model into a preconceived pose. These are among my choices for purchase awards.

Two photographs by Eva Shaderowsky from a series of "suburban portraits" were another notable exception. In one a woman sits talking, gesturing over her kitchen table, the words she is saying about her feelings, her life, are written in under the photo--very much in the style of Judy Chicago's paintings with written "explanations." The other is a woman changing the sheets on a bed, for once not looking at the camera; below the photo is her own poignant comment on how she learned from a friend that printed sheets could brighten up her life. Both photos stand in marked contrast to James Alinder's "Thrill," a posed unsmiling woman in a dreary mobile home kitchen stacked high with dishes and the baby about to make some demand while she holds out a bottle of "thrill" detergent. Oh yes, we have a purchase award here, have to show we did our duty to the housewives of Amerika and the Women's Movement too and it's best if you can kill those two birds with one stone. "Now look really oppressed, dear; I don't want you to ruin my political statement. I'm going to win this show and rack up points

with the women's libbers for years to come..." My cynical fantasy runs away with me at times, but the truth remains I know nothing more about that woman's reality than I knew before I saw the picture. The male artist has used her and abstracted her into the right symbol, not imagining she might have an expression of her own, or trusting as in Henze's escalator photo that the natural situations women are in might be more real and effective than any situation he could fabricate.

How effectively can a man photograph a woman's reality, presuming he would want to hang around their boring lives? Certainly he can't easily take his camera to the ladies room, but that is not really the point. The point is that by entering the woman's world, the male artist has to alter that world, deliberately or not. The camera is always an intrusion and all photographs are a product of the artist's vision not a reproduction of the subject matter. Some photographers are more subtle than others, though, in presenting their vision and often this depends on how unobtrusively they can enter the subject's world. In most of the photos of women in groups or alone taken by males, the women look straight at the photographer, very aware of his presence, their expressions typical of women when they know a man is watching them--wary, coy, seeking approval, defensive. Most of the women photographers succeeded in working without making themselves the focus of attention in their photographs. In photos by women where the artist and model are looking straight at each other, there is a look of friendship, interest, shared enjoyment, identification or indifference on the model's face. I especially liked Rebecca Basselle's "Gbesi, Saz and Gina," a portrait of an Afro-American mother and twins--so proud and calm and smiling, expecting the woman with the camera to share these feelings.

There were, to be fair, some posed jokes by women which said far less than works which let women be themselves. There was a woman naked folded up on a shelf of a linen closet and naked women on pedestals in a museum amid a crowd of hurrying baby pigs. Contrast these with "The End" by Ira Rosenberg, a picture of a half-naked woman dead or unconscious on a city sidewalk, and you see where men stop intruding on women's reality (why the hell didn't he do something instead of taking a picture of her? ah, but that's not art...) and I for one can forgive the women for the little distortions used to make political statements. There were also many tinted (almost no color) photos by women creating abstract symbols of woman as she is in magazines, advertising, all our media, which I didn't particularly like but which I

feel intuitively succeeded in presenting some true image of woman where fake roses strapped on thighs simply failed.

Unfortunately there were also the usual large number of what I call "dissected woman" photos, mostly by men. The "dissected woman" photograph (or painting, sculpture, etc.) is an intentional Venus de Milo. Usually the face is obliterated and the body in half or all naked and often in pieces--i.e. just breasts, ass, legs, etc. The statement is clear: woman is sex object, woman's body is much easier to deal with than her mind or her total being. Three rather dull photographs of beauty contestants by Eugene Gropetti were accepted into the show (one wonders about the identity of the judges and from what inner needs their taste has grown). In two of these just the woman's rear end is visible and in another her breasts. There is a big table of ribbons beside her--the award, male approval, constitutes her importance. She is certified like so much meat and her personality never has a chance to enter the picture. An even worse example is Lawrence McFarland's photo of a standing woman, her face totally blotted out--the caption reads "Untitled (Martha)," the parentheses putting the woman's identity in its place in the male world.

The dissection of women in art is so used and so odious in most of its forms that it is difficult to realize it might not always be oppressive. The women photographers treated this form differently though. Patty Renfro's "Sharon, Beth" only slices off the top of one woman's head making her large breasts in a bikini the exact center of the photograph. If this were PLAYBOY both women would have large breasts--they don't; both women would have make-up and look sexy--they are clean-faced, open-eyed, friendly together and with the photographer; the bikinis would be expensive and the setting extravagant--they are wearing old bathing suits that don't quite fit, walking on a vacant beach.

Women tend to see the parts and the whole of other women with affection and understanding, sometimes with sadness and self-mockery. Linda White's photographs from a series of mannequins frame tiny cameos of hands and knees fully dressed (not your usual porno pic) and we see how little bits of us are framed and carried forth as images into the world while our full living breathing selves carry on ignored at home. In fact we needn't be there at all--several pictures of women's clothing show how we are sometimes more present in the artifacts of our lives than in the expressions of our inner selves on the faces society blots out, untitles and ignores. Catherine Agard on the other hand

takes the shape of woman's body and recreates it into color, form, sculptural image in her own vision as one might a rock or plant or any form in nature. For once I had no feeling of female identity brutally dismembered, but of beauty and admiration for the female form.

I have said nothing about women and women in these pictures, or for that matter about women and men. There were very few men in any of the photos, a real plus factor in that so often women are defined in art as elsewhere only in terms of men. Though, as I have pointed out, the men are present just off-camera as the beauty judges, johns, photographers, etc. Of the photographs of women together, only one, Roberta Neiman's "Birthday Party," shows real affection among women. The women, all older, sit at the table with the cake and coffee, touching, laughing, enjoying each other. Two women sitting together on a bed, arms around each other, are very stiff, very aware of the camera. There is little energy in the one picture of two middle-aged women dancing together--ah yes, we know that all Lesbians are depressed and lead sad, run-down-barroom lives.... If the joy women experience together ever is photographed, it apparently doesn't get accepted into fancy shows. Perhaps we need to have a show by, for and about women, not one where woman is merely one more image to be used.▲

WOMEN'S COUNSELING SERVICE

The Women's Counseling Service provides low-cost feminist counseling and referrals for women throughout Maine. Some counselors are Lesbians, all are non-homophobic. Their hours are: Mondays, 11-2; Wednesdays, 11-2; Thursdays, 4-7 and Saturdays, 10-1. To contact them call 443-9531 (or write) or drop by their office at Room 23, 72 Front Street, Bath 04530.

GROWING...SOBER and GAY

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

Review

By Tom Hurley

Magic Doesn't Live Here Anymore. By Tommi Avicolli.
An Androgyne Collective Publication. Available for \$1.00
through PO Box 13420, Philadelphia, Pa. 19101.

Religion has nurtured Tommi Avicolli's imagination. Anyone familiar with his writings from the perspective of Gay paganism knows he is no believer, but he does use the language and symbolism of Christianity to express his longing for a transcendent power. In "Suicide Attempts" the movement is not away from life but toward a masculine deity:

god was there, long bony warm arms
speaking like the hisss
of gas,
you planted a wish in his thick
black beard.

The desire is for a divine lover, but the poem cuts short the impulse sarcastically:

tin cans rattling at the back of the hearse
caddy-cornered euphansis [sic]
you're married to jesus now
aren't you
?

One may find god in death, but god is, in fact, death; Avicolli recognizes the danger implicit in his longing. Still, the longing persists. In "Pale Yellow Sunlight" he juxtaposes the emblems of every day despair ("the coffee is cold/cold as your half hearted laugh") and a dream of god. He sees himself as a "skeleton captain who was lonely," concluding:

you often wonder if god isn't
a cabin boy naked, legs spread,
calling your name.

Although the poet has prepared us for them, these final lines, with their desire both religious and erotic, still startle.

"The sissy poem" asserts the value of all the qualities this society condemns as unmasculine. The poem defies the patriarchal god, who might be incarnated as a grumpy old man from the poet's youth:

he would scold me for being
effeminate
and for believing in magic
the tarot child with the green
thumb
who grew roses in the yard between
rows of cinderblocks and bricks

The poet's childhood, influenced by a Catholicism that fascinates and repels him, is the source of many of his most ambitious poems. In "The goddess poem" Avicolti describes his spiritual development by meditating on a household statue of the Virgin Mary. The Mary of Christian mythology was the refuge the young boy turned to: "you were mother when i could not have my/ own, when i knew i loved anthony i came/ to you." Even in childhood, however, he had doubts about Mary's power. Years later, he finds the statue broken in two, tarnished: "you're pleading 'believe in me' / but i can't give you power you never had." But his spiritual need causes him to see, in the broken Christian symbol, a more ancient force--the Goddess, the Mother.

giver of life/compassion
not the phallic father thrusting out
into, ripping with the rapists knife

The poet is caught between his need for a transcendent power and his knowledge that he must be the one who calls that power into being:

now this rain
like it's never going to stop
i should build an ark
i should glue you back together
i should paint black over your blue eyes

A complementary preoccupation of these poems is human powerlessness: Avicolli's imagination is caught by people whose lives are determined by others. He sees that his own life is controlled from without. "Poem for my mother" and "The Straw Woman" both speak compassionately of women who've had the life taken out of them. "Straw" is his symbol for their zombie-like interior life. In "Pinocchio" he would prefer risking death to external manipulation: "i eat cancer to deteriorate the straw/insides." Avicolli rejects relationships where people live their lives for others--whether for other humans or for god--and deny their own selves and strengths.

The things I like most about this collection are the range of emotions--religious need, compassion, despair, love, defiance--and the abundance of moving images. Avicolli's strongest point as a poet is his ability to draw powerful images out of his experience. At his best, he orders his words so that they illuminate the other, as in the short, integrated piece called "Nijinsky:"

in the morning
faun-bodied
long legs suddenly grasshoppered
then eyes move slowly over
caressing
the lover's body
nude and asleep

But sometimes Avicolli's images are abundant to the point of shapelessness. The title poem "Magic Doesn't Live Here Anymore," and "Tarot" are bewilderingly dense. The poet may understand the links and symbolism here, but the images are two unrelated, the symbols too opaque, to permit me an entree into the poem's worlds.

Avicolli's poems also frequently begin in authentic autobiographical lines only to conclude in slogans and catch phrases. "The Rape Poem" attempts to connect homophobia and fascism:

and once when i was young
a nazi tried to rape me in an
alley
but i bit his tongue and the
blood
dripped swatzicas [sic]
all over europe

The connection may or may not be there, but the angry assertion does not demonstrate it. We need poems that speak to the political dimension of our lives, but name-calling and mere statements like

you could not control
the sissy in me
nor could you exorcise him
nor electrocute him
you declared him illegal, illegitimate
insane and immature
but he defies you still ("The sissy poem")

will not awaken us to a new sense of our oppression. We've said these things to each other already. Poets tell us the things we've never been able to say: we know we're reading poetry when the words startle us, shake us up, haunt us. When we feel simply that the lines are politically correct, we should be suspicious. Even the truth can grow dull, as attendance at recent Gay pride marches shows. The poet's task is to rediscover our experience, to wake us up from the sleep of life. Avicolli frequently wakes us up, but as frequently he falls back on cant, and we fall back into sleep.

A penultimate observation: either this book needs better proofreading or the poet should make better use of a dictionary. The spelling errors are usually simply annoy-

ing ("obliverate" for "obliterate"), but sometimes they're sidetracking. Is "fallable" a neologism meaning "able to fall," or is it just a misspelling of "fallible"? Meaning hangs on such differences. The considerable number of spelling errors here can hardly give readers confidence in the poet's control of words.

There's a phrase from dust jacket blurbs that comes to mind when I consider Avicolli's achievement in Magic Doesn't Live Here Anymore: "raw power." It's apt here: power in the imagination, rawness in the expansion and integration of the images. Tommi Avicolli has much to say to us. I hope his next book shows that he has learned to make complete use of the fewest words, that he has developed a technique to serve his imagination.▲

NEW DISCO/RESTAURANT OPENS IN PORTLAND

The Phoenix, a new Gay restaurant and disco opened for business on the evening of Mar. 3, at 83 Oak Street in Portland.

Besides the restaurant and dancing area, there's a bar, game area and cocktail lounge.

Along with brunch and dinner, an early morning breakfast is served.

For exact times and more information, they can be contacted at 773-5695.

SUBSCRIBE

to ESPLANADE, New England's newest Gay publication of news, opinion and reviews.

Of special interest to Gay men, ESPLANADE is mailed bimonthly in plain, sealed envelopes. \$12 for 26 issues.

ESPLANADE

101 Western Ave. (Rm. 61)
Cambridge, Mass. 02139

Review

By Barbara Silk

"Three Gypsies," recorded by Casse Culver. Urana Records, PO Box 297, Village Station, New York, N.Y. 10014.

Here is an album that lavishly sprinkles magic to the six senses and may even reunite joy with common sense. Casse Culver and the other talented women who worked/played/spirited this record into existence have created a wholistic sound, a blending of poetry and music, fire and water, earth and wind that only needs to be heard to be enjoyed. There is a feeling of day and night between sides One and Two and still like nature the threads of each are found in the other.

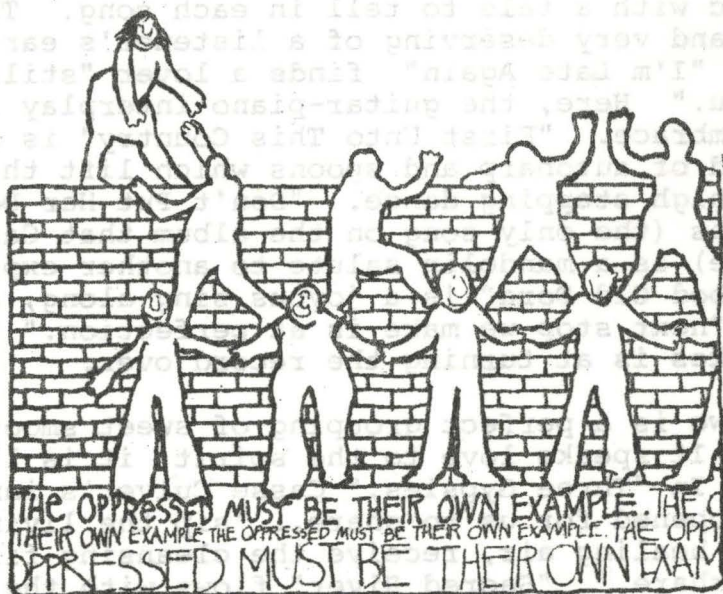
Side One has a foot tapping, swing your partner, spin yourself style sound. It is bluegrass with fiddle, banjo, guitars, harmonica, even spoons to mention some of the instruments that dance so well together. It is bluegrass, people music with a tale to tell in each song. The stories are varied and very deserving of a listener's ear. The first song, "I'm Late Again" finds a lover "still in this bed with you." Here, the guitar-piano interplay is indeed a lovers' embrace. "First Unto This Country" is a traditional sound of autoharp and spoons which lift this ballad to a gusty high stepping dance. "Don't Put Her Down" by Hazel Dickens (the only song on the album that Casse Culver didn't write) is a mandolin salute to another exploited sister. "Good Old Dora" is a joyous sing along, a song of movement..."next stop we make is at perfection." The next stop one makes is at turning the record over.

Side Two is a perfect grouping of sweet smooth sounding songs. It speaks love to the spirit; it is liquid but not syrup. In "Three Gypsies," Casse Culver's inner celebration is opened for us to share..."sip the living waters, breathe the healing air, receive the cleansing fire, know life is to share." "Sacred River" flows with the melodious sounds from french horn, flute, cello, and more--all swirl-

ed together within a sacred poem. The rhythmic yin/yang, cello/electric guitar in "She Said Sun" seems more from the dream world than from the reality of the record. In "Desert Eyes" Casse sings "you washed the bitterness from me"--and I believe her. Side Two ends with "Scheherazades Lullaby." Casse brings us full circle, from that late morning bed to a night cap. This gentle song truly cradles one.

*So come, my Duniyazade, stay
I'll rock you 'til night fades away
And our desires will take us still higher
Drifting in dreams where we lay.*

How perfect. This earthen voice, rich with life is ours for the listening and lingering. Behold another women's album, meaning written by, performed by, produced by, and distributed by women; meaning also in the generic sense to include men. Music surely is part of the cosmic lover that blesses us all.▲



GAY PRISONER'S SUIT

The censorship suit that the National Prisoners Association filed on behalf of all Gay prisoners which challenges the U.S. Bureau of Prisons' decision to ban all Gay newspapers from all federal penitentiaries is moving toward a court hearing.

The Gay prisoners won round one, as the court did order the prison officials to show cause.

We aren't getting the support from the outside Gay community that we expected. The Gay people don't seem to understand that this is more than an attack on the prisoners. This is part of the overall attack on Gay people all over America. There are 32 states that designate homosexual practice as crimes, punishable by imprisonment. At any given time a Gay person may become a prison Gay. We need help in two areas: (1) We want 25,000 letters and cards sent to: Hon. James Foreman, U.S. District Court, Eastern District of Illinois, East St. Louis,

Illinois 62202, stating that you support all prisoner's rights to read Gay newspapers; (2) We are jailhouse lawyers who drew up the petition but do not have the necessary expertise to do courtroom work. We desperately need funds to hire an attorney. Please send all donations to: National Prisoners Association, 440-307-05 Mercantile National Bank, 70 Broad St. N.W., Atlanta, Georgia 30302.▲

George Blue
Chairperson,
N.P.A. PO Box 1000
Marion, Ill 62959



NEWS FROM MAINE LESBIAN FEMINISTS

By Julia Gies

A statewide meeting of the Maine Lesbian Feminists was held in the Brunswick area on Saturday, February 12. About thirty-five women and children attended.

The all-day gathering began with a general business meeting from 10AM until noon. After lunch there was a Communications Committee meeting and two workshops, one on 'coming out' and the other on 'What is MLF?' The Communications Committee is the planning arm of MLF and is responsible for organizing statewide meetings. One of the important ideas to come out of committee meeting on Saturday was the formation of a Speakers Bureau, which will consist of Lesbians from various parts of the state who are willing to speak to community and civic groups, schools and colleges, and any other organizations that are interested in Lesbian issues. Saturday evening was set aside for

music, socializing, and a pot-luck dinner which was shared by all. Childcare was provided for the entire day.

Maine Lesbian Feminists holds statewide meetings every other month. To enable as many women as possible to attend, meetings are held at different locations around the state. Children are always welcome.

The next statewide meeting will be Saturday, April 16, near Augusta. There will be a Communications Committee meeting on Sunday, Mar. 13, also in the Augusta area. All Lesbians are invited to attend. In addition, MLF sends the monthly Newsletter free of charge to any interested women.

For more information about the next statewide meeting, the Newsletter or the Speakers Bureau, write to Maine Lesbian Feminists, PO Box 125, Belfast, Maine 04915.▲



NOTES FROM THE TUNDRA: WILDE-STEIN

Much of the energy of the Club in the past month has been directed towards the gargantuan project of organizing Symposium IV, to be held on March 25-27 at Bangor Community College. If you haven't preregistered, PLEASE do so. We'd like to know how many warm bodies and souls to plan on. Forms can be obtained from us. If you choose to pay the registration fee now, make checks payable to Wilde-Stein.

In addition, we are still holding monthly dances at the MCA Center, College Avenue in Orono, usually on the first Saturdays so as not to deprive those who are addicted to it their weekly fix of "Saturday Night Live."

Recently Norman Carlisle from Bangor Public Health spoke to the W-SC meeting on Gay health.

At one recent meeting, the fact was recognized that many members felt barriers between one another during the meetings and,

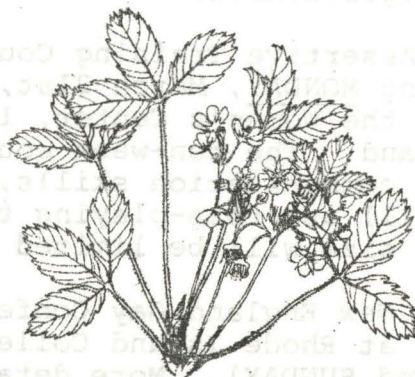
after prolonged discussion, it was decided that on Mar. 12 we would use the MCA Center for several hours of encounter/consciousness raising in hopes of dissolving those barriers. Ideally, this would aid in forging a more cohesive, more supportive organization.

We are all looking forward to working intensely with the Human Rights legislation including distributing and circulating petitions, work in the media, and lobbying in Augusta.

Oscar and Gertrude would be proud...

[Office: Old Town Room, Memorial Union, UMO 04473, and the phone: 581-2571]▲

-John Frank



Calendar

- ■ The Wilde-Stein Club meets every FRIDAY at 7PM in the International Lounge of Memorial Union for a business and general meeting. All are welcome, students and non-students
- ■ The Gay People's Alliance meets every MONDAY at 7PM for a general business rap at 92 Bedford Street, Portland. Additionally, there is a more informal rap group every THURSDAY. Contact GPA at 773-2981 (ext. 535) for time and spot. Everyone is welcome to the Monday rap; the Thursday rap may be limited...check for details.
- ■ Growing...Sober and Gay welcomes all Gays and bisexuals who are interested in living a chemically-free life. Contact them at GSG, PO Box 893, Waterville, ME 04901. This group meets on THURSDAY nights, from 8-9:30.
- ■ The Confidential Gay Drug and Alcohol Rap Group meets every MONDAY at 6 PM at Day One, 158 Danforth Street, Portland. All are welcome.
- ■ Maine Lesbian Feminists will hold a Communications Committee meeting on SUNDAY, March 13, near Augusta. The next statewide meeting of MLF will be SATURDAY, April 16, also in the Augusta Area.
- ■ An Assertive Training Course will be offered to women beginning MONDAY, March 21st, in the evening from 7PM to 9:30 PM at the Women's Center, 193 Middle Street, 3rd floor, Portland. The ten-week course led by Barbara Silk will teach communication skills, mind/body awareness techniques, and will use role-playing to put theories into action. The class size will be limited to twelve people; fee: \$30.
- ■ The New England Gay Conference will be held on April 1, 2 and 3 at Rhode Island College in Providence (FRIDAY, SATURDAY And SUNDAY). More details elsewhere in this issue.

The Kitchen Sink

The California Chapter of the National Organization for women and the Los Angeles-based Women Against Violence Against Women (WAVAW) are boycotting the following record labels: Atco, Atlantic, Asylum, Elektra, Nonesuch, Reprise and Warner Bros. Demands are simply that the companies--all owned by Warner--stop depicting women as victims of violence and rape. Julia London of WAVAW said to "Variety" that the emphasis is on "the use of abusive sex in sexual relationships as a selling technique," by the companies.

-ZAP Newsletter

In the small city of Vernon, Connecticut, a proposed Gay rights ordinance met an untimely end in December. The ordinance was suggested by a former Town Councilperson Glen Roberts in October and introduced by a current Council member only "out of respect to Glen Roberts." Few on the Council were enthusiastic about the idea of Gay civil rights. Only one member expressed any support for the ordinance, and even he voted

with the unanimous Town Council against the proposal, saying that in Vernon, Gay rights "would never see the light of day."

-The Advocate

A pamphlet distributed to 1977 high school seniors in the Pittsburgh area has a section in it entitled:

GAY COUNSELING

Gay people of both sexes often band together into organizations that offer counseling. If you're Gay and you have a problem, such an organization would be your best bet for free help. Finding these organizations could be a problem, though. Underground newspapers can be helpful in finding the right phone number to call..."

The publication's called "You and Your Future" and is distributed free by... Pittsburgh's Mellon Bank!

-Pittsburgh's GAY LIFE

PROVINCETOWN, MA--Gay and women's movement activist Ann Weld-Harrington has been named as Director of Civil Defense for the town of Provincetown. Harrington, who is believed to be the first openly Gay Civil Defense Director in the United States, will serve for an

"indefinite period of time" for a salary of \$500. The new Civil Defense director, who will occupy several rooms in the basement of Town Hall ("it's in the basement because they wanted to make sure that I would survive even if the rest of the town is destroyed," she observed humorously), will have a budget of \$2400 for her department. Her job will involve direction, purchasing, and coordination of civil defense activities, and Harrington will also be responsible for putting the town on a "disaster schedule," if necessary. During such a time period, Harrington will have jurisdiction over the police and fire departments. Harrington admits that many aspects of the job of civil defense won't be easy. "It's an area that has always been dominated by men and especially attracts super-patriot types," she emphasizes. Harrington, who is the mother of two children, helped organize the 1975 New England Gay Conference, which was held in Provincetown.

-Gay Community News

PUN-ISHMENT ENOUGH! If Anita Bryant, celebrated foe of Gay civil rights in southern Florida and spokesperson for the Sunshine state's citrus industry, was forced--as the staff of Mainly Gay has been--to swallow some of the headlines in the Gay press concerning her opposition

to Gay people, she would have thrown in the towel long ago. Some sample headlines:

ANITA SQUEEZES MIAMI GAYS
(Charlotte, N.C. Free Press)

ANITA BRYANT IS THE PITS
(Philadelphia Gayzette)

JUICE QUEEN FIGHTS GAY RIGHTS
(San Francisco Sentinel)

When Bryant isn't hustling oranges on the tube, she's a Vice President (her husband is President) of Fishers of Men Opportunities, Inc., an agency that books "Christian talent." The Bryants live in a 27-room villa on Biscayne Bay and their income is estimated at \$500,000 a year.

IS HOMOSEXUALITY A "PROBLEM" IN THE SOVIET UNION? "Not in the least," reports the MOSCOW NEWS, the official American language organ of the U.S.S.R. "And should there be any individual cases," the NEWS continued, "they are dealt with strictly. Under Soviet laws, homosexuality is punishable by up to eight years imprisonment."

-The Advocate

Lifelong Republican and former Air Force Sergeant Leonard Matlovich has become a

Democrat, according to a Washington Post interview. Matlovich, who was forced out of the Air Force after revealing his homosexuality, made the change after his offer to form a Gays for Ford group was rebuffed by the GOP...Commenting on the D.C. bar scene, Matlovich said "Before I came to Washington I thought a Gay bar was a grimy little place filled with fearful people. When I came here, I couldn't believe it... the rugs...the dining rooms...Richard Nixon would feel comfortable there." [editor's note: no comment!]

-San Francisco Sentinel

The Gay Legal Encounter and Exchange is a legal exchange formed to provide free legal assistance to all Gay/bi prisoners incarcerated in federal and state facilities. Available services include research assistance with the preparation of suits, filing class action suits, and in some cases, non-appointed court representation. For more information, write to: Jerry Dighera, PO Box 2, Lansing, Kansas 66043.

GAYCON PRESS NEWSLETTER

An example of homophobia among college students was reported by Marie Mitchell

in the *Kentucky Kernel*, who related a true but anonymous tale of what happened to a sorority woman when her "sisters" learned that she was Gay. For almost three years, "Mary" had been a typical sorority woman, enthusiastic and loyal, but once she had been honest about her sexual preference, everything she did or had done was reinterpreted as threatening to others. "Mary" wondered why, if people were confident with their own sexuality, they were reacting to her with such fear. The president of the sorority tried to excuse the group's actions--Mary was asked to give up her pin, and leave the group--by appealing to an often-repeated argument, "It's not a question of right or wrong, but I must act in the best interest of the Chapter." Sarah Jenkins, panhellenic advisor, agreed that the action taken was probably overreaction, but offered that a situation like Mary's was being dealt with emotionally. She remarked about the "closeness and touching" involved in a sorority, but said that this would not be a problem until the "intent" was questioned.

-ZAP Newsletter (Penn State University)

Meanwhile, in another part of town...

A current and lively campus debate has centered on the discrimination met by Third World persons in KU fraternities and sororities. Little has been said about the most blatant cases of discrimination in these living establishments, and that is the open and obnoxious screening-out of Gay people. These establishments, notably fraternities, have been quite honest in admitting that "faggots simply aren't allowed." And one individual practically got a household chastisement because he was spotted by another frat brother in the Gay Services of Kansas [GSOK] office one afternoon. Frats and sororities remain the great closets on campus, and it's time to unhinge those doors!

-The Yellow Brick Road
(University of Kansas)

The staff at Mainely Gay recently received their exchange copy of "FPS: A Magazine of Young People's Liberation," and it's excellent! We've run their ad in this publication from time to time, and we wonder if people are turning on to their work. Besides "FPS," they publish the following youth liberation materials:

Student and Youth Organizing
Unfair to Young People: How
the Public Schools Got the
Way They Are
High School Women's Liberation

Growing Up Gay
Youth Liberation: News, Politics
and Survival Information
Young People and the Law: What
the Courts Had to Say

You can get a complete list, plus the prices, by writing to Youth Liberation Press, Inc., 2007 Washtenaw Avenue, Ann Arbor, MI 48104. They're non-profit.

Alexandria, La. This city's only Gay lounge, The Lodge, has undertaken a move to formally close its doors to the city's Black Gays. Exercising a private club charter, most of the club's members are reportedly backing the move to keep Black Gays and other Blacks out of the downtown club. The move has angered some of the city's Gay people who see the discrimination as being especially hypocritical. Other Alexandria-Pineville area Gays are boycotting the bar. Although the club's state-issued charter does not allow discrimination based on race, it does allow dues-paying members to reject the application of a prospective member. Almost all Gay lounges in Louisiana--including those in Baton Rouge, Shreveport, New Orleans and Lafayette--are open to the public and do not require memberships. Most of them do not discourage Black patrons.

-Bay Area Reporter

The Catholic Church has long

been front and center in its outspoken opposition to Gay rights, but in Phoenix, Arizona, a Catholic boys high school has found homosexuality lucrative--as the school recently inherited a porn shop that sells, among other things, Gay pornography. Brophy Prep gained ownership of the Empress Adult Theatre and Club--a combination porn shop, topless bar and adult theatre--after the former owner died and bequeathed the properties to the school. The will is still in probate though Brophy president, Father Thom, says the school plans to put the money from the properties "to good use." Father Thom, however, adds, "I'm afraid we just may be hearing from Rome before long."

-The Advocate

HARTFORD, Ct. -- The Sexual Orientation Bill is now approaching a confrontation with the Legislature. Currently Bill #5908 does not have an exact date for hearings, though they should begin sometime at the end of February or the beginning of March. Also supporting us is an almost identical bill (#969) that is being presented by the City of Hartford's Committee on Human Services. Although things

are looking pretty good, we have not yet won the battle, and help, financial and otherwise, is still greatly needed. Contact the Connecticut Gay Task Force (CGTF) at PO Box 514, Hartford, Ct. 06101.

-CGTF Newsletter

A report in the Feb. 18 issue of CHICAGO GAY LIFE reveals that a CHICAGO SUN-TIMES staffer released information alleging that "a CB channel in Oregon has been taken over by Lesbian tree-planters." If there's more to this story, no one's telling...

The oldest existing Gay publication in Philadelphia, THE WEEKLY GAYZETTE, has ceased publication. According to Joseph R. DeMarco of the newspaper's staff, the GAYZETTE has plans to launch a new publication geared to Gay readers in mid-April. Entitled "New Gay Life: A Monthly Journal," the medium will be "a forum for people's ideas and opinions," and will still be dedicated "to the same principle of non-sexism and non-racism as was the 'Gayzette'." It will be published by Spruce Street Press, Inc. and will carry poetry and features. Those interested in writing for New Gay Life can contact PO Box 13420, Philadelphia PA 19101 for more information.▲

UnclassifiedS

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

■ **GAY MALE**, 42, in education, would like to meet some other Gay bisexual men and women, 35-50. No married persons, please. Contact Ted, c/o MGTF, Box 4542, Portland, ME 04112.

■ **VIEWS FROM WITHIN**, a publication by and for Gay prisoners is no longer in print due to a decision of the Kansas prison system authorities. When the editor, William F. Smith, is released from prison this June he will start it back up and inform us of its new address on the outside.

■ **GAY ECOLOGIST**, 27, seeks college-age or older field helper for research in Frenchman's Bay. Familiarity with birds required, experience with boat-handling desired. Approx. dates May 23 to Aug. 1; room and board provided, minimal salary. Send summary of background, etc. to Box 203, Orono, ME 04473.

■ **GAY MAN**, 44, in Pittsfield, Maine, is interested in meeting others. Prefer ages 35-45, but not imperative. Non-

smoker, non-drinker, prefer quiet home life, walking, camping. Operate Florist business. Reply to Earl Thaler, 27 Hartland Ave., Pittsfield, ME 04967.

■ **THE OLD GAY LIFE IS OUT--NEW GAY LIFE IS IN.** A new monthly journal of features, thoughts, opinions, and the arts. One year subscription--\$7. Send to: PO Box 13420, Phila., PA 19101

■ **ANYONE INTERESTED** in having a pen-pal in London (England) through the Wimbledon Area Gay Society (WAGS) please write to: WAGS, c/o Box 4542, Portland, ME 04112. Please let us know if you have any special interests that you'd like us to keep in mind while matching you with someone across the big water.

■ **FOR SALE:** 1937 Bassett dressing table and stool, two small rugs, and one tapestry rug. Call (Portland) 773-0377 mornings or evenings.

■ **WANTED:** A young Gay male is looking for a place to hang his hat for two, possibly three months (continued on next page)

UnclassifiedS

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

(no more). Must be clean and quiet. Don't mind sharing bath. Open household preferred. Write to: Chaz, Box 4542, Portland, ME 04112 and let me know where you are and when I can see the place. Thanks!

■ THE FOLLOWING PRISONERS wish to have correspondence:

Roger Hall #034941
PO Box 221
Railford, Florida 32083

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

Timothy Ireland
PO Box 100
Somers, Connecticut 06071

John Hedlund
PO Box 100
Somers, Connecticut 06071

Alan Darrah #055183
PO Box 747
Starke, Florida 32091

William F. Smith
PO Box 2
Lansing, Kansas 66043

(continued from left column)

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

Buddy McWatters
PO Box 221
Railford, Florida 32083

Jimmy Hall #006827
PO Box 747
East Unit Prison
Starke, Florida 32091

* * *

■ BITS ARE FREE! They run for two consecutive issues, unless otherwise requested. Try 'em!

■ COME TO WASHINGTON, D.C., Saturday, May 21, 1977! Celebrate Gay love and Liberation! To demonstrate our Gay humanity, the May 21st Gay Action Coalition has committed itself to building for a day of mass picketing of the U.S. Supreme Court followed by celebrations of Lesbian and Gay male love. We have chosen Saturday, May 21, 1977, in order to mark with outrage the first anniversary of the homophobic Supreme Court decision upholding Virginia's sodomy laws.▲

UnclassifiedS

Break Out of the Sex-Role Prison

High School Women's Liberation is a collection of over 20 articles about young women's liberation.

Included are several book reviews, poetry by young women, and discussions about the school scene, sexism in textbooks, sports, lesbianism, black women, sexuality, legal rights, and music. Lavishly illustrated, it is the best resource for young women available anywhere.

Order from **Youth Liberation**, 2007 Washenaw Ave., Dept. W, Ann Arbor Mi. 48104. \$1.25 each.

Now, there are two editions of Gayellow Pages.

The **National Edition** includes listings for the entire U.S. as well as Canada. Published November (#8) and April (#9); \$5 third class, \$6 first class; outside North America \$7.

The quarterly **New York Edition** covers the five boroughs (with Long Island coverage beginning December 1976). Features include bar and cruising notes, and a special section "New York for Gay Women." \$1.25; \$2 by mail.

Pick up your copy at West Side, your local bookstore, or order from: Renaissance House, Box 292, Dept. WS, Village Sta., New York, N.Y. 10014.

There is no charge for a basic Gayellow Pages entry. Write for an application.

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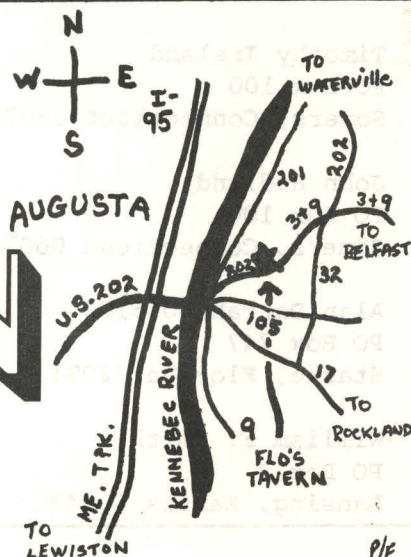
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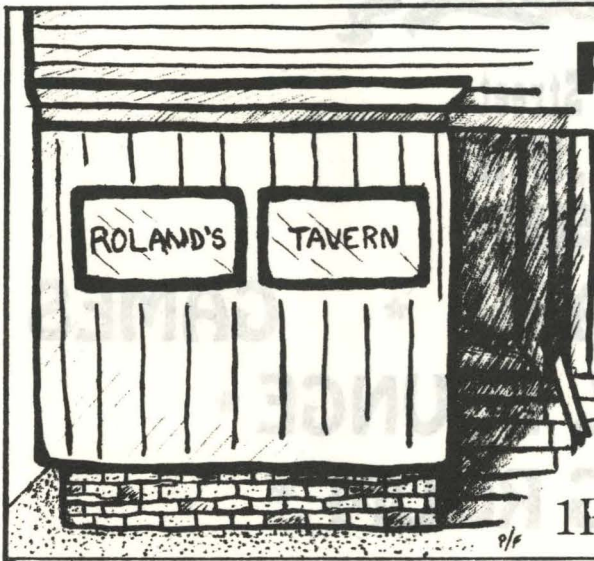
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