You probably remember the controversy surrounding last year's Maine Gay Symposium. Well, grab your geezer, we are doing it again! Plans are now being finalized for the second Maine Gay Symposium to be held April 4, 5 and 6 at the Crono campus of the University of Maine. We believe that the publicity received last year was beneficial to the gay community here in Maine. We became an issue. We made people think. Let us continue to keep the population of Maine aware of our presence. Symposium II will be sponsored by MGTF and coordinated chiefly by one of its member organizations, the Wilde-Stein Club. Here is a tentative schedule for Symposium II:

**Friday, April 4**
6:00 p.m.-midnight Registration and reception with entertainment

**Saturday, April 5**
9:00-10:00 a.m. Registration
10:00-11:30 Keynote speakers
11:45-1:45 p.m. Lunch
1:00-2:00 Workshop period
2:15-3:15 Workshop period
3:15-3:45 Coffee break
3:45-4:45 Workshop period
5:00-5:30 Feedback session
6:00-8:00 Buffet dinner
8:00-midnight Dance

**Sunday, April 6**
9:00-11:00 a.m. Pancake breakfast
In the afternoon, there is a possibility of having an outing to the coast.

We are in the process of contacting speakers and workshop coordinators. We need the input of Maine gays. An important ingredient of Symposium II is your participation. If you have artwork, handicrafts, prose, poetry, etc., there will be space to display/sell your wares. The art display is being handled by Tim Bouffard c/o MGTF Box 4542 Portland, Maine 04112. The craft show is directed by Susan Henderson c/o Wilde-Stein Club Memorial Union University of Maine Crono, Maine 04473. Any other correspondence concerning the Symposium should be addressed to the Wilde-Stein Club. Symposium II has the potential of being a valuable learning experience for everyone. Get involved!

The greatest amount of work ahead of us lies in two areas: a stimulating program of workshops and housing space. A tentative workshop topics list includes the following: coming out, political action, sexism, lesbian separatism, women's and men's identity workshops and student gays. We have a limited amount of personnel, time and money. Your contributions will make or break Symposium II. If you have housing facilities in the Bangor-Crono area, please contact the Wilde-Stein Club.

The registration fee will be $5.00. This includes the entertainment on Friday night, the workshops, coffee break, the buffet and the dance. Be assured that this is not a profit-making venture. Symposium II lost over $100. The formal publicity for Symposium II will begin in the first week of February. Greater details of the proceedings will be in the next newsletter.

Fundraising activities for Symposium II will commence with a quilt-making party in Bangor on February 1st. This will be an all day affair from 9:00 a.m. until completion. Drop in any time! Those interested contact Susan Henderson c/o Wilde-Stein Club.

We are also investigating the possibility of having a flea market in March. If you have contributions (second-hand articles in good condition), contact MGTF c/o Box 4542 Portland, Maine attn: Flea Market.
OURSTORY #1: BIRTH OF A MOVEMENT

Each in their own way, the police, the Cosa Nostra, and the pub owners somehow manage to keep the number of gay hangouts limited to a very few. And, somewhere in the bowels of the New York Police bureaucracy, someone decided that on June 28, 1969, that number should be reduced by one.

When the police arrived at the Stonewall Inn for the purpose of closing the place down because of "fire" and "liquor law" violations, the small squad of plainclothesmen encountered a rather remarkable occurrence: an uprising of very angry homosexuals.

Most leaders of the homosexual community say the Stonewall Inn riot was as much a landmark to the homosexual cause as the original North Carolina lunch counter sit-ins were for the civil rights movement. For the first time, the gay world, known traditionally as passive and self-hating, became violent in defense of its right to exist. The crisis at the Stonewall happened quite spontaneously. As the police rounded up the establishment's owners and a few obvious transvestites, the patrons began pelting the officers with coins. The fury escalated as the arrests continued—and the crowd began hurling beer bottles and stones. In response to the rough manner in which a lesbian was pushed into a patrol car, a street queen found an isolated member of the Tactical Police Force—known in New York for their overseas treatment of blacks and youth—and pounded the hell out of him. This little trick caught on. Two officers had to be hospitalized after they, too, were ambushed. Inside the bar a trapped unit of the police attack squad stood in panic. They had never seen fighting fairies before. Some cops wanted to shoot. When an attempt was made to set the Stonewall on fire, all hell broke loose. There was hand-to-hand fighting in the street. Cops vs. Queens. For the whole night, the Village seemed much more like the central ward of Newark or Watts, than a tourist center and Bohemian enclave.

In an era when blacks, women and youth are in rebellion against mainstream American culture, it is no surprise that society's most "untouchable" group should also join the revolt. Since the founding of the country, homosexuals have been the constant victims of primitive and intolerant laws. In colonial America homosexuality was a civil and religious crime, punishable by death. To this day, it is a crime to be homosexual in all but two states of the union, Connecticut and Illinois.

Since the initial publication of this article, the number of states in which homosexual activity is legal has grown to eight: Colorado; Connecticut, Delaware, Hawaii, Illinois, North Dakota, Ohio, Oregon.


THE LAVENDER RHINO IS ALIVE AND WELL AND LIVING IN THE BOSTON SUBWAY

After nine months of legal hassles and delay, Gay Media Action’s advertising campaign—nually in the subways!—cause the rhinoceros is mal who is actually a creature and not the to exist, be a, a fitting symbol, because it is the ‘feminine’ pink and find yourself with some $$$ that you don’t know what to do with, why not import the Rhino to Maine? GMA is offering Buttons @ 50¢; T-Shirts S-M-L-XL @ $5.00; Posters @ $5.00; and Stickers @ 50¢. Send orders to Lavender Rhino, Inc., 7 Water St., Boston, MA 02109.
MARCH AGAINST RACISM

On Saturday, December 14, representatives from the Gay Women's Group of Brunswick, the Gay Rights Organization, Lambda, the Maine Gay Task Force, and other concerned Mainers joined twenty thousand others in a march through the streets of downtown Boston to protest the racial violence that has accompanied court-ordered busing for school desegregation. Incorrectly billed as a "pro-busing" demonstration by both wire services and the Boston Globe, the National March Against Racism had been organized by a diverse ad hoc coalition to protest the stoning of school buses and also the School Committee, which many felt was condoning a segregated school system.

TIME WARP: It is Saturday, December 14, approximately 1:00 PM. We are massing under a gray and drizzly sky in the Fenway section, near Northeastern. Civil rights, liberal, and left-wing groups--many with hand-lettered banners and signs--shiver together on the soggy and stomped-on grass. A myriad of political/social button vendors, bullhorns, pamphleteers of numerous persuasions and the ubiquitous plain-clothespeople ply their trades amid a throng largely oblivious to it all. Smiling strangers exchange the Pine Vibes and gentle lights that characterize a human sharing space in a common endeavor. Overhead, a particularly obnoxious police surveillance helicopter drones on--unaware that government weather satellites provide the identical service but with a greatly reduced (and energy-conscious) cost per mile ratio. It is immediately apparent that business-as-usual politicians, the New England Patriots and the Goodyear Blimp are booked into the Orange Bowl for the weekend. Their absence is not bemoaned. Friendly, although somewhat aggressive, Socialists distribute literature--most of which deals with alleged 'capitulation' to racist, bourgeois policies by (competing) 'fake socialists.' "Yeah, I'd buy it but I'm broke," sympathetic bystanders as fingers in pockets idly sift through loose change and perhaps a spare Audi key. At long last and for reasons known only to the deity-of-your-choice, the marchers get it on and the demonstration commences; street returning to the people as a colorful ribbon of humanity weaves its way through Back Bay toward the Common, and the ensuing mass rally.

Black and white march side by side, chanting such slogans as "WE SAY NO--WE SAY NO--TO RACISM," and "NO-HO-HOMOSEXUAL, RACIST SCHOOLS ARE INEFFECTUAL!" The bright green march flags mingle freely with banners of hospital workers, tenants unions, antiwar groups, Boston Socialist Feminist Organization, and Gay groups from Maine and Massachusetts. Stereotypical Bean Town Kops guard "strategic intersections" against egress and ingress by unauthorized anarchist/pinko/faggot dupes. Holiday strollers and shoppers are confronted with not only the march itself, but with 1) a full-sized effigy of Louise Day, 2) several colonial-garbed typical Bean Town Kops guard the streets, and 3) several colonial-garbed people wheeling a ripped-off gasoline sign--altered slightly by the word REVOLUTION stenciled directly beneath the familiar company name.

Tireless, chant-filled, they march. From the obscurity of obsolescence--that we can never forget that war, that we have come through a portion of that field, as a final giving wave for those who here gave their turns that that berry might expand. It is altogether fitting and proper that we should do this. But, in a mellower sense, we cannot fill—we cannot spill—we cannot grill—this end. The gone men; many dead, who sought here, have given their turns that that berry grow, nor long ago unites that we say here, but it can never forget what they did here. It is for us the combining, rather, to be dedicated here to the leaky work which they who here dedicated have thus far so vaguely advanced. It is rather for us to be here dedicated to the great ground remaining before us,—that from these honored ambiguities we take increased devotion to that cause for which they gave the last full obscurity of obsolence—that we here highly resolve that these ambiguities shall not have fallen in vain—that berry, under God, shall have a new abstractness of oneness—and that government of the astral body, by the astral body, for the astral body, shall not breathe from the earth.
MARCH--con't.  confrontations in the South and circulate freely along the freezing-- West. With six arrested, a few march route. Loretta Lotman of Gay Media Action distributes borrowed-- and the point made, the parade diverts down residential--towards to co-marchers.

At the last moment the parade route is changed. At 200,000 chilled feet to assemble on the Common amid speeches pressure from City Hall under pressure from the local merchants scared--three-quarters shitless that their tradition--Three--by Ralph Abernathy, Bill Owens, a--sure from the local merchants scared--Black State Senator from Boston, and--three-quarters shitless that their tradition--1400 Boylins may panic--our presence and slam shut their checkbooks.~everal of the leaders of the--in the South and--West. with six arrested, a few march route. Loretta Lotman of Gay Media Action distributes borrowed-- and the point made, the parade diverts down residential--towards to co-marchers.

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LOVING SPOONFUL OR. HATEFUL KRATEFUL

Rock bands tend to have bizarre names. Column Two is an example. Some of these names have been subjected to a few switcheroos, playing around with the words. Match the names in the second column with those in column one and enjoy the fun. (Answers at bottom of page)

<table>
<thead>
<tr>
<th>Column One</th>
<th>Column Two</th>
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<tbody>
<tr>
<td>A_Little Sister and That Dropping Business</td>
<td>1. Pink Floyd</td>
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<td>B_Pleasant Tongue</td>
<td>2. The Doors</td>
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<td>C_Lit. Horseliver and Her Dull Orchestra</td>
<td>3. King Crimson</td>
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<td>D_Diamonds After Cattle</td>
<td>4. Genesis</td>
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<td>E_Linen Surface</td>
<td>5. Mothers of Invention</td>
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<td>F_Krative Krateful</td>
<td>6. Genesis</td>
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<td>G_Knowing Heresy</td>
<td>7. Kinks</td>
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<td>H_Despair of Dusting</td>
<td>8. Mott the Hoople</td>
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<td>I_Big Thighs</td>
<td>9. Who</td>
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<td>J_Brand X</td>
<td>10. Queen</td>
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<td>K_Fossil Fuel</td>
<td>11. Lovin' Spoonful</td>
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<td>L_Stationary Trees</td>
<td>12. Blind Faith</td>
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<td>M_Tummy</td>
<td>13. Captain Beyond</td>
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<td>N_The Fathers of Stagnation</td>
<td>14. Most Likely</td>
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<td>O_I Know Them</td>
<td>15. Big Brother and the Holding Company</td>
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<td>Q_The Quobalts</td>
<td>16. Pearls Before Swine</td>
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<td>R_David Copperfield</td>
<td>17. Led Zeppelin</td>
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<td>S_Chocolate Cake</td>
<td>18. Ten Years After</td>
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<td>T_Nasty</td>
<td>19. Country Joe and the Fish</td>
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<td>U_Empty Streets</td>
<td>20. Moody Blues</td>
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<td>V_Wong</td>
<td>21. Vanilla Fudge</td>
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<td>W_Acts of the Apostles</td>
<td>22. Rolling Stones</td>
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<tr>
<td>X_Private This Side</td>
<td>23. Little Feat</td>
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<tr>
<td>Y_Water Daughter</td>
<td>24. Captain Beefheart and His Magic Band</td>
</tr>
<tr>
<td>Z_Senate</td>
<td>25. Uriah Heep</td>
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Rock bands tend to have bizarre names. Column Two is an example. Some of these names have been subjected to a few switcheroos, playing around with the words. Match the names in the second column with those in column one and enjoy the fun. (Answers at bottom of page)
"In celebration of Feminist Radicalism" I bought some Chippety-Chocolate ice cream today in honor of Joan Pettis, who said it was her most favorite kind, and ate it to celebrate Diane's birthday. I bought cigarettes again, too. Must be an oral stage, this. Arrested development.

Arraigned and put in jail (ideologies are notoriously confining) where it blossoms and grows furiously, my development leaves totally to my own devices; neglected and unpruned for a change, I am bursting with wild flowers, stems and leaves shooting in the most radical tangle of joyous directions, nappy as the plant in my window, not to produce delicate pink flowers, but to stretch all my loosened limbs toward the sun. I do not make a very good cultivator of house plants. I am too much interested in what we can do sitting in the middle of civilization if it leaves us alone. The results do not seem to be very dainty, but we are rather unkempt and comfortable together. The appearance is, at least, not so contrive as it has been. There is a look of freedom in my house, in the plants in my window. And it doesn't look frightening at all; there is a look of freedom coming slowly into my eyes. I am changing, I think I am going to be very beautiful soon.

For Nan

Energy is what radiates from a sleeping woman when she rests wrapped in your arms and legs and you know she's staying for breakfast.

"Poetry to Cook by"

A kitchen is a woman's temple—respect it. Her kitchen, where she offers the food of life, is one she loves; her kitchen to prepare and to make sacrifices to the inevitability of hunger, to the inevitability of demands. Her kitchen to harbor herself and her sisters, her kitchen to offer as sanctuary to her friends, her kitchen to escape to, to rule like a queen, to channel all her creative energies into food-life-beauty in. In it, she remembers somewhere in the back of her head, the spells and recipes, the chants and songs, the smells and feelings of her great-great-grandmother's kitchen. The senses and the magic inherited by daughters only, passed on in kitchens before to after Thanksgiving dinners. Tradition and hairpins, spoons clutter our spice cabinets, stuff our cookbooks, rattle their bones in our brains. We give life, we make bread, we invert music and fire and cause the lightening to flash. (Continued next page)

"I am a woman of ever growing strength, wisdom, and grace. The traditions are not dead but growing. "A woman's place is in the home." The man's home is his castle.

A woman's home is a place of gathering and celebration, a temple of worship—the worship of life. Coffee at 10 at my house. We will share the hour together. Marge had a baby girl, Sandra's over the flu. Do you take milk? Welcome to my kitchen. You will find sanctuary here. It is holy. It is your home who share the mysteries. It is my temple. Respect it.

"On Monogamy"

If I were to meet someone at a bar, Go home with her/(him), make love, leave, and come home to you. Have I been unfaithful?

If I were to meet someone at a bar Talk to her/(him), expose my soul, talk, understand, empathize, leave, and come home to you. Have I been unfaithful?

If I were to meet someone at a bar, Love her/(him), tell you, leave and not return. Have I been unfaithful?

To you? To me? To love?

Each woman must draw her own line. Define her own terms. Live her own definition. Let us only be consistent. The games are changed, there are no rules, no laws. Murder is not illegal when there are no laws. Let us, please, not kill each other. If our monogamy is sexual we must be sexually faithful. Or leave.

If our monogamy is spiritual we must be Spiritually celibate except with each other. Or leave. If we do not intend to make imitation marriages We must not pretend to make promises. We must not lie to each other now. Or the Women's Liberation Movement will be no stronger than the institution of marriage.

Well I wasn't born a homosexual and I didn't necessarily grow up to be one. I was raised under the assumption, oddly enough, that I was straight. Society decided to categorize my normal, healthy feelings, and so society calls me lesbian.
LETTER:

Sirs:

Read with total dismay the recent article by one of your staff reference Roland's in Portland. It would seem to me someone was holding a grudge. Did anyone ask to circulate through the crowd and promote the Maine Gay Task Force? As near as I can find out NO. Did anyone ask to distribute the last letter in Roland's? I do not know. If I can find out, NO. If you go into any straight business to put up a poster they always expect to read them before the owner will accept them. This is only considered courtesy.

I for one would not be very pleased if I was in a bar, or any other place, for a quiet evening and was pressured by someone to join an organization. I would not join then if I had wanted to. After talking with several at Roland's, they were put in this position. They were approached by a representative of Maine Gay Task Force, who was very overbearing. He made a general pest and nuisance of himself, then, when asked to cooperate with the management, he became very hostile and wrote an entirely inaccurate article. I think the Maine Gay Task Force owes Roland's, Roland, the staff and all of us who go there a public apology via your newsletter. And, in the future, conduct yourselves like professionals, not the riot squad of HOMO'S. You will get more support for your efforts.

It is my feeling that one can be depressed regardless of his surroundings. I have been very depressed when in company of a large group in a well lighted so-called "high class" joint. This depends on the state of mind of the individuals. And I have yet to see a brightly lit bar, gay or straight!

I find the staff at Roland's friendly and very nice. They make you feel at home. There are some who go there that feel very withdrawn. That is not the fault of Roland's or the lighting or the mirrors on the wall. That is just them. I don't know what would purposely feel as the mirrors. Maybe he gets his "kicks" that way. This type of wall decoration is not unique or new.

As I say, it looks like someone is holding a grudge.

I will hold my membership fee for a while. I don't want to be classified with the "Storm Trooper" tactics and attitudes as displayed very badly in Roland's. Wise up. If you expect us to support you, show some consideration for others.

George Sprague
Liberty, Maine

RESPONSE:

G. Sprague:

Since publishing the article "Fear and Loathing at Roland's Tavern, or How We Learn to Beat Ourselves and Join the System," I have received many criticisms, most favoring the general theme conveyed by your letter. Positive criticism, however, was offered such as my fail­ure to mention theabsence of emergency exits in Roland's, or to circulate through the owner's, such as decor, atmosphere, lighting and cleaner restrooms.

You criticism against my article consists of trifling, non-essential examples which completely ignore the supporting theme of the article: how we oppress ourselves by subverting our lifestyles and beliefs to mutual expectation and demands of society. In my opinion, Roland's encourages this type of self-oppression through many ways, some more subtle than others. Many rebuttals were based on my statements taken out of context, used as assumptions, and even a little name-calling.

I feel that I do not have to defend the theme of "Fear and Loathing at Roland's Tavern..." from your rebuttal because none of your arguments actually challenge it. The only statement in the article that could be challenged was the incorrect mention of the absence of emergency exits. Not only did you fail to mention this, but the statement in itself is only a picayune matter which, when read as part of the whole, was meant to either create the atmosphere of Roland's as I perceived it, or to support the basic theme of the article.

Most importantly, I wish to emphasize that "Fear and Loathing at Roland's Tavern..." is an expression of my opinions and personal feelings, and does not represent the viewpoint of MGTF as a whole. Therefore, in reply to you last statement, and to your letter as a whole, the MGTF exists out of consideration for the well-being of all Gay people and other oppressed minorities.

T.L.B.

**

MANIFESTO - Con't

It's their word, their decision. If that's what they want to call it, they'd better be prepared to get the word thrown back at them shouted in their faces, on our streets (I pay taxes-they're my streets too). They made the label but they didn't want to see it used. I am a vocal person, world, get used to hearing me and all the things you arbitrarily decided I am.

Lesbian.
For a long time now, Gay people with problems of one kind or another have had to resort in desperation to the various sources of "aid," emotional or otherwise, offered by straight society. Yet most of us have found such counselling for Gay people to be tragically wanting.

More often than not, psychologists, social workers, psychiatrists, the clergy, etc., all blinded by the specious premise that homosexuality is somehow sick, evil, or both, have tended to isolate the client's Gayness as the ultimate issue, whether or not the client has felt this to be the source of his or her problems.

Motivated by this delightful hypothesis, the counsellor thereupon proceeds to administer the appropriate therapy. The cause being homosexuality, the solution must be to obliterate said homosexuality in the client (read - victim).

Sounds plausible, doesn't it? Well, life being what it is, Gay people have learned through sad experiences that the remedy can be worse than the disease, especially when the disease is no disease at all but rather an integral part of one's human essence. The results of this benign succor all too often have included suicide, lobotomy, incarceration in mental asylums, total sexual impairment or simply a worse state of mind than before.

Gay people have finally decided that we have had it up to our lobotomized skulls and the time has come to help ourselves with our own problems. We in the MGTF feel that this approach is long overdue in Maine. Therefore we are in the process of establishing a Gay Counselling Service which we hope will go far toward relieving some of the assorted ills that this society has seen fit to lay on our Gay Heads.

Our goals are manifold. Of course our primary aim is to serve as an alternative source of counselling, where Gay people can talk with the gays who will necessarily have greater insight into the Gay Experience than the typical "straight" counsellor can offer.

Gay counsellors are not encumbered by various colorful but unreal notions about "curing" what is natural in all human beings.

For those who are uncertain of their sexual orientation no attempts will be made to "indoctrinate" them into the Gay Community, unlike the straight world, which has so often tried to fit Gay people into an unacceptable mold. We feel that it is entirely up to the individuals to choose their own personal lifestyles while the vast we can offer is to perhaps clear away some of society's gratuitous bullshit and help put things into some kind of perspective.

For homosexuals unable to cope with their oppression, we want to demonstrate that a fulfilling Gay life is possible to create. Furthermore, it is important that we open lines of communication with established agencies for the purposes of educating them about homosexuality and using their resources for people with problems which we are not equipped to handle.

On Dec. 7, '74 Lambda of Brunswick sponsored a counselling workshop in Yarmouth for the benefit of MGTF. Arranged by Stan Fortuna, this first effort in the training of para-professional, Gay counsellors was attended by 13 people from all over the state. The group was skillfully guided through its awareness and sensitivity sessions by 2 dynamic Lesbians originally from Maine. They employed a variety of techniques designed to put us more in touch with ourselves and others. We participated in mock interviews & were familiarized with the therapeutic process involving problem sensing, identification and solving. The workshop proved a very heavy and a highly rewarding experience. We all expressed a deep satisfaction in what we learned, especially in terms of our personal awareness and growth.

We realize that this workshop, remarkable though it was, is only the first step toward establishing a functioning Gay counselling service in Maine. Much more groundwork must be laid before we can hope to offer the kind of effective, alternative counselling that we need.

We hope soon to have several Gay community centers, including one near realization in Brunswick, out of which counsellors will operate. Until that time a list of available counsellors throughout the state may be acquired by writing MGTF, Box 4542, Portland, Maine.

Stephen Leo

ps. We can't promise to change the world, but we're gonna try REAL HARD!
She's a Passamaquoddy from Pleasant Point, Maine. When she was a child, a man named Huskie came to the Reservation seeking support for the office of Governor. "Why aren't you in school little girl?" he asked. Deanna showed him her feet which were nearly seven years old; she had been beaten to death by her parents to buy her some shoes. Many months later when she was nearly seven years old she started school in a pair of sneakers her cousin had outgrown.

Eight years later he returned, wanting to be a national Senator. This time when he asked her what he could do for her, she told him she wished to have people to want in the legislature members of the tribe attended these companies the honor, left the chamber in disgust.

She's a woman who can do for her, she told him Governor. "Why go away constantly taking in questions and sometimes finding answers like a computer programmed for survival. And when I rest or am alone You are there in the quiet past of my mind."

DEANNA FRANCIS

In early December, Deanna and her cousin Jeanne Francis brought 500 wreaths down from the Passamaquoddy Reservation and asked for help in selling them. Miriam Dyak, Karyn Frank, Karen Bye, Anne Garland, a whole troop of young people (I think they were all female, too) and Sandra Swain worked for several days in front of churches and door-to-door.

They sold most of them and succeeded in raising some consciousness as well as money. Miriam and Karyn Frank sold trees from their land and donated the proceeds to the fund, which helped to swell the total amount, some of which went to cover expenses. The rest is being used to purchase supplies to be smuggled into the Mohawks at Eagle Bay in N.Y. State who are presently under siege from the combined forces of the N.Y. State, county and local police and the National Guard.

We wish our sisters and brothers at Eagle Bay strength and courage and Deanna's success in getting through to them with the needed supplies.

Sandra Swain

This is for you my love though I don't know you I'm sure someday I will.

When I do, you'll have given back a part of me I lost long ago. You'll replace my bitterness with your love.

We'll accept each other for what we are.

Expecting no more

no less

We will live in one another

and still

Allow ourselves our individuality and freedom

We will be each others best friends and lovers.
A Few Thoughts on Drag and Drag Contests

The question of whether drag contests are oppressive has recently arisen in MGTFF, and yours truly thought that an article on the subject might be appropriate. Discussion of this, as of all articles to appear in this column, is welcome. Please send responses to MGTFFN.

The general consensus among my acquaintanceship is that dressing in drag is a healthy form of expression for those who enjoy it. Your's truly is addicted to pants and shirts (it is such a delight to have garments with pockets!). As for male drag, I feel a little freer every time I see a man with long hair, painted fingernails, a flowered caftan, or any of the other ornamental things we used to label "feminine". Decoration for the pleasure of it is one of the joys of life. Prescriptiveness is an oppression, petty perhaps, but an infringement on one's person­

Drag contests, where people are judged and prizes given for adherence to someone's standards of "beauty", are a different matter. For one has very mixed feelings about them. In the first place, the idea of setting up a single standard of beauty and judging people by it strikes me as not only undesirable, but unrealistic. There are many kinds of beauty, and everyone has one's own definition. Different people may seem beautiful to one for very different reasons. There is no such thing as a single standard of beauty, and judging people by it makes of it. Furthermore, the drag-contest image of the feminine is generally rather abhorrent to most of us: a vain, frivolous person who gushes in an artificial voice, spends a fortune on clothes and cosmetics when there are people starving in the world, and is a malicious gossip and a bad loser (runners-up in beauty contests are notorious, are they not?). Is this how drag contests really see us? Is this the image of women we Gays want to promote?

To my mind, a beauty contest of any sort teaches false values. Many women have gone through a lot of psychic pain because their looks did not match the ideal of beauty set up by such contests as the Miss America Pageant. We sisters would be sorry to see our brothers take on this unnecessary agonizing. Furthermore, such a contest encourages competition, and competition over a trivial matter, insignificant in the total scheme of things, i.e. physical appearance. It seems to this author that the Gay community needs co-operation, not competition. Beauty contests often lead to hard feelings and are not the best generators of brother- and sisterhood. Isn't dressing up a lot more fun when you can feel good about how you look and enjoy what other people are wearing, instead of worrying that the others may outshine you?

The Wilde-Stein Club is in the process of organizing a regular Gay radio show for the UMaine campus station, WMEB-FM. The offer was made by Jim Cyr, soon-to-be program director, who had discovered at a media conference that very few campuses do not broadcast a women's show, and that many have Gay programs. Cyr wants to correct the situation at UMO, which has neither. Details are to be worked out, but to succeed in this project, the club needs ideas/advice will be considered/appreciated. Also - perhaps prematurely - the co-ordinator is running a contest in search of a name for the show. The only stipulation is that the title must include the word "Gay". Winner will be awarded an all-expenses-paid tour of beautiful downtown Bangor (fare to/from Bangor not included). So send whatever you have to: Wilde-Stein Club - Radio, c/o Memorial Union, Orono, Me., 04473.
Don't forget -- the depression is here/the hour, our hour, is near.

We want to teach other people what we are doing with the newsletter -- how to put one out or on, as the case may be. We want to show them our letter to the working days. Call Richard: 366-4451. (Thanks, Louis! By a happy coincidence we received the same letter on the same day as the following Reader Survey -- editor.)

If there is any information to be passed on in some way rather than in the newsletter, we would be glad to send out by word-of-mouth anything that interests us from consciousness-raising messages to telling everybody 'I love you.' We do.

Hey! Give us your books you've already read and don't really need except to fill up your book case. People can't buy them sometimes, and we have been supplying as many as we can but times are getting brittle, fewer jobs, more madness and fear amongst us. "Crying in the city at night for god's eternal sun." Give us your books, a call or something.

"The Little Community," I call us, running in the wilderness of living and sharing. It's working out, I think, among our people in experiment with each other as total human creatures with separate, even unique gifts to share with each of us. So, good luck and just remember what the only thing in English my neighbor in New Mexico, Senora Montoya, would say -- "It's hard, oh, it's hard."

There is an old saying -- that however you bring in the New Year, that is how you will spend much of that year. I danced -- with Sandy & Charlene & Stephen & Peter & JF & Steve & Sipalis & Pat & Kathy & Myself & many Already-forgotten names. It was Gay.

Tolerance is not to be tolerated for in later stages of development, it becomes mentally cancerous. But if brick could burn, what then of our lives.

Community is Coming.

Is anybody reading this thing that gets sent out every month? Any reactions? Why doesn't somebody write to us? We'd really like to make letters column.

Dear Editor,

Re: "Is anybody reading this thing that gets sent out...", I have an answer to your question: probably 'yes.' I know for a fact that your newsletter, like mine, is received in the Lewiston area. If they didn't like it they wouldn't have the view. But don't just take my good advice, go out and ask your lobbyists how they feel about your newsletter. If you want to be around as long as I have been -- over 20 years in the state legislature -- you better learn to tell the difference between corporate aspirations and bullshit, popular jester to the crowd, and damn quick.

Yours truly,
Louis Jalbert
Lewiston 04240

SELECTED SUBSCRIBER COMMENT ON MAINE GAY TASK FORCE NEWSLETTER - a survey of reader attitudes:

Dr. Hae Larr, DDS (noted as the one dentist in five in the Trident survey who recommends gum with sugar for his patients who chew gum): "The MGFF Newsletter is the most read publication on my waiting-room table. I don't know about their minds, but it sure opens their mouths. Biting wit, incisive comment."

William Loeb (humorist-publisher): "Yet another documented case for selective disfranchisement of permissive literacy."

Baroness von Shock Absorber (well-known patroness of the bedroom arts): "Except for its obvious lack of class, I find nothing at all of any harm, relevance or interest in the rag."

Amy Vanderbilt (mild-mannered dead person): "Distasteful."

Gerald Ford (gov't employee): "Fourth down and long verbage have always been a surmountable obstacle for the Federal bureaucracy. The presence of the Newsletter in the Post is a fresh breeze through the smoke-filled corridors of our consciousness."

Rex Reed (elitist New York critic): "I honestly didn't know what to expect when I purchased my first copy last October in Wells. Not great, but it sure beats the tacky crap put out by Vidal."

Martha Mitchell (political groupie): "In short, it sucks."

Julie Nixon Eisenhower (professional daughter): "Hey! I reprint 'Fear and Loathing in Roland's Tavern,' in the Saturday Evening Post? Everything's fine with the family -- Daddy's clothes are getting worse, though..."

David Eisenhower (the schmuck that Julie married): "Gee, I guess it's alright, but it has so many big words that I can't really tell."

Alexander Jolshenityn (literary agent, one of the most popular and biggest writers in the country) (ex-con): "I refuse comment at this time in the same spirit when I refuse comment when approached by people in the street to inquire if I am really Rex Harrison or Abe Lincoln."

Kurt Vonnegut, Jr. (self-admitted liar): "It's all a lie."
The MGTF is seeking information on any instances of discrimination because of sexual preference. This information may be documented, asserted, sworn, claimed, annotated, or whatever. All letters are being kept in strict confidence, whether or not you sign your name. The address is:

MGTF Legal Rights
Box 4542
Portland, 04112

Also, the Human Rights Commission receives confidential information at the following Augusta number:

289-2326

A log is being kept to compile complaints.

Independent country-loving woman needed for light farm work; own room and board. Write MGTF (Jobs) Box 4542, Portland 04112.

Fabric scraps wanted for a puff quilt to be made for MGTF auction. Anyone who sews or wants to learn is invited to help. Date and place to be arranged. Such a good excuse to have a party! Please send contributions to Susan A. Henderson, c/o Wilde-Stein Club, memorial Union, University of Maine, Crono 04473.

SUBSCRIBERS:

TO: GCN - Gay Community News
(a weekly forum for New England)
22 Fremont St.
Boston, 02108

10 wks - 2.50
25 wks - 5.00
52 wks - 10.00

All copies sent in plain, sealed envelopes. *** The staff of the Gay Community News greatly appreciates the support - both moral and financial - shown by Gay people throughout New England during the recent money crisis at GCN. Their appeal for help is being heard and 1975 will be the Gayest and best year yet!

Custom-made jigsaw puzzles from photos, favorite pictures (have to be on heavy paper), erotic art etc. Reasonable prices - Ideal gifts. Call Iliam at 725-2784.

LANDBA holds business meetings and raps every Wednesday evening at 7:30 at the Unitarian-Universalist Church on Pleasant St. in Brunswick. Come and relate.

褅r SALE

1971 Ski-Daddler 399cc Hirth, used only 10 hours. $375. Also, a child­hood stamp collection, mostly US but some UN and foreign. I spent about $200 on it from 1952-55, and will take the best offer. I would consider an old convertible car in trade, or a sports car. Write to: Norman White, Sumner, Maine or call 388-2154.

THE MAINE GAY TASK FORCE NEWSLETTER

IS YOUR EXPRESSION

We need you, yes, YOU - the person reading this newsletter. We want your insights and revelations, your happenings and criticisms. Share your thoughts with us... SUBSCRIBE

To: The MGTF Newsletter
Box 4542
Portland, Maine 04112.

NAME

ST. & TOWN

STATE

ZIP

One Year - 12 copies 3.00
Donation/contribution (we need these)

All copies sent in plain, sealed envelope.

Gay Support & Action (GSA) sponsors a dance every Saturday night, beginning at 8pm at the Gay Community Center/Tenants Union, 23 Franklin St., Bangor. BYOB; coffee available.

TV SHOW

The COSMIC FORECASTER - with Wendy Ashley. 9:30am, channel 5, cable. 15 minutes. Also, starting Jan. 15 Wendy will begin an 8 week class in astrology, at the Bo Tree Center in Brunswick. Each Wednesday at 7:30pm: $20 for eight classes. Not for beginners.

BITS are free. They must be in to us by the 21st of each month.

MAYBE IT WAS THE FULL MOON

Or the spirit of Christmas, the Newyear close upon us? In any case the dance of the 28th at the Unitarian Church in Brunswick, created a light and furry end to the 74 season of dances sponsored by Lambda & the Gay Women's Group. Another one is happening Jan. 25th. Same fun. Please come.
It worries me a little that sometimes I still fail to understand how necessary to Gay Liberation is our commitment to the liberation of all peoples. The elimination of racism in our struggle will be even harder to achieve if we fail to confront it everywhere it surfaces.

So the Anti-Racism March in Boston attracts our energy, and the farm-workers, the ex-cons, derelicts, the green and red and lavender banners, along with many others, wishing simply to be free.

But it's hard for me to avoid the daily contradictions everywhere around me, and in me. I was surprised to learn from the latest issue of Gay Community News, for example, that the Lavender Rhino is male and further dismayed to read that same publication's Classified section where almost every other ad smacks of racism. I guess it embarrasses me that my sisters and brothers (GWF stands for Gay White Female and GWM for Gay White Male) are so thoroughly entrenched in their racism that they are not ashamed to advertise it. I confess my bewilderment, however, in the willingness of GCN to condone and perpetuate such attitudes by printing ads which, for me anyway, stand in direct contradiction to the lead article on the Anti-Racism March we all supported so liberally.

Some how it seems there must be more frequent, careful self-monitoring of our personal ideals and principles to insure their protection from inchoate or residual bigotry. It's so easy sometimes to discover its ominous presence in others, assuming my own purity of revolutionary thought and process.

Of course many people argue that such ideological regiment is in poor taste, considering the not-to-be-discussed existence of imminent disaster in the form of famine, nuclear holocaust, plague, pollution--name your own poison--all of which will go away in time if we simply have patience and stop nagging. It's the guilt I'm so used to seeing and even the simpler truths, like, that cat has worms, which worries me.

Doesn't anyone besides RJ find it appalling that America chose "Don't Rock the Boat" by the Hughes Corporation as its number one hit of the year?

Sandra Swain

The Quilting Party will be held on February 1st at the home of Susan W. Henderson. Contact her c/o the Wilde-Stein Club for details (her address may change). Time: 7pm

A craft fair, food sale, and art show are being planned as part of the Symposium II. Artists and craftspeople may sell their wares, 30% of the sales to go to meet Symposium expenses, 70% to go to the seller. If you can't be present, we will sell your works for you. Donations of items to be sold for benefit of the Symposium will be gratefully accepted. Contact Tim Bourdoff about art, Susan Henderson about crafts and food, c/o MGTF, Box 4542, Portland, Ore. 04112

There is a Gay and Bi Women's rap group in the Bangor-Orono area. New members are always welcomed. For details, call (207) 581-2571. Sponsoring: BI Women's PAC and the Wilde-Stein Club.

"I try my best to be just like I am. But everybody wants me to be just like them." - bob dylan

CONTEST: We need a fitting name for the new regular radio show being planned for the UMO campus station. Name should have the word "GAY" in it. Winner gets an all-expenses-paid tour of beautiful downtown Bangor (fare to/from Bangor not included). Get those entries in today to: Wilde-Stein Club, c/o Radio co-ordinator, Memorial Union, UMO, Orono, Me. 04473

Who needs ya? Norman Mailer on homosexuals: "I recently discovered that they are people too!" Tanksalot, Norm!

1975

Celebrating the incoming of the New Year was really beautiful. Stephen and I decided, at the last minute, to have a Gay New Year's Eve/Day Party. We had discovered that many of our friends were wondering what to do on New Year's Night. And so... We had about 25-30 people (almost everyone who was at the same time) lots of LAMBDA people... lots of people that I didn't know yet.

It was a great party! I feel confident in saying that everyone had a great Gay New Year (right, JP?). We all hope that you had a good New Year also, and that the whole New Year brings you higher & HIGHER.

ps., this whole page is a fucking contradiction!
The next meeting will be February 9, 1975, at 1 p.m. at the Universalist Church in Brunswick on Pleasant St. Karen Eye will chair.

Finance Committee: Stan Fortuna reported that currently we have $18.00 in the MGTF account. The newsletter account has $21.00. The primary expenditure the past month was $100.00 to the Wilde-Stein Club to pay back last year’s Symposium security bill. $1148 was collected at the meeting.

Education Committee: Ann Garland reported that no one showed up at the last meeting. Ann offered her services as a research person for anyone who needs information pertaining to education. Richard Jude has volunteered as librarian for the Brunswick branch of the MGTF Library, while Nelson Ackley will handle the Bangor branch. Ann is also planning a poetry reading and play in conjunction with Gay Culture Month. A list was circulated for those who wished to participate in the production of a play and for those who have poetry to read. Also, Dale Talbot is preparing a list of gay films and filmstrips. A meeting for preparation of the play will take place Sunday 1:00 p.m. January 19 at 17 Lincoln St., Brunswick.

Susan Henderson reported on the quilt-making party to be held at her apartment-131 Second St., Bangor on Feb. 1. The party will commence at 9:00 a.m. and will continue until completion. Bring your fabrics (pre-shrunk) and fingers! All are welcome whether you sew or wish to learn.

Political Committee: Peter Prizer and Stephen Leo will contact Rep. Gerald Talbot about introducing Gay Rights Legislation in the next session of the Legislature. Peter believes that we should follow through with the expansion of the Human Rights Act as proposed by the Gay plank in the Democratic Party Platform. This seems to be the most simple and direct way of obtaining Gay Rights in Maine. Danny Estes and GSA suggested that Reps. Dick Davies and Jim Henderson be contacted since they would probably be supportive and possible co-sponsors of a bill. Peter expressed the hope that Symposium II would help line up support for Gay Rights Legislation. Jonathan Sayward reported on his conversation with an aide to Gov. Longley. The aide stated that Longley was supportive of equal rights for all individuals. Peter noted the support which would be forthcoming from non-gay groups such as NOW and the ACLU. Peter hoped that we could organize an impressive list of people to participate in any public hearings held, pertaining to a Gay Rights bill.

GSA Incorporation: Danny Estes reported that Gay Support and Action’s application for incorporation was refused by an assistant in the Attorney General’s office because of certain words written within the petition which were termed as unacceptable; such as “gay and alternative lifestyles.” The lawyer, Paul Zendzian, for GSA responded to the refusal with a letter to the Assistant Attorney General. Zendzian refused the charges and at the conclusion of the letter stated, “I will expect to receive the returned certificate (of incorporation) approved by return mail.” It is to be noted that the National Gay Task Force provided GSA with resource materials which were included with the incorporation papers. MCLU has also offered support if the petition is not accepted.

Newsletter: It was decided that Steve Bull would put an ad in the Bangor Daily News for newsletter subscriptions.

LAMBDA: Richard Jude announced that the next dance in Brunswick would be on January 25 at the Unitarian Universalist Church on Pleasant St. As usual the dance will be sponsored by Lambda and the Brunswick Gay Women’s Group.

Soby and Susan Henderson reported that a Gay and Bisexual Women’s Rep Group had been formed in the Bangor area.

Symposium II: Steve Bull then initiated discussion concerning Symposium II. Several suggestions for speakers and organizations were entertained. A Symposium Committee was formed to handle the particulars of the conference. This committee is made up of: Stan Fortuna, Karen Eye, Soby, Doug Soucie, Robert, Susan Henderson, Danny Estes, Kerry Black, John Frank, Peter Prizer, Continued on Back Page...
Richard Jude, and Ann Garland. This committee will coordinate all Symposium II activities. A meeting was proposed for January 12 at 1:00 p.m. at Ann Garland and Karen Eye's apartment at 17 Lincoln St. in Brunswick.

Steve Bull

**CALENDAR OF GAY EVENTS**

**Sunday January 5 3:00p.m.**
MGTF Meeting 23 Franklin St. Bangor

**Wednesday January 8 7:30 p.m.**
Lambda Meeting U.U. Church Pleasant St. Brunswick Business and Rap

**Thursday January 9 7:30 p.m.**
GSA Meeting 23 Franklin St. Bangor Business and Rap

**Friday January 10 7:00 p.m.**
Wilde-Stein Club Meeting Memorial Union UMO Business and Rap

Brunswick Gay Women's Group 7:00 17 Lincoln St. Brunswick Business and Rap

**Saturday January 11 8:00 - 1:00**
GSA Dance 23 Franklin St. Bangor MJOB

**Sunday January 12 1:00 p.m.**
Symposium II Meeting 17 Lincoln St. Brunswick

**Wednesday January 15 7:30 p.m.**
Lambda Meeting

**Thursday January 16 7:30 p.m.**
GSA Meeting

**Friday January 17 7:00 p.m.**
Wilde-Stein Club Meeting Brunswick Gay Women's Group Meeting

**Saturday January 18 8:00 - 1:00**
GSA Dance

**Sunday January 19 11:00 p.m.**
Education Committee: Play Meeting for those interested in any aspect of Gay Play(s) production. 17 Lincoln St. Brunswick Front door.

**Thursday January 22 7:30 p.m.**
GSA Meeting

**Friday January 24 7:00 p.m.**
Wilde-Stein Club Meeting Brunswick Gay Women's Group Meeting

**Saturday January 25 8:00 - 1:00**
GSA Dance

**Sunday January 26 7:30 p.m.**
Lambda Meeting

**Wednesday January 29 7:30 p.m.**
Lambda Meeting

**Thursday January 30 7:30 p.m.**
GSA Meeting

**Friday January 31 7:00 p.m.**
Wilde-Stein Club Meeting Brunswick Gay Women's Group Meeting

**Saturday February 1 8:00 - 1:00**
GSA Dance

Quilting Party from 9:00 a.m. until completion. Bring pre-shrink fabrics, sewing shears, interest and enthusiasm to 131 Second Street, Bangor.

**GAY BOOKS**

If you cannot, or would prefer not to, purchase Gay books at your local bookstore, here is an opportunity to order through the Maine Gay Task Force. The MGTF is the proud caretaker of a listing of Gay books for purchase. But keeping this list hidden away isn't benefiting anyone. So...this listing will be re-published in the next newsletter. Meanwhile, if anyone is interested, please write to the MGTF Book Service, Box 4542, Portland, 04112, for information. And, as always, books will be sent in a plain sealed wrapper.

This service is made available to you because we feel there is a need for it. Your response(s) will determine if/how long this service continues.