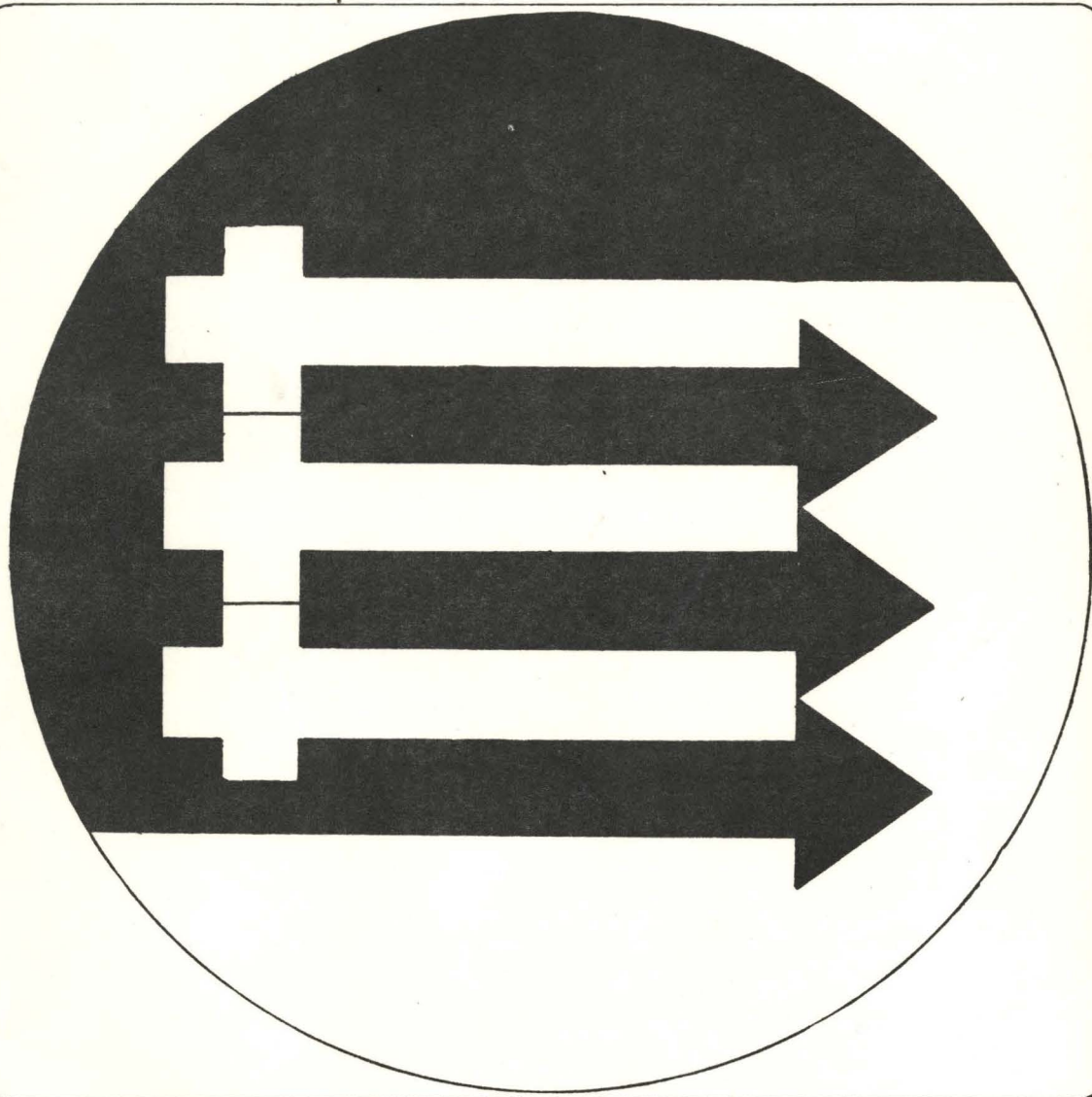


Mainely Gay

Vol 4

Nov-Dec 77

No 11



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JANUARY DEADLINE

December 26

Note To Readers

THE LETHAL DEADLINE WILL KILL

US YET. All summer and fall we have been telling you that 'while you'll notice that this issue is x weeks late, we promise you faithfully that next issue will be on time.' Well, so much for our word... Our next master (mistress?) plan to remedy this situation is to present this issue as the November- December issue and to use the extra time this gives us to produce the January issue on time. Sound reasonable? I just hope it works. Everyone's subscription will be extended one month to reflect this two-in-one issue.

YOU CAN THANK DANNY MACNAUGHTON for the new look of the copy in this and forthcoming issues. He contacted us one day from central coastal Maine, informing us that he has at his disposal a type-setter and ten or so different kinds of print. We jumped at his offer to type the copy each month and return it to us for layout. So thanks, Danny, from the bottoms of our lavender little hearts for breaking our chains to the IBM while we still have some fingerprints left!



WHAT IS A 'PRINK,' ANYWAY? We want to apologize to Louie Crew (and to those among you who have been perplexed all month) for the typo in his October review of *Unbecoming Men*. The article read: '...all the princks trying to reform their locker-room conversation...' A 'prink' is, of course, a prick. Sorry, Louie.

RUMOR HAS IT THAT Lilith, the all-Dyke band from the Boston area will be playing at the Holy Mackerel in Portland (28 Central Wharf) every Wednesday night! Check 'em out! They're great.

WANT TO WRITE a poem, article, or draw a cartoon or graphic for us? If so, send it in before December 26, which is the deadline for the January issue. And, for those of you who celebrate it, have a nice Christmas (or Hannukah); for those of you who don't: Bah, humbug!

-John Frank

FEEDBACK

Dear MG,

The Wichita, KS, City Commission on September 27 gave final approval to an ordinance banning discrimination in the areas of employment, housing, and public accommodations on the basis of one's sexual and/or affectional preference and marital status. The ordinance was proposed and guided into law by the Homophile Alliance of Sedgwick County. The Alliance is a political organization composed of Lesbians and Gay men in the Wichita community.

At this time a group in Wichita calling itself the Concerned Citizens for Community Standards has started a petition drive to obtain 9,815 signatures to have a referendum on the ordinance. They are working hard in Baptist Churches and the local Catholic Bishop has spoken out in support of their drive.

Our support comes from Commissioners who voted in favor, the Religious Caucus for Human Rights, the Jewish Community, Black ministers, professional groups, University and Women's Rights Groups. We feel we have a good chance for success. We already have the organization for a massive campaign, but we are going to need funds.

For additional information contact: HASC, PO Box 2573, Wichita, KS 67201. Donations should be sent to the above address earmarked for the 'Wichita is Determined Fund'.

Sincerely,

Homophile Alliance of Sedgwick County

Dear MG,

Two Black Lesbians, Deborah P. and Cynthia R., will go on trial January 3 in Detroit. They are charged with felonious assault because they dared to defend themselves against harassment by their anti-Gay landlady and her daughters. (Their last names are withheld to protect their jobs. Their employers will fire them for a felony arrest.)

The landlady's family had been harassing these two sisters ever since she found out they were Gay. On August 24, Deborah found the landlady's 22-year-old daughter throwing bricks at her children and dog as they played in the front yard. This daughter then attacked Deborah with a butcher knife and sent her to the hospital. When the police found out that the victim of the attack was Gay, they told her she couldn't



press charges. The next day there was another fight, and the landlady's daughter got hurt. This time, the police came right away and arrested Deborah and Cynthia.

The police gave the landlady's family a green light to attack Cynthia and Deborah. If they are convicted for defending themselves, it will encourage bigots everywhere to attack Gay people.

Every year, thousands of innocent people in this society are jailed on phony charges like the ones Cynthia and Deborah face — jailed for being Gay, or poor, or Black, etc. We must put a stop to this injustice. We must not allow Cynthia and Deborah to be railroaded into prison!

The Gay Rights Defense Committee has been formed to publicize this case and to raise the money necessary for a determined legal defense. In order to prevent Cynthia's and Deborah's conviction, we need \$3,000 to pay the legal expenses, as well as the costs of publicity around the case.

Your contribution will directly affect the lives of Cynthia R., Deborah P., and their four children. Your contribution will concretely aid the struggle against anti-Gay prejudice, ignorance, and injustice. We appeal to you for help.

Contributions and requests for further information can be sent to GRDC, POB 503, Detroit, MI 48221.

Sincerely,
Gay Rights Defense Committee

Dear MG,

We would like to inform you that the University of New Hampshire has a new addition to its student organizations... Concerned Gays. Our goal is to provide all bisexual and homosexual students freedom of expression; promote social functions; educate students and area residents through lectures, films, etc. on homosexual and bisexual issues; provide a healthy Gay consciousness; form discussion groups and a place to communicate with each other.

As we are a new organization, we would appreciate further correspondence in which any information could be passed on to us.

Thank you.

Sincerely,
Peter Flamand, Pres.
Concerned Gays
Memorial Union, Office of Student
Activities, UNH
Durham, NH 03824

Dear MG,

Please send me your free sample copy of 'Mainly Gay' for my collection of Gay papers.

Thank You.

Sincerely,
Mochnacki Wieslaw
Nowy Sacz, Poland

NEWS SHORTS

THE BRYANT WATCH — Anita Bryant's Save Our Children, Inc., may disband for lack of funds. According to two of its spokespeople, the anti-Gay group has been nearly bankrupted by two lawsuits. One of the suits was brought by Save the Children Foundation, a foster children's group, which claimed it was losing donations because people confused it with Bryant's group. As a result of this suit, a court order was recently issued ordering Save Our Children, Inc. to change its name. The other suit was brought by the parents of Robert Hillsborough, murdered by homophobes in San Francisco. Under California law, a person whose words or actions contribute to a murder can be sued.

Meanwhile, Bryant was picketed by 600 to 800 persons at an Indianapolis 'Rally for Decency' on October 7. A week later, at a Des Moines, Iowa press conference, Tom Higgins, a Gay singer and member of one of the local churches, landed a banana cream pie square in the face of the famous 'phobe. Bryant remarked, 'At least it's a fruit pie,' and prayed for Higgins' soul.

Dr. Bob Jones, president of fundamentalist and non-accredited Bob Jones University, supported Bryant, stating that it is 'a frightening possibility that homosexuality will bring God's judgement on the U.S.' He continued that it is 'a reflection on Christian manhood that a woman possessed of moral courage and scriptural principles had to blow the whistle on these moral deviates.' (from GCN.)

[Ed. note: Anyone who retains that homophobia and sexism are not connected should take note of this.]

Walter J. Kautz, president of the Florida Farm Bureau, got into the act in the September issue of *Florida Agriculture*, supporting Bryant and declaring homosexuality to be 'a sickness of some environment [sic], hereditary or you name it', and the Gay movement as 'an attempt to legitimize perversion.' As a result, The Dade County Coalition for Human Rights (who sent us a reprint of the article) has called for a boycott of Florida citrus products.

Gay groups in Holland, Sweden and Germany have taken note of Bryant's activities. The Swedes are boycotting Florida orange juice. About fifteen Lesbian and Gay groups in West Germany issued a statement drawing parallels between current homophobia in the U.S. and the Third Reich. In Amsterdam, a benefit was attended by 2,000 people, including the Mayor of the city, and \$40,000 was raised to pay for an ad in *Time* magazine criticizing the Save Our Children campaign. [Ed. note: There is a good account of the Dade County debate by Lindsay vanGelden in the Sept. 1977 issue of Ms.]



PLUSSES AND MINUSES

The City Council of Eugene, OR has voted to add 'sexual orientation' to the city's 1969 Human Rights ordinance. Champaign, IL and Wichita, KS have also passed Gay Rights legislation. Renton, WA and Palm Beach County, FL have rewritten their proposed human rights legislation to exclude sexual preference for fear of a Dade County-type debacle. Allentown, PA voted against adding the term 'sexual and affectional preference' to its human rights code. The Ministries of Public Order and Social Services in Greece have proposed that homosexuals be deported. [Ed. note: Who do thy think they're kidding?] New Gay liberation groups have formed in India and Spain. Benjamin Hooks, new head of NAACP, expressed support for Gay Liberation on CBS *Face the Nation*, and noted similarities between the Black and Gay movements.



NEW YORK (GCN)—The American Psychiatric Association has come out strongly in support of the right of Gay people to teach. Their statement noted that 'many fine teachers from Socrates on have been homosexuals' and concluded, 'A teacher should be judged on the basis of professional competence, not on the basis of personal lifestyle or sexual preference.' APA president Dr. Jack Weinberger added, 'the effort to frighten citizens into fear of the influence of homosexuals on our children is utterly without foundation, and the effort should be combatted by all citizens of good will.'



WASHINGTON, DC (GCN, Chicago Gay Life)—The U.S. Supreme Court has refused to hear the case of Gay teacher, James Gaylord, who was fired by his Tacoma, WA employer for being Gay, although he had committed no improper act. This refusal does not set a legal precedent, but it does mean that school boards may discriminate against Gay teachers with less fear of legal complications.



NEW YORK (GCN)—The Industrial Workers of the World (IWW, or Wobblies) took a stand in favor of Gay rights at their recent convention. The IWW, formed in the late 19th century, is a radical labor organization which has quite a few members in Maine. Their early leaders included labor-movement heroes Joe Hill and Big Bill Heywood, and they were a significant influence in the early part of the 20th century. The best-known of their goals is the 'One Big Union,' i.e., the unification of all workers in one union to defend the rights of working people. They were early advocates of such measures as the 40-hour work week and Social Security.

BOSTON (GCN) — The bill banning discrimination against Gay people in public employment was killed in the Massachusetts House of Representatives on October 13. The bill had narrowly cleared the Mass. Senate. Observers think the defeat was largely due to the recent redistricting of the Mass. House, which has created tensions in that body.

The redistricting, which put Elaine Noble in the same district with Barney Frank, another supporter of Gay rights, is one reason why Noble has chosen not to run for re-election. Noble says she is 'stepping down for personal and family reasons,' and because she does not wish to run against Frank, a race which could divide the Boston Gay community. She may possibly run for the Boston City Council if the voters pass referenda now on the ballot which will have the council elected by districts rather than at large.



MORE BRYANT UPDATE — Conflicting public statements from the Florida citrus establishment appear to indicate disagreement as to whether Anita should continue on as OJ spokesperson. 'A change will have to be made in the foreseeable future,' Edward Taylor, executive director of the Florida Citrus Department told a meeting of growers recently. 'When consumers see her they don't think about orange juice, they think about the Gay rights issue.' But just after Taylor made his statement, Florida Citrus Commission chairperson, Dan Richardson, defended Bryant and said that the commission has no plans to curtail her orange juice commercials. Meanwhile, Anita asserted that 'I am clearly a victim of religious persecution...if they want to fire me, let them do it now, and give me peace.'

Anita was in New York to make an appearance on the 'Today' show recently, but had to tape the appearance the night before because of reported death threats given over the phone to NBC if the 'phobe was to appear. During the early morning telecast of the show, NBC was picketed by 300 Gay people

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and supporters.

And meanwhile, Michigan legislators are considering a resolution to praise Anita for her 'courageous campaign'. The resolution was proposed by 51 members of the Michigan House on October 17 and urges the 'singer' to continue her crusade against 'decadence.'



NEW YORK (*National Gay Task Force*)

— The Fund for Human Dignity (The Howard Brown Memorial Fund) has been granted tax-exempt status by the Internal Revenue Service. This marks a reversal of IRS policy that formerly denied tax-exempt status to Gay Organizations that maintained that homosexuality was a valid lifestyle rather than a disease. Tax-exempt status means that donors to the organization can deduct the donation from their taxable income. The fund for Human Dignity supports educational and non-political projects of the National Gay Task Force.

WASHINGTON, DC (*GCN*) — The US Justice Department and private legal experts told a House Judiciary Committee that Congress has the authority to grant individual states an additional seven years to ratify the Equal Rights Amendment. The sub-committee is considering a proposed seven-year extension for the ERA. Presently the deadline for ratification is slated to expire in March, 1979, and women's groups are fearful that the three states still necessary to ratify the ERA will not do so in time. So far 35 out of the required 38 states have ratified the ERA.

SINCLAIR, ME — The Teddy Bear Club, a Gay pornography mail-order house, has been taken to court for sending child pornography through the mail. The owner, Ted Gray, has agreed to cooperate with the U.S. District Attorney and give information about sources of his wares, which included films of young boys engaged in sexual acts.

SAN JOSE, CA — The newly-formed Santa Clara Valley Coalition for Human Rights is organizing a tax rebellion by Gay people on the grounds that Gay taxes presently pay for institutions to which Gay taxpayers are denied equal access. As a first step, they propose a device used by Ms. Vivian Kellems, a heterosexual who has been battling unfair taxation of single people, of sending a tea bag (symbolic of the Boston Tea Party) to political officeholders. The coalition's mailing address is Ms. Atlas Press and Bookstore, 120 E. San Carlos, San Jose, CA 95112.

CHICAGO (*Advertiser*) — The American Sociological Association on September 7 passed by voice vote resolutions supporting equal rights for Gay people and condemning the misuse of scientific research by homophobes. The association also condemned the discrimination by universities against people who wish to do studies on homosexual topics as a denial of academic freedom. Jessie Bernard, an authority on the family, stated, 'The data is clear. Homosexuals are not disproportionately found among those who molest children. Homosexuals do not 'recruit' persons into a life of homosexuality. The perpetuation of false stereotypes like these is harmful for all concerned.'

WASHINGTON, DC (*National Gay Task Force*) — Members of the U.S. Immigration and Naturalization Service and the U.S. Civil Rights Commission met recently with members of the National Gay Task Force. As a result, INS has agreed to review its policies which often require that Gay people meet higher standards of 'moral character' than heterosexuals in order to be allowed into the U.S. The CRC has announced that it does have jurisdiction over anti-Gay discrimination in the area of 'administration of justice.'



NEW YORK (*New Women's Times*) — Roxanne Gay, 25-year-old Black student nurse, has been charged with murdering her husband, Philadelphia Eagles defensive lineman Blenda Gay, after he brutally beat her. Blenda Gay had a long history of beating his wife; the police had been called in on many occasions and, Ms. Gay said, 'Whenever they called back, they'd discuss football with him.' On the night of the last beating the husband threatened to 'finish off' his wife when he got up from a nap, whereupon she stabbed him while he was resting. Ms. Gay had pleaded 'Not guilty,' and local feminists are gathering support for her. They consider her to have acted in self-defense and wish to gain support for her and all battered women. One study indicates that as many as half of all American wives may be physically abused by their husbands.



WASHINGTON, DC (*GCN*) — Eight men were killed when the Cinema Follies, a Gay X-rated movie house, burned to the ground on October 24. The building was in compliance with local fire regulations, which require only one door for a hall that holds fewer than 74 persons. That door was blocked by the fire and a second door that led to the roof was padlocked. The local Metropolitan Community Church took charge of unclaimed bodies and held a memorial service. Chief Shaffer of the DC Fire Department's fire prevention division and many members of the Gay community agree that fire regulations should be made more stringent.

The State Street Straw

By Peter Prizer

As many of you will no doubt, shortly gather, yours truly hasn't had time (or possibly forgot) to sit down in a quiet corner and compose (I think that's the word) a really heavy, well-done, creative article for this issue. An essay, say, incorporating the highest journalistic standards you've all come to associate with previous State Street Straws.

Yes, disappointment is a drag, and some of you are possibly grumbling, 'What do you think you are, Peter, dense or something?' Well, dear readers, I shall be blunt and say it's a little of both, and I'll let you know when I get more details on the 'something' angle.

But seriously, folks (as Anita Bryant will probably someday intone during formal ground-breaking ceremonies for a Gay elementary school in Key Biscayne...you laugh? The pendulum swings *both* ways — at this very moment, as we move our collective right index fingers across these several lines, half the Chicago 7 defendants, celebrated radicals of a bygone era, are out hustling bucks with Tupperware, or its moral equivalent. ...How can you have 3½ people? I dunno.).

Life as a struggling UMPG student (*incidentally*, this is coming to you from a lobby bench in Luther Bonney Hall) stirs weird metaphors best left untouched, but won't. During long weekend evenings when I'm a prisoner in the library, chained to... which reminds me, it is written somewhere definitively that men's room graffiti at UMPG must be the dullest anywhere; worse even than Husson's or UMFk's? It's enough to make one paranoid: even Penn State had infinitely superior shitwit, and it appeared to one observer that half the male population on campus didn't even bother to *use* the facilities, let alone write on them. But that's another story. Christ, must the university — and now I'm speaking of the Portland campus, we can forget Gorham — hire outside contractors from Orono or Durham to scrawl amusing mini-philosophies to alleviate our daily boredoms? (I've got no reports, but the graffiti in the UMPG women's rooms has *got* to be at *least* equal.) Is decent graffiti an innocent victim of what a distinguished Vice President called the 'Post-Watergate Morality? Or has it merely been lost in the campus shuffle of exciting new priorities (e.g., four years of Business Management and a job at DuPont)? **OR**, most disturbing, do UMPG students simply lack what it takes?

Moving right along...do animals **thing they're** dumber or smarter than we are? Or do they know their limitations, relatively **speaking, and view** humans as intelligent, but hopelessly crazy assholes? Do they resent being unwilling passengers on this globe's celebrated train wreck with destiny? Or do they simply accept their Darwinian lot in life, crossing their paws and hoping for better mutations next era? (Aside: if dogs were political, they'd surely all be Republicans. Beavers would be Demmies, cats would be fiscally conservative anarchists and turkeys would flock to Longley's legion.)

One last word about animals: not only do we put them in Prisons (zoos) and slaughter them wholesale-ly with autos and in meat-packing factories, but November in Maine is the correct time to take out your trusty 30-06 and murder some four-legged (and two-legged) creatures. Sound distasteful? on't worry, quite a few people do it, and besides, the state will happily provide you with a classy-looking license (for a not-so-nominal fee) to make it all legal and remove all residual doubt you may **have** about the proposition. (If still doubtful, just carry some booze.) Should you actually **capture** a non-farm animal in your unflinching crosshairs, there is the extra added symbolism of strapping the slumping carcass to your 1978 Dodge Magnum, thus completing the **basic** ingredients necessary for both a successful hunting trip and a psychiatrist's field day.

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LEARNING TO BE NORMAL AND LOVING AN ALCOHOLIC

by chrysalis

I am a woman, and I love a woman. She has a drinking problem. That's not so uncommon, though. The estimate is that one in every three Gay people has a drinking problem. That leaves the other two as people who live in an alcoholic situation — at some time in their lives. The person I love 'admits' she is an alcoholic. I hate that word — 'admits' — it sounds like she's guilty of something. I have often enough been asked if I 'admit' I'm a Lesbian. Admit it? I declare it! When I say I'm a Lesbian, I'm not guilty of anything but of being a human being who can love others. When the person I love says she's an alcoholic, she's not guilty of anything except being a human being — who is not somebody's ideal of the norm. She has an illness called alcoholism. For her, drinking has serious consequences.

Being the human beings we are, we are each afflicted (?) in some way with not being normal. Some of us can't see without glasses, some of us can't eat sugar, some of us can't be around pollen, some of us are blind, or short, or tall, or fat, or left-handed, or Black, or Gay, or anything else but that 30 year old, white, athletic, intellectual, good-looking, male, college-educated, mythological being who can eat anything, stay-up-all-night, is never out of breath, whose teeth never have cavities, whose shit don't stink, who can drink all night and never show it, who has a \$46,000 a year job, with a gorgeous model wife, and two brilliant well-adjusted children, and a nine-room house in Bucks County or somewhere upper class like that. Yech! When you get right down to it, who wants it, really? I guess I'm saying in a roundabout way that 'normal,' which is supposed to be good, is not that mythological guy out there — though maybe he exists somewhere, but normal is also being fat or tall or left-handed or crippled or diabetic or 50 years old or 17. And normal is also being Gay or an alcoholic. We are none of us, or only one or two of us, some creepy magazine's promotion of normal. It took me a long time to say this and it took me a long time to learn it. And a lot of struggle. I learned: It's not only OK to be Gay, it's also normal; and it's normal to be an alcoholic, and it's even OK.

To learn that it's OK to be a Lesbian, I had women in the women's movement, Lesbian CR groups, the love of many beautiful people, *Amazon Quarterly*, *Off Our Backs*, *the Maine Gay Task Force Newsletter*, etc. etc., and it took months and months of work. To learn that it's OK to be an alcoholic, or to love one, I had one woman of wisdom and despair, a recovered alcoholic counselor, a recovered alcoholic teacher at college, A.A., and Al-Anon.

I didn't learn that it was a **good or happy thing to be** a drinking alcoholic. It is not an easy or pleasant thing to watch another person's self-destruction by slow, or rapid means. But I am learning how not to compound that **destruction** by my attitudes, actions, and words. I am learning that all the reactions **that I had** so early on to her drinking and to our situation were equally destructive. And those reactions were 'normal'!

Anyone would rescue someone from a predicament that they'd got into while they didn't have control, right? I've had to learn how to give others the dignity of having consequences to their behavior. My saviour behaviour was a violent insult to the one I love. I love.

And anyone would need to express their anger when someone's drinking interfered with their needs, right? If someone I loved were blind would I be angry at them if they couldn't see my paintings? So many wasted days I looked at what was bad or painful or ungratifying in our lives and forgot entirely to see all the beauty there, too. Now I'm learning to deal with reality.

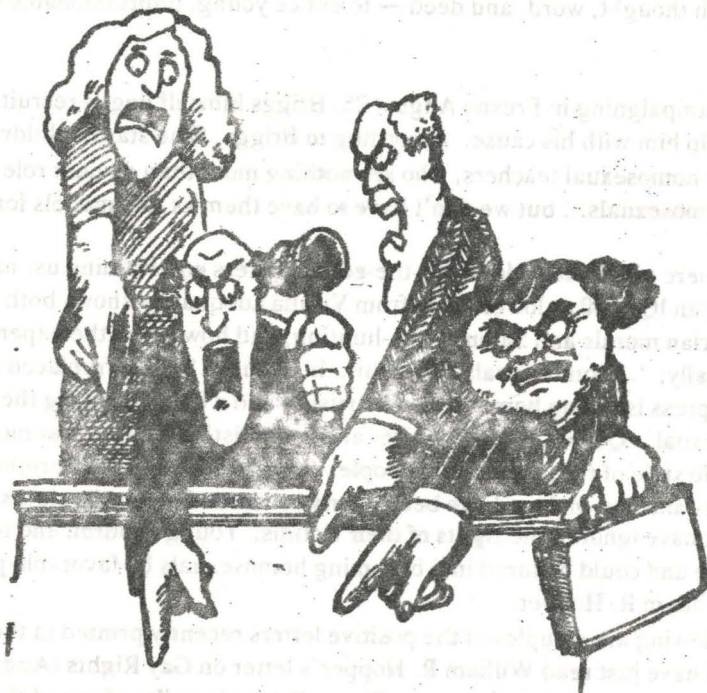
I've had to learn healthy (not normal), caring (not controlling), loving (not critical) ways of being. And I am learning them in Al-Anon. It's taken time to change all of my 'normal' reactions to her drinking, which were filled with pain, anger, resentment, confusion, guilt, and fear. My new reactions are filling with compassion, acceptance, hope, and gratitude for what I do have, and, most of all, gratitude for getting rid of some of that so-called normality which only resulted in being in such a dark place. If that was normal, give it back to the guy in Bucks County. They tried to sell it to me long enough but I'm not buying any anymore.

When I first came to Al-Anon, I was desperate. I'd tried everything to get her to stop drinking. And nothing worked, not for very long, anyway. And no matter what I did our relationship got worse. So I'd heard about Al-Anon, and decided to give it a try — there wasn't anything else left to try. I was so afraid of being rejected at Al-Anon because I was Gay. And so I came out to them. Does that make sense? I've been out publically for years. And at Al-Anon I got very, very little non-acceptance in response, and that little prejudice came from people who knew they had to deal with that in themselves. Maybe I'm lucky. But that was an area in which I could be strong. There were so many other areas in which I haven't been. So I broke some new ground at my Al-Anon meetings, and soon afterwards I met many other supportive Lesbians and Homosexuals in Al-Anon and in A.A. I'm not alone there, even though I'm not 'normal.' I ascribe to no organized religion, and I'm a lesbian, but I can fit in there, because they know from their experience with alcoholism that 'normal' is not some cultural ideal. And alcoholics and those who love an alcoholic know

something about stigma.

What is normal? My teacher at college gave us this definition which she said was the best she'd ever heard. She'd gotten it from a mentally retarded adult: *'normal is feeling good about yourself.'*

Al-Anon and Alcoholics Anonymous can help you feel good about yourself, and are for Gay people, too. If you think you need what they have to offer, you can get in touch with me at Mainely Gay, PO Box 4542, Portland, ME 04112, or call the A.A. number in the phone book and ask to talk to someone, or **someone who's Gay or who's not prejudiced against Gay people or about the drinking problem in your life.**



I GET IT FIVE NIGHTS A WEEK -- JOHN BRIGGS, THAT IS

By Karen Bye

With a little luck, no one will know how much sense that title really makes. In reality, the title is a combination of two local phenomena: a bumper sticker for one of the local daily newspapers, and a state senator trying to unseat Jerry Brown in November. In *that* order, please. How it makes sense is that Briggs is in the media daily — either the 6:00 news, or in his (paid) TV commercial for Save Our Children, or in the newspaper. Or all three.

Yeah, Save Our Children has finally come to Fresno. It's open season on Gays again/still. On August 2, Briggs filed an initiative for the June 1978 ballot which would allow school boards to fire 'publically avowed homosexual teachers from classrooms.' In Briggs' words: 'This law is needed to remove from the classroom those homosexuals who want — through thought, word, and deed — to entice young, impressionable children into their lifestyle.'

While campaigning in Fresno August 25, Briggs himself began recruiting the area ministers to help him with his cause. According to Briggs, 'The state's children must be protected from homosexual teachers, who are **nothing** more than deviant role models. We can tolerate homosexuals... but we don't **have** to have them as role models for our children.'

Then, there are the local letter-to-the-editor writers entertaining us, many writers demonstrating an IQ of 40 or lower. One from Visalia adequately shows both the negative voices of Victorian morals and Salem witch-hunting, and how much the paper is willing to print. Specifically: '...homosexuals do recruit. In January 1933...I replaced a homo teacher...The press is giving homos free advertising and a boost by using the word 'gay' for a male homosexual. 'Queer, oddball, homo, and sodomist' are terms that more accurately describe the life style of these **abnormal people**. Sob-sisters, brainless-brothers, including lawyers, judges and law-makers **have been** overly concerned about the rights of the **abnormals** but have ignored the **rights of their** victims. Young children and teens are impressionable and could be lured into becoming homosexuals by favorable publicity in the press.' /s/ William R. Hopper.

The following are samples of the positive letters recently printed in the same newspaper: 'I have just read William R. Hopper's letter on Gay Rights (Aug. 11). His mindless, ignorant, **blatant bigotry** is appalling...Briggs is **guilty of one of the worst crimes** anyone can be **guilty of**, the **crime of preying** on human emotions. Furthermore, by using

the name 'Save Our Children,' he is guilty of using innocent children as weapons (as one would use a gun or knife) to stir up human emotions. Briggs' entire plan of operation is the deliberate spreading of fear, reminiscent of the Joe McCarthy days.'

The following letter, presented here in its entirety, appeared in the September 29, 1977 issue of *The Fresno Bee*. 'I'm extremely disappointed that you saw fit to include the Save Our Children brochure as a supplement to the Sunday paper, particularly in view of your refusal to carry graphic ads for X-rated movies. Many of us regard the hysterical ravings of Bryant and Briggs as far more damaging and obscene than a few suggestive pictures. I, for one, am sending back to them the postage-free envelope they foolishly included in the package together with my sheet by explicit suggestion as to what they can do with their bigoted campaign.' /s/ Donald B. Oliver

Unfortunately, the SOC packet referred to above was missing from my paper when it was delivered. As a result, anything I could write about it would be pure (and probably correct) guesswork. I'll just have to wait, and request a copy from our beloved 'saints,' Anita and John.

Other comments, ranging from the obvious similarities between Gays and other oppressed groups, to sane, utile suggestions for Briggs' and Bryant's campaign energies, have been offered by various writers. 'Would you accept a paid advertisement from the Ku Klux Klan? From the American Nazi Party? From any other organization openly advocating hate and bigotry? Why have you accepted one from the hate-filled Save Our Children group? 'Certainly *The Bee* would not allow pamphlets scapegoating the Jews or blacks be included in its newspaper. ~~Why homosexuals?~~'

'It seems to me that if Ms. Bryant were to address herself to some real needs that many children do have, she could indeed be helping to 'Save Our Children.' If she were to invest some of her energy, time and money in the area of child abuse prevention I would support her in any way possible.

'I was appalled to find the do-away-with-homosexuals packet in *The Bee*...I wish I had the energy and drive to devote to a counter-campaign. Although I'm afraid that the bigots and rednecks might outweigh sensible people in this valley in numbers, I'll bet those of us who are disgusted (and frightened) by the Anita Bryants and the Briggs people could get together a packet against witch hunting...'

One writer sums up my feelings exactly. She/He wrote: "Save Our Children"! What a farce! Our children need to be saved from the likes of Sen. Briggs and Anita Bryant, not

homosexual teachers.'

Amen, friend!

[All clippings are now on file with Mainely Gay, the quotations from which were taken from the Fresno Bee, various issues. News Note: According to Gay Community News (Nov. 12), Senator John Briggs has withdrawn his anti-Gay initiative in California, perhaps in response to a lawsuit filed in that state's Supreme Court by David Goldman, a San Francisco teacher. The Goldman suit charged that while the language of the summary of the initiative purported to deal with criminal conduct only, in fact the proposal would have applied sanctions to conduct that is legal under California law. It is not clear, at this point, whether Briggs' withdrawal came because of fear of having the proposal overturned by the court or because of difficulty in gaining enough signatures.]



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Maine Note

By Bill Schipp

October has been an active month for the Wilde-Stein members at UMO. The club began the month with a table at the University's Organizational Fair on the spacious mall amidst campus autumnal splendor ('Oh look, dear, homosexuals, how sweet!') Passing out literature on Gay rights legislation and similar material, the group greeted the throngs with strength, pride, and solidarity.

That sense of solidarity remained through the trials and turmoils of National Gay Blue Jeans Day, October 14, as Gays and friends decked out in denim. They were met with a wide spectrum of reactions, however, as local Gay-hating individuals were quick to rear their ugly heads. The Federation Against Gays (better known as FAG) circulated petitions to discontinue student government funding of the Wilde-Stein folks. To top that, a dummy was hung in jeans from a tree on the mall. One individual male, complete with wool-like skirt stood in front of the Memorial Union, replete with an 'I do not support Gays' placard. Who cares, big boy? The day was a success, as it forced people to examine values and attitudes, and in some cases to wear naphtha-smelling corduroys rather than choose to support Gay people. Those of us who wore jeans did so with that same sense of solidarity.

We've been doing speaking engagements ~~around~~ campus for the resident assistants, a sociology class, and for the Peer Sexuality Advising Program (run by yours truly). The latter is a group of volunteers who train to advise ~~students~~ on sexuality concerns ranging from birth control information to rape, Gay issues, ~~women's~~ health issues, etc.

November will bring further excitement for northern and central Mainers, beginning with a Dance!! Two Gertrude Stein plays were presented on November 4 and 7 at 7:30 PM in The Pit, a small experimental theatre room under Hauck Auditorium. We are also planning a coffeehouse for some time in November. More on that later.

Anyone passing through Orono might try stopping by the Wilde-Stein Office (second floor, Memorial Union) and seeing if anyone's around. Meetings are Friday evenings at 7:00. Hope to see some new faces. By the way, our typewriter was stolen about two weeks ago. Any beneficent owners who might like to donate a used one? No promises of a memorial plaque, but certainly you'll be revered in our hearts always. Until next month, be strong, be proud, and love your Gayness.

Perceptions

By Miriam Dyak



I begged off writing this because I was uninspired. I would put a poem in or find something somewhere to contribute. I haven't read any books I can review or done anything I want to talk about... Well, not exactly, I have read some books but they're not the right kind I reasoned: and my life has been going through a lot of change — not the right kind either. An old familiar and boring bind.

The concept of coming out like all concepts started out so simple and evolved into continually more complex forms. It used to simply refer to a homosexual man or lesbian coming out of hiding their sexuality, being open about it on whatever level whether with friends, employers, landlords, family, or in the 6 o'clock news. There were always levels of being 'out,' and the possibility of being 'out' one place and not another, etc. For once, people were willing to give credit to gays for a good idea and began to use the phrase to refer to any secret or embarrassing part of one's life that one was hiding and wanted to stop hiding. Even advertising nowadays asks people to come out of various closets from secret turtleneck lovers to latent soft ~~drink freaks or whatever~~. (I made those up of course — I'm much too lazy to check back through a bunch of advertisements.)

Now coming out means that you come out as something. The closet gay comes out as gay, risking disapproval, punishment and loss from straight society, but expecting approval, support and reward from that segment of the society that is also gay. Without that support, the process of coming out would be too lonely and difficult for most people, which explains why the greater the support system there is out here, the more gay people surface in the society (and why they are 'non-existent' in China, for instance). This is all wonderful and joyous but eventually it may occur to some people that they have traded one label for another; and whereas they have refused to live up to part of society's expectations, they are now in a position where another segment of society has another whole set of expectations for them to meet. Either way, change ain't easy, people reward you for being what they want you to be (i.e. what they want themselves to be or feel insecure being) and are pissed as hell when you turn out to be something else. Not only that, after making such a big deal out of coming out as a bla bla bla, it's very hard to say that you might be changing into something a little different — hard to admit to yourself (back at the beginning of the merry-go-round if they have beginnings) and hard to disappoint all those people who gave you so much support. That's just it, though, they didn't give you support, they gave support to you as their ideal as long as you conformed to it.

Lately, I find myself learning to be open to whatever I ever said I wouldn't be open to. As an astrologer (which I'm really not) I might say to you that I am evolving deeper into the meaning of all the fixity in my chart, leaving some of the surface stubbornness and judgmentalism behind (I hope). Fortunately for you, I'm not going to play astrologer. As I said, I'm becoming open, in unexpected places, for me, that is. I'm coming out at last not from anything in particular and not to anything in particular — I'm starting to come out as myself. It's not easy. There's no welcoming committee, except for perhaps a few close friends who can just enjoy seeing me grow whether or not I meet their expectations.

One of the things I never expected to do was read a book by Ram Dass and not only enjoy it, but really love it. After all, he's a man, an ex-bisexual down on gays and sex and into the whole male guru tryp, to mention just a few of his qualifications. But *Grist for the Mill*, paperback, \$3.95 from Unity Press in Santa Cruz, is a wise, funny, honest book full of heart. Ram Dass is better than anyone I've met lately at saying, 'I'm learning, changing, making mistakes along the way, but not holding on to the mistakes or letting them stop me from becoming, growing. And every time I do try to play the game of meet-the-expectation, I get my karmuppance.' Part of what he's given up is laying trips on others — he's honest in working out his own sexuality without saying everyone else should do it my way, too. His consciousness has evolved into a real awareness of God and the Universe as Mother and the vision to go beyond those concepts too. One of my favorite passages is: *'It might turn out that your Aunt Thelma was Buddha. She was cooking chicken soup and you went to India and Tibet for 40 years looking for somebody that looked like Buddha. You got totally despairing and in the despair you gave up all your hope and all your models. You came home and you walked in and there she was. You look and you fall on your face before this brilliant light and she says, 'Have some soup.' The pure Buddha, the mind that is clear of attachment, exists anywhere in perfect harmony with all the forces around it.'*

Oh yes, I forgot to tell you that this book is about God or Goddess or the spiritual journey or however you choose to look at it. Another closet I've been coming out of lately, daring to admit that I do have spiritual beliefs, not just groovy philosophical ideas about karma and reincarnation or theories of enlightenment and complicated meditations, but real gut feelings of love for God and all She encompasses. Ram Dass talks a lot about that love, about 'going to God,' about breathing in and out through the heart, opening the heart so that the love of the Universe can flow through us. Almost sounds like being back to hippie flower child days until you read the part which says the answer isn't in getting high, but in taking on everything life brings to us however 'awe-full' as a learning experience, in 'cleaning up our act' until our relating to others is open and free of judgement and wanting and full, instead, of love. Some of that message is there for everyone even if you are not like me: a closet spiritual person — it would make the gay movement, all movements, less

involved in rigidly defending our ideals and more free to be and live them.

Uh oh, I can hear all the disapproval (I have such an active imagination) and all the voices saying, 'one more activist down the drain of spiritual development.' The current theory in vogue these days is to believe that you can't integrate the spiritual and the political and to cite Rennie Davis and the Guru Margarine as the prime example, and so forth. Ram Dass has some good things to say about being spiritual and political too. Following a question as to whether meditation and loving the oppressor is enough, he states that 'we're in an incarnation. We can't make believe we're not. We must honor the attendant responsibilities that go along with that incarnation... Now the peculiar predicament is that when you see any kind of injustice in the world, if you are attached to anger about it or are attached to it being any other way, you are at one level perpetuating the polarization even as you are working to end it.' In other words, the oppressed help to create the 'them' and the 'us' as much as the oppressor does. Ram Dass continues: 'it seems that a lot of revolutionary tactics in this country have won the battle but lost the war. If you alleviate human suffering on one level, but your act doesn't allow it to be alleviated at another level, then you haven't accomplished the goal of ending suffering. Like in getting economic benefits for people, if you deepen their attachment to thinking that economic benefits are going to give them total peace or happiness, you are perpetuating the illusion that causes the suffering. That's why the nature of the consciousness of the revolutionary determines whether the revolution ultimately liberates or entraps those it was meant to aid. Really, it's like the Europeans who originally came to America and thought that if they got political and religious freedom, they would have it made. Well, they come here, and they got it and they didn't have it made.'

Of course, no one is asking you to agree with Ram Dass; I'm not asking you to agree with me. This column is what it says it is, 'perceptions' to add to your own store, to put a few more bees in your bonnet, build up a hive, so to speak. My metaphors are running away with me and I have to go. A joyous Solstice to all of you!



Mini-Review

By Joel Best

THE HOMOSEXUALS, by Alan ~~Ebert~~; MacMillan Co., \$9.95

This is a collection of 17 interviews with Gay men. The format is similar to that followed by Studs Terkel. The advantage to the format is that ordinary people have a chance to express their views; the disadvantage is that the reader is left with the task of tying the interviews together to find meaning in the volume.

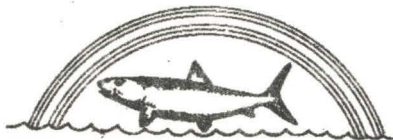
The Homosexuals is intended to dispel stereotyping by demonstrating the range of attitudes and activities among Gay men. Most of the interviews focus on development of a homosexual identity, relationships with heterosexuals and other homosexuals.

Ebert obviously intended to show the differences that exist within the Gay community. Thus, the interviews reveal men trying to cope with aging, alcoholism, ethnic and religious discrimination, and obesity. A disproportionate number of the subjects are upper middle-class professionals.

The subjects have adapted to homosexuality in various ways and the interviews are generally sensitive and perceptive as several portraits are drawn of individuals facing a hostile society. In this sense, the book offers an antidote to the hysteria which characterized the recent debate over homosexuality in Miami.

While *The Homosexuals* offers insights into the Gay world, the readers must derive his or her own conclusions and those who know little about homosexuality, and hope to get the facts, will probably be frustrated, but those who want to understand the perspective of some Gay men will profit.

[Reprinted from The Fresno (CA) Bee.]



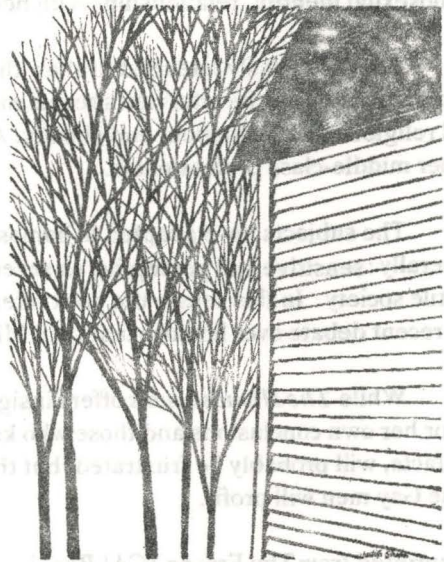
Day Dreams

he stood before me
his cock erect...
steaming
defiant of the blue uniformed trousers,
the volvar zipper
burst so easily
but moments before
spewed forth
the pulsating bulge
that could suffer constraint
no longer

his arching back
into the rapture of our foray
we glided...

over fragments into frames
through frames
into cinema

— Robert Black



Cumberland County Curmudgeon

By Susan W. Henderson

PEOPLE WE WISH WISH WERE STRAIGHT DEPT.

Why am I about to tell you about a homosexual villain? Homophobes are good enough at digging skeletons out of our closet without our doing it, too, one might say. On the other hand, every ethnic group has a few members it wishes belonged to somebody else; they are part of our history and we **should know** about them as well as about the fore-sisters and -brothers we admire. Besides, **if one is into** learning from history (and even though times change, one can still learn **something from** the past), these characters can show us what to watch out for lest we get ripped off.

Unless you are an English history buff, you've probably never heard of a dude named Titus Oates. Oates (1649-1705) was a seventeenth-century Senator Joe McCarthy. Those were the days of the wars between Catholics and Protestants, and England was violently anti-Catholic like Northern Ireland is now (in fact, this is where the whole Ulster business started). Oates and a friend of his, Rev. Israel Tonge, invented out of their own head a plot, allegedly by Catholics, to murder the King of England, Charles II, and replace him with his Catholic brother James (the future James II). Tonge seems to have been a mentally unbalanced John Birch type who believed the plots he thought up were real. Oates was in it for the bread. The result is known to history as the Popish Plot of 1678. Thirteen or so innocent men (no women framed, for once) were executed, and many people died in jail, lost their homes and jobs, or had to flee the country. English Protestants were in terror of a Catholic massacre, and English Catholics ~~were in~~ terror for their lives.

Titus Oates had a long and checkered history by the time of the Popish Plot. His father was a Church of England minister (and an ex-Baptist) who used to shove him around when he was a kid, which no doubt did nothing for his outlook on life. However, the two of them seem to have gotten along better later. He was kicked out of just about every school he ever went to — we do not know whether homosexuality had anything to do with it. We do know he was expelled from Oxford University for ripping off a local tailor. To-day we'd call him a punk. He managed to get ordained as an Anglican clergyman (they must have been hard up for recruits!) and went home to be Daddy's assistant. He tried to get rid of one of his father's critics in the parish, and **incidentally take over** the critic's job as schoolmaster,

by falsely accusing the man of sodomy with a young boy. Sodomy was a capital offense at that time. Now, to say the least, it is unbrotherly (or sisterly) for a Gay person to finger someone, much less frame someone, especially in a place where a buggery conviction can lead to hanging. Luckily for the schoolmaster, he had an alibi, and Oates then joined the Navy as a chaplain, and was kicked out for buggery on his first voyage. Navies haven't changed much. By our standards this was gross discrimination, but for those days he got off easy — they could have hanged him from the yardarm.

Oates was not unemployed in London, sponging off his friends. One of these was an actor named Matthew Medburne, and he was Catholic. In those days, it was as dangerous to be an English Catholic as it was to be an English Gay person, and as a result there was a Catholic underground. Medburne introduced Oates to the underground as a guy who needed help, and they provide him with places to crash, free meals, spare change, and even found him a job once. Oates joined the Catholic Church and got a few bucks by claiming he'd given up a rich Church of England parish when he changed his religion. He got them to send him to a seminary in Spain, and, although he was in his late twenties, to a boy's school (suspicious!) in France. He got kicked out of both for being a troublemaker. Back in England, he renewed an old acquaintance with the aforementioned Rev. Tonge, and the rest is history. They went before the **Privy Council** (equivalent of the U.S. Cabinet) to report the plot. Oates, in hopes of reward money, fingered his former benefactors from the Catholic community, among them Matthew Medburne, who died in jail. None of the accused was guilty of anything besides being Catholic.

The plot was taken up by King Charles's enemies in Parliament, who made a big propaganda thing of it and made Oates a national hero a la Joe McCarthy. They hoped by this to weaken the King, who was rumored to be pro-Catholic, and to get rid of his heir, his brother James, who was an out-of-the-closet Catholic, so that they could get someone they could control into line for the throne. It didn't make logical sense to implicate the King in a plot ostensibly against himself, but they were counting on public hysteria to cover that up. It didn't work. Charles sat it out until the witch-hunt burned itself out, as witch-hunts usually do. The accusations became more and more fantastic until people stopped believing them, and then most became ashamed of their panic and the judicial murders that resulted.

James sued Oates for libel for accusing him of plotting to murder his brother (to whom he was in fact very loyal) and won. During the hearing, it became clear that Oates had lied at previous trials, and the State's Attorney nailed him on a perjury rap. They put him in the pillory and then whipped him through the streets of London (a heavy B-and-D number, to say the least) and sent him to the Big House for life. This was a typical punishment for the time, and considering that he'd brought death to so many innocent

people, it is surprising that they didn't find a way to hang him. When James (who succeeded Charles as King in 1685) was overthrown in 1688, William of Orange sprung Oates and used him as a propagandist against James. Oates hadn't reformed. He became a Baptist, but was thrown out of his congregation after ripping off two fellow parishioners in a dispute over an inheritance. He died suddenly in 1705; no one knows how.

One has to be careful about judging people of other times by today's standards. However, some things don't change much. Taking people's help and then ratting on them was considered just as rotten in the 1660's as it is today. The Catholic underground provided Titus Oates with a lot of crash pads, free meals and spare change when he was down and out, and kept doing it long after it became clear that he was ripping them off and not giving anything in exchange. And as for Gay solidarity, one cannot imagine Phillippe d'Orleans (Liselotte's husband) or Eugene of Savoy (both contemporaries) of accusing someone of sodomy who had done it, let alone framing one who hadn't. Titus Oates may have engaged in homosexual activity, but he certainly wasn't Gay, by 17th century standards or ours. Gay people in those days didn't really have a name for what they were, but they had a sense of group solidarity and responsibility to each other. And that, sisters and brothers, is the difference between a Gay person and a ripoff who happens to do a homosexual act.

[Sources: Noel I. Garde, Jonathan to Gide (NY, 1969), pp. 378-381, has a biographical sketch of Titus Oates, but it is full of inaccuracies. Jane Lane (Pseud. of Elaine Kidner Dakers), Titus Oates (London, 1948), is very biased against Oates (perhaps not surprisingly), but her research is solid and her combative style enjoyable. J. P. Kenyon, The Popish Plot, favors King Charles's opponents, but it is not necessarily pro-Oates. Bowdoin College has Kenyon and the University of Maine at Portland has Lane. UMPG and Gay People's Alliance both have Garde.]

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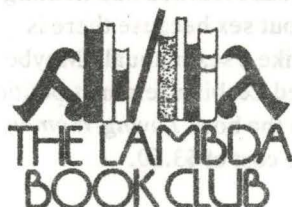
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Review

By J. Lee Lehman

Emily L. Sisley and Bertha Harris — *The Joy of Lesbian Sex*, New York: Crown Publishers, Inc., 1977. 223 pp, \$12.95.

It is mandatory for the reviewer of a sex manual to say, in effect, 'Well, I really didn't learn anything, but...' In all honesty I cannot say this, but the ideas I learned had nothing whatsoever to do with sex. In fact, there is very little to learn about sex because there is very little said about it. Certainly, the illustrations make it *look* like a sex manual. Maybe one third of the text reads like a sex manual. The rest is recycled Lesbian-feminist political schlock. The sex portion is not new, and **was better** presented in the book *Loving Women* (San Francisco: Victoria Hammond) for the **much less** prohibitive cost of \$3.50.

For all its helpful hints and witticisms (e.g., 'you're as free to go as you are to come,' p. 37), many if not most Lesbians will find themselves unable to relate to the text. The reason is that Lesbians are defined *only in a political context*. Nowhere is there any indication that Lesbians might be so purely **for reasons** of sexual preference. Instead, Lesbians are rebels against the patriarchy and men in general. At least they state this in somewhat positive terminology: '*...the lesbian becomes the antithesis of woman. The lesbian is the living rejection of woman-hating. Even more critically she is a living denial of female self-hating. She is self-love and she loves what is despised. The social prohibitions placed on lesbianism are formulated from this understanding. Her own self-love, her love for women, could become contagious. If men began to love women, as lesbians do, if women began to love women as lesbians do, empires (at least) would crumble. Sexual joy would replace sexual fear.*' (p. 12) Furthermore, the authors overstate the connection between Lesbianism and feminism, at least when presented as universal truth: '*Feminism and lesbianism are both, at their simplest, about women loving women.*' (p. 95) While many Lesbian-feminists would agree that their Lesbianism and feminism blend into each other so much that the two are inseparable, not all Lesbians would express themselves that way. When I want to make love with a woman it has nothing to do with fulfilling my feminism!

While they may ignore the concept of sexual preference, they do fall into the every-one-is naturally-bisexual trap (p. 47), again a piece of rhetoric presented as fact.

This dichotomy between fact and politically convenient fiction is compounded throughout the book by the total absence of even marginally adequate referencing. Most of the books and pamphlets listed in the bibliography are resource materials, Lesbian fiction, and Lesbian political tracts. Clearly this listing is separate from the text, and any relationship is coincidental. What relevance to Lesbian sexual technique is there in a listing of feminist presses, for example? Conspicuously absent, on the other hand, is any reference to standard works on Lesbian sexuality which have included information on Lesbians, including such basics as the work of the Kinsey Institute or Masters and Johnson.

The result is that Lesbians now have a book that could do for them what David Reuben has done for straight sex. Examples of outright lies about sexuality include: '*Frigidity: A condition simply unheard of among lesbians.*' (p. 104), or '*...lesbians always reach orgasm in their love-making*' (p. 165). What about diabetic lesbians, or other physiological conditions which can make orgasm impossible; not to mention Masters and Johnson's findings that Lesbian sex did not always mean orgasm? '*Women are multi-orgasmic and men are not.*' (p. 14) Not necessarily so for either sex, the sexologists say. '*Freed from the role-playing of straight family life, lesbians have the capacity to make ideal mothers.*' (p. 132) One factor does not define 'ideal'! '*Because lesbians love women, lust for women, like women more than anybody else they have fewer hang-ups about oral sex than anybody else.*' (p. 186) Even conveniently forgetting the existence of fellatio, there is neither hard proof that Lesbians love '*women more than anybody else*' or that the amount of love has anything to do with hang-ups about oral sex.

If misinformation disguised as fact is the fatal error of this book, there are also a number of problems which rate as annoying. On political levels, this book does not make it. In all the illustrations there is only *one Black woman*. (She's making love to a white woman; at least she's on top, for once!) *Other non-Caucasian women* are present only in color prints mimicking ancient Oriental style, hence, they do not appear contemporary. Disability is referred to as '*handicap*,' but at least it's mentioned. Just about all the women pictured are clearly in their twenties or thirties. The text does indicate that women can have sex until they die, but the lack of illustrations does nothing to emphasize this point. To add insult to injury, post-menopausal women are referred to as '*old*' (p. 11), a very dubious bit of labelling. None of the women are either '*underweight*' or '*overweight*.' All of the women sport jeans, if they're wearing any clothing at all. With the exception of hair length, which varies (long being a definite minority), doesn't this sound reminiscent of the straight-white-male stereotype of the attractive woman? Interesting!

Another annoying tendency is the waxing eloquence over political issues at the expense of sparse useful information on sex. (The price tag reminds us that this is *supposed* to be a sex manual!) Consciousness-raising gets three pages; the clitoris gets one. Therapy

gets three pages; oral sex gets two. If the authors were so concerned about such matters, they should have written a political tract, not a sex manual in drag.

Before leaving politics, one *must* ask why the authors wrote this book for an establishment press. Bertha Harris is intimately connected with Daughters, perhaps the largest feminist press, and is on record as opposing *any* publishing in the establishment press. What changed her mind? Could it be that much of this political emphasis is from guilt over abandoning the barricades?

Finally, there is the overuse of the adjective 'lesbian.' Examples: 'lesbian hug' (p. 116) — Lesbians are the only people to experience each other's bodies when hugging; 'lesbian eyes' (p. 93) — only Lesbians use eye contact for seductive purposes; and 'lesbian back-rub' (p. 41) — only Lesbians use massage for sexual purposes. From the text, one would think that Lesbians have a monopoly on romance, slow dancing, and what used to be called technique.

Given the nature of the book, it is unfortunate that it is well-written. Bertha Harris' style as a fiction writer has been harnessed for writing a fictional sex manual. Tragically, this disguises the rotten contents to an unsuspecting reader.

It would be nice to find some redeeming features in the midst of this calamity, but there are none. Cleverly written garbage smells as bad. Under the questionable banner of political correctness, Sisley and Harris have done Lesbians a tremendous disservice.

[Copyright, 1977, by J. Lee Lehman. Ms. Lehman is the Editor-in-Chief of the Gay Academic Union Journal and is Director of the National Gay Student Center.]



FALL OF A MOVEMENT HEROINE

By Gwen Hauser

In June a movie starring Jill Johnston, filmed by Kay Armitage and Lydia Wazano, was shown at Innis College (*Jill Johnston: October 1975*). Jill was present in person to answer questions after the movie. The first thing she did to shock her fans was to say that she was not going to sign the papers for the release of the movie outside of Canada, because she does not want the image of her past life as shown in the movie (that of a radical militant dyke-feminist) associated with her anymore. She proceeded also to say that she thought all political anger was invalid. Her fans, like myself, duly stunned, asked her a few mild questions registering our shock. Was this the fearless frumious feminist who had in years past kicked men out of places she spoke at on reading tours? Was this the movement heroine of *Lesbianation*?

That night at the Three of Cups, an all women's coffeehouse where Jill was to read and discuss her work, I got a more extensive understanding of Jill's new position. It was more than a refusal to be drafted into a superstar position — it was a fundamental ideological and philosophical change of heart. I concluded that Jill Johnston had either been bought off, scared off, or was having a nervous breakdown.

She began by reading a short peice about a woman who was raped and how it was her own Personal Responsibility (we were to hear a lot of that phrase 'Personal Responsibility' plus the words 'karma' and 'astral plane'). A woman from the Rape Crisis Center began to disagree with her on this, pointing out the political harmfulness of disseminating propaganda portraying women as responsible for their own rapes. Then ensued a lengthy discussion of 'Personal Responsibility,' 'karma' and 'cause-and-effect.' People of course asked the inevitable questions — what about Collective Responsibility, Political Causality, and Political Movements? If everything was just a matter of karma and personal responsibility, why did people sometimes get together in political movements to try to effect changes?

Well, yes, Jill admitted, from time to time certain political movements *did* occur, like earthquakes and eruptions of other natural forces, and from time to time she was titillated by the latest new political fads — the Anti-Nuclear Movement, for example. But by and large everything was still just a matter of personal responsibility. She was tired of people acting like children and blaming the world for all their problems. She herself remembered when she used to ascribe political causes to the break-up of a love affair and always found a political reason for the rejection of her literary work.

Throughout the entire discussion I couldn't help but notice an aura of fear and paranoia about Jill, the constant re-direction of the discussion to the question of rape and the constant morbid preoccupation (*sans* militance) with the question of rape, which I find very paralyzing and politically unconstructive. I came to the meeting a strong, self-confident woman and I left almost afraid to go home by myself for fear I would be raped. Jill was counselling us on ways to become as invisible as possible, and all of a sudden I blurted out: 'But I don't want to be invisible!'

'Very well,' said Jill, 'that's your business — how to be invisible is other people's business.'

Someone changed the topic by suggesting that we talk about Jill's work as a writer.

The major change Jill's writing had gone through, after *Lesbianation* and *Gullible's Travels* occurred when Jill's major opus, *The Book of Fathers*, said Jill's publishers, was too unreadable, too many paragraphs of inaccessible Joycean word-play and lower case unpunctuated sentences.

But, I had protested mentally, this had been exactly the style of Jill's two big whoppers *Lesbianation* and *Gullible's Travels*, and thousands of Lesbians in Canada and the US had read these books and loved them. To make one's readers do some mental work and to speak to them in a unique and attention-demanding idiom was not necessarily being obscure and inaccessible. Gertrude Stein, Jill's literary precursor, had done something very similar.

'So do you think that perhaps the male-dominated publishing industry has been a problem for you?' I suggested.



Well, she said, the male-dominated publishing industry was a problem for everybody. Really, writers should get together and form unions (thus effectively dodging the very political question of the position of feminist writers published by male editors and publishers).

What kind of writing was she doing now?, I asked.

Oh, short pieces about going away to the country like 'Crow' and 'Wind' (and very semi-religious zenny-type things, I gathered).

At this point a follower of Jill's, attracted by the quasi-mystical, semi-religious language Jill used, said something to the effect that we should all be responsible for our actions and learn to channel our anger positively. Jill (- a very astute crowd-controller) closed the discussion on this note and everybody clapped except me. I did not believe that Jill Johnston had talked about channeling our anger positively. I felt that she had talked about fear and non-action.

Why does the author of *Lesbianation* recant and deny all her previous writing? Why does a radical from the hip political movement of the 60's *a la* Ginsberg and a primary exponent of the Gay feminist movement suddenly back down from a militant dyke stand and speak of 'karma' and 'personal responsibility'? Is it because of some failure within our women's movement which allows movement superstars to be created and then persecutes them for being stars and fails to give them the human understanding and support they need? Or is it a matter of a person, Jill Johnston, with a specific craft, writing, not being allowed an outlet for this craft and so changing her life in order to have it?

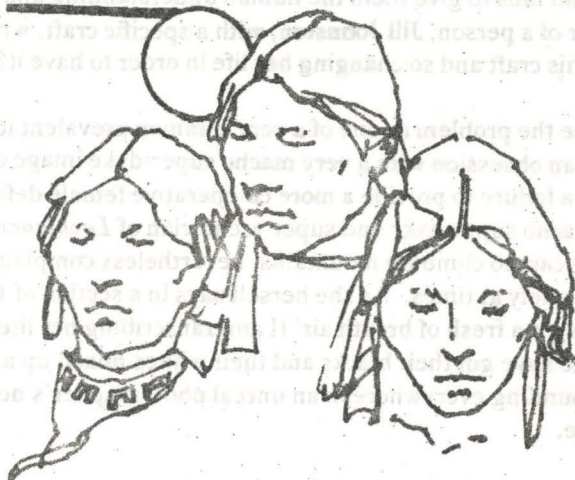
Personally, I see the problem as one of a very common prevalent ideology within the women's movement: an obsession with a very macho super-dyke image of what a liberated woman should be and a failure to provide a more co-operative female definition of strength and liberation. The macho super-dyke and super-technician of *Lesbianation*, who can do everything from fixing cars to climbing mountains, nevertheless complains that she is growing old and feels lonely at times. As she herself says in a section of *Gullible's Travels* where she 'goes out to get a fresh of breath air' (I am transcribing her literally; spoonerisms are intentional), people have got their blacks and their whites mixed up and butch and femme definitions abounding everywhere in an unreal photographer's negative of black and white all over the place.

Perhaps the timid vacillating woman we saw at the Three of Cups is the opposite side of the macho strapping superstar super-dyke of *Lesbianation*. Perhaps even superstars

need the support of other women in order to keep on fighting. Or perhaps Jill Johnston is simply 'cooling it out' or resting from a nervous breakdown, as some people have suggested. I only know, even years ago when I read *Lesbianation*, and more recently *Gullible's Travels*, I was upset by a kind of very macho male image I saw portrayed therein as a model for liberation. I was upset, also, by the put-down of other women, particularly in *Gullible's Travels*, a kind of fascist refusal to accept anyone different from herself (i.e., heterosexual or non-violent).

The fact that Jill Johnston came to the Three of Cups and made some of the most patently reactionary anti-woman statements ever heard in that setting (and got away with it without being skewered by the Lesbian community) is a tribute to her masterful ability to handle crowds, as well as to the esteem in which she has been held for her two books and for the woman we remember from two years ago.

[The above article is reprinted from the October '77 issue of *Body Politic*, Canada's *Gay Liberation Journal*, available for \$8.50 per year from P.O. Box 7289, Station A, Toronto, Ontario, Canada M5W1X9.]



ON RECRUITMENT AND ENSLAVEMENT

by Karen Bye

Sitting in the Sociology office, I think back to my previous days in college. Susan, Steve, John, and I — the Four Musketeers. We did a lot together, not the least of which was carpool to school daily — our patriotic bit for conserving natural energy without subsidizing the BOOT (Bangor-Orono-Old Town) bus service. We had meals together quite often. Susan did the cooking and the rest of us did everything else. We spent holidays — like Thanksgiving and Christmas — together, with other friends, as a family. How I miss those days!! They may be in the past, but they are *certainly* not forgotten!

We also went through a lot of shit together, which made us more compassionate and stronger — individually and as a group. Like being primary forces behind putting together and pulling off a statewide conference, which had the attendance of three hundred plus. Like figuring out how to feed and house those people for sixty hours. And how to protect them, if it became necessary.

Like hassling with the Student Senate for the recognition that our organization was a valid entity, and for the funding it so desperately needed. Like getting three of us elected to the Senate so we could work from within the system.

Like working on a monthly newsletter — writing, drawing, editing; typing, duplicating, collating; addressing and stuffing envelopes. Like getting others interested enough in the publication to have **faith in its usefulness** and viability; interested enough to **work for a cause — their cause — so that in the future such hard work may not be necessary.**

Sure...we went through a lot. We learned and grew. But does that mean that *every-one* must go through the same garbage? Does that mean that the same ground must be covered again and again? That society never learns from the past? That gains made here today must be remade somewhere else tomorrow? That's exactly what I've seen happening, from coast to coast. And it's depressing.

The larger group we four represent has survived a lot — opposition from parents, friends and clergy; opposition from the administration, faculty and students; in-fighting and back-biting. And we're still here. Yeah, we'll always be here. Your parent, sibling, child. Your teacher, doctor, lawyer. Your favorite athlete, movie star, radio personality. The local drunk, community pillar, garbage collector. We have always been here and always will be.

Our community has grown, according to critics. They are partially correct — but only partially. Our community *has* grown...in the number of *visible* members. Those who consciously or unconsciously, freely or by force, have come out of hiding and now face a hostile world. Those who by choice or necessity risk everything, including physical death, to come out of the closet. World, take notice: the skeleton in the closet has flesh over the bones; it walks and talks like a real human being; **it IS a real human being!** World: Deal with your ignorance, fear, pity, hatred in the light of that revelation. NOW — before those emotions kill us both.

We have been accused of 'proselytizing, recruiting and enslaving' by the critics. They are partially correct — but only partially. And then it depends upon whose definition; whose 'cause' does the defining.

Critics of Gay rights tend to define proselytizing as touting homosexuality as the one true way to live. They paint a picture of Gay women and men standing on street corners, in parks, in bus stations, in restrooms accosting anyone and everyone of the same gender — regardless of age, race or interest — in much the same way as 'moonies' accost anyone and everyone. (How's *that* for an indication of personal bias?)

The definition according to Gay men and women is a somewhat loose one. Number one, the term 'proselytizing' is not used. Frankly, I had never even heard the word until reading it in an article about homosexuality in a newspaper. The dictionary definition of 'proselytizing' is: 'attempting to convert from one creed, sect, or party to another.' Among Gay activists, there is no fixed word, although 'education' is the best arbitrary choice for me. Actually, there is only the unlabelled behavior. What behavior? Try 'show and tell,' my own slang term for giving a panel presentation, a slide or movie showing, or being the main object of discussion in a college classroom. ('See-the-Gay, See-it-breathe-and-walk-and-talk-just-like-everyone-else.')

To better illustrate the definition, perhaps an analogy with cardiopulmonary resuscitation is in order. A person attends CPR classes to be educated in an unfamiliar area; learns to save a life if the need arises. With 'show and tell,' the education is also about an unfamiliar subject. The object: learn to save a life by allowing it to live.

'Recruit and enslave.' Words that frighten me to the very core of my being. Words which bring to mind images of Moonies and marines, Nazis and pimps. Words used by some to describe the behavior of homosexuals. The standard 'logic' goes something like this: since homosexuals can't reproduce, they have to recruit new members. (I'll tell my roommates that the two kids beating up each other in the kitchen are just products of their imaginations. They'll appreciate hearing that.)

Granted, some homosexuals *can't* reproduce; others choose *not* to try. Some *can*, while others *do*. All of which proves nothing, except that it is exactly the same as heterosexuals' behavior in this society. *Everyone is a product* of a heterosexual union, regardless of the orientation or preference of the parents. For that matter, *everyone* is held up to and measured against the heterosexual standard. Which *still* doesn't explain the presence of Gays — or of non-Gays. So, why try? The main problems concern living comfortably with oneself and comfortably among other people. The problem is not explaining how and why we are homosexual or heterosexual or asexual. Or into carrots or liver, for that matter. Causation is basically irrelevant.

'Recruiting new members' — **swelling the ranks** — replacing the dead and dying with the young and fresh. Don't I wish! It's really too bad that Gay society doesn't work that way. Then I could take a vacation without feeling guilty about dumping my political workload onto someone else who is already bending under her/his own workload. When a person finally gets fed up with hiding **and comes out of the closet** — becomes visible — society in general gasps a collective breath and screams, 'Oh, my God! A new recruit! They're at it again!'

'Enslaving new members' — keeping humans captive — denying people their basic freedoms. This is what critics tell us that homosexuals do. Actually it sounds like what heterosexual society does to homosexuals: **denies the freedoms** of association, speech, press. Discriminates, usually **within the law as it is written**, in employment, housing, public accommodations. Tells us that we're sick, insane, perverse. But (shades of Save Our Children) we *might* be allowed to live and work as long as we remain in our individual closets, our individual cages of the mind and spirit. Don't let anyone see us; we might make non-Gay society feel uneasy with, and about, itself. And, since parts of non-Gay society tend to take out their feelings of fear and hatred on parts of Gay society, sometimes hiding seems like the better alternative. It sure beats being attacked, either verbally or physically.

Coming out can take its toll psychologically as well as physically. But then, too, can remaining hidden in the closet. Being in the closet is analogous to being in prison. Prisoners behind bars are isolated from family and friends, unable to enter and leave at will. 'Out of sight, out of mind' as far as non-incarcerated society is concerned. When a prison inmate is released, he/she must keep that part of his/her life secret in order to get and keep a job, an apartment, a place in society as a productive member. He/She must put his/her life into a closet; change from a physical prison to a mental one. The ex-inmate must become a 'closet con' in order to survive.

Gays behind closet doors are isolated from family and friends, unable to enter and

leave at will. 'Out of sight, out of mind' as far as non-Gay society is concerned. When a closet Gay releases him- or herself, that part of life which has been kept secret is now out in the open. He/She is viewed by society as 'recruited.' To talk about Gays who are out, changing to an analogy with a religious community may be appropriate.

Some members of extremely religious groups (as opposed to extreme religion groups) or ethnic minorities can have much difficulty surviving in our society. Types, hours and conditions of work, and dietary prohibitions, for examples, all can play a part in causing this difficulty. One solution is to band together like-minded people, have their own businesses, employ one another, emotionally — and sometimes physically and financially — support one another. In other words, form their own little (Orthodox, German, Jewish, whatever) ghetto.

Either by choice or by force, many Gays who are out have been doing essentially the same thing for years. Like-minded people are living in the same areas, supporting and helping each other, operating and patronizing their own businesses: living in a Gay ghetto.

Some cities have 'red light districts,' the 'Combat Zone' in Boston, for example, in which adult theatres and bookstores, prostitution and Gay bars (i.e. any obvious manifestation of 'deviance') are allowed to operate without interference by police. Our problem with this kind of institutionalized ghetto is that crime also seems to occur without interference by police. Usually without much more than cursory investigation by police. Usually without much more than cursory investigation, for that matter. Evidently, the cops don't want to risk their lives entering a district such as the Combat Zone, yet they and the rest of that city expect otherwise law-abiding Gays to do so. And just for the 'privilege' of not being hassled.

Often, it seems, surviving in this society becomes a choice between two evils: being in a prison of the mind (in the closet), or in a prison of the body (ghetto). Which, to me, is the same as no choice at all.

[Karen, a former staff member of Mainely Gay, is once again writing for us, as is evidenced by this issue — two articles in one issue!! Karen still resides in California and is attending school there.]



The Kitchen Sink

NEW FROM THE PUBLISHERS: *The New Lesbians*, by Gina Covina and Laurel Galana (Moon Books); *We're Here: Conversations with Lesbian Women*, by Angela Steward-Park and Jules Cassidy (a paperback Quartet book); *Our Right to Love: a Lesbian Resource Book*, by Ginny Vida (Prentice-Hall); *The Gay Tapes: a Candid Discussion About Male Homosexuality*, by David Gottlieb, MD (Stein & Day); and *Gay Source: a Catalog for Men*, by Dennis Sanders. Also Alex Comfort's *The Joy of Lesbian Sex*, by Sisler and Harris — reviewed in this issue — and *The Joy of Gay Sex*, by White and Siverstein.

WOMONWORKS offers feminist bookplates at a reasonable price. Write Womanworks, PO Box 23984, Oakland, CA 94623.

LUNA BASE ONE is the name of a new disco that opened up recently in Orono which, although it is a predominantly straight bar, welcomes Gay people to come and dance — and many do. It's on Route 2 (outer Park Street) between ~~Orono and Old Town~~.

SKINHEADS FOR ANITA. The October issue of Philadelphia Gay News notes that some young men in Bangor are getting crewcuts as a symbol of opposition to Gay Liberation. The run-over-by-a-lawnmower look is referred to locally as the 'Anita Bryant cut'. Real meaningful protest (yawn!)... At least you Bangorians can spot the 'phobes.

WE'LL EAT BURGER KING FROM NOW ON... Bob Brandon, an openly Gay actor who once played Ronald McDonald in TV commercials, has been ordered by a Florida (where else?) district court never to wear Ronald McDonald drag again or to say or imply that Ronald is Gay. The order was the result of the giant McDonald corporation's lawsuit charging that Brandon's coming out might lead the public to think that their trademark was Gay. Brandon said he came out in order to show that Gay people can and do interact with children without 'perverting their morals.' (from *Gaysweek*) Our considered opinion is that the contents of McDonald's 'food' is a lot more cause for public concern than Ronald McDonald's sexual orientation.

BUMPER STICKER seen on Pine Street in Portland: **ANITA PREACHES HATE.**

NEW GAY GROUP IS FORMING for Central Mainers called the Gay-Straight Alliance. For the address, see 'Area Gay Groups.'

AND FINALLY, if you have anything at all that is interesting, enlightening, peculiar, or downright orgiastic which might fit into this section (most everything does), send it to us! Mainely Gay, PO Box 4542, Portland, ME 04112.

Calendar

The **WILDE-STEIN CLUB** meets every **FRIDAY** at 7PM in the International Lounge of the Memorial Union, UMO, for a business and general meeting. All are welcome, students and non-students.

The **GAY PEOPLE'S ALLIANCE** meets every **MONDAY** at 7:30 PM for General business rap at 92 Bedford Street, Portland.

GROWING...SOBER AND GAY welcomes all Gays and bisexuals who are interested in living a chemical-free life. They may be contacted at GSG, PO Box 893, Waterville 04901. Group meetings are 8-9:30 PM, **SUNDAYS**.

MAINLY GAY staff meetings are every **WEDNESDAY**, at 7:30 PM, at the GPA office at 92 Bedford Street, Portland. You don't have to be an 'official' staff member to attend, as there is no such thing: just be interested.

SPECIAL EVENTS:

December 19 (**PORTLAND**): Women's film, 7:30 PM at 92 Bedford Street, **WE ARE OURSELVES** by Ann Hershey. 'A joyful and direct film about the relationship of two women and about their individuality.'

[Ed. note: If we were psychic, we'd tell you about other goings-on for December, but as we're not and nobody sent us announcements of activities, we gotta do with what we have...]



Access

THE FOLLOWING PRISONERS wish to have correspondence:

Larry B. Shears #020889
PO Box 747
Starke, FL 32091

Jamey A. Vann #042287
PO Box 747
Starke, FL 32091

Philip Grant #035927
PO Box 747
Starke, FL 32091

Steve 'Angel' Chadwick #76761
Box 1010
Canon City, CO 81212

Johnny Anders #142-607
PO Box 45699
Lucasville, OH 45699

Carl Sutton #016142
PO Box 747
Starke, FL 32091

Rick English #119872
PO Box 520
Walla Walla, WA 99362

Carl Harp #126516
PO Box 520
Walla Walla, WA 99362

Chuck Walsh #137-577
PO Box 57
Marion, OH 43302

Thomas Sherman #041243
PO Box 747
Starke, FL 32091

Arthur Graham #051054
PO Box 747
Starke, FL 32091

PRISONERS' ADDRESSES appear in three consecutive issues unless otherwise requested.

GAYCON PRESS NEWSLETTER is a bimonthly communication for and about Gay prisoners. For info, write Ronald Endersby, ed., Gaycon Press Newsletter, 939 S. Figueroa St., (#1011), Los Angeles, CA 90015.

This paper needs contributions in money and material.

PALS (Prisoners Action Line Service) is a new Gay prisoners' group working against the federal ban on Gay literature in prisons and harrassment and denial of constitutional rights to prisoners. Write to 3002 Marietta Ave., Lancaster, PA 17601.

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ATTENTION INMATES — If you desire penpals, please contact MCC of the Rockies, POB 9536, Denver, CO 80209.

ROXANNE GAY killed in self-defense her husband who repeatedly beat her and now faces a murder charge. Feminists near her New Jersey home are organizing a defense fund for her. \$4,500 is needed to raise her bail. Every woman who has ever been assaulted by a man, every Gay man who has ever been threatened by straights, can identify with this cause. Send contributions and/or get information from the Women's Resource and Survival Center, Roxanne Gay Legal Defense Fund, 57 West Front St., Keport, NJ 07735.

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INSIGHT: A QUARTERLY OF GAY CATHOLIC OPINION, published by Gays for the non-Gay, to make the Gay experience understandable. Winter Issue: The Literary Scene; Spring Issue: Gay Women in the Church; Summer Issue: Gay Clergy in the Church; Fall Issue: Looking at Ourselves. Each copy is \$1.50 or \$6 a year (\$9 US funds outside US). Subscribe! A publication of Dignity/Brooklyn, PO Box 5110, Grand Central Station, New York, NY 10017.

FPS: A MAGAZINE OF YOUNG PEOPLE'S LIBERATION. Sub rates — \$8/year for adults, \$5 for persons under 18 (send more if you can; if you can't afford the list price, send what you can). 2007 Washtenaw Ave., **Ann Arbor, MI 48104**.

MARY JO RISHER is appealing the Texas court decision that **took away** her children because she is a Lesbian. She needs our help. Send contributions to pay for her legal fees to Friends of Mary Jo, Box 3141, Dallas, TX 75221. Purchase of a 'Friends of Mary Jo and Ann' (her lover) button (Love/My Shanklin, 306 Lafayette Ave., Brooklyn, NY 11238, \$1.50) will help the cause. Proceeds from the sale of Risher's book *By Her Own Admission* will also go to the author.

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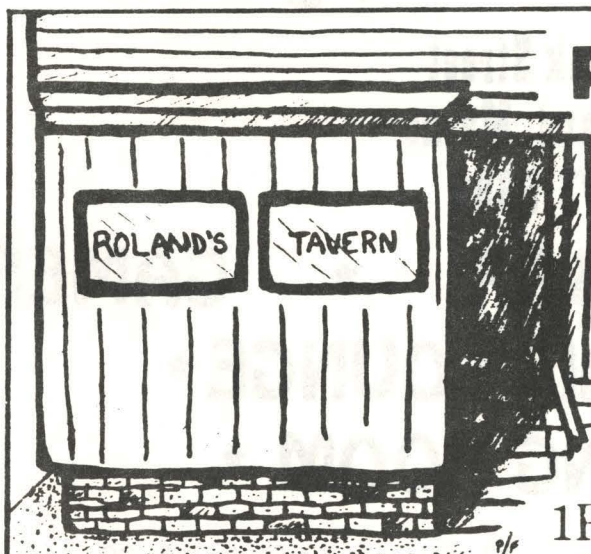
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