

GAY BIRDS

Rotterdam, The Netherlands (In) - The *Staats-Zeitung* newspaper reports that two male flamingos at the Rotterdam Zoo have bonded so closely that they repeatedly tried to steal eggs from nesting females to raise their own baby. Moved by the persistence of the gay birds, zoo-keepers finally gave them their own fertilized egg which the two hatched and began raising as their own.

FRENCH JUNK MAIL

Paris (GayNet) - While US TV executives quake at the prospect of showing condom ads on prime time TV, the French are finding them stuffed in their mailboxes with bulk-mail ads. The \$350,000 ad campaign is being sponsored by Yves Saint Laurent clothes to tout its line of men's clothing along with the freebie condoms in Paris neighborhoods where younger people live.

GAY RELIEF

Blade - In a development that surprised and delighted Gay activists, Congress banned discrimination on the basis of sexual orientation in programs covered under an \$8.6 billion relief bill for Los Angeles earthquake victims.

The relief bill, which President Clinton signed on Feb. 12, prohibits federal agencies from discriminating against Gays and other minority groups in dispersing emergency earthquake aid to the LA area.

Legal experts said it marks the first time Congress has included civil rights protection for Gays in a government program.

CHRISTIANS STRIKE SOUR NOTE

photos and story by Sherry Nicolds

On Sunday March 20th the Maine Gay Men's chorus performed at the University of Maine at Farmington, to kick off the school's celebration of Gay and Lesbian Pride Week. A dozen or more protes-

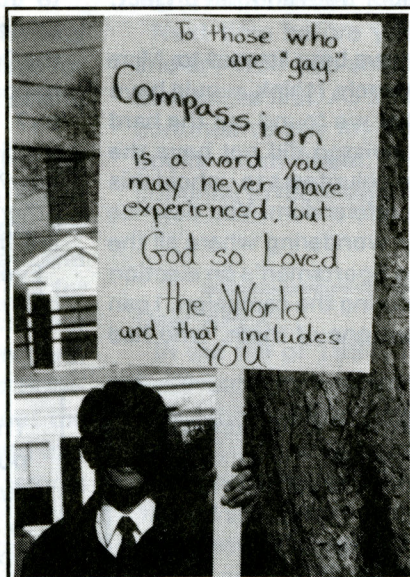


tors, who identified themselves as Christians, stood silently outside the building and on the sidewalk holding signs and offering homophobic hate literature to people arriving for the concert.

One of the demonstrators was a well-dressed man in a suit who held a Bible in his right hand, and preened readily for the camera. Others smiled and nodded, holding their backs a little straighter and their signs a little higher as a camera neared them. They were clearly proud of their hatefulness in the midst of celebration.

Supporters of the chorus good naturedly greeted people as they came past the protestors, which made the area feel safer, and helped to dispel the tension the demonstrators were trying hard to create. One supporter informed the few people who had accepted the protestors' literature, that it was homophobic and inflammatory. Much of it was torn up and disposed of while the distributor looked on. Like the members of the chorus, all of the demonstrators were male.

The men in the chorus however, were far from silent. Their music was a joy to hear, and the audience thoroughly enjoyed it. The chorus revealed none of the tension they must have been feeling having had to pass sign-carrying homophobes in order to enter the building. The presence of the demonstrators was acknowledged only once when the audience was thanked for "crossing the line" to be present. If the men outside the building had any effect at all on the concert it was only to increase the sense of community and belonging among the audience and to make those attending more appreciative of the presence of the chorus and each other. ▼



The Collective

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Logo Design by Grapheteria

STATEMENT OF PURPOSE

Phoenix Press is a collectively run organization whose purpose is to build and empower our community by providing positive lesbian/gay images. We will be a forum for the exchange of ideas through debate and discussion. The collective will work to reflect the political and social diversity of our community.

SUBMISSIONS

All submissions should be typed and double-spaced if at all possible. Please include your name and phone number in case we have any questions. Your name will be withheld at your request, but any material received without a contact name or number will not be published. If your submission has appeared or will appear in any other publication, we must be notified. Submissions *must* be received by the 20th of each month. Thank you for your contributions.

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LETTERS . . .

To the editor,

Below is my response to last month's letter from former Lewiston Police Chief Laurent F. Gilbert:

Dear Larry,

If you really love me as you say you do, you will rethink your willingness to "do it all over again." I do realize that there wouldn't have been an ordinance brought before the Lewiston City Council and passed if not for you. And herein lies the problem. I do not believe it should have been brought before the Council in the first place. And it wouldn't have been, I believe, if more lesbian and gay activists had been consulted, and listened to, in advance. At the first pre-ordinance meeting, many of us expressed reservations. It is the ultimate irony perhaps, that while a police department task force was willing to rush headlong into the fray, ACT UP people, often accused of doing precisely that, gave advice that was equivalent to what "Officer Friendly" tells children about how to cross the street: stop, look, and listen. We wanted more research about whether this ordinance could stand in referendum. Other activist leaders expressed similar reservations about the ordinance and the timing; State Senator Dale McCormick, for instance, pointed out that taking up this project would divert funds and labor from another project, the state bill.

We should have been listened to. More advance research, I think, would have revealed what we found out the hard way: that Lewiston did not have the voters or the volunteers to uphold this ordinance in referendum. You describe in your letter wondering where all the people in the Sportsman's on election night were during the campaign. I can tell you about one of them, who had

come up to me a week earlier in a deserted laundromat to say, in a quiet gesture of support, "I like your [Vote No] button." Why, then, wasn't he wearing one himself? Because, I presume, he could not safely do so. We heard over and over during the campaign about local queers who could not risk being seen working for us, out of fear of losing their jobs, homes, or lives. We could have assessed our chances better by taking the time to talk to lots of queer people in Lewiston beforehand to get a sense of the attitudes they encountered every day. As it is, we spent tens of thousands of dollars and countless volunteer hours that might have been spent on other projects.

Each person, including you, who made "great personal, financial, and political sacrifice," deserves to be commended for it. And you're wrong about something else: I do appreciate what you gave to the cause once the cause would not go away. (I even look back in fondness on some of our hellish political arguments; at least you, unlike so many MLGPA people I refrain from naming, say what you think in front of me, rather than behind my back.) I'd appreciate it more, however, if you adhered in the future to the principle that oppressed groups have the right to self-determination, while it is the job of others to provide back-up support. If you do have the opportunity to do it over again, I hope that you address us as follows: "I think I can get the Council votes to pass an anti-discrimination ordinance. Would you like me to try? Do you think it can work? Is this a project on which you would like to work now? Or will it divert resources from other projects already underway, and are those more important?"

Even if you disagree with the principle, our resounding defeat in 1993 suggests



apex \ 'ā-peks \ *n.* 1 **a:** the uppermost point: VERTEX (the ~ of a mountain) **b:** the narrowed or pointed end: TIP (the ~ of the tongue) 2: the highest or culminating point (the ~ of her career) **syn** see SUMMIT.

The opinions expressed in this publication are those of the author(s) and do not necessarily represent the views of the collective.

that you should follow this course anyway. The information that could have prevented this matter from draining resources that we desperately need these days was available in advance from people experienced in queer living and queer activism, while you, by your own admission, were not "in the life" and were new to the cause. We'll never know for sure what would have been decided in advance if queers had been further consulted, although I suspect the project would have been nixed or at least postponed. What is certain, though, is that you would have been on more solid ground. Instead of being vulnerable to accusations that you dragged us into a project that we knew better than to undertake, you would be comfortable in the knowledge that you helped an oppressed group work on liberation projects we had chosen ourselves.

Erica Rand

Editors' Note: Last month APEX printed an exchange of letters between Sol Sender and Bookland about pornography. Some readers mistook Sol's conclusion for an editorial comment. APEX clearly identifies all editorial comments as such and has not called for a boycott of Bookland.

To the Editors:

I was angered by your March issue in which an unknown editor called for the boycott of Bookland for selling porn.

I realize that APEX is meant to be the radical gay paper of the '90s and it is refreshing to know that you are trying to bring justice to gay and lesbian issues. But when you call for a boycott you should research your facts and stop deceiving your readers.

You're angered by the fact that Bookland sells porn. Well, what about the rest of the book stores in Portland that sell it, do we boycott those stores also?

I can name a dozen different places in and around Portland who sell porn.

Most of it is in plain sight where small children can reach it. At least Bookland has put their magazines up out of reach and clearly marked so there is no mistake of who is looking at them.

If you call for a boycott on Bookland for selling porn, then what is your definition of porn? You are asking for more than just so-called smut magazines to be pulled. To ban one form of "offensive" porn, you must ban it all.

We could start with Leslie Feinberg, Lee Lynch, and Ann Bannon, who are all lesbian writers of books, but all very graphic about how to, when, and with what to make love to another woman. That's not porn?

But it doesn't just stop there. How about John Grisham, Alan Dean Foster, or Tabitha King, all fiction or science fiction writers who write in graphic detail about sex. So do we ban these as well?

You cannot ban a book (or a magazine) because you do not like it unless you're willing to face the repercussions. Asking your readers to boycott a book store that is as diverse and sincere in trying to provide a source of reading materials to all is ignorant.

If we are to boycott Bookland for selling porn maybe we should boycott APEX for writing articles that are porn, e.g., Thighmaster.

Next time before you point fingers and cry wolf you should look at your own pages first. As for Bookland, I will continue to buy my books and order books from them. I will certainly continue to recommend them as well.

Sincerely,
Patty Wood

Dear APEX:

In the fall of 1991, I walked into a local store to inform the merchant about the Daedalus Project, an upcoming AIDS Benefit/Variety show which I was directing and producing at the Waterville Opera House. Before I had completed my spiel, I was asked to leave, as the merchant informed me

"I don't do business with your kind."

This was shocking news to me, a native New Yorker, despite the fact that I had been warned that many Mainers didn't like dealing with "outsiders." Even though I had been in Maine for a year, I guess my New York accent still came out. I knew I wasn't in Kansas anymore.


That was the first of many instances of discrimination I have faced since I have been here in Maine. While that may be the more painful side of the issue, the promising side is more powerful and inspiring. There has been a tremendous change in attitude, acceptance, compassion and support for AIDS and homosexuality.

The 1991 Daedalus Project was a major test. The easier part of the test was actually putting together such an immense show - and it wasn't that easy. Getting people to commit to a project was next to impossible. Getting people involved with an AIDS benefit was even more difficult. The more difficult part of the test was getting people to attend. Some people told me no one would show up. Others asked

More LETTERS ➡ page 13

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IN THE HEART OF WOODFORDS CORNER

VOICES FROM THE WORKING CLASS

by Stan Clough

"Gay, Grey and Proud: Al Santerre of New Hampshire."

"The politicians in Concord called me an 'elderly eccentric,' because I threatened to 'out' them if they didn't vote for a gay rights bill in New Hampshire," said Al Santerre, facilitator of Seacoast Gay Men (SGM), a support group that has been meeting in Portsmouth for the last fifteen years. At a news conference held before an SGM meeting in February, Santerre and Tom Kaufold, a member of Portsmouth's Open Door City Coalition, fielded questions about Michael Petrelis' new group, Gay and Lesbian Americans. The issue of the gay rights vote in the New Hampshire legislature came up during the news conference. "I have been getting a lot of calls from all over New Hampshire over the last few months concerning closeted legislators," explained Santerre. "If the politicians in Concord hadn't voted for a gay rights bill, I would have outed them. It's all right for them to run around in the bushes at rest stops, while at the same time hurting us with negative votes." Right wing papers such as the *Manchester Union Leader* credited, in part, the passage of the bill through the House to Santerre's threat of exposing closeted representatives, calling it a 'homosexual tactic.' "When members of Portsmouth's PFLAG group read that they were bullshit," laughed Santerre. "PFLAG wanted to take credit for the passage of the bill. Their 'Uncle Tom activism' tries to make gays look palatable and straight. All PFLAG really is, is a group of straights telling us how to run our movement. It's about heterosexuals trying to take credit for our successes."

Santerre, the nemesis of closeted politicians, was born in 1935 of Scottish- and French-Canadian immigrant parents. Santerre, whose father was a barber, is proud of his working-class heritage, which explains his impatience with those in the upper-classes who try to impose their morals on the working-class. Santerre himself has worked as a bank teller, a 20th Century Fox booker, a theater manager and a salesman for the *Lowell Sun*, and shortly before he retired, he became facilitator for SGM. "I didn't have anything else to do," explained Santerre, "and I didn't want to see the group go down the tubes." He travels weekly to Portsmouth from Salem, New Hampshire with his companion of thirteen years, Roy Clark, to facilitate SGM.

SGM's charter does not allow it to endorse candidates or political groups, because its primary function is to be a support group for men. Nevertheless, in addition to weekly programs on health care, financial issues, AIDS, history and self-help, SGM has hosted diverse groups such as ACT-UP and Gay Republicans, where lesbians and straights are welcome. Santerre recalls, "One guy came up to me during a meeting and complained about the speaker, who was a lesbian from ACT UP. He asked,

'Who books these people?' I said, 'You know fucking well who books them. If you don't like it, go home.'" Santerre adds that members of SGM have complained when newspaper and TV reporters have shown up. "One member whined that SGM is supposed to be a safe place. I told him this is the '90s. There are no safe places any more. If we want our rights we have to stop hiding in the closet."

Santerre, in advocating gay rights, has little time for politicians who use gay issues for political gain. "During that Portsmouth Open Door farce last year, [Assistant Mayor] Jim Splaine came out of the closet when it was politically advantageous for him. Referring to a recent *Portsmouth Herald* investigation of Splaine's alleged misuse of a medical insurance settlement, Santerre observed that "these are our leaders. We would be better off without them." Santerre finds the leadership of groups such as AIDS Response to the Seacoast (ARS) to be undeserved as well, where ARS, in receiving funding from Concord, is told by the bureaucrats in the capital to council celibacy. "For Christ's sakes, what's the sense of being gay? We've marched for twenty-five years for sexual freedom, now the Uncle Toms are telling us it's wrong."

Santerre used to be a Republican, but became disenchanted with the GOP when the religious right took over. "The right wing wackos and religious crazies aren't going to nominate Bill Weld as their candidate for president. The Log Cabin queers are out of their minds if they think they're going to challenge the religious fruitcakes in the Republican Party." On the other hand, Santerre believes radical groups such as ACT-UP and Queer Nation "have lost their direction, and are slowly on their way out." Santerre suggests that "what we need are younger and older gays and lesbians working together in new movements for the '90s. We need to run our own movements, make our own mistakes and take credit for our own successes." ▼

ROBERT LIGHTFOOT

CERTIFIED PUBLIC ACCOUNTANT

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THE PROPHET MARGIN

by Sol Ray Sender

Moses came down from the mountain with language, written language, the record of the law. More than a medium, more than documentation, written language is the law, the word of a God who can not be seen, only heard. The people were worshipping a golden calf, an idol, an image. The very first law was not to worship idols. Moses saw them worshipping this image and he smashed the tablets on the ground. They broke in pieces. The golden calf and the tablets, one an idol, the other the law. The tablets contained something Other - written language, the word of God, language which forbade the worshipping of the calf. How is a law given meaning, how is language given meaning? By confronting the event which it forbids in such a way that the language and the event become one. The tablets are smashed for they are idols themselves. The law becomes action, described and recontextualized by a new language, a language given meaning by the law itself. Meaning is justice.

The ten commandments are an icon of language. They are stone and the bible is paper. The paper wraps the stone but the stone weighs the paper. Written language is the privilege of the elite and it is they who communicate the law to the people. They have access to the law, to the power. They are male. They are white. They are heterosexual. And the language tells their story, their history.

Image. Icon. Painting. Photography. Film. Television. Video. We see ourselves as images. The battle between language and image is being waged. Pornography is a weapon. It corrupts our imaging process with violence. Women, women, naked women, sex. It isn't simple. The image has great weight. It is stronger than language. It is language. It is speech, protected by the constitution. It is speech. Image is speech, image is speech, image is speech. Speech is not image. Image is not speech, it is language. It is the stone, it is the icon, the woman to be

fucked. Our culture's icon is the woman to be fucked. An icon is its own context and its power will be maintained as long as we do not partake in critically recontextualizing it, with language, with video, with whatever medium we can reclaim from its violent grasp.

Silence is stronger than it has ever been. That is the danger of pornography - it is silent. The silent gloss of the objectified woman is a reality which exists in magazines, not in people. But it is that confusion which strangles our culture in lies and a web of rape and violence.

Pornography sells bodies, predominantly women's bodies. Selling bodies supposedly ended with slavery. But with the end of slavery came the invention of the photograph, which could capture people's bodies with striking realism. Now bodies could be sold in great numbers, not to just one master but to a whole culture. Then came better photography, film, the telephone, television, and video, each being used in its own way to sell women's bodies. Pornography is created for profit, art is not. Freedom of speech cannot protect the selling of women's bodies. ▽

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SMART WOMEN, FOOLISH DESSERTS -

The History of Women as Seen Through Jell-O Advertisements

by Meredith Anthony and Alison Power

As if we didn't have enough to worry about, it appears that there will always be room for Jell-O. And it only takes a glance at the long, cold history of its advertising to understand why all thinking women should be concerned.

There has always been a relationship between women and Jell-O, even before Jell-O was invented. And like most relationships, it's had its ups and downs: it takes more work than you think, you're probably better off without it, and it only really appeals to you when you're flat on your back, half-crazed with fever.

Jell-O, like so many of our loves, is no prize. In fact, it is a triumph of image over substance. This manufacturing and marketing dream consists of water, sugar, artificial color and flavors, and gelatin. Need we remind you that gelatin, itself, is made from boiled animal hooves and hides, which makes snips, snails and puppy dogs' tails seem downright tasty.

Individually, each of us has a very personal link with Jell-O. For many of us, it was the first dessert we ever made - particularly if we were children of alcoholics. Our collective relationship with Jell-O goes back to the dawn of time.

1 Million Years B.C.: The Early Years. The human race officially began when our oldest ancestress, Lucy, learned to walk upright somewhere in Africa's Rift Valley. Suffering from bad posture, a prognathous jawline and a total inability to make time for anything but evading enormous predators, dessert was the last thing on her mind. Lucy had plenty of animal skins, but lacked the time, fire, refrigeration, refined sugar and copper ring molds to make the best use of them. Jell-O, as we know it,

was aeons away.

1793: The French Connection. Marie Antoinette, despite her sophisticated dessert capabilities, was beheaded by an angry French mob. She had advised them to eat cake (gateau). They wanted Jell-O (Jell-eau).

1855: Hospital Food. Florence Nightingale developed the first system of battlefield nursing care. Her early notes indicate that she believed that the intravenous administration of a "thick, bland liquid" to the wounded would save lives. Straight glucose was eventually used, but in later years hospitals refined their liquid diets to include Jell-O with its slightly higher sugar content. By coincidence, months earlier inventor Peter Cooper had come up with the formula which later became Jell-O.

1895: Angel of the Household. Although the concept had been cooking for a while, the Jell-O formula was finally set by a carpenter in upstate New York and named by his wife. Its early ads portrayed women as inept, claiming "any woman who can boil water" can make Jell-O. A particularly bizarre series of ads featured imaginary, infant-like kitchen helpers called Kewpies.

When Jell-O was launched, the repercussions were immediate, profound and global in scope. The electron was discovered, motion pictures were invented and Freud developed psychoanalysis. Interestingly, Freud's notes were mistranslated. The famous concept of "penis envy" was actually "pectin envy" and related Freud's own personal frustration in making successful fruit Bavarians.

1920's: Jell-O Girls. Gertrude Stein, along with her companion, Alice B. Toklas,

existed at the center of the literary firmament and their salon in Paris was home to every writer of note. Jell-O, however, was clearly threatened by these brilliant childless lesbians and, through its advertising, insinuated itself into more traditional households whose kitchens were full of kids instead of Ernest Hemingway. Jell-O advertising featured adorable youngsters and pressured mothers to provide the "dainty dessert in four fruit flavors." Snubbed by Jell-O, Gert and Alice had no recourse but to serve hash brownies, which perhaps explains the dope-induced redundancy of "rose is a rose is a rose."

1930's: Domestic Scientists. Amelia Earhart invented frequent flyer miles and the prototype for matched luggage. Jell-O, however, turned its attention to women as "domestic scientists," the term for housewife that is roughly equivalent to calling the garbage collector a sanitation engineer. Ads were aimed at the "modern hostess" who could "realize her highest hopes for a truly 'partified' dessert." Experimentation with ring molds and bananas was prized. Despondent, Amelia flew solo into the heart of the Bermuda Triangle, the mysterious zone where radar doesn't work, fish don't swim and Jell-O won't set. She was never seen again.

1940's: War Effort. Eleanor Roosevelt and Rosie the Riveter exemplified the newly liberated, can-do woman. But did Jell-O embrace her? No, it opted briefly for the cloying patriotism of ads like the one featuring Kate Smith, touting Jell-O to cap off ration-reduced meals. And ultimately it went with the softer, more feminine appeal of the refined, violin-playing

LOOKING FOR MAGAZINES?

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THE WIZARD OF OZ	Apr. 9 & 10
BLUE	Apr. 15 - 21
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THE WAR ROOM	Apr. 26 - 28

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aesthete, who opened a popular radio show with a cheery, "Jell-O again. This is Jack Benny."

1950's: Feminine Mystique. Jell-O finally found the perfect woman: Mamie Eisenhower. The rest of us struggled to be like her. While ads characterized Jell-O as the "the ideal choice for a party of women," we cut our bangs too short, tolerated our husband's affairs, and tried to think of nothing but Ginger Ale Salad. Under Jell-O's luminous spell, in our suburban hell, we strove for a chicken in every pot, a car in every garage, 2.5 kids and a Poke Cake to die for.

1960's: Psychedelic Colors. In a desperate attempt to be hip, ads futilely suggested Zodiac Jell-O molds for entertaining in the Age of Aquarius. But we found ourselves spent and unable to continue to find new ways to serve Jell-O. We gave up entirely. We started drinking heavily, taking drugs, sleeping with musicians. We stopped washing our hair. Miffed, Jell-O claimed its first victim: Janis Joplin.

1970's: The Me Decade. When Donna Summer replaced Janis, and Sugar-Free was introduced, we suspected Jell-O wanted to mold us. We tried to be what Jell-O wanted. Its advertising was once more middle-class and full of kids. We started staying home and we even tuned in to "All in the Family," but when Gloria marched for equal rights and Maude had an abortion, we took another look at Jell-O. This time we saw right through it. We had tasted freedom and we wanted more.

1980's: Truly Liberated Women. We know we're better off without it. It's still painful to report, though, that Jell-O and its advertising had left us for someone younger

More JELL-O  page 11

YES I AM

by Sherry Nicolds

On March 3rd Melissa Etheridge graced the Portland Maine Civic Center with her presence. Had the weather permitted, the show promised to be sold out. Instead, a winter storm forced many ticket holders to either sell their tickets or simply not attend the concert. As a result there were great last minute bargains to be had, as well as a number of empty seats.

Matthew Sweet, who opened for Ms. Etheridge had his work cut out for him. Additionally, some of his work included heterosexist and misogynous lyrics, which did nothing to enhance his popularity with the largely female and not necessarily heterosexual audience.

Then came Melissa. Everything the audience had come out into the cold and the snow to see, and more. For nearly two hours she mesmerized the audience with her sexy voice and flirtatious eye contact. She sang of love and all the ways it hurts, and still she made it sound like a good thing.

If there was any disappointment with the evening it resulted from her not acknowledging the support of Portland's lesbian and gay community, which turned out in large number for the show. The performance of the title cut "Yes I Am" provided the perfect opportunity had she chosen to take it. Nonetheless, it was her skill as a musician and performer the audience went to see, and that she provided, in abundance. ▼

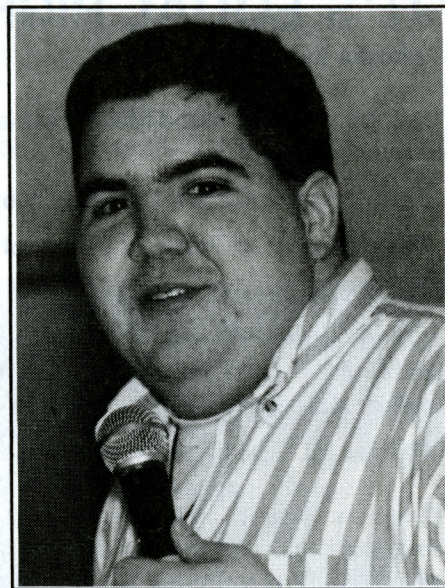


photo by Annette Dragon

WHAT'S SO FUNNY ABOUT COMING OUT?

Comedian Chuck Roy performed at "Stonewall Night at DiMillo's," a March 17 benefit for Maine Pride's Stonewall 25 Project. The small enthusiastic audience was also entertained by the music of Kim Volk and Steve Gerlach, and the poetry of Kevin McLellan. ▼

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"IT'S EQUAL RIGHTS, STUPID" - MLGPA Awards Banquet

photos by Annette Dragon

On March 5, 1994, the Maine Lesbian and Gay Political Alliance held its annual Awards Banquet. Among those honored were:

State Senator Gerard Conley, Jr. of Portland for his consistent advocacy of gay and lesbian rights in the legislature.

David Becker of Portland for his philanthropic activism.

F.E. Pentlarge of Hallowell for her dynamic involvement with Parents and Friends of Lesbians and Gays statewide.

Community Service Awards went to Dayspring, a Waterville AIDS service organization; Jean Stickney, publisher of *Fruits of Our Labor*; Michael Quint, board member of The AIDS Project; and Equal Protection Lewiston, defenders of Lewiston's gay rights law.

Former MLGPA president Paula Aboud and Dexter, Maine activist Carol Shoreborn received Presidential Awards.

"Guess how much money all the national right wing organizations gather up every year - 213 million dollars! Now guess how much money the gay and lesbian national organizations gather up every year - 13 million dollars! Twenty times more money is gathered by the Christian right . . ." Peaches Bass.



Keynote Speaker LISA KEEN, Senior Editor of *The Washington Blade*.

"Last year there were 19 separate anti-gay ballot battles around the country, and we lost every single one of them. How is the radical right doing this?

There are three strategies they use with the most effectiveness. (1) They argue that the Bible hates us, so the law should allow them to hate us too as an expression of their religious freedom. (2) They create an image of us as child molesters, sexual deviants, and as disease-ridden promiscuous sluts. (3) They convince voters that we are trying to get special rights.

It puzzles me why the Bible has been such an effective tool for them. They love to pull it out, open it up to Leviticus and they read, 'Thou shalt not lie with mankind as with womankind; it is an abomination.' Well, first of all, most of us lesbians have no intention of lying with mankind as with woman . . . Chapter II Leviticus also says that we should neither eat the meat of swine nor touch its carcass. There goes two more great American symbols: the hot

dog and football! . . . In fact, I think the Bible is on our side. Take another look at Leviticus Chapter 19, Verse 13 - 'You shall not oppress your neighbor.'

When it comes to child molesters, [child advocacy experts say that] the greatest danger lurks in the home of the traditional family. The largest category of perpetrators of sexual abuse are fathers, stepfathers, and mothers' boyfriends. Children are 100 times more likely to be molested by the heterosexual partner of a relative than by a gay or lesbian relative.

The average American depends in many of these issues and campaigns on that quick sound byte to sell them one way or another. The only sound byte they're getting right now is "special rights." Gays are getting "special rights." And they don't like that.

Back in Washington our national leaders are scrambling and desperately seeking their own sound byte. *The Blade* . . . asked readers to send in their own sound byte. One of my favorites was, "It's equal rights, stupid."

On the political map, Maine is in the eye of the storm. You're organized, and you've been in this fight for a long time already. Long enough to win some important victories for us soon. Defending against the statewide initiative and passing that anti-discrimination law again next year. And even more importantly, helping elect a governor who will sign it this time. But you have the Bible on your side, you have the facts on your side, and you have the Constitution on your side. And the whole movement is watching. I must say that I do feel my heart and soul feel attached to your struggle up here and I wish you the very best of luck.



Maine Politicians

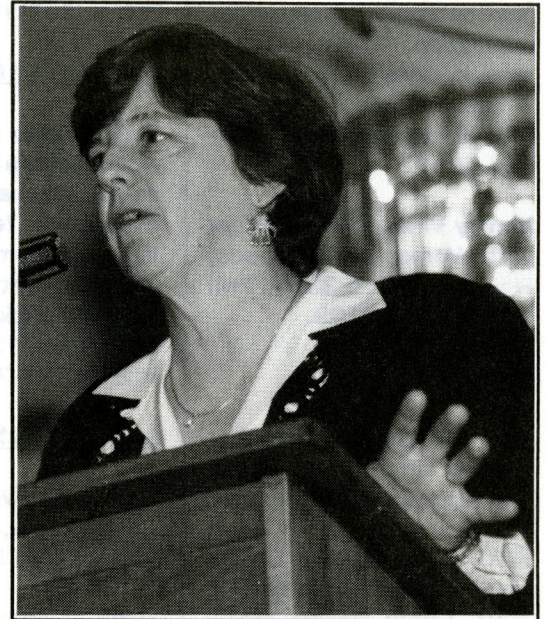
"The Christian Coalition is in Maine this weekend, doing training to elect Christian officials to office all over the state. This should be a wakeup call to all of us Everyone in this room should be prepared to fight a referendum in the state of Maine in November of 1995." P. Peard



Frances Peabody, Founder of the Peabody House, Portland, Maine, home for those living with AIDS

"EPL was a true example of people of all sexual orientations working together toward a common goal. It made the state's gays, lesbians and bisexuals realize the importance of solidarity. And ultimately, in the face of defeat, we learned our most valuable lesson: our unity is essential to our future success." J. Welch.

"Vote for me!"
Election hopefuls court the gay vote.



Pat Peard, Counsel for MCLU

"Our children's lives are at stake because many of our leaders have not stood up to be counted for AIDS prevention education. It is our only weapon against AIDS today No one will escape having a person very dear to him suffer from it. No one. And I remind the candidates that the voices of the people who are no longer with us will be reflected in the votes of their families and friends who have been affected in every district and on every ballot in the state." F. Peabody.



Jan Welch and members of Equal Protection Lewiston

CALENDAR . . .

SATURDAY 4/2

Building an Inclusive Community (BIC). Group forming in Lewiston-Auburn to explore ways of building an inclusive/safe community for the gay/lesbian/bi/transgender population. 10am, Androscoggin Valley AIDS Coalition, 4 Lafayette St., Lewiston, ME. All welcome. FMI ☎ (207) 795-6219.

Vampy Video Viewer's Night with Women of the Woods, Plainfield, VT. 6:30pm. FMI ☎ (802) 229-0109.

MONDAY 4/4

How Militarism Wages War Against People of Color. Clayton Ramey/NY: Program Manager of Youth Build in NYC, former counter-recruitment War Resisters League staff. 7-9pm, Holiday Inn by the Bay, 88 Spring St., Portland, ME. FMI ☎ Tess (207) 828-0401.

Seacoast Gay Men Spring Potluck Party. UU Church, Portsmouth, NH, 7pm. FMI ☎ Al Santerre (603) 898-1115.

SATURDAY 4/9

Radical Radio - Portland Players presents benefit performances of a magical theatrical experience for the whole family. 2:30pm and 7:30pm. Portland Players, 420 Cottage Rd., So. Portland. Tickets \$8/adults, \$6/children 12 & under. FMI ☎ (207) 799-7337.

NH Pride Auction and Dance at Pat's Peak, Henniker, NH. FMI ☎ (603) 382-9308.

Mabel Wadsworth Women's Health Center day-long Lesbi-

an health conference, Airport Marriott, Bangor, ME. Conference open to all women, healthcare providers and others interested in better serving Lesbians. Scholarships/free childcare available. FMI ☎ (207) 947-5337.

SUNDAY 4/10

Radical Radio - Portland Players presents a benefit performance of a magical theatrical experience for the whole family. 2:30pm. Portland Players, 420 Cottage Rd., So. Portland. Tickets \$8/adults, \$6/children 12 & under. FMI ☎ (207) 799-7337.

MONDAY 4/11

Gay Pride Week begins at Colby College, Waterville, ME. FMI ☎ (207) 877-4281.

Hans Johnson, national spokesman for People for the American Way, speaks on the radical Christian agenda on gays, abortion & schools in a joint Seacoast Gay Men & Unitarian Social Concerns program. UU Church, Portsmouth, NH, 7pm. FMI ☎ Al Santerre (603) 898-1115.

How Militarism Wages War Against the Environment. Bob LeVangie/ME: environmentalist, participant in nonviolent direct actions during sea Shepherd campaigns. 7-9pm, Holiday Inn by the Bay, 88 Spring St., Portland, ME. FMI ☎ Tess (207) 828-0401.

TUESDAY 4/12

How Militarism Wages War Against Children. Rob Pfeiffer/ME: Veterans for Peace member, speaker on militarism and violent behavior in children. 7-9pm, Holiday Inn by

the Bay, 88 Spring St., Portland, ME. FMI ☎ Tess (207) 828-0401.

WEDNESDAY 4/13

The films *Honored by the Moon* and *Forbidden Love* showing at Donald P. Corbett Bldg., Rm. 100, University of Maine - Orono, 7:30pm in honor of the Lesbian, Gay & Bisexual Celebration.

War Tax Resistance: Methods and Consequences. Tess Ouellette/ME: war tax resister, editor of *Redirect Action*, war tax resistance counselor. 7-9pm, Holiday Inn by the Bay, 88 Spring St., Portland, ME. FMI ☎ Tess (207) 828-0401.

THURSDAY 4/14

The View from Washington, DC: Rosemary Dempsey, Activist/Attorney and Vice-President of NOW, speaks on *The State of Emergency on Lesbian and Gay Rights*, 7:30pm, Matlovich Soc., Holiday Inn, 88 Spring St., Portland, ME. Accessible to the mobility-impaired; free hotel parking. FMI ☎ (207) 773-1209.

Spotlight Lecture by Janie Spahr, lesbian Presbyterian minister without a parish speaks on *Homophobia in the Church and Churchaphobia in the Gay Community*. 11am, Chapel, Colby College, Waterville, ME. FMI ☎ (207) 877-4281.

FRI.-SUN. 4/15-17

National Tradeswomen's Summit, Kansas City, MO. FMI ☎ 1-800-252-4706.

FRIDAY 4/15

Before Stonewall, being shown at Peace and Justice

Center, 359 Main St., Bangor, ME, 7pm. FREE. FMI ☎ (207) 942-9343.

Romanovsky & Philips perform in honor of Gay Pride Week at Given Aud., Bixler Complex, Colby College, Waterville, ME. FREE! FMI ☎ (207) 977-4281.

SATURDAY 4/16

Diana Hansen & Pixie Lauer in concert at the Abbott Room, Belfast Free Library, Belfast, ME. 7:30pm. Benefit for Belfast Womens Center.

Two Step and Country Line Dance, Williston West Church, 32 Thomas St., Portland, ME. 8pm to midnight. Instruction by Deb Klueger. Music by Sheila Parkhurst. Chem-free, refreshments, \$5/advance & \$6/door. Advance tickets by mail only: Wild Iris Productions, Inc., POB 17, West Buxton, ME 04093.

Amelia's Meeting with potluck to follow. At Vanessa's (603) 448-2927.

Libby Roderick in concert at Hauck Aud, Memorial Union, UMO, Orono, ME, 8pm.

MONDAY 4/18

Lizzy Poole, director of the new Free Radical, speaks about the courage to dare. UU Church, Portsmouth, NH, 7pm. FMI ☎ Al Santerre (603) 898-1115.

SATURDAY 4/23

Libby Roderick (Alaskan singer/songwriter and recording artist) in concert to benefit Caring Unlimited and A Safe Place Domestic Violence Programs, Dover HS

Aud., Dover, NH, 7pm, \$12-20. FMI ☎ (207) 324-1957 or (603) 436-7924.

The Daedalus Project, AIDS benefit variety show at Water-ville Opera House. Proceeds benefit Maine AIDS Alliance. \$8.50 min. donation. FMI ☎ (207) 877-4142.

MONDAY 4/25

Stan Clough speaks on Walt Whitman and masculinity, a poetic biography. UU Church, Portsmouth, NH, 7pm. FMI ☎ Al Santerre (603) 898-1115.

THURSDAY 4/28

An Evening with Jerry Conley. 7:30pm, Matlovich Soc., Holiday Inn by the Bay, 88 Spring St., Portland, ME. Accessible to the mobility-impaired; free hotel parking. FMI ☎ (207) 773-1209.

Stonewall Enactment Theater Event at Sisters, 45 Danforth St., Portland, ME. 10pm. FMI ☎ Michael (207) 871-9940.

FRI./SAT. 4/29-30

NE Bisexual Community Meet-ing, Christ Church, 64 State St., Montpelier, VT., Saturday lunch & childcare, ASL interpretation provided. Wheelchair accessible. FMI ☎ (617) 282-3537 or (617) 666-3149.

SATURDAY 4/30

Games and events planning, Women of the Woods, Morrisville, VT. 2pm. FMI ☎ (802) 229-0109.

MEDIA

WMPG'S Women's Music Fest on 90.9 FM 3-5pm Sun.

NOTICES

Help raise the world's largest Rainbow Flag. 1000's of people are needed to carry the mile-long flag up 5th Ave. during the Stonewall 25 March on UN. FMI ☎ 1-800-NYC1994.

Equal Protection Maine/Bangor meets 1st Sun. each month. FMI contact EPM, POB 963, Bangor, ME 04402.

Maine-ly for You Womyn's Music Festival 6/2-5. FMI ☎ (207) 782-2275. After 5/1 (207) 583-6980.

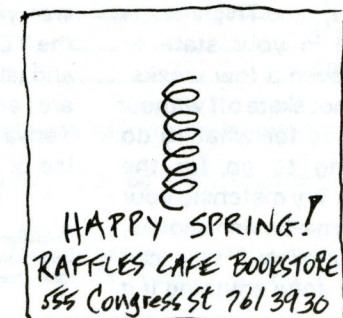
Freedom Fest Maine meetings to organize 2nd Bangor Pride march/festival, Sat. 7/9, Bangor, ME, held 1st Sun. of each month, Peace & Justice Ctr., 359 Main St., Bangor, ME, 2pm. FMI ☎ (207) 866-4320 or POB 624, Orono, ME 04473.

Stonewall 25 - Round trip bus from Bangor \$45. Deposit by 5/15. FMI ☎ (207) 866-4320, POB 624, Orono, ME 04473.

The National Assoc. of Black & White Men Together's 14th Annual Convention 7/16-24, Washington, DC. FMI ☎ (202) 462-3599/(800) NA4-BWMT. Write NABWMT Convention '94, 1747 Connecticut Ave., N.W., 3rd Fl., Washington, DC 20009.

Northampton Lesbian Festival 7/22-24. One hour west of Northampton, on-site camping, crafts, performers. 10am-11pm daily. Alternative girl music on Sun. FMI ☎ (413) 586-8251 or write WOW Productions, 160 Main St., Northampton, MA 01060.

San Francisco Bay Times, the gay/lesbian/bi - newspaper/events calendar for SF Bay Area, available at Portland, Maine Public Library.



SPRING FOR LIFE

The 8th annual "Spring for Life" Visual AID Art Auction was held March 20 at the State Theatre in Portland, Maine. Over 150 artists donated paintings, photo-

graphs, sculpture, ceramics and jewelry. Their contributions will benefit The AIDS Project and the hundreds of clients it serves in southern and central Maine. ▼

More JELL-O from page 7

(children) and better paid (Bill Cosby). There is still a little part of us that, when the phone rings, wants it to be Jell-O. We have no pride left.

1990's: The Decade of the Woman. On bad days, we sit around doing Jell-O shots, playing with Jell-O Jigglers and gloating over the failure of Ghost Dad. On good days, we blow up Jell-O in the microwave and eat a Dove Bar.

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ASK THIGHMASTER - advice with holes

Dear Thighmaster,

Please Help! I'm a six-foot tall, boyish looking dyke, who seems to have a butch image due to abovesaid physical characteristics. Yet I'm unable to make the first move with any woman I may be attracted to. What can a dumbstruck butch do to get a fuck? (A femme overhaul is out of the question.)

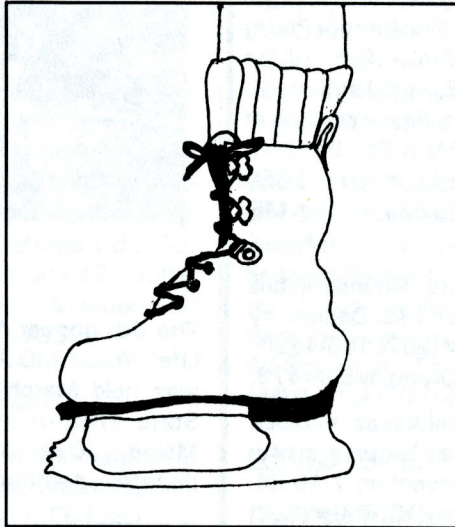
Towering Timidity

Dear Towering,

The first thing you should do, of course, is to arrange a butch-bonding session with Tonya Harding. Thighmaster hates to state the obvious here, but just in case unwanted celibacy has robbed you of your senses, Thighmaster will spell out the point that must already be on the minds of most readers: you and she have the exact same problem. Sure, there are some subtle differences. Tonya's neither towering nor timid, and, unlike you, she hasn't quite figured out that a total fem overhaul is out of the question for her: maybe she can pull off the dress thing, but those studly arm muscles betray her every time. While Thighmaster would hardly suggest that fems never have studly muscles, Tonya's little habit of flexing them for viewer pleasure like your garden variety butch on the prowl is a dead giveaway. Who could possibly miss this? No one besides those clueless United States Figure Skating Association judges who marked her down at the 1994 nationals for her "trampy outfit" - if they really knew their fuck-me come-ons, they would realize that it's actually those arms, and those hefty I-can-pin-you-in-any-position-I-choose thighs, that are making audiences drool, not the plunging neckline. (Tip for readers who have been agonizing at the supermarket: Thighmaster got this tidbit from *Fire on Ice: The Exclusive Inside Story of Tonya Harding*, but recommends *Thin Ice: The Complete, Uncensored Story of Tonya Harding, America's Bad Girl of Figure Skating* for Tonya fans who don't have time to read both. Thighmaster also recommends trying to catch a rerun of the post-competition exhibition on Quebec TV - you get to see Nancy whining about her

terrible performance, a scene CBS cut so we wouldn't see her acting like the icky twit we all know she is.)

But aside from your height and Tonya's futile fem forays - Thighmaster would also mention her penchant for boys, if



drawing by Naomi Falcone

it weren't totally obvious that girls, not cigarettes, are the big secret in her closet - your situations are virtually identical. Both of you, hampered by butch stereotyping, can, ironically, only get what you want by performing as superbutch: Tonya can only get a break when she lands those triple axels that get her labeled "athletic" (USFSA code word for "butch"); you can only get a fuck, it seems, if you adhere to the bogus butch = top formula. So give her a call. You two obviously have a lot to teach each other. You can teach her to ditch the pony tail. She can teach you to go after what you want, and to score, score, score.

Thighmaster would leave it at this, but for one thing. It's possible, given Tonya's busy schedule, that you won't get through right away, and Thighmaster hates to leave you in your state of sexless despair for even a few weeks. So Thighmaster will not skate off without passing on a few tips for what to do while you're waiting to go for the conversational gold. Try matching your boyish tips with some boyish moves, especially the kind where you can pretend not to have done anything if it

doesn't work out. Be boring: try the old yawn-and-accidentally-stretch-your-arm-over-her-shoulder thing followed by the hand-accidentally-drops-to-graze-her-breast routine. The risk here, though, is that your lust object may think you got your moves from some highly uncool source like *The Wonder Years*, and then it's all over. If she doesn't run away screaming, she'll probably start humming some particularly grating oldies that will drive you out the door before the action begins. Either way, you lose - or, to paraphrase transgenderly one of these musical washouts, it's "Hello, balls of blue, goodbye start." So it might be safer to initiate the more gender-neutral two-player strategy where you both take turns making little tiny moves of little risk: you inch your thigh closer to hers, she presses ever so gently, blah blah blah. This method offers better spin control. After it's all over, you can claim to have been masterfully teasing her into desperation in a feat of erotic deferred-gratification torture, and if you're lucky, or she's gracious, she won't bust your moves as shy slowness. Or, strategy three: get yourself to the Thighmaster archives, get the point Thighmaster thrusts home column after column, and get over this idea you seem to have that it's your job to make the first move because you look butch, not to mention your idea of what "the first move" actually is. For one thing, Thighmaster cannot believe that none of the dykes you want, no matter how fem your taste, can do those things butches consider the first move - although, given your "Towering" status, you'll have to stage those moment-at-the-door scenes on stairways if you want her to bend down and kiss you. For another thing, they've probably already made twenty moves by the time you're worrying about making one. Recognize the 3 D's of fem subtlety - dress, display, and (sleazy) dancing - as the moves they are, and you'll probably be better than Tonya at judging whether you're on thick ice or thin. ▼

More LETTERS from page 3

if I had arranged for security guards. Two-hundred and fifty people showed up for the 1991 Daedalus project. That's quite a few people, but not when you consider the Waterville Opera House seats nine-hundred and thirty-eight. And the show was spectacular.

At the end of the night when the set was struck and the small crew was leaving to go home, all I could do was cry. I was crying for friends I had lost to AIDS. I was crying because there were only 250 people in attendance. I was crying because those 250 people were the most concerned, supportive and dedicated people I know. I was crying because many people in the lesbian, gay and bi communities in Maine were afraid to attend for fear of being labeled.

The Second Annual Daedalus Project was attended by 750 people. It was wonderful to look out into the audience and see people from all communities. Everyone felt comfortable and part of one community, a community that was aware, supportive and educated about AIDS.

This tremendous growth between years reflects how society, and maybe more importantly, the media has embraced the issue of AIDS.

Twelve years into the plague of AIDS and into the pre-production phase for the Third Annual Daedalus Project, I am more optimistic. Granted, I am not in Kansas anymore, but New York City was not necessarily an ideal either. One difference between New York and Waterville is that in New York, the Daedalus Project would be a guaranteed sell-out and ticket prices would have been upwards of \$250. But in

New York, people go to AIDS benefits because it is the hip, trendy, social thing to do. People attend the Daedalus Project because they genuinely care.

I am hoping to pack the Waterville Opera House this April 23. That is not to say that if only one person showed up it would not be a success. But we are all in this together - and the Opera House seats 938 of us.

If you would like to get involved or would like more information please contact Tara Estra at (207) 877-4142. [see Calendar for event information]

Tara Estra

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RESOURCE GUIDE

LIST YOUR GROUP! PLEASE SEND INFORMATION AND/OR UPDATES TO PHOENIX PRESS, POB 4743, PORTLAND, ME 04112

HOT-LINES

THE AIDS LINE: 1-800-851-AIDS or 775-1267. Questions re: HIV/AIDS? Call Mon.-Sat. 9am-5pm, Mon./Wed. eve. to 7:30pm. Always anonymous.

DIAL KIDS, 774-TALK - for lesbian/gay/bisexual/questioning youth under 19.

GAY-LESBIAN PHONELINE, Caribou area: (207)498-2088.

GAY INFO LINE, Concord, NH (603)224-1686. Social, legal, therapeutic & educational referrals.

INGRAHAM VOLUNTEERS (207) 774-HELP.

PUBLICATIONS

OUT IN THE MOUNTAINS
P.O. Box 177
Burlington, VT 05402

THE FRUITS OF OUR LABORS
POB 125, Belfast, ME 04915
(207) 338-2913. Calendar of events for central coastal Maine.

EDUCATIONAL/CULTURAL

THE MATLOVICH SOCIETY - Lesbians/bisexuals/gaymen/friends committed to sharing our history & providing affirming presentations/discussions. 2nd/4th Thurs. each month, 7:30-9pm, Holiday Inn by the Bay, 88 Spring St., Portland, ME. FMI ☐ (207) 773-1209.

SOCIAL GROUPS

AM CHOFSHI - Maine Lesbian/Gay Jewish group, meets monthly. FMI ☐ (207) 874-2970 (Rheatha).

MOUNTAIN VALLEY MEN - Box 36, Center Conway, NH 03813. Social group for gay men from west. ME/east. NH. Potlucks/activities. FMI ☐ (207) 925-1034 (Paul).

OUT AND ABOUT - Seacoast NH area Lesbians. Meets Mon., 7pm, Portsmouth, NH. Sample newsletter & FMI write OAA, POB 332, Portsmouth, NH 03802 or ☐ (603) 659-2139.

SEACOAST GAY MEN - meets Mon. 7pm, Unitarian Church, 292 State St., Portsmouth, NH; POB 1394, Portsmouth, NH 03802. FMI ☐ (603) 898-1115.

TIME OUT - Outdoor recreation/environmental club for lesbians, gay men & friends. Free newsletter lists events for NH/ME area. FMI ☐ (207) 871-9940 or SASE: POB 11502, Portland, ME 04104.

SUPPORT GROUPS

FOR LOVE AND FOR LIFE - No cost, educ./rap group for gay/bisexual men in this time of HIV/AIDS. 7pm, at AIDS Response of the Seacoast, 147 Congress St., Portsmouth, NH. FMI ☐ (603) 433-5377.

THE AIDS PROJECT - 22 Monument Sq., 5th Fl., Portland, ME 04101. FMI ☐ (207)774-6877 re: support groups in Portland, Auburn/Lewiston & Brunswick, ME areas.

AIDS RESPONSE - 147 Congress St., Portsmouth, NH 03801. (603) 433-5377; fax (603) 431-8520.

ANDROSCOGGIN VALLEY AIDS COALITION (AVAC) - 70 Court St., 2nd Fl., Auburn, ME. Support grp for HIV + people & their loved ones. Thurs. 7pm. FMI ☐ (207) 786-4697.

THE BRIDGE AT COLBY - Student support/discussion group. FMI ☐ Steven (207) 872-3635 (leave msg).

CRONES - for women over 40. POB 242, Winooski, VT 05404.

GAY/LESBIAN/BISEXUAL PARENTS GROUP OF MAINE - FMI: POB 13, Augusta, ME 04330.

L-ACOA/AL-ANON - Lesbian mtg. Tues. 7-8:30 pm, 7 Middle St., Brunswick, ME (behind U.U. Church on Pleasant St., Brunswick, opp. public library) FMI ☐ Gail (207) 833-6004.

MONADNOCK AREA WOMYN - POB 6345, Keene, NH 03431 (603) 357-5757

NORTHERN LAMBDA NORD - POB 990, Caribou, ME 04736; (207) 498-2088. Serves Aroostook Co. & New Brunswick towns; social activities, discussion grps/speakers bureau; monthly newsletter/activities calendar.

OUTRIGHT/PORTLAND - Wkly support mtg, info., fun/special events for gay/lesbian/bi/questioning youth under 22 yrs of age, Williston West Church, upstairs chapel, 32 Thomas St., Portland, ME, Fri. 7:30pm. FMI: Outright, Portland Alliance of Gay & Lesbian Youth, POB 5378, Portland, ME 04101.

SEACOAST OUTRIGHT - group for lesbian/gay/bi/questioning youth 21 & under. Mtgs Fri., 7-9pm, Unitarian Church annex adjacent to fire station, 206 Court St., Portsmouth, NH. FMI ☐ teenline 1-800-639-6095 or write: Seacoast Outright, POB 842, Portsmouth, NH 03801.

OUTRIGHT/CENTRALMAINE - For lesbian and gay youth 22 & under, meets Fri. 7:30 pm, 1st Unitarian Church, Pleasant St., Auburn, ME. POB 802, Auburn, ME 04212 ☐ 1-800-339-4042.

PWA COALITION OF MAINE
377 Cumberland Avenue
Portland, ME 04101
(207) 773-8500

RUMFORD/MEXICO AREA AIDS SUPPORT GROUP - Mon. at Mexico Congr. Church (the "Green Church") 7-8:30pm. Main St., Mexico, ME. FMI ☐ (207)369-0259.

LIFESTYLES ALLIANCE - meets Fri. noon at UNE campus. U. New England, 11 Hills Beach Rd., Biddeford, ME 04005 FMI ☐ (207) 283-0171 x372.

MERRYMEETING AIDS SUPPORT SERVICES - P.O. Box 57, Brunswick, ME 04011. Support services for AIDS/HIV. FMI ☐ (207)725-4955.

OUT FOR GOOD - Lesbian discussion/support grp. Thurs. 7-9pm, 445 Main St., Biddeford, ME. Lesbian lifestyle issues. Free/\$1 donation requested for room rental. Conf., non-smoking. FMI ☐ Bobbi (207)247-3461.

WOMEN'S INCEST AND SEXUAL ASSAULT SURVIVORS' GROUP
Open support/discussion for women only. Weds. 12:30-2pm. FMI ☐ (207) 874-6593 or (207) 774-3613.

POLITICAL

NATIONAL ASSOCIATION OF SOCIAL WORKERS SEXUAL MINORITY ISSUES COMMITTEE meets 5pm, 3rd Thurs. of month, Community Counseling Center, 343 Forest Ave., Portland, ME. FMI ☐ (207) 874-1030.

MAINE LESBIAN/GAY POLITICAL ALLIANCE - Statewide, non-partisan org. to promote civil rights in Maine and involve lesbian/gay community in political process. Mtgs in Augusta 3rd Sat. of month. FMI ☐ 1-800-55-MLGPA for meeting time/place.

APEX DISTRIBUTION POINTS:

Maine

Gulf of Maine Books, Brunswick
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Downeast AIDS Network, Ellsworth
Brewster Inn, Dexter
Androscoggin Valley AIDS Coalition, Lewiston
GLBA, Bates College, Lewiston
Sportsman Athletic Club, Lewiston
Homestead Bed & Breakfast, Bar Harbor
Bookland, Mall Plaza, So. Portland
The Rage, Bangor
Fin Back Restaurant, Bar Harbor

Massachusetts

Glad Day Bookshop, Boston
New Words Books, Cambridge
Redzukine's, Haverhill

New Hampshire

Women's Information Service, Lebanon
NH Feminist Health Center, Concord
The Highland's Inn, Bethlehem
Campus G/L/B Alliance, UNH, Durham
ALSO, Plymouth State College, Plymouth
Blue Strawberry, Portsmouth
Members, Portsmouth
Lady Iris, Portsmouth

Vermont

Everyone's Books, Brattleboro
LUNA, St. Johnsbury
Rainbow Coalition, Montpelier
The Onion River Co-op, Burlington
GLB Alliance, UVM, Burlington

Portland

Portland Public Library
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The AIDS Project
Woodford's Cafe
Raffles Cafe
Books, Etc.
YWCA
Sisters
Ananiel
Videoport
Chartroom
Underground
Blackstones
Condom Sense
Bayou Kitchen
Good Day Market
Maine College of Art
Women's Forum, USM
Counseling Center, USM
Green Mountain Coffee (back hall)

Or delivered to your door by subscription (see form on page 13)!

CLASSIFIED

APOLLO SOCIETY - Gay/lesbian atheists, free-thinkers, ethical humanists & Hellenists. Free speech/civil rights advocacy, freedom-from-religion support/fun! FMI ☐ (207) 773-5726 or SASE to POB 5301, Portland, ME 04101.

FREDERICTON LESBIANS/GAYS PO Box 1556, Station A Fredericton, NB E3B 5G2 Canada (506) 457-2156

AIDS COALITION TO UNLEASH POWER (ACT UP/Portland) (207)772-7325; FAX: (207) 828-0566 3*. Sun. 7pm YWCA (87 Spring St., Portland, ME).

GREATER PORTLAND NOW c/o YWCA, 87 Spring St., Ptd, ME 04101, (207)879-0877/(207)871-0618, POB 4012, Portland, ME 04101. Action-oriented group. Speakers/events for the public 4th Tues. of every month.

SPIRITUAL

DELTA PHYRE - Worship the Goddess at monthly Full Moon Circles. Open to wimmin (no transsexuals, please). Bring musical instruments. FMI ☐ Lady Alaina (207) 676-7914.

SPIRIT OF THE MOUNTAINS -gay/straight, justice-seeking community meets for worship 2nd & 4th Sun. 5pm, 1st Congregational Church, N. Main St. & Washington St., Concord, NH. Potluck after service. FMI ☐ Jim Bretz (603) 536-4011.

INTEGRITY/DIGNITY - 3rd Sun. St. Luke's Cathedral (Emmanuel Chapel), 5:15pm. All welcome. Fellowship and potluck follows each service. Ministering to the lesbian/gay community. FMI write POB 8113, Portland, ME 04104.

INTEGRITY - St. Matthew's Church, 18 Union St., Hallowell, ME. 1st Fri. each month, 7pm. FMI ☐ (207) 622-6631.

MUSIC

MAINE GAY MEN'S CHORUS - Community chorus. FMI write M.G.M.C., POB 10391, Portland, ME 04104.



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