Our Paper: Serving the Alternative Community

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 Matthews’ ROTC Case Dropped

by Bruce Smith

The ground-breaking case of Matthews vs. Marsh is no longer in the courts. The Hardwick vs. Bowers sodomy ruling in the U.S. Supreme Court prompted Diane Matthews of Yarmouth to drop her case in early October.

Matthews’ suit, filed in August 1982, claimed that her dismissal from ROTC at the University of Maine at Orono violated her rights to freedom of expression and privacy. She was dismissed from the program after telling a superior officer she was a lesbian. Michael Asen, a Maine Civil Liberties Union cooperating attorney, argued the case for Matthews.

In April 1984, U.S. Magistrate D. Brock Hornby ruled in Federal District Court that Matthews’ rights had been violated and that she should be re-enrolled in the ROTC program. She did re-enroll, and the Army agreed to a decision to send the case to the First Circuit Court of Appeals.

In the re-enrollment process, Matthews admitted in writing that she had engaged in homosexual acts. That admission, significantly different from her original statement to her superior officer, was presented as new evidence to the appeals panel. The appeals panel responded by sending the case back to District Court in February 1985 to be heard again. Asen had successfully requested disallowance of information of that type at the First Circuit Court of Appeals.

It seemed that the additional evidence would jeopardize the freedom of expression argument supporting the Matthews case, but the privacy issue was still a strong leg to stand on. In the meantime, though, Feldberg vs. Marsh, was writing opinions on the privacy issue in which privacy was the basis for contesting a Georgia sodomy law. The court ruled against the plaintiff in June 1986, refusing to protect the rights of homosexuals in private homosexual conduct.

With that precedent on the books, Asen advised Matthews not to pursue the case. “There are others who would disagree with that decision,” Asen said. But he believed that, continued the case would serve to write out “bad law” and that it was a major cohler of Diane’s. “It was a very difficult decision,” he admitted. As a result of this latest action, the case will go no further.

Winds of Change in Ogunquit

By Brenda Buchanan

Three summers have passed since gays in the tiny seaside town of Ogunquit found themselves caught in a tide of tension and distrust as a court battle was waged against an entertainment ordinance that many felt was designed to put the bars out of business.

All through the summer of 1983 there was anger and uneasiness as the town pushed in court for permission to enforce a law that would have prohibited amplified music in bars. It was a time of painful realization and crisis-born alliances, and it was bound to have a lasting impact.

Hal Feldberg and Jon Revere were deeply involved in the battle against the ordinance. Feldberg owned The Club, a dance bar that was openly referred to as a gay bar and that could have been unaffected by the law if Revere simply agreed to unplug the small microphone under the piano. But he objected strongly to the ordinance on principle, which led him to join Feldberg in an all-out challenge of the law, which had been adopted by townpeople by a wide margin.

Feldberg and Revere said in recent interviews that they’ve noticed some changes in Ogunquit during the past three years, but they don’t attribute them solely to the entertainment ordinance fallout. Just as there was a temptation to oversimplify the events of 1983 into a gay-straight scheme, it would be easy to ascribe everything that has changed since that season of upheaval, they said. But to do so, in their opinion, would be wrong.

Take, for instance, the closing of The Club. Feldberg’s dance bar has been a fixture for seven years on the hill just north of the square. A disco, it was the town’s cruise bar.

Feldberg closed The Club at the end of this summer. It will be torn down soon, (if it hasn’t been already) to make way for a 30-unit condominium hotel. He’s the developer of the condo project, and that will be his primary focus for a while.

continued on page 5
**Editorial**

"Vote? Are You Kidding?"

No!

"We may continue to hold our Conventions, we may talk of our right to vote, to legislate, to hold property, but until we can arouse in woman a proper self-respect, she will be the weak party of the marriage state. If we shall never get what we ask for until the majority of women are openly with us... How is it that woman can any longer silently consent to her present false position?"

― Suffragist Elizabeth Cady Stanton in a letter to Lucy Stone, 1856.

(Note: In the above, insert "gay and lesbian people" for "woman.")

"We mean treason; we mean secession, and on a thousand toward greater than was that of the South at the beginning of the Civil War. We might now, then, stand up..."

— Feminist, sexual liberationist and presidential candidate Victoria Woodhull, 1871

November 4 is Election Day. We know many of you are right now turning your noses in disgust, or shrugging you shoulders with a "So what?" Maybe you’ll plan to stay in bed all day. "What the hell good does it do, anyway?" you cry.

We’ll be the last ones to tell you to put all your stakes in electoral politics. Social change does not come from elections alone.

But this year there are many key legislative races. In a number of Maine districts we see pro-gay/lesbian rights candidates up against anti-rights candidates. Of eleven Senate seats being vacated, eight were filled by friends of the gay/lesbian rights bill. Five senatorial candidates are targeted by the Political Action Committee of the Maine Christian Civic League. We are at-risk of losing our majority in the Senate.

And these candidates differ on other issues, as well, that affect the day-to-day lives of Maine people.

Having friends in office makes a difference.

The composition of the Maine Legislature will not eliminate the proliferation of nuclear arms, nor world hunger, nor apartheid, nor Reagan’s genocidal policies toward Central America. It will leave intact the basic sexist, homophobie and classist nature of our institutions. To influence those realities, we must look to methods other than simply voting once every two or four years.

But who sits in the Maine Legislature does impact on issues of economic development, the state of our educational system, reproductive choice, the availability of family planning service to Maine people, the future of Maine Yankee, AFDC increases, alternatives for people with disabilities, the direction the state will take in addressing adolescents pregnancy, the future of the gay and lesbian rights bill, and a host of other policies affecting the quality of our daily lives.

Even if you disagree, as many of us do, that nothing short of a total transformation of the political machinery is necessary to create a more just society, decisions made in the Legislature can make a difference between living in dignity and living in misery. Please vote in the legislative races. Know your candidates. Know their positions. Remember to write in Maine NOW’s and MLGPA’s candidate survey results in the October issue of Our Paper.

We also invite you to try something different this year. (It won’t be different for some of you. It will be for others.) If there is a gubernatorial candidate you really want, try voting for that candidate.

To not vote for what we can assure us of failure, Simple. Treat it as an experiment if you must, but try voting for what you really want. You’ll walk out of the voting booth a new person. Taller? Shorter? (If I’m your preference?) Smarter? Prouder? Transparent? In love with yourself? In love with the world? The possibilities are endless.

So you might... walk out feeling more empowered than ever before from this flight of the switch. So you vote so that I want because I want to do it.

— Amelia Earhart

Letters

Dear Our Paper Collective,

I want to recommend two sets of audio-cassette tapes of guided visualizations for People with AIDS and for People who love and care for them. Well that have been also endorsed by the Shanti Project in San Francisco. Both tapes use visualization techniques to strengthen the immune system, and present alternative and active methods for combating AIDS and other related bodily diseases. Hopefully this will be helpful to some of your readers. The address for information on the tapes is: Tools for Change, P.O. Box 414, Berkeley, CA 94701. Research is currently underway in San Francisco to determine whether alternative medical techniques, such as visualization, are actually effective in altering the number of T-cells for fighting disease. It is likely that visualization techniques may one day be found to have more than psychological effects on our well-being.

Sincerely,
Julien Sky

Dear Friends at Our Paper,

It disturbs me to read, on the front page of your paper, a glowing endorsement of Sherry Huber by NOW and MLGPA, and then read in another paper that she has come out in support of the Christian Civic League’s boycott campaign. It seems strange to see Sherry Huber allied with Jasper Wyman and the Christian Civic League, certainly no friends of gay rights and freedoms. As a bookseller, I see their pornography boycott campaign as very dangerous. Does Sherry Huber think that the Christian Civic League will stop with Penthouse and Playboy? We have heard often enough from them to the effect that they consider any expression of care and love within a gay context to be "pornographic." Will we still support Huber when the boycott extends to Our Place and other publications which Wyman and his League consider pornographic? Will Huber read your book about me? I cannot understand how Sherry Huber can stand as a champion of gay and lesbian rights. May this not align herself with Jasper Wyman in supporting his dangerous boycotting plans. Perhaps she has not fully considered the extent of his definition of "pornographic material."

— Best—
Gay Lawless
Gulf of Maine Books
Brunswick

Dear Our Paper:

The endorsement of Sherry Huber for Governor of the State of Maine by the Maine Lesbian/Gay Political Alliance, though emotionally understandable, is politically naive. According to all the current polls, only John McKernan and James Tierney have any reasonable possibility of being elected. If one of those two were clearly ahead or if there were no material differences between them, the endorsement of a remote long-shot would be applaudable. However, the race appears so close that every vote is crucial, and there are compelling reasons why the votes of the gay community should go to Tierney. Perhaps Tierney is not the perfect candidate, but whatever one thinks of the frontrunners as individuals, a Tierney administration would be immeasurably more sympathetic to the issues of greatest importance to the MLGPA. Only Tierney has gone on record as supporting an affirmative action hiring policy for his appointees, including the Commissioners of the Human Rights Commission. Tierney’s judicial nominees will be more receptive to suits to protect freedom of sexual preference and related matters. McKernan, on the other hand, actively campaigned against the Equal Rights Amendment, and his positions on Central America constitute a threat to everyone. Tierney can be relied on to adopt liberal positions on most material issues; McKernan, if he has positions, is a Reaganite.

The fact is that our next governor is as likely to be either John McKernan or James Tierney, however hard one lobbies for Sherry Huber: she has too much ground to make up in too short a time. The

Sincerely,
Seth Berner

MLGPA can rightfully claim some credit for the defeat of McKernan’s opponent in the race for Congress four years ago. By diverting the votes of gay people to Huber now, it may achieve that result again. If the MLGPA wants McKernan elected, it should say so. If it doesn’t, reality, however unpleasant, must be confronted, and it must be recognized that an adherence to ideals now may very well lead to a defeat for McKernan. The MLGPA need not actually endorse Tierney if it really doesn’t see him in any better light than the lesser of evils, but it shouldn’t tell its members to march like lemmings to the sea of Huber without also warning them of the risk they face in drowning. Or to use another metaphor, dreaming is important, but if one dreams while driving one has an accident, and if one dreams at the ballot box one can wake up with fascism.

Editorial Policy

We will consider for publication any material that broadens our understanding of lifestyles and sexual role-relationships, and adds to that understanding of individual and collective experience.

We welcome and encourage all our readers to submit material for publication and to share your comments, criticisms and positive feelings with us. Remember, OUR PAPER is Your Paper!!! Deadline for each issue is the 10th of the month.

Subscriptions

Subscriptions are $12 for one year (12 issues), $20 for two years, and $30 for three years. Make checks payable to "OUR PAPER!". All subscriptions and correspondence should be sent to: OUR PAPER, P.O. Box 10744, Portland, Maine 04104.

Our Paper Collective

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Terry Jones: Tom Summer
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Barbara Wood: Seth Berner
Ogunquit

continued from page 1

Feldberg still owns The Maine Event, a dance club in Ogunquit Square that has a more mixed clientele than The Club has had, and he said "gays and straights will be welcome there" next summer.

He acknowledges that the closing of The Club may have been a sizeable straight crowd. The building needed serious renovation, and Feldberg said he did not want to invest time and money in repairs to a structure that housed a business he was tired of operating. A couple of years ago he began thinking about developing the property, a prime piece of real estate if ever there was one, into another business.

There were two reasons he held off making changes until this year, he said: He wanted to educate himself about developing and he wanted to be sure people did not assume he was closing The Club because of the entertainment ordinance.

"I said, 'I'll leave when I'm ready to leave. We are not living in Germany,'" he said.

Jon Revere still owns The Front Porch, a piano bar with a large gay clientele that mixes easily with a sizable straight crowd. He too has operated a business in Ogunquit for seven summers, and he joined with Feldberg to file a court challenge to the entertainment ordinance. (The owner of another bar filed a separate complaint in court, and eventually the cases were consolidated. The other bar owner operated a place where mostly straight people went to dance live music.)

Revere said one of the major changes he has noticed is the closing of The Club, and he understands Feldberg's reasons. He said there were a few gay-owned businesses that folded after the summer of '83, but it was difficult to tell if they closed because of the events of that summer or not.

"We have lost a few but we have gained a few. That's how it seems to me," he said.

He said the owners of one inn told him they were selling their businesses because of the incidents in 1983 "left a bad taste in their mouths, and they wanted to be away from it," but he said he hasn't seen any other clear indications that the foundation of Ogunquit's gay community has been rocked.

"I certainly have taken no lower profile, but no higher either," he said.

He said he thinks the entertainment ordinance was attempted because Ogunquit residents were fearful that gays who would take over the town. The visibility of the gay community had increased in the years just prior to the ordinance's adoption, he said, and that disturbed many long-time residents.

"When it's happening down on Main Street in Ogunquit, they equate it with what they see on TV about what's happening in San Francisco and New York, and people get paranoid," he said.

Revere said the visibility of the gay community may have diminished in the past few summers because of other factors. Awareness about AIDS has been growing every year, he said, and that has manifested itself in a clientele that is more coupled. And economically, the town has changed as developers have built motels with efficiency kitchens in each unit. That both encourages more families to visit the town, he said, and gives gay visitors a chance to save money by cooking in most of the nights of their stay. That means there isn't the substantial gay presence in restaurants that was noticeable a few years ago, Revere said. In other words, gays have their own section of beach and their own bars, so there is less opportunity for straights to notice how many gays vacation in Ogunquit.

Feldberg agrees with Revere's analysis of why the gay presence may have seemed smaller in the past couple of years. He said it is impossible to assess change in Ogunquit without considering the impact of AIDS, and just as wrong to ignore the fact that Ogunquit, like the rest of Southern Maine, is caught in the grip of a development boom.

But Feldberg does not think the impact of AIDS or economic changes will lead to the passing of the gay community in Ogunquit, any more than he believed the entertainment ordinance would be upheld by the courts.

"Ogunquit goes on. The gay community goes on," he said. "People are buying homes and businesses. The Front Porch is still open. There will still be a dance bar (The Maine Event)."

Both men believe lessons were learned by both sides during the expensive court battle of 1983 — they said their court costs and legal fees totaled at least $20,000 — lessons about justice and compromise and the danger of overreaction.

"The town learned the biggest lesson," Revere said. "They learned that there are limits to home rule. There are human rights too." The bar owners learned that "it doesn't hurt to turn the volume down," Revere said, and that it is important to meet opponents half-way.

Feldberg agrees that the town learned the danger of writing discriminatory ordinances, but feels the lesson for the gay community was that it must be ever-watchful.

"We were dealing with vigilantes in this town," he said. "They didn't want to negotiate. They wanted to hang us." He said complaints about excessive noise were the excuse for fearful people to try to eliminate from their town a group whose behavior they didn't understand.

"They overreacted. They panicked," he said.

He said some who were supporters of the entertainment ordinance were closets gay people. They joined with the straights who feared the town was going to become a mecca for gays, he said, so the split was more generational than it was between gays and straights.

"They saw in us what they didn't have — guts," Feldberg said. "We stood up for our rights."

NOTABLE QUOTABLE

"I am enough of a realist to know that some people will be whispering behind their hands today, saying: 'Well, Sherry's really killed herself now.'" First of all, I don't believe it and, secondly, that's exactly the kind of irrational bigotry I want to help eliminate...Discrimination is wrong. Period. I want to be Governor for all of Maine's people. And I welcome the help of all of Maine's people, regardless of their sex, age, religion, race, national origin or sexual preference."

— Gubernatorial candidate Sherry Huber, in a response to the Maine Lesbian/Gay Political Alliance's endorsement of her candidacy, October 2, 1986.
Organizations

Wilde-Stein
The intent of this letter is to solicit input from our statewide community so that we, the Wilde-Stein Club at UM, can better serve the gay and lesbian community. Based on percentages, a number of men and women are not being served at this campus and we are concerned that we are not providing the support they need. We want to know how you have dealt with reaching the maximum numbers, dissuading the general apathy and allaying initial fears.

In an effort to appeal to more men and women the Club is sponsoring such activities as a raffle, writing letters and announcements to the Daily Maine Campus, and continuing to speak at classes regarding sexuality issues. We also would like to provide more information on homosexuality and homophobia.

Wilde-Stein has some projects in the works such as contacting as many of our W-S Alumni as possible, establishing a scholarship fund to benefit a gay or lesbian student, (there will be more information forthcoming as details are worked out) printing a monthly newsletter to inform students of our campus activities and to show films at lunchtime as part of the Sandwich Cinema Series next semester.

We also are in the process of drafting a letter to other groups at Colby, Bates, Bowdoin in a letter to exchange information and ideas. (If we have inadvertently left a group out and you wish to be included, please inform us.) Under consideration now to is to invite students from Husson, EMVT, Real College and Bangor Theological Seminary to our meetings.

So, you can see that we have a lot of work to do; that is why we are asking for input and support from all of you. Send any questions or other input to:

Wilde-Stein Club
Memorial Union
University of Maine
Orono, Maine 04469
or phone Kim Shisher (our VP) at 581-4319.

If any of you are in the Bangor area in the coming weeks, we would be delighted to get a visit from you during a Thursday evening meeting. We meet from 6-9 p.m. in the Sutton Lounge in the Memorial Union.

Mainely Men Celebrates 10th Conference
by Perry Krassow

For the last five years, gay and straight men have been gathering in May and October at Lake Cobbosseecontee's Pilgrim Lodge. They are called Mainely Men, and they come together for a weekend of workshops and play.

Mainely Men is about exploring traditional and changing views of masculinity. The workshops, and the entire environment of the retreat, are intended to provide an open, trusting atmosphere where men may share their experiences as men and learn from others. There are no professionals brought in to present workshops. All facilitators are participants in the weekend. Topics range from Feminism to Homophobia; from Poetry and Dance to Spirituality and Psychodrama.

Because of the roughly equal proportion of gay and bi-sexual men to straight men, gay-straight relations are an important theme during each conference. Planners attempt to make sure that there is a gay-straight dialogue workshop each time. This way, any issues and conflicts can be talked out, and straight men who are new to Mainely Men can become more understanding and accepting. Also, men present workshops that cover the full range of gay men's issues.

Mainely Men began in May of 1982, with thirty men. The last couple of conferences have included about eighty participants. For a weekend that founder Willy Willette expected to be a one-shot deal, the gatherings have grown beyond anyone's expectations.

The next gathering is this coming May. Fees are on a sliding scale between $25-$40 and include meals and lodging. For further information, contact Perry at 761-0941.

Bisexual Retreat

Greenville, N.H. — August 8-10 marked the fourth annual Bisexual retreat organized by the BBWN (Boston Bisexual Women's Network) and the BBMN (Boston Bisexual Men's Network) and sponsored by the ECBN (East Coast Bisexual Network) Steering Committee.

Seventy-five folks from Boston, New Hampshire, Maine, Connecticut, New York, New Jersey, Philadelphia and Rhode Island gathered to enjoy the weekend. Workshops included: Body & Self Image (women only), unity and diversity of our experience (men only), reincarnation, sex, love and intimacy, massage, safe sex, non-monogamy, bi, 101, psycho-drama, and how to be just a little bit radical.

Some folks camped and others bunked down indoors. Residents of "Another Place" served delicious vegetarian cuisine all weekend. Many enjoyed lounging in the sauna, swimming at a nearby waterfall, sunbathing, relaxing, the sweatlodge, dancing Saturday night, new games, crafts, and lots of quiet time and discussion.

The ECBN is comprised of two members of the BBWN, one member of the BBMN, and four other people representing Rhode Island/Connecticut, Northern New England, New York/New Jersey, and the southern region. Some of the topics discussed by these members at the retreat included: reaching out to bisexual individuals and groups down the Atlantic coast, and establishing closer ties with groups throughout the U.S. and other countries.

Simply put, the whole retreat weekend provided a warm, loving, and fun atmosphere for people to explore, enjoy, and grow in their bisexuality, as well as the continued building of our bisexual community.

Gay/Lesbian Alliance Update

The Gay-Lesbian Alliance is a student organization at the University of Southern Maine staffed by four enthusiastic full-time students. We are here to serve the student and general community with: referrals, a lending library, a speaker's bureau and peer counseling by appointment. Our small, cozy office at 92 Bedford St., Portland (just re-decorated!) provides a warm, welcoming space for people to visit and/or work on projects. We welcome volunteers for anything from publicity work to sharing ideas and skills for presentation in our on-going discussion series.

The series continues on Friday November 7th when Griffy LaCroix leads a discussion focused on bisexual issues in the context of the lesbian and gay community. Meet at 92 Bedford St. at 7 pm to 9 pm for this discussion. On November 21st, all are invited to a general discussion and pot-luck dinner, time and place to be announced (call the office at 780-4085 for info). The GLA is committed to creating informal opportunities for sharing and relating our experiences as lesbians, gays and bisexuals in an atmosphere of respectful confidentiality.

Be sure to come to the GLA's Chem-free Boogie-Bash on November 22nd — a chance for us to celebrate all our different lifestyle choices (see ad in this issue for details). See you there!

********************

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ACCOUNTING SERVICES UNLIMITED
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by Nancy McCallum

One year after its inception, the Portland-based Women's Community Project (WCP) is “right on target,” say its founders.

The group formed last fall to find a central place to offer a variety of services that would provide referral and direct services, as well as educational, recreational and creative opportunities.

Joanne H. Clarey of Portland, a founding member, targets Spring of 1987 for acquisition of a building. She is pleased with the progress of the WCP so far: “I think in lots of ways we exceeded my expectations.”

The WCP first held their meetings at Clarey’s apartment, where a core group of about 20 women hammered out the intent and purpose of the project. The group’s goal and philosophy have not changed during the past year, Clarey said.

“The philosophy is, as printed in each issue of the WCP Newsletter: ‘The Women’s Community Project is conceived and dedicated to enhance and empower the lives of women of all ages, lifestyles, vocations, races and spiritual orientations. The project offers a place where women of diverse interests and needs can individually and collectively work toward actualizing their dreams and potential while supporting and promoting the dignity and well-being of women in Maine.’

The WCP has a healthy building fund, a 9-page monthly newsletter with a mailing list of over a hundred, several successful fund-raising events, and most importantly, increasing recognition.

Much of that recognition is due to the newsletter, now on its eighth month. It is a comprehensive compilation of news, information, and events for and about the women’s community. It also accepts and encourages personal opinions, and creative submissions as well as articles of interest from its readership.

Vivian Wadas, coordinator of the newsletter, says the publication has become an important resource for women who may not otherwise have access to information about upcoming events. She also noted that many local and state-wide organizations now regularly send their notices and press releases to the WCP Newsletter.

In a sense, the newsletter is a microcosm of the WCP, says Clarey, because it is providing a service, by women, for women, and it is a central place for women to gather information.

The WCP also gained recognition through its successful “Women’s Performance Nights” held in April and October. The events gave local women a chance to perform; October’s event also featured well-known Boston-based storyteller Jay Goldspinner. (Look for Women’s Performance Night December 5.)

Other fund-raising projects include applying for grants, as well as soliciting private donations.

The WCP meets twice a month in Portland, usually at the YWCA. For more information, write: The Women’s Community Project, P.O. Box 3733, Portland, ME 04104.
Global Gayzette

A California minister has collected $6892.90 from Moral Majority leader Rev. Jerry Falwell after a court ruled that he was entitled to collect on a $5,000 bet.

The minister, the Rev. Jerry Sloan, is a Calvary Chapel pastor and Falwell's son-in-law. In 1980, Sloan confronted Falwell on a live Sacramento talk show about statements he'd made on his Old Time Gospel Hour TV show ridiculing the predominantly gay gay and lesbian Community Church. Falwell denied making the statements, which included one that MCC members were "faggots," and Sloan said he'd give Falwell $5,000 to produce it. Sloan did have the tape, and it did show Falwell making the statements Sloan claimed he'd made. But Falwell refused to pay the $5,000, so Sloan took him to court. A Municipal Court judge ruled in Sloan's favor, and Falwell appealed.

Recently, a three-judge panel rejected that appeal and ruled that Falwell had refused to pay the original $5,000 plus interest and $2,875 for bringing a frivolous appeal.

The 1987 National Lesbian and Gay Health Care Association's conference is scheduled for March 26-29, 1987, at the Marriott's Marriott in San Francisco. The conference, which will focus on gay and lesbian health care issues, will also include the Fifth National AIDS Forum. It is being sponsored by the National Lesbian and Gay Health Care Association, Gay and Lesbian Community Services of Los Angeles.

Gay and lesbian Methodists in many areas of the U.S. are organizing into caucuses to support gay/lesbian issues. Called Affirmation, the groups are open to lesbians and gay men, bisexuals, and heterosexuals who affirm the inclusive presence of all persons, regardless of affecational/sexual orientation, in the United Methodist Church.

The 1987 conference is expected to include strong segments on mental health, women's health, sexually transmitted diseases, youth health care and health care for lesbians and gay men of color. Also planned is programming on health care issues of disabled persons, technology and health care, and preventive/ holistic health care.

The conference will be limited to 1,000 participants. A call for papers went out on September 1, and registration information became available in mid-October. For more information, contact Greg Thomas, GWU Medical Center, 2300 K Street N.W., Washington, D.C. 20037 or call (202) 676-4925.

Feminist writer Margaret Randall is fighting a deportation order, and a recent court decision may work in her favor, even though first glance it appeared to be a setback.

Randall, the author of more than 40 books including the bestseller Sandino's Daughters, is a U.S. native who voluntarily gave up her citizenship while living in Mexico, but has since returned to live with her family in the U.S. Her right to remain in this country is at risk because there is a section in federal law governing aliens that says support for "world communism" is good for exclusion.

An Immigration judge has said that Randall's belief in the Nicaraguan Sandinistas' cause and her opinion that Cuban women are better off under Castro than they were under former regimes demonstrates her Communist leanings.

Randall's legal challenge is based on the Fifth Amendment, which states, "No person shall . . . be deprived of life, liberty, or property without due process of law." Judge Martin Spiegel's recent ruling that upheld a deportation order was based on Randall's writings, which her supporters believe were part of a First Amendment issue, and that will butts her case.

The next step is for the case to be heard by an Immigration Appeals Court in Washington. Contributions to help Randall pay her court costs can be sent to The Center for Constitutional Rights/Margaret Randall, 666 Broadway, 7th Floor, New York, NY 10012.

Women Take Over Portland Streets

by Brenda Buchanan

A large group of women marched through Portland on the night of September 26, chanting and singing to draw attention to the fact that women's lives are ruled by men's violence.

Before the annual Take Back The Night march began, organizers discussed the progress that has been made in recent years toward dealing with violence, but listed all the goals still to be met. For example, a year ago the Maine Legislature passed a law making it illegal for a husband to rape his wife, but there are still police departments where rape victims are treated as if they are to blame.

It was announced that a prison escapee still at large on the night of the march already had sexually assaulted two women in Portland since his escape.

"We aren't any safer in Portland than anywhere else," one speaker said.

"Our place is everywhere and our time is anytime we choose to be there," said Caileen Lewis, director of the Family Crisis Center Shelter in Portland. "We walk so our daughters will be able to walk freely . . . We celebrate our daring and strength as we demonstrate our solidarity to stop violence against women.

The march began at Deering Oaks and proceeded up to Congress Street and then through the Old Port, back to Congress and back to Deering Oaks.

There were a few incidents of verbal harassment from on-lookers, which were ignored by the marchers. Some bystanders applauded as the group passed.

A note of controversy occurred when a small group of separatist women marching at the rear began chanting that other women found offensive. For example, one of the slogans was: "Cut it out or cut it off." Chickie Cusick, who was bothered by the separatists' slogans, said her objection was rooted in her belief that "when people get angry they lose sight of what the point is and lose rationality." She said such chants were likely to incite anger, not understanding, among observers of the march.

Another woman agreed.

"The last thing we need in this world is more hatred and antagonism," she said.

"What we need is to promote peace and action."

Ana K. Kist, one of the women who marched at the rear, said she believes the Take Back The Night march should be "a strong thing," and that the doesn't see the sense in chanting only what bystanders can handle bearing.

"There's a war going on. Women are the victims of the war and we didn't start it," she said. "It's time for strong measures, and chanting 'cut it out or cut it off' is really the wimpish of strong measures."

Kist said she believes the march should not be one that strives for respectability from men, but an action that "should strike terror into the hearts of abusers."

She also said she would like to see women start to take more direct action against abusers and rapists so that society recognizes who the men are that commit violent acts against women.
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Our Paper page 7
by Elze

"The politics worth having, the relationships worth having, demand that we delve deeper."

Her name in Gaelic means "Goodness," though her beloved friends affectionately note her sometimes caustic cutting edge. Though she calls herself "a literary, aging hippie with an active social conscience," Sadhbh (pronounced "Sive!"") Neilan's essence is more fully captured by those words of Adrienne Rich.

In my six years of knowing Sadhbh, she has always demanded that we delve deeper, that we ask the hard questions, that we struggle for the hard answers. I have always been able to depend on her to say something insightful and incisive. Hers is a wisdom born of hard knocks and of an intense reflection on personal experience.

Most of us know Sadhbh as the owner of New Leaf Books in Rockland. Truly, an era in Maine ended with the sale of New Leaf on October 1. "It's been bought by a young man, Ann Houdek, from Boston," Sadhbh told Our Paper, "and she's very committed to maintaining the character of the store because that's where the store's viability resides."

Under Sadhbh's passionate entrepreneurship, New Leaf drew people, especially women, from hundreds of miles away, as its reputation spread for shelves well-stocked with feminism, gay and lesbian, environmental, and left-wing political titles. But they also came to meet this red-haired, Irish woman with a deep laugh, the courage (and the audacity) to open such an alternative bookstore in the heart of Midcoast Maine. And, for many women, the store was an entry point into Maine's lesbian community.

Born and raised in Dublin, Ireland, Sadhbh, age 45, arrived in Maine via New York City, Los Angeles, San Francisco, Provincetown and Boston. Following high school, she attended architecture school for three years, when four women relate to a totally subordinate position. That experience, however, helped her land a job in data processing and computers followed, using all the information I had from the movies, I thought that type would be one that looked really sleazy because, from the movies, I thought that type would be able to help me. Of course, they couldn't arrange for the license but I almost got ripped off for $50. That's how I had ingested some of the things I loved about America. It didn't seem to me I had any alternative. My sister was living in New York, so I thought this was the time to visit her. I had never been to America before. It was very easy at that time for an Irish person to get into America. The quota system was changed by Kennedy and I got in just before that change. That's how I got here.

Bernie wanted to marry me. I, of course, wanted to marry Linda, but she wouldn't have anything to do with me when I came to America.

"Provincetown was very key for me... (This) group of women cared for each other... They had made family... In San Francisco our whole thing was bars, boozing and sex. This was different."

DE: Then what happened?
SN: The first thing my sister said to me when I got off the boat in New York was, "How would you like to go to California?" She had this job and she thought it would be a good time to see the world. Now, one of the big formative experiences of my life was the movies and most of the movies when I was growing up were American. I was totally steeped up on things like gangsters and the West. I agreed to go West. She was waiting for this guy who wanted his car driven across the country. I knew how to drive but I didn't have a license. I told her I'd take care of it. We were living in Queens. I went out to get a license and they told me there would be something like a three month delay. So, using all the information I had from the movies, I went out and stood on the steps and I looked down the street and I saw all these lawyers' shingles outside. I went to one that looked really sleazy because, from the movies, I thought that type would be able to help me. Of course, they couldn't arrange for the license but I almost got ripped off for $50. That's how I had ingested all those images about America.

"And, for those transcendent feelings I would have in the middle of a sung Latin Mass where I felt like part of the universe. I had grown up with this very narrow view of how things were supposed to be and here I was doing dope with people who had dropped out. I had to start looking at my ideas. According to what I had learned when I was a child, these people were bums; they were wrecking society. I began to have two sets of values. That's one of the things I loved about what Johnella Butler said at the Women and Power conference last June. She was saying we have to come to that point where things are not just simply A and non-A, where we can have conflict and hold them together without one having to negate the other. I wound up holding those two notions together, as I still do, actually. I love to see people actualize themselves. I do think hard work is the route to do it. I do think people sometimes rip off the system in a way that is really social and I cannot support it. But, on the other hand, I can understand why some people sometimes feel they have a right to live outside the system and to use the system to their end.

SN: When did you come out?
SN: I didn't come out until I was twenty-seven. That's when I said the words or showed my face in the place that made it clear I was a lesbian. For awhile I did live with the idea that I was the only gay woman in San Francisco. I just didn't know there was a gay culture. More importantly, I didn't know there was a gay culture that wasn't entirely perverted and decadent and bizarre. That was largely how homosexuals were characterized in the media then, if they appeared at all. I decided the option was not there to be sexual with women, so I was sexual with men but still lasting after women, though never with any success. I went out with this guy who was a real sleaze bucket and he took me to a women's bar, Maude's, and it freaked me out completely. Some of the women were so dykey. My first reaction was, "These women are just too friggin' tough." Of course, Maude's later became my home away from home.

I was at a very low ebb in my life. I got into drinking much too much. I got involved with Synanon, a rehabilitation program for drug addicts and alcoholics. They used to invite outsiders to get involved. I went for reasons of social commitment, of course, not because I had a problem myself.

SN: After that experience, however, helped her land a job in data processing and computers followed, using all the information I had from the movies, I thought that type would be able to help me. Of course, they couldn't arrange for the license but I almost got ripped off for $50. That's how I had ingested all those images about America.

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In the end, I found love with her and she came to live with me. That was the beginning of being out on the streets with Marsha. We were lovers for about three years. That was a transforming relationship for me. Marsha loved me in a very comfortable way. I was very sure of it. I had never been sure of that before. When anyone could touch, feel it. With my history, I learned to live without it, to tuck it out, to find some other way to be. It unhinged me.

I did a lot of drugs at that time - acid, peyote, mescaline. We dealt dope. You don't take LSD and remain the same person. It changes you. It brought me back to those transcendent feelings I would have in the middle of a sung Latin Mass where I felt like part of the universe.
DE: What in your childhood had a major impact on you, on who you are today?

SN: I was brought up as a Roman Catholic in a very religious way. I came from shopkeepers and shopkeepers are like the last word in independence and hard work, and are terribly right-wing in that they feel someone who doesn't have a job is a lazy bum. I was also picking up from religion — and, of course, Irish schools are terribly steeped in religion — the notion of being good, how important it was to be good and to try and do good.

Something I found tremendously helpful at that time when I was being a practicing Catholic was that the whole ritual of the Mass was in Latin. Extraordinary language went with it, such as, "My soul doth magnify the Lord and my Spirit will rejoice in Christ, my Savior." It was for me a fine vehicle for contemplation. Through these religious rituals I did get a sense of oneness with the world, a sense of belonging, responsibility, dedication, connectedness.

Another influence was, of course, coming from a background where my family was separated. My mother and father were separated when I was three in the whole of Ireland in which the parents were separated. It was very, very rare. My mother got custody of us in a very unpleasant custody fright. My father was supposed to pay ten pounds a week, or something like that, to support us. He sometimes did, but he sometimes did not. There was no other source of income. Women's wages, especially in those days, were not designed to supplement income. When my parents split up, I, and my sister were put in a convent for four years.

I was three at the time. It was just a horrendous experience. When I, like every other decent person, went into therapy to deal with my issues, why my relationships weren't panning out and so on, it did come down to that childhood experience and unresolved feelings around being constantly abandoned by my mother and my father. But, I didn't have any expectations of my mother. I did of my father. I returned to San Francisco, and I was always getting ripped off or suspected of getting ripped off. So, I took an auto mechanics class for women. I was in one of the cooperative garages helping a friend fix her car and I saw a sign that they were looking for someone. I had quit my computer job. It was terribly challenging. I think mechanics is really hard and I was totally taken with it. It was one of those challenges to my very upbringing that I was very pleased to take on. My Irish upbringing was a whole lot wimpier, I'm sure, than the American version. But when I came to Maine and found out that mechanics got minimum wage — this was eight years ago — and work five and a half days a week starting at 7:30 a.m., I thought I'd revise my career plan.

While I was in Boston I got involved in a group that formed to protest a black family that had moved into Hyde Park, an Irish Catholic suburb. They endured tremendous resentment from their neighbors. Once a week I would spend the night over there and be the lookout so they could get some sleep. That felt very good.

We used to hang around and I'd fondle her breasts and we'd kiss and we spent a lot of time doing that. We never spoke about it. We just did it. I thought I was one of a kind and that I was going to have to do some adapting because everyone else seemed to be entirely different.

DE: Why did you choose to stay in the United States?

SN: The work thing was great and work has always been a major part of my life. I had gone from working with computers to being a software consultant and working for the biggest, hardest company in San Francisco. I guess I was a whiz kid. I had my Alfa Romeo, used, of course. I was living pretty good and putting money in the bank. On the level of simply success in the way I had been taught to value, that was happening for me.

I was also reasonably healthy. I thought it was too European, that my values were too European. That meant for me worshiping art and culture and wanting them to be more a part of my life and a part of my consciousness and the consciousness of the people around me. At the time, San Francisco was a fairly hick town.

When I go to Ireland now, I look in the bookstores and they're interested in different things than we are. Their consuming interests seem to be politics and history, economics, and other literature. Here it's understanding what's going on, a lot of self-actualization, current novels, the latest feelings being love and death. The people were people I could relate to, people looking for spiritual growth and who believe in social commitment who have idealistic notions of making this world a better place.

DE: How did you happen to leave San Francisco?

SN: First my father, then my mother, got cancer in Ireland and I went home for my father's funeral. However, he didn't die and I was there for ten months looking after him. After ten months I went back to America. Then my mother got cancer and she asked me to come home and take care of her. My reasoning went something like, "I didn't do it right with my father, so therefore my mother got cancer. I better get it together with my mother or I'll have to do this lesson again and it's going to be my sister next time." I allowed myself two weeks of total abandonment and decay in San Francisco and then went home and was a model child. She was supposed to die in three months. My father died first. She lived for a year and a half...

My mother actually said to me on the phone, and it was very hard to hear her because she had cancer in her throat, "Please come home and be here for me because if you're here I won't be afraid." It was an enormous burden. I didn't think I was capable of doing it. But I went home and I just tried to do it putting one foot in front of the other. I did it. I looked after my mother quite well. I have no regrets about it. I got this tremendous sense of being able to depend on myself. That was a great feeling. I also got this sense that it suited me to be living for a value external to myself. It still works for me. That has been my evolving spiritual path, finding that, to some degree in my life, lots of things haven't panned out, but one thing that is fairly consistently true is that social action works for me.

DE: Did you return to San Francisco?

SN: No, I went to Provinceton. A lover of mine from San Francisco, Nancy, was in Provinceton, so I went to Provinceton. Provinceton was very key for me. Nancy was a part of a group of women that I really believe can transform people's lives... By rights I should either be a nun or married with four children, and I'm not (because I read books and I educated myself and got all these notions above and beyond either of those stations).
Go Take A Hike

Life seems sedentary. Many of us work all day and simply don't get enough exercise. We are energized by cereal ads that tell us to eat more cereal. We see posters for weight loss programs for people who want to eat more fiber. We see posters for weight loss programs for people who want to eat more fiber. We see posters for weight loss programs for people who want to eat more fiber.

Woods in South Berwick, and I pound backpacks, heavy Italian hiking walk three or four miles on a level, uninter-

you're just too tired to get up at six a.m. for occasional aerobic exercise, in the form of

e tc. ·

equipment, as long as your shoes are com- western mountains, or along a rocky coastal area, or through old fields, nature areas, or

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stress ,

stress reduction workshops. We watch

e tc. ·

music appreciation (a la Walkman) , loose far from the parking lot) don't require any

the route for variety . You can

various levels of difficulty. You can easily walk three or four miles on a level, uninter-

as a visor or sunglasses will help avoid eye fatigue. Sunglasses are advised when you hike, too. Bring a cap, a raincoat, and a windbreaker if there's a chance you'll be out in a breeze, in the rain, or in any chilly weather. Fancy hiking boots are generally unnecessary; tennis shoes and work boots are fine for most of Maine's trails. Bring an extra pair of socks if you're out on a long hike. When your socks are wet, they are more likely to stick and chafe, causing blisters. Bring some adhesive tape for blisters and apply as soon as you feel any chafing on your feet.

If you are out hiking by yourself, let someone know where you are going. You may want to bring along a small first aid kit, for little emergencies. If you might not be back till late in the day, bring a flashlight.

"Walking can be a step toward a healthier life, so go ahead and take a hike."

As of September 22, 1986, there have been 30 cases of AIDS diagnosed in Maine. Twenty-one of these people were from Southern Maine, 6 from Central Maine, and 3 from Northern Maine. Thirty-one have died.

The people with AIDS have ranged in age from 13 to 50. Twenty-six (86%) have been gay or bisexual men, two (7%) have been IV drug users, one case was transfusion related, and one person was a hemophiliac.

There have been no women in Maine diagnosed with AIDS and no cases traced to heterosexual transmission.

AIDS Update

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For more information call:

1-800-851-AIDS

THE AIDS PROJECT

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Geographic Hiking (three pamphlets), Maine Forever (Nature Conservancy), and the Audubon Society Field Guide to the Natural Place of the Northeast (Krause, Salamonschmidt, and Schmidt — 2 volumes, in

and coastal). The Audubon Society Field Guide to the Natural Place of the Northeast (Krause, Salamonschmidt, and Schmidt — 2 volumes, in

The Best Hikes in Maine (Cattell, Maine

There are lots of good books available, including the AMC (Appalachian Mountain Club) Guides, the Maine Atlas and Gazetteer, and The Best Hikes in Maine (Cattell, Maine

Many thanks to Heidi Welch, a freelance naturalist, writer, and environmental educator in Southern Harbor. Heidi is one of the co-authors of the Audubon Society Field Guide to the Natural Place of the Northeast.
Sadhbh Neilan continued from page 9

And I also got very involved in the Cambridge Food Co-op that was just starting. They were getting an elderly food van going. When I wasn't drinking, I preferred to do something like this.

DE: When did feminism become an influence on you?
SN: Years and years ago. I was lucky enough when I was in my twenties to read the two books that existed — Virginia Woolf’s A Room of One’s Own and de Beauvoir’s The Second Sex. They did change my whole attitude.

When I was in San Francisco I remember this friend of mine, a straight woman I worked with, talking about a consciousness-raising group she had just joined. I thought to myself, “How on earth may you be able to handle a consciousness-raising group, but I don’t know if you could handle this.” You don’t know about oppression until you try that one.” They were trying through these groups to be independent and assertive as we had to be if we were going to be out. Being out was really, really difficult then.

DE: And did you come to Maine?
SN: I fell in love. I met a woman from Maine in Provincetown and moved to Searsmont in 1978. My partner ran the theatre company. When I saw how they had been able to wing that, I thought I could wing a bookstore. New Leaf opened in 1980.

DE: Before we get into New Leaf, can you talk about your recovery from alcoholism? When did you begin your recovery?
SN: I went into the program just a few weeks after moving to Rockport. I went into the program first. I didn’t think she was really an alcoholic. I thought she was having a little breakdown. Of course, I thought so. I didn’t want to see her drunk. We had done some drinking together, but to me it seemed reasonable, not by my standards now, of course. So, she went into the program. No booze around for three weeks and it was fairly tough. And our relationship was very difficult, but, of course, I was head over heels in love with her. My pattern in relationships had been that when I had a row with a lover, I would leave the house and go to the nearest bar and get drunk and maybe pick somebody up. I didn’t want to do that, not that it would have helped her. But I was learning anyway. I decided I needed to temporize. I had already tried to control my drinking myself without any success. I decided I, too, went into the program, too. It was the duration until this passed and we could resume a normal life. I felt I was dying when I said I was an alcoholic. I didn’t really believe it in my heart of hearts, although I had been having blackouts for fifteen years. My whole notion of an alcoholic was someone lying in the gutter drinking antifreeze.

I tried everything I could to get myself through out of the program. I was intensely angry. If anyone made a sexist remark I would stop the meeting. “I didn’t come here to be insulted,” I’d shout. We really cleaned it up around here. But my hope was that someone would say, “No. You don’t belong, honey.” No one did. They kept saying, “See you next week.” Without the support of the program I would never have had the morale to keep the show going.

DE: Why a bookstore?
SN: I grew up pre-TV in a culture that worshiped the printed word. My generation and older are immensely literate. The Irish have very little aesthetic sense in terms of visual arts, but they love literature and drama. I’m also self-taught. I value books not just for their literary value, but in terms of the educational possibilities and the expansion of understanding they have given me. My notion of someone who’s making it is someone who is actually writing something valuable — people like Adrienne Rich, Audre Lorde, and Johnella Butler, people who try to express in words the heretofore inexpressible, unarticulated, or unarticulated, so we can get a better grasp on what motivates us and how we might and ought to grow.

DE: What were the goals or visions you had for the bookstore?
SN: To change society. That the store would be a center for change. I really wanted to be an influence in my community and I think I have been by simply making books available, such as books on incest, domestic violence, Central America. If the books aren’t there, they don’t have any reality.

I believe books can transform people’s lives. Hey, I’m an example. By rights I should either be a nun or married with four children, and I’m not. I think the reason for it is because I read books and I educated myself and got all these notions above and beyond either of those stations.

There have been many influences on my life, but certainly the one I would turn to again and again is books because I love to learn.

Books are also the only media to which we have access. By “we” I mean women and also the radical left to a very large extent.

DE: We certainly don’t have access to television or radio.

SN: That’s right. The only way we have of influencing others, of changing minds, of making this world happen that we want to have happen, is through the printed word. That’s how we proselytize and exchange ideas.

DE: What were some of the highlights for you in operating New Leaf?
SN: It’s hard to go past having Grace Paley read in the store. That was last year.

Oddly enough, one of the highlights was moving the store from Rockport to Rockland in 1984. I had just broken my ribs three weeks before, so I couldn’t do anything. All these people came. In four hours we had done an inventory and moved all of the books and all of the shelves down to the store in Rockland. We had that many people and that many books that was much good energy. It was a total high.

The thing that really makes the bookstore, though, is always the little individual communications with people, who say, want a book on incest, or a book on domestic violence. What is unique about my store is that women can come in with problems they feel they can discuss and ask for advice.

Before Charlie Howard’s death, I never had a gay section in the store or, until relatively recently, a gay section. I did have gay novels but they were all intermixed with the straight novels. It was real clear to anybody who went through the store that, if I wasn’t a lesbian, I certainly had great sympathy with that condition.

Another challenge is dealing with growing old, being middle-aged...it’s like taking on another oppression and I don’t want to do it.”

But then, when Charlie Howard was killed one of the radical left to a very large extent.

DE: What is unique about domestic violence. What is unique about sadness that we want to have happen, is through the printed world. That’s how we proselytize and exchange ideas.

SN: That’s right. The only way we have of influencing others, of changing minds, of making this world happen that we want to have happen, is through the printed word. That’s how we proselytize and exchange ideas.

DE: Was there any other particular highlights for you in operating New Leaf?
SN: When I was in San Francisco I fell in love. I met a woman from Maine in Provincetown and moved to Searsmont in 1978. My partner ran the theatre company. When I saw how they had been able to wing that, I thought I could wing a bookstore. New Leaf opened in 1980.

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I tried everything I could to get myself through out of the program. I was intensely angry. If anyone made a sexist remark I would stop the meeting. “I didn’t come here to be insulted,” I’d shout. We really cleaned it up around here. But my hope was that someone would say, “No. You don’t belong, honey.” No one did. They kept saying, “See you next week.” Without the support of the program I would never have had the morale to keep the show going.

DE: Why a bookstore?
SN: I grew up pre-TV in a culture that worshiped the printed word. My generation and older are immensely literate. The Irish have very little aesthetic sense in terms of visual arts, but they love literature and drama. I’m also self-taught. I value books although I had been having blackouts for fifteen years. My whole notion of an alcoholic was someone lying in the gutter drinking antifreeze.

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I tried everything I could to get myself through out of the program. I was intensely angry. If anyone made a sexist remark I would stop the meeting. “I didn’t come here to be insulted,” I’d shout. We really cleaned it up around here. But my hope was that someone would say, “No. You don’t belong, honey.” No one did. They kept saying, “See you next week.” Without the support of the program I would never have had the morale to keep the show going.
When you're deciding to come out as a lesbian there are some benefits. There aren't any benefits to coming out as an older woman. Clearly the benefits run in the other direction. It is giving me to deal with my own ageism. I'm very much in process on this.

In my life, words and descriptions, that articulation of a concept, have sometimes been supremely valuable to me. In relation to ageism, Barbara MacDonald talks about invisibility. My God, just to read that word: I have experienced invisibility. It's terribly shocking when it happens. It has to happen to you a number of times before you say, "This is it."

In a group or a crowd I'm used to people paying attention when I say something. Now I find that I cannot assume attention will be paid if I open my mouth. I have to be more strategic where I never was strategic before. That's a privilege that goes with youth. Part of it is that people we have all these places where we meet that are totally youth-oriented. Part of it is that people pay attention to you. One of the things that makes aging difficult for gay people, I think, is that we frequently don't have children. When you have children who are growing and changing, you have this kind of physical timekeeper there. You know that you've got to be changing and growing, too. Your own aging seems more like a natural thing. And, as gay people we have all these places where we meet that are totally youth-oriented.

DE: What would you like your life to look like in twenty years?
SN: I would like to think I'd be living in some kind of mixed community—mixed in terms of heterosexual and gay people, ages. I refuse to see any decline in intellectual powers. I would still like to be a responsible member of the community to which I belong, where we work to make a just, caring place. I'd like to extend the dream I saw in Provincetown to the midcoast, to see those values become the dominant values in this society.

DE: Anything else?
SN: Yes. Bookstores like New Leaf are totally dependent on women to support them. You use it or you lose it. It's important to make the distinction between left-wing and feminism. My first priority was to provide books for women. That's not the first priority of other bookstores. Addressing the money issue was one of the real challenges for me in this business. It's such a small-class thing to do. No one with any class wants to discuss money, especially women. It's one of the last blocks we have, being responsible about money. Most of us think, "Well, we make too little so, therefore, we've got nothing to be responsible for."

In the area of politics we're beginning to understand that, if we don't throw money to the candidates of our choice, they're not going to pay a lot of attention to us. In terms of alternative businesses, that's what we've got to do, too. It was very hard for me to take that position, but I had to.

Alternative bookstores that cater to women don't exist except in very rare atmospheres, like Boston, New York or San Francisco. The failure rate is incredible. The fact that New Leaf still exists is simply miraculous. I got tremendous financial support last year when I said, "I'm desperate. This isn't working. I need your help."

If we don't support bookstores like New Leaf and Our Books we won't have them. It's real simple. There isn't a whole lot of money in being progressive in the State of Maine. Use it or lose it. I can't say that strongly enough.

Wallaced Stevens, you blackbird, in a landscape gone to height of irreducible shallowness of thought, like shrimp in lobsters shadow, and your whitest trousers at an unknown typewriter now, tangential as a space between dynastic dimensions, you make me dream: of appetites that might design to diens, and fall between fluoroscences of lumer-beams curtained designs and sugared psychodelics, to wonder at that space, the line of curve, tangential to dimension as the human lineage— dynastic in inferiority, superior, but Stevensed in its Wallaceries, like ivied envies on the wall of truth.

The worm progresses towards perfection and its innocences will not stop to choose, or choicelessness, till humanness is breached. How loveliness, its dirting shaded svelettes through the sunbaked mud of time.

I barrow:

1. My worm, your worm, our worm, but more it worm itself than any otherness; it has not read a word of St. Jean Perse, and yet it settles on the plow in perfect circles.

2. Here I will not fish, for willful want of cruelties.

3. Our worm is thinking of a monkey, in an orange grove.

4. Such worm is worming on a peppered Grecian pot of ashes, as lacking in Eulicidisms as an Aristotle wondering if waxen processes will anticipate it, too.

5. Dimensions are an angle of perception: Will his wormliness describe a knot?

6. this worm, its intellect is human, but will it choose between the printers ink and thought?

7. that worm, excrescences, are blessings and I munch my onions thanking thinking.

THREE III

The Aedendum

is full of watered flowers partaking of mannered addities and smiling in their blighted innocence of brocaded belief already flutteringly beyond some hopended and waiting like a grammared sunshine to become their worm.

We cannot thank a Wallaced Stevens who has gone Posteriorionally to insured beyonds; and yet, dimensions are manly threshold and can we equal thought, like blackbirds in a pudding while rhyming rot and sought, our furtherness to creep in single Stevens, Wallaced to a furthered clumed cloth? Oh cieelings, that bird has shat designs, of weathered wisdoms: Priapically As flat as pencilled papers:

Stevens, Wallace: and this unbecoming hat,

Peppered

Proffered

a.m. fine

Women's Counseling Services
Build Communication and Deeper Caring
A Growing Partnership

LESBIAN COUPLE ENRICHMENT WEEKEND
Led by Carol van Landingham, MSW, ASSW

What are you giving your Relationship for the Holidays?

Cost is $180 per couple including some meals (lodging not included)

December 5-7, 1986

338 Middle Street
Portsmouth, NH 03801
603 431-7757
**POETRY**

Excerpt from my journal — October 12

The days now grow quite chilly. We are in the midst of the real autumnal season. Great wide-open azure skies. The golden sugar-maple leaves dance and rustle in the afternoon breeze.

I scuffle through the masses of fallen leaves on the sidewalk. Memory is stirred; as a child, tossing and making huge piles of leaves to jump into. The definitive smell of burning leaves—a one-time fall tradition, is no longer acceptable for environmental reasons. But one great fact is that the distinct smell of autumn is so prevalent. The decay of plant life will be absorbed on so very gradually into the soil. Another cycle of nature completed. The first killing frost struck with its destructive wand last week. In its path lay blackened dahlias, wilted morning-glory vines, a once beautiful patch of nasturtiums and yellow marigolds darkened by the freeze.

**“Emaralusion”**

Politicianismanisms—can we put them, belonging where if they don’t fit traps leave them as bobbing buoy’s?

Why fragrancy, as barmails
tweek
lobsters, to another sauce.

Shall we wonder, fallen leaves, so dumbbell, where dinosaurs swamp, and barrenness is desolate desolate is voted snows.

We pattern, like abandoned hose.

a.m. fine

**Rich**

How beautiful it is to be so rich in everyday experiences knowing that I have only just begun to dip my fingers into the spare change of life itself.

—Dawn

**The Falls**

When the ice of my heart begins to melt, may you be there to feel the flow of cool relief as it cascades over the edge of my soul into the depths of eternity.

—Dawn

**Dream Time**

Precious moments slipping away silently escaping while you hesitate to make your dream come true.

Move the mountains clear the paths make those changes before regrets are all you have.

You’ve stepped out before. What stops you now? Take the risks, grow stronger as you exercise your tired will and stimulate the aching muscles of your life.

Keep your eyes on that goal and those hurdles will soon become stepping stones.

Your dream still lives. It belongs to you. Reach out and accept it.

**Expectations**

Looking to others for what is lacking in myself, I have left me with less than I always had.

The longing for security and sense of belonging have seemed to be just out of reach. And while I was straining to grasp the unattainable in someone else, my own inner strength and confidence were crushed almost beyond repair.

So I am discovering that by eating my grip on others who cannot help, the power I have needed has room to grow and I now recognize it as having been a part of me all the time.

**Body Language**

Secrets don’t exist for those who move and those who see.

There are no lies for we understand each other. We know the language as it reveals and interprets the hidden heart and soul.

Every movement has meaning, sometimes intentional, always natural, speaking out the truth for anyone who dares to accept it.

Expressing without shame what may never be spoken.

By a.m. fine

**“Vultcha kultcha”**

He subsequently turned his attentions to T.V., and there, so far, it has primarily remained. One glimpse of any show strung up by that monkee, and you know any other is simply imitation, both in ingenuity, and in work.

David Gordon, who has just personally presented a T.V. tap-and-drop and due soon to Dance Center with a small company here, managed to remind me that I personally hate T.V., and that imitations of John Cage and Ray Johnson are perhaps inevitable, but are they necessary? Who knows—perhaps that’s what television does to anybody essentially.

Well, that leaves the Portland String Quartet, (I look forward to late Mozart, Beethoven, and early Dvorak, for after that in that cute resonant church opposite the hotel full of echoes and so out of prayer I almost left 25 measures into the un­

joining Mozart but stuck it out anyway, and my program notes read ‘defeated by the composers’ for the Beethoven Mozart, and something like ‘having warmly embraced the Dvorak, it almost hugging them back.’ Nice it would be to attend every day of the week, wouldn’t it?

And, the antique book show at the Holiday Inn, on a Sunday, mind you, two buckets admission (why?), although their earlier in the week contemporaries for the mechanisms at Cumberland Center wanted five (I refused to pay and missed all the best). And as for the Portland municipal, I told someone that it was worth the two bucks just to have myself reminded by one of the shelved volumes that an artist like the H.L. Mencken, sort of the W.C. Fields of bookdom, had actually existed. Perhaps more typical of the school of belief was my asking one of the Canadian dealers if he had any Stephen Leacock. A volume purported to be his first was opened at the title page with an in print price of 35 cents.

“For that price, I’ll take it,” said I. The page was immediately turned back to the proceeding, and a penciled number of thirty dollars was all too modestly evident.

About one third of my meanderings through the booths, some plainclothesman tried to throw me out for carrying my bags with me, as I always do, and after I assured him that I so due entirely to the Rashid Connections of a Fascist Maggot Society, in a rather loud unpublished voice, he acutely allowed me to continue to “be considerate.” Life is strange, isn’t it, even in a town like Portland Maine, which does make every effort to cultivate the, uh, well, —let’s leave this at “auf cioudersehen”.

P.P.S.: Happy Columbus Day.

Lighted skeletons, Men ring the bar Circle-jerking the night away. Talk like a death rattle Hurts a tune to the dance. Laughter punctuating A failed attempt at love. Thick smoke like a Turkish bath Oozing sex from running pores And beacon lights of сигареты Send codes across the room To someone’s taught eye. A smile, a nod, and Tonight he will not sleep alone.

Kirk T. Klebe
Takeoff on the game show "To Tell The Truth" — a scene from "The AIDS Show." Photo: Michael Schols.

"The AIDS Show on PBS"

by Fred Berger

"The AIDS Show: Artists Involved with Death and Survival," a one-hour television special, will air on the Maine Public Broadcasting System on Friday, November 14 from 10-11 p.m.

"The AIDS Show" is based on a long-running San Francisco stage production of the same name. The original play was a series of comic, dramatic, and musical sketches about AIDS. The TV program combines excerpts from the play with interviews with the show's creators, back-stage activities, and narration by the filmmakers.

The film was created by Robert Epstein and Peter Adair. Epstein directed the Academy Award-winning "The Times of Harvey Milk" and co-directed "The Word Is Out." He also was an assistant editor of "The Right Stuff," "Never Cry Wolf" and "The Life and Times of Rosie the Riveter." Peter Adair co-directed "Word Is Out!" and directed the PBS special "Stopping History."

Peter Adair says that he and Robert Epstein "talked for a long time about doing a documentary that looked at the impact of AIDS on our community — not a medical film, but one that would address the more intangible, invisible effects."

Epstein says, "We were very moved by the powerful interplay of humor and drama in the show and were struck by how accessible it was for very diverse audiences. Peter and I saw a chance to capture its spirit on film."

Join us at Papa Joe's for Thanksgiving Dinner

Featuring Cheetah & Sister

$9.00

SHOW ONLY $4.00

SUNDAY, NOVEMBER 23RD

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PAPA JOE'S WATER ST., AUGUSTA
Assault Case Goes to DA

by Brenda Buchanan

The owner of the Portland's women's bar, Entre Nous, said recently that she expects the Cumberland County District Attorney to press charges of assault against a still-unidentified man who assaulted three women outside the bar September 6.

Judy Nevers said she met with Portland Detective Peter DeRice on October 15, and he indicated that there still will be a case against the man even though two of the women who witnessed the assaults have decided not to give statements to the police.

Nevers and two other women were injured in the assault. They all have given statements to the police. The man, who had been drinking at a nearby bar, originally harrassed two other women. They were present during the assaults, which occurred when the assaulted women intervened to try and stop the verbal harrassment.

Nevers said the case would be stronger with the testimony of those witnesses, but DeRice told her he still thought it was strong enough for the DA's office to take action.

Nevers also said that a reporter from one of the Portland television stations has spoken with her about doing a story on violence against women, especially lesbians, after hearing about the assaults.

Det. Peter DeRice told her statements to the police. The man, who had also harrassed two other women, had been drinking at a nearby bar, originally harrassed two other women. They were present during the assaults, which occurred when the assaulted women intervened to try and stop the verbal harrassment.

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Nevers also said that a reporter from one of the Portland television stations has spoken with her about doing a story on violence against women, especially lesbians, after hearing about the assaults outside Entre Nous.

The Adventures of Macho and Friendly

by Bull O'Neely

Yet another Sunday morning at Friendly and Harry's place. The lovers are lounging in bed...

"So, Sweetheart, what's on the social schedule this morning?" Friendly inquires.

"Well, I thought I might go to church, but I don't know if I should," Harry replies.

"Why not?"

"I can't make it."

"Cause I took two Tylenol last night."

"Oh, that explains it." Friendly doesn't understand.

"Didn't I tell you they're starting drug testing in church this week?"

Harry explains.

"Drug testing in church?"

"Yeah, it's a very innovative church. We try to keep up with the latest societal trends. They give you a paper cup when you walk in, then you just slip into the men's room and..."

"Spare me the details," Friendly interrupts.

"That's the most ridiculous thing I've ever heard. What's the name of this church, anyway?"

"Liberty Baptist. It's down on the waterfront," Harry replies.

"Waterfront? I didn't know Portland had a waterfront."

"Sure, down behind the condos on Commercial Street."

"Oh yeah, remember. Well, you have a good time," Friendly pulls the covers up over his head.

"Don't you want to go? It's a lot of fun."

"Well, I'd like to but I drank a Coke last night. Say hi to the lab tech for me."

"Friendly rolls over to go back to sleep. Within minutes he is dreaming."

In his dream Friendly sees his former partner Officer Macho. Macho is riding down Congress Street on a white stallion.

He wears only a leopard-skin loincloth and his PPD badge which is nearly buried in his abundant curly black chest hair.

Suddenly there are cries for help coming from a nearby alley. A man is being attacked by three youths who were yelling "Faggot! Queer!" as they beat and kick him.

As Macho turns into the alley he sees that the victim is Friendly. He pulls him up onto the horse as the youths flee.

"C'mon, let's chase them! We can catch them!"

"Faggot! Queer!"

"Hurry!"

"No, I can't do that. I have to write a report first," Macho replies. "Let the detectives try to find them."

(to be continued)

CLASSIFIEDS

Listed in the final column, under MLGPA recommendations, stands for "endorsed," however.

The letter "M" in the charts stands for "mixed," and means that the candidate has a mixed voting record in previous legislative sessions. An "M" in the column on lesbian/gay rights can mean that the candidate supports some aspects of the gay rights bill but not others.

Correction

In the Maine NOW-PAC candidates' survey published in last month's Our Paper, the letters "E" and "M" were used in the charts without a thorough explanation of their meaning. Let us explain. "E" means "equivocal" and signifies that it is not possible to condemn the candidate's position on the issue. "M" means "mixed," however.

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(to be continued)
Lesbigay Network

Meetings

SUNDAYS
Bates Gay/Lesbian/straight Alliance — for discussion, support, and planning — every Sunday, 8:30 p.m. in Hirašawa Lounge, Chase Hall, Bates College, Lewiston.
Northern Lambda Nord — last Sunday of the month — business meeting, 1:00 p.m, followed by a potluck.
Maine Lesbian/Gay Political Alliance (MLGPA) — every third Sunday of the month. Meetings rotated throughout state. See Calendar listing for location and time.
Gay/Lesbian Spiritual Community — 125 Vaughan Street, Portland, Maine 04102. 7:00-9:00 p.m. 773-1924.
Maine Connection AA Roundup, second Sunday of every month, 2:00 pm, 125 Vaughan St., Portland.
MONDAYS
Feminist Spiritual Community — every Monday at 7 pm, Friends Meeting House, Forest Avenue, Portland, 773-2294 (come early).
Seacoast Gay Men — every Monday, 7-9 p.m. (except 1st Monday and holidays). Unitarian Universalist Church, 292 State St., Portsmouth, NH (side door basement), call Mark 207-646-2748.
TUESDAYS
Banger Area Gay/Lesbian/straight Coalition (BAGLSC) — 87 Sunset Strip, Brewer, Me. 04412. 125 Vaughan St., Portland. 7:00-9:00 p.m.
Gay/Lesbian Spiritual Community — 125 Vaughan Street, Portland, Maine 04102. 207-773-1924.
Gay/Lesbian Alliance — 92 Bedford St. Portland 04102. 780-4885.
Gay Men’s Support Association — P.O. Box 5011. North Conway, N.H. 03860.

WEDNESDAYS
Central Maine Health Foundation — first Monday of every month at Sportmans 2, 207-665-8245 (Lewiston), 8:00 p.m. Call Phil Ellis, 784-5047 or 782-6113.
Adult Children of Alcoholics (ACOA) — Open Discussion with focus on gay/lesbian issues. 7:50-9:00 p.m., YWCA, 87 Spring St., Portland.

THURSDAYS
Banger Area Gay/Lesbian/straight Coalition (BAGLSC) — meets the second Tuesday of every month at 87 Sunset Strip in Brewer at 7:30 pm.
Greater Portland N.O.W. — fourth Tuesday of the month, Y.W.C.A., 87 Spring St., Portland, 7:30 pm.
Alcoholics Anonymous — Gay in Sobriety — every Tuesday, 7:30 pm, First Parish Unitarian Universalist Church, 425 Congress St., Portland.
Gay/Lesbian Al-Anon — every Tuesday, 7:30 to 8:30 pm, First Parish Unitarian Universalist Church, 425 Congress St., Portland.
Gay/Lesbian/Gay Women’s Weekly Meeting — every Tuesday, 7:30 pm, Our Books, 4 Pine St., Portland. New members are welcome.

FRIDAYS
Free To Be Group of AA — meets Fridays at 7:30, Jewel Hall, Univ. of Maine, Augusta, room 183.
Gay/Lesbian Alcoholics Anonymous — every Thursday, step meeting, 7:30 pm, First Parish Unitarian Universalist Church, 425 Congress St., Portland.
Gay/Lesbian/straight Coalition (BAGLSC) — meets the first and third Thursday of every month at 7:30 pm at the Peace and Justice Center, 160 College St., Brunswick.
Greater Bangor NOW — last Thursday of the month, Bangor City Hall, 7 pm. Call 989-3306 for info.
Women Who Write — second and fourth Thursday, 7-9 pm, USM Women’s Forum office, 92 Bedford St., Portland, 780-4083.
Wilde-Stein Club — Thursday evening. 6:00-9:00 p.m. Sutton Lounge, Memorial Union, UMO.

SATURDAYS
Free To Be Gay/Lesbian Alcoholics Anonymous, every Saturday, 8:00 pm, The House, 60 Oak St. (corner Blake), Lewiston.
Bangor INTERWEAVE Inc. — Coffee house and dance 1st and 3rd Saturdays from 9 to 11 at University Center College, Texas Ave., Bangor. $3. General meeting at 8:00. For info call 884-7079.

Sunday, Nov. 2
Halloween Party at Sportman’s, 2 Bates St., Lewiston. Cash prizes. Judging at 10:30 p.m.

Friday, Nov. 7
Sue Fink with Jacqueline Stander, 8:00 pm at the Limited, Portsmouth, N.H. Gay/Lesbian Alliance discussion: Bisexual Issues. 7-9 pm, 92 Bedford St., Portland.

Saturday, Nov. 8
“Dance Alert!!” an 8-hour dance-a-thon to benefit PAUSICA, at USM Gym, Portland, from 6pm to 2am, sponsored by The Women’s Forum, tickets $5 in advance and $6 at the door.

Tuesday, Nov. 11

Friday, Nov. 14
Pam McAfee singer/keyboard artist at The Underground, 3 Spring St., Portland, 10:30 p.m.

Sunday, November 16
MLGPA meeting. New Hope for Women, 459 Main St., 2nd floor, Rockland, 1 p.m.

Thursday, Nov. 20

Friday, November 21
Gay/Lesbian Alliance potluck and discussion, time and place TBA. Call 780-4085 for details.

Saturday, Nov. 22
Chem-free Boogie-Bash at Chestnut St. Church, 17 Chestnut St., Portland. Kris Klarh DJ. $4 donation asked at door to benefit Gay/Lesbian Alliance. 9 pm to 1 am.

Saturday, Nov. 22
Visual Aid, an art auction to benefit AIDS, at One City Center, Portland, preview at 6:00, auction at 7:00. $5 admission.

Sunday, Nov. 23

Monday, Nov. 24
Bangor Pride committee business meeting. Topics: event planning and participation. Call 883-6934 for details. All are welcome.

Sunday, Nov. 30
Pride’s outing at Wolf’s Neck State Park in Freeport. Meet at park gate at 10:30 am. Bring lunch. For directions or rides, call 883-6934.