

CANADIAN GAY RIGHTS

CANADA - The New Brunswick legislature passed a bill amending the province's human rights code to prohibit sexual orientation discrimination.

According to Leanne Targett, head of the New Brunswick Coalition for Human Rights Reform, the law was signed 5/21 by New Brunswick Governor General Gilbert Flinn. It amends the province's Human Rights Code to prohibit discrimination based on sexual orientation, age and pregnancy, in the areas of housing, employment and access to public services. The bill passed by a vote of 34 to 8.

"I think it's extremely significant," Targett said of the bill's passage. "I think it will encourage the rest of the provinces ...to get at it." Her group reported that Manitoba, Nova Scotia, Ontario, Quebec and the Yukon territory already have similar legislation.

NO PICKETS AT FUNERALS

KANSAS CITY, Kan. - The actions of a local fundamentalist have prompted the state legislature to pass a law making it illegal to picket a funeral.

According to Associated Press, the legislature took the action 4/27 after members of the Westboro Baptist Church, which is led by minister Fred Phelps, "picketed at the funerals of several persons who were thought to have died of AIDS" in Topeka and Wichita, Kansas. Under the Kansas Funeral Picketing Act, a person found demonstrating at a funeral or during a burial could face misdemeanor criminal charges.

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VOL. 1, NO. 6

July 1992

NEW ENGLAND PRIDE!



photo by Jim Neal

June 20 - More than 200 people joined in Bangor, Maine's 1st annual Gay and Lesbian Pride Celebration.



photo by Annette Dragon

June 13 - Lesbians and Gays turned out in record numbers to celebrate Boston's 22nd Gay Pride Day.

Boston's dyke bikers head down Beacon Street.

June 6 - Miserable weather didn't deter members of Portland's Gay and Lesbian community from celebrating.

Members of Am Chofshi smile through the rain.



photo by Madeleine Winter

The Collective

Annette Dragon
Naomi Falcone
Diane Matthews
Madeleine Winter

Contributors

Erica Rand	Stan Clough
Ana R Kissed	Bee Bell
Arinna Weisman	Thighmaster

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Computer Services*

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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. Submissions *must* be received by the 20th of each month. Thank you for your contributions.

P.O. Box 4743
Portland, ME 04112
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LETTERS

Dear APEX:

I applaud your June issue, which I just came upon; I found each article brief yet incisive. Especially the "Pissed Off Dyke's" focused appraisal of the struggles in L.A.

Yours in Pink Pride,
Bob Lebel

Dear APEX:

We would like to thank APEX for the interview about The Apollo Society (recently formed for the benefit of New England's Lesbian and Gay atheists, ethical humanists, free-thinkers and Hellenes), which appeared in your June issue. It fully captured the essence of our lengthy, in-depth interview-discussion about religious homophobia. Response to the article has been overwhelmingly favorable.

Unfortunately, we need look no further to find religious homophobia than the local church-led attempt to overturn Portland's new civil rights law. It proves our motto:

"RELIGION IS THE PROBLEM,
NOT THE ANSWER!"

Much more unfortunate is The Matlovich Society's rejection to our offer to speak at one of its meetings on the religious history of homophobia, as seen from the atheist-historian's point-of-view, which was made over a year ago. As of this date, we have received no acceptable explanation from the Society for its turn-down. As Maine's only forum for discussing matters of interest to the Lesbian and Gay Community, shouldn't The Matlovich Society be open to all points of view?

Sincerely,
Alexander Wallace
Chairman, Pro-tem

To the Editor:

Alexander Wallace's saying that "homosexuals ... were the great women" gives me no comfort as a lesbian. He refers, I suspect, to the ancient versions of males' cross-dressing - beyond that objection to his way of speaking he has a very narrow view of what comprises religion. The heretics of the Inquisitional times of Christianity included witches, pagans, Jews, gypsies, penitents, gnostics along with homosexuals/lesbians. I particularly object to his idea that women could be included under the aegis of Apollo since that god in Hellenic times was a god against "mother right." Maybe he hasn't read Oresteia by Aeschylus? Woman hating and killing stuff! Pre-monotheistic religions understood metaphor. Today's one god as one truth did/does demand an "I" versus "thou" consciousness. I am myself religious but as a pantheist. Apollonian science "rationalism" has done no better than fundamentalism to advance the rights of individualism. We don't need Bible retranslations for literalists. Apollo was the god of religion as "God's" law in Greece. The opposite of fundamentalism is atheism but there are other possibilities for spiritual consciousness.

W. Ashley

To Our Readers:

We are gratified by the wonderful response we've received from the community. As APEX celebrates six months of existence, we thought it appropriate to thank you all once again for your tremendous support.

However, APEX's existence is marginal. We are never sure if we'll have enough money to pay for each month's printing and postage. APEX is produced on a volunteer basis - no one is paid a salary. In fact, we all contribute more and more personal resources each month; we are reaching

More LETTERS → page 8

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.

NO BUSINESS AS USUAL - this month in activism

to Ron, for grace and wit
by Bee Bell

Maybe we ought to rename pride weekend Portland Poured, or Gay Shame Day? The elements certainly conspired - some with more sentience than others - to dampen queer spirits. First, our fair city decided to turn Forest Avenue into some kind of post-earthquake Santa Cruz just in time for the lesbian and gay Film Festival, then the police threatened they would clap on the irons for a Pride Day die-in - and then it had to go and rain on our parade.

Nonetheless, the smallish band of marchers kept to more than respectable heights of volume and morale. Things ended weirdly with a little off-street die-in by activists, who wondered aloud whether it was rain or ennui that kept other paraders from joining in. Onlookers said that die-ins seemed tired, empty, overdone nowadays. The fact is that without stopping traffic a die-in has no bite, and most marchers were unaware of the foregoing night-long haggle between police and activists who wanted a 60-second die-in, for everybody willing, in a major downtown intersection. Such displays of solidarity with the AIDS community (via minor public inconvenience) have become standard fare in many pride parades around the country. But police took the opportunity to clamp down on the ongoing radical queer rebellion in this town: they threatened to arrest anyone who lay on the street on Pride Day.

We need not tolerate this kind of interference anymore. We are strong enough to force more concessions from the status quo and its protectors, the cops. Let's get all kinds of lesbians, gays and queers in on the act early this year by joining the pride committee from day one to demand more from next year's parade - including a rain date. We might do well to emulate the pride-weekend activities of DAM (Dyke Action Machine) and FAB (Fag Action Brigade) who, apparently working in graphic and tactical tandem, posterized the town with their uncompromising, waterproof, cop-resistant pride.

Speaking of action, ACT UP's latest involved a visit to Kennebushport on Memorial Day, with Portland, New Hampshire and New York chapters attending. Activists first wowed the locals by marching in peaceable memorial mood in the traditional American Legion parade, toting Old Glory condoms and Bush AIDS flags (skulls and stripes forever). Condom-carrying ACT UPpers were continually summoned over by sidewalk spectators seeking life-saving latex or Bush-damning flags. Even some of the Kennebunkpolice asked us for condoms - now there's an advance. Looks like the gloved, laminated cops of last year's Labor Day protest are starting to put the rubber where the real danger is. ACT UP's festivities continued with each of several street theatre teams

hurrying after its own power-walking Bush imposter through the streets of the port. The Butch Bush Dancers mounted mid-town bridge railings and handed out information while entertaining the passersby. And one troupe snuck off and chained itself to the town post office for seven hours, but police cunningly responded with no arrests.

Comparatively well-mannered work continues among the members of Equal Protection/Portland, the group fighting for lesbian and gay civil rights protections in the form of the city's Human Rights Ordinance. All EPP types showed up at primary polling locales on June 9 to inform voters about the need to keep the petition-challenged ordinance, in the event of a November referendum. Most EPPeople were encouraged by the response, but them conservative voting areas could really set your teeth on edge at times. There is something singularly loathsome in having a fellow citizen tell you to your face "No, I don't think you should have civil rights."

On the other hand, who better than the public at large to trust with the ratification of our rights? Supposedly executive and judicial bodies act as a kind of tolerant vanguard for minorities - and they are indeed genuinely moved to preserve minority rights, as Rodney King's attackers can attest: the rights of the white, straight, middle-

More *BUSINESS* ☛ page 9

Norma Kraus Eule, MSW, LCSW
Licensed Clinical Social Worker

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WHERE WE'VE BEEN - an exploration of lesbian and gay history

by Stan Clough

WHERE WE ARE . . . an editorial

On June 27, 1969, a revolution erupted that was not led by ideologists with carefully planned strategies for civil disobedience. But neither was this revolution spontaneous. A century of groundwork had been laid prior to Stonewall that allowed the despised minority to revolt against police brutality and the hostile indifference of the dominant culture. For all too long gays and lesbians had been labeled sick, perverted, evil, sinful and child-molesting. Slowly, we began to question these appellations that the dominant culture had pinned on us. To be sure, the internal struggle continues in our quest to see ourselves as good, healthy individuals because of our sexuality. But the people who rebelled at Stonewall had something within themselves that was the product of decades of change in the "mental terrain" - hope. If you give the people hope, or if they find it within themselves, they will rebel. All one has to do is look at the forces unleashed by the French Revolution in 1789 to see this to be true.

The reverberations of that earthquake at Christopher Street's Stonewall are being strongly felt today. Living in Maine or the Maritimes, we all too often feel we are geographically and politically removed from the cultural battlefields of New York, Los Angeles, San Francisco and Boston. After all, all of the great events of gay and lesbian liberation in the last quarter century have taken place in these cities, right?

But as natives of rural-cultural Maine and the Maritimes, we bring to the revolution unique perspectives that are as

important to the struggle as the more media-attractive urban strategies. One perspective that we in Maine and the Maritimes bring to the revolution is the idea of community. It is community that is a wonderful tonic for many of the ills that plague us as lesbians and gays.

The sense of community was pervasive at Symposium XIX during Memorial Day weekend. The folks up in Aroostook and the Maritimes have been working to create a strong sense of community for over a decade. Since Presque Isle does not possess the often-times distracting influence of a gay or lesbian bar, the participants of Symposium XIX experienced the unique perspective of gay and lesbian rural life that those of us who live in Portland all too often deride. Northern Lambda Nord is a tangible sign that gays and lesbians need not be invisible in rural stretches of New England.

Symposium XIX was historic in its celebration of the passing of civil rights ordinance in Portland, Nova Scotia and New Brunswick. Anne Bishop was one of the keynote speakers. She represents the current struggle of our brothers and sisters to win legal recognition in Nova Scotia. David Scondras, the other speaker, represents the generation of Stonewall that fired the first shots just as the Minutemen at Lexington in 1775. But even more importantly, Symposium XIX, and all the Symposia, is historic because it is Maine and the Maritime's unique expression of the ongoing celebration of our victory at Stonewall.

David Scondras mentioned the regrettable fact that many within our community look askance at the activities of ACT-UP. He said that we of the older generation of activists

More WHERE WE'VE BEEN ☛ page 11

REFERENDUM UPDATE - Human Rights Ordinance Challenged

Portland's new Human Rights Ordinance, granting various civil rights protections to lesbians and gay men, was passed by the city council on May 11 of this year. However, a group calling itself Concerned Citizens of Portland has since challenged the ordinance with a petition calling for a city-wide referendum on the November ballot. Concerned Citizens turned in its petition with 1,970 signatures to City Hall on June 5.

On June 18, the city clerk's office announced that only 1,604 of the signatures were valid. While this number still passes the required minimum of 1,500, the anti-discrimination group Equal Protection/Portland has the option of running an independent check on the signatures' validity. Any such verification procedure could result in a challenge to the entire referendum effort.

"Given that we may well have a referendum, it's incredibly exciting to see how many people are involved in Equal Protection/Portland," said Diane Elze, an EPP member. "Many of them are people who've never been involved in political work before, and it's just fabulous."

Some activists stated worries that voters would draw a parallel between the civil rights ordinance and the anti-nudity referendum on the November ballot. "What's more important," explained Elze, "is the race between Linda Bean and [U.S. Congressman] Tom Andrews. The right wing will be voting in droves for Bean; those are the same people who will be voting against us. We have got to get people out to vote for Tom Andrews and for us." ▼

QUEER ON THE QUADS

edited by Erica Rand

by Ana R Kissed
University of Southern Maine

Working on a BFA in photography and sculpture at USM as a middle-aged dyke separatist single mother was a trip. The experience of being a student was often overshadowed by engaging in a three year coast-to-coast legal struggle for custody of my daughters, by caring for my mother, whose death from cancer and chemotherapy was long and horrible, by discovering my identity as an artist, by meeting my son who had been given into adoption eighteen years previously, and by deciding to not maintain a connection with him - he was just another white boy after all. So being a student often remained an unexamined existence for me.

When i could and did pay attention, i was very aware of how white USM was, that being white was perceived as the human condition, that not being white was perceived as other, exotic, and less than, and that there was a lot of cultural imperialism and appropriation. I noticed that many of the students were working class and many were welfare mothers. I noticed that the university was institutionally constructed by middle- and owning-class values. It was difficult for students who were also single mothers, especially when our kids were sick, or injured or on school vacations that did not coincide with university vacations. Often, i could not focus adequately on either my daughters or my work. My self, my daughters, and my work all suffered from neglect. My teachers at worst tolerated and sometimes welcomed my daughters into their classrooms. Likewise, my daughters sometimes tolerated and often supported my being a student.

Being a Dyke Separatist added a dimension to my being a single mother student. Artists are typically stereotyped as being a tolerant progressive group of people, so the homophobia i experienced in the USM art department was subtle rather than physically threatening. An example of this subtle homophobia was having art-history instructors

who would consistently ignore or dismiss the importance of identifying lesbian artists as such.

There were several other dykes in the department. Many were not very out. Some were amused or fearful of my presence; others were very supportive of the lesbian art and revolution i was creating. The attitudes of tolerant amusement from the department liberals and of intolerant hostility from the department assholes were oppressive. My situation was made easier by the presence, and support of Rose, Liz, Lyn, Sondra, Nancy, Becky, Connie, Priscilla and other lesbians and other women in the USM community. There was, however, no physical or metaphysical space in the USM experience where i was able to escape from the heteropatriarchally-constructed ethic that men fucking (over) women was then the normal human condition. Hetsex was not something i liked being around.

Too much of the art, literature, music, dance and ideas that i was required to familiarize myself with as a student was about men fucking (over) women. Some was about men fucking men. Usually, none was about women doing women. So i always made it a point to talk about lesbians and to identify as lesbian the dykes whose work we studied.

This would sometimes create an ethical dilemma. I wanted to let lesbians and other women in my classes know that there is an evolving lesbian culture, separate from the heteropatriarchy and separate from gay men. But these classes usually contained men, and it was important to do this in a way that did not give men access to lesbians. It was difficult. One time i arranged for only women in my class to see photos from gatherings of lesbians and other women. In another class, it just happened that only women were enrolled. We all acknowledged and treasured the difference in being with women only.

Now i am considering finishing my degree. I need to take an English Lit credit and to pay some parking fines. The fines i can deal with. I don't know if i can deal with white boys' books and ideas. ▼

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CALENDAR

THURSDAY 7/2

Maine Choice Coalition pro-choice rally in response to the Supreme Court's decision in the PA abortion case. (Decision to be handed down in late June or early July). Noon, Monument Square, Portland, ME. FMI ☎ (207)623-2729 or (207) 874-1100.

SUNDAY 7/5

Hike with Time Out in NH to Arethusa Falls and Webster Cliffs. FMI ☎ (603) 749-1449 or (207) 883-6934.

MONDAY 7/6

Equal Protection/Portland meets at 72 Pine St., Portland, ME, 7pm. Come and help fight the referendum! Info line (207) 780-5656.

TUESDAY 7/7

Time Out Planning Potluck Plan for summer events for your skill level, favorite area or sport and get help organizing a trip. FMI ☎ (207) 883-6934.

WEDNESDAY 7/8

FLAG General Meeting Unitarian Fellowship House

749 Charlotte St., Fredericton, New Brunswick. 7pm. FMI ☎ (506) 457-2156.

THURSDAY 7/9

Sheldon Kaye, Executive Director of Portland Public Libraries speaking on First Amendment and Censorship issues, "Libraries in the Defense of Intellectual Freedom." Matlovich Society, Rines Aud., Portland Library, 5 Monument Sq., 7:30-9pm. Wheel chair accessible; signing provided for the hearing impaired.

FRI. 7/10 - SUN. 7/12

Gayline volunteer orientation and training. Fredericton, New Brunswick. FMI ☎ Gayline (506) 457-2156.

SATURDAY 7/11

Bath-Popham Beach Day with Time Out. Meet for breakfast in Bath & then peddle your bike (15 mi. round trip) to Popham. Bring liquids & lunch goods to share. Sun Screen & helmets required. FMI ☎ (603) 749-1449 or (207) 883-6934.

SUNDAY 7/12

Limelight Presents... Stormin' Norman Cruise 6-8:30pm. Tickets \$12/adv. \$18/day of cruise at Casco Bay Lines. Advance tickets available at Limelight - see Mac.

MONDAY 7/13

Equal Protection/Portland meets. See 7/6

FRI.-SUN. 7/17-19

The Other Round-Up Burlington, VT Gay & Lesbian Grp of AA. Mtgs., wrkshps, picnic, dance, fun mtg. Reg. \$45. Burlington HS, Burlington, VT. FMI ☎ Tammy ((802) 865-3098) or Paul ((802) 863-9086) or write to GLAA/The Other Round-Up, PO Box 5653, Burlington, VT 05402-5653.

Conference for Catholic Lesbians (CCL). 6th General conference in Waltham, MA. Contact CCL, PO Box 436, Planetarium Station, NY, NY 10024 FMI ☎ (607) 432-9295.

SATURDAY 7/18

Gay/lesbian sober dance at the Burlington Boathouse on the waterfront, Burlington, VT. DJ Dee Jones. Adm. \$5, 9pm-1am.

SUNDAY 7/19

Time Out Hikes Mt. Battie, Camden. Bring a cheap compass. Hike ends with harbor supper. FMI ☎ (603) 749-1449 or (207) 883-6934.

MONDAY 7/20

Equal Protection/Portland meets. See 7/6

SATURDAY 7/25

FLAG Dance, Ecole Ste Anne, Priestman St., Fredericton, New Brunswick. FMI ☎ (506) 457-2156.

MONDAY 7/27

Equal Protection/Portland meets. See 7/6.

FRI. 7/31-SUN. 8/2

A spiritual retreat for women led by Arinna Weisman - exploring Buddhism and Feminism at Tenants Harbor, ME. FMI ☎ (207) 354-6930.

FRI. 7/31-MON. 8/3

WOMYN's Group camping trip at Cape Tormentine, New Brunswick. Women only. FMI ☎ (506) 457-2156.

FESTIVALS

Northampton Lesbian Festival. 7/18-19 (date changed from 7/25-26!). Hampshire College, Amherst, MA. FMI ☎ (413) 586-8251. For accommodations ☎ Jennifer (413) 582-1267.

Michigan Womyn's Music Festival. 8/11-16. FMI (brochure & tix) write to WWTMC, Box 22, Walhalla, MI 49458.

Sisterspace Pocono Weekend. 9/11-13. FMI ☎ (215) 476-2424.

RhythmFest '92 9/3-7. Lookout Mt., GA. FMI write to 2009 Chapel Hill Rd., Box LC, Durham, NC 27707. (919) 419-1923.

Ohio Lesbian Fest 9/12. FMI write to P.O. Box 02086, Columbus, OH 43202.

CALENDAR LISTING(S)

Event: _____

 Date/Time: _____
 Location: _____

 FMI ☎: _____ () _____

Remember: Deadline is the 20th!

More NEWS from page 1

VIRGINIA BEACH, Va. - It's a sign of the times that televangelist Pat Robertson won't be able to ignore.

The Virginia Department of Transportation has given the nod for the Hampton Roads Lesbian/Gay Pride Coalition to join the Department's successful "Adopt-A-Highway" program. Participants in the program "adopt" a stretch of highway and make a two-year commitment to keep the right-of-way clear of trash. In exchange, the DOT erects a sign on the section of highway, announcing the organization's participation in the program.

The Hampton Roads Group, however, did not just pick any stretch of highway, according to *Our Own*, a Norfolk-based Gay monthly. They chose a section of Interstate 64 right in front of Robertson's Christian Broadcasting Network. And unlike some organizations participating in the program, the Gay group's entire name - not just the acronym HRLGPC - will appear on the sign.

"We initially thought of a protest [against Robertson], but wanted to do something lasting and something positive," said William Blackburn, a member of the Coalition. "The sign says [to Robertson and the community at large], 'We're here. We're a part of your community and take pride in it as you do.'"

Robertson, a one-time Republican presidential candidate, has been a vocal opponent of equal rights for Gay men and Lesbians. The syndicated *700 Club* show, produced by Robertson's Christian Broadcasting Network, regularly attacks "the homosexual agenda" and broadcasts disparaging reports on Gays and AIDS. ▼

This month's NEWS comes from Washington Blade and Chicago Outlines.

BUDDHIST MEDITATION FOR LESBIANS AND GAY MEN

by Arinna Weisman

At the end of a recent retreat for lesbians and gay men a few people expressed their surprise at discovering a deep connection between Buddhism and being gay. Both Buddhism and being lesbian or gay invite us to challenge our conditioning, the roles that we have identified with and which this culture has presented to us. Both Buddhism and being gay ask us to discover a path to freedom and celebration of being.

Lesbians and gay men are disenfranchised groups in this culture. We do not receive material benefits, recognition, power or even basic safety for being gay. We are instead targets of violence and ridicule.

Yet there is a space in our hearts that tells us we are beautiful, that loving same sex partners is healing and right for us. It is where we find ourselves at home. These contradictions we live with can become the invitation for a deeper investigation of ourselves. Our hearts ask us, how can we live a life in which we honor and respect ourselves? How can we live a life in love and free from suffering? Buddhism presents us with ethical guidelines and a practice of meditation which make this deep investigation possible. The meditation practice provides us a way of unearthing the truth. The Buddha did not talk about a God outside ourselves. He was a human being, as we are, who through trial and error discovered a way to open his mind to the truth. So one of the most

important aspects of Buddhist teachings is that we can all do it. In this sense it is a very ordinary practice accessible to everyone.

During a retreat we spend periods of time sitting together in silence choosing a particular focus, usually the feeling of the breath, to keep us anchored to the present moment. We take time to walk, paying attention to the movements of our bodies. At other times we pay close attention to our

actual experience of eating, getting dressed, washing the dishes, etc. Our minds become free of the usual chatter we live with and calm down enough so we can see into ourselves - a deep intuitive knowing. It is with this seeing that the unconscious thoughts, roles and conditioning we have taken as our truth start to fall away. As the mind opens, a space is created

More BUDDHIST ✶ page 9



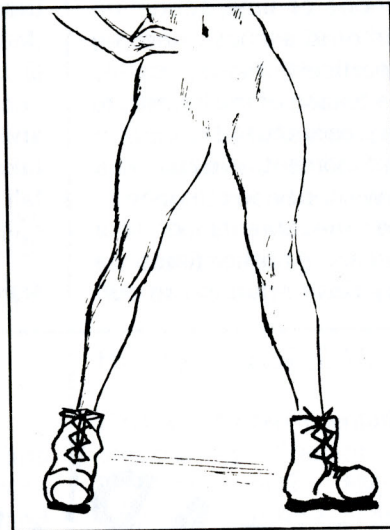
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ASK THIGHMASTER

Are you lonely, horny, confused, not getting what you want? Did you go vanilla for true love, and come to regret it? Is your Virgo lover organizing you out of house and home? Do you repeatedly drag home people you think are total studs, only to find, when push comes to shove, that they are butch in the streets and (retro) fem in the sheets? Do you struggle over proper seating-arrangement etiquette when everybody coming to (or at) your dinner party has done everybody else? Are you desperately in love with your boss, your teacher, or your best friend's chyk? Are you still debating the merits of nonmonogamy, serial monogamy, breast implants, cock enlargers, Lee Press-on nails, or caffeine-free soft drinks? Do you find yourself fantasizing about Barbie, Ken, Vanna, or Dan Quayle, and want someone to tell you if it's O.K.? Do you wonder what those 23 positions in a one-night stand might actually be? What should you do?

The answer is clear: Ask Thighmaster. You could write to the Advocate Advisor, but then you'd have to spend seven bucks a month waiting to see if the overburdened Pat will ever get to you. You could write to Abby,

but take it from Thighmaster, she's still advocating boy/girl seating. So skip these Queens of the Advice-Column Prom, and Ask Thighmaster. Like Pat, Thighmaster will remind you that too much lube is almost enough;



like Abby, Thighmaster will answer letters with nifty signatures like "Harried and Hopeless," "Petulant in Portland," "Lusty in Lewiston," or "Banned in Boston." Thighmaster has no professional training in advice giving, but so what? Thighmaster has been around the block a few times. Thighmaster is a total advice slut: real or fake, hot or bothered, female or male, queer

or . . . well, semi-queer, Thighmaster will eagerly service all comers. And Thighmaster is no size queen: nothing is too big or too small for Thighmaster to grab onto, or probe into. Thighmaster will spread out the pages of your discontent, pin down their sources, and push push push to give you satisfaction. After all, Thighmaster's studly reputation is at stake. So write to Thighmaster; you'll be on your knees in gratitude. Letters can be sent to Thighmaster c/o Phoenix Press, PO Box 4743, Portland, ME 04112. ▼

More LETTERS from page 2

our limits. We need your ongoing financial support - we need advertisers, subscribers and donations. **APEX** fills a need in northern New England - that's what you have told us. But words alone don't pay for electricity, supplies, phone bills, etc. If this publication is important to you, show your support and send a check today. Thank you!
Phoenix Press Collective

An open letter to the community...

If you are gay and ashamed of it, don't be. You are not alone. There are millions of gay people all over the world. You should be proud of who you are. You are a special person - there is no one else like you in the world. There is only one you. Stand with pride and tell them that you are gay and proud of it. Look them in the eye and tell them that you are gay. Stand up for your rights - don't let anyone keep you in the closet. It's ok to be gay! You're only hurting yourself by keeping it a secret. Break the closet door open, set yourself free. You will find that freedom is a real nice thing to have. No more pressure from worrying if someone will tell your parents or wife and family. Do it for yourself. I know, because I have done it for myself when I came out in **APEX**, our best gay paper in Maine. I want to thank them for helping me out of the closet. I'm free at last and proud to be gay.

Joe Cote

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More BUSINESS from page 3

class male minority; the fundamentalist right minority; and the corporate property-owning minority. The term "minority rights," after all, only serves to divide up the majority - the many classes of people who must counteract a history of discrimination. In this effort, legal protection is the least we can demand.

Yet the powers-that-oppress decry "special rights" and in the same breath they claim we're covered already under the Constitution. Nope. Bogus. Talk of democracy is not complete without an account of history and constitutional rights mean nothing when shorn of the specific historical context that forces the need for these rights. Rodney King needed rights not only as a human being, but as a black man. So he got neither.

When laws do come to accommodate these truths - as they have, generally, with regard to race, religion, gender, age and sometimes nationality and disability - the powers-that-be next pronounce us to be encamped in competing factions. The trick is to form alliances along lines where only dissociation or minute, habitual coalition have tended to appear. To this end Equal Protection/Portland, in inviting onto its steering committee the radicals, the newly political and anyone else committed to the cause at hand, has made a good first move in promoting disobedient liaisons - the kind queers do best. ▼



photo by Annette Dragon

More New England Pride



photo by Madeleine Winter

More BUDDHIST from page 7

for who we really are to be expressed.

Buddhist practice and tenets are not based on patriarchy. The teachings are rooted in the practice of self help, the reality that each person is fully responsible for her or his own life and can bring about true freedom for themselves. For example, when I hold an orange in my hand, I am the one experiencing the orange. While it may be true that some patriarchal men in the Buddhist tradition have defined "orange" according to their experience, there is nothing stopping me from experiencing the orange myself and coming to my own conclusions about the experience. Thus I find my own truth.

These are some of the reasons I think this practice can be such a gift to the lesbian and gay communities, and can create the condition for a new community to come into being. The process of opening to who we really are, of redefining ourselves according to our actual experiences rather than the definitions we have unconsciously taken on, is opening a new space for each of us to be who we really are: lesbian and gay, beautiful and free. ▼

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RESOURCE GUIDE

LIST YOUR GROUP! PLEASE SEND INFORMATION AND/OR UPDATES TO PHOENIX PRESS, P.O. BOX 4743, PORTLAND, ME 04112

HOT-LINES

The AIDS Line: 1-800-851-AIDS or 775-1267. Questions or concerns re: HIV/AIDS? Call Mon.-Sat. 9am-5pm, Mon. & Wed. eve. until 7:30pm. Always anonymous.

Gay-Lesbian Phoneline, Caribou area: (207)498-2088.

Gay Info Line, Concord, NH (603) 224-1686

PUBLICATIONS

OUT IN THE MOUNTAINS

P.O. Box 177
Burlington, VT 05402

R.A.G.

Box 3293
N. Conway, NH 03860
Quarterly newsletter for women living or vacationing in western ME and Mt. Washington Valley of NH.

SOCIAL GROUPS

AM CHOFSHI - Maine Lesbian/Gay Jewish group, meets monthly. FMI ☐ (207) 871-1014 (Bob).

MOUNTAIN VALLEY MEN

Box 36, Center Conway, NH 03813
Social group for gay men from western ME and eastern NH. Pot-lucks and activities. FMI ☐ (207) 925-1034 (Paul).

SEACOAST GAY MEN

PO Box 1394
Portsmouth, NH 03802
(603) 898-1115

TIME OUT - Outdoor recreation and environmental club for lesbians, gay-men & friends. Free newsletter lists outdoor sports, instructional and environmentally related events for the NH and ME area. FMI ☐ (603)749-1449 or SASE to Time Out, c/o 17 First St., Suite 6, Dover, NH 03820.

SUPPORT GROUPS

ACOA - Lesbian and gay mtg Thurs. 6-7:30 pm, Mon. 7-8:30 pm. YWCA, Portland, ME.

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

ANDROSCOGGIN VALLEY AIDS COALITION (AVAC)

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

GAY/LESBIAN/BISEXUAL PARENTS GROUP OF MAINE - FMI ☐ (207) 772-4741 (Frank).

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

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

MIDCOAST MAINE PARENTS AND FRIENDS OF LESBIANS AND GAYS (PFLAG)

18 Douglas St., Brunswick, ME 04011. Info. & HELPLINE (207) 729-0519 (Sally & Gene). Lit. for & about parents, coming out materials, speakers, contacts with over 300 PFLAG chapters.

MONADNOCK AREA WOMYN (MAW)

P.O. Box 6345
Keene, NH 03431
(603) 357-5757

NORTHERN LAMBDA NORD

PO Box 990, Caribou, ME 04736; (207) 498-2088. NLN (founded 1980) serves Aroostook Co. and neighboring New Brunswick towns; sponsors social activities, discussion grps and speakers bureau; publishes monthly newsletter and activities calendar.

OUTRIGHT/CENTRAL MAINE - Grp. for lesbian and gay youths 22 & under, meets Fri. 7:30 pm, 1st Unitarian Church, Pleasant St., Auburn, ME. PO Box 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 Congregational Church (the "Green Church") 7-8:30pm. Main Street, Mexico, ME. FMI☐ (207)369-0259.

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

MERRYMEETING AIDS SUPPORT SERVICES

P.O. Box 57, Brunswick, ME 04011-0057. Provides support grp services relating to AIDS and HIV. FMI ☐ (207) 725-4955.

OUT FOR GOOD - Lesbian discussion/support group. Thurs. 7-9pm, First Parish Church, 15 Beach St., Saco, ME. Deals with issues relevant to lesbian lifestyle. Free, but \$1 donation requested for room rental. Conf., non-smoking mtg. FMI ☐ Bobbi after 5:30pm (207)247-3461.

WOMEN'S INCEST AND SEXUAL ASSAULT SURVIVORS' GROUP

Open support/discussion for women only. At Women's Forum on USM campus (86 Winslow St.) Weds. 12:30-2:00. FMI☐874-6593.

POLITICAL

FREDERICTON LESBIANS & GAYS

P.O. Box 1556, Station A
Fredericton, NB E3B 5G2 Canada

AIDS COALITION TO UNLEASH POWER (ACT UP)

142 High St., Suite 222 Portland, ME 04101; (207) 828-0566; FAX: (207) 828-0566. Meets Sun. 7pm at YWCA (87 Spring St., Portland, ME).

EQUAL PROTECTION/PORTLAND

PO Box 1894, Portland, ME 04104 (207)879-5360. Volunteer to help save Portland's Human Rights Ordinance. All individuals welcome.

F.A.R. (FEMINISTS AGAINST RAPE)

A feminist/activist group seeking to stop sexism in the media, courts and streets. 1 in 3 women is sexually assaulted in America. These are the hate crime times. Meets weekly. FMI☐ (207)772-5941 or (207)772-0935.

GREATER PORTLAND N.O.W.

c/o YWCA, 87 Spring St., Ptd, ME 04101, (207)879-0877 (Catherine) or (207)871-0618 (Jennifer). Mail: PO Box 4012, Ptd, ME 04101. An action-oriented group. Primary goals are 3-fold: (1) foster Equal Rights for women; (2) insure unrestricted choice around reproductive rights; (3) support Lesbian and Gay rights. Speakers and events for the public on the 4th Tues. of every month.

APEX DISTRIBUTION POINTS:

Maine

Gulf of Maine Books, Brunswick
The Square Cafe, Waterville
Sidetraxx, Waterville
Papa Joe's, Augusta
Downeast AIDS Network, Ellsworth
Brewster Inn, Dexter
Androscoggin Valley AIDS Coalition, Lewiston
LGBA, Bates College, Lewiston

Massachusetts

Glad Day Bookshop, Boston
New Words Books, Cambridge
Radzikina'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

Vermont

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

Portland

Drop Me a Line
Portland Public Library
Green Mtn. Coffee Roasters
Living Room North
The AIDS Project
Woodford's Cafe
Raffles Cafe
Zootz
Sabatós
Limelight
Chartroom
Videoport
Blackstones
Whole Grocer
Good Day Market
Women's Forum, USM
Student Center, USM

CLASSIFIEDS

EMPLOYMENT

Advertising salesperson needed for small but growing L/G publication. Experience necessary. Knowledge of Northern New England a plus. Commission only. FMI ☎ (207) 282-8091 or write to Phoenix Press, P.O. Box 4743, Portland, ME 04112.

ROOMMATES

Lesbian wanted to share spacious, sunny apartment near Eastern Promenade, Portland, ME with 2 dykes and 3 animals. \$200/mo. (includes utilities, except heat). Available immediately. (207) 775-3380.

CLASSES/INSTRUCTION

A spiritual retreat for women with insight meditation led by Arinna Weisman exploring Buddhism and Feminism. Tenants Harbor, ME. Periods

of silence, movement, group discussion and ritual.

July 31 - Aug. 2. \$71-\$91. FMI call (207) 354-6930.

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TRAVEL/VACATIONS

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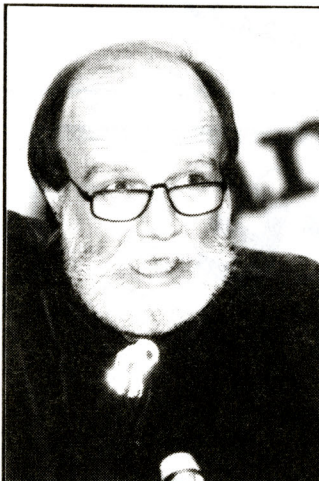
More WHERE WE'VE BEEN from page 4

are frequently looking to find more respectable ways of gaining our civil rights. Yet, he pointed out, ACT-UP and Queer Nation are doing exactly what we told them to do. We need to celebrate and support them.

So at the other end of the state on Memorial Day, our sisters, brothers and allies put their lives on the line to help bring an end to the dreadful scourge that has assaulted our community. ACT-UP is an important aspect of our community building: lesbians, as a group, are probably the least in danger of HIV infection, and yet often times they are the most vocal in calling for and demanding an end to the plague that is carrying away inordinate numbers of our brothers.

Whether it is in Presque Isle, where our sisters and brothers are building for a future, or in Kennebunkport, where ACT-UP is fighting to ensure that there is a future, Maine and Maritime gays and lesbians are part of the great historic struggle for community, equality, justice and life that Boston and New York can learn much from. ▼

PASSAGES



Ron McClinton, 47, died June 14th at a Portland hospital of AIDS-related complications. In 1991, he founded the Matlovich Society, an educational and cultural organization for gay men and lesbians in Maine. Ron named the society after Leonard Matlovich, the first person to challenge the military's policy to exclude homosexuals from service. ▼

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