

NEIGHBORHOOD NEWS

San Diego, CA (In) - The *Los Angeles Times* has reported that a heterosexual couple, Linda and Mark Pennington, are passing out fliers in San Diego's Azalea Park district as part of a campaign to aggressively attract gays and lesbians into the neighborhood to boost declining property values.

"The gays rescued Hillcrest, and we hope they can help do the same for Azalea Park," Mark Pennington told the *Times*. "We know that gays are good neighbors - they take care of their property and they're community-minded."

The Penningtons were joined by a dozen or so other straight and gay Azalea Park residents who marched in San Diego's recent gay pride parade carrying a banner reading, "Gays Welcome - Azalea Park." The residents also set up a booth at the post-parade festivities and passed out hundreds of copies of a home-owner fact sheet with information about housing in the neighborhood headlined, "Expose Yourself to Azalea Park." Activists say the concerted effort to lure gays and lesbians to the neighborhood is a national first.

ANTI-GAY RALLY POSTPONED

New Hope, PA (In) - Ryan Wilson, head of the neo-fascist, white-supremacist group U.S.A. Nationalist Party, has postponed until 11/6 the "Gay Bash '93" that had been scheduled to take place in the Philadelphia suburb of New Hope on 7/31. Wilson's organization, which went to court to get a court order to keep New Hope officials from denying a permit for the anti-gay demonstration, said he hadn't been able to get enough people together to organize the event.

Apex

A POINT OF DEPARTURE

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ASSIMILATION IS KILLING US - FIGHT FOR A QUEER UNITED FRONT

The following is excerpted from the broadside, *Why I Hated the March on Washington* published by QUASH (Queers United Against Straight-acting Homosexuals).

Say, are you a "good" queer or a "bad" queer?

Were you one of the people who booed the Asian American woman who spoke out against racism at the march on Washington?

Do you run to the dance floor when Ru Paul sings, but resent affirmative action?

Do you call women "bitch," "fish," and "ho" just like straight men?

Do you wish flaming, effeminate queens would just shut up?

Do you resent all the homeless people asking you for money as you make your way to Roscoe's or Paris?

Are you more concerned with professional networking, your condo, and workouts at the Century than the AIDS crisis?

You're such a "good" queer!

Now more than ever, we need a united front. Fierce battles have won us some space from which to launch further struggles for liberation. However, as we move into uncharted territory, demanding equal opportunities and justice, there are those who wish to stop us in our tracks. And some of those fucking us over are living amongst us.

Who needs heterosexual society to keep us hating ourselves, fighting each other and groveling for crumbs? The racism, sexism,



photo by Annette Dragon

classism and internalized homophobia within our own communities devastate us more than attacks from the likes of Anita Bryant, Jesse Helms, George Bush and Sam Nunn.

Assimilation is killing us. We are falling into a trap. Some of us adopt an apologetic stance, stating "that's just the way I am" (read: "I'd be straight if I could"). Others pattern their behavior to mimic heterosexual society to minimize the glaring differences between us and them. No matter how much you make, fucking your lover is illegal in nearly half of the states. Getting a corporate job, a fierce car and a condo does not protect you from dying of AIDS or getting your head bashed in by neo-Nazis. The myth of assimilation must be shattered.

More KILLING ➡ page 7

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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. If your submission has appeared or will appear in any other publication, we must be notified. Submissions *must* be received by the 20th of each month. Thank you for your contributions.

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LETTERS ...

Dear APEX,

I don't know who chose the graphic to go with Ana R Kissed's article, "This Dyke's Perspective," [APEX, August 1993] but I was very disturbed by it. The graphic has a person holding a gun and saying to a cat, "I'm going out to clear a space in society for you an' me!!"

Her article said nothing about using guns or any form of force or violence to oppose the invisibility she warns of.

The idea of seeking any kind of liberation using guns is, to me, dangerous and foolish. I look to lesbians and gay men for leadership in demonstrating nonviolent forms of liberation.

Otherwise, we get horror stories like the rapes and killing in Bosnia, mass starvation in Sudan and Somalia, disappearances in Central America, and police state actions right here in the U.S.

Larry Dansinger

Dear APEX,

Thanks for the reply letters to my complaint on the local DC March fiasco. From other responses, I can testify that the men's community reads APEX regularly.

The DC March mess was another example of "rights activists" casually discriminating without conscience. Considering that my activity was in acknowledged committee advertisements, that the chair was always advised, that they directly benefited, and that I was never notified of my

discontinued membership in the club, it is dishonest to dismiss my contribution. It's a simple matter of IN-justice when someone who misses nearly a whole month's planning yet is privileged to be anointed with a key position, can write someone else off for missing a meeting. Further, knowing that they covered their own expenses, while misleading me about reimbursement, I've been exceedingly temperate.

The IN-town mission should start distinguishing participation from simply dictating orders because they've maneuvered control of resources. Universal realization of that distinction would satisfy me as much as an apology.

Michael Rossetti

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apex \ˈā-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 - the Cosby Show

by Bee Bell

In her latest effort at civic duty, Carolyn Cosby of the phobic Concerned Maine Families has won the right to petition to place a Tampa/Colorado-style question on next year's state ballot.



photo by Annette Dragon

Carolyn Cosby (left) and concerned family members

This means that every Mainer voting in the '94 governor's election will also get to vote for or against the restriction of queer people's rights in Maine, forever. A majority 'yes' vote would erase our rights from the books in Portland and, if we have them by then, in Lewiston. And, if Cosby played her cards right and got real lucky, this 'yes' vote would prevent us from ever attaining these rights - namely, the right to challenge discrimination in jobs, housing, credit, and public establishments - at the state level. A 'no' vote would just leave us back at square one, law-wise, still having to pass a bill of our own to get civil rights throughout Maine.

But this latest Cosby Show installment is not without its queer victories. Lawyers from MCLU and Gay and Lesbian Advocates and Defenders won their appeal forcing Cosby to change her ballot question's title. The new title - An Act to Restrict Protected Classes Under Maine Laws - more accurately describes the question as it is: a confusing, broadly damaging initiative with unknown implications for the rights of pregnant women, smokers, low-income people, possibly veterans, and certainly queers. Basically, the initiative would freeze the sets

of people now protected under laws like the Human Rights Act, allowing no new classes of people in. "We're on the 'cutting edge'," said MCLU attorney Pat Peard, wryly. "We're getting the new [ballot] questions now,

not the old ones anymore." Cosby's question, like Tampa's and unlike Colorado's, is hard to challenge on constitutional grounds because it does not take aim at just one group of people.

So, three months ago, when a friend told me that some people had gotten together to plan a response to Concerned

Cosby, I wanted to know how everybody could get in on it. But when I started to interview people and write about this for *APEX*, I was told by one member of the group not to mention any contact names - that this was a "stealth coalition" that Cosby must not catch wind of. I was also told I'd be "sued" for printing - here goes - that a consultant had been paid to develop a plan for a statewide campaign. (Half the money came from MLGPA, the Maine Lesbian/Gay Political Alliance, and the rest seems to have come from one or two private individuals vested with no particular authority.)

I was taken aback. Why secret meetings, to be kept out of the queer press? Everybody knows Maine's lesbians and gays and queers are organized and won't take Cosby's "concern" lying down. People want to help. "Then people can start their own meetings, organize their own grassroots groups" to fight the ballot question, the coalition member told me. But when money had already been paid by a state organization to form a battle plan? Who would join the other groups? What was this, "Separate but Equal" Protection Maine? And secret meetings on public issues, as far as I'm concerned, are for Klansmen and

the Senate Judiciary Committee, neither of whom should be taken as a model for social justice.

But, by all reports so far, the group has changed profoundly since the beginning of the summer. At an open meeting on 8/17 at the Underground queerclub in Portland, members of the "stealth" group explained what they'd done and said they wanted everybody involved. They described themselves as a small, ad hoc committee formed of necessity to fight Cosby's petition campaign after the state queer rights bill got vetoed. Peard (of the MCLU) explained that the group had filed as a Political Action Committee because one must do so before raising funds for a state campaign. Peard, Karen Geraghty and Larry Bliss were named as "initiators" on the PAC document filed with the secretary of state. And the PAC's name is Equal Protection Maine. I found it interesting that this name was taken somewhat hastily, in a closed meeting just after the 8/17 open meeting was announced but before it was held. Were they afraid another, larger group of queer people would take the name? Peard assured us that the name of the PAC and the names on the paperwork could be changed at any time. She also promised that no more closed meetings would be held.

The rest of the well-attended open meeting centered on ways for us to start fighting Cosby's petition and ballot question. The importance of regional balance in EPM was stressed - Portland should not be bossing around the rest of the state - and a second meeting declared for the night of 8/25 to hammer out a structure for EPM. The ad hoc group would propose several models at the 8/25 meeting, including the already-paid-for plan.

But the evening's take-home theme was: to get busy on the state fight, WORK FOR LEWISTON. Equal Protection Lewiston is tackling a disgustingly

More BUSINESS ➤ page 11

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

by Stan Clough

The Goddess: Part I

What did the Biblical story of Sodom and Gomorrah really mean to the people who wrote and read Genesis 19? Was Yahweh visiting His wrath upon a sinful city? Did He Really despise homoeroticism so much as to destroy these "Cities on the Plain?" Or was Sodom's death sentence executed because its male inhabitants threatened to rape Lot's visitors, who happened to be angels? Or was Yahweh simply punishing inhospitality, an egregious sin in the ancient Mediterranean area? Perhaps something else was involved. Could it be this gruesome account from Genesis 19 involves the Goddess?

Genesis is but one book in a multivolume work known as the Tanach, or Christianity's Old Testament. Genesis, evolving from the oral traditions, was written and continually re-edited from around 1000 B.C. down to the Christian Era. Each generation of Hebraic and Jewish scholars added their own cultural values and biases to Genesis. In order to understand Genesis, therefore, it is important to note clues as to *when* each chapter and verse was written, as they will reflect the cultural concerns of the authors. Though the story of Abraham and Lot are thought to have taken place around 2000 B.C., their part of Genesis was not written down until after 800 B.C., when the prophets were launching vitriolic diatribes against the Israelites' neighbors and their Goddess worship. They called for a return to unadulterated Yahweh-worship.

Yahweh singled Abraham out for a great honor: if Abraham worshipped HIM, and no other deity, namely the various manifestations of the Goddess, Abraham's descendants would be as numerous as the stars in the sky. They would also be given land of their own. To seal the agreement, all of Abraham's male descendants would have their foreskins removed.

Abraham and his clan migrated from Ur, a city at the mouth of the Euphrates, to what is now Palestine, an epic journey. His nephew Lot, a country boy who was dazzled

by big city lights, decided to settle in Sodom, one of five cities in what is now the Dead Sea, an ancient seismic rift valley. But Yahweh had heard of the sinfulness of Sodom, and sent His angels to investigate. What was the sin of Sodom? Why did Yahweh want to investigate in the first place?

We are told in Genesis 19 that on learning that Lot had pretty guests, Sodom's males demanded to see them, that they may know them (Hebrew, *Yadha* '). Horrified, Lot believed the mob wanted to rape the angels, so being a good host, he offered the crowd his virgin daughters instead. But the mob wanted the angels, so the angels blinded them. Lot escaped the city with his family, and on receipt of their departure, Yahweh annihilated Sodom and its sister cities. It appears rape and inhospitality prompted Yahweh to destroy Sodom, but why did He send angels to investigate in the first place?

The answer may lie in the Book of Isaiah. In Isaiah 3:9-12, the prophet warned Jerusalem would be destroyed for the same reasons that Babylon and Sodom were executed: youths were not respecting their elders and women were running the cities. In the ancient Near East around 750 B.C., when the early chapters of Isaiah were written, women held power, as priestesses, in cities where the Goddess reigned. The author of Isaiah 3 was attacking Goddess worship in Jerusalem. He was afraid Yahweh would use the blood-thirsty Assyrians to punish His people for turning from the Covenant of Abraham. The Assyrians had destroyed the capital of Israel, Samaria (722 B.C.), and were planning on conquering Judea's capital of Jerusalem. In Isaiah 44, a later Pseudo-Isaiah makes reference to Goddess worship, and how it caused Yahweh's wrath to be visited on the Jews.

The connection of Goddess worship to the story of Sodom is an important clue to reconstructing Her culture in the ancient Mediterranean world. In the coming months, we will explore Her world, and how it changed.

Next month: The World of the Goddess. ▼

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COUNTDOWN TO STONEWALL 25

The International March on the United Nations to Affirm Lesbian and Gay Human Rights: A global demonstration to include lesbians and gay men in the United Nation's Declaration of Human Rights will replace the annual New York Pride March on the 25th anniversary of the Stonewall rebellion on 6/26/94, in New York City. Euro-Pride, Pride Australia and other countries will be planning to coincide with this date. A million marchers are expected to crowd three separate NYC routes, with demonstrators from all over the world. The action includes a massive civil disobedience activity the Monday after, to protest US policy on HIV immigration. International March coordinating committee regional representatives, which include members of both New Hampshire's and Maine's Pride committees, the Gay Games, and the DC March, met in Milwaukee to review proposals for the demonstration.

Proposals for the celebration after the March include a celebrity rally/concert and mega-party in Central Park, fireworks, and international simultaneous broadcasts of both the rally and other Marches around the globe.

The Maine and New Hampshire committees are seeking volunteers to organize and serve as contacts and travel coordinators throughout the area. Local volunteers who will be in New York for the event, particularly those who are fluent in a foreign language, are also needed.

If you are interested, contact your local International March regional representatives: Flora Piterak (NH) - (603) 382-9308, Mike Rossetti (ME) - (207) 871-9940 or StoneWall 25 NYC at NYC Tourism (212) 503-4742 or March Info (212) 439-1031.

Gay Games Update: Gay Games IV, also known as Unity '94 will be held in NYC, 6/18-25, 1994. There are some 36 different sports, in which individual amateur athletes can register.

The Northeast will receive registration materials in mid September. Registration will be an average of \$110 per person, a scale dependent on how facility-intensive the athlete's particular sport will be. People are encouraged to register for only one sport.

Participants will be registered as individuals, not as teams, although a "Team Maine" has been informally gathered and keeps a monthly update through the *Time Out* club newsletter.

There will be a full week of cultural events, including concerts, art shows, exhibits and conventions. Some 500,000 spectators are expected for the Games alone. For local information about "Team Maine," call the Southern Maine Gay and Lesbian Information Line at (207) 871-0432. To receive registration materials, call Unity '94 immediately at (212) 633-9494. ▽

FALLFEST '93

Third Northeast Festival for Womyn

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BY YAGOTTAWANNA

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FALLFEST '93 is being held on the scenic coast of Maine, near Camden/Belfast, at an 80 acre AAA campground. Romantic ocean beaches nearby. Lots to see and do. This festival is by and for womyn! It is about empowerment, rejuvenation and enjoyment whether you are 21 or 91. For the time of your life, in a safe setting, call (207) 539-8619 or write:

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UPCOMING FESTIVALS

SPRINGFEST '94, JUNE 2-5, 1994

FALLFEST '94, SEPTEMBER 8-11, 1994



THIS DYKE'S PERSPECTIVE - a few critical thoughts and questions

by Ana R Kissed

Please respect Lesbian space - this column is for Lesbians only.

Recently I purchased the long awaited *Sinister Wisdom* issue #50. It was to have been *THE ETHICS ISSUE* but was instead *THE ETHICS ISSUE - NOT* because the editors didn't get enough submissions. I was very disappointed. I want to know what it means to be an ethical dyke. From *THE ETHICS ISSUE - NOT* I learned that being an ethical Dyke includes participating in the dialogue to define and create a Dyke Ethic. I can't expect other Dykes to do it for me.

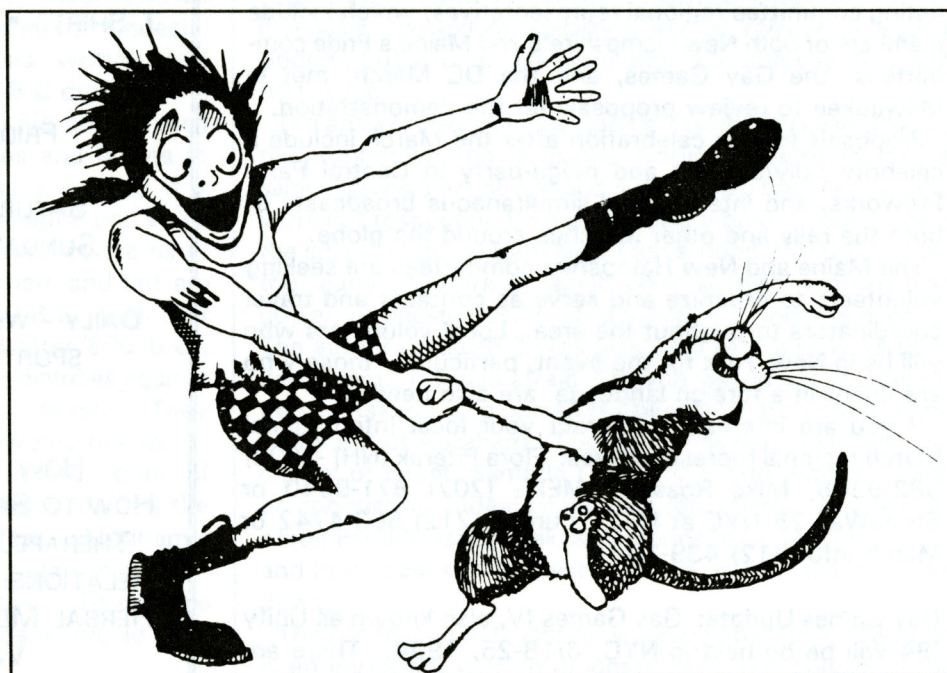
So I went to my dictionary to find out how the *Oxford English Dictionary* defines ethics and I found phrases like "concerned with the principles of human duty" and "guided by moral principles." Not surprisingly, these phrases were meaningless to me. "Human duty" suggests that I share allegiance with those who wage war on Lesbians, members of the heteropatriarchy (referred to as HP) and their allies. The "Moral Principles" of this culture have been determined by the HP for their benefit, not for the benefit of Lesbians. I don't want to be guided by those principles.

For me ethics is about behavior. Responsible behavior in specific situations. I can lie, cheat, steal or kill and still be an ethical dyke. I can be scrupulously honest and be unethi-

cal in my honesty. A refusal to kill can be unethical behavior. Being ethical is about behaving consciously. Being aware of who is affected by my behavior and how. In *Sinister Wisdom* #50 Summer/Fall '93 issue, Sauda Burch referred to lesbian ethics as "treating each other as if we mattered."

I think being ethical includes taking

responsibility for knowing about the substance of each other's lives. Being ethical demands that we do something. Being ethical requires both knowledge and action. Being ethical requires dykes with privilege over other dykes to acknowledge it and to do something to dismantle the systems of privilege that allows some lesbians to benefit at the expense of others. ▼



Hothead Paisan available from Giant Ass Publishing, POB 214, New Haven, CT 06502 ©Diane Dimassa. Hothead Paisan (the book) coming this fall from Cleis Press.

LOOKING FOR MAGAZINES?

Outlook, 10 PerCent, Out, Bad Attitude, On Our Backs, RFD, James White Review, Sinister Wisdom, Christopher Street, Heresies, Lesbian Contradiction, Sojourner...



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More KILLING from page 1

We not only change our behavior to fit their rules, we also police the behavior of our own sisters and brothers. I was sick to my stomach when shirtless gay men complained about those big, bad dykes at the march on Washington that took their shirts off and "hurt the movement." Why don't you get over your lesbophobic selves? I'm ready to vomit when I read personal ads searching for "straight acting" gay men. Why don't you just be straight? We're better off without you and your insecurities. The truth of the matter is that the good queer-bad queer dichotomy makes us all more vulnerable to homophobic attacks when we don't behave the way they want us to. Sexist, homophobic heterosexuals would rather we fulfill our prescribed gender roles as men (degrading, beating and raping women) and women (dressing and acting to please men, remaining silent).

When we fail to challenge heterosexism at every opportunity, we are tightening the noose around our necks. When we minimize our own sexualities, we are implying that our lives, our identities are merely a second rate "lifestyle." It's not a lifestyle. It's my life.

We chant "Shante-Shante," but how many of us would stop for even a quick, queer second if we saw Ru Paul being beaten to a bloody pulp by the cops? We love the queer "other" when they entertain us but don't give a shit about them when they live a few miles from us in Robert Taylor Homes. Gay men, maligned as "sissies," turn around and stab lesbians in the back. Gay men, by and large, don't give a shit about the devastating effects of cancer in the lesbian community. Lesbians have fought selflessly against AIDS, but have been attacked by gay men who claim dykes are trying to "dominate" the movement. (What gratitude!!!). Queer professionals and businesspeople tend to ignore the fact that we're not all affluent. On that note, having a lesbian CEO or gay corporate lawyer does not make me feel any more liberated nor do queer yuppies make the streets any safer nor does this help the millions of poor queers for whom the American Dream is a nightmare. Oppressed as homos, we oppress others.

This is especially ironic because the struggles of other oppressed communities,

especially people of color and women, have been absolutely crucial for the queer movement. The Civil Rights Movement was a training ground for many gay and lesbian activists and provided inspiration for countless other queers. Lesbians and gay men of color - from the Puerto Rican drag queens to Audre Lorde to Ortez Alderson - have been and continue to be unsung heroes in the struggle for queer liberation. The feminist movement has challenged oppression rooted in our current gender system. Lesbians were central to this movement and continue to play indispensable roles in queer activism. Of particular importance is the absolutely critical leadership of lesbians in the fight against AIDS - despite the sexism of many gay men.

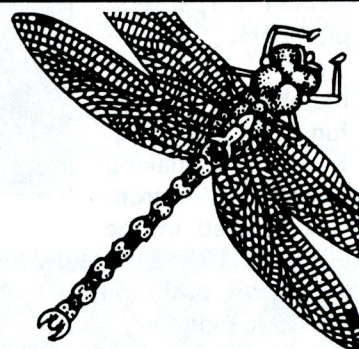
On one level, racism, sexism and classism are our problems because queers are not just white, middle class men. Queers are also people of color, women and the poor. But more importantly, the institutions and structures that assault us daily are the same which assault women, people of color and poor people. It is no coincidence that racist police brutality, gay bashing, rape and poverty are - for all practical purposes - all ignored or trivialized by the federal government, the courts, and the mass media. Women, gay men, people of color, and poor people continue to die of AIDS in disproportionate numbers and the rest of society don't give a shit.

And mainstream politics is getting us nowhere. Clinton does not support national gay rights legislation, but he supported the racist imprisonment of Haitian PWAs in Guantanamo Bay. (Note that it was a court order and not Bill that finally ended this inhumane act.) Barney Frank wants queers in the military to be closeted, but has done next to nothing to support a lesbian PWA whose house was firebombed in Tampa Bay. The only substantive responses to these and other problems have come from ACT UP and other grassroots and direct action groups across the country. A few of us may have made it in the Democratic Party. A few of us may have great jobs and stylish Lakeview/Andersonville apartments. But many of us are still dying of breast cancer, AIDS, drug addiction, poverty and violence. We are not about liberation if we do not support the

struggles of all queers. And this struggle must challenge the institutions which deny us human rights - not unthinkingly submit to them.

We don't have to play their homophobic, racist, sexist, classist game. **We can work to build a united front which challenges all forms of oppression.** A united front means a vision which includes all sectors of the gay, lesbian and bisexual community. Our strength is in our ability to tap into the incredible potential of all of us - lesbian, gay, bi, women, men, Asian American, Jewish, Native American, Arab American, African American, Latino/a, and white. We need to create our own strategies and visions rather than have them dictated from outside the community. Fuck the military. Fight for queer teachers and child care workers. Fight AIDS. Fuck the heterosexual, nuclear family. Let's make families which promote sexual choices and liberation rather than sexual oppression. We must learn from the legacy of resistance that is ours: a legacy which shows that empowerment comes through grassroots activism, not mainstream politics, a legacy which shows that real change occurs when we are inclusive, not exclusive.

In the words of Black gay writer Joseph Beam: "Aren't all hearts and fists and minds needed in this struggle or will this faggot be tossed into the fire?"▼



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▼
WEDDINGS ■ UNIONS ■ PARTIES

THE RIVER RUNS THROUGH IT - Lesbians in the Iowa Flood

by Robin Melavalin

"Going down the road in the boat is risky if we get dragged into the current. That's what happened to Mr. Addis last week, and he fell out. Are you ready for that adventure?"

"Yeah. We're four strong women. We can do it."

So we did.

We borrowed a boat that was tied to a nearby tree, left by another resident. Maneuvering it through the woods, past the back yard of a house, around floating tables, down the driveway and onto the road, we were going to check on a cabin - built in 1979 by lesbians - that had been flooded for the past three weeks. On the way, Aaron (the owner), Pam (current resident) and Nancy (supportive friend) told the story of the cabin's beginnings. It was built on weekends, for a year and a half, by the Iowa City women's community. According to Pam, "Every inch of this house was touched by women's hands - lesbian carpenters, plumbers, electricians." Nancy remembered, "It was fun doing the wiring. It was like making jewelry." Aaron, who'd lived in the cabin for 13 years, said confidently, "I wouldn't hesitate to use the bathroom as a shelter in a tornado. It's that well put together."

As the current carried our canoe swiftly down the road, we passed houses and trailers, bent fences, submerged cars, stacked sandbags, swing sets, a bloated chicken, and broken trees. There was a lawnmower placed safely on top of a shed. Further down the road a trailer was turned on its side with its end torn off. The river occupies it now.

When we arrived at the cabin the water was four feet deep by an oar-dip measure. "This is really depressing," were Pam's first words. She identified the handlebars of her motorcycle, the ladder she'd borrowed from the Emma

Goldman Health Clinic, and the tool shed leaning into the river.

I wanted to see the inside of the cabin. Pam and Nancy cautioned me to take small steps and to use an oar to feel for cement blocks, tree branches or holes under the water. "It's really dangerous. Be careful."

I walked around to the back of the house, found an open window, and climbed in. It was dark inside, despite the sunny day. The floor was slimy, covered with stagnant water which bubbled occasionally from under the bulging floorboards. Marks on the walls indicated that the water

had been several inches higher and had gone down. Pam's books, stuffed dinos, furniture and other belongings were safely piled on tables. The air was musty and moisture-heavy.

It was a relief to get outside again into the fresh air and sunshine. I made my way slowly through the hip-high water, back to the canoe where Nancy and Pam were patiently waiting. "Wow. What a mess it's going to be to clean up" were Pam's solemn words as we began to row away.

Not only the houses

are in duress. Aaron is deeply concerned about the impact of the flood on the landscape and wildlife. "Day after day the land is changing. The river bank, the trees - it'll never be the same again."

Renewing the land is the work of Mother Nature. Refurbishing the cabin is ours. When the water recedes it will need the septic system rebuilt, the furnace repaired, the insulation and drywall replaced, the floors relaid. The structure is solid, thanks to the good work of many women.

Aaron has been told that neither insurance nor federal grant monies will be available to her. If you'd like to send some support, she can be reached at: Aaron Silander, c/o Women's Resource and Action Center, 130 Madison St., Iowa City, Iowa 52242. ▼



photo by Robin Melavalin

LESBIANS, GAY MEN, BISEXUALS, QUEERS,
AND STRAIGHTS AGAINST HOMOPHOBIA:

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AT THE FIRST STATEWIDE
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LANDERS LIGHTENS UP

by Paul Varnell

Widely syndicated advice columnist Ann Landers in 1989 pompously delivered the following opinion about gay men and lesbians: "I believe that because of the way society views homosexuals, most would, if they had a chance, be straight."

Now, years later, it actually occurred to Landers to find out. She asked gay readers whether they are happy they are gay. By a ratio of 30 to 1, more than 75,000 said yes, they were glad they were gay. Landers told readers she was astonished by the volume of mail but not at all by the answer most gave. Oh?

In fact, Landers' gay readers had already told her this. In response to that earlier column where she said most gays would rather be straight, Landers got some 10,000 letters from gays telling her she was wrong. When she printed some of them she said laconically: "Ten thousand readers can't be wrong."

But Landers should never have thought that gays were unhappy or wanted to change in the first place. Psychologist C.A. Tripp in his book *The Homosexual Matrix* points out that "various surveys which have been conducted over the years have shown that from 90 to 96 percent of homosexuals would not elect to change, even if they could do so by 'pushing a button.'" Landers, with 97 percent, got the same response.

Why then, even as late as 1989, did Landers think we were unhappy about being gay? Landers, who clearly had not read Tripp - indeed, she seems to have read almost nothing - does read her mail. Back in 1976 she told readers, "My mail tells me a far greater number [of gays] are wretched and miserable. They hate their homosexuality and would give anything to be straight."

Oh, Ann! Landers seems startlingly unaware that she writes an advice column, that she functions as a magnet for everyone who is pained, unhappy, miserable. A cross-section of the gay population? Hardly.

Landers' belated turn to a kind of rough and ready sociology to find out the truth about gays reproduces the direction taken by the academic study of homosexuality. One major cause of the change in the way gays are viewed today is the triumph of the sociologists over the psychologists. For years psychologists (chiefly psychiatrists and psychoanalysts) claimed hegemony over gay lives, treating gay patients. In the 1960s and 1970s however, a growing number of sociologists decided to go out into the world and see how gay men and lesbians actually lived their lives. At first they did so cautiously, under the rubric of "deviance studies," then "alternative life-styles," now affirmatively as part of "gay studies."

It was when this sociological material about happy and rewarding gay lives was brought to confront the psychiatric (sickness) theories about homosexuality that the

American Psychiatric Association felt forced to remove homosexuality from the category of mental disorders.

But Landers, stiff-necked and isolated in her lakeshore high-rise, would have none of it. Even two years after both the psychiatrists and the American Psychological Association declared homosexuality no longer a mental disorder, Landers insisted it was: "I do not believe homosexuality is just another lifestyle. I believe these people suffer from a serious personality disorder. Some are sicker than others, but sick they are, and all the fancy rhetoric by the American Psychiatric Association will not change it."

Her view showed a remarkable consistency. In 1965, she described homosexuality as a psychological disturbance, in 1973 she described it as "a sickness - a dysfunction," and in 1978 called it a "personality disorder." She rebuked a self-described "open and happy" lesbian thus: "A great many people do not believe homosexuality is 'normal and healthy' and I am among them." In 1980 she said, "I side with those who believe [homosexuals] are made."

In a 1983 attempt to find a defensible reason for her opinions, Landers fell back on biology and, startlingly, theology: "I stand firm in my contention that homosexuality is not normal. It is my belief that when God made man and woman he instilled in them sexual desires for one another so they would procreate. That was his divine plan to people the earth.... Since their behavior does not square with the plan for procreation, I believe in a sense they are abnormal."

She has referred to the notoriously homophobic psychoanalyst and change-therapist Charles Socarides as a "New York scholar," recommended a book by moralistic psychiatrist Robert Stoller, and in her two-volume *Ann Landers Encyclopedia* (1978) she gave space to yet another homophobe, psychiatrist and change-therapist Harold M. Voth of the Menninger Foundation. He unleashed a tirade trotting out all the old psychiatric theories about the possibility of cure, ending with "to define homosexuality as 'normal' is to assault

More ANN ⇐ page 11

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CALENDAR . . .

WED. 9/1 - MON. 9/6

The New England Music Festival, Marlborough, CT. FMI: NEWMR, POB 550, Brandford, CT 06405.

WEDNESDAY 9/1

Annual Auction to benefit the Waldo-Knox AIDS Coalition. At the Blue Goose, Northport, ME, 6pm. FMI or to donate items ☐ (207) 338-1427.

FRI. 9/3 - SUN. 9/5

Portland Roundup - Gays in Sobriety presents a weekend of workshops and fun at USM Luther Bonney. Workshops, sunset cruise, movie night, dance. FMI ☐ Jerry at (207) 775-6335.

FRI. 9/3 - MON. 9/6

East Coast Lesbian Festival, upstate NY. FMI ☐ (904) 826-0410 or Particular Productions, 2854 Coastal Hwy, #7, St. Augustine, FL 32095.

Womongathering, the womyn's spirituality festival. FMI: RR5, Box 185, Franklinville, NJ 08322.

12th Annual P-FLAG Convention, New Orleans, LA. FMI ☐ (504) 527-3922 or (504) 288-2332.

SUNDAY 9/5

Labor Day potluck and horse-shoes at Norma Jane and BJ's, 2pm. FMI ☐ (603) 448-5234. An Amelia's event.

Lafayette Ridge, NH Hike, with Time Out. 4,000 ft. plus hike. Greenleaf amc hut will be first stop before tackling the 1.5 miles of exposed ridge line. FMI ☐ (207) 871-9940.

SATURDAY 9/6

Saco River Canoeing with Time Out, Conway to Lovell. Put in

& pick up of rental or owned canoes is available through rental services. Early booking of canoes is essential. Overnight camping accommodations are suggested. FMI ☐ (207) 891-9940.

TUESDAY 9/7

Auditions for the Maine Gay Men's Chorus 1993-94 choral season, 6-9pm, First Parish Church, 425 Congress St., Portland, ME. FMI ☐ (207) 839-4506 (Bruce Fithian).

THURS. 9/9 - SUN. 9/26

The Elephant Man presented as a benefit for Merrymeeting AIDS Support Services at the Theater Project, 14 School St., Brunswick, ME. \$12. Thurs.-Sat., 8pm, Sun. 7pm. FMI ☐ Brian P. Allen (207) 725-4955.

THURSDAY 9/9

Professor Bill Coogan, USM - Political Science Dept. and reps of EPP and EPL and the Open Door Coalition - Portsmouth, discuss *The Challenges of Grass-Roots Organizing*. Matlovich Society, Rines Aud., Portland Library, 5 Monument Sq., 7:30-9pm, wheel chair accessible. FMI ☐ (207) 773-1209.

FRI. 9/10 - SUN. 9/12

Portland Campout/Time Out Fest. Fri.: potluck supper with "Star Walk" around Back Cove. Sat.: all day bike ride around the city with stopovers at two Audubon sanctuaries. Sun.: brunch followed by beach party on Mackworth Island. Backyard camping on Casco Bay. FMI ☐ (207) 871-9940.

Sisterspace, Pocono Weekend Canadensis, PA. FMI ☐ (215) 476-2424 or write 315S 47th St., B101, Philadelphia, PA 19143.

SATURDAY 9/11

Take Back the Night March and Rally in Worcester, MA. FMI ☐ (508) 757-6580.

Women's Chem-free Dance 8pm-12am, Temple Beth El, 400 Deering Ave., Portland, ME. DJ, refreshments. \$5/adv., \$6/door. Sponsored by Wild Iris Productions.

6th Annual Provincetown Harbor Swim for Life & Mermaid Brunch AIDS Benefit at Boatslip Beach Club, Provincetown, MA. For pledge sheets and FMI, contact: Provincetown Harbor Swim for Life and Mermaid Brunch, POB 819, Provincetown, MA 02657, (508) 487-3684.

SUNDAY 9/12

The Freedom Coast Ensemble Musical Potluck. First gathering for gay, lesbian, bisexual people interested in starting a community instrumental music group. Whether classical or folk-novelty instruments (drumming encouraged), bring your instrument, any printed music, potluck item. Musical ability not at issue and non-musicians are also needed. 6-9pm, Portland. FMI ☐ Michael (207) 871-9940.

MONDAY 9/13

Ron Bryant, chairperson of New Hampshire Friends of the AIDS Quilt talks about the forthcoming visit of the world famous quilt in Manchester. Seacoast Gay Men, Unitarian Church, Portsmouth, NH, 7pm. FMI ☐ (603) 898-1115.

THURS. 9/16 - SUN. 9/19

Maine-ly For You Festivals presents Womyn's Music Festival. Performers, activities, concert, dance, workshops, crafts. FMI ☐ (207) 583-6980. Prepaid concert Sat. - FMI or reserve tickets ☐ (603) 374-1833.

Fallfest '93, workshops, activities and dance. FMI ☐ (207) 539-8619 or P.J. Productions, POB 188, Norway, ME 04268.

SATURDAY 9/18

Tumbledown Mountain Hike - a loop trail of rock, woods mix. Difficult 5.5 miles, all day. Women only. FMI ☐ A. Ellis (207) 495-2510.

Fifth Annual Fall Lesbian Conference: Celebrating Our Lives as Lesbians, Keene, NH, 9am-5pm, \$10-25 sliding fee in advance, \$15 at door. FMI ☐ (603) 352-6741 or write (send SASE) Monadnock Area Womyn POB 6345, Keene, NH 03431.

Wild, Wet, and Well, a workshop on lesbian sexuality and intimacy led by Bobby Poulin. 10am-12:30pm at the Mabel Wadsworth Women's Health Center, Intown Plaza, 334A Harlow Street, Bangor, ME. Free. FMI ☐ (207) 947-5337.

SUNDAY 9/19

Cocktail Cruise sponsored by Clay Hill Farm, leaving Portsmouth, NH at 5pm, followed by dinner and dancing at Clay Hill, Oquonquit, NH. FMI ☐ (207) 361-2272.

MLGPA Annual Meeting. Election of officers and board members. All welcome. 2-5pm, UU Church, 6 Summer St., Augusta, ME. Potluck at 5pm and dance with DJ at 6pm. FMI ☐ (207) 445-2863.

MONDAY 9/20

Mediation for unmarried partners. Informal discussion for lesbian, gay and unmarried couples about the process and benefits of mediating partnership issues, including commitment agreements and separation agreements. Led by two attorney-mediators, Pam Anderson and Joanne Fryer. Free.

Scarborough Public Library, 48 Gorham Rd., Scarborough. FMI ☎ (207) 885-0031.

Paul Abbott talks about Tantric and Taoist erotic sexual exploration as a safe sex alternative. Seacoast Gay Men, Unitarian Church, Portsmouth, NH, 7pm. FMI ☎ (603) 898-1115.

THURS. 9/23 - SUN. 9/26

6th Annual Conference, AIDS, Medicine and Miracles, for people living with HIV. At Omega Institute, 260 Lake Dr., Rhinebeck, NY 12572. FMI ☎ 1-800-862-8890.

THURSDAY 9/23

Dr. Robert McCardle, Brighton Medical Center, leads a discussion on *AIDS and Sexuality: Reducing the Risks*. Matlovich Society, Rines Aud., Portland Library, 5 Monument Sq., 7:30-9pm, wheel chair accessible. FMI ☎ (207) 773-1209.

FRI. 9/24 - SUN. 9/26

Part of the NAMES Project AIDS Memorial Quilt will be displayed at NH College, Manchester, NH. Scheduled tours begin at 9am each day. Workshops and informational literature also available.

FRIDAY 9/24

EPL presents Judith Sloan - a one-woman theatrical collage of personalities and social commentary! Benefit for Equal Protection Lewiston. United Baptist Church, Corner of Bates & Main St., Lewiston, ME, 8pm, \$8/students/seniors; \$10/adults, accessible. FMI ☎ Buddy Lancaster (207) 777-3037.

SATURDAY 9/25

CAGLR Dance, 8pm, Pat's Peak, Henniker, NH. \$6. FMI ☎ (603) 224-1686.

MONDAY 9/27

Portsmouth Police Department conducts an open discussion of gay safety issues at Seacoast Gay Men, Unitarian Church, Portsmouth, NH, 7pm. FMI ☎ (603) 898-1115.

THURSDAY 9/30

Full Moon Circle for women only. 7:30pm. FMI ☎ Alaina (207) 676-7914.

NOTICES

Margie Adams performs at First Parish Church, 425 Congress St., Portland, ME, Sat. 11/13, 8pm. Reserved seating: \$17, available only from Wild Iris Productions, POB 17, West Buxton, ME 04093; General admission: \$12.50/adv., \$14/day of show.

The annual Maine AIDS Walk will be held Sunday, 10/3 in Brunswick, hosted by MASS for the third year. Registration is at 11:30, opening ceremony at 12:30pm, and the walk begins at 1pm. FMI ☎ (207) 725-4955.

Equal Protection Lewiston (EPL) desperately needs your support in time and money. Please send donations to POB 7804, Lewiston, ME 04243-7804. FMI ☎ (207) 777-3037. And please come to a meeting to find out what you can do.

MEDIA

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

KGAY is on the air! This gay-owned radio station is broadcasting via satellite on Galaxy 5, transponder 6, at 6.3 & 6.46 mhz, or on Spacenet 3, transponder 22, at 6.2 & 7.4 mhz. FMI ☎ KGAY studio - 1-800-733-5429; office - 1-800-758-6642.

More BUSINESS from pg.3

rich and well-connected bunch of bigots to keep their rights in that town, and so far EPL is doing so bravely but without much help. (This means you, Portland.) Lewiston needs money. Send them yours. Lewiston needs volunteers **BADLY**: if you have even an hour or two a week, get to their office or to their meetings; they need phone bankers, lit drop-pers, and a lot more. EPL also has a rocking Under 30 Committee (UTC), which will be putting on a Rocky Horror fundraiser and all kinds of other events this month and next.

October is it, dudes - the vote is Nov. 2. Call (207) 777-3037 to do something about it.▼

More ANN from pg.9

the fundamental building block of all societies, namely the

heterosexual bond and the family which springs from that bond."

But now at the end of a recent column, Landers says, "And now, Dear Reader, this is Ann: It is my firm conviction that homosexuality is not learned behavior. It is genetic."

Though Landers offers no reason for her sudden reversal, clearly she has become acquainted with recent studies which argue for a genetic basis. Those studies have been seriously criticized and scarcely "prove" a genetic basis for homosexuality.

But never mind. Landers' "firm convictions" have not been based on science before, so there is no reason they need to be now. And unlike her previous firm convictions, which helped make a generation of young gays feel defective and a generation of parents feel guilty, this one at least will do less harm.▼

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ASK THIGHMASTER - advice with holes

Dear Thighmaster,

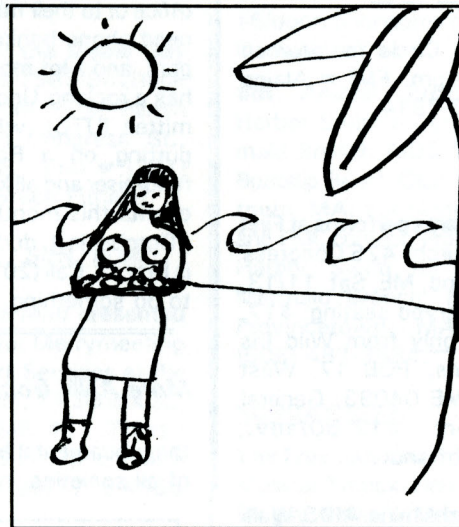
I'm a man who has just finished reading my second article on the "the inner bitch," a deity related to the inner child. According to these articles, we all have this bitch Goddess inside of us that we've suppressed to get along in society. It all rang so true, but I can't seem to get in touch. I do scream when my cat pukes on the rug, but is this really Her speaking?

Signed,
BITCH BUMMED

Dear Bummed,

No, this is not really "Her" speaking - unless this happened in the middle of a dinner party you were throwing for your boss. If screaming when no one can hear you is the best you can come up with, you are, o repressed one, as out of touch as you fear. In fact, getting in touch may be too much to hope for; after reading of your pathetic attempt to find a goddess in a private reaction to cat puke, Thighmaster wonders if you'd even recognize this Being if you saw it, not to mention get in touch with it. But you're in luck. Thighmaster can help you begin your many-step program of recovery from civilization by recounting a true sighting witnessed by a highly reliable source who knows this phenomenon when she sees it: "I had this friend Ann. She was the quietest little girl, always very well behaved, except for one thing. When her parents weren't around, she used to paint nipples on Barbie with a red magic marker and then rub them off with her finger. Over and over. She'd just sit there painting them on, rubbing them off, painting them on, rubbing them off." What's the difference between her story and yours? Well, besides the obvious one that hers is far more interesting - you can't really believe that a deity would be wasting time generating reactions like "Eew, gross!" (that's the province of the heinous

inner child) - the key difference is plain to see. The Inner Wild One needs an audience. To paraphrase the old tree question: If the Inner Wild One screams but there's nobody (human) there to hear it, did the Inner Wild One still



drawing by Naomi Falcone

make a noise? Of course not. How can the Inner Wild One be sticking it to civilization if there's no civilization around? The Inner Wild One needs to know that your neighbors could wind up on the six-o'clock news saying that you seemed like such a law-abiding quiet guy until they saw you masturbating naked on the lawn of the post office to the tune of some shockingly inappropriate music by Tony Orlando

until you can find a witness. You don't even need friends or neighbors. Ironically, the so-called heights of civilization have produced just the tool, the ordinarily despicable function of which can be subverted to suit your needs: massive surveillance. You can simply rush over to the nearest 7-Eleven. You probably won't get there until the authentic deity has retreated, but at least you'll be able to simulate shamelessness, the next best thing to being there. And maybe if nothing worse happens to you than getting some disgusting syrup-and-ice concoction dumped on your head, your Inner Tame One won't be so vigilant in the future. Second, read some gender theory. Thighmaster knows what you're thinking: how can contemplating some opaque theoretical mishmash 50 steps removed from concrete reality get me any closer to my inner anything? Well, either you'll pick up the wrong book, which will be recognizable by the author's use of phrases like "the paradigm of binary sexual figuration" when she means "boy-girl fucking," in which case the true horror of what has been wrought by the paragon of overcivilization, the academic institution, will cure you of the need to behave. Or you'll pick up the right book, which will induce you to ask yourself the following question: why

Gauguin . . . turned his penis and his paintbrush onto girls he labelled "primitive" - hoping, by one stroke or another, to get in touch with his inner wildness . . .

and Dawn. Or that forty years later, someone like Thighmaster's grandmother - whose colleague seemed very, very demure until she rolled over in bed and stabbed her husband 49 times with a kitchen knife - will still be telling your story.

If you want to get in touch with your Inner Wild One, Thighmaster has several suggestions. First, the next time you feel a scream coming on, hold it

do I, a man, think that this Inner Deity is female? Thighmaster wonders if you've distanced yourself from this Inner Deity by ascribing to it a different gender than your own? Don't get Thighmaster wrong. Thighmaster is quite willing to believe that gender-identity is not just a matter of genitals. But this "my wild beast is a woman" thing coming from a man is just a bit

CLASSIFIED

too product-of-civilizationesque. Thighmaster will refrain from rehashing the long and tedious history of the old woman = nature/man = culture equation in "Western Civilization," and merely issue a warning. Watch out: thoughtless traipsing after some purported inner wildchick certainly didn't do Gauguin any good. You remember Gauguin. He's the guy who cut out on his wife, ran off to Tahiti, pretended it was a place of untouched nature instead of the Club Med of the 1890s it had already been turned into, and then turned his penis and his paintbrush onto girls he labelled "primitive" - hoping, by one stroke or another, to get in touch with his inner wildness by getting into its supposed personifications. And look what it got him: despair, early death, and an unexalted afterlife in 20 million dorm rooms. Does anything else need to be said? Thighmaster thinks not.

Thighmaster eagerly awaits your submissions. No problem too complicated or twisted! Thighmaster, c/o Phoenix Press, PO Box 4743, Portland, ME 04112. ▼



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BENEFITS

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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.

DIAL KIDS, 774-TALK - for lesbian, gay, bisexual & questioning youth under 19 yrs of age.

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

GAY INFO LINE, Concord, NH (603) 224-1686.

INGRAHAM VOLUNTEERS (207) 774-HELP.

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Quarterly newsletter for women living or vacationing in western ME and Mt. Washington Valley of NH.

THE FRUITS OF OUR LABORS
POB 125, Belfast, ME 04915
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Calendar of events for central coastal Maine.

SOCIAL GROUPS

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

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

OUT AND ABOUT - Lesbians in the Seacoast NH area. Meets Mon, 7pm, Portsmouth, NH. For sample newsletter and FMI write OAA, POB 332, Portsmouth, NH 03802-0332 or ☐ (603) 659-2139.

SEACOAST GAY MEN meets Mon. 7pm, Unitarian-Universalist Church, 292 State St., Portsmouth, NH, PO Box 1394, Portsmouth, NH 03802. FMI ☐ (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 ☐ (207) 871-9940 or SASE to Time Out, POB 11502, Portland, ME 04104.

SUPPORT GROUPS

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.

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

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

CHRONOLOGICALLY ADVANTAGED LESBIANS - Meetings for lesbians over 60 in Vermont. FMI ☐ (802) 658-5510.

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

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

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.

MONADNOCK AREA WOMYN (MAW)
P.O. Box 6345
Keene, NH 03431
(603) 357-5757

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

OUTRIGHT/PORTLAND - Wkly support mtg, info., fun/special events for gay/lesbian/bisexual/questioning youth under 22 yrs of age, Williston West Church, upstairs chapel, 32 Thomas St., Portland, ME, Fri. 7:30 pm. FMI: Outright, Portland Alliance of Gay & Lesbian Youth, POB 5028, Station A, Portland, ME 04101.

OUTRIGHT/CENTRAL MAINE - Group for lesbian and gay youth 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 St., 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 group services regarding AIDS & HIV. FMI ☐ (207)725-4955.

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

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

POLITICAL

PORTLANDMLGPALEGISLATIVE COMMITTEE at law offices, 5th floor, 100 Middle St., Portland, ME FMI ☐ (207) 871-0432.

UNDER THIRTY COMMITTEE (UTC) (a committee of Equal Protection Lewiston). Even if you've been 29 for 20 years, we want you at our events! Our activities are designed to raise interest, not \$\$\$. Meets Mon., 6pm. FMI ☐ (207)786-8799.

APOLLO SOCIETY - For New England's gay/lesbian atheists, free-thinkers, ethical humanists & Hellenists. Free speech/civil rights advocacy, freedom-from-religion support and guilt free fun! FMI ☐ (207) 773-5626 or SASE to POB 5301, Portland, ME 04101.

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APEX DISTRIBUTION POINTS:

Maine

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The Square Cafe, Waterville
Papa Joe's, Augusta
Downeast AIDS Network, Ellsworth
Brewster Inn, Dexter
Androscoggin Valley AIDS Coalition, Lewiston
GLBA, Bates College, Lewiston
Sportsman Athletic Club, Lewiston
The Metro, Lewiston
Homestead Bed & Breakfast
Bookland, Mall Plaza, So. Portland
The Rage, Bangor
Fin Back Restaurant, Bar Harbor

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
Lady Iris, Portsmouth

Vermont

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

Portland

Portland Public Library
Living Room North
The AIDS Project
Woodford's Cafe
Raffles Cafe
Bagel Works
Books, Etc.
YWCA
Ananiel
Outpost
Chartroom
Videoport
Underground
Blackstones
Bayou Kitchen
Good Day Market
Maine College of Art
Women's Forum, USM

BURN THE RED RIBBON

(Tattoo a Bloody Handprint on Your Forehead Instead)

AIDS COALITION TO UNLEASH POWER (ACT UP/Portland)

142 High St., #222, Portland, ME 04101; (207)828-0566; FAX: (207) 828-0566 3*. Sun. 7pm at YWCA (87 Spring St., Portland, ME).

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

SPIRITUAL

DELTA PHYRE - Worship the Goddess at monthly Full Moon Circles. Open to wimmin (no transsexuals, please). Bring musical instruments. First Circle 9/30. FMI ♣ Lady Alaina (207) 676-7914.

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

DIGNITY/MAINE - Masses at 1st Parish Church, 425 Congress St., Portland. Entrance in rear of church. Sundays 5:30pm.

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

MUSIC

MAINE GAY MEN'S CHORUS - Volunteer community chorus. FMI ♣ Bruce (207) 839-4506 or write M.G.M.C., POB 10391, Portland, ME 04104.

Watching AIDS "awareness" mutate from a simple red memorial ribbon to a sequined fashion accessory makes me want to hang myself with one. Whenever I see it, I feel like storming the White House with pitchforks and torches. I'm sick of people who want to "symbolize" their concern over the traumatic decimation of queers. Red ribbons remind me not of the dead, but of the rest of us, who live in a world where a mere nod to such unthinkable suffering is considered an appropriate response. A red armband is more like it. Or a red grenade, slung off the side of your belt...

The time for symbols is over! Spend every penny you have, not on caring for the sick, which should be the government's job, but fighting the corrupt and imbalanced healthcare system which was devised and nurtured by profit-minded murderers and their million-dollar lobbyists. Let rats loose in the halls of Congress, home of our frightened "friends" who keep voting along with Jesse Helms and against us. Or harangue every colleague, friend and stranger until they lift their pen, their voice, or their fists against those lying fucks in the White House...

The AIDS crisis is far from

over. And that goes double for AIDS activism. Now is not the time to put your feet up for a rest. Now is the time to act. Not through empathy, or gestures of concern, or advocacy...but by kicking ass, for the lives of our future brothers and sisters. And in the memory of those already gone:

FUCK THE RED RIBBON.

TATTOO A BLOODY HANDPRINT ON YOUR FOREHEAD INSTEAD.

Originally published by *Anonymous Queers*, June, 1992. ▼



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*Patty will be celebrating the release of her new album, *Angels Running*. The album is as yet unnamed, but is sure to be good. This new release will be on the High Street record label which is the folk division of Windham Hill Records. This will be her only Maine appearance on the album release tour.

