

COURT OK'S ADOPTION BY LESBIANS

(Portland Press Herald) Boston
- A state Supreme Court ruling made a prominent breast cancer surgeon and her lesbian lover the first homosexual couple to win approval from Massachusetts to adopt a child.

In a 4-3 decision, the court said that two unmarried women it identified only as "Susan" and "Helen," may jointly adopt "Tammy," a 5-year-old girl they have raised since birth.

Their attorney, Katherine Triantafillou, later confirmed that the couple was Dr. Susan Love and her lover of more than 10 years, Dr. Helen Cooksey, also a surgeon. Despite the wording of the ruling, the women had no reluctance about being identified, their lawyer said. They have held positions on the Harvard Medical School faculty and now live in California, the lawyer said.

Tammy was conceived by Love through artificial insemination from Cooksey's biological cousin.

The women's relatives as well as teachers, religious leaders from their church and neighbors testified that the couple were ideal parents, and endorsed their adoption request.

Central to the case was the fact that they are not married. Massachusetts, like all other states, does not recognize same-sex marriages.

But a majority of the court said there is nothing in state law preventing joint adoption by a homosexual couple.

ANTI-GAY MEASURES FALL

(Washington Blade) Oregon - The city councils of two Oregon cities have declared their anti-Gay measures unenforceable according to the provisions of a new state law.

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VOL. 2, NO. 9

October 1993

FIGHT HOMOPHOBIA

IT'S TIME TO PUT OUT IN LEWISTON...

And dozens of Mainers did just that on 9/18, putting out Equal Protection Lewiston's "Vote No" flyers all over town in the campaign's first lit drop. EPL is fighting a harsh referendum effort which would destroy the town's brand-new ordinance protecting lesbian, gay, and bisexual people from discrimination.

"We NEED volunteers. We NEED help," exhorted EPL office manager Buddy Lancaster. "This battle is yours. It affects us all. Put your time and effort into Lewiston. For the fight for our rights at the state level, we need to get a foothold in Lewiston first."

The vote takes place November 2nd. There are countless ways for all Mainers to help out in Lewiston before the vote. If you can't get into town even once, hold a local fundraiser - call the EPL office for suggestions (777-3037). As for everyone else, become a phone banker, a data enterer, a lawn sign crew member, or help out in any other way you can.

Phone bankers are working three-hour shifts (once or more a week), on Sundays through Thursdays from 6 to 9pm at the office. If you can type, come in to do data entry any time; EPL offices are located at 145 Lisbon Street, #306, and are open seven days a week from 8am to 9pm. The fundraising committee meets at the offices Wednesday nights at 6pm. And EPL needs all kinds of people for the Oct. 2 lawn sign distribution.

If you don't know which part of the campaign you want to work on, just stop by the offices. Pick up a bumper sticker and find out what you can do. EPL events:

- | | | | |
|-------|--|-------|---|
| 10/2 | Lawn signs go out - volunteers needed for sign crews, beginning 10am at the EPL offices. | 10/17 | Maine Lights - an Evening Against Discrimination (entertainment!). Lewiston Jr. High, 7pm. Tix: \$8/\$10. |
| 10/10 | Black & White Block Party sponsored by the Metro, Lewiston. Parking lot next to 17 Park St. (9pm-1am). | 10/23 | FINAL LIT DROP. 10am at storefront near office: 219 Lisbon St. WE NEED EVERYONE THERE! |

VOTEZ NON A LA DISCRIMINATION

The Collective

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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*,

A womyn friend asked me recently if I consider myself a lesbian. I told her I didn't know. It seems to me that identifying myself as a lesbian must be the result of a process, more than a singular event.

For years I have identified myself as a militant feminist bitch, and an intellectual lesbian. Labels which have confused my friends, annoyed my enemies, and described me quite well. Rage at the discrimination and violence inflicted on wimmin by the heteropatriarchy fostered strong emotional and intellectual bonding with my like-minded wimmin friends. Through good times and bad I always preferred the company of wimmin.

Twice I fell in love with a best friend - each attempt at expressing sexual attraction ended in disaster, leaving me hurt and confused - resolving to practice heterosexuality with a vengeance. I began denying my sexual attractions to wimmin, ignoring their attractions to me.

Years of such friendship-protecting denial ended abruptly this summer when once again I acknowledged a powerful sexual attraction to a womyn friend. It seems simplistic and presumptuous to suppose that after nearly 18 years of heterosexual intercourse, a few encounters with a womyn lover should leave me identifying myself as a lesbian. At the same time, I must acknowledge that these same few encounters were the most pleasurable and positive sexual experiences of my entire life. To say that they were life-altering is not an exaggeration.

It is difficult to imagine how for nearly two decades I fully accepted the heteropatriarchal messages which

said that I could love my wimmin friends with all of my heart, but still be expected to be sexual with men. In retrospect it is not surprising that my friendships endured while my marriages did not.

It does not seem strange to notice that all of the significant people in my life, with one exception, are wimmin. I readily acknowledge to my friends that when I begin a new relationship it will be with a womyn. I have only started to become aware of how much energy I've spent in 20 years denying so much about myself to myself. It seems like this is the process I must go through in order to identify myself.

Name Withheld by Request

Dear *APEX*,

Although I'm as likely as the next politically-aware fag to despise the red ribbon when I'm in New York or L.A. and surrounded by plenty of queer militants and too many hypocritical socialites, I have a bone to pick with you for your September "Burn the Red Ribbon" reprint.

As a more rural activist, when I visited friends in north-central Maine and read *APEX* I was a little surprised. See, out here it can be a big statement just to wear a small token of support for PWAs. I imagine it's the same in parts of Maine. In fact, one of my gutsiest fellow activists has a red ribbon tattooed onto his arm. So yeah, burn Bush's red ribbon definitely, and upgrade yourself to an ACT UP pin if you can. But if you're up in Aroostook and ribbons are the most you can muster this year, go for it.

Respectfully yours,
Luke Minoian
Yakima, Washington

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 - D.C., Bangor, Lewiston

by Bee Bell

The August 28 March on Washington for Jobs, Peace, and Justice, despite 101° weather and shriekingly stupid media attention, was in actuality way hip. If you watched TV that Saturday, you heard Dr. King's 1963 "I have a dream" speech about 140 times. But if you were there, you saw 100,000 beautifully organized labor union members and NAACP contingents from all over, each clad in chapter/local colors, marching with Jews, queers, Asians, church groups, Peace in the Hood, and families of victims of ghetto violence. If you came in white-skinned from northern New England, like me, you got to spend the day surrounded by mostly black people whose language and cultures gently and disinterestedly prevailed over your own. "Not this NAFTA!", protesting the lousy "free trade" agreement, was my favorite T-shirt.

It differed from our April march of millions, but not as much as you'd think. Excitement and radical passion ran high; so did strains of Christianity and liberal honchos' too-tame slogans. The sidewalk food vendors beat anything we saw in April: whole Southern-fried salmon and catfish, mountains of cut fruit. The speakers, as in April, included exiting president Torie Osborn of NGLTF. Phill Wilson, an AIDS diva from L.A., and lesbian author Emily Woo Yamasaki of Radical Women and the Freedom Socialist Party, also spoke. A half-dozen lesbian/gay/queer groups marched, between us about two-thirds black. In our Queer Nation contingent, a young Malcolm X-lookalike marched in spandex and his homemade T: "No more marches. No justice, no peace."

When an African-American woman from one of the church groups next to us suddenly scooted away from our QN contingent, homo X commented on the retreating pursed-lip lady - "I told her. I said, 'Honey, you need to get yourself out from under that

third of the crowd was from Portland - others were in from Caribou, Presque Isle, Bar Harbor, and a dozen other towns. The group agreed on a statement of goals (I abbreviate): to defeat the Cosby referendum and any associated legislation in order to preserve

our integrity as a people, in all our complexity, and to achieve full liberation. Of the three proposals presented for a statewide campaign structure, MLGPA's consultant-developed plan was the least popular: it seemed to leave most lesbian/gay/queer people out of the decision-making process and to have orders issuing from straight people on high. Particularly disgusting to many was a proponent's statement that the straight people with "perfect politics" in the consultant-designed coalition "would not sit at the same table with ACT UP."

An Idaho campaign model, consisting mostly of little squares with the names of Idaho towns in them, drew some favor. However, the model had apparently had mixed success in Idaho, with a cumbersome structure that proved "straight-heavy" and included a weird 5-member



photo by Annette Dragon

banner.'" Still, queer rights were part of the official list of march demands, as never before. And the largest queer contingent in the march commemorated the great Bayard Rustin - the chief organizer of the famous 1963 march and a longtime colleague of Dr. King - who was, like Langston Hughes, like James Baldwin, a black gay man.

The big 9/12 meeting in Bangor to get cracking against the Carolyn Cosby Convert-us-to-Colorado ballot initiative was intense and productive. Only one-

board detached from the steering committee and so from the people it represented. Most of those present favored the ACT UP/Portland proposal, for a structure based on Equal Protection Portland's day-to-day workings but made fairer with a more representative steering committee and complete openness of all meetings to active workers on the campaign. A working group has met to hammer out a structure reflecting the tenor of the 9/12 discussion for consideration at

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

by Stan Clough

The Goddess: Part II

Ten Thousand years ago, from Spain to Mesopotamia, God was a woman. The lush forests were Her tresses and the fertile soil was her womb. When She was pleased, She caused it to rain upon the earth, making the world bloom. The moon was her lantern: it illuminated the life-giving dew that was Her sacred menses. As Geoffrey Ashe points out, there were probably few atheists, for all around was evidence of the immanent divine - the world was the Goddess. Archaeology and mythology help us to reconstruct this lost world.

Archaeology reveals that as early as 25000 B.C., the peoples of Paleolithic Europe worshipped the power of the feminine. The so-called Willendorf Venus, a figurine with large breasts and prominent genitals, may have served as a fertility figure. Such artifacts are frequently found in caves: caverns are believed to have been seen as the Earth's womb. The Venus may have also been a totem - a figure that represented the clan's founding mother. For this reason, we believe the Magdalenian peoples of France (c. 15000 B.C.) were matrilineal, tracing their descent through the *mother's* family to the divine ancestress.

Marija Gimbutas' work on the Neolithic Balkans has unearthed similar artifacts. In the Vinča Culture of the Danubian region (5300-3500 B.C.), goddess figurines were prevalent. They were discovered in structures that may have been shrines. In addition, figures representing birds, such as owls, and snakes were also found. James Mellaart, in excavating Çatal Hüyük in Anatolian Turkey, the hearth area of the Amazons, found similar figures dating to c. 7000 B.C. Anatolia was the home of the Great Grandmother and Her daughter Cybele. Both were Mothers of fertility and grain. Demeter (the Roman Ceres), may also have originated in Turkey. This region is part of the Fertile Crescent, where the Agricultural Revolution began c. 8000 B.C.

As in Anatolia, the snake and bird were sacred companions of the Goddess on Minoan Crete (2500-1400 B.C.). Figurines of the bare-breasted Hera have been excavated near the Palace of Knossos. She usually holds a snake, which was the universal symbol of healing and wisdom throughout the Mediterranean. Her mother, Gaia, was also born on Crete. We know Minoan culture, before the invasion of the Greek-speaking barbarians, was egalitarian: women were sexually free, and were the high priestesses and wise healers of their culture. As in the Vinča Culture, descent was matrilineal. Riane Eisler calls such a society *gynanic*, as opposed to patriarchal. Through marriage to the Goddess's daughter, the king of Knossos gained the right to rule, unlike the patriarchal tyrants who appeared beginning after 4000 B.C.

The King was a sacrificial figure. He was the mortal consort or divine child of the Goddess, and his death meant the onset of winter. The grieving Goddess would descend into the Underworld and bring him to the surface, where his resurrection would herald springtime and the rebirth of plants and animals. We see this motif repeatedly: Anatolian Cybele rescues her Attis; Sumerian Inanna her Dumuzi; Babylonian Ishtar her Tammuz; Cyprian Aphrodite her Adonis; Phoenician Astarte her Baal and Egyptian Isis her Osiris. The king would be sacrificed at the end of an eight year reign at the sacred oak tree, whose yule log celebrated his birth, and whose mistletoe symbolized his ability to heal. The oak tree blooms in the spring, when he was supposed to rise from the dead to bring life to the world.

Before 4000 B.C., the Goddess cultures in the Mediterranean world were matrilineal and egalitarian; the Goddess blessed all forms of sex in these societies. The Goddess as healer, wise seer and creator mirrored the social reality of women who were equal to males. But around 4000 B.C., skygod-worshipping invaders from Central Asia would begin to enslave these cultures.

Next month: the Goddess murdered and raped. ▽

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TARGET MISSES THE MARK

The Minneapolis-based Target Stores chain has agreed to pay more than \$2 million in settlement of a 1989 employee privacy lawsuit for requiring prospective workers to take psychological tests that asked questions about their sexuality, religious beliefs and even their bathroom habits.

The discount store chain was sued by four job applicants who had been required to complete a psychological test that asked 704 true-false questions. The test, Rodgers Condensed CIP-MMPI, is based on the classic Minnesota Multiphasic Personal Inventory, introduced in 1940 and still in use for certain high-risk professions - law enforcement and nuclear power plant work, for instance.

A spokeswoman for the Dayton Hudson Corp., which owns Target as well as the Chicago department store chain Marshall Field's, said the firm's 557 U.S. Target stores had already discontinued using the tests. Herewith, a sampling of the true-or-false statements.

- I am very strongly attracted by members of my own sex.
- At times, I have enjoyed being hurt by someone I loved.
- I think I would like to work as a dress designer.
- Sometimes I feel like smashing things.
- Clever, sarcastic people make me feel very uncomfortable.
- Women should not be allowed to drink in cocktail bars.
- I have never indulged in unusual sex practices.
- I am fascinated by fire.
- I have had no difficulty starting or holding my urine.
- I like poetry.
- I wish I were not bothered by thoughts about sex.
- I like tall women.
- Only a fool would try to change our American way of life.
- I almost never go to sleep.
- Police cars should be especially marked so that you can always see them coming.
- Evil spirits possess me at times.
- If I were an artist I would like to draw flowers.
- Maybe some minority groups do get rough treatment, but it's no business of mine.
- Someone has control over my mind.
- I liked "Alice in Wonderland" by Lewis Carroll.
- I usually feel nervous and ill at ease at a formal dance or party. ▼ (Thanks to *Outlines* and *Spy Magazine*)

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

by Ana R Kissed

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

I have just returned from my annual immersion into lesbian culture, lesbian community, lesbian Politic, lesbian Art, lesbian body - also known as the East Coast Lesbian Festival. In the five years of its existence the East Coast Lesbian Festival has become essential to my lesbian self. I don't understand why there are not more dykes from Maine at the festival. Where do other Maine dykes go to nourish their lesbian selves? Is there a source closer to home where i can celebrate Lesbian with others of my kind? Although i missed connecting with other Maine dykes i was overjoyed with the opportunity to gather with other dykes whose ideas have informed and inspired me since i chose to become a lesbian.

In addition to the second annual ASL intensive silent pre-fest, there was for the first time a day and a half separatist intensive pre-fest coordinated by Kate Moran and Jackie Anderson. It was a wonderful opportunity for separatists and Radical Lesbians from the U.S. and Canada to meet and exchange ideas, gossip, massage and addresses. Jackie Anderson, Sarah Hoaglund and Julia Penelope were the featured panelists for the opening plenary. Lee Evans, Pat Wosisco, Alix Dobkin, Linn Daniels, Kate Moran, Anne, Etas, and Gunilla all presented workshops at the sep space.

Writers reading and discussing their work included Donna Allegra, Julia Penelope, Marilyn Murphy, Ruthann Robson, Anna Livia, Susan Wolfe, Louise Turcotte, Maureen Brady, Alma Routsong and Lynne Yamaguchi Fletcher.

There was a Jewish Lesbian space, a space for Lesbians over 40, videos were screened all day. There were performances by Edwina Lee Tyler, The Topp Twins, MASA, Purly Gates, Ubaka Hill & Co., Justina and Joyce, Jan Corliss, Nedra Johnson, Sue Fink and Sara Cytron. Two plays by Lesbian playwright Carolyn Gage were performed. *The Second Coming of Joan of Arc* was performed by Paula Arden, and *Louisa May Incest* was performed by Paula Arden and Carolyn Gage. There was dancing all night to music and a slide show by DJ Kimberly Miller. There was two-stepping. And the food wasn't too bad.

This year the Festival coincided with the publication and release of *Lesbian Culture: An Anthology*, edited by Julia Penelope and Susan Wolfe. Published by Crossing Press, Freedom, CA 95019 and available from Crone's Harvest in Jamaica Plain, MA for \$21.95, it is a collection of Lesbian art, ideas, essays, poems, songs, posters, fiction, biography and autobiography created by lesbians who lived in the USA or Canada primarily during the second half of the 20th Century.

This book is a 600 page treasure of lesbian life lived during this time. Many of the contributors were at the Festival so we all celebrated the release and got our copies signed.

As always, the East Coast Lesbian Festival was an event that inspires me and makes me proud to be a lesbian. Next year i hope there will be even more dykes from Maine there to celebrate the strength of our lesbian lives.

I would again like to make it clear that i am addressing this column to lesbians who are born wombyn only. Please respect this space. ▽



OCTOBER 11
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ML/GPA ELECTIONS

On September 19 the Maine Lesbian/Gay Political Alliance (ML/GPA) held its Annual Meeting to elect officers.

The following slate of officers was elected: President - Karen Geraghty, Vice President - Celeste Gosselin, Treasurer - Larry Bliss, Membership Secretary - Lauraine Bernier, Record and Correspondence Secretary - Alan Stearns.

Elected as At Large Board Members were Janet Welch, Brian Kaufman, Pat Peard, Mary McPherson, Al LePan, Rita Clifford, and David Jackson.

New district representatives are Jody Brinser (Dist. 1, Aroostook County), Jim Martin (Dist. 2, Piscataquis/Hancock/Washington/Penobscot Counties), Judith Carter (District 3, Waldo/Knox/Lincoln/Sagadahoc Counties), Ray Gagnon (District 4, Androscoggin/Oxford/Franklin Counties), Judy Edgerly (Somerset/Kennebec Counties), Richard Steinman (District 6, Cumberland County), Michael Rossetti (District 7, York County).

The next regular meeting will be held Saturday, October 15 at 2pm at the UJ Church in Augusta. ▼

OPEN DOOR UPDATE

The Open Door City Coalition will work this fall to educate and inform the Portsmouth, NH community about the need for and content of the Equal Rights Ordinance. Because of the narrow defeat of the Ordinance in June, the city's gay, lesbian, bisexual, and transgenderal communities continue to be subject to discrimination in the areas of employment, housing, credit, and public accommodation because of their actual or perceived sexual orientation.

The ODCC will also continue to work toward its goal of passage of the Equal

Rights Ordinance. Central to achievement of this goal is election of a supportive city council. We will be active this fall in asking city council candidates to state and justify their positions on the Equal Rights Ordinance. We will encourage the voting public to take into account the position of each candidate when they vote on November 2. Specific programs will be announced soon, and in the meantime we encourage interested individuals and organizations to contact Susannah Colt at (603) 431-8142 or Eric Weinhold at (603) 431-6147. ▼




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SEXUALITY AND FILM - Unlocking the Closet

by Sol Ray Sender

The importance of film is easily lost in our enjoyment of it as pure entertainment; or perhaps the importance of film lies in our enjoyment of it as pure entertainment. We lose ourselves in film. We find ourselves in film. Film, perhaps more than any existing art form manipulates and molds our ideas of identity, self, and relation. For at its heart is the comedy, tragedy, and "truth" of love. Love is the common language of film, the social contract of the audience, a contract that we are assumed to have already agreed upon. But we, as a gay audience, stand in tension with the love that the movies construct, and that they even worse assume. That is because the privileged idea of love, whether it be the happy ending toward which the film reaches or the tension from which it derives its movement, is heterosexual love.

Through the decades heterosexual "love" has been characterized in different ways. Like a long marriage, heterosexuality and film have shown us their honeymoon, their crises, their children, their golden years, a divorce or two, re-marriages, and many affairs. It is a theme in variation, ever trying to re-discover the insanity of its necessary truth, never questioning the assumption upon which it rests, and the denial from which it covers. But now it is old, it is boring, it is not enough, and it is dying.

Our culture is changing. We are gay, and our DNA has nothing to do with it. We know what love might be and what it certainly isn't. We threaten the status quo. We shake the foundation of truth, and if we look close enough the cinematic formulas reflect it. We drive the suspense, we are the secret killers, the hero's queer nemesis in *The Fugitive*, *Consenting Adults*, *Single White Female*, and *Basic Instinct*. We killed JFK. We are the joke, the punch line to Mike Myers (*So I Married an Axe Murderer*) caricatures and *Strictly Ballroom*'s characters.

Lesbians are simultaneously characterized as dangerous and sexy. Their sexuality has become the object of the media's objectifying attention. In a rape culture a woman's object of desire doesn't matter. As lesbians become sexy to the mass media, they are sold to the male gaze. Sharon Stone's crotch is the cinematic epiphany of the 90's. In a patriarchal society that is built upon the fear of physical intimacy between men, maintaining the objectified sexiness of women is essential, regardless of a woman's own sexuality. The marketing of women must be stopped.

The queer male character's disguise is essential to his function in the formula of contemporary cinema. Rarely are the characters explicitly gay, but we recognize them in their queerness. They are almost always the murderers, the conspirators, the personification of evil. Their secret is their guilt, not their love. In the straight hero's search for truth and justice, the closeted queer is the perfect

villain, or, in a recent exception, the pathetic victim (see Gene Hackman in *The Firm*).

Same sex physical intimacy is the impossible, the fear which fuels the psychopathic suspense thriller, which legitimates and necessitates violence. Jennifer Jason Leigh plays the part perfectly in *Single White Female*. There needn't be an explicitly gay character for there to be homophobia, for cinema to reinforce the walls of the closet by showing you what killer sociopath lay waiting for you outside of it (*Single White Female* has a "positive" gay male character, but this is only possible because the film is directed at women).

Certainly there are exceptions, and a growing number of gay films. But the truth of the matter remains, the large budget, record breaking movies still find their power, their suspense, and their comedy at the expense of gay people. It is a reflection of the battle that is being waged at the very foundation of our culture, a battle that only we can win. The truth is on our side. ▼



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.

STONE BUTCH BLUES - A Review

by Leslie Feinberg (Firebrand Publishing)

by Naomi Falcone

Occasionally something comes along in my life that transforms the way I look at the world, shakes everything up and leaves me excited and feeling a little like I've been run over by a truck. *Stone Butch Blues* has been just about all I've thought or dreamed of for the last few weeks. This book reveals in stark detail a very intimate and passionate view of what it meant to be a lesbian shaped by the pre-Stonewall era. To say I was immersed in it does not begin to describe its impact; it grabbed me so viscerally that it was more like falling in love. This novel is so basic to lesbianism, to our history, that I found it too compelling to put down.

The main character, a working class, Jewish, butch - Jess, knows intrinsically as a child that something is different about her - no one ever seems to know what sex she is. Her parents are distant and hostile; when they find her dressing up in her father's suit they institutionalize her. The only love she receives as a child is from the Dineh women (a southwestern Native American tribe) who recognize her differences and honor them. She finds a lesbian bar at sixteen which gives her an identity and her first sense of belonging. The contrast between the bar and the outside world is glaring, but the support and love she finds in other lesbians is often profound and touching.

The femmes and butches of that era were/are warriors, the front line against all the forces of heterosexuality; those who would keep us silent and on our knees. The police were the shock troops - beating and raping those they rounded up in the sweeps of the bars; assaulting the butches in an effort to wring from them any sense of pride and strength. In spite of all the forces arrayed against them, many survived and offered each other sanctuary.

Jess's continual struggle to maintain her lesbianism begins to overwhelm her. She chooses to pass as a man in an effort to obtain some form of normality for the first time in her life. Though in many ways her life becomes easier, she experiences her hormone-infused body as a facade and herself as a man with no past, since there is so much she must keep hidden.

It was particularly painful to read how Jess was kept out of the post-Stonewall Lesbian community. The value of Lesbian-only space is unquestionable to me. However, it makes me very sad that Dykes like Jess were excluded in the process of creating community for post-feminist Lesbians. The irony is that after Stonewall she could no longer walk into a lesbian bar or find automatic acceptance from other lesbians because there was too much ignorance of the past and of who she was.

Our images of ourselves are filtered through the straight community and the more vital and powerful those images are, the more there is need for distortion by the dominant culture. Butch/femme was an explicitly sexual statement in an age that had no room for any sexuality, let alone lesbian sexuality. The intense eroticism of butch/femme dynamics is the central component of the book as well as an essential part of lesbianism - now and in the past. It is crucial that lesbians understand and value what butch/femme meant and how we got to Stonewall.

Butch-femme women made Lesbians visible in a terrifyingly clear way in a historical period when there was no Movement protection for them. Their appearance spoke of erotic independence, and they often provoked rage and censure both from their own community and straight society. Now it is time to stop judging and to begin asking questions, to begin listening. Listening not only to words which may be the wrong ones for the 1980s, but also to gestures, sadnesses in the eyes, gleams of victories, movements of hands, stories told with self dismissal yet stubbornness. There is a silence among us, the voices of the 1950s, and this silence will continue until some of us are ready to listen. If we do, we may begin to understand how our Lesbian people survived and created an erotic heritage.

From "Butch-Femme Relationships: Sexual Courage in the 1950s" in *A Restricted Country* by Joan Nestle ▼

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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Gulf of Maine Books

CALENDAR . . .

FRI. 10/1 - SUN. 10/3

Women's Weekend in New Haven, CT. Includes a dance, fair, Women's Studies Conference and concert with Cris Williamson, Tret Fure, Diedre McCalla. Presented by S. Conn. State U. Women's Studies Program. FMI ☎ (203) 397-7020.

FRIDAY 10/1

Humorist Ellen Orleans reads from her collection of essays, *Can't Keep a Straight Face: A Lesbian Looks and Laughs at Life*. Lunaria Bookstore, Northampton, MA, 7pm.

SATURDAY 10/2

Fall foliage hike and potluck at Judy's. Amelias Meeting at 5pm. FMI ☎ (802) 295-5812. An Amelia's event.

Foliage hike with Time Out Blueberry Ridge in Evan's Notch, just above Fryeburg. A beginner level hike. FMI ☎ (207) 871-9940.

SUNDAY 10/3

Justina and Joyce perform at 3-5pm at Desert Hearts, Portsmouth, NH. Out and About Acoustic Coffeehouse. Cash bar. \$6/O&A members; \$8 non-members, add \$2 at door. FMI ☎ (603) 659-2139.

The Annual Maine AIDS Walk being conducted at 9 locations throughout the state including Portland. FMI ☎ (207) 774-6877.

Walk for Hope, sponsored by the New Hampshire AIDS Foundation. 10am to 4pm. FMI and pledge sheets ☎ (603) 623-0710.

MONDAY 10/4

Fight Carolyn Cosby - Don't Sign On Portland meets 7pm, 100 Mill St., Portland, ME

Seacoast Gay Men's first potluck party of the new season at the Unitarian Church, Portsmouth, NH, 7pm. New faces, new recipes (?), all welcome. FMI ☎ AI (603) 898-1115.

THURSDAY 10/7

Del Richards, historian and writer, author of *Lesbian Lists*, discusses her new book, *Superstars: Twelve Lesbians Who Changed the World*. Matlovich Society, Rines Aud., Portland Lib., Portland, ME 7:30-9pm. Accessible to the physically challenged. FMI ☎ (207) 773-1209.

SATURDAY 10/9

The 42nd Street Theater and the Harpswell Historical Society present staged readings from Arthur Miller's *The Crucible*, 7:30pm at the Harpswell Meeting House, Route 123, South Harpswell, ME. FMI and tickets ☎ (207) 725-2688. Repeated Sun. 2pm.

MONDAY 10/11

National Coming Out Day! Be visible, get political, educate your community, party!



THURSDAY 10/14

Serving People in the AIDS Epidemic. Staff people from the AIDS Project, Maine's largest AIDS service organization, present the latest on programs, community needs, and state and federal developments, and welcome Deborah Shields, TAP's new Executive Director. Matlovich Society, Rines Aud., Portland Lib., Portland, ME 7:30-9pm. Accessible to the physically challenged. FMI ☎ (207) 773-1209.

MONDAY 10/18

Gordon Woode of Legends Men's Workshops discusses weekends designed for spiritual and emotional discovery for men at Seacoast Gay Men, Unitarian Church, Portsmouth, NH, 7pm. FMI ☎ AI (603) 898-1115.

FRI. 10/22 - SUN. 10/24

The Red Ribbon, a CAGLR-sponsored musical comedy, plays at Concord Aud. in Concord, NH, 8pm; 2pm matinee Sat. FMI ☎ (603) 623-0710 (days) or 1-800-639-1122 (eve.)

MONDAY 10/25

Blaise Bulot, Creole author, will discuss publishing and read from his latest work. Book signing. Seacoast Gay Men, Unitarian Church, Portsmouth, NH, 7pm. FMI ☎ AI (603) 898-1115.

THURSDAY 10/28

Mike Fitzpatrick, ACSW, Seattle Family therapist speaking on *Male Couples in Long-Term Relationships; Male Couples as Parents*. Matlovich Society, Rines Aud., Portland Lib., Portland, ME 7:30-9pm. Accessible to the physically challenged. FMI ☎ (207) 773-1209.

FRI. 10/29 - SUN. 10/31

Come celebrate 3rd Annual Lesbian Retreat with Arinna Wiesman, Deerfield, MA. \$100. FMI ☎ Ann (413) 586-6005.

FRIDAY 10/29

Clay Hill Farm Gay and Lesbian Halloween Ball to benefit AIDS Response of the Seacoast. FMI ☎ Clay Hill Farm (207) 361-2272 or write POB 2202, Agamenticus Rd., Ogunquit, ME 03907.

SATURDAY 10/30

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

Out and About Halloween Costume Dance, 8pm-12am. Prizes, \$6 at door. FMI ☎ (207) 363-1580 (Gina).

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.

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

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& 6.46 mhz, or on Space-net 3, transponder 22, at 6.2 & 7.4 mhz. FMI: KGAY studio -1-800-733-5429; office - 1-800-758-6642.

CALLS FOR SUBMISSIONS

Seeking submissions on women and bereavement for an anthology. Personal essays, journal writing, and black and white photos. Deadline: Nov. 15. Send SASE for guidelines to Laurie Jones Neighbors, POB 2021, Monterey, CA 93942.

KUUMBA, a twice yearly journal of poetry celebrating the lives and culture of black lesbians and gay men, seeks poetry and drawings by gay and lesbian people of color. FMI: Editors, KUUMBA, Box 83912, LA, CA 90083-0912, or (310) 410-0808.

Women's Art Journal Poetry Contest. Any style, any subject. Deadline Nov. 1. For guidelines send SASE to Kalliope, Sue Sanie Elkind Poetry Contest, FCCJ, 3939 Roosevelt Blvd., Jacksonville, FL 32205.

Dykes, Disability & Stuff, the international newsletter for lesbians with disabilities or chronic illness, seeks fiction, art, poetry or cartoons. FMI: DD&S, POB 8773, Madison, WI 53708.

Art, poetry and other creative work sought for an anthology about creativity and recovery from sexual assault. FMI: Suzanne Borstein, 122 Albert Ave., Edgewood, RI 02905, (401) 461-0801.

More NEWS from page 1

In an agreement with the American Civil Liberties Union, the city councils of Canby and Cornelius declared earlier this month that they will not enforce their anti-Gay measures. In return, the ACLU dropped its request for attorneys' fees in its lawsuits challenging the ordinances, although the legal challenges will continue.

Jann Carsen, associate director of the Oregon ACLU, confirmed that both cities agreed to acknowledge that a new state law invalidated their measures and made them unenforceable.

This move, Carsen said, was "a clear victory" for the ACLU. The organization is making the same offer to other Oregon jurisdictions with similar anti-Gay measures. Janssen said that he expects all cities and counties with similar measures to do the same as Canby and Cornelius. Five other jurisdictions have so far retained their anti-Gay measures.

GAYS AND DOLLS

(IN) Chicago - Gay men in Chicago have taken a fancy to Mattel's new Earring Magic Ken doll, who sports an earring, lavender muscle shirt, faux-leather vest, black jeans and what would appear to be a "cock ring." Gays in the Windy City have been buying the new Ken dolls, according to Mattel officials, who say they are rather "surprised"

by Ken's new admirers but have "no problems" with gays admiring Ken's new attitude. But Mattel says it has no plans for a Barbie to appeal to lesbians.

More BUSINESS from pg.3

the next statewide meeting, called for 10/2 in Bangor at the Rage (all ages fine, 123 Franklin St., 12 to 4pm).

EPL's Under 30 Committee (UTC) rocked Bates College with a benefit showing of the great para-Biblical *Rocky Horror Picture Show* on 9/17. Over 200 people

checked it out - an awesome turnout. (Join UTC any Monday at 6pm at the EPL offices; FMI: 207-786-8799.) As aficionados well know, *Rocky* ends with mutineer Riffraff gunning down Frank N. Furter because "Your lifestyle's too extreme." I realized that night in Lewiston, for the first time, that Riff wasn't referring to Frankie's tendencies to brutality and murder. He was talking about queer sexuality. It was a kill-him-but-don't-kiss-him thing. Lewiston's the perfect place to resist that philosophy: get with EPL. ▼



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ASK THIGHMASTER - advice with holes

Dear Thighmaster,

Advice! I find myself in a romantic dilemma that I can't seem to resolve on my own - despite weeks of therapy! A lover from my past (a year ago) still haunts me. I felt she was THE ONE but it appears that although the match may have been right, the timing was wrong. As with a lot of lesbian relationships I've known, ours began quickly and intensely and lasted just a few months. It was glorious - until her feelings changed and she'd dumped me. She offered friendship. I accepted. But the transition was never made. Since then, we never communicated at all, although I know she's been following my life's progress.

I've been thinking of getting in touch with her to ask her to meet just to talk, just to achieve some closure (that's what my logical mind says, however... my heart tells me I may want to see if there may still be a spark ready to be ignited now that we are in a different place and time). Also, it'd be easier for the first encounter to be in a controlled one-on-one situation rather than a chance meeting at some function we may both be attending with a crowd surrounding us.

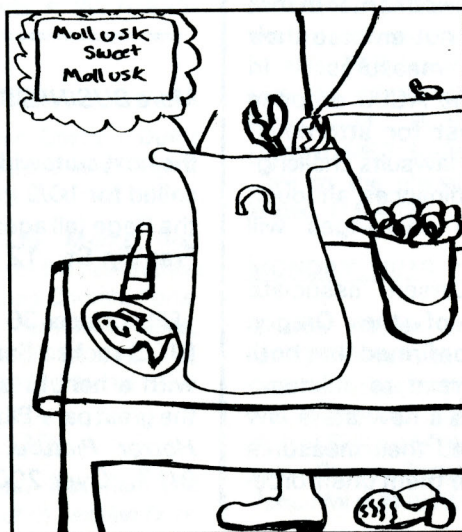
I think of her often - very often - yet I wonder why. In effect, she abandoned me when I needed her most. Why does she still haunt me? Should I get in touch with her, or wait 'til we happen to run into each other? I feel like I can't even think about dating anyone else until I've resolved my feelings about her. But I'm not in a hurry. Being alone, at this point, is fine - it's safe. What wisdom do you have to impart, Thighmaster?

Crustacean

Dear Crustacean,

Thighmaster hates to break it to you, but you are no crustacean. You are a crustacean wannabe. Oh sure, you've got that barnacle thing: a sexy crack that spreads itself open a thousand times daily to suck all desirable comers into a hungry, fleshy interior.

And if erotic nature talk embarrasses you, you're probably as red by now as the dead lobster on Maine license plates. But crustaceans have two things that you as yet can only dream of having: a protective shell and two



drawing by Naomi Falcone

sets of antennae. Since you got dumped, you've been trying to get them. You hired a professional crustacean consultant, a.k.a. a therapist. You memorized key shell-building concepts: "achieve closure," "resolve my feelings," "control the circumstances." And now you're trying to get your second set of antennae from Thighmaster - or perhaps you think you have the four antennae already, and you just want Thighmaster to help you figure out how to point them at your ex's channel without breaking your carefully constructed shell.

Sorry, Thighmaster can't help you out here. It's not that Thighmaster doesn't want to. Thighmaster, who used to think barnacles were either a type of moss or a type of character in some deadly dull yet oddly homoerotic Melville story, and was clueless about this crustacean antennae deal until a quick dictionary consult 10 minutes ago, is grateful for the opportunity you have provided to show off all this newly acquired nature knowledge. But no shell, no pre-fabricated setting for the big first

encounter, no amount of antennae manipulation, and no pearls of wisdom culled from Thighmaster's clammy places (if you will permit a small metaphorical detour from crustaceans to "edible marine bivalve mollusks") can enable anyone to predict or protect themselves from the effects of seeing an ex-lover face-to-face. If you're really lucky, or really repressed, you may indeed get something that feels like "closure": the spark will be gone, you'll wonder what all the fuss was about, you'll blow the therapy nest-egg you've been saving for the anticipated relapse on a trip to some barnacle-rich paradise. But more likely, you'll be fighting the undertow. It doesn't matter whether you're the dumper or the dumpee, whether you think you're over it or you don't, whether you've pre-scripted the event or you haven't. Even if it seems surprisingly O.K. at the time, an hour later, a day later, or, if your defense mechanisms are in great shape, a month later, you'll be lying on the floor sobbing over something she did eight years ago, like wearing uncool sneakers to your class reunion, that didn't even bother you then but now seems like a horrible violation. Or, conversely, you'll be trying to remember why you ever thought that her little habit of seducing and/or killing all your pets and relatives (which she did before this could even be redeemed as an admirable desire to imitate Drew Barrymore in the greatest movie of all time, *Poison Ivy*) was bad enough to break up over. Seeing an ex-lover is like coming out to someone. You can only be sure of two things: it's a big risk, and you can never know in advance precisely what will happen to your head, your heart, your mind, your future. To rephrase this point in your own metaphorical marine-speak, becoming a crustacean will not ensure your safe passage through the waters of Ex because lurking in these waters are any number of "mostly marine elasmobranch fishes

CLASSIFIED

of medium to large size that have a fusiform body, lateral branchial clefts, and a tough, usually dull gray skin roughened by minute tubercles" - i.e., sharks - who can crack your shell and bite off your pathetic antennae in a New York minute (sorry, Thighmaster had to come up for some urban air here). If you don't want to risk getting eaten alive, stay out. ▽

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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PERSONALS

Congratulations to Kevin and Ray on their upcoming union. Thighmaster.

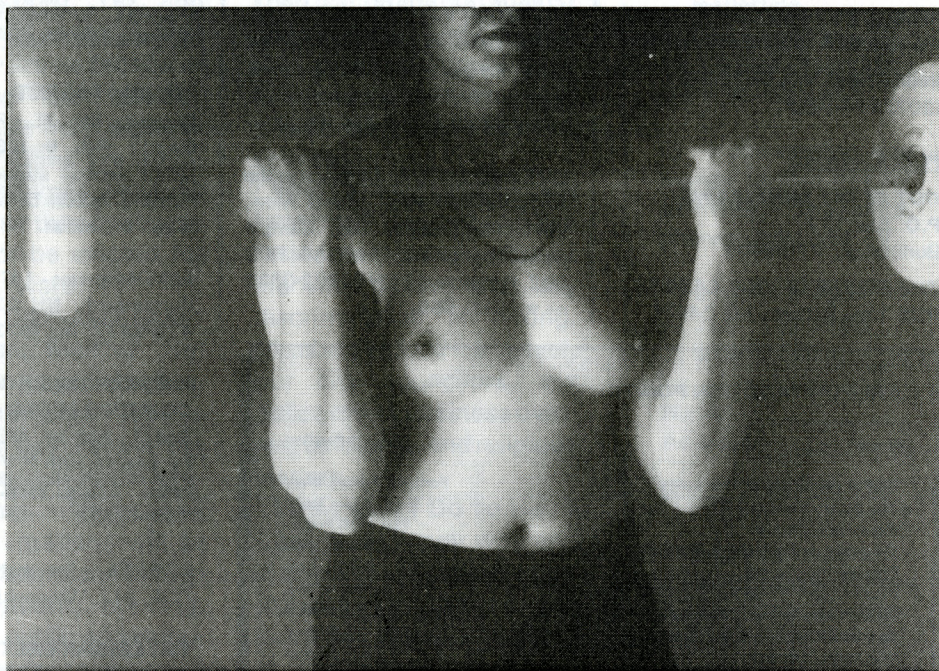


photo by Annette Dragon

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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. Social, legal, therapeutic & educational referrals.

INGRAHAM VOLUNTEERS (207) 774-HELP.

PUBLICATIONS

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

THE FRUITS OF OUR LABORS
POB 125, Belfast, ME 04915

(207) 338-2913. Calendar of events for central coastal Maine.

EDUCATIONAL/CULTURAL

THE MATLOVICH SOCIETY - Lesbians, bisexuals, gay men, friends committed to sharing our history & providing affirming presentations & discussions. 2nd & 4th Thurs. each month, 7:30-9pm, Portland Public Library, 5 Monument Square. FMI ☐ (207) 773-1209.

SOCIAL GROUPS

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

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

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

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

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

SUPPORT GROUPS

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

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.

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

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

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

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

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

OUTRIGHT/PORTLAND - Wkly support mtg, info., fun/special events for gay/lesbian/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. 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

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

APOLLO SOCIETY - For gay/lesbian atheists, free-thinkers, ethical humanists & Hellenists. Free speech/civil rights advocacy,

APEX DISTRIBUTION POINTS:

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Sportsman Athletic Club, Lewiston
The Metro, Lewiston
Homestead Bed & Breakfast, Bar Harbor
Bookland, Mall Plaza, So. Portland
The Rage, Bangor
Fin Back Restaurant, Bar Harbor

Massachusetts

Glad Day Bookshop, Boston
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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

Portland

Portland Public Library
Living Room North
The AIDS Project
Woodford's Cafe
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Books, Etc.
YWCA
Anaeel
Outpost
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Videoport
Underground
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Bayou Kitchen
Good Day Market
Maine College of Art
Women's Forum, USM
Green Mountain Coffee (back hall)

The Onion River Co-op, Burlington
GLB Alliance, UVM, Burlington

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**AIDS COALITION TO UNLEASH
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142 High St., #222, Portland, ME
04101; (207)828-0566; FAX: (207)
828-0566 3*. Sun. 7pm at YWCA
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YWCA, 87 Spring St., Ptd, ME
04101, (207)879-0877/(207)871-
0618, POB 4012, Portland, ME
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SPIRITUAL

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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 - 1st Parish
Church, 425 Congress St., Ptd.
Entrance at rear. Sun. 5:30pm.

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

MUSIC

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

**WHAT IS LEWISTON'S HUMAN
RIGHTS ORDINANCE?** The
Lewiston City Council
passed an ordinance in
January that bans discrimi-
nation on the basis of sexual
orientation. It says that no
Lewiston resident can be
fired from a job, evicted,
denied a loan or turned
away from hotels or restau-
rants because they are
perceived as gay.

**DOES LEWISTON HAVE ANY
DISCRIMINATION?** Yes, and
Police Chief Laurent Gilbert
says there are no federal or
state laws that protect
homosexuals from discrimi-
nation. Victims are afraid
to press charges because
it means that they could lose
their job or be evicted for
coming forward.

**DOES THE ORDINANCE GRANT
ANY SPECIAL RIGHTS?** No.
There are no special rights.
All the ordinance does is
extend to gay people the
same protection that every-
one else has. People of all
sexual orientations will be
protected from discrimination
in employment, housing,
credit and public accommo-
dations just the same as civil
rights protect racial minori-
ties, women, religions, or
the disabled.

**DOES THE ORDINANCE RE-
STRICT RELIGION?** No, the
ordinance says that religious
organizations are free to
practice their own beliefs.
Fraternal groups like the
Elks, the Knights of Colum-
bus and Shriners are also
exempt.

**WHO WANTS THE ORDINANCE
REPEALED AND WHY?** A small
group of religious funda-
mentalists and right wing
extremists who want to
keep discrimination against
people legal. They believe
that all of us should have
to follow their views of who
should be a full citizen of
Lewiston.

**WHAT IS EQUAL PROTECTION
LEWISTON?** We are Lewiston
residents from all walks of
life who believe that any
discrimination is wrong.
Members include our mayor,
our city councilors, our
police chief, business own-
ers, landlords, and religious
leaders.

WHAT CAN I DO TO HELP?
Contribute in any way and
in any amount that you can.
Volunteer to help get the
word out. Spread the word
to your friends and family.
Join us in the fight to keep
Lewiston a fair and good
city, where everyone has the

same basic human rights to
protection from discrimina-
tion. ▼

Yes, I want to HELP!

☐ I want to be a mem-
ber of Equal Protection
Lewiston

☐ I want to help:
___ label/stuff envelopes;
___ work phones (eve.);
___ door-to-door
___ leafletting

☐ I will tell everyone I
know to vote NO!

☐ I am sending you
money to help pay for
printing, postage,
phones, ads, and TV.

☐ \$10 ☐ \$20
☐ \$50 ☐ \$100
☐ \$250 ☐ \$_____

Name: _____

Address: _____

Phone: _____

MAIL THIS TODAY TO:
EQUAL PROTECTION LEWISTON
P.O. BOX 7804, LEWISTON,
ME 04243-7804

FMI ☎ (207) 777-3037

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15TH ANNIVERSARY CELEBRATION	Oct. 5 - 10
ISHI, THE LAST YAH!	Oct. 11 - 14, 16
WHY HAS BODHI-DHARMA	
LEFT FOR THE WEST?	Oct. 11 - 14
INTO THE WEST	Oct. 15 - 21
THE LIFE AND TIMES	
OF ALLEN GINSBURG	Oct. 19 - 21
ROAD SCHOLAR	Oct. 22 - 28
STEPPING RAZOR—RED X	Oct. 22 - 28
THE WEDDING BANQUET	Oct. 29 - Nov. 11

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8:00 pm
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425 Congress Street
Portland, Maine

Special Reserved Seating: \$17.00 each, available ONLY from:
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\$12.50 in advance General Admission \$14.00 day of show

Ticket Outlets: Amadeus Music and Walkabout in Portland,
Macbeans Music in Brunswick, Sister Creations in Freeport, JKS
Copyprinters in Belfast and Lady Iris in Portsmouth, NH

*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.

