

ASYLUM GRANTED

(Weekly News Update on the Americas - Nicaragua Solidarity Network of Greater New York) - In a turnabout in its criteria for legitimate grounds for asylum, the US Immigration and Naturalization Service (INS) granted asylum to a gay man who said he had been harassed and raped by police in his native Mexico. It is the first time the INS has granted asylum to someone on the basis of persecution because of sexual orientation. The decision could establish a precedent, said the man's lawyer, Ronald Silberstein. However, Duke Austin, an INS spokesperson, said the decision did not set any precedent. Ironically, the decision made last July by an immigration judge in San Francisco granting asylum to a Brazilian homosexual is being appealed by the INS.

AMEX TARGETS GAYS

(Portland Press Herald) - It's a rare occasion when a "mainstream" advertiser targets the gay market. American Express Co. did just that in ads appearing in this month's issues of Out and Ten Percent.

AmEx's ad for its "Cheques for Two" - travelers checks that can be used by a couple together or separately - carries the headline, "There's one Travelers Cheque for couples who don't always sightsee eye to eye."

In ads that run in general-interest publications, the signatures on the checks are those of a man and woman. For the gay market, however, the signatures read "Amy Mulligan" and "Nancy Russo" or "Robert Stevenson" and "Matt Howell."

The ads have generated some negative responses, though "not an overabundance," an AmEx spokesman said, adding that just as many people have called or written to applaud the campaign.

Apex

A POINT OF DEPARTURE

VOL. 3, NO. 3

the peas are up...

May 1994

COMING HOME, COMING OUT

Why We Come Home

For as long as I can remember I have heard and read of an instinct in some species to return home, to conclude or complete their life's journey on this planet where they began it. When I left Maine for the last time in 1981, I did so with the thought that I might one day, at least for a time, return. Come back home to Maine.

In the years since as a person with AIDS, living in the age of AIDS, I have learned that there has long been an underlying yearning (instinctive?) that one day I would come back home to Maine. It is this deep sense that has suggested to me that of all the journeys that life might hold for me, the journey back home would be the most important piece of a larger journey, the piece essential to making complete my life's journey on this planet.

I would have to come back home to Maine to confront and to find peace with all of the things, fears, conflicts and contradictions that once made it necessary, or maybe just desirable, to leave in the first place.

As people we all tend to leave home, in varying degrees. Gay and straight, the processes of growing up and self actualization result in distances between who and where we are and who and where we came from. The distances are measured in miles and years and in terms of personal and human attachments. There is, I believe in all of us, a piece of us that never quite fully leaves home. I call it the soul. Thus that underlying yearning to come home, to reconcile and make peace with our beginning, to touch base, so to speak. For some of us, and I think especially for lesbians and gays, it is to

deal with all of the things that once made us run away.

If an AIDS diagnosis in 1986 didn't make my journey home more compelling, it certainly made it more complicated. From early on I knew that whether in Maine or in Washington, DC, the never ending risks to employment, home security, physical safety and acceptability that had become just one of the realities of being a gay man, would



photo by Ah-ii Monahan

now become even more real and more threatening. It was time to take another look at the closet that I had been dismantling, piece by piece, during the last 15 years of my life. That closet that had for so long provided a hiding place for a gay boy, and later a gay man in a straight man's world. How now, would it be needed to hide a gay man with AIDS?

The process of "coming out" has never been easy, sometimes very difficult and sometimes dangerous, always very personal and always very liberating. Coming home again, at least for a time, has been an essential ingredient in the irreversible and never ending process of "coming out." It's about coming out of that closet and one day, staying out of that closet, once and for all. But now that closet would take

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The Collective

Annette Dragon
Naomi Falcone
Diane Matthews
Madeleine Winter

Contributors

Thighmaster	Sol Sender
Jonathan Carr	Naomi King
Alison Melavalin	Leon

Logo Design by Grapheteria

STATEMENT OF PURPOSE

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

SUBMISSIONS

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

P.O. Box 4743
Portland, ME 04112
(207) 282-8091

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L E T T E R S . . .

Dear APEX readers and editors:

I am impelled to write in response to three phrases that struck me in the April issue: p.1: 'CHRISTIANS STRIKE SOUR NOTE,' p.8: "national right wing organizations gather up 213 million dollars every year" becomes "money gathered by the Christian right," p.9: the threat is that the Christian Coalition is "doing training to elect Christian officials to office all over the state."

Many activities of the right wing activists who couch their racist, sexist or homophobic attacks in religious language have alienated a broad range of people. Operation Rescue, for example, with its terror tactics of sieges and invasions of abortion clinics, stalking of clinic staff members, and a personal harassment of clinic patients, has come to be seen as a violator of elementary civil liberties and human rights. Feminists have learned that many of those who are repelled by Operation Rescue's attacks may be Christians themselves, who are nevertheless willing to defend abortion clinics and the right of women to reproductive freedom.

If we generalize about those who promote hate as "the Christian right" we are really obscuring a clear view of our attackers. For one thing, there are many Christians who are deeply committed to and engaged in struggles for justice. We cut ourselves off from their support if we focus our counterattack on Operation Rescue's or the Christian Coalition's "Christianity." If we slip into defining all religion and religious believers as our enemies, we lose their help in isolating organizations like OR or the Christian Coalition.

But I think what's at stake is more than that simple tactical issue. The chief danger from outfits like the Christian Coalition is their right-wing political agenda. It's not their religious beliefs that we object to, it's their attempt to regulate public life - and our

lives - in accordance with the agenda of the right wing that we want to stop. Their goals in public education, for example, include opposing sex education and condom distribution, including prayer, teaching creationism, and supporting private schools through a voucher system. And they are after similar changes in the areas of health care, taxation, welfare, the arts, environmental protection, as well as gender and racial equality.

My assumption is that a big majority in our country, including people who are religious and people who are not, are repelled by the hooligans of the anti-abortion protests and the gay-bashers. Many, if not a majority, defend women's right to abortion and our civil rights as gay people, though they may be confused by rhetoric about "special rights." So let's keep the focus of our resistance to the Christian Civic League, the Jasper Wymans, the Carolyn Cosbys and the rest of our local reactionaries on their politics not on their religious views, and build the strongest coalition we can to defeat them in Maine.

Barbara West

Dear Editor:

I am the woman who "makes the Lesbian-ACOA meetings in Brunswick happen." This letter to you is prompted by changes which are affecting the existence of the meeting. The meeting happens because someone opens the door and makes the meeting space comfortable and welcoming for those who attend. The meeting has power and works because there are women at the meeting who share their strength, hope and recovery.

This meeting is open to all women. We draw ideas for recovery from Adult Children of Alcoholics 12-Step books. Please be aware that alcoholism in your family is not a requirement to attend a



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.

meeting. Women who were unhappy, out-of-control or desperately wanting their lives to be easier have benefited from this group when they made a commitment to attend regularly. Currently, only two or three women are attending the meetings and a few more are needed to help create a strong healing space. I encourage you, especially if you've been thinking about attending a meeting, to do so in the month of May. Without your support there will be no reason to continue the meetings.

I am also looking for someone with recovery experience to open the meetings, since I cannot be there every week. For more information about the meeting or to volunteer to open the meeting, please leave a message at (207) 725-5103. Thank you.

Jo

Hi APEXer's:

I will soon be living as a woman! April will be an exciting, but also a lonely month for me, because when I take steps to live my life as a woman, I will lose my family. I feel the time has come for me to be the woman that I am. Sometimes I wonder why people hate me just because I want to be who I really am. Nature is the one who fucked up, I am just going to have the mistake fixed with surgery. Why is it people can't accept transsexuals? I just want to be me and that's being a woman! I have to live for two years before I can have the sex change surgery. In my mind I am female, I just have to get my body fixed to match my mind. I hope you can put this letter in APEX so people will know me and learn to accept me as a woman! Thank you.

Yours truly,
Claire Anne Cote
"Joe"

Dear Editors:

As the Executive Director of AIDS Response Seacoast (ARS), I would like to respond to comments made about ARS in a recent article in APEX titled

"Voices from the Working Class: Gay, Grey and Proud: Al Santerre of New Hampshire." In the article Mr. Santerre is reported to say that the leadership of ARS is undeserved because ARS receives state funding for our HIV prevention programs and the State of New Hampshire councils celibacy.

ARS has never compromised our prevention efforts because of funding concerns. The federal government has resisted funding explicit safer sex campaigns for men who have sex with men. ARS has relied on private support, including support from the gay and lesbian communities, to provide these programs anyway. ARS is committed to providing quality prevention services to gay and bisexual men as well as other individuals at risk. This includes helping gay and bisexual men learn to adopt and maintain safer sexual activity in whatever way works for them.

We encourage individuals at risk for HIV infection who need help in adopting or maintaining safer sexual activity to contact their local AIDS Service Organization for assistance. Each of us, including every single gay, bisexual, lesbian, transgender or straight person, is important and deserves a safe and healthy life.

Sincerely,
Mark Miller

Dear APEX:

Portland's Pride celebration will be quite different this year from past years. We will be holding a rally at Portland City Hall Plaza from 7 to 8pm on Friday, June 17. The speaker's list is being formulated, with an effort to address the wide diversity and issues, as well as power, of our community. Prior to the rally, we are planning a "Tea" for speakers and press. Stonewall 25/Maine will hold a letter writing reception after the rally to promote the International Appeal for Human Rights.

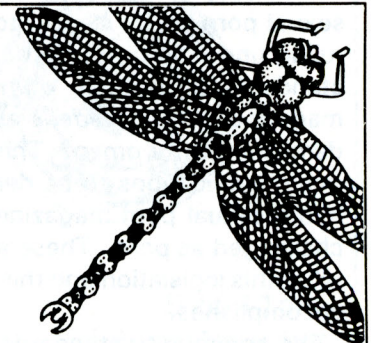
On Saturday, June 18, Pride Day begins at 10:30 with opening ceremonies, music and ribbon cutting on Pine Street, near Longfellow Square. The Parade will be led by Maine's Dykes

on Bikes, a balloon arch, and the Stonewall 25/Maine float. Although the parade is a celebration, the route and timing is meant to insure visibility of the Portland community. Being visible can be enough to promote a hate crime, so we are asking that posters not suggest threats or dares to homophobes. Other than that, except in keeping with local ordinances, Pride will present Maine's Lesbian, Gay, Bisexual, Drag or Transgendered communities as they wish to express their visibility.

The Festival begins at 1pm in Tommy's Park. There will be three hours of entertainment at the top of the Old Port, Exchange Street. Entertainers will offer a broad range of musical tastes. (Additional performers are still being sought.) Across the street will be vendors, information tables and side shows in Old Post Office Park. There will be a women's craft fair ongoing at the First Parish Church, and Women in Harmony is rumored to make an appearance for a mini-concert thereabouts. Later that evening, the Maine Gay Men's Chorus will perform at the State Theater.

On Sunday, June 19, Pride continues with a "Bicycle Brunch" sponsored by Time Out. The weekend ends with

More LETTERS page 10



**ANNETTE
DRAGON**

PHOTOGRAPHER

207-773-7999

▽
WEDDINGS ■ UNIONS ■ PARTIES

REALITY CHECK

by Naomi King

The last few months have seen the pornography debates spread across *APEX*'s pages. Whether porn is right or wrong, whatever your personal definition of porn may be, we need, as a queer community, to take a reality check.

Anti-pornography feminists are arguing not just for boycotts of pornography, but for legislating, regulating, controlling, and, ultimately, banning pornography. The difficulty in generating these statutes, as both anti-porn feminists and the conservative right have found, is creating language general enough so that loopholes are difficult to find and thus all porn is banned, and yet specific enough to actually have an effect. The language settled upon involves two phrases: "community standards" and "demeaning to women." While at first review, these phrases may seem very democratic, reasonable, and just, in practice they do not work in any of the aforesaid ways.

Canada adopted an anti-pornography statute using community standards that further defined pornography as demeaning to women. This way, I presume the anti-porn feminists felt, lesbian and gay publications would not be subjected to suppression, while hard-core heterosexual porn would be laid to rest. Yet the first and only ruling under this statute decided that under community standards a lesbian owned, lesbian oriented S&M magazine, *Bad Attitude*, was pornography because it was demeaning to women. This opened the doors for other queer publications to be deemed pornography. Not one heterosexual porn magazine - S&M or vanilla - has been challenged as porn. These are facts, not fantasies, about what this legislation and this anti-porn feminist movement accomplishes.

The community standards clause came about precisely because of the difficulty defining porn, which is actually how community standards of censorship of porn went into disarray. A number of court cases throughout this century, as excellently documented by Edward de Grazia, *Girls Lean Back Everywhere: The Law of Obscenity and the Assault on Genius* (New York:Random House, 1992), have challenged the laws of obscenity, which were based on community standards, because the definition of community and the definition of its standards changed. Largely thanks to these cases, queer literature of all kinds

can be published and distributed in the United States.

While many people are arguing about the problems with visual depictions of graphic violence, we remain a culture obsessed with regulating sex. Sex, not violence, is why books are banned, why movies receive ratings that make them unmarketable, why albums are censored. Furthermore, the censorship tends to backfire. What happens when big artists are banned? Lawsuits and lots and lots of people interested in what all the fuss is about. Consequently, the reason for banning is completely reversed in the result of

the ban. Think of what happens when a book is banned from a high school library - teenagers run out to read it. Banning all porn will only create (a) a greater demand, (b) an even less regulated and more abusive industry, (c) the joining of the current "soft" legal market with the truly violent and abusive "hard" illegal market.

The anti-pornography feminist movement is aligned with fundamentalist conservatives in their work to ban pornography. Only through the loose language of "community standards" can these two groups work together,

each one hoping to prevail morally in defining those standards over the other. Yet after twelve years of Reagan-Bush appointees to all levels of the court system, which group's definition of community standards do you think would prevail? The silence that will come about should a community standards based anti-pornography statute become law will be deafening in comparison to the silences caused by *some* kinds of pornography.

Yes, some pornography does work to oppress and silence - whether one is thinking in terms of gender, sexuality, race, ability, or class. But, certainly, queer produced porn works to open up voices, to positively affirm in very powerful images that queer sex is okay. Furthermore, these images can transmit very powerfully the importance of latex love in a way usually lacking in het porn. However, a ban or a boycott of porn will inevitably mean silencing queer porn and its two major, liberating effects. I inherently mistrust activists making pitches that will limit my sexuality, my political identifications, my speaking. I wonder about these feminists who argue for banning porn; I wonder how their

ARTISTS WHO HAVE BEEN BANNED:

James Joyce, William Burroughs, Holly Hughes, Virginia Woolf, 2 Live Crew, Emile Zola, Maya Angelou, Erskine Caldwell, Pat Califia, Edmund Wilson, Lenny Bruce, D.H. Lawrence, Radclyffe Hall, Margaret Anderson, Anais Nin, Ayn Rand, Harold Robbins, Leslea Newman, Vladimir Nabokov, Robert Maplethorpe, Norman Mailer, Allen Ginsberg, Aubrey Beardsley, Sylvia Plath, J.D. Salinger, Jean Genet, Henry Miller, Karen Finley, Thomas Mann, Jane Heap, Theodore Dreiser, James Baldwin, William Faulkner, Rita Mae Brown . . .

OLD FRIENDS

by Jonathan R. Carr

It's such a hard decision. I've been mulling it over for weeks - months - weighing all the arguments, but I just can't bring myself to do it. It seems so cruel. Would she know that I was only acting out of love? Would she know that I would rather live with her memory than see her suffer so?

What right do I have to decide whether she lives or dies? She's God's creature. He should judge when her time has come; not me.

She's been here longer than I have. She was sitting on the porch the day I arrived, acting as if she owned the place, and I didn't argue. She sauntered right in, curled up on the sofa, and made herself at home. We've been together ever since; an old woman and a cat, passing the days in quiet contentment.

She used to be so pretty; bright blue eyes and such soft, silky grey hair. I decided to call her Silky, and if she had another name, she didn't seem to mind. She washed herself every day until she gleamed, and I loved the soft feel of her against my cheek as we lay curled up on the sofa each night; she with her yarn and I watching the flames lap at the logs in the fireplace.

Time passed so easily that I hardly noticed the stiffness creeping into her walk and the white film edging into her eyes, but they were there - slowly turning each day from a pleasure

to a struggle.

Now the poor thing can hardly make it up the porch steps when she comes in from doing her business, and she often gets sick and throws up. Sometimes she even soils the bed. Her silky grey hair is now matted and dull, and little clumps are falling out here and there. I know her teeth must hurt her terribly, for she barely touches her food and her ribs are painfully clear.

She has her good days, though; days when she seems to take an interest in the world passing outside the window, days when she seems almost to understand what I am trying to tell her. But they are outnumbered more and more by the days when she does little more than sit by the window and sleep, her ball of yarn forgotten at her side.

It's selfish, really, wanting to keep her here with me. I look into her rheumy, faded grey eyes, and I almost think I feel her pleading with me to help end the pain, but I can't. I don't want to be alone. When she is gone, I'll have no one, and that is more horrible than living with soiled bedding and vomit on the floor.

But as I reassure myself with all the rational arguments for my cowardice, one thought - more compelling than all the rest - refuses to be silenced. A thought expressed in one word.

More FRIENDS ✶ page 11

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or
May 28



PAWS - Pets Are Wonderful Support

In 1987 a group of people banded together to do whatever was necessary to help people with HIV disease to keep their pets for as long as possible. This was the beginning of PAWS, a nonprofit volunteer organization.

Charles Wynott and Jon Piefer are currently forming a Maine chapter of PAWS. They spoke with APEX April 9.

APEX: Tell me about PAWS.

Charles Wynott: We are trying to help people who have HIV or AIDS keep their animals. Our major thing is to make sure (1) that their animals are taken care of by the vets and kept up-to-date on their shots, and (2) to keep them fed. And help people who can't do things like change their fish tank or clean their birdcage.

APEX: What happens if the pet owners have to be hospitalized?

CW: We do short-term adoptions. We'll have people who will pet sit the animals either at their place or go in on a daily basis to people's homes and feed the animals, and walk them or whatever.

On a long-term basis we'll have permanent adoptions set up where, if somebody does pass away or have to go to a nursing home where pets aren't allowed, somebody will volunteer to be an adoptive parent.

A lot of people think way in advance with this disease, and they worry about their animals before they worry about themselves. And if they're not set on where their animals are going if some-

thing happens to them, they won't comfortably pass on. You need to reassure that person that their animals are going to be loved and taken care of up until and after they die.

APEX: How are you funded?

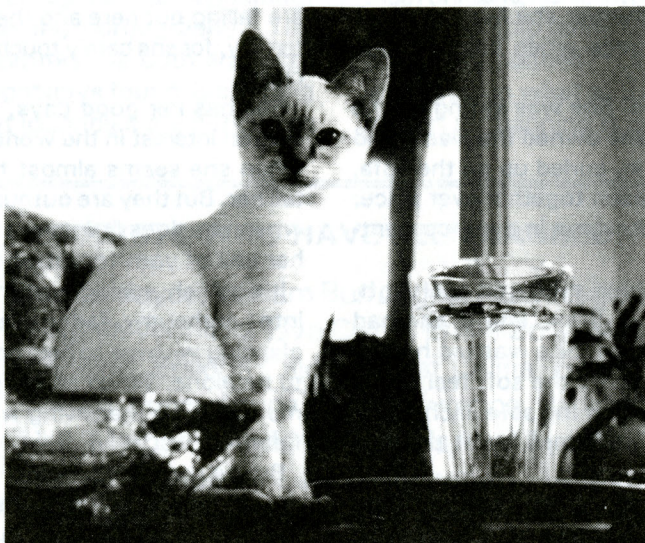


photo by Annette Dragon

CW: Basically, we run the organization with donations of pet food and veterinary services. We're hoping a lot of vets will give us up to 50% discounts on their services, and that's where monetary donations will have to kick in - for the other half of the client's bill.

APEX: Have any vets agreed to help?

CW: Well, we just sent out the letter a couple of days ago to every Portland vet listed in the phone book, and we've already gotten one positive response. We're also asking pet supply stores and feedstores for donations and discounts.

The AIDS Project has helped us tremen-

dously with the duplication of our brochures and all of the stationery and the office stuff. They realize that at least 50% of people with AIDS or HIV have animals, and most of those people have a difficult time with finances. There are plenty of support systems for people with HIV and AIDS and that's great; what we're trying to do is ease up the pressure on those organizations by directing our efforts just toward their animals. Then all the other energy can go toward making sure the person is taken care of. There are two whole different sets of lives here.

So that's what our main goal is, and I think it's going to work real well. We're going in through the back door. We're kind of educating people on HIV and AIDS-related issues through animals.

APEX: What prompted you to start the Maine chapter of PAWS?

CW: We lost a cat. We had to put a cat to sleep. It had leukemia. We didn't have enough money to get him a leukemia shot, so we postponed it.

If you have HIV or AIDS and you have to put a pet to sleep, it's traumatic. If Jon and I hadn't had each other.... We still were torn. It was like a family member. We called around and found that there were no support systems set up. So we had to do something to fill that void. We looked around and researched it and found the best organization was PAWS, based in San Francisco. We called

More PAWS **page 13**

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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Pornography and Technology - Selling "Reality"

by Sol Ray Sender

Pornography is a place where reality and fiction dangerously mingle. Very real are the documented cases of women being abused in order to create pornography. Very real are the documented cases of women being abused in order to replicate pornography. Still, the idea of pleasure remains at the very center of selling and buying pornography. The click of the camera, the whirl of the film or video, is it real or is it memorex? Pleasure is the mask that the objectified woman and the masturbating man is forced to wear. Pornography, as it is produced and marketed through the veils of twentieth century technology, is both fiction and reality. The confusion between the two is at the very root of the violent abuse of women.

Whether we are men or women, we all know the look on a woman's face. It's on the cover of vogue, in beer commercials, in the pages of playboy - what is that look? It is the look of someone selling themselves, convincingly, to a camera, and de-facto, to

the gazes of hundreds of millions of consumers. Is it real, that look? The question seems irrelevant in the frenzy of selling and buying which it provokes. It is, in fact, that look which we are buying, which we are selling. It is a very real commodity.

But in terms of truth, honesty, and intimacy nothing could be more false. Are you buying or are you selling? Perhaps our culture has no other means of gauging truth. In those rare moments when we are not selling and we are not buying, we may have the opportunity to experience actual human emotions. But in our culture, that moment will pass like a headache in the night. Someone will try to buy, even if you're not selling. They'll make you. Maybe you'll pretend that you like it. Maybe you'll forget that you're pretending.

With the help of technology, the boundaries between fiction and reality have been shrinking at a radioactive pace. "Reality" has become a commodity, to be packaged, to be advertised, to be bought and sold.

Whether it's the Rodney King beating, Fox's series of real life cop shows, the Nancy Kerrigan-Tonya Harding soap opera, the evening news, or footage from an F-16 destroying an enemy target, the video camera has facilitated a total breakdown of the boundaries between (a) representation and reality.

The consequences of this technological convergence are profound. They are transformative. With the new video verite our understanding of reality becomes forever fused with the modes of representation which surround us. They are the same - the event and what we are consuming. The event is as real as our consumption of it - there is no difference. At the root of such a profound moment in our construction of reality, lay pornography, a naked woman, her ass in the air, her fingers in her cunt, and her face groaning with pleasure. The image is as real as our consumption of it, as our gazing at it, as our describing it.▼

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MS, NCC

MARIANNE TROTIER
MS, NCC

222 St. John St. ♦ Portland

CALENDAR . . .

SUNDAY 5/1

Maine Pride discussion to create a Maine state-wide organization for fundraising/support for lesbian/gay/bisexual/transgendered community building activities. 12-2pm, Peace and Justice Ctr, 359 Main St., Bangor, ME. FMI ☎ (207) 871-9940 or (207) 866-4320.

"Exploring the Welcoming Congregation: Affirmation of our Gay, Lesbian, Bisexual Community," a service sponsored by the Gay, Lesbian, Bisexual Task Force. UU Church, Pleasant & Middle Sts., Brunswick, ME. FMI ☎ (207) 729-8515.

MONDAY 5/2

Seacoast Gay Men Annual May-pole Potluck Party. UU Church, Portsmouth, NH, 7pm. FMI ☎ AI (603) 898-1115.

WEDNESDAY 5/4

Time Out after work biking. Portland to Two Lights, beginner 3 hour ride. Supper. FMI ☎ (207) 871-9940.

FRIDAY 5/6

Birthday Party for all members celebrating a May B-day at Desert Hearts, NH's only club for women and their guests. Rte. 1 Bypass North, Portsmouth, NH 03801. FMI ☎ (603) 431-5400.

Dinner out/movies with the Women of the Woods, Montpelier, VT. FMI ☎ (802) 229-0109.

Singer-Songwriter Curt Bes-sette. Friday Night Music Series, Raffles, 555 Congress St., Portland, ME, 7:30pm, \$4-7, BYOB. FMI ☎ Raffles at (207) 651-3930 or Steve at (207) 774-8911.

SATURDAY 5/7

Maine Pride/Stonewall 25 float building party. All day, outdoor event. Puppet and banner making materials needed. Auburn,

ME. FMI ☎ (207) 795-6219 or (207) 871-9940.

Women Meeting Women meeting, social mixer/financial workshop. FMI ☎ Sheila (603) 465-2651.

Patty Larkin at Bob Daniels' Nashua, NH. FMI ☎ (603) 883-1506.

Mothers & daughters intro rock climbing at Franconia Notch, NH. Women's Outdoor Challenges. FMI ☎ (603) 763-5400.

MAW's Cafe Second Dinner. Doors open at 6pm; 6:15 Hors d'oeuvres; 6:30 dinner, 8pm dancing. \$9-12. FMI & directions ☎ (603) 352-6541.

MaineShare Presents "The Religious Community as a Partner in Social Action. Conf. 9:30am-4pm, Jewett Hall, UM Augusta. FMI ☎ (207) 622-0105.

SUNDAY 5/8

Pride '94 party. Stonewall 25 and Gay Games booth, specials, and Portland Pride slide/archives exhibit at the Underground, 3 Spring St., Portland, ME. FMI ☎ (207) 772-REAL.

Time Out Bird Watcher's Breakfast at Gilsland Farm, Falmouth. Early birds call (207) 871-9940 for details.

Tri-State (ME/NH/VT) Stonewall 25 meeting 12-4pm, potluck supper to follow. All welcome. UU Church, State St., Portsmouth, NH. FMI ☎ (603) 382-9308 or (207) 871-9940.

Two-Step Country Saloon. Free Lessons at Desert Hearts, NH's only club for women and their guests. Rte. 1 Bypass North, Portsmouth, NH 03801. FMI ☎ (603) 431-5400.

MONDAY 5/9

Portland Pride '94/Stonewall 25 meeting about 6/18 festival. Volunteers needed. FMI ☎ (207) 772-REAL.

David Martin Talks about Boston Area Naturist Group at Seacoast Gay Men, UU Church, Portsmouth, NH, 7pm. FMI ☎ AI (603) 898-1115.

THURSDAY 5/12

It's Matlovich Society's 3rd Anniversary! David Webb of KLANWATCH discusses "Hate Groups and Hate Crimes in America: Gays and Lesbians under Attack." Crae Pridgen, who was attacked by three marines outside a gay bar in Wilmington, NC last year will also speak. 7:30pm, Holiday Inn by the Bay, 88 Spring St., Portland, ME. Accessible, free hotel parking.

FRIDAY 5/13

Bill Street and Janet Reeves - local jazz legends & USM professors. Friday Night Music Series, Raffles, 555 Congress St., Portland, ME, 7:30pm, cover \$4-7, BYOB. FMI ☎ Raffles at (207) 651-3930 or Steve at (207) 774-8911.

SATURDAY 5/14

Passionate Kisses Dance Party. VFW Hall, Billerica, MA. Cash bar. \$6. Co-sponsored by Women Meeting Women. FMI ☎ (603) 881-4268.

"Color Me a Rainbow." Stonewall 25/Maine Marching unit for Maine State Parade, Lewiston. FMI ☎ (207) 871-9940 or (207) 795-6219.

Lambda Women-only dance at Pat's Peak, Henniker, NH. FMI ☎ (603) 746-3339.

Cris Williamson & Tret Fure in concert, Portland HS Aud., 284 Cumberland Ave., Portland, ME. 8pm. \$15/adv. \$17/day of show. Gen. Adm. FMI ☎ (207) 929-6344.

SUNDAY 5/15

Time Out Camden bike tour. FMI ☎ (207) 871-9940.

Franconia Ridge Day Hike, Women's Outdoor Challenges. FMI ☎ (603) 763-5400.

Cris Williamson/Tret Fure, The Folkway, Peterborough, NH. \$16. FMI ☎ (603) 924-7484.

Live Music Concert "WES" at Desert Hearts, NH's only club for women and their guests. Rte. 1 Bypass North, Portsmouth, NH 03801. FMI ☎ (603) 431-5400.

MONDAY 5/16

Dick B. Knudson and Bill Gilbert, directors of Gay'n Gray Partners in Travel present an illustrated lecture on gay travel in Canada. Seacoast Gay Men, UU Church, Portsmouth, NH, 7pm. FMI ☎ AI (603) 898-1115.

TUESDAY 5/17

Cris Williamson and Tret Fure in Middlebury, Vt. FMI ☎ (802) 483-6728.

WEDNESDAY 5/18

Portland Pride '94/Stonewall 25 mtg about 6/18 Festival and 6/5 peacekeeper training. Volunteers desperately needed. FMI ☎ (207) 772-REAL.

FRIDAY 5/20

Sock Hop Party - Games, Prizes, DJ at Desert Hearts, NH's only club for women and their guests. Rte. 1 Bypass North, Portsmouth, NH 03801. FMI ☎ (603) 431-5400.

Michael Danahy's CD release party-progressive folk rock. Friday Night Music Series, Raffles, 555 Congress St., Portland, ME, 7:30pm, cover \$4-7, BYOB. FMI ☎ Raffles at (207) 651-3930 or Steve at (207) 774-8911.

SATURDAY 5/21

Amelia's Potluck at Theresa & Renee's. After dinner we'll go see the lesbian documentary, *Forbidden Love*, at the Dart-

mouth Film Society. FMI ☎ (603) 643-6496.

1994 Gubernatorial Candidates' Forum, Jewett Hall, UM-Augusta, 7-9pm. Free. Reception 5:30-7pm, UMA Library, \$25 donation. FMI ☎ (207) 621-2924 or (207) 761-3732.

Stonewall 25 Late Night Comedy at Charles Street Playhouse, Boston, 10pm, to benefit ME/NH/VT/MA committees. FMI ☎ (207) 871-9940 or (603) 382-9308.

Intro to Rock Climbing, Marlow, NH, Women's Outdoor Challenges. FMI ☎ (603) 763-5400.

Women in Harmony Concert. "Something About the Women." 8pm, Immanuel Baptist Church, 156 High St., Portland, ME. \$10/adv. \$12/door, \$6/seniors & students with ID. FMI ☎ (207) 774-4940.

SUNDAY 5/22

Time Out Evans Notch Day Hike of Blue Berry Ridge. Moderate. FMI ☎ (207) 871-9940.

Two-Step Country Saloon. Free Lessons at Desert Heart's, NH's only club for women and their guests. Rte. 1 Bypass North, Portsmouth, NH 03801. FMI ☎ (603) 431-5400.

MONDAY 5/23

John and Marylou Baumhoff discuss Spiritualism in the age of AIDS & the Church of Spiritual Life. Seacoast Gay Men, UU Church, Portsmouth, NH, 7pm. FMI ☎ AI (603) 898-1115.

THURSDAY 5/26

Wayne Bryant, film historian from Boston, leads a discussion on "Sexual Minorities on Film." 7:30pm, Holiday Inn by the Bay, 88 Spring St., Portland, ME, accessible, free parking.

FRIDAY 5/27

Southern Maine Sax Quartet - Jazz and light classical. Friday

Night Music Series, Raffles, 555 Congress St., Portland, ME, 7:30pm, cover \$4-7, BYOB. FMI ☎ Raffles at (207) 651-3930 or Steve at (207) 774-8911.

SATURDAY 5/28

Mt. Champlain Day Hike with Time Out. Near Bar Harbor, beginner level. FMI ☎ before 5/27 (207) 871-9940.

SUNDAY 5/29

Time Out Carriage Paths Biking in Acadia Natl Park. Rentals avail. or bring wide-tired bike only. Intermediate. FMI ☎ before 5/27 (207) 871-9940.

Sunday Night Memorial Day weekend Party. 7 to close at Desert Hearts, NH's only club for women and their guests. Rte. 1 Bypass North, Portsmouth, NH 03801. FMI ☎ (603) 431-5400.

MEDIA

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

NOTICES

Lesbians through Three Lenses, a class taught by Dr. Margaret Cruikshank, visiting professor from City College of San Francisco and author of *The Gay and Lesbian Liberation Movement*, Routledge Press, 1993, is being offered at UM-Orono, ME from 6/6-7/8, 9:30-11am. FMI ☎ (207) 581-1228.

1993-94 edition of the Maine Alternative Yellow Pages now available. Over 1,100 non-profit social service and social action organizations in over 30 categories listed. Send \$6 (check or money order made out to "Yellow Pages") to INVERT, POB 776, Monroe, ME 04951. FMI ☎ Larry Dansinger (207) 525-7776.

Springfest '94 Womyns Festival, Lincolnville, ME 6/2-5. FMI

☎ (207) 539-8619 or write C-P.J. Productions, POB 188, Norway, ME 04268.

Out of this World with Sonia Johnson. Weekend workshops 9/23-25, 1994, Camp Kieve, Nobleboro, ME. \$265/per person (includes lodging and meals). Register before 6/15 and be entered into drawing for \$50 off registration. FMI & ☎ (207) 442-7061 or write Gloria Krellman, RR1, Box 1145, Woolwich, Maine 04579.

Howard Solomon, Professor of Lesbian and Gay History, and Co-chair, University Task Force on Lesbian, Gay, Bisexual Issues, Tufts University speaks on "Our lesbian, gay and bisexual lives: Where have we been? Where are we going?" UU Church, Pleasant St., Auburn, ME, 7pm, Fri. 6/10. Free.

Planning for Symposium '95 has begun. Please send ideas and suggestions to Symposium '95, POB 990, Caribou, ME 04736 or call the Gay-Lesbian PhoneLine Wednesdays between 7-9pm (207) 498-2088.

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

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

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

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

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

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

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

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More HOME from page 1

on new meaning and urgency as a place to hide a person with AIDS in a world of people without AIDS.

Since before my own first diagnosis in 1986 to the time I began my journey home five years later I had come to know many people with AIDS. From close friends to acquaintances, I have seen many die. Too many to count. If life has shown me the greatest tragedy, the greatest sadness that this plague has or would ever bring, and I believe it has, I have seen in the eyes of those who had no home to return to, no one who wanted them. They died alone, pariahs to their time.

I have long felt that I was one of the more fortunate ones in this disease or this "war" as Paul Monette so appropriately calls it in his *Borrowed Time*. From the very beginning of my illness in 1986, my family has pleaded with me to come home, come back to Maine. My family - in particular, my parents and my brothers and their families - has always been an important part of my life, of me. Since even before my return in 1991, their love has been at the very core of the strength that has sustained me through the most difficult and challenging times with this disease. For that I am very fortunate and grateful. It has never been a question of whether I would come home, but rather a question of when and how.

I came home in the spring of 1991, when the two most important reasons for staying in DC, job security and the ever so crucial health insurance that came with it, were no longer mine, taken away from me, and never to be mine again. That was cold, it was brutal, but now I was free to take that journey home for which my soul had long yearned.

I was born and raised in a very loving and very catholic and very French-Canadian family in a very catholic and very French-Canadian mill town community in Maine. At the age of 18, I left it for the first time, then, to go to college. At the age of 40 I came back as a gay man with AIDS. I am Leon. This is the beginning of the story of my journey home. ▼

Ed. Note: This is the first installment of a series.



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More LETTERS from page 3

Dignity/Integrity Services at St. Lukes', 143 State St., 5pm.

To insure that all community groups share equally in the responsibilities, as well as the fun, of putting on the Parade, Portland Pride is requesting that groups participating share in paying the \$1,000 of police and insurance fees and a registration fee of \$25 (a float registration is also required) due by June 4. To insure against mishaps or harassment we are requiring at least one peacekeeper from each group to attend an orientation session on Sunday, June 5 from 4 to 6pm given by the former coordinator for Boston Pride's security. Peacekeeping is relatively easy and will provide each group a direct and informed source of assistance for the day's events. Groups who can not meet these requests should contact us for assistance prior to the parade to help us avoid unnecessary difficulties.

In addition, for Boston Pride on 6/11, Maine Pride '94 (Bangor and Portland) will be running a mini-van to Boston and bringing our float and running an information table. We also have buses (chem-free) to Stonewall 25 in New York City for Sunday, June 26, with pickup points in Bangor, Waterville, Augusta, Lewiston, Portland, Biddeford and Wells. And just for fun, on May 7, Stonewall 25/Maine and Building Inclusive Community will be building the Stonewall 25 float for Lewiston's State of Maine Parade on May 15.

For more information on Stonewall, Portland's Pride or Bangor's Pride, call (207) 871-9940 or (207) 866-4320. See you there.

Michael Rosetti

To the editor:

This letter is in reference to your April Newsletter article "Voices From the Working Class" by Stan Clough. In it Clough quotes Al Santerre, facilitator of Portsmouth, NH's Seacoast Gay Men. Santerre hits pretty hard on the work of many gay, lesbian, and allied organizations in the Seacoast area of NH, including ours; Parents, Families, and Friends of Lesbians and Gays NH: Seacoast.

I am writing to correct the mistaken impression Santerre



IN THE NAME OF THE FATHER	Apr. 29 - May 12
ANDREI RUBLEV	May 5
WHAT'S EATING GILBERT GRAPE	May 6 - 12
SIRENS	May 13 - 19
THE SCENT OF GREEN PAPAYA	May 20 - 26
ROMEO IS BLEEDING	May 20 - 23
DIALOGUES WITH MADWOMEN	May 24 - 29
4 WEDDINGS AND A FUNERAL	May 27 - June 9
HIGHWAY PATROLMAN	June 7 - 9

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may have left with your readers about P-FLAG, its mission and its activities. We are a 13-year-old grass roots organization with more than 350 chapters in 48 states and 10 other countries, and a membership of more than 25,000 families. Through regular monthly support meetings we hope to preserve families in loving relationships. By educating ourselves and the ill-informed public about homosexuality we work to change attitudes of society towards our gay, lesbian and bisexual children and friends. Some of us become advocates for full civil rights for all gay, lesbian and bisexual people. We can't do this work without the cooperation of all organizations and people who work for understanding and equality.

Our membership is open to everyone who shares our goals, and includes both gay and non-gay people. P-FLAG was proud to work with NH's Coalition to End Discrimination and many other organizations, gay and straight, to push for the anti-discrimination legislation that passed the NH House of Representatives earlier this winter with a majority of more than 90 votes.

We don't presume to know how gay organizations should be running their movement for equal rights. But we do feel privileged to have been included in the fight.

And I believe we have a good working relationship with Seacoast Gay Men. Over the years we've provided programs for their weekly meetings, and they list our support meetings in their monthly newsletter calendar. So it was a big surprise to read Stan Clough's article with the negative quotes in it about P-FLAG. A seasoned journalist would have tried to reach us, and some of the other organizations who took the hit, to hear our responses to Santerre's remarks.

This is no time for sensational news stories about division between organizations whose common goal is to achieve civil rights for gays and lesbians. Our efforts are already challenged by churches and by those who believe gays/lesbians should continue to be discriminated against. Stories like "Voices From the Working Class" work against us all.

Nora Tuthill

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More REALITY from page 4

sexuality was affirmed and developed, if they grew up in isolated areas, if they're thinking about us queers at all. I am reminded of the feminist/lesbian sex wars, which supposedly took place and were settled in the mid-to-late Eighties. What kind of sexual/gender revolution is it that supposes to set up new/old sexual mores?

Arguing for a ban on pornography really does open us up, as feminists, as queers, as women, as people of color, as all the groups that still inhabit the margins, who still don't have a cohesive community voice to support our community standards, to attack and suppression. We live in a culture that continues to see people of the same sex kissing as obscene - witness the dispute over airing the two "infamous" *Roseanne* episodes - let alone the kind of sexual play hets are allowed to see plenty of pictures of (and not just in porn films and magazines). Girlfriend, if you think porn produces silence *now*, just wait until our tongues are torn out and our lips sewn together by the legislation anti-pornography feminists are pushing.▼

More FRIENDS from page 5

Dignity.

Are we not entitled to end our life in the same manner in which we led it? If we choose to die before becoming a pitiable shell, is it not our right? The right of all creatures?

Yes.

And even as she struggles up the stairs each night to our bed, refusing to relinquish her last illusions of independence, so should she be allowed the integrity of a dignified death.

It's decided, then. But how to help her? There aren't many options available. It has to be quick and as painless as possible, and plausible. I wouldn't want any lingering questions.

The stairs. She'll be getting up soon and coming downstairs for her breakfast. A fall down the stairs would work.

What else can I do? I love her.

And after they've taken her body away, I'll be alone, but not for long. I'll miss her terribly, and it won't be the same, but I'm sure someone else will let me live with them.

After all, who could resist an orphaned cat?▼

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ASK THIGHMASTER - advice with holes

Dear Thighmaster,

I'm a newly out lesbian who has only been involved in one same-sex relationship. Recently, I was at a benefit where a British comedian did a whole routine on sex toys. She contended that all American lesbians arrive at a date with a backpack full of silicon, latex, and batteries. Thighmaster, I must admit I am intrigued. But when I hinted my interest to my lover, she quickly said that she doesn't need artificial assistance, and made me feel ashamed for asking. I'm appealing to your considerable experience - is it true about U.S. dykes and is it wrong?

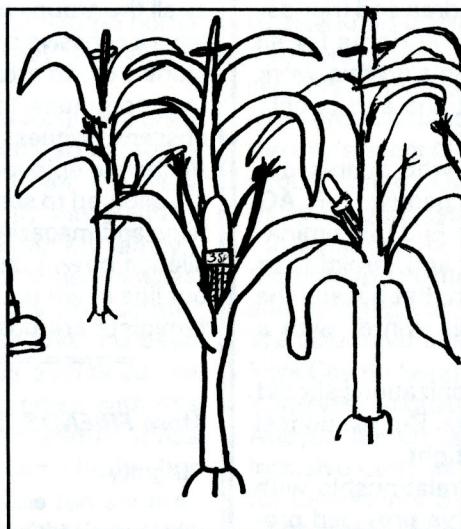
Shopping for Pleasure

Dear Shopping,

Thighmaster, of course, will neither confirm nor deny having considerable personal experience with the backpacks of U.S. dykes. You seem to be presuming that Thighmaster is some kind of dyke slut. Don't. Thighmaster is hardly perturbed by the slut allegation, but what makes you think you know Thighmaster's sex or gender? It's true that Thighmaster, for some unknown reason, gets a disproportionate amount of mail from dykes. More mysteriously still, it seems to be mostly butch dykes who are clamoring for entry into Thighmaster's mental crevices. But has anything ever been stated in this column about the sex toys Thighmaster came with at birth? No, and nothing ever will be stated for the same reason that Thighmaster does not make personal appearances - a reason so obvious that Thighmaster will not bother to explain it.

Thighmaster will, however, answer your questions. You don't need "considerable experience" or even a gaping chcyk hole to know whether all U.S. dykes arrive at a date with a backpack full of sex toys. You just need a sex-toy price guide and the business section of any newspaper - if, that is, you're lucky enough to need to read about the "recession" or the long history of economic discrimination against women in order to know about it. A backpack full of sex toys is no cheap thing, and even fewer dykes

than the few of the past are rolling around in disposable cash these days. It's not using sex toys that's wrong. Your lover needs to get over her idea that sex toys are only for the sexually impaired. (You can help her by making



drawing by Naomi Falcone

it clear that you're highly pleased without them. Before you bring this up again, spend a few weeks screaming a little louder, acting a little more exhausted when it's over, etc.; if she's really insecure, you might even pretend to pass out a few times.) And it's not even so wrong to forget that the backpack is not a required dyke accessory: it's nothing but your loss if you write off as unlikely prospects the owners of fem purses, punk lunch boxes and the occasional well-stocked briefcase. What is wrong is walking around thinking that dykedom is composed of monied dykes running from date to date with good jobs, good health, no dependents, and enough food to eat. Thighmaster hates to harp on this issue when talking about sex is much more fun, but before you charge up your Visa with a backpack full of sex toys, you need to consider this: let's say that you're a dyke (or anyone else) who's poor, and who's also living with cancer, or AIDS, or some other medical condition that requires extensive and expensive treatment. In Maine, Medicaid won't help with the tab until you've spent everything on it except for \$390 of your monthly income. With what's left, you

probably can't afford to buy an extra cucumber to slip into your condom, not to mention those silicon marvels - and, by the way, the food stamp powers don't care if you've spent all but \$390 on meds, so if you started out higher than their too-low cut-off point they won't be helping you buy your cucumbers, either. And, as too many people can tell you from personal experience, this is only one scenario for how you might wind up with what is euphemistically termed "insufficient funds."

So, if you've stashed away cash for a bagful of sex toys, think about redoing your budget. Activate some of your pleasure bucks for social justice instead, and stretch your remaining toy funds - minus the amount you spend on latex barriers, on which you should never ever skimp - by going for some cheap thrills. Buy just a few things. Thighmaster suggests that you go for a garden variety vibrator; it doubles as a dildo, and if you're not mechanically inclined, you could wheatpaste every major city off I-95 in less time than it would take you to learn how to build one yourself. For some of the other stuff, try making your own. Granted, there's a particular zing of pleasure that comes from using those beautifully crafted leather restraints, and leather workers deserve to make a living, too. But do you really need complete sets to suit every mood - wide or thin, buckle or velcro? Check out your local sewing store, which, Thighmaster guarantees, will be brazenly displaying a shockingly large variety of inexpensive tie-up materials thinly camouflaged as "notions" (which, of course, you're going to use with constant vigilance against cutting off circulation). Then, after you've unknotted your imagination, think hardware and groceries. Even if your lover doesn't come around for a while, your household chores will be much more pleasant.

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



photo by Madeleine Winter

Romanovsky and Phillips performed in Waterville, Maine April 15. Their funny, political and wonderful show was enthusiastically received. The concert was the culmination of Gay Pride Week events at Colby College.

More PAWS from page 6

them and they gave us guidelines on how to start a local branch. It's a lot of work, but it's fun. When you're working with animals, automatically you enjoy it.

PAWS needs volunteers for pet food delivery, transportation to vet appointments, and home pet care, volunteers for staffing their office, volunteers to help with education efforts, and volunteers to raise money. They also need temporary and permanent foster homes for pets.

If you can help a friend keep a friend, call PAWS at (207) 871-9109. ▽

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RESOURCE GUIDE

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

HOT-LINES

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

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

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

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

INGRAHAM VOLUNTEERS (207) 774-HELP.

PUBLICATIONS

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

EDUCATIONAL/CULTURAL

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

SOCIAL GROUPS

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

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

OUT AND ABOUT - Lesbians over 18 in Seacoast NH area. Nonprofit lesbian support and educational group. Meets Mon., 7pm. Newsletter & calendar of local, current monthly events. FMI POB 332, Portsmouth, NH 03802 or ☐ (603) 659-2139.

SEACOAST GAY MEN - meets Mon. 7pm, Unitarian Church, 292 State St., Portsmouth, NH; POB 1394,

Portsmouth, NH 03802. FMI ☐ (603) 898-1115.

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

SUPPORT GROUPS

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

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

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

ANDROSCOGGIN VALLEY AIDS COALITION (AVAC) - 4 Lafayette St., Lewiston, ME. Support for HIV + people/loved ones. Tues. 7:30-9pm. FMI ☐ (207) 786-4697.

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

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

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

GAY/LESBIAN/BISEXUAL PARENTS' GROUP, monthly support/info. GLB Parents' Group, POB 13, Augusta, ME 04332.

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

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

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

LEWISTON-AUBURN GAY/LESBIAN/BISEXUAL SUPPORT GROUP. Weekly open group. Mon. 7pm, UU

Church, Spring St., Auburn, ME.

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

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

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

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

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

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

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

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

WOMEN'S INCEST AND SEXUAL ASSAULT SURVIVORS' GROUP
Open support/discussion for women only. Weds. 1-3:30pm. FMI ☐ (207) 874-6593 or (207) 774-3613.

POLITICAL

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

APEX DISTRIBUTION POINTS:

Maine

Gulf of Maine Books, Brunswick
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
Homestead Bed & Breakfast, Bar Harbor
Bookland, Mall Plaza, So. Portland
The Rage, Bangor
Fin Back Restaurant, Bar Harbor

Massachusetts

Glad Day Bookshop, Boston
New Words Books, Cambridge
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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
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
Books, Etc.
YWCA
Sisters
Ananiel
Videoport
Chartroom
Underground
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Condom Sense
Bayou Kitchen
Treasure Chest
Big Star Video
Good Day Market
Women's Forum, USM
Maine College of Art
Counseling Center, USM
Green Mountain Coffee (back hall)

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

CLASSIFIED

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

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

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

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

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

SPIRITUAL

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

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

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

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

MUSIC

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

CORRECTION

The quote attributed to Peaches Bass in last month's *APEX* was actually said by Dale McCormick.

TRAVEL/VACATION

Lesbian Paradise! 20 charming rooms, 100 mountain acres, pool, hot tub, hiking/skiing trails, spacious fire-placed common areas, peace and privacy. **HIGHLANDS INN**, Box 118PP, Bethlehem, NH 03574. (603) 869-3978.///

FESTIVALS

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Mama's Noize! Workshops, day stage, craftswomyn/vendor area, sports, games, dance, concerts, all for \$35 per person (excludes lodging and food). For concert only attendance limited tickets are available at \$15 (prepaid only). For more information call/write: **C-PJ Productions**, PO Box 188, Norway, ME 04268 (207) 539-8619./

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APEX needs more advertising sales reps. Commission only. FMI ☎ (207) 282-8091 or write POB 4743, Portland, ME 04112.

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