

SEX ED - NOT

(IN) - Vista, CA - The fundamentalist majority on the Vista, CA school board dumped the school system's sex education program and replaced it with one called "Sex Respect," which teaches only celibacy as a way to avoid sexually transmitted diseases and unwanted pregnancies. No condoms, no safer sex instructions, no birth control pills.

"Sex Respect" contains tips for a safe date, such as "don't let any part of anyone else's body get anywhere between you and your clothes," and "pet your dog, not your date." The "Sex Respect" program has already been banned in Louisiana where a District Court called it "medically inaccurate." The program, which is fueling debate nationwide, is increasingly being challenged in court.

LESBIAN KISS BANNED

(Blade) - Chicago, IL - Members of the French club at a high school here scrapped plans for a quick Lesbian kiss during a skit, after administrators reportedly threatened the members with 10 days suspension and no prom privileges if they carried out plans for a kiss between two females.

The show went on but without the kiss. It was part of an annual two-day celebration at Lane Technical High School that includes an exploration of food, clothing, and customs from various cultures. The administrators said it was no place for a Lesbian kiss.

At a rally, about 40 students protested the decision. A senior who said he is "straight but not narrow," said he was at the rally to "let the media know that the top two people running Lane are homophobic. I view this as being just as bad as racist, anti-Semitic attitudes."

Apex

A POINT OF DEPARTURE

VOL. 3, NO. 4

Happy June-teenth!

June 1994

"...RECOGNITION OF THE INHERENT DIGNITY AND OF THE EQUAL AND INALIENABLE RIGHTS OF ALL MEMBERS OF THE HUMAN FAMILY IS THE FOUNDATION OF FREEDOM, JUSTICE AND PEACE IN THE WORLD. . ." (Preamble of the Universal Declaration of Human Rights)

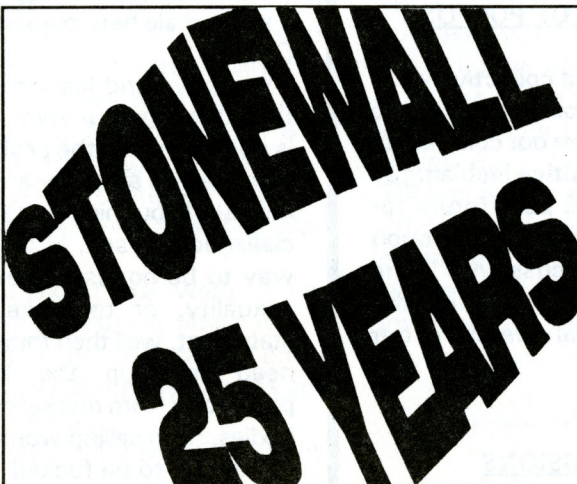
On a hot June night in 1969, the police raided the Stonewall Inn, a gay bar on Christopher Street in New York's Greenwich Village. For the police, it was just another routine raid on a gay bar. But this time, patrons of the bar - drag queens, dykes and fags - fought back.

Christopher Street was ablaze for three days and three nights.

No one there could have imagined how they were changing the course of history. Suddenly, our ancient burden of oppression was transformed into anger, self-affirmation, pride - and action. The call for gay liberation reverberated around the world. And today, our movement ranks among the great forces in the struggle for human rights.

The Universal Declaration of Human Rights, adopted by the General Assembly of the UN in 1948, proclaims that all human beings are entitled to basic human rights. By bringing

together all our communities in common action and purpose, our national marches helped transform the goal of a national movement from aspiration to reality. With the International March on the UN, we are lifting this concept to its ultimate level.



The 25th anniversary of the rebellion that sparked our contemporary global movement is being commemorated in New York City on Sunday, June 26, 1994. The last Sunday in June is the day the Stonewall Rebellion is traditionally celebrated in New York City. The International March on the United Nations to Affirm the Human

Rights of Lesbian and Gay People will be our largest single event ever. We have many victories to celebrate, but also many injustices to protest. We remember those who have died of hatred, whether by violence or by government inaction in the face of the AIDS epidemic. We want the world to wake up and listen! ▼

"It is hard enough to live in the rural area without support. There are thousands of gays and lesbians in this province and I am trying to set up a local group but with our culture and tradition, no one dares come out. Most of the time I feel that I am alone and desperate. I need friends. I need to reassure myself and I want to see with my own eyes that there really are us everywhere like those Western posters say. I need moral support so I can come back and tell my sisters and brothers: Don't be scared. Come out. We are everywhere. It's not just publicity but reality." (29-year-old lesbian, Thailand)

"We want to prove to the world and to our government that there are gays, lesbians and even transsexuals in Ghana even though they do not want to accept that fact. My attendance at Stonewall 25 will firstly put the Ghanaian flag on the international gay scene. Secondly, it will open the eyes of other African countries who are thinking of doing so to 'come out' because they are not alone. Thirdly, it makes our government come out with gay issues when Parliament sits, and fourthly, it will give a push to other organizations to follow suit." (40-year-old gay man, Ghana)

The Collective

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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.

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LETTERS ...

EXCUSE ME?

Hello? Is anyone thinking out there? Can't you see what's being pushed in our faces every where we turn? Or have you learned to ignore it, to accept its presence, and to try to find your own little niche in a culture which oppresses you?

I'm talking about Playboy, Penthouse, Vogue, Miller Light, Coors, Revlon, Coca-Cola, Pepsi, Hollywood, MTV, NBC, ABC, CBS. I'm talking about anyone who objectifies women as commodities to be bought and sold, to be won and lost, to be fucked. I'm talking about a practice that is at the very root of a white male heterosexist patriarchy. Get it?

You gays and lesbians who think that creating your own pornography is going to solve the problem of your marginalized sexuality are out of your minds! If you think that the commercialization of sex, in any form, is a way to be honest, to express your sexuality, or to make a political statement, well then think again. We need to stop the heterosexist patriarchy from marketing women's bodies, from selling women as things to be had, to be fucked. Offering a

pornographic "alternative" is no way to do that and it, in fact, only lends more support to the pornography industry; support from a group of people who should be fighting for their very lives. Wake up! You are participating in your own oppression.

So don't try to tell me about censorship, freedom of speech, or expressing your sexuality, because I know that they are all code words for "I can't stand up to big white daddy." Well, until we do, we will continue to be bashed and bashed and bashed. Get it out of my face!

Sol Ray Sender

STONEWALL SAFETY TIPS

Bring some water and food - restaurants/shops will have long lines.

Buy all the subway tokens you'll need for the day. Carry a subway map.

Don't make it easy to rip off your wallet/purse.

Wear sunscreen.

If you have an emergency, talk to a Stonewall marshal or guide.

The Phoenix Press Collective thanks Resist for its grant to APEX, presented in May 1994. This funding will enable us to continue to grow and improve our publication. Thanks, Resist!

For information about Resist, write: Resist, One Summer Street, Somerville, MA 02143. Telephone: (617) 623-5110.

apex \ 'ā-peks \ *n.* 1 **a:** the uppermost point: VERTEX (the ~ of a mountain) **b:** the narrowed or pointed end: TIP (the ~ of the tongue) 2: the highest or culminating point (the ~ of her career) **syn** see SUMMIT.

The opinions expressed in this publication are those of the author(s) and do not necessarily represent the views of the collective.

DYKE IN THE THIRD ROW - finds Philly

by Sue Enos

In April I went with three other ACT UP Portland members to Philly, PA for an AIDS activists conference. It included ACT UP's from around the country and other AIDS activists that aren't afraid of the word "radical." We left on Friday afternoon and were making pretty good time - thanks to the femme with the lead-soled Dr. Martins - until we hit Connecticut where the front right tire decided to blow out - needless to say, we were in the far left lane - instinctively the femme cut off three other cars and made it safely into the breakdown lane where femme-turned-diesel-dyke changed the tire and got a honk from an air horn when her skirts blew up in the wind, and wouldn't you know it, I broke four fingernails. We were delayed about two hours in search of a service station that would put a new tire on an old rim but in the insurance capital of the world, all we could find was Sears.

We finally arrived in Philly around 1am where we were sent to the local fag bar to meet Amy Walker - organizer extraordinaire - who so graciously put us up for two nights. We made all the necessary hi's hello's and I'm so glad

to finally meet you's and then split - hey, we were tired!

The conference had about 200 registered attendees since it was made very accessible at \$20 a head or less if you were broke. Everyone was eager to share ideas, argue on tactics, ask opinions, make plans, and get a date for Saturday night.

There were "breakout" sessions on both Saturday and Sunday on topics such as the AIDS Cure Act, Youth and Teen issues, Universal Health Care, the Religious Right and many others dealing with services, treatments and organizing. Each session had two or three discussion leaders that brought experience and insight to the group, a notetaker who recorded any key points or strategies to bring back to the larger group, and a facilitator who made sure everyone got to speak and that the session came out not only informational but with a national plan of action.

In the breaks there were rooms available for caucusing times where self-identified groups could come together to talk about their issues and some sort of plan.

On Saturday night there was a kickin'

all-ages dance party open to the public where people come and have fun. Yes activists are not always those solemn, scary people you see on the news, once in a while we like to take off our sandwich boards and listen to loud music till our ears bleed. No seriously, fun is a crucial part of not "burning out."

At the end of the conference, some PWAs got up on stage to talk about how they saw the plans we made together, how they saw this movement changing, and how totally fierce this conference was.

All in all, the conference was truly an organizational and functional success, ACT UP Philly is amazing and when I grow up I want to be just like conference guru Julie Davids - but in the meantime I could think of a few things to... Sorry, I leave that for Thighmaster's column.

If you have any questions about local or national organizing, contact ACT UP/Portland at (207) 828-0566 - Get involved, it's fun!▼



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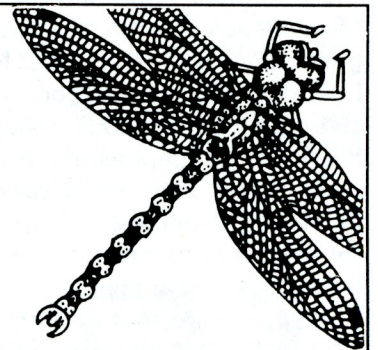
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WEDDINGS • UNIONS • PARTIES

CLEANING OUT MY CLOSET - What's the Difference

by Shelly Roberts

I've forgiven TJ for being heterosexual. And she's absolved me of any responsibility to her around my particular life choices. Which is good, because we're really close friends.

We once were also business partners, trying to create an advertising agency out of a couple of untended dreams, and way too little capital. Just at the time when the financial ground under New England feet was shaking and crumbling. There wasn't enough business to keep us in business. But, in spite of our differences, there was enough friendship to last.

She, her husband, and her two teenage-boy children left the state we were in and headed innocently into Oregon. I headed for warm South Florida fortunes.

Now TJ visits us once a spring to get a tan. (They don't specialize in sunshine in the Pacific Northwest.)

And also to get her yearly fill of female. When you're surrounded by that much testosterone for fifty weeks you're due a little estrogen relief. So TJ spends her days beaching, her evenings cooking us gourmet meals, none of which call for hotdogs or peanut butter as a key ingredient, and her nights talking women-stuff.

She loves it. We love her. We don't have to cook for the week, we eat well, watch sappy movies in the afternoon when I'm done writing, or go touring and generally, it feels like we go on vacation together. Which is great for Judi and me, because we don't pay airfare and TJ buys the groceries.

One outdoor afternoon on Ocean Avenue, feasting on Miami Beach warmth, the tourist array, and the hideously guilt-inducing satisfaction of News Cafe burgers and fries, I decided to talk to Oregon. (Florida is facing yet another self-righteous religious fanatic attack and it's always helpful to get perspective from a winning arena.)

"So, what was the Oregon fight like from a straight person's perspective?" I queried, mental note-pad poised for helpful hints on our local struggle. I didn't get any. Instead I got umbrage.

"You can't do that to me!"

"Do what?"

"Ask a question like that. It presumes that we're different. It separates us."

Phew! Hard to disagree on that. Haven't I spent hours of ink, haven't we all spent hours of effort, telling the Thems that we weren't different? That we were just the same as everybody? That we were just like them and they shouldn't treat us any differently?

But I realized in that conversation, in fact, that we are different. Oh, not the way David Koresh wannabes want us to be. Not so much in sexual practice, as in survival

practice. We, in circling our wagons, have crafted ourselves a culture. Not, as author Frank Browning suggests, a *Culture of Desire*, but a *Culture of Survival*. One that gives us common ground even in our fractioned diversity, a common perspective from which to voice our shared experiences, hopes and fear. When Browning asks what a gay North Carolina pig farmer, and a New York City drag queen have in common, meaning, "nothing," I say to him what I said to TJ: "Lots!"

The differences aren't so much genetic as societal.

I asked TJ if she knew who Kate Clinton was. Did she like to listen to Romanovsky and Phillips? Did June mean anything more to her than National Watermelon month?

Had she heard of Stonewall?

Read anything by Michaelangelo Signorelli? Or Jewell Gomez? Where had she put herself on the Kinsey scale? Had she considered

weighing herself on such a scale? Could she recite the dialog from the movie, *Lianna*, by heart? Or seen *Desert Hearts*? If I referred to "the kiss" on L.A. Law would she know what I was talking about? Sure, she knew about Harvey Milk, but did the name David Kopay ring a bell? Did her magazine rack hold *10 Percent* or *Out*? Or *Lambda Book Report*? Did San Francisco hold a special place in her heart for anything other than Dungenous crab or cable cars? Had she studied Loulan?

I didn't mean to exclude her, but as we talked, it became clear to us both that there were differences in our lifestyles. And it didn't revolve around either of our stereotypes. When my son was young, I spent as many hours as she did baking cookies and at PTA. Though she's never listened to Cris Williamson, she does like k.d. lang and the Indigo Girls.

While we were swabbing our fries, we came to an understanding. It wasn't necessary for us to be exactly the same in order for us to share love, and honor. Our human qualities, the ones that were the same, like laughing and crying, and loving and dying, and most of the one-to-one emotional interactions in between, were enough to forge strong links. And that there was still sufficient space to allow for our diversity. That it was okay for us to be not-exactly-carbon-copies, because out of that difference could come respect.

I guess I hadn't thought of us like that before. Not until TJ demanded that I not make myself different from her, did I begin to examine the reality of our differences. The richness and value of a culture that I hope we're not willing to sacrifice in the name of assimilation. Someone asked Frank Browning on my radio show, if he thought that our culture could survive the success we seek. He said he didn't know, but that since he thought it would "take a couple hundred years for us to achieve that success, what difference

More CLOSET ➤ page 11

**We, in circling our wagons,
have crafted ourselves a culture.**

COMING HOME, COMING OUT - Why We Come Out

by Leon

If, somewhere in the millions of closets to which millions of lesbians and gays have been exiled, there is dignity, I have been unable to find it. If, indeed, there is justice in a society where a person's worthiness, a person's entitlement to life, liberty and the pursuit of happiness is determined by the color of a person's skin, a person's gender, a person's last name or by a person's sexual orientation, then it lies far beyond my ability to see.

These two prevailing principles of human dignity and justice have long haunted me during my life in the closet. And they have guided me in my journey out of the closet. The conflict and turmoil and the hell that is too often experienced in those closets, maybe, can only be fully understood by all those homosexual boys and girls and women and men who have had to spend whatever amount of time in those closets. The basic human indignity and human injustice inherent in those closets require little time to feel and to resent. The U.S. military's new policy on gays; "don't ask, don't tell" is not new. That has always been society's position on lesbians and gays.

As long as we stayed in our closets and kept quiet all would be OK. Yet we suffocate in those closets. That's why coming out is so important for many of us. I have always been grateful for the love and respect of family, friends, colleagues and neighbors. But I have long resented the fear that those who don't know I'm gay would love me less, respect me less if they knew who I really was. My 10 years in Washington were good to me, good for me. Ten years of coming out more and more, of hiding less and less. Ten years of becoming a part of a strong and proud lesbian and gay community, of belonging to a lesbian, gay and heterosexual family that was loving and caring. No need to hide, no need to pretend.

Leaving D.C., which meant leaving it all, wasn't going to be easy. What would it be like coming back to my home in Maine? How much would I have to resume hiding and pretending? How much of it could I bear? By the mid 1980s, Washington's lesbian and gay community, like lesbian and gay communities in major cities across America, was doing what government and straight America would not do. They were responding to AIDS. Through the many services of the Whitman Walker Clinic, they provided caring and support when no one else would. Through ACT

UP, many brave lesbians and gay men were making their voices, their outrage heard.

Even in the D.C. area, however, I faced prejudice. If the indignities of being gay in a heterosexual, male supremacist world hadn't been enough, being a gay man with AIDS did it for me. It was hospitals that treated me with resentment and neglect, a union dental clinic that refused to treat me

when they learned my HIV status, a homophobic boss who became even more determined to get rid of me when he learned that I had AIDS. It was those bible toting fools who dared call my illness God's punishment. It was all this and more that made something inside me snap. It was then that I began to fight back.

If in facing my mortality through AIDS I've learned anything, it is that what mattered most was not how much longer I would exist on this planet but rather how I would best spend

whatever time I had left, and that could not be in hiding and shame. But if this was what it was like in D.C., what would it be like in Maine? Many in my family didn't know I was gay, let alone that I had AIDS. Would I have to resume hiding, so not to embarrass them or myself? Would I even be able to resume life in the closet? I didn't think so. Would I find a circle of lesbian, gay and straight friends, and of other PWAs like I had in Washington? I didn't know. And what would life without private health insurance be like? I didn't know that either. But I was coming home. That had long been decided. I had also decided that I could no longer live in silent acquiescence to second-class citizenship, not as a gay person, not as a gay person with AIDS! ▼

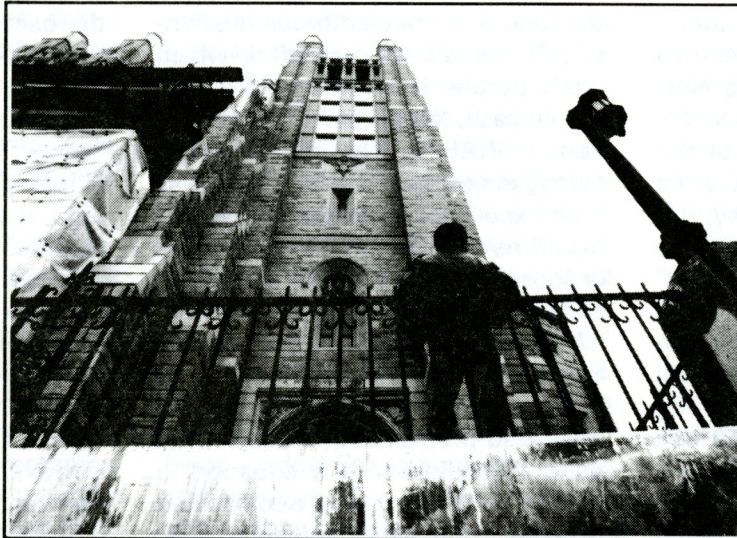


photo by Annette Dragon

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LOVE, IN ITS INFINITE DIVERSITY...

by D.W. Marsh

The word "polyamory" is not widely known, and probably isn't in any dictionary. Some people use the word "polyamory" interchangeably with "non-monogamy," though "non-monogamy" may be a slightly more general term. Polyamory means, literally, "many loves," and was coined to be a more positive word, in that it is defining a thing for itself, rather than as the negative of something else. Polyamory is not one thing or situation, it is adaptable to the needs of the individuals involved. Polyamory is not better or worse than monogamy, it is a different choice.

"Poly" means many, and the "amor" of "polyamory" is from Latin, and indicates a romantic love - an emotion combining sexual and intellectual aspects. Being polyamorous is being open to the possibility of being in love with more than one person at a time. Our society has no problem recognizing that one can love multiple people in a non-physical sense, as one loves one's family members. Multiple sexual attractions are frowned upon, but recognized as something which does happen. Yet for some reason it's difficult for many people to imagine that it's possible to have the same sort of strong romantic attachment to more than one person at the same time. It's actually easier to imagine multiple purely sexual involvements, which then gain polyamorous people the label of being "immoral." Many polyamorous people feel that anyone who wishes

to define themselves as polyamorous should also take on the responsibility of communicating openly with their partner(s), no matter how committed or casual they may be. Anyone involved in such a relationship should be fully informed as to exactly what is going on. One can't rightfully say that one is in a polyamorous relationship if one is having an affair which one's partner knows nothing about. In that case, the partner who is in the dark THINKS that he or she is in a monogamous relationship. This leaves them exposed to various emotional and health risks without their knowledge or consent. Many polyamorous people consider THIS to be truly "immoral."

A wide range of possibilities can be lumped under the general heading of polyamory, and there are, as yet, no organized proclamations about anything. Polyfidelity is a situation in which several partners are committed to each other as a "family." This family group may be much like a monogamous coupling in many ways. They may share resources such as money, child care and housing, and provide each other with a strong network of emotional support. The "primary/secondary" arrangement is another possibility, with a standard "couple" relationship of commitment, but other relationships "on the side." People may also opt to remain "single," yet still define themselves as polyamorous. Any conceivable variation can occur. The arrangements

generally do include sexual agreements of some sort. However, most polyamorous people allow that one can be totally abstinent and yet define oneself as polyamorous. It is the mindset, not action, which is the deciding factor. What is important is meeting the needs of all involved to the best possible degree.

Polyamory is not "better" or "worse" than monogamy, both have their good points and drawbacks, neither is "easier." Communication is the key to making any sort of relationship work, but it's highly important with polyamory. With more people there may be more scheduling difficulties to work out, and more emotional difficulties. Just because someone falls in love with more than one person doesn't mean they won't feel jealous if one of the people they love falls in love with someone else. Sometimes they have to go through a hell of a lot of work figuring out why they feel that way and how to fight it, if they want to continue in a polyamorous relationship. There are different problems with raising children in a polyamorous family,

More LOVE page 13

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GLA STRIKES BACK AT NEWS CONFERENCE

by Stan Clough

"Now there's hell to pay," said Al Santerre, who issued a response to the defeat of the gay and lesbian civil rights bill in the New Hampshire state senate. At a recent news conference, Santerre stated that New Hampshire's Gov. Merrill "is on our hit list, along with the closet-queens who didn't support our initiative." Gov. Merrill was apparently unconcerned by such "a tiny minority," laughed Santerre. "But he'll be singing a different tune when he finds out what 'a tiny minority' can do."

When asked what "the tiny minority" could do, Santerre told the reporters that he and his group, GLA (Gay and Lesbian Americans), would "out" politicians. "Come November, something's going to hit the fan at the polls," said Santerre. "These politicians who run around at rest stops at night, and vote against us during the day, are going to be out on their asses after the election this fall. I get calls weekly from people all over New Hampshire about the 'rest-stop politicians.' I have a list now, and I'll use it."

New Hampshire state Senator Burt Cohen (D., Newcastle), also at the

news conference, strongly disagreed. "It's immoral," said Cohen. The threat of outing "could have sabotaged the gay rights bill. Legislators don't take to threats very well." Cohen said constituents should talk to closeted politicians, instead of outing them, "to try to change their minds." Cohen was a co-sponsor of the gay and lesbian rights bill.

A reporter from the Manchester Union Leader asked Santerre if there were other forces working against the gay rights bill. Santerre laughed, and said, "Yeah, your paper." He went on to add that "the Church of Rome" tried to scare New Hampshire residents. The issue of "homosexual immorality" was brought up during the campaign. "It's a laugh," said Santerre "The Catholic Church talking about gays being pedophiles. Look at Father James Porter. The Church transfers priests from one parish to another, so they can molest dozens more children. The Church knows these priests are child-molesters, but they are being hidden in the Church by their superiors. Then the Church has a nerve to talk about 'homosexual immorality.'"

Another issue that arose concerned

a recent flap over a column in *APEX*, where Santerre charged that PFLAG was trying to run the gay rights movement. "Nora Tuthill of PFLAG-Seacoast called me up," explained Santerre. "'Why are you mad at us?' she said. 'I'm not mad,' I told her. But I also told Tuthill that I retract nothing. If she has a problem with anything, she can write a letter. *APEX*, unlike PFLAG, welcomes controversy." Santerre continued by saying that "PFLAG just doesn't get it. Controversy is good for a movement. It didn't ruin the black civil rights movement. That's how issues are discussed."

Finally, when asked how GLA differs from ACT UP and Queer Nation, Santerre told reporters that "we aren't doing the 'in-your-face' demonstrations that ACT UP is famous for. We're going to fax our opponents to death." Santerre said he knew PFLAG would oppose such tactics. "They'll accuse GLA of undermining the movement that they're trying to run," predicted Santerre. "Well, that's tough. One way or another, closeted politicians are going to be out come November." ▼

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LATEX REBELLION BLAZES ON - plus Cosby Show Posterboy Tells All

An ACT UPdate by Bee Bell

The latest news on the fight to get latex to every place in Maine where human beings hang out is this: queers rule. Youth likewise. See, first ACT UP/Portland just got the one and only, first-in-history \$20,000 grant to a Maine community organization - the grant was for continuing and expanding the ACT UP's nearly three-year-old teen organizing project. The project started out as condom crusades to area high schools, spread up to Bangor and down to Kennebunk, became "latex crusades" when dykes made sure gloves got included, and finally evolved into a full-scale teen organizing project complete with autonomous teen groups and its own 'zine. (Contact ACT UP for a copy. It's fun. It's sexy. It comes with stickers.)

Now the project is called FATE - Fight AIDS - Transform Education. FATE consists of ACT UP/Portland, three York County teen groups including the new Students for Latex Availability at Biddeford (SLAB), and teens in (and out of) three Portland high schools. All these people have held protests and created publicity about the Portland school committee's deathly foot-dragging on the latex issue here in town.

So the point is, it worked. So far. First, for over a year, ACT UP and lots of students have put pressure on the Sex 'n' Shit advisory board (FLHSAC, no shit, for short) to the Portland school committee. ACT UP got massive numbers of student signatures on a petition demanding latex and finally got the SnS to issue a survey of Portland high schools' students, parents, and staff last month. Parents were for latex, 3 to 2, staff were against it, about 4 to 3, and students were for it 8 to 1!

Then, May 9th, the SnS actually recommended YES to latex availability in Portland's high schools. History's been made, sorta: Every queer and every young person has to watch the Portland School Committee to see what they do with the recommendation - which already lamely requires school clinics, like the non-anonymous Portsmouth High plan.

Why should Joe Everyday Queer care about what's in the high schools? Sue Enos, FATE coordinator, explains: "Because Joe Everyday Queer went to school once, and

they know how much it sucks. And it's Joe Everyday Queer who's going to get bashed by Joe Everyday Student who's homophobic due to lack of education." FATE puts antihomophobic education right up there with latex in its central demands. Says Enos, "With a good latex availability program, you have to address lesbian/gay/queer sex, or it's inadequate education. And also the more it's addressed, the less people get bashed, because it brings a sense of familiarity to the issue."

The Concerned Maine Families who want to end queer rights in Maine forever really shot themselves in their het little feet this week. According to Joe Palmieri of Channel 13 News, CMF sent out a press release claiming that ACT UP is organizing people all over the state to interfere with their constitutional right to get signatures to destroy with our constitu-

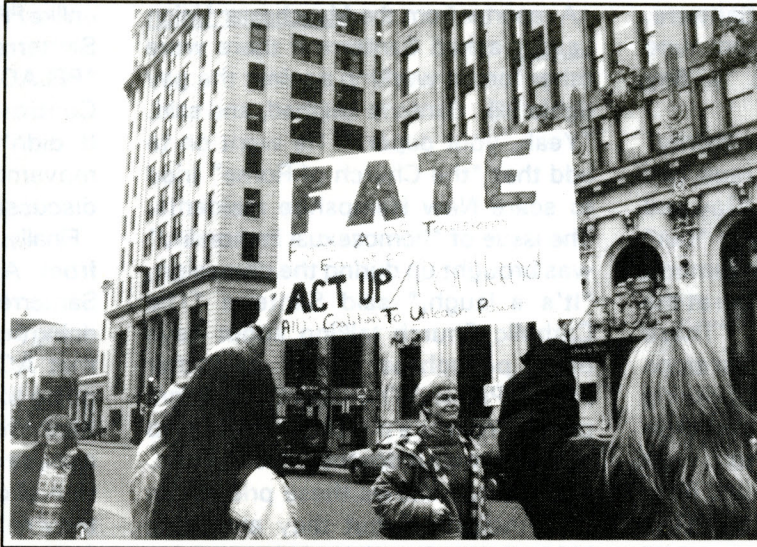


photo by Annette Dragon

tional rights. Aw. As we told Joe, (a) it's a lie, but (b) we think it's a great idea and we'll get right on it as soon as we save up the money for all those in-state phone calls. In fact, there are some Cosby Scouts out there, and ACT UP provides one of the contact numbers and some of the people for the noble effort to explain CMF's evil, confusing petition to the public. However, the real people messing with rights around here are, of course, the phobes. Richard B. Freed, of ACT UP and of the Cosby Scouts, featured a particularly nice hair day as he told the eager press boys what really went down last time he challenged the CMF at the main Portland post office: "I went over to where Carolyn Cosby was standing with a friend. As they tried to get people to sign their petition, I'd explain what it was really all about. First, her friend tried to block me from talking to people. Then, Carolyn actually shoved me herself." Bad, bad hair day for your PR crew, honey. And I don't think Richard got a lot out of it either. ▽



TAKE BACK THE NIGHT

by Sherry Nicolds

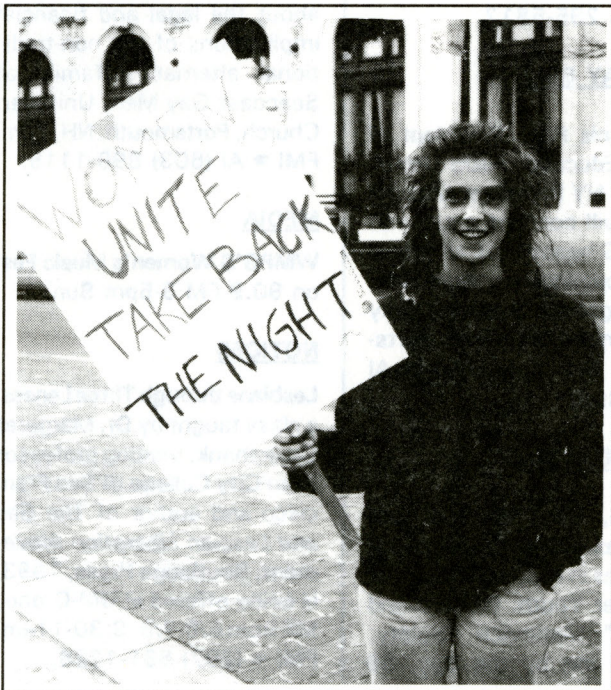
On Saturday April 30, more than 100 singing, chanting, sign-carrying wimmin took back the streets of downtown Portland, Maine for the 12th almost-annual wimmin's only Take Back The Night March. The march was preceded by a rally at Monument Square where speakers addressed a crowd of men and wimmin. The a cappella group Voices Rising performed several songs as well. After the march, the wimmin returned to the square for closing ceremonies which included additional music by Voices Rising, drum playing, and a reading of Melanie Kaye/Kantrowitz's poem "Ritual for the Portland Woman's Night Watch, August 25, 1978," excerpted below:



*Because we are women, there are men who hate us
Who want to rape us, to control us, to destroy us
We will stand close with our light and our strength
To keep safe, to live free, so we are safe at all times*

photos by Sherry Nicholds

*To our daughters and their daughters
We will extend this safe circle until its boundaries dissolve
and its power is everywhere.
And we are safe everywhere.
All women safe everywhere.*



CALENDAR . . .

THURS.-SUN. 6/2-5

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

Springfest '94 Womyns Festival, Lincolnville, ME. FMI ☎ (207) 539-8619.

SAT.-SUN. 6/4-5

Crawford Notch, Intro to Backpacking, Women's Outdoor Challenges. FMI ☎ (603) 763-5400.

SATURDAY 6/4

Worcester, MA Pride March and Rally, Institute Park. FMI ☎ Laurie (508) 852-8847.

Women Meeting Women Social Mixer, dancing and dance lessons. FMI ☎ Sheila (603) 465-2651.

Go hiking with MAWI! Do a section of the Monadnock Sunapee Trail. FMI ☎ Kay (603) 358-2801.

SUNDAY 6/5

Vermont Pride Day in Burlington. FMI ☎ (802) 864-6764.

MONDAY 6/6

Seacoast Gay Men Annual Gay Pride Potluck Party at Unitarian Church, Portsmouth, NH, 7pm. FMI ☎ Al (603) 898-1115.

THURSDAY 6/9

It's time to talk about it - join us for a panel discussion on "Substance Use and Abuse in the Lesbian/Gay/Bisexual Community." Matlovich Society, Holiday Inn by the Bay, 88 Spring St., 7:30pm. FMI ☎ (207) 773-1209.

Radical Radio - a magical theatrical experience for the whole family, Morse HS Aud.,

Bath, ME, Adults \$6/kids 12 and under \$4. Tickets at Macbeans Music, Brunswick, The Grainery, Bath. FMI ☎ (207) 773-9022.

FRIDAY 6/10

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. Free.

Boston Gay Men's Chorus performs Pops at the Plaza. Dinner, 7pm, concert 8:30pm. Boston Park Plaza Hotel Ballroom. FMI ☎ (617) 247-BGMC.

SATURDAY 6/11

Boston Pride March.

Join Seacoast Gay Men at the 24th Annual New England Pride Parade in Boston at 12 noon. Car pool information (from Portsmouth and Salem, NH, ☎ Al (603) 898-1115.

MONDAY 6/13

Suzanne Bowman from Exeter Seacoast Hospice will talk about AIDS terminal and grief support at Seacoast Gay Men, Unitarian Church, Portsmouth, NH, 7pm. FMI ☎ Al (603) 898-1115.

FRI.-SAT. 6/17-18

Summer in the Mountains, a gay weekend, at Raynors Motor Lodge, Franconia, NH. \$81/person (dbl. occ.) includes continental breakfast, potluck, pool party and bbq, hiking. FMI ☎ Al (603) 898-1115.

SAT.-SAT. 6/18-26

Unity '94, Gay Games IV and Cultural Festival, New York

City. The international queer event of the decade.

SATURDAY 6/18

Portland Pride Parade, noon, Longfellow Sq., Portland, ME. FMI ☎ (207) 871-9940.

NH Pride March and Rally, Concord State House, 7pm. FMI ☎ (603) 382-9308.

Women's Health Fair, Worcester, MA Medical Center. 10am to 2pm. FMI ☎ (508) 793-6999.

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

Maine Gay Men's Chorus performs at the State Theater, Portland, ME, 8pm. The program honors the struggle for peace and freedom. \$25 (includes dinner) or \$10 (concert only). Tickets: State Theater (207) 879-1112. FMI ☎ (207) 883-8099.

SUNDAY 6/19

Amelia's Mountain Biking and Potluck at Judy's. 1pm. FMI ☎ (802) 295-5812.

MONDAY 6/20

M. Dennis Paul, President of Health Education AIDS Liaison NH and NY President Michael Ellner will conduct a seminar on AIDS hypothesis alternate to overcoming fear, depression and angst at Seacoast Gay Men, Unitarian Church, Portsmouth, NH, 7pm. FMI ☎ Al (603) 898-1115.

THURSDAY 6/23

Lesbian, Gay, Bisexual and Transsexual Youth talk about their lives in Maine - "The State of Queer Youth: Present and Future." Matlovich Society, Holiday Inn by the Bay, 88

Spring St., 7:30pm. FMI ☎ (207) 773-1209.

Equal Protection Maine - Portland meets, 7pm, St. Luke's Episcopal Church, 143 State St., Portland.

FRI.-SUN 6/24-26

Golden Threads Celebration, Provincetown. FMI write Christine, Golden Threads, POB 60475, Northampton, MA 01060.

SATURDAY 6/25

Gay and Lesbian Alumni of Wheaton College, Wheaton, IL reunion, 1-5pm, St. Clement's Episcopal Church, 423 W. 46th St. (between 9th and 10th Aves.), NY, NY. FMI ☎ (212) 807-5577.

SUNDAY 6/26

Stonewall 25 International March on the UN to Affirm Human Rights of Lesbian and Gay People, NY City. FMI ☎ (212) 439-1031. VT: (802) 878-2903.

MONDAY 6/27

V. Ginger McCartin will talk about the legal and financial implications of the non-traditional alternative family at Seacoast Gay Men, Unitarian Church, Portsmouth, NH, 7pm. FMI ☎ Al (603) 898-1115.

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.

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.

Planning for Symposium '95 has begun. Please send ideas and suggestions to Symposium '95, POB 990, Caribou, ME 04736 or call the Gay-Lesbian Phonenumber 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.

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.

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.

CALLS FOR SUBMISSIONS

Wild Orchid Books, a new Lesbian press, is seeking lesbian erotic short stories. FMI Bridget Albert, Ed. in Chief, 89 Robin Lane, Rm. 203, Fairfield, CT 06430.

500 word nonfiction narratives wanted about lesbian passages. Topics include: growing up, family, coming out, youth, midlife, aging, death, working, retirement, relationships, children, break-ups, caregiving, racism. FMI: SASE to Karla Jay, PO Box 1235, NY, NY 10008.

WOMEN'S MUSIC REVIEW

by Sherry Nicolds

On Saturday May 14, Cris Williamson and Tret Fure performed at the Portland High School auditorium. They played a mix of old and newer songs, including *Postcard from Paradise*, the title cut off their most recent album. Stories about a 1992 trip to the Soviet Union (bring your own food, toilet paper, and toilet if possible, they warned the audience) as well as stories about friends and family were as entertaining as the music itself. Cris ended the concert on a serious note however, noting the declining audiences that performers are facing recently. She acknowledged that this is a good thing only if it means there are more choices available in the community. One can only hope it doesn't indicate complacency, because safety and complacency are incompatible even in the best of times. ▼

More CLOSET from page 4

did it make? We'd all be gone by then."

If he'd asked me, or TJ after our afternoon on South Beach, I think we would have disagreed. We'd have said that it will be the combination of the richness of our cultural differences and similarities that will create the acceptance we're after.

I can't wait till TJ's next visit. I know we're going to continue this conversation. And by then, I should have worked through enough cholesterol angst to order another burger. Her, too. It's something we have in common. ▼

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ASK THIGHMASTER - advice with holes

Dear Thighmaster,

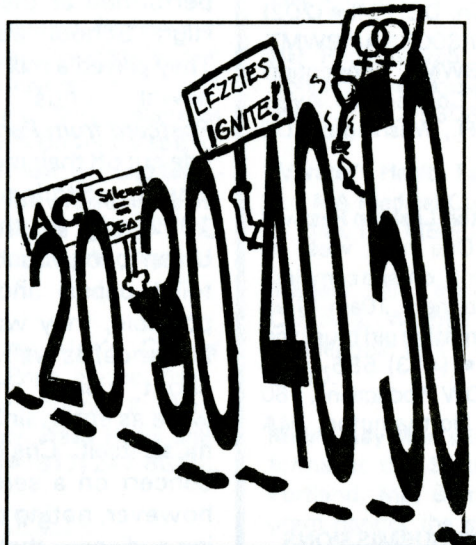
A few weeks ago, while I was out with two gay-boy pals cruising the bars, I met this hot-looking butch stud and asked her for a date. Well, imagine my shock when she showed up at my house on Saturday wearing a long, flowing skirt and embroidered "peasant blouse," with a soft macrame belt replacing her leather one, a beaded necklace replacing her tie, and a flowered cloth purse replacing her handcuffs. When I asked her why she'd changed her image, she replied, "Since you're 50 (she's 30), I figured you'd be turned off by my youthful and queer genderfuck habits, being the separatist, woman-loving-woman that all you older women are." I tried to point out that I'd been attracted to her butch, leather, tie-wearing persona in the first place, and reminded her that I'd actually been with two men when we met. But to no avail. She forced me to listen to that awful Holly Near song about gentle and angry people for what seemed to be 800 times - although it must have been fewer since each verse lasts about an hour. And by the time we got down to any action, the most forceful thing I got was a butterfly kiss. How can I get her to give me what I want?

Finished with Flower Power

Dear Finished,

Anyone who thinks that only age dulls your senses should think again. Thighmaster has been hearing stories like yours everywhere. Here's one shocking but true story from Thighmaster's friend Susan. Susan got a call from another dyke, Jean, who had seen Susan on a panel of dyke artists. Jean said, "I'm giving a lecture about how while dyke artists who came to consciousness in the 1960s and 1970s are still making that your-vagina-is-a-flower stuff, young dyke artists, who have a queer, butch/fem, ACT UP, MTV aesthetic, make more interesting postmodern images that really make you think about race, class, and gender in complicated ways. So I wonder if you could give me the addresses of those 3 young dykes on your panel who did that great artwork." Susan asked her if she needed new glasses:

didn't she notice that those three "young dykes" were all over 40? Susan suggested that she change her argument. Jean said no: the argument still held since x, y, and z other artists were young. Sorry, all 40-55. "Well, I still think it's true."



drawing by Neomi Falcone

Thighmaster didn't tell this story to drag readers into the excruciating hell of postmodern theory, but to make the following point. It's ageism, not age, that's sticking you with those butterfly kisses. [For readers unfamiliar with this term who don't own a copy of the Dictionary of Sexual Mildness that Thighmaster had to consult here, a butterfly kiss is where you whack someone's (face) cheek with your eyelashes as softly as you can.] Ageism is going around everywhere these days. Sure, maybe a lot of 20ish or 30ish dykes call themselves queer first. Sure, maybe a lot of dykes over 35 entered the 1990s just as they left the 1970s, calling themselves lesbians instead of queers, grooving to the nonbeat of Cris Williamson, and hating masculine humans and accessories. But a lot of dykes who inhabited the 1970s - and who are actually largely responsible for both the gender consciousness of queer girls today and the models for health-care activism, street theater, etc. used later by groups like ACT UP, not to mention incredible gain in women's rights from which your date now benefits - have either changed their tune or never hummed all of that tune in the first place.

Tell your date dud to look back and look around. Tell her to read The Persistent Desire: A Femme/Butch Reader, edited by Joan Nestle: this should give her a clue that before, during and after the 1970s, dykes of all ages butched out and femmed out and strapped on before it got called genderfuck - or, as People would say, gender bending. Tell her to look around the artworld, where dyke artists with a long history of working by choice from a postmodern framework and in collaboration with gay men are now for some reason being charged with operating from some "Oooh gross" philosophy, because it's supposedly "natural" for "women that age." Remind her that this ageist crap puts her on the side of those Equal Protection, "It's not about gay rights, it's about discrimination," closet builders, who got people to follow them by arguing that only young and politically inexperienced people would ever advocate out-of-the-closet activism, direct-action strategies, or grass-roots organizing. (Thighmaster refers here to grass-roots organizing that you actually do, not grass-roots organizing that you talk about but somehow never get around to doing because blitzing the media with one (meaningless) slogan has secretly always been your primo agenda item.) Checking out the age demographics of any ACT UP action, or noticing the much-experienced activists who were advocating out activism, would have shown such a claim to be ludicrous.

So try show and tell. If this doesn't work, show her the door, tell her to leave, and go find someone who's either had that tie for decades - thus getting you in the process someone with a few decades more experience in the tying - or who knows exactly how many dykes have tied one on before her. Otherwise, the "endless waterfall" of ageist garbage that will be filling up and spilling over in your house will be as toxic as industrial waste.▼

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



Ann Rand talks with ACT UP/Portland's Richard Freed



State Rep. Susan Farnsworth refreshes John Bean

On Sunday, May 15, Blackstone's co-hosted a reception for Anne Rand (Democrat, Portland, Maine), candidate for State Senate.

(The primary election is on June 14)

photos by Annette Dragon

More LOVE from page 6

unique from those of a monogamous family. There is also currently a great deal of stress involved in being a polyamorous family existing within a monogamous society. Currently, if parents want to talk to other parents about some of their kid problems, they can risk having their children taken away because someone judges the polyamorous family to be inherently immoral. However, most polyamorous people feel that they reap greater returns than they did in monogamous relationships in the stimulation of variety, in both sexual and intellectual areas, and in the greater amounts of emotional support to be gained from having more than one person love you.

Some people are naturally polyamorous, and may realize that they are polyamorous after trying to be monogamous all their lives and feeling like failures. They just seem to be in love with several people simultaneously, and giving up one in order to have another is intolerable. Though they may be able to act monogamous on the outside, they are under a great deal of stress internally. They didn't fail in the system, the system failed them. On the other hand, some people are naturally monogamous, and don't like to deal with more than one person at a time. Trying to behave in a way which is not fit for your personality is never good. In the past we've had a society based on monogamy, with no room for anything else, except through illicit "affairs." People have always done non-monogamous things, some of them very destructive. With the loss of the extended family as a support system, and the basic instability of the nuclear family, polyamory deserves to be respected as a viable choice. ▼

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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 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/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/CENTRAL MAINE - 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
Mike's Place, Lewiston
Fin Back Restaurant, Bar Harbor

Massachusetts

Glad Day Bookshop, Boston
New Words Books, Cambridge
Radzukina's, Haverhill

New Hampshire

Women's Information Service, Lebanon
NH Feminist Health Center, Concord
The Highland's Inn, Bethlehem
Campus G/L/B Alliance, UNH, Durham
ALSO, Plymouth State College, Plymouth
Blue Strawberry, Portsmouth
Members, Portsmouth
Lady Iris, Portsmouth

Vermont

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

Portland

Portland Public Library
Living Room North
The AIDS Project
Woodford's Cafe
Raffles Cafe
Books, Etc.
YWCA
Kaos
Sisters
Videoport
Chartroom
Underground
Blackstones
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)

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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.



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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.

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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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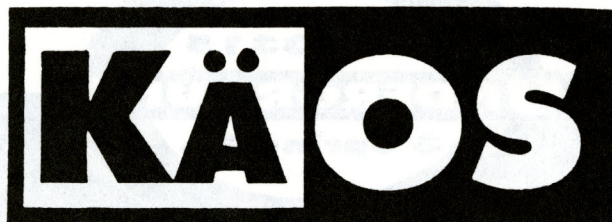
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SAVAGE NIGHTS June 10 - 16

THE HOUSE OF THE SPIRITS June 17 - 23

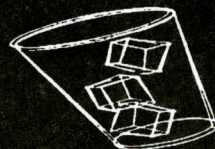
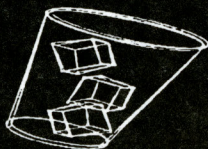
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