

NEW YORK'S
LESBIAN
AND GAY
NEWS
MAGAZINE

OUT WEEK



COME OUT!!

STONE SWALL REVISITED



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MARTINE

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Fouratt recalls the night they raided hairpinski's **page 44**

Editorial

From the moment we announced our intention to publish a new lesbian and gay news magazine in New York, we've been overwhelmed with good wishes and barraged with advice. If the reaction has been awesome, so has the sense of responsibility it engenders.

Reasons for this reaction are not hard to find. Many American cities have several gay and lesbian newspapers. Strangely, New York, with the largest lesbian/gay population in the country, has had only one.

For several years, the long-distinguished history of our chief competition has been marked by an editorial bias concerning the cause of AIDS. Their unwillingness to print health news which conflicts with that bias has often resulted in slanted, inaccurate articles presented as investigative journalism.

Women have regularly been neglected in New York's gay press, both in coverage of pertinent issues and in representation among writers and reporters. People of color have been rendered virtually invisible.

OutWeek is committed to accurate and inclusive news reporting. Our AIDS coverage will reflect the widest, not just the wildest, range of facts, sources, information and opinions. We will report responsibly on AIDS treatment and services issues, and doggedly investigate the politics behind them. Hopefully, our reporting will enable the women and men in our community to make their own decisions about health, politics and other issues that affect us.

We hope to extend this ideal of inclusiveness throughout our features, arts and entertainment sections as well. Rather than being one person's newsletter, we hope to be a true forum for our community.

This will be a difficult task. The complexities and diversities of the lesbian and gay world are daunting. Without the input and support of the community, our vision has little chance of success. We will need your criticisms and suggestions, your understanding and perhaps most importantly your patience. We hope to reward that patience with a newsweekly of lasting value to our embattled community.

OUT▼WEEK

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The opinions of OUTWEEK are expressed only in our editorials. Other opinions are those of the writers and artists and do not necessarily represent the opinions of OUTWEEK.



ON THE COVER:

COME OUT! was the first lesbian/gay newspaper to appear in New York after the Stonewall rebellion. This photograph was the poster advertising their first edition, and celebrating the Gay Liberation Front, with which they were associated. Among those we've been able to identify are Earl Galvin, Judy Greenspan, Fran Winant, John Erdman, Dan Smith, Carl Miller and Bob Bland. We'd be interested in hearing from anyone who knows others in the picture (Ed.).

(Photo courtesy: Jim Fouratt)

Dykes to Watch Out For



AFTER AN EXHAUSTING DAY IN THE SNAKE PIT OF ACADEME, OUR INTREPID PH.D. CANDIDATE GINGER RETURNS TO THE SISTERLY BOSOM OF HER COLLECTIVE HOUSEHOLD FOR RESPITE AND SUSTENANCE.



Axelrod Vetoes Joseph's Test Plan AIDS Groups United in Opposition

by Chris Bull

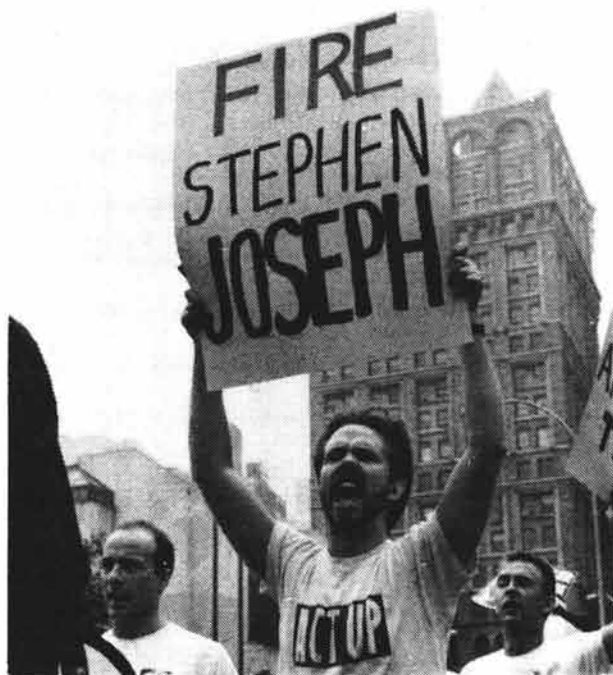
NEW YORK --

Health Commissioner Stephen Joseph's much maligned proposal to curtail anonymous HIV antibody testing, and implement mandatory name reporting and aggressive contact tracing for those who are infected with HIV, was abruptly vetoed by State Health Commissioner David Axelrod one week after it was unveiled.

Joseph's plans, presented in a June 5th address at the Fifth International Conference on AIDS in Montreal, were decried by AIDS activists and service providers, who quickly organized protests, both in Montreal and New York, to blast the recommendations.

Under the proposal, physicians would be required to report to the Health Department the names of all people who test positive for HIV, the virus thought by many to cause AIDS. Health Department employees would then ask those who test positive to voluntarily disclose sexual and needle-sharing partners, who in turn would be contacted by the Department of Health.

Joseph told the Montreal audience that because new AIDS treatments are increasingly successful, new testing and tracing measures are necessary in order to provide medical care earlier in the progression of the disease. "Changes in our capacity to prevent and treat



Act Up Zaps Joseph No to the test plan.

infection will usher in a new era in which policies will shift toward a disease-control approach to HIV-infection, along the lines of diseases such as tuberculosis and syphilis," Joseph said at the conference.

He went on to predict that the policy, if adopted, would set a nationwide trend toward routine contact tracing. "Follow-up to assure adequate treatment and more aggressive contact tracing will become standard public-health applications for controlling HIV infection and illness," he said. "We are fast approaching a time when we will have to rethink the wisdom and effectiveness of many of our present public-policy issues," Joseph added.

New Yorkers Blast Proposal

A group of 46 AIDS service-providers, physicians and activists

released a joint statement at a June 14th press conference, condemning Joseph's proposal. The statement declared, "We should not forget the most basic public health lesson learned over the years of the AIDS epidemic: measures of compulsion or coercion directed at persons who are HIV infected drive these people away from medical care

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First Gay Group in Puerto Rican Day Parade

by Mark Chesnut

NEW YORK -- For the first time in its 31-year history, an officially-recognized lesbian and gay contingent, made up of an estimated 100 participants, marched in the New York Puerto Rican Parade on Sunday, June 11th. The march began at Fifth Avenue and 44th Street and finished at 86th Street and Third Avenue in Manhattan.

"This is our Stonewall," claimed Pedro Velazquez, a member of the Boricua Gay and Lesbian Forum, and one of the organizers of the contingent. "We're coming out to the Puerto Rican community to let them know we're here."

Although this is the first official lesbian and gay presence in the Puerto Rican Parade, a smaller group called the Comité Homosexual Latinoamericano (CHOLA) marched in 1979, unrecognized by the parade committee, as part of the "People's Contingent," which included groups like the Puerto Rican Socialist Party. "We had to struggle with homophobia from bystanders and also within our own contingent," said Francisco Dominguez, who marched ten years ago and was present for this year's march as well. "I found that [this year] the people's

reaction was much more positive. It was a powerful group. It ended up with a real good feeling."

This year's arrangements were not without complications, according to Velazquez, who submitted the application to the parade committee. "They gave us a hard time. So I let them know that if they didn't accept us because of homophobia, we would talk to Lambda [Legal Defense and Education Fund] . . . and we would do civil disobedience or whatever was necessary to march."

The lesbian and gay marchers were delayed for more than four hours, along with several other groups and floats, as a result of a reported float breakdown, striking hotel employees on the parade route, and numerous shiftings of the group's position in the parade by parade marshals. Some, however, felt the gay contingent received more of a runaround than others, due to the homophobic attitudes of parade organizers.

Response from onlookers varied from thumbs up and cheers, to spitting on the ground and hisses, but most marchers agreed that for the most part, the response was positive. "I would say 75% loved to see us, 25% hated us. But I think that's a great percentage," Velazquez said. He also noted that spectators from the crowd joined the gay contingent as it made its way up Fifth Avenue.

Members of Las Buenas Amigas, a Latina lesbian organization, handed out flyers explaining the goals of their presence at the parade. "We believe it is necessary to let you know who we are in order to put an end to the myths that marginalize and oppress Latina lesbians," their flyer read in part.

Even so, some of the marchers were quick to point out that the Hispanic community still does not deserve the homophobic, "macho" reputation some attribute to it. "People tend to generalize and think that Latins have a bit more homophobia than other groups, and that's not the case," noted

continued on page 14

City Unveils Condom Campaign Targets "Men Who Have Sex With Men"

by Andrew Miller

NEW YORK -- Declaring the end of "the era of Tuffy the Tooth and similarly dull public service announcements," New York City Health Commissioner Stephen Joseph announced an AIDS prevention media campaign utilizing print ads depicting condoms, and TV and radio spots portraying openly gay men. The announcement came at a hastily-scheduled news conference on June 14th that preceded by two hours a press conference called by the Gay Men's Health Crisis (GMHC). That conference was called to criticize Joseph's remarks about anonymous HIV-testing and contact tracing, made last week at the Fifth International Conference on AIDS in Montreal.

and radio announcements, subway posters for platforms and trains, and print ads for magazines and newspapers, as "the nation's boldest government-sponsored AIDS prevention media campaign." He was also quick to point out that he expected the materials to be labelled "controversial" by many. The campaign also includes a television commercial with Joseph himself urging men who have sex with other men, "no matter how infrequently," to always use condoms.

So far, the New York City CBS affiliate has approved the use of that commercial, but not those portraying gay men. Although tapes of the spots have been submitted to other local television and radio stations, there has

**MAN
TO
MAN**

If you have sex with other men, no matter how infrequently, always use latex condoms. Because once it is taken to transmit the AIDS virus, so protect yourself... and your partner. For more information, call AIDS Hotline 718 485-8111.

AIDS

The end of the era of Tuffy the Tooth: New Ads from the Department of Health.

Joseph said that "the key target group" for his department's "Rubber Up for Safety" campaign "is men who have sex with other men but who do not necessarily self-identify or identify outwardly as gay." Although not present at the press conference, Joseph said that the mayor supports the endeavor enthusiastically. The city provided \$46,000 to fund the ad campaign's production costs.

Joseph characterized the material, which includes public service television

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A
HOMBRE**

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SIDA

been no decision from any of them yet, according to Joseph. That fact led some in the community to speculate that the health department's announcement of the ad campaign's launch was premature.

"The number of people who get to see these commercials really depends upon the TV stations," said Terry Chabrowe, president of Cappiello & Chabrowe, the advertising firm that created the commercials. "It's up to the

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Activists Seize Stage At AIDS Conference

by Rex Wockner

MONTREAL -- To their own astonishment and to the cheers of many conference participants, more than 300 members of ACT UP/New York, Toronto's AIDS Action Now, and Reaction SIDA of Montreal marched into the Palais des Congres, commandeered the escalators, entered the main conference site, took over the stage, demanded that the microphones be turned on, and, in the name of persons with AIDS, "officially" opened the Fifth International Conference on AIDS on June 4th.

Three hours later, activists were again given free run of the huge conference site as they relentlessly heckled Canadian Prime Minister Brian Mulroney throughout his 20-minute address to the conference. Although Mulroney has been in office over five years, it was his first major statement on AIDS.

The activists remained on the stage for nearly an hour. Montreal and Royal Canadian Mounted Police seemed unprepared for the rowdy, U.S.-style activism, and -- to the obvious surprise of demonstrators -- took no action at all.

Responding to posters and banners criticizing government inaction on AIDS, about half of the thousands of people awaiting the opening ceremonies cheered and applauded the disruption. After half an hour of chanting and stomping by the demonstrators, Toronto activist Tim McCaskell took the main microphone and announced, "On behalf

of persons living with AIDS in Canada and around the world, I would like to officially open the Fifth International Conference on AIDS." Referring to the disruption, McCaskell continued, "This

chronic, manageable condition; enactment of an international code to preserve the rights of people with AIDS; development of an international data bank of AIDS information; an end to placebo drug trials; support for the right of women to control their bodies; medical aid to poor nations; and worldwide diversion of military spending to health-related projects.

By the time activists voluntarily vacated the stage and conference planners regained control of the room, the opening ceremonies were running two hours behind schedule. The action was the first in a series of demonstrations carried out by activists during the week-long conference.

The evening's keynote speech was given by President Kenneth Kaunda of Zambia, who said he had lost his fifth-born son to AIDS and had decided to speak publicly about it. Kaunda received a standing ovation when he called for an end to "the wanton destruction of ourselves" with nuclear weapons, and demanded that military money be diverted to health care worldwide.

On a day when the Chinese army clashed with demonstrators in Beijing, 800 died in a Soviet train crash, and Poland held free elections, the Canadian Broadcasting Corporation (CBC) evening news devoted several minutes to the anger of the AIDS

activists in Montreal. "It wasn't the way the Fifth International Conference on AIDS was supposed to begin at all," the CBC correspondent reported. ▼



TAKING CENTER STAGE
Activists At The Montreal AIDS Conference.
(Photo: T.L. Litt)

conference has now changed international AIDS conferences forever."

A lengthy manifesto was then read in both French and English. Activists demanded, among other things, reclassification of HIV-related illness as a

CONDOM CAMPAIGN continued from page 7

media to show how committed they are to preventing the AIDS epidemic."

The subway ads will begin going up immediately. But even Chabrowe admitted that the commercials portraying gay men were "something that networks and affiliates just don't want to talk about on the air." It remains unclear whether the Department of Health will be able to persuade any television or radio stations to run the ads, or whether any newspapers or magazines will pick them up either.

There are three versions of the ad in question: two in English and one in Spanish. One English version uses a Black actor, and the other a white one, but the text for each is identical: "Dinner was perfect. Candlelight, music. Later we had coffee by the fire and

talked long into the night. Finally we kissed. Then he asked if I enjoyed safer sex. I have never felt so good about saying yes." It ends with a shot of two wrapped condoms, and a voice-over narration: "When you have sex with another man, always use a latex condom to prevent transmission of the AIDS virus."

The Spanish-language ad follows more or less the text of the English ones, although it does not mention kissing. Similarly, the Spanish print ads say, "if you have sex with women or other men," where the English ads mention only sex between men.

"All our consultations with the Hispanic community and the Hispanic gay community advised us that if we used language that spoke only to men having only sex with men, we really wouldn't get our message across," Joseph explained when questioned

about these differences.

The health department has previously sponsored AIDS prevention campaigns aimed at heterosexual women, IV-drug users and adolescents. The campaign aimed at teen-agers was criticized by some AIDS activists, who charged that the text of the ads was moralizing and sex-negative. Some interpreted those ads as promoting abstinence from sex altogether.

The new ads were produced with the cooperation of many AIDS service organizations, including GMHC, the Minority Task Force on AIDS, and the Hetrick-Martin Institute. The Department of Health will make video tapes of the commercials available to bars and clubs around the city, which Joseph said he hoped would enable the DOH to reach a large percentage of its target audience. ▼

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B·O·S·T·O·N

Americans, Canadians Clash On Men-Only Space

by Rex Wockner

MONTREAL -- U.S. AIDS activists in Montreal for the Fifth International conference on AIDS repeatedly clashed with Quebecers over the local policy of denying women entry to gay male bars and clubs.

As the tension increased, ACT UP/New York cancelled plans to hold a large party at Sécurité Maximum, a popular gay disco in Montreal.

Earlier in the week, several women accompanying ACT UP/Los Angeles' Mark Kostopolous were allowed entry, but only after Kostopolous threatened to organize a 600-person-strong demonstration the next night.

"People seem to take it as a given here that the gay and lesbian communities are pretty separate," said Maxine Wolfe, one of a large number of women from ACT UP/New York present at the conference. "But it's not a lot different from New York."

According to a volunteer at Montreal's Gayline, the men-only policy is in place at most of Montreal's gay bars and remains unchallenged by gay, lesbian or heterosexual Quebecers.

Gisele Cloutier, a spokesperson for the Quebec Human Rights Commission, said the bars are in violation of Section 15 of the province's Charter of Human Rights and Freedoms, which also bans discrimination based on sexual orientation.

"No one can inhibit the access to a public space based on sex," Cloutier said, "but we have never received any complaints about this. I think people accept that some people want to have their own places."

Marcel Pleau, a writer with the Montreal gay newspaper *RG*, scoffed

when asked to comment on the controversy and said, "It's a non-issue."

Pleau and several other gay Quebecers also spoke of conflict between French-Canadian and American activists. Differences of opinion arose on the second day of the conference when Quebecers requested that the media be excluded from activist meetings. ACT UP members explained that they use the media to effect social change, while members of Montreal's Réaction SIDA said they didn't trust reporters. Since New Yorkers outnumbered locals, reporters were allowed to remain.

At several demonstrations, small groups of Quebecers could be faintly heard initiating French chants that were quickly drowned out, to their great dismay, said several gay Quebecers.

ACT UP and Toronto's AIDS Action Now published all of their literature in both languages and were careful to include a French-speaking person at every rally. But the written French often contained grammatical and syntactical errors and the spoken French was not understood by most New Yorkers, said the Quebecers.

ACT UP members said they regretted the cultural tensions but felt that overall their visit was tremendously successful. ▼

Two More PWAs Stopped at U.S. Border

by Rex Wockner

MONTREAL -- A Danish man with AIDS (PWA) en route to Montreal's Fifth International conference on AIDS was detained by U.S. Immigration and Naturalization Service (INS) officials at Logan airport in Boston June 2nd. The same day, a British AIDS activist travelling to San Francisco to receive experimental treatments was sent back home by INS agents in Minneapolis.

Both actions follow recently-revised

INS guidelines allowing HIV-infected visitors into the U.S. for up to thirty days in order to attend conferences, conduct business, visit family, or obtain medical treatment.

That revision followed a highly-publicized incident in April, when Dutch PWA Hans Paul Verhoef, en route to a gay and lesbian health conference in San Francisco, was imprisoned in Minnesota, where he had stopped to change planes.

At a press conference held in Montreal, the Danish man, Knud Josephsen, said he was sent to North America for seven weeks by the Danish Ministry of Health to "look for experimental approaches to the care of AIDS patients."

Boston INS agents allegedly asked Josephsen if he had AIDS after he said that his first destination was Montreal. He acknowledged that he was HIV antibody-positive "because it's a matter of dignity to say yes to that question" and because he had AZT in his luggage, he said. (AZT is a drug taken by many people with AIDS and HIV illness.)

After several hours of detention, Josephsen was granted a \$50 "HIV waiver," good for thirty days -- three weeks less than the time of his research project.

"It's sad that the U.S. in this way disrupts the international network of seropositives," Josephsen said. "I see no reason why I should be a threat to the U.S."

At the same press conference, British activist Simon Watney explained the case of PWA Henry Wilson of the Terrence Higgins Trust, Britain's leading community-based AIDS organization.

Wilson, who was travelling to San Francisco June 2nd to participate in a drug trial, was arrested in Minneapolis by INS officers who verbally abused him, strip-searched him, and placed him in handcuffs, according to Watney.

Wilson was told he could wait six weeks in jail while application was

continued on page 15

BILLION
DOLLAR
BABY

PETER
PAN

FIDDLER ON THE ROOF

GYPSY

WEST SIDE
STORY

CALL ME
MADAM



THE
KING
AND I

HIGH BUTTON SHOES

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HAPPENED ON THE WAY
TO THE FORUM

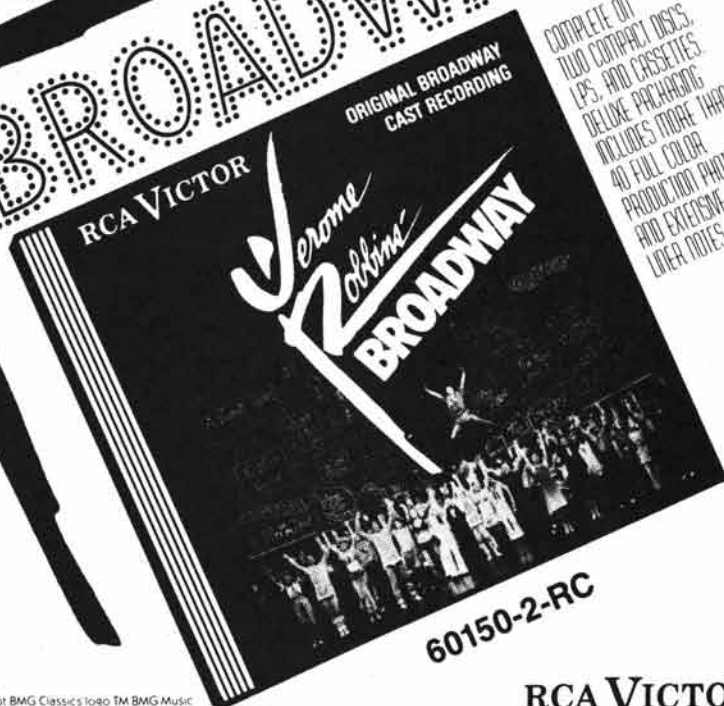
ON
THE
TOWN

Jerome Robbins

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LIBERTY

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Clive Barnes, NY Post



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Design: Barry Washburn Graphics

PARADE continued from page 6

Aurelio Font. "The Latino community is the only community where the gays have been able to march openly," added Juanita Ramos of the Latina Lesbian History Archives.

After the parade, the group boarded a downtown 6 train, filling at least one entire car with the songs they had been singing during the march. There followed a celebration at the Lesbian and Gay Community Center, where marchers were encouraged to express their thoughts. One person claimed that as a result of their marching in front of an estimated 300,000 spectators, "openly gay and lesbian people were seen by more straight people than probably any other time in the history of New York."

Some had bigger goals for the future. "This is the first time that an openly gay group has marched in an ethnic parade. We're hoping that the idea will catch on," said Aurelio Font. "Let's say, in the St. Patrick's Day parade, a group of gays of Irish descent want to march. We'd be there to support them. We want to make our presence known in every ethnic parade." ▼

AXELROD continued from page 6

and treatment, and it is a massive disincentive to their entry into the health care system. This will particularly affect women of color and their children who must use the health care system for prenatal and perinatal care." The group recommended expanding anonymous testing and counseling centers that already exist.

The press conference was held at

Miguelina Maldonado, executive director of the Hispanic AIDS Forum, echoed Johnson's concerns. "The Latino community traditionally has little access to the health care system, which often fails to offer culturally sensitive services and care to Latinos in New York City. To assume that [name] reporting would lead to better care for Latinos is an unfounded assumption. Joseph has created suspicion, alarm and fear in the community needlessly," she charged.



Joseph meets reporters after his Montreal announcement.

the offices of the Gay Men's Health Crisis (GMHC). Richard Dunne, GMHC's executive director, predicted that mandatory reporting would force people "underground" and away from treatment. He said Joseph's proposal makes little sense since the city already fails to provide adequate health care for many people with AIDS (PWAs). Dunne charged that the city is not prepared to pay for early-intervention treatments.

Ronald Johnson, executive director of the Minority Task Force on AIDS, told the assembled media that Joseph's policy is most damaging for people of color. "There is a very real fear of discrimination in Black and Latino communities," he said, contesting the benefits of mandatory reporting. "It's a cruel hoax to talk about clinical advantages of HIV testing, while knowing the reality of the health care system, which often entails waiting periods of two to four months [for access to treatment]," he continued. "Joseph must talk about services that are currently available. We can't wait for services to trickle down," he said.

IV-drug users would stop seeking treatment under Joseph's policy, according to Bernard Bihari, an expert on drug addiction at Kings County Hospital. "Joseph doesn't seem to understand the fear of government that addicts often have. These are people who live outside of the law. This will reduce the number of women who come in for prenatal care because they would fear testing."

Reacting to the intense criticism, Joseph announced that the proposal was intended only to spark debate, and that it could be modified. In response to a question about why the communities most affected by AIDS were not first consulted, Joseph told *OutWeek*, "I feel we have been in lots of round and round and round discussions that in many cases get nowhere about health policies relating to AIDS."

New York State's Axelrod, whose relationship with Joseph has become increasingly strained in recent months, sided with Joseph's critics. "I think it

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OutWeek
New York's Lesbian & Gay Weekly News Magazine

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made for an HIV waiver, or could return immediately to the United Kingdom, Watney said. There was apparently no explanation why Wilson was not offered an on-the-spot waiver.

"The preposterous fantasy that the United States is at risk from people with AIDS coming into the U.S. from outside is not only punitive to individuals who have to undergo this form of sadistic treatment, it is also profoundly irrational," Watney said.

Dr. John Ziegler, co-chair of next year's conference to be held in San Francisco, called these two newest INS incidents "deplorable and embarrassing." He said organizers wanted to move the 1990 conference out of the U.S., but that it is too late to do so.

Benjamin Schatz of National Gay Rights Advocates said he could not understand how the U.S. government decided that "people with HIV infection could not possibly have more than thirty days of legitimate business to conduct in the U.S., or why someone would be incapable of transmitting a virus in 30 days but would be capable of doing so in 31." ▼

Salk Reports Vaccine Progress

by Rex Wockner

MONTREAL—Two HIV-infected monkeys showed no further signs of HIV infection, and the conditions of 17 of 19 humans with AIDS Related Complex (ARC) stabilized or improved, after all received injections of an HIV vaccine developed by polio vaccine pioneer Jonas Salk. HIV, or, human immunodeficiency virus, is believed to be the cause of AIDS. Salk reported his results on June 8th at the Fifth International Conference on AIDS here.

A third chimpanzee received the vaccine before being infected with HIV. Although the amount of HIV in the animal's body declined over time, HIV was not cleared from the body entirely.

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The new vaccine is made from live virus that has been treated with chemicals and irradiation. Researchers hope it can be engineered to create an immune response in infected humans.

The tests conducted were phase-one studies which, as defined by the Food and Drug Administration (FDA), are designed only to determine if the vaccine causes adverse side effects. Salk reported that it does not. To determine, under FDA regulations, if the vaccine is effective, researchers must now turn to lengthy, double-blind, placebo-controlled trials, where some volunteers receive the vaccine and others receive an inactive substance.

Declining to call his vaccine a breakthrough, Salk did say that "there is light at the end of the tunnel," and that treating AIDS is going to require multiple strategies, including use of the only government-approved anti-viral against AIDS, AZT. ▼

Republicans Snuff Out Bias Bill

by Jim Whelan

NEW YORK—With just two weeks remaining in Albany's legislative session, State Senate Republicans have all but derailed the passage of bias legislation providing some protection against hate crimes for gay men and lesbians. Meeting behind closed doors, the Senate Republican Conference, headed by Republican Majority Leader Ralph Marino (R-Oyster Bay), prevented the bill from proceeding to a vote on the floor of the Senate, where many felt it would have been passed.

The bill mandated stiffer penalties for violent or intimidating acts committed "with the intent to deprive an individual or group of individuals of the exercise of their civil rights." The bill specifically mentioned sexual orientation as a protected group, along with race, creed, color, national origin, sex, disability and age. The Black and Puerto Rican Legislative Caucus joined gay and lesbian rights groups in an

intensive lobbying campaign for the bill's passage.

According to Libby Post of the New York State Gay and Lesbian Lobby, the Republican Conference's actions were surprising because there were many previous indications that the bill would be allowed to proceed to the Senate floor. The legislation was sponsored by four key Republican Senators, and even Marino has indicated in the past that he would vote favorably on the measure, she said.

Bills are allowed to proceed to a vote by the full Senate only after unanimous consent at the Republican Conference is achieved. Most legislation is normally allowed to proceed to the floor, where individual senators may vote their conscience, according to Post.

In this instance, "the Republicans have buckled to the threats of the conservative members of their party," Post declared. The Albany lobbyist said there are only five or six Republican Senators, opposed to legislation protecting gay and lesbian rights, who are preventing the bill from going to a full vote.

The Gay and Lesbian Lobby hand-delivered a letter to Marino's office requesting a meeting on the bill, but he has not as yet responded. The lobbyists have organized a contingent of about 20 people who plan to march into Marino's office on Monday, June 19th, to demand the majority leader speak with them about the matter.

Ed Martin, a spokesperson for Marino, said that gay and lesbian lobbyists may have been overly optimistic in predicting that the Conference would allow the bill to proceed to the floor for a vote. He said that during the Conference, senator after senator opposed sending the bill to the floor because it would involve lengthy philosophical and legal debates late in the legislative session. Were the legislation to make it to the Senate floor, "it would probably not pass and would serve no useful purpose," he predicted. Martin suggested that improved police protection would be a better way to protect gay men and lesbians against

Gay and lesbian lobbyists had been overly optimistic.

hate crimes.

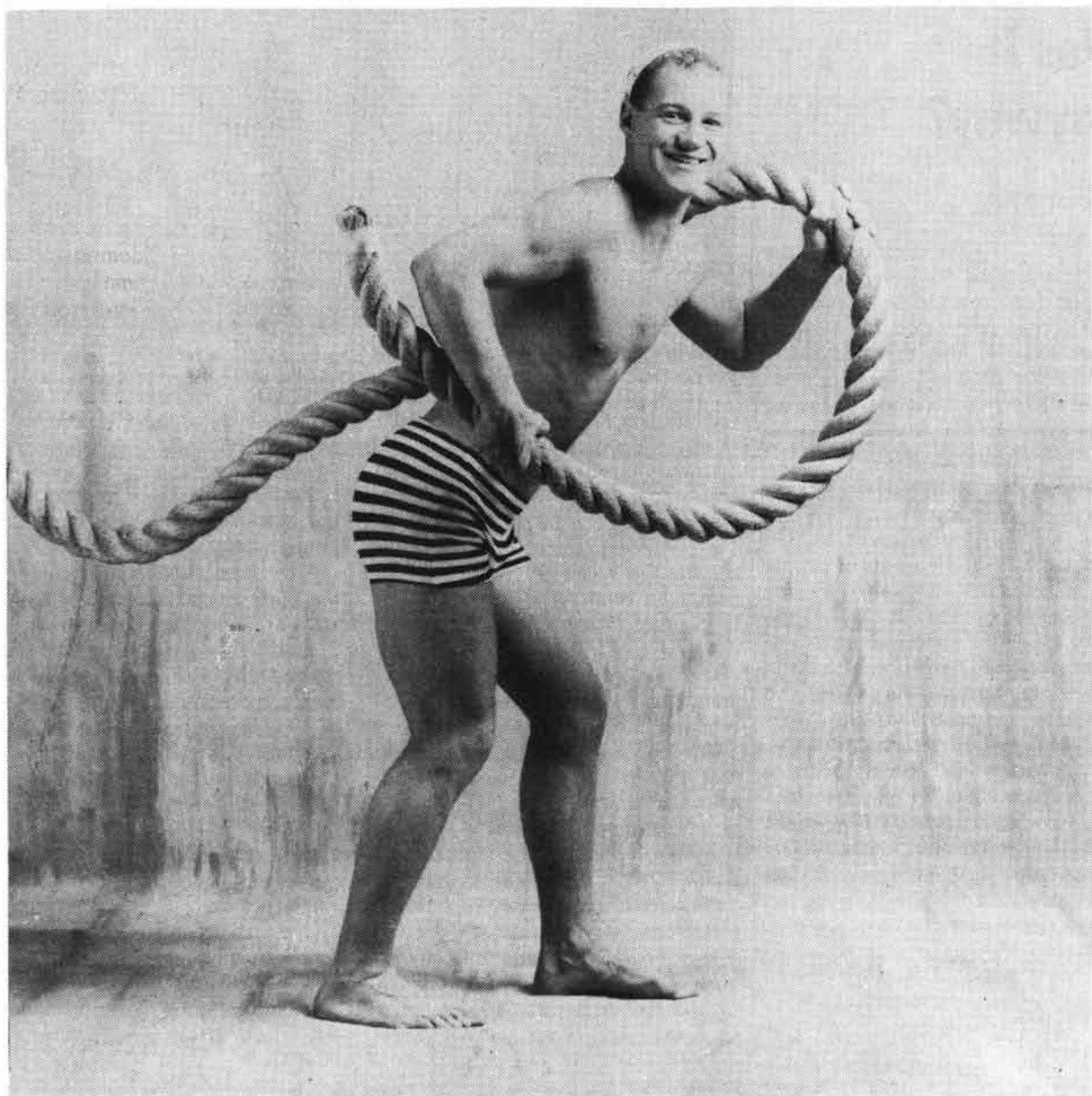
Virginia Apuzzo, Governor Cuomo's liaison to the lesbian and gay community, said "we expect the governor to pull out all the stops" on the issue, and "demonstrate his commitment to the community." In fact, the bill originated from the governor's office. She said that the governor has promised to raise the issue with Republicans at every single leaders' meeting he attends until the end of the legislative session.

Apuzzo complained that because the Republican Conference operates behind closed doors, there is little accountability for such actions. "This is an instance where a minority determines the agenda for the majority," she fumed, accusing the Republicans of "holding this bill hostage. She said, "Ralph Marino cannot declare this bill dead." Lobbyists and Senate observers point out that there are various unusual legislative scenarios that could still bring the bill to a vote.

According to statistics compiled by the National Gay & Lesbian Task Force (NGLTF), which recently released its annual report on anti-gay violence, gay men and lesbians are victimized by hate crimes at a rate seven times greater than the average rate for the U.S. adult population. The NGLTF documented 625 reported incidents of anti-gay harassment and violence in New York state last year, of which 122 were physical assaults and 14 were homicides. New York ranked fourth in the number of reported incidents, behind North Carolina, Ohio, and Illinois, and just ahead of California. ▼

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Whose Conference Was It, Anyway?

by Sandor Katz

MONTREAL -- While organizers of the Fifth International Conference on AIDS boasted that it was the first conference to explicitly acknowledge the social dimensions of the disease, many attendees criticized its failure to facilitate a true sharing of perspectives among

News Analysis

scientists, health care providers, and people with AIDS. AIDS activists focused their priorities on the needs of people with AIDS and HIV infection. (HIV is the virus believed by many to cause AIDS). But by the end of the conference, some scientists were complaining that the conference was too large and the atmosphere too political to allow them to exchange research information.

Meanwhile, an entire wing of the conference site was devoted to a trade show which British AIDS activist and author Simon Watney described as "a supermarket for the multinational pharmaceutical companies."

So, whose conference was it, anyway?

Because of the aggressive ingenuity of AIDS activists, people with AIDS (PWAs) were actually a major conference presence. The only person with AIDS who had been scheduled to speak, Kevin Brown, died in May, and appeared via a video remembrance. But during the activist takeover of the opening ceremony's podium (see news story), Canadian PWA Peter Wood was able to "officially" open the conference. And at the Tuesday morning plenary,



LOOKING FOR LOVE IN ALL THE WRONG PLACES

Sex workers Carol Leigh, Valerie Scott and Danny Cockerline solicit at the AIDS Conference.

session, Ron Kelly, a 22-year-old HIV-positive Ontario man, commandeered the microphone and spent ten minutes recounting his experiences of discrimination.

Because conference registration was \$500, AIDS activists produced pirate conference passes, enabling many activists and PWAs to get in. And in an effort to save face, conference organizers added, at the last minute, a PWA to the closing session schedule. According to ACT UP/New York's Tim Powers, the conference was "a big step forward for PWA self-empowerment."

But some scientists and drug company reps were less than thrilled about listening to people living with AIDS ask questions about drug trials and treatment techniques. Frustrated researchers claimed that science should be above social and political conflicts. On the last full day of the conference, Dr. Robert Gallo of the National Cancer Institute said, "I have nothing against the social aspect, but in order to work well, scientists need calm. They must be able to meet and exchange [ideas]."

With delegates from most of the world's major medical and public health institutions, the conference did provide an ideal forum for certain types of announcements. Perhaps the biggest

story to emerge from the conference was New York City Health Commissioner Stephen Joseph's bombshell announcing his intention to implement contact tracing and phase out anonymous HIV testing in New York City.

Cynical colleagues have noted that such actions are impossible under current New York State law, and unrealistic on New York City's large scale. Others in the AIDS community have accused Joseph, a Koch appointee, of hedging his bets against Koch's reelection by attracting the attention of conservative federal health officials/potential employers. The publicity following Joseph's announcement eclipsed the press coverage of any medical news from the conference.

The conference exhibition was simply a world unto itself. One hundred ten booths housed drug companies, condom producers, government health education programs, and a few community-based organizations. According to the coordinator of exhibitors, Lise Anne de Varennes, the smallest booths rented for \$3,500, which proved prohibitive for most community-based, service-providing organizations.

The largest booth belonged to Burroughs Wellcome, the monopoly

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Fairpac Lobbies for Les/Gay Council Districts

by Jim Whelan

NEW YORK — FAIRPAC, the New York State gay and lesbian political action committee, sent board member Julie Green to testify before the Charter Revision Commission on June 6th. Green lobbied for the creation of city council districts that reflect the established lesbian and gay neighborhoods in New York City.

The Charter Revision Commission was created over a year ago and charged with revising the structure of the municipal government. That task has become particularly urgent since

last March, when the United States Supreme Court declared unconstitutional the structure of the Board of Estimate, for violating the established constitutional principle of one person, one vote.

In its preliminary drafts, the Commission has proposed that the Board of Estimate be dismantled and the City Council enlarged from its current 35 members to approximately 50. An expanded City Council would require the redistricting of New York City, and many communities are now scrambling to ensure their fair and accurate representation on a new, larger City Council.

FAIRPAC, like other community-based organizations from the Black, Latino, Chinese and Korean communities, is concerned that redrawn

district lines may divide the community's population, and voting power, among different districts. On May 31st, Green and fellow board members Mark D'Alessio, John Sharkey and Candida Scott Piel met with Commission chief counsel Frederick A. O. Schwartz, to discuss how the Commission could insure the creation of council districts which reflect local gay and lesbian populations.

In a telephone interview, Green reported that Schwartz was "responsive to the need for lesbian and gay representation," and further described him as "friendly, accessible and knowledgeable." Schwartz and the lobbyists agreed that the language in the current revision instructions is inadequate, according to Green.

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Duberman Addresses Stonewall Dedication

(Martin Bauml Duberman, Distinguished Professor of History at City University of New York, is the author of 11 books, the most recent of which is Paul Robeson. He is also the author of About Time: Exploring the Gay Past, and a new book, Hidden From History: Reclaiming The Gay and Lesbian Past, due out in November.

Following is the speech he delivered at the ceremony which renamed a portion of Christopher Street "Stonewall Place" in honor of the twentieth anniversary of the Stonewall Rebellion.)

I take no pleasure in sharing a platform with Ed Koch, but I do take a great deal of pleasure in celebrating the twentieth anniversary of Stonewall, for which we're gathered.

When I moved to New York in 1963 there were maybe five or six gay male bars and perhaps one lesbian bar. Even though few in number, these were not what we would today call 'safe havens' from the oppression of heterosexist society. My own bar of choice rapidly became Stonewall. But in that bar no one was ever sure whether or not they would end the night by being arrested and thrown into jail. There was a lighting system at the door so that if somebody who was suspicious happened to enter, the light would be flashed on, all dancing would stop, and indeed many hearts would stop, because soon on the heels of an unknown plainclothesman would arrive the police.

They would trample through the bar with their customary arrogance and arrest, at will, people who were patrons of the bar.

When we went out at night in those years many of us carried in our pockets the name of a woman lawyer, Enid Gerling. (applause) I'm surprised and glad that so many people still remember her. Indeed, she did a lot to help gay people in those years. Enid Gerling, according to the legend of those times, was the only person who knew who to pay off and how to get to the right people to make the payoff. And she did in fact keep many people out of jail or in short order rescued them from jail when they

were arrested.

Those were, 25 years ago, very different years from what many of us now experience and enjoy. I think it's hard for people under a certain age, say 40 or 45, to understand those years.

I was not in the Stonewall bar on the night of the actual raid, when patrons fought back, but I do want to recall for you and with you that the particular patrons, or at least the people who were on the street immediately outside the bar who initiated the

took over. In other words, in the early days, the GLF talked about and thought about the radical restructuring of this society.

Gay liberation at its inception was indeed a radical movement for social change. It did not believe in mere liberal tinkering. Today, when our president has made the word liberal a dirty word, or attempted to, it's very difficult to pick up and use the honorable word radical. But to me, it is indeed a very honorable word. And it is a very honorable tradition that inaugurated our formal gay rights struggle.

The goals of the GLF were not only to liberate the homosexual impulse in everyone, but also to liberate the heterosexual impulse in everyone. And beyond that, the early days of the GLF were



THE HEIRS OF THE GAY LIBERATION FRONT?
ACT UP at the Stonewall dedication.
(Photo: Ellen B. Neipris)

fighting, were in fact street people and drag queens. The early gay movement appreciated their role in the gay struggle and frequently made mention of it. But the early years of the gay movement should not be confused with the gay movement that soon supplanted it.

When I speak of the early years I speak primarily of the Gay Liberation Front (GLF). The GLF was very different from the organized gay movement which very shortly superseded and swallowed the GLF up. What the GLF represented, among many things, was first of all gay men and lesbian women working together. And working together with goals in mind that were far more broad gauged than the goals of the organized white male movement which soon

devoted and focused on an ideal of androgyny, in contrast to the ideal of machismo which subsequently won favor.

What happened to the GLF is a familiar story of what always happens to radical protest movements in this country. A radical cutting edge inaugurates a movement of substantive protest, but the cutting edge is quickly dulled when the effort to win over mainstream America begins to take precedence. Once that begins to happen the emphasis on real differentness - as is the case with our special gay and lesbian heritage - has to be downplayed. That indeed was the story of the organized gay movement in roughly the years that followed

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GLF, namely 1972 or 1973, down to the outbreak of the AIDS epidemic. The organized movement became essentially, and I know some of you won't agree, a movement by and for middle class, already privileged, white men. I think what has happened as a result of the AIDS plague, and I think this is perhaps the only positive development during these terrible years, is that a different kind of gay person has now been brought into the movement.

If we are ever fortunate enough to see the day when the AIDS plague is behind us, I think we will also see the dawn of a new gay movement which in fact harkens back in significant ways to the original movement of the Gay Liberation Front. Because what we are seeing among the legions of the young who make up ACT UP is once again gay men and lesbian women acting in concert, welcoming and appreciating each others differentness, and also welcoming minority people. Beyond that change in personnel, what ACT UP has discovered in the process of struggle is the full extent of entrenched privilege which characterizes our society. They have seen it primarily in the way the hospitals are structured, in the way the FDA is structured, and by and for whom the federal government operates.

Because of those insights gathered during ACT UP's struggles, I think we may yet see the birth of a new gay movement which is once more radically oriented. That at least is my own personal hope, that GLF will once more return, if not in name than at least in principle. Therefore I would close with the additional hope that on this wonderful twentieth anniversary of Stonewall we attempt to rededicate ourselves to two principles.

First of all, to welcoming and appreciating diversity within the ranks of the organized movement, a diversity that once characterized that movement at its inception but which did not characterize it for a period of ten years. We need once more to welcome not only minorities, and for gay men and lesbian women to once more work together, but we need to appreciate and welcome into our ranks all minorities within our own extremely diverse communities, not excluding those heroic drag queens who

were on the streets for us 20 years ago. And secondly, once we have made significant room in our own ranks to represent the true diversity in our communities, I think it is then important to begin to reach out beyond our own movement in order to make links

and draw connections with other oppressed minorities within the country at large. Only that way, I believe, will we be able to reach the goal originally set for us by the GLF, namely the radical restructuring of our country as a whole. Thank you. ▼



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CONFERENCE (continued from page 18)

organizations.

The largest booth belonged to Burroughs Wellcome, the monopoly manufacturer of AZT, a drug taken by many people with AIDS and HIV infection. A huge structure with a public exhibition area and a labyrinth of private conference rooms, Burroughs used the site to distribute slick booklets of treatment information promoting AZT.

Freebies were everywhere. The most sought after prize was a graphic, safer oral sex poster designed by the government of Quebec. Condom manufacturers were distributing condoms of various sizes (small, large) and flavors (like mint). Okamoto, a Japanese condom company, even had a contraption to prove how strong their condoms really are. The machine automatically inflated the condoms to mythic proportions until they popped. Lyphomed, makers of Pentamidine (a prophylactic treatment for the pneumonia associated with AIDS), greeted conventioners with the line "We're part of the solution, not part of the problem," and distributed tote bags.

Sex worker activists provided a few moments of stark reality when they attempted to join other exhibitors in peddling their wares. Protesting the scapegoating of prostitutes in the AIDS crisis, they offered their sexual services to conference delegates, who nonetheless mustered none of the shopping spree enthusiasm they had shown to distributors of medical paraphernalia all week.

The visible fiscal realities of the conference, and profit-oriented health care in general, determine very clearly whose conference it really was. In the final analysis, the conference is big business. While it remains to be seen whether the Montreal gathering actually made money, last year's AIDS forum in Stockholm turned a healthy profit. As exhibit coordinator de Varrenes explained, the drug companies and government ministries of health have the resources to rent space, thereby helping to finance the conference.

The unfortunate flip side is that community-based service providers cannot afford to be represented. And the \$500 registration fee and additional travel expenses effectively restrict the access and participation of most people living with AIDS throughout the world.▼

AXELROD (continued from page 14)

would be premature to mandate reporting of HIV-infected persons," he said in a prepared statement. The New York State legislature and health commissioner actually have jurisdiction over many of the AIDS policy changes that Joseph proposed. The decision to make HIV positivity a reportable public health condition would reverse a confidentiality law signed last year by Governor Mario Cuomo.

While praising Axelrod's move to squash the elimination of anonymous testing, many AIDS advocates said they remained angry that Joseph often works against the communities most affected by the epidemic. Christopher Babick, deputy executive director of the PWA Coalition, told *OutWeek* that Joseph was "once again preparing policies without consulting the experts, i.e., the community-based AIDS service organizations."

Activists Respond

The activist group ACT UP (AIDS Coalition to Unleash Power), which sponsored morning and evening demonstrations at City Hall on June 8th to protest the proposal, called for Joseph to be removed from office. With hundreds of police officers surrounding City Hall, nearly 200 demonstrators disrupted early morning traffic on the Brooklyn Bridge, and temporarily shut down the nearby Department of Health building. "First you don't exist, now you're on a list," stated an ACT UP flyer prepared for the demonstration, referring to Joseph's decision last summer to halve the city's official estimate of city residents who are HIV positive.

At a press conference on June 14th announcing the kick-off of the city's latest AIDS prevention media campaign, Joseph responded to some of the charges of his critics. "I never proposed the elimination of anonymous testing.

What I said was that because of recent, and not so recent, information about the broadening therapeutic horizons, we are now in a phase of the epidemic where there is strong consensus that we have effective interventions to offer people who are infected and ill. Not cures, not vaccines, but effective interventions that prolong life and improve the quality of life. In that setting it seems to me absolutely inarguable that an approach that is much more aggressive on the issues of counseling and testing, still voluntary, still confidential, and an approach that is much more vigorous on the issue of contact tracing facilitated by mandatory reporting of infection in a confidential, public health framework, is the way for us to go. The debate should be opened up and engaged in quickly. I deliberately chose to do that in Montreal, which was, at least supposedly, a professional setting. But I did not propose mandatory testing or the elimination of anonymous testing," Joseph said.

Because mandatory reporting would, by definition, involve breaking the anonymity, although not necessarily the confidentiality, of the person involved, Joseph's attempts to explain and soften his original statement have caused confusion and drawn more criticism from many in the AIDS community.

"Contact tracing has been the trend for the last three years," said Veneita Porter, director of the New York State Office of AIDS Discrimination. "There is a lot of pressure from the federal government to make New York a test case to see how tracing works. But it can only work in an environment where there is no discrimination and where treatment is available for everyone. This situation certainly does not exist here."

Joseph said he would recommend keeping HIV reporting separate from the reporting of other sexually transmitted diseases in order to avoid "archaic" quarantine laws. But several activists said they fear that Joseph's proposal would play into the hands of right-wing supporters of quarantine and other repressive measures. "It's something we have to be very wary of," said Porter. ▼

20 Years Later, Cops Maintain Gay Surveillance

by Donna Minkowitz

NEW YORK—It is not often forgotten among lesbians and gay men that our movement began with a fight against the cops. But 20 years after Stonewall Inn patrons got up the gumption to resist a then-ordinary anti-queer raid by the city's finest, how much has the relationship between the police and New York's gay men and lesbians changed?

The last major bar raid occurred not in 1969, but in 1982. Blue's, a Black gay bar located down the block from *The New York Times*, was stormed by about 40 officers who severely beat patrons, and called them "nigger faggots," according to an account by *Village Voice* reporter Arthur Bell. No arrests were made. Although quite a few patrons

News Focus

wound up in the hospital, none were willing to testify in court, so a proposed lawsuit went nowhere.

Because of the community's increased political and economic power, raids are now infrequent occurrences; but surveillance is another story. New York Police Department (NYPD) files, recently released by court order, contain hundreds of pages of Intelligence Division reports on gay and lesbian groups, collected as recently as 1978. The Freedom of Information Act request for the files covered only groups that had been established prior to 1973, so any reports on groups established since that time remain unreleased.

But surveillance has clearly continued in the '80s. The fact that police have apparently had advanced knowledge of unpublicized actions by the Gay and Lesbian Alliance Against Defamation (GLAAD) and many other groups, as evidenced by police

COPS continued on page 70

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OUT OF CONTROL

by Susie Day

I am a lesbian and I have lesbian pride. I owe much of my pride to the Stonewall Rebellion of 1969, although at the time, I was but a polymorphously perverse junior high asexual with no pride and a secret crush on one of the girls who modeled training bras in the Sears catalogue. Yet somehow, over the years, Stonewall quietly widened my horizons.

Stonewall--that routine barroom bust in which assorted queers ended up holding off the New York City Police Department for three nights--has helped thousands of women and men in the past twenty years to claim positive lesbian and gay identities. I, for instance, have remained a lesbian, partly because of Stonewall, and partly because I would rather be a lesbian than a cop. Because, if you think about it, cops have it worse than we do.

No one stops to reflect that it was the police who made Stonewall possible. If the cops hadn't barged in, busted heads, and yelled "Spread 'em, Sailor," when they did, our own personal/political growth could have been retarded for years. Cops have also used similar consciousness-raising techniques to guide countless Blacks, Latinos, union activists and homeless people to deeper, more commanding self-concepts. Yet cops have been slow to take credit for these achievements. Is this because they themselves are low on self-esteem?

Well, I think it is time somebody said, "Thank you, cops." To show my appreciation for all they've done, I have devised a series of police empowerment workshops, which may be presented, for a nominal fee, at nearly any precinct.

Exercise 1: Centering

The object here is to create a safe, nurturing space that will allow the inner cop to heal. Have cops form a circle, cross-legged on the floor. (Gently discourage self-ridicule if the cartilage in their knees keeps popping; this is a sign of change and should be affirmed.) Now ask cops to close their eyes and imagine a big, glowing ball of navy blue

light in the middle of their circle. Suggest that they relax, breathe deeply and just *be*.

Ask cops to imagine that, with each breath, the light enters their heavy shoes, then travels up their uniforms--through their pants legs, their mace, their stun-guns, all the way to their badge chakras--until it bursts out of their police hats in an arc of radiant energy. This is their cop energy, their police



(Photo: Ellen B. Neipris)

"force," some say. Ask them to use this force to imagine themselves running in slow motion, perfectly safe and relaxed, as they chase thugs through a beautiful, misty meadow. Play cassette tape of Tibetan temple bells and whale noises. Burn sage.

Exercise 2: Breaking Down Stereotypes

Have cops center. Pass out paper and pencils. Ask cops to go deep within themselves and write down all the myths and vicious put-downs about police that they have encountered from ignorant civilians. Examples: Cops are never around when you need them; cops are naturally lazy and will not answer calls for help in poor or out-of-the-way neighborhoods; cops are more likely to

stop a black than a white person in a speed trap because cops have an extra muscle in their heads that makes them do those things, etc., etc.

Try to channel the energy flow so that cops begin to experience their innate cop-consciousness. Do they think, for instance, that they were born "that way," or did they become cops because of some unspeakably disgusting childhood trauma? Give them time to see themselves as part of an oppressed group. Are there cop "tendencies?" Mannerisms? Hobbies? Discuss.

Exercise 3: Let Your Cop Out to Play

At this point on the road to self-esteem, your cops should be eager to use various modes of artistic expression to get in touch with their feelings. Finger painting is a marvelous avenue of self-discovery, as are macramé and modern dance. But perhaps the most evocative form for cop-identification is the theatre. Here is an excerpt from a script, by and for cops, which sprang from one of these workshops:

Scene: A park at night. The muffled noises of various muggings, gang wars, and violent crimes can occasionally be heard in the distance as a ruggedly handsome male cop patrols the area.
Enter: A young man with bleached blond hair, wearing pink tank top and gold lamé jeans. He minces over to cop and speaks in lilting soprano.

Man: Yoo hoo! Mr. Officer!
Cop (*a baritone*): Yes, sir?
Man: You come here often, Beefcake?
Cop: Yes, sir.
Man: Can I buy you a drink?
Cop: Say--what are you getting at, sir?
Man: It's this way, Joychunk: I am a militant homosexual, and I would like to--er, uh--play with your nightstick.
Cop: I am not into that sort of thing, sir. Be gone.
Man: Oh, I love it when you talk like that--it makes you look like Nelson Eddy. (*He grabs cop and sweeps him romantically*)

SUSIE DAY cont'd

into his arms.)

Cop: Stop it, you brute! *(Calls out:)*
Help! Help! Entrapment!

Suddenly from the wings march two police battalions in full dress uniform, who rescue the lead cop, then bring him downstage, where the entire company sings all the choruses of "Stouthearted Men." Curtain.

Exercise 4: A Kinder, Gentler Reality

Your cops are now ready to move from art to life, and begin to create their own reality. Ask them to center and visualize themselves lying on a beautiful, warm beach. Watch their gruff exteriors melt away as you explain that there is a Great Scheme of Things, and that every one of them has a place in it. Yes, all things are interconnected: the sun and the moon, the wind and the waves have a vital role to play in this vast web of life, just as cops themselves have a role to play in the vast web of governmental control that extends throughout this great nation. Why, each of them, in a sense, is as important as the Justice Department or the FDA!

While cops are thus deeply relaxed, calmly remind them that the U.S. now holds 627,402 prisoners--the largest number of any country in the world--and that 80% of these prisoners are People of Color. As cops sink further into bliss, speak to them of the recent tough on-crime laws that detain people for years without bail; the bills for mandatory AIDS testing and contract tracing; the big, new detention centers for illegal immigrants and political dissidents in the event of a national emergency. Cops should experience complete empowerment and peace with their world.

Now ask them to open their eyes. Voila! Reality! There is a God! All hug. Exchange addresses. And the next time those cops bust a bunch of homos in a bar, they'll do it with pride, knowing, deep down, that somewhere there is a Reason. ▼

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INSIDE OUT

by Ray Navarro

A Colorful Coalition

On Friday, May 26, an important coalition-building meeting took place at New York's Lesbian and Gay Community Center. For the first time in the Center's history, organizations comprised of People of Color met, with the intention of networking, establishing political power within the Center, and possibly marching together in the Lesbian and Gay Pride Parade. The question on everybody's mind: Why hadn't such a meeting taken place before? If you open any copy of the Center Voice you'll find a large number of listings representing various ethnic groups within the lesbian and gay community: Asian-Pacific Islanders, Latinas and Latinos, and African Americans.

The various groups in attendance, however, have no intention of homogenizing their cultural differences under the sign of ethnicity. East Coast Asian Pacific Islander Lesbian Association, Salsa Soul Sisters, Las Buenas Amigas, Brooklyn Lesbian and Gay Forum, Men of All Colors Together, Mama Doesn't Know Productions, Rainbow Repertory Theater, Lesbians and Gays of Flatbush, Majority Actions Committee of the AIDS Coalition to Unleash Power (ACT UP) and Gay Men of African Descent (GMAD) all agree on this one point: The goal in working together is to inform one another as to their political intentions as activists within various communities with differing cultural heritages.

According to Daisy de Jesus, one of the meeting's co-facilitators and a member of Las Buenas Amigas, a Latina lesbian group, the call for the meeting came from GMAD. De Jesus agreed to attend because she recognized the necessity that various groups should at least coordinate their own panel discussions, workshops and social events so as not to conflict with one another. Even if effective coalition-building seemed like a far off dream, "each group has its own activities and many of us know each other, but we'd

never gotten together like that, except for maybe at the dedication of the Charles Angel Room...The goal of the meeting was to set some guidelines, and the more we talked the more it became obvious that there were all of these different organizations, and that there might be a network developing."

The strongest practical resolution coming out of the meeting was the formation of a twenty-member steering committee, comprised of representatives of each of the groups, who would further discuss the logistical issues

The Lesbian and Gay Community Center is falling into the trap of claiming to speak for Third World organizations.

involved in securing an effective political voice within the organized New York lesbian and gay community.

The issue of the many groups marching together in this year's Lesbian and Gay Pride Parade was voted down, primarily due to the fact that each organization had already planned its own activities for the march and had already rented booths, etc. The Salsa Soul Sisters pointed out that Women of Color would spearhead this year's parade, and that this had been won only after long negotiation with the parade organizers. Plans were made to coordinate before next year's parade so that all lesbian and gay People of Color could march together if they so choose.

From here the discussion turned toward the issue of why there are no People of Color on the Center's board of

directors. B. Michael Hunter, a member of GMAD and of Other Countries (a Black gay men's writing collective), was one of the primary organizers of this meeting. Hunter does not doubt the Center's good intentions with respect to lesbian and gay People of Color, but stresses the necessity for direct representation in the Center's decision making body. He says, "The Center is falling into the trap of claiming to speak for the respective Third World organizations. They may be making the right decisions...but this is a matter of direct access to the decisions that are being made." Hunter underscored that any People of Color working with the board must feel self-empowered to represent the opinions and demands of this ad hoc coalition. "We need someone for whom one of their primary functions would be *that*."

Robert Woodworth, deputy director of the Center and Fran Goldstein, treasurer, both attended the meeting and cordially extended whatever support the Center could offer to the group. However, one unidentified white gay Center volunteer challenged the group's agenda as a whole, claiming that introducing the problem of "race" into the concept of "gay pride" would seriously threaten the already fragile unity of New York's lesbian and gay community. The response of the group was cordial, considering the backward but widespread sentiment expressed in the comment. Elbert Hunter, the Black co-facilitator of the meeting, expressed the group consensus that taking valuable meeting time away from those in attendance to explain such a complex issue to one of the few whites in the room would detract from the vital business on hand. Yet similar questions were raised by some of the men in the room as to the privileging of gender over race or ethnicity in lesbian and gay discourse. Again it was Salsa Soul Sisters who effectively dispelled this misguided and potentially sexist view by underscoring the effects of lesbian invisibility within Third World cultures.

Daisy de Jesus is encouraged by the

establishment of a permanent "People of Color Bulletin Board" above the water fountain at the Center, but she commented that, "the meeting was not a direct response to the 20th anniversary of Stonewall. It's just that our visibility at the Center needs to increase, so that each of us shows our presence to each other with a stronger voice so that we feel less isolated." I observed that while direct action and protest were all part of the history of the groups at this meeting, they did not shun the less glamorous but essential tasks involved in networking and building coalitions. This so as to mutually empower themselves to fight the double-whammy of being lesbian or gay in this homophobic and racist city.

The Flirtations



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AIDS Treatment News

by John S. James

ITRACONAZOLE: Affordable Fluconazole Substitute

Fluconazole is a very good antifungal which is taken by mouth; it is effective for cryptococcal meningitis and many other fungal infections. It is approved in England, but not in the United States, apparently because of bureaucratic snafus. Some people have obtained personal supplies from England, but the drug is very expensive; maintenance doses for cryptococcal meningitis can cost as much as AZT, and insurance will not pay for fluconazole because it is not approved.

Another drug, itraconazole (brand name Sporanox) may be almost as good as fluconazole but much less expensive. Itraconazole is used to treat many different fungal diseases. It may be less effective than fluconazole for cryptococcal meningitis, however, although it is sometimes used for that condition. Itraconazole is available in Mexico, and it either is or is soon expected to be available in the UK. We do not have exact price information, but have heard that treatment with itraconazole (obtained from Mexico) costs about \$1.50 to \$3.00 per day, depending on the dose.

Anyone considering using fluconazole or itraconazole should also consider the more conventional options. Amphotericin B (AMB), which is readily available, is probably at least as effective as fluconazole. Its drawbacks are that it must be given intravenously, it can cause unpleasant side effects, and some patients cannot tolerate it at all.

If AMB cannot be used, a patient may be able to qualify for a trial of fluconazole, or for compassionate use--in which case the drug will probably be free. Physicians only who want to find out how to enroll their patients should call the developer, Pfizer Inc., at 203/441-4112.

If these options do not work, then for more information about obtaining fluconazole or itraconazole from abroad, patients can call the PWA Health Group, 212/532-0280.

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San Francisco: Hypericin, Ozone Monitoring Projects Begin

San Francisco area community groups have begun two small, prospective monitoring studies to collect reliable information about potential AIDS/HIV treatments which have come into use by patients but are not being studied in formal clinical trials.

"Monitoring" studies do not give treatment to anyone; they only collect data. Therefore they are much easier to set up and administer than the large-scale, randomized trials favored by large institutions. "Prospective" means that these monitoring studies are designed in advance, allowing clean, uniform data gathering: the same blood tests for every patient, on the same schedule and at the same lab; uniform physical examinations, medical history interviews, and patient diary forms; and an overall study design approved in advance by a scientific committee. If successful, these studies can serve as precedents for rapid, community-controlled research projects to get reliable data for patients and physicians, as soon as new treatments come into use.

THE HYPERICIN STUDY

We have previously reported on hypericin, an antiretroviral found in St. John's wort, a plant long used in herbal medicine (see *AIDS Treatment News* #63, 74, 75, 77, and 78). While

mainstream researchers are synthesizing the chemical, running animal studies and negotiating for FDA permission to begin "phase I" human trials this year or next, probably hundreds of people are already using herbal extracts. We are hearing anecdotal reports of benefits, but this information is inherently limited because of unknown self-selection biases, and because different blood tests and different labs were used.

The new monitoring study, formally approved May 22 by San Francisco's Community Research Alliance (CRA; for background on this community-based research organization, see *AIDS Treatment News* issue #70, December 1, 1988), is for people who have not used hypericin in the last six months, but plan to start using a standardized herbal extract. (Standardized extracts are those which have been chemically tested during their manufacture and adjusted to contain a uniform strength of an active ingredient in every batch. Examples of St. John's wort extracts standardized for hypericin content are Yerba Prima tablets, Psychotonin tincture, and Hyperforat tincture.)

The study will last four months. "Baseline" testing (before treatment begins) includes P24 antigen, T-cell subsets, CMI, Beta 2 microglobulin, CBC, ESR, and SMA 25, as well as physical examination and medical history. Blood tests are given monthly; the last visit includes a second physical exam. A total of five monthly visits is required.

All tests are paid for by the CRA. At this time, the CRA has enough money to enroll 30 patients. More will be enrolled if the money can be raised.

Note: Ten patients per month will be enrolled in this observational study. If you are interested in volunteering, call the Community Research Alliance at 415/626-2145. If more than ten qualify for the study, ten will be chosen by a lottery; those not chosen the first month will be considered again in later months. The first ten may be able to start by late June. However, no starting date can be guaranteed, and there will probably be more volunteers than can be accepted.

It is very important that people who enter this study have not used hypericin in the previous six months. Otherwise, benefits may have already occurred before the first physical exam and blood test, and therefore the study would miss them and misleadingly underestimate the value of the treatment.

All other treatments (AZT, etc.) are OK, however, either before or during the study. One of the rules of a monitoring study is that it does not ask people to change the treatments they would be using anyway. These must be reported to researchers, of course.

The Community Research Alliance is also looking for volunteers for office work, etc. If you can help, call the number above.

OZONE STUDY

Ozone is being studied as an AIDS/HIV treatment in Germany, but aside from a small trial for AIDS-related diarrhea at the Veterans Administration Hospital in San Francisco, there are no government or corporate clinical trials in the United States. Recently, however, a group of ten persons with AIDS or HIV jointly purchased an ozone machine for their own use, and before beginning the treatment they organized their own monitoring study, with the help of research nurse Leland Traiman. Mr. Traiman runs mainstream AIDS clinical trials professionally, and he volunteered to help coordinate the patients' ozone trial.

This eight-month study includes the same blood tests as the hypericin protocol described above. (These tests are becoming a core subset of uniform blood work and data collection forms, to be used in many prospective monitoring studies.) Laboratory work, medical history and physical exams were given before treatment started to obtain baseline values; eight additional appointments were scheduled over the next eight months. The baseline and two other blood drawings have already occurred; the fourth blood draw is scheduled for the end of May.

At this time, the ozone trial is not officially sponsored by any organization, it belongs entirely to the people in the study. When they obtained the ozone machine, the Community Research Alliance was newly organized and not ready to approve and administer a study. But the patients were ready to start, and of course they did not want to wait for a study. So the Healing Alternatives Foundation (the San Francisco buyers' club) donated \$2,500 for initial blood work; without that support at a critical time, the baseline values could not have been obtained and the study would have been lost. The entire trial will cost about \$10,000, almost all of it for lab work, as Mr. Traiman's time is volunteer. Money from an anonymous benefactor, from AIDS Treatment News, and from Mr. Traiman himself has kept the study going so far.

Recently the Berkely Gay Men's Health Collective offered to assist by housing the ozone monitoring project in the Berkeley Free Clinic building.

After seven weeks of ozone treatment, no dramatic changes have been found. At three weeks, lymphocyte counts had improved substantially for many of the patients; other blood work showed no meaningful change. By the seventh week, however, these counts had returned to close to their baseline values. At this time there is no evidence of any benefit, or of any harm, from the ozone treatment.

The lack of early results does not discourage Mr. Traiman. "There are no conclusive results so far; it's too early to tell...I don't believe or disbelieve that ozone is an effective therapy. I've heard some strong positive anecdotal reports, and I want to learn if there is any scientific basis behind them."

A NEW MODEL FOR COMMUNITY RESPONSE?

One of the most successful responses to the AIDS epidemic so far has been the "San Francisco model"--

close cooperation between public agencies and private, mostly volunteer organizations, in providing prevention education to the general public and services to those who are ill. However, this model has traditionally not included any involvement with research.

The ozone and hypericin studies suggest a new, additional model for the years ahead. Small but well conducted research studies are within the capabilities of grassroots organizations. The key test of the success of these projects is whether they produce information which is credible to front-line AIDS physicians, and useful to patients and physicians alike in making treatment decisions. Community groups responsive first and foremost to patients' interest can move much faster than federal or corporate bureaucracies ever will; if they can generate solid treatment information, they will make a major contribution to saving lives and improving quality of life.

These small studies, which combine the work of professionals, activists, and other volunteers, are also relevant to public policy in a time of scarce resources. Monitoring studies cost very little to run. If they produce useful treatment information, they should pay for themselves many times over by reducing the need for hospitalization and other treatment, by keeping people productively employed instead of ill, and by developing very low cost treatment options (such as hypericin herbal extracts) which other U.S. research institutions seldom or never do.

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Political Science

by Mark Harrington

TREATMENT DECISIONS

Dearly beloved, we are gathered here today to get through this thing called life... In this life, things are much harder than in the afterworld. In this life, you're on your own.

Prince, Let's Go Crazy

Artist Brian Damage has been living with AIDS since before that big disease got its little name. His lymph glands were massively swollen. His doctors diagnosed lymphoma. They wanted to operate, irradiate and dose him up with chemotherapy. He said no, walked out, and treated himself for seven years with herbs, vitamins and a macrobiotic diet. In 1988 he got PCP. He switched from alternative to medical interventions, took pentamidine and AZT and survived. Since then, he joined the AIDS Coalition To Unleash Power (ACT UP), marched at the Food and Drug Administration, became infected with MAI (a debilitating gastrointestinal and blood infection), and endured two more hospitalizations. Again he rejected his doctors' plans, this time to install a Hickman catheter in his chest and to remove his spleen. He's out of the hospital and doing artwork.

His story is instructive not because of its particulars. Some people fare poorly on a macrobiotic diet. Others eschew AZT. *The point is that even at the outset of the disease, some people made their own treatment decisions.* That's what this column is all about.

Knowledge is a tool. In the right hands, it can be a weapon for self-defense. The government, the media and the drug companies haven't given that weapon to people infected with HIV, the virus believed by many to cause AIDS, to empower them to make treatment decisions and to keep themselves alive. There are many ways to stay alive. I know people who have lived with AIDS for years. Some were in the original AZT trial. Some think AZT is

poison and would never take it. I know many people who had ARC symptoms, intervened early, got aggressive treatment, continually monitor their status and are now asymptomatic.

The overwhelming mediocrity of

Nothing that is written or said about AIDS should ever be accepted uncritically.

most reporting on the medical aspects of AIDS has contributed heavily to America's inadequate response to the epidemic. Mainstream organs like the *New York Times* maintain rigid separations between articles about drugs for AIDS (*Science Times*), the impact of AIDS in New York City (in the *Metro* section) and national political ramifications of AIDS (main section). Compartmentalizing these aspects maintains artificial distinctions, resulting in journalism which fails to piece together the complicated interplay of political, economic and scientific motives which drive AIDS drug development. Ironically, it is the financial papers, such as the *Wall Street Journal* and *Barron's*, which provide the clearest picture of this interplay. Yet their target audience is the investment community, provided with this information for the purposes of making money, and not the HIV-infected individuals who must face difficult treatment decisions on a daily basis.

In 1989, for the first time, there are too many promising agents that need to be tested in people with AIDS or HIV, instead of too few. Existing medical and governmental structures are inadequate to test all the new anti-AIDS agents. Existing media outlets are inadequate to spread new treatment information to people who need it.

This column will be an advocacy tool to disseminate such information and it will hopefully be helpful to people making treatment decisions. Talking about treatments is hard. AIDS advocates are not doctors. We are learning as we go, and we will make some mistakes along the way. Nothing that is written or said about AIDS should ever be accepted uncritically. Skepticism, constant questioning and relentless challenging of established authorities are the only way to find out what works. Different combinations will work for different people. The only person qualified to make the final

For the first time, there are too many promising agents that need to be tested instead of too few.

decision is the person taking the treatment.

Many people who have been living with AIDS for a long time are activists—and I do mean in the broadest sense of the word: They all question authority, constantly seek new treatment information, check their doctors' opinions with other doctors and their own friends, are open about their HIV or AIDS status and agitate at every opportunity for better health care and faster research.

Two weeks ago, at the 5th International Conference on AIDS in Montreal, San Francisco epidemiologist Thomas Coates reported that people involved in AIDS activism fared better and lived longer. Activism is the intervention which treats both people with HIV and the diseased body politic. ▼

Positive Alternatives

by Bob Lederer

This column will appear every three weeks offering practical information and political analysis of holistic and alternative treatments for AIDS, ARC and HIV+. I intend to share the facts behind the growing belief that non-toxic, immune-building approaches may prevent these conditions from being a death sentence. I use "holistic" to include: 1) well-practiced techniques other than orthodox Western medicine, such as acupuncture, herbology, homeopathy and nutritional supplementation; and 2) changes in living practices such as diet, exercise, addiction treatment, stress reduction and building self-esteem. By "alternative" I mean Western medical treatments generally ignored or discouraged by the medical establishment, such as the typhoid vaccine and penicillin (based on the theorized AIDS-syphilis link).

Besides examining particular treatments, a recurrent theme will include careful analysis of alternative theories of AIDS causes and co-factors and the political barriers blocking scientific studies of these theories and of alternative treatments. I will also look at the negative role played by the American Medical Association, the pharmaceutical industry and their allies at the Food and Drug Administration, and the National Institutes of Health. I will also speak about activist responses to these issues, which are currently being developed by the Alternative and Holistic Treatment Subcommittee of the AIDS Coalition To Unleash Power (ACT UP).

This week I'd like to focus specifically on the role of syphilis and antibiotic overuse in the onset of AIDS. The theory that AIDS is linked to advanced, undiagnosed syphilis has generated much controversy, but is still poorly understood. Some of its advocates—scientists, journalists and publishers—have weakened their cases by presenting the issues emotionally or with minimal documentation. But since 1986, Joan McKenna, a Berkeley physiologist and Research Director of

the Biological Assessment of Syphilis and Immune Suppression (BASIS) project, has done exhaustive medical research, interviewed and treated hundreds of People With AIDS (PWAs), and developed an elaborate theory of the connections between AIDS, syphilis and antibiotics. A variety of doctors, scientists, activists and PWAs have built on this work and are now demanding answers from the medical establishment.

First, a few basic facts, each supported by numerous medical journal articles:

- Syphilis is caused by a bacteria called a spirochete. Unless fully treated, the infection goes through four stages: primary (sometimes a chancre or cold sore at the point of infection); secondary (vague symptoms like rashes, swollen lymph nodes, weight loss); latent (no symptoms, can last up to 15 years); and tertiary (heart problems, blindness and/or mental disorders such as neurosyphilis which is akin to AIDS dementia).
- Syphilis can cause serious immune suppression. And every known AIDS symptom has been found in secondary

The theory linking AIDS to syphilis is poorly understood.

or tertiary syphilis—including pneumocystis pneumonia and Kaposi's sarcoma. (Dr. Kaposi discovered the sarcoma in syphilitics.) Throughout history, syphilis has been called "The Great Masquerader" by medical practitioners as it is often misdiagnosed.

- Studies of gay PWAs have shown a high percentage have had known histories of syphilis; much higher than have had gonorrhea, and significantly higher than among HIV-negative gay men. Evidence among all AIDS populations also shows high rates of previous miscellaneous infections and longterm antibiotic use.

• For several years before AIDS, the majority of U.S. syphilis cases had been among gay men and IV-drug users, and the tropical countries of Haiti and Central Africa have historically had high rates of either syphilis or very similar infections called yaws and pinta. Syphilis is spread in ways much like AIDS, including through blood transfusions, hemophilic blood products and from mother to baby.

- For 20 years, doctors in the U.S. and Africa have warned of a growing epidemic of undiagnosed advanced syphilis cases, due to several factors: Many people with syphilis do not show the primary-stage chancres or cold sores (therefore their secondary-stage symptoms are often misdiagnosed); blood tests for antibodies to the syphilis spirochete are increasingly unreliable. In recent years, more people with syphilis are testing negative either because they are given cheap and imprecise tests—especially in U.S. clinics—or because even the more reliable tests miss many cases. Also, many of these people's immune systems are compromised so much that they are no longer making antibodies.

- After the massive introduction of penicillin, the "miracle cure," in 1945, syphilis cases greatly decreased for several years. In the late 1950s, the recommended penicillin treatment became benzathene (an oil-based form). Since 1986 there has been a rapid rise in U.S. cases, particularly among Black and Latino heterosexuals. Dr. Nicholas Fiumara, former Director of Infectious Diseases at the Massachusetts Health Dept. (one of the foremost syphologists) is one of many physicians who have long argued that the officially-recommended one-shot dosage level of penicillin is far too low and short-term. The result: many people with syphilis have had their symptoms masked by dosages that suppress immediate symptoms but do not kill the spirochetes paving the way for their virulent reemergence years later.

How does all this explain AIDS?

Researcher McKenna and other theorists argue AIDS may be a combination of inadequately treated syphilis, massive, longterm use of antibiotics (whether for syphilis, other sexually transmitted diseases, or simply strep throats) and, for those who use them, street drugs—all of which have documented immunosuppressive effects. This may not explain all AIDS cases, but they believe at least a large percentage. And the timing may be explained by coinciding explosions since the 1960s of freely-expressed gay male sexuality (and the STDs that followed), antibiotic overuse and street drug use. This may have been aggravated by a virulent strain of syphilis brought back by U.S. troops from tropical Viet Nam. HIV, the theory says, may simply be the most

common passenger virus which emerges from latency (inducing antibody production) after serious immune suppression.

What does this mean for treatment? The vaccine for typhoid—the preferred treatment for neurosyphilis until 1957—was patented for AIDS treatment in 1986 by retired medical technologist Sal Catapano. Catapano has been correctly criticized for refusing to publish his scientific data, but one of the 26 doctors using his vaccine reported (in the March 30, 1989 issue of *Medical Tribune*) some symptom improvements in 60 of 100 PWAs using it for several months. The theory is that the vaccine "jumpstarts" the immune response and enables it to begin fighting the syphilis infection. Dramatically, syphilis blood tests of

many PWAs using the vaccine have changed from negative to positive, reflecting the newly-renewed immune response. Other doctors have used oral or intravenous aqueous penicillin in large doses. And holistic healers have used such proven anti-syphilis approaches as homeopathy and herbs, each with some success in PWAs, though that work is barely beginning.

I do not claim to have definitive answers, much less "the cure." But the strong evidence generated by these theorists—whatever their personal quirks—deserves study and investigation, not the neglect and scorn of the medical establishment.

If you have any questions, please write me in care of this magazine. And don't miss the valuable forum on AIDS-

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It's A Wonderful Strife

The Story Of Stonewall

by James Waller

The date we're given is June 27, 1969, and, really, that's the date I'd prefer to assign it, since it was my sixteenth birthday. But to be more accurate, at about 1:30 on the morning of Saturday, June 28, 1969, there commenced the event that a character in Doric Wilson's play *Street Theater* claims will destine that night to "live forever in the annals of anal." The event that a Mattachine Society flier, handed out on the street sometime during the following few days, described as "The Hairpin Drop Heard Around the World." To wit, the Stonewall...what? The Stonewall Riot? Rebellion? The Stonewall Uprising, maybe? Well, let's bow to tradition and call it a riot, but let's be careful to remember, also, that we're not talking about anything on the scale of Watts 1965, or the bloody festivities that accompanied the Democratic National Convention in Chicago in 1968, or even, to bring the matter a little closer to what we in the ensuing years have come to look on as our history, the storming of City Hall that followed Dan White's conviction of manslaughter (in connection with the killing of Harvey Milk and George Moscone) in San Francisco in 1979. The Stonewall Riot, the Moment One from which the current gay and lesbian liberation movement has ever after reckoned its birth, was an altogether smaller affair.

But, given this preliminary caution, what can we say more or less for certain actually happened that night? That at sometime after midnight a small group of police officers (all but one in plain clothes) led by Inspector Seymour Pine and Deputy Inspector Charles Smyth of NYPD's First Division entered the

Stonewall Inn, a gay bar at 53 Christopher Street on the north side of Sheridan Square, with the intention of conducting a raid. That, after having positioned themselves inside the bar and telephoned the Sixth Precinct for assistance, they initiated the raid, whose ostensible purpose was to stop the illegal sale of liquor at the Stonewall, which, in violation of State Liquor Authority regulations, was operating as

Lucky the riot began at a bar called Stonewall. Imagine naming the event for the Snake Pit, or, God forbid, the Sewer.

an unlicensed private club. (Admission was, by the way, three bucks.) That for a time things proceeded according to custom. (One of the things that's so curious, from the vantage of 1989, is that there was a definite, time-honored protocol for raiding gay bars; a protocol to some extent respected by both sides, and which the Stonewall incident, to the surprise of the police and undoubtedly some of the rioters themselves, demolished forever.)

A paddy wagon arrived outside. The Stonewall's customers were lined up and, for the most part, were allowed to emerge freely onto the street one-by-one after their IDs were examined. A crowd, composed of patrons who'd already been released and of passers-by, began

to gather. The mood at first seems to have been almost festive; there was a great deal of boisterous repartee between those who'd been let go and the customers still emerging from the bar, some of whom took the occasion to make campy, dramatic entrances onto the sidewalk, and this was accompanied by some innocuous baiting of the police.

It's now that the reports begin to grow a little fuzzy. Something ticked the crowd off, rapidly bringing to a violent boil the anger that had been cloaked by the bitchy, mocking humor. The police manhandled someone, or several someones, and the till-then harmless taunts that had peppered the cops were suddenly transformed into fighting words and projectiles. Just who the cops roughed up isn't so clear. One published account from that week says "one guy," another claims it was a "dyke," yet another that it was "three drag queens and a dyke." Apparently, the police were having a bit of unexpected trouble while trying to load one or several of their intended token detainees into a police vehicle (squad car or paddy wagon--again, the stories differ). He, or she, or they resisted, or seemed to, and the cops overreacted, bringing jeers--"Pigs! Police brutality!"--and then coins, and then stones and cans hurtling from the crowd, which by now had swelled to several hundred.

The police handling the raid were, as I said, few in number--six or eight (the reports differ), including two policewomen--and were incapable of dealing with the situation that was erupting. So, to protect themselves, they ordered away the paddy wagon (or squad car) with instructions to return

quickly with reinforcements, and then beat a hurried retreat back inside the bar, by this time emptied of its clientele. They bolted the door, and the siege of the Stonewall commenced.

The siege lasted forty-five minutes. Reading about it, you're struck both by the event's brevity and, oppositely, by how long it took for additional police to arrive and sufficiently disperse the crowd to rescue their comrades inside. Those three-quarters of an hour constituted a very dangerous time, for rioters and cops alike, and it's surprising that the confrontation didn't end up being a lot bloodier. The rioters subjected the Stonewall's storefront to continuous barrage. The plate glass windows were smashed, but these were backed by plywood sheets and so it took awhile--and quite a bit of hammering away--for the rioters to gain access to the inside from that direction. Using, among other things, an upended parking meter as a battering ram, the rioters managed to break through the door fairly easily. Coins, cans and bottles rained through the entryway, and one of the cops got his face cut--inspiring Pine to rush outside and grab the man he'd instantly decided was the culprit, dragging him inside and subjecting him to a brutal once-over; the man, the folksinger Dave Van Ronk (a fact all the Times accounts mention), was later charged with assault.

Once the boards covering the window had been battered open, a hand jutted through, squirting lighter fluid onto the floor and following it up with a match, but the resulting blaze was quickly doused. Improbably, the cops found a firehose inside the bar and, fitting its nozzle through a crack in the door, turned it on the crowd, but it produced only an ineffectual spray and was shut off after a few of those outside started to romp in the impromptu fountain.

At a point late in the siege the officers, whose barricades were rapidly crumbling, actually drew their guns, but by that time more police had arrived and the mob outside was being broken up.

The trouble is that this nutshell account doesn't square with our picture of the thing, whether the images are drawn from the Paris Commune of 1849 or, as in one of the exhibits in the Imagining Stonewall show at the Lesbian and Gay Community Center, from Mack Sennett's "Keystone Cops Comedies." When people talk about Stonewall, they speak of drag queens "leading the charge"--conjuring a bizarre variation on the image of *Liberty Leading the People*. Trash cans were set afire, apparently, and there was some localized window-smashing. (Vito Russo told me he remembers seeing a couple of people

raising of the flag at Iwo Jima and like images of valorous triumph. The difficulty is that the facts--"stupid things," as Ronald Reagan reminded us in a speech last year--concerning what happened that night display a definite absence of sandbags, semi-automatic weapons, and all such paraphernalia. The facts even show a distressing want of self-consciously political motivation on the part of the rioters. Craig Rodwell, proprietor of the even-then-in-operation Oscar Wilde Bookshop, was quoted in 1971 as saying that, when he happened onto the scene of the already-in-progress disturbance that night, he joined the crowd and began chanting "Gay Power," but that very few of those surrounding him bothered to join in.

Anger there certainly was, and a good measure of plain old fed-upness. That summer, young as it was, had already been marked by a wave of police harassment of bars that, as the *Times* would have put it back then, "allegedly catered to a homosexual clientele." And reports have it that one evening several weeks before the Stonewall a dozen or more paddy wagons pulled up to the cruising grounds near the docks on West Street and carted people off wholesale. Nor did the harassment end with Stonewall: a few weeks later, an after-hours club called the Snake Pit, on Tenth, was subjected to a vicious raid (one of those arrested that night died in police custody).

I've been thinking, lately, how fortuitous it is that the riot we honor occurred in front of a place as felicitously named as the Stonewall. Consider how much more difficult it would be to persuade the city fathers (or ourselves, for that matter) to commemorate an event taking its name from an establishment called the Snake Pit, or the Tele-Star, or, God forbid, the Sewer--which were the other bars raided that summer.

But, come to think of it, it's somewhat peculiar that we celebrate--that is, beatify as a symbol of freedom--the Stonewall Inn. Freedom--despite the not unimportant fact that the Stonewall

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SPREADING THE 'NEWS'
'Homophiles' with the first Come Out!, 1969.
(Photo courtesy Jim Fouratt)

breaking the glass of a little toy store next to the bar.) In a hilariously overstated account that appears in a recent issue of *Workers' World*, the Stonewall Rebellion is portrayed as an organized "pitched battle" in which hundreds of lesbians and gay men rampage through the streets of the Village, gleefully tossing Molotov cocktails at the forces of oppression. And even in Doric Wilson's much more sober and highly ironic--though no less mythologizing--*Street Theater*, the "revolting fags" (and dykes, and fellow travelers) who coalesce during the play's final moments arrange themselves into a grouping meant, I guess, to evoke the

Wall Of Stone?

A Girl's Guide to Stonewall

by Maria Maggenti

When I came out as a lesbian almost seven years ago, I had never heard of Stonewall. Not the bar, not the riot, not the time or place or meaning. In fact, I had never given much thought to gay liberation or gay rebellion. To me it was all about girls, love, feminism, anti-porn, getting rid of the white male heterosexual power structure, having a girlfriend. Gay meant boys and lesbian meant girls and that seemed to be all there was to it. Now I cannot imagine not knowing about Stonewall. It has become a part of my queer vocabulary, a kind of landmark on the political and social landscape of gay and lesbian history; huge, unavoidable and somehow



inevitable. But exactly what is the meaning of the Stonewall Rebellion for

lesbians? Especially those of us who came of age *after* gay liberation, during post-feminism, Girl Bars, AIDS and Reagan? It is a difficult and complex relationship, full of contradictory feelings and impressions. Stonewall, in many ways, encapsulates a number of past tensions between lesbian and gay men, and yet also holds some sense of



promise for the present and future of the queer nation.

We are all sitting in a bar, sipping beers and trading our opinions about Stonewall. We are all under thirty and most of us have been out lesbians for at least five years. I have asked everyone a few questions: What do they think of Stonewall? Do they identify with it? Do they consider it "their" moment in history the way that gay men seem to do? How does it resonate?

The youngest of the women I speak with is not yet twenty years old and laughs out loud in response to my question. "I wasn't even born yet!" she hoots. "To me it will never be anything but ancient history." She goes on to say that, in fact, she would rather see the gay community stop looking to the past

and start doing things in the present. "Especially lesbians," she says. "Now that feminism is dead, let's get something going that's our very own!" Everyone nods in approval. Several other women gathered around the table share this opinion. Stonewall is meaningful as a piece of gay history and as an example of gay resistance,

but specifically to lesbians it seems "distant," "surreal," "more about men than about women." One cute girl with a red bandana tied around her sleek blond head says that she relates more to Madonna as a symbol of lesbian sexual rebellion than to Stonewall.

This is the generation of gay men and lesbians playing and working together where lesbian resistance takes the form of working together, or wearing Chanel lipstick and a black leather bra; where marching in Gay Pride Parades and buying *On Our Backs* is as common as subscribing to *Off Our Backs* once was. But that can't be all there is to it.

Lesbian resistance certainly hasn't been reduced to a series of fashion statements nor have any of us managed to get this far without the struggles of

all those who went before us. So, what are the other possible meanings of Stonewall to lesbians? What happened on that night that informs the lives and actions of contemporary dykes?

I am told that "a lesbian started it all." When the police commenced their typical routine of rough arrest during the raid on the Stonewall Inn that night in June 1969, the drag queens waltzed into the vans camping it up and hooting and hollering at the boys in blue. A dyke refused to go quietly. She started to resist and the queens standing nearby started to throw coins at the police, mocking them and insulting them. Or when the police invaded the bar, the drag queens locked the cops inside and started to set the place on fire and threw coins and bottles at the police as they tried to get out and then people in the neighborhood joined in and there was a riot and that was the birth of gay liberation. Trying to find out "what really happened" is like trying to examine a small seashell under a microscope that is smeared with Vaseline. You really can't see any one aspect very clearly and when you talk to people it is like the tale of Rashomon; everyone has a different story. But does it matter if lesbians were there or not? For most of the women I spoke with, the actual involvement of lesbians in the fight with the police that night was not a significant factor in shaping their opinions. One woman pointed out that if the same thing happened at a women's bar that night (as it probably did for many nights before and after the Stonewall Inn), we certainly wouldn't be making such a big deal out of it today. In fact, another woman says, we probably would never even have known about it.

Part of the difficulty for this generation, it seems, has to do with the circumstances under which the Stonewall Rebellion happened. Few of us can fathom having to live through bar raids though many of us have engaged in protests that involved police, police harassment and brutality,

arrest and court trials. Some of us cannot understand what it would be like *not* to fight back. But simultaneously, the thrill of Stonewall is located in something that most of us know; that it is always profoundly dangerous and miraculous when gays and lesbians fight back at all. This is not because the rewards of our silence are so great, for we have few rewards to show for that experience. Instead, it is because few lesbians and gay men have escaped the hovering shadow of internalized homophobia. That little squeaky voice that says, "You don't deserve to walk down the street safely,

If the same thing happened at a women's bar, we probably would never have known about it.

you don't deserve to enjoy sex that much, you don't deserve to get the best treatment possible, you don't deserve to live the way you want."

Stonewall is thus the ultimate fantasy, that all these people who are derided and degraded not just in the straight world but in our own community also (the ones who "stand out too much," the drag queens and diesel dykes) would raise up in a blaze of funky, campy glory to show the world that they're mad as hell and they're not going to take it anymore. And in so doing create a place to walk where there was none before, a place to dance where there was none before, a place to scream and shout and rant and rave and write and organize and BE. This is the center where the lesbians I spoke with found a sense of connection. It is in the fact of fighting back, resisting, rioting and standing up for yourself as a dyke or a fag that is the real legacy. For at the same time that there is a kind of distance, there is an expressed desire to have "been there" that night, and the night after

that, and throughout the next decade when gay liberation and lesbian groups flourished. As one young woman pointed out to me, "even the men thought the root of gay oppression was sexism. Can you imagine how cool that would have been?"

I have searched my mind for a lesbian "equivalent" to Stonewall. What I have found instead is a series of anonymous women throughout history who refused to conform to accepted standards of female sexual and social behavior, and thus parted a deep sea for the women who followed them. This is a legacy of women who survived and created themselves against great odds so that I could defiantly face my mother and tell her that the real sickness was her homophobia, not my lesbianism. So that I could turn around with lipstick on my mouth, kiss my lover on the subway and believe this is a radical act. So that I could march miles with other lesbians and gay men to show the world that we will always love ourselves even if the world never will.

These are the things of Stonewall -- on the one hand, a certain amount of privilege, a sense of entitlement granted and earned only because of all those dykes and fags who fought in the streets before us, and on the other hand, a sense of impatience for the past and a desire to get moving in the present. Not just for the future but for NOW. In this respect Stonewall serves as somewhat of a beacon for young gay men and lesbians, though not necessarily in its details but in its whole, not necessarily in its facts but in its mythology: fierce collective rage and defiant self-love in the face of centuries of harassment, brutality and indifference. For lesbians, in particular, whose liberation as lesbians has yet to come, this is not a simple lesson in history but rather a complex intersection with it, a small piece of which we each take with us everytime we say, even to ourselves, "I am lesbian and proud." ▼

REBELLION OVER

Did Judy Cause Stonewall?

by Vito Russo

The death of Judy Garland in London in the summer of 1969 coincided with the Stonewall Riots in Greenwich Village. It was also the year in which Mart Crowley's *The Boys in the Band* was brought to the big screen, making it the first Hollywood film in which all but one character was gay. These two events symbolically hammered the final nail into the coffin of gay self-hatred, as well as the pre-liberation world of star worship on a grand scale. Garland was buried on a Sunday, the evening of the riots, out of Frank Cambell's chapel on Madison Avenue, which had remained open through the night so the more than 20,000 people waiting in line could view the body. There was, as noted in the *Village Voice* at the time, a full moon that night. And the gay world was never quite the same again. For many gay men, Garland had embodied the good, the bad and the ugly in life up to that point. If you were an unmarried young man in his late twenties or early thirties, and you adored Judy Garland, you were queer.

Star worship isn't what it used to be. Oh sure, there's a minor legion of Cher freaks out there and a Diana Ross claque or two, but the days when obsessive queens prayed to a statue of Ethel Merman at night seem to be gone for good. I doubt if young gay men even know who Judy Garland was, let alone understand the cult worship she engendered in two generations of queens.

I find myself saying "Poor Judy" a lot

lately. Most of my indulgent friends will tolerate a passing reference to Judy Garland but if I start to get that look in my eye and begin to wax ecstatic, they will say, as quietly as possible, "Dead, you know."

Yes. I know. Judy Garland has been dead for twenty years. Yet when I went to London a few years ago, the only two things I wanted to see were the British

and stood in the aisles crying "We love you, Judy" across the footlights of the Palace Theater. Everyone over thirty seems to have a personal Judy Garland story, but they've stopped telling it in public. It's a dead giveaway that the storyteller is a certain kind of queer.

Listening to Judy Garland in 1989 is a decidedly private affair. Even for a militant Garland freak like myself, the



"TONIGHT, NOBODY GOES TO THE MEN'S ROOM ALONE"
Garland in her prime.

Museum and the little mews house on Cadogan Lane where Judy Garland lived and died. I still haven't seen the British Museum.

Despite the legend that gay men have a special affinity for the music and career of Judy Garland, I find that most of my gay male friends shudder at the mention of her name. The cult worship of Garland by gay men has become an old embarrassment to the new gay community, a relic of the dark ages when fey young men wrung their hands

old stigma gives pause. A friend told me that when the BBC screened *A Star Is Born* recently, he hesitated to move his TV set out onto his terrace as he usually does for fear that the neighbors, hearing Judy's voice, would sense that he is gay.

There's a good reason for all the paranoia engendered by Garland-mania. In a 1968 article by William Goldman in *Esquire* called "Judy Floats," the writer informs his readers that the most oft quoted comment made by straight men in the lobby of the Palace Theater on

THE RAINBOW

Garland's opening night in 1967 was, "Tonight, nobody goes to the men's room alone!" When Garland died, her daughter, Liza Minnelli, in a moment of mirth amidst her grief, cracked that the flags were probably flying at half mast on Fire Island. She was right. One of those flags was mine and I lowered it myself.

In his book *The Other Side of the Rainbow*, singer Mel Torme quotes a television producer saying that "Judy Garland is queen of the fags." When I interviewed Peter Allen for *The Advocate* in 1976, he said he'd first heard Garland's *Carnegie Hall* album at a friend's house in Australia. "I couldn't believe how those queens were carrying on," said Allen. "I told them, 'Listen--all I can hear on this album is applause.'" Even Garland herself was at a loss to explain all the attention lavished upon her by gay men. "I don't understand it," she once complained to Peter Allen. "I'll ring for someone to do my hair and all I get is his problems with his lover in the most intimate personal detail. Why me?"

Why her, indeed? Well, for one thing, when you ask people what fascinated them most about Judy Garland they usually use the word vulnerable. It was tremendously appealing, especially to gay people, that such an obviously strong woman could be so naked in her public emotions. Davis and Crawford and Stanwyck were tough cookies from the outset of their careers. Garland had grown up onscreen from childhood and in some ways she was more America's sweetheart than Shirley Temple. When, in the late Forties and early Fifties, she began to crack, she did so publicly and this little girl everyone loved so much was suddenly attempting suicide with the jagged edge of a broken bottle.

Garland was an iron butterfly who exhibited qualities often attributed to gays. She was seemingly childlike and weak yet tough enough to have withstood several lifetimes of misery and grief. Furthermore, she allowed it to show in her screen acting and concert

appearances. There was once a piece written about her entitled "The Edge of Peril" in which the writer said that Garland, in performance, always walked the thin line between triumph and terror. Her audiences--and I've witnessed this--were never sure whether she'd soar or fall into the abyss. One wanted to protect her because she was so fragile, and to be protected by her because she was so strong. She was someone who'd experienced hell yet continued to sing

Liza Minnelli cracked that the flags were probably flying at half mast on Fire Island. She was right.

about bluebirds and happiness. Nobody could be happy like Judy Garland, but beneath the quick wit and hesitant laughter there was something hideous reflected in those large, coal black eyes. A lot of people know about life, but on Judy Garland it showed.

Was it wrong to enjoy this ghastly yet brilliant show? Of course not. Firstly, it was more than just pathos. Garland was the greatest popular singer of her generation. When she was good vocally, there was nobody who could touch her. And when she was bad she was better than most good singers. Quiet consistency may be a virtue in a bank teller but in an entertainer it isn't enough or there would be cults surrounding Linda Rondstat. Secondly, she wanted it the way it was or it would have been different. People are always whining about what a miserable life Judy Garland had and how she suffered at the hands of the studio system, the record promoters, the producers, her husbands and her fans, hangers on and phonies. We all make deals with ourselves, however, and Garland lived the life she

wanted. When she was broke she still ordered a limousine because all she knew was how to be a star.

People tend to forget that for many years, Garland was at the very top of her profession: rich, talented, famous and happy. She got everything she ever wanted and had a wonderful time enjoying it. She told a story about how, at a Hollywood party in the Fifties, Marilyn Monroe followed her from room to room and finally said, "I don't want to get too far away from you. I'm scared of all this." Garland replied, "We're all scared, dear."

There's no such thing as commonplace genius. It's not an easy ride to live a life on the edge but what you get in exchange is an extraordinary life. Short perhaps, but special. I don't think Garland would have exchanged her short but brilliant life for a long, uneventful one. Furthermore, her talent wouldn't have been as exciting had she been ordinary. She sang in a meaningful way about something because she knew about something. You don't listen to her music as background. She commanded attention. Listen to "Stormy Weather" sometime and you'll see what I mean. I'm not sure people know what it means any longer to watch a performer walk onto a stage stone cold and suddenly be absolutely brilliant. When Garland sang "If Love Were All" or "By Myself," her whole life was on that stage. Somehow, when gay men shout for Patti LaBelle or Diana Ross, it's not the same thing. What they're cheering is a production company which has manufactured a certain sound. Nothing is left to chance. Garland had the guts to take a chance on dropping dead in front of ten thousand people.

Is this a particularly gay response to Garland? Perhaps. Gays take chances all the time in ways straights never do. We have traditionally been forced to put on one face for the world and another in private. It took a certain amount of

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Present at the Creation

Gabriel Rotello Talks To Jim Fouratt About The 'S' Word

Jim Fouratt was one of the original members of the Gay Liberation Front. He was present at the Stonewall Rebellion

Q. Tell me where you were the night of Stonewall?

A. I remember coming home and hearing all this noise in the street and going over to the Stonewall. As I said to you before, the Stonewall was not a place that I frequented. It really was an awful, sleazy, Mafia-run, unlicensed, after-hours drug drop and chicken palace for sleazy men and the low-life of the gay community. Let's be real here, Julius' was around the corner, that's where the nice boys went.

So it's significant: when something happens in history it never happens where you expect it to happen. All of those organized crime places had worked out deals with the police. Something screwed up. Someone didn't get paid off, or whatever.

Anyway, when I got over there, there were a bunch of people outside, a bunch of drag queens and street people. Certainly not the kind of people we have over there now on a hot summer night. There was one cop car and two cops at the time. There were people inside the club yelling and taunting, a lot of verbal taunts that gay people and queens are very good at. They don't really fight with their fists, they fight with their tongues. There was a lot of taunting and baiting of the cops.

They had pulled out this woman, this bull dyke, put her in the car, and someone started rocking the police car from the other side. They had called for more cops to come but they hadn't arrived yet. So somehow she opened the door on the other side of the car and got out, much to the joy and applause of those on the street. It invigorated the people. She strutted around like the bull dyke she was and picked up a rock and threw it at the

window, not at the cop but threw it at the building.

People started rocking the police car, and that's when the additional police arrived, and I remember thinking, "Oh my God, there's a riot going on here."

I went to the phone booth and I called every sort of 'left radical' that I knew. If two black people had had an argument, there would have been a support contingent of white radicals, hundreds of them would show up to



support these two people having an argument. But I couldn't get a single friend, comrade, to take seriously what was going on on Christopher Street, because it was homosexuals. It was queers.

The second night there was a meeting called by the Mattachine Society at St. John's Church on Waverly Place, in

which they proposed a candlelight march and that we turn the other cheek and show what really nice gay people we were. I remember that I got up and said, "No way, there's no going back. We're not nice people."

Later that night there were about thirty five people who went to a meeting at the Alternative U. In that room the Gay Liberation Front was founded. That was made up of men and women, people of color, drag queens, and preppie boys. The similarities between ACT UP and the Gay Liberation Front in the way that it formed and what its goals were are amazing. And then the next two nights we just went roving around the streets.

Q. Did people block traffic?

A. People blocked traffic. They took the streets. It was very exhilarating. They were going by the bars, telling people to come out of the bars. It was the first time that gay men and gay women had really felt a sense of empowerment. For people that had been politically active in the left, and there had been a lot of closeted gay people active in the left, they didn't have to put anyone else's revolution, anyone else's cause above their own. That process is very liberating and very energizing and very exhilarating and that's what was happening.

Q. Were there a lot of lesbians involved in the riot?

A. Yes. An interesting side factor: among the original forty people that started the Gay Liberation Front, the women who were involved for the first year or so, a high percentage were ex-Catholics who had been in seminaries or nunneries, and men who had left the church because they were gay. It was a phenomenal thing. The men were a majority, but there was a very strong contingent of women.

GLF and gay liberation came in 1969 after the women's movement had started. The whole issue of sexism and male chauvanism and patriarchy were

very critical issues for women. Radical women and lesbians and the lesbians who were attracted to gay liberation came out of the women's movement where they suffered from homophobia. Betty Freidan was really homophobic. In the women's liberation movement there were a lot of dykes but they were supposed to be quiet, because, you know, God forbid that the men should ever think that the women's movement was about lesbianism.

So there was a lot of struggle in the Gay Liberation Front for the first ten months around sexism. You had a lot of white men who were being radicalized because of their experiences but had no history about struggling for other issues, and they didn't want to deal with racism, they didn't want to deal with sexism. They just wanted to deal with a single issue agenda.

Q. When I came here in 1974 and walked down Christopher Street the scene was incredibly liberating, especially sexually. What do you think would have happened if that one lesbian hadn't thrown that one stone and Stonewall hadn't happened. What would have happened to the movement?

A. I think at that historical time something someplace was going to happen. You had the whole breadth of the 60s that happened, which was about self-liberation.

Q. But the 60s had gone on for years and gay people hadn't come out, and the 60s were about to end. Only two years later the whole 60s thing was over. Did we just make it in under the wire?

A. But I'm telling you, whether it happened at Stonewall or not, it would have happened someplace. We were coming to consciousness that our struggle was as important as all the other struggles we were supporting. So it would have happened someplace.

Q. What was it like before Stonewall?

A. There were some bars. There were still rituals of romance. To get laid you had to go to a bar and pretend you weren't gay. There were two or three gay bars for men in the Village and maybe one for women, all run by the Mafia, except for Julius'. There were no sex bars. And what you would do is, you would go to Julius' in your Brooks Brothers sweater and you'd pretend to

be straight all night and get drunk with someone and then finally get them home, after pretending that's not what you wanted to do, have sex with them and then maybe see them the next day and never talk about it.

So what happened after Stonewall was a celebration of one's sexuality which came out of the whole sexual revolution that was happening with heterosexuals. In many ways gay men had already been putting into practice in secretive ways a lot of the things that heterosexuals were trying to do with breaking down monogamy, the right to say yes, the right to say no.

So I would have a different point of view than you would in 1974. At that point I think we had lost the battle that people in the Gay Liberation Front were fighting. We had gotten bought off. They had figured out that if you keep them in a constant state of sexual arousal they will not make any trouble. Turfs were given to us. The Mafia were still running the bars but they now had gay entrepreneurs who were working with the Mafia. They gave us the trucks.

Q. To me as a kid then the whole point of gay liberation had nothing to do with sexism, racism, imperialism or capitalism. It only had to do with the fact that we could now fuck as much as we wanted whenever we wanted as long as we stayed within a few square blocks of the West Village. That was liberation.

A. Yes, but that's not what happened at Stonewall. Stonewall was the lower life of the gay community, the ones that no respectable gay person would identify with: drag queens, fifteen year old hustlers, drug addicts. And it was almost classic in the sense that the lumpen among us became the heroes. That really was the cutting edge. It was the drag queens who became empowered, it was the teenage hustler who maybe didn't fight back for the right reasons but who created that moment in history from which there is no going back.

Anita Bryant certainly proved that point, and AIDS has proved that point also. There's no way people can go back to what it was like before, regardless of what the social conditions are. You'd have to wipe everyone out.

I have to tell you Gabriel, I go to ACT UP and I don't try to play a

leadership role. But the first time I went into that room it brought tears to my eyes, to see that many young gay men and lesbians who were not going to go back into the closet. Who were going to celebrate their humanity and their sexuality in spite of the fact that people were being told that gay is death. And that, to me, goes directly back to that moment that was not thought out, that was not planned, that just happened spontaneously. ▼



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LOOK▼OUT!



Photo: T.L. Litt

Divine madness, having taken over the window of the very festive Einstein's on 7th Street in the East Village, will soon sweep the toy industry---and children may never be the same! A Parisian manufacturer is marketing Divine dolls in France, complete with wigs and four fabulous outfits. But so far the company's keeping hush-hush because West German competitors are trying to rush out their own version. Yet, our curiosity simply cannot be calmed. Will they be targeted to boys or girls? What kind of genitalia will they have? Are the breasts built in? Will she have a mate? When will they hit the states? Stay tuned.

—Michelangelo Signorile

LOOK▼OUT!

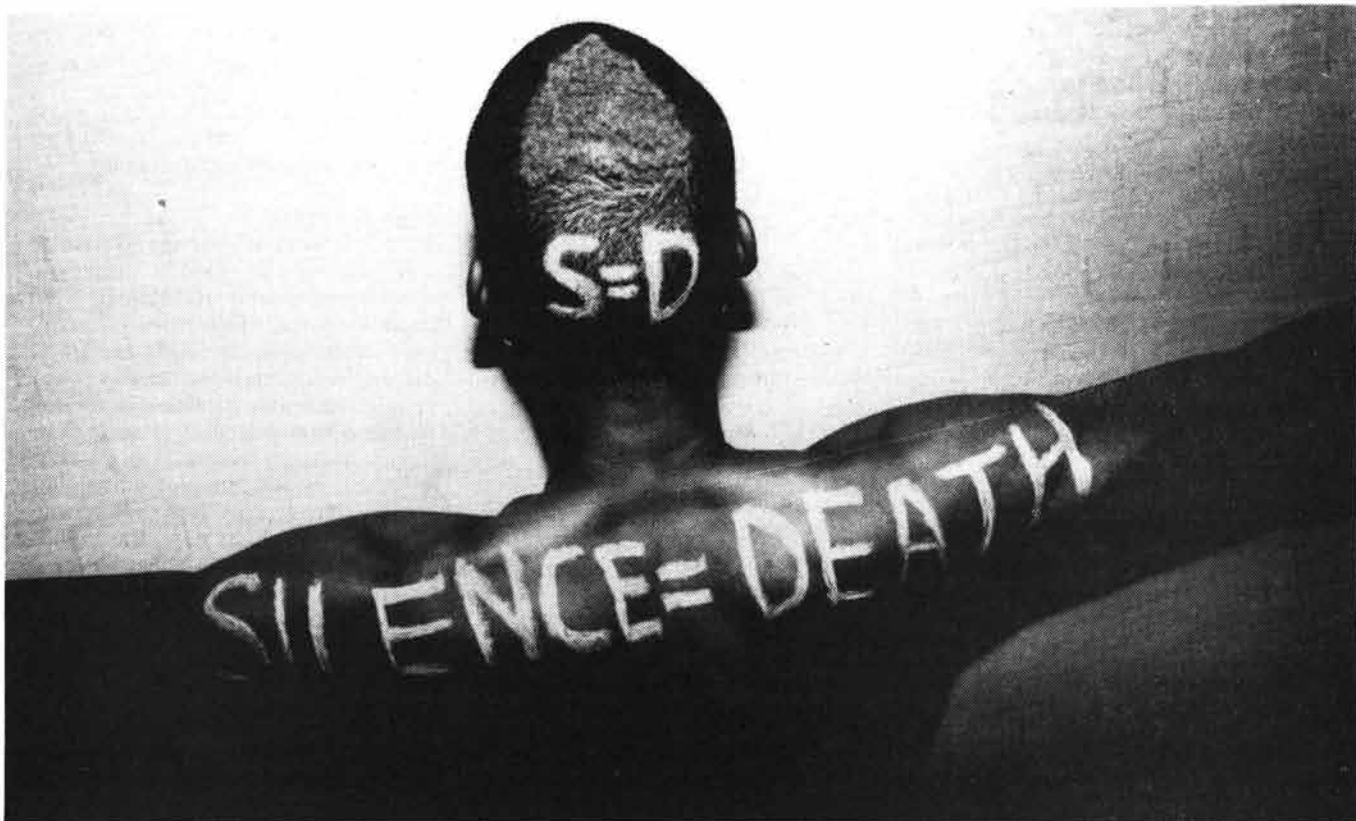


Photo: T.L. Litt

Blane Mosley may well be the only person since Josephine Baker to traverse that dreadful abyss between the politically correct and the socially decadent. With a party agenda as well as a *party* agenda, he's a curious cross between 60s rebels Abbie and Edie (Hoffman and Sedgwick). A member of ACT UP and a model who's seen the inside of many a Paris couture house, Mosley meanders about town these days with his head completely shaved except for a triangular patch of hair dyed pink. Last month his photo--depicting him being carted away in chains by police--appeared in newspapers across the country after he and three other activists drilled and bolted themselves inside an

office of the drug company Burroughs Wellcome, protesting the price of AZT. A week later he took up not less than a full page in *People*, vogueing his lanky body onstage at Suzanne Bartsch's Love Ball. Currently steaming in two new GMHC safe sex porn videos, Mosely was last seen in person onstage at the Montreal AIDS Conference protesting fashionably in red suede thigh-high boots, black spandex biker shorts, gray suit jacket sans shirt and pink sunglasses. "Fashion is an important aspect of my AIDS activist work because I use it as an asset to reach young gay communities--which comprise much of the fashion world--and to bring attention to people of color."

—Michelangelo Signorile

OUT OF MY HANDS

BY BRADLEY BALL

Dear Brad,

I think I did a terrible thing. I've been in a relationship with Mark for a long time, longer than I've ever been involved with another person. These past several months have been the most important in my life, and God knows, I'm not getting any younger, as Mark often reminds me. But I'm afraid I'm on the verge of ruining everything. There's this other guy—really an acquaintance—and it wasn't supposed to mean anything and, honestly, it isn't much of anything: some drinks, a few scattered dinners, an extra ticket to a truly novel production of *Phaedre* (as a Jazz Age comedy!). You must understand that Mark's new job involves a great deal of travel and I'm left alone so much of the time. I guess my question is that if events are preordained, can we be held accountable for our actions?

WONDERING

Dear WONDERING:

That would serve as a useful opening gambit should you find yourself in a confrontational situation with Mark, and might even buy some valuable time if he will only allow himself to give it due

consideration. I think, however, that you would do better to reject the idea that you have done "a terrible thing." From the standpoint of eternity (which is, after all, the only standpoint) "good" and "bad" and "terrible" and "fabulous" are merely value judgements that we impose on a possibly ineluctable course of events. For example, directing *Phaedre* in the style of Noel Coward could be considered a "terrible thing" but obviously, for peculiar reasons, some people have thought it a worthwhile venture. Think about this question, too: Just how much younger does Mark think he's getting, anyway?

Dear Brad,

I'm a fourteen-year-old woman with this problem that's kind of embarrassing. I just got braces and a couple of weeks ago at lunchtime I heard these voices telling me to go save France. I thought somebody was playing a trick but it's happened a few more times since. I really planned to work at Dairy Queen in the summer but this thing has me pretty confused. Where exactly is France? Is it in some kind of trouble?

Also, if I went and did this, would I get back in time for volleyball tryouts?

BAFFLED

Dear BAFFLED:

It's only natural at your age to have so many questions. First, I think you should understand that France is an important part of a brand new economic order and, as such, ought not to be disturbed for the time being. (The People's Republic of China is another matter altogether, but it sounds as though these voices you hear are quite specific.) At any rate, notwithstanding some absolutely marvelous trans-Atlantic flight bargains right now, the buying power of the American dollar has been severely weakened in Europe so you should probably go ahead and take that summer job and save up some money before making such an important decision. In the meantime, it must be difficult to keep a secret like this (I know I couldn't!) Perhaps you should discuss it with your parents or, if you don't feel comfortable talking to them, with your clergy or favorite teacher. Good luck on your finals! ▼



By Michelangelo Signorile

I woke up one morning in early June and, as usual, opened the wonderful, witty pages of *The New York Daily News* seeking scandal, dish and deceit to brighten my day. I turned to Liz Smith, whose photo at the top of the page remarkably gets younger every day (this has nothing to do with the plastic surgeon she so graciously plugged recently, complete with his Los Angeles address and zip code).

Liz finally decided to comment on the much talked-about relationship between Madonna and Sandra Bernhard. She characterized their "public behavior"—referring to their homoerotic bits onstage—as "weird" and "exhibitionist." I completely understand when she says this, for Liz acts and looks highly respectable in public. Recently, in fact, I saw her exit a limousine with her good friend, the archaeologist Iris Love, and both looked oh-so-elegant in beaded gowns (though usually you'll find her looking suave and debonair in a tuxedo).

Liz went on to quote Sandra talking about Madonna in *People*: "The way we act together is a political statement. It's to say to the world, 'Get past the judgements. Accept people for what they are. The rain forest is dying. What do you care more about, the rain forest or our sexuality?'" But then Liz goes on to speculate that Sandra and Madonna must be "kidding" and are making

"suggestions of a lesbian relationship" because it "could be a major turn-on for many male fans."

So picture it. Madonna calls Sandra on the telephone:

Madonna: *Hi, I think we should make believe we're lesbians?*

Sandra: *Wow, great idea!*

Madonna: *Yeab, I mean, I need more press.*

Sandra: *I know what you mean. You have no visibility, Madonna.*

Madonna: *You're right. But don't you think it might hurt our careers by intimating that we are part of one of the most oppressed groups in American society? A hated, despised, shunned people who most Americans think are mentally ill?*

Sandra: *Oh, what an alarmist. Besides, real dykes don't ever tell. Any gossip columnist can tell you that much.*

▼

FILM

by Karl Soehnlein

The New Festival

At the beginning of Lauren Postma's documentary, *Derek Jarman: You Know What I Mean*, the British filmmaker mourns the lost tradition of the Hearth--the place in each home where stories were told and traditions passed on through generations. For the past two weeks, a hearth of sorts has emerged for New York's gay and lesbian community in the form of The International Festival of Lesbian and Gay Film. To the credit of organizers John Lewis and Susan Horowitz, the festival has been diverse in scope, with over 70 offerings and a highly visible women's presence. Though not without its omissions--most notably a lack of work by non-western, non-white filmmakers--the festival scores in its attention to artists working in an experimental form.

Inviting audiences to "Celebrate a Love Affair with the Movies," this event has been, thankfully, more than that. Whether by providing a look at early campy excess, as in Charles Bryant's *Salomé* (1923), or through the intricate documentation of sexual history, as in Stuart Marshall's monumental *Desire* (1989), the festival schedule is a strong argument for cinema as a crucial means of reclaiming a heritage for gay men and lesbians. Much can be learned, even in the most unexpected places. *The Days of Greek Gods* program--a collection of pre-porn "physique films" from the 40s, 50s and 60s--is an innocent, giddy artifact. These films reveal the powerful need for erotic expression in an era of intolerance.

Repression is a repeated theme among the narrative offerings. The oldest film shown, *Different from the Others* (1919), portrays the devastating effects of homophobia on one man, and pleads for greater tolerance. More

subversive in its message, *Maedchen in Uniform* (1931) is an empowering portrait of a girls-school uprising, as students rally to the defense of a classmate who has publicly declared her crush on a female teacher. Sergio Toldeo's *Vera* (1986) takes off where *Maedchen* ends, exploring the life-long scars left by institutional regimentation.

Tales of gay and lesbian



THE PERFECT SCREEN KISS
Jarman's The Angelic Conversation (1985)

companionship are also found in abundance. *Le Jupon Rouge* (1987)--a sad, sexy story of love and sisterhood--is an emotionally wrenching journey across the fragile boundaries of friendship. A less successful look at same-sex affection, the Danish *Friends Forever* (1986) is sugar-coated teenage sexuality, presented with all the insight of an ABC Afterschool Special. Roger

Stigliano's *Fun Down There* (1988) is a sweet depiction of a small town boy's sexual exploration in New York City. Strong on specific detail, *Fun* captures with hilarity both upstate family life and the downtown gay scene. Ulrike Ottinger's *Johanna d'Arc of Mongolia* (1989) starts out with the promise of a lesbian adventure story but doesn't deliver. Contrasting the grotesqueries of Western Civilization with the noble savagery of a Mongol Princess and her tribe, *Johanna* is an endless study of the Other.

Perhaps the greatest treat of the festival has been the chance to see the complete work of Derek Jarman, a group of features, shorts and music videos marked by visual brilliance and homoerotic inventiveness.

This retrospective reveals the director as a poetic, playful and politically committed artist. *The Angelic Conversation* (1984) is a stunning celluloid canvas. Two young men--in a series of isolated, yearning sequences--come together, twisting and contorting as if releasing a lifetime of unfulfilled desire. Their union climaxes in what may be the perfect screen kiss--one of the most hypnotic and passionate images I've ever seen.

As fierce as *The Angelic Conversation* is gentle, *The Last of England* (1987) is a portrait of a world both benign and terrifying, an unflinchingly brutal trip through Thatcher's decaying country. The film's final image of a bride cutting herself free of her binding wedding gown, and performing a wildly liberating dance along the Thames, leaves hope for the future--an individual act of breaking the bonds of oppression. Like the festival itself, Jarman's work is a welcome assertion of gay identity, and a testament to film as a medium at the center of gay and lesbian expression. ▼

THEATER

by Terry Helbing

Out of the Closet & Into the Seats: A Pride Week Gay and Lesbian Theater Roundup

Gay Pride Week is like Gay Christmas Week: there's so much to do, you can't imagine how you're going to get it all accomplished. As if there weren't enough screenings, memorials, discussions and social events vying for your attention, there's plenty of gay and lesbian theater to choose from. Here's a selection of the dozen or so offerings playing on this week of weeks:

A Tale of Two Cities and *Salomé* (Charles Ludlam Theater, One Sheridan Square, 691-2271). Imagine the situation Everett Quinton faced when his longtime lover and colleague Charles Ludlam died. Not only did he have to cope with his personal grief and loss, but people looked to him to continue the grand tradition of the Ridiculous Theatrical Company. After a couple of false starts, he's done just that, and in

fine style, with his *tour de force* one-man rendering of Dickens' *A Tale of Two Cities* and the late-night ensemble production of Oscar Wilde's *Salomé*.

Vampire Lesbians of Sodom (Provincetown Playhouse, 133 Macdougall Street, 477-5048). If you simply can't wait for Charles Busch's latest and funniest offering, the anti-Nazi parody, *The Lady in Question*, to open at the Orpheum Theater next month, you might go back and see once again how all Busch's silliness got started.

I Could Go On Lip-Synching! (Theater Off Park, 224 Waverly Place, 279-4200). John Epperson is just deevon as Lypsinka, taking the art of lip-synching to unimaginably dizzy and witty heights. You've seen those lips in the opening credits of *Saturday Night Live*, and now's as good a time as any to catch the rest of him.

Summer Affairs (Ernie Martin Theater 311 West 43rd Street, 718/499-0497). After several years of doing

staged readings at the Community Center meant to encourage new work by gay and lesbian playwrights, Village Playwrights moves uptown with their first fully staged production, a series of seven playlets, all taking place at a gay and lesbian resort.

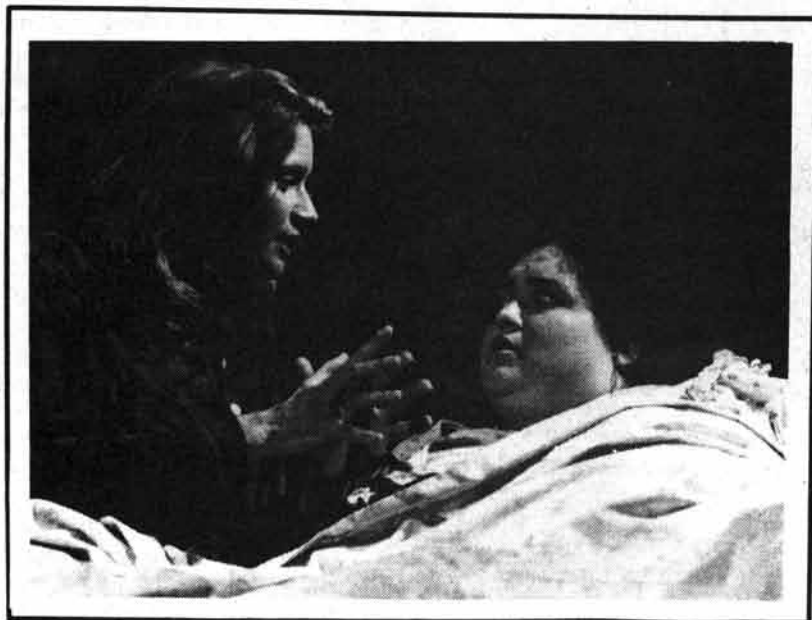
Soul Survivor (Sanford Meisner Theater, 164 Eleventh Ave., 869-3530). Anthony Bruno's play caused quite a sensation when it first premiered in Los Angeles, and the play became bicoastal a few months ago, thanks to the Glines. A sort of gay (or perhaps gayer) *Blithe Spirit*, the play mixes muscles with meaning, and now with Jack Wrangler in the cast, no doubt the emphasis is on the former.

Arrivederci Papa (Actors Playhouse, 100 Seventh Ave. S., 691-6226). This play achieved a reverse-commute of sorts, originating at Cherry Grove and then coming into New York to the Trocadero a couple of months back. Combining drag queens and funerals, and still managing to be funny, the comedy features Fire Island's Bella, cable TV's Razor Sharp, MCAA Bowling's Thom Hansen and is directed by Sal Piro, known to many as the head of *The Rocky Horror Picture Show* fan club.

Judas and Mexico (Bouwerie Lane Theater, 330 Bowery, 353-1965). That prolific playwright, Robert Patrick, frequently has several plays running in New York at once, but this month, his *Best of Untold Decades* closed just in time for the Dramatic Risks company to revive the play, *Judas*, in modern dress and with the author playing Pontius Pilate. The finicky Clive Barnes opined that this is "a play to see," and if you do, stick around for the late show, Mark G. Warren's *Mexico*, an 80s version of the "on the road" theme.

WOW Festival (WOW, 59 East 4th Street, 460-8067). The women at WOW turn out theater at a staggeringly rapid rate--sometimes a new show every three weeks!--and they've outdone themselves for Pride Week, with a collection of readings and dance/theater/performance pieces on

continued on page 66



GIRLS JUST WANT TO BE FRIENDS

Naomi Tichman and Kate Fleming in *Minus One*.

(Photo: Dona Ann McAdams)

POP

by Patrick Rogers

Reveries are the hallmarks of popular culture; witness the current thrills of billiard halls, platform shoes, celebrities making comebacks and Madonna's lingering patchouli oil. There's hardly a 50s pose or 60s icon yet to be fetishized in our own day, and rare is the vintage style that leaps to the present with much of its politics, potency or soul intact.

No so folk music. After stalling out in the mid-70s, when its only practitioner seemed to be Joan Baez, the classic combination of voice and acoustic guitar has reemerged on the charts. To be sure, some of its current chic is nostalgia-based. Nevertheless, contemporary folk, which is dominated by women and their aspirations, is proving itself a worthy vessel for the politics of the 80s.

It was Tracy Chapman who reintroduced the word "revolution" into the lexicon of pop and garnered a handful of Grammys. A dozen folk acts—all women—have followed. Several are slick of image and mellow to the ear (Celtic stylist Enya, dark and bluesy Tinita Tikaram, rocker Melissa Etheridge and New Orleans-based Lucinda Williams) but if it's music with a message you're into, turn your attention to Two Nice Girls and Phranc.

Bands often use the space on the back of their albums to thank their moms. Two Nice Girls (actually, three women: Kathy Korniloff, Laurie Freelove and Gretchen Phillips) give credit to the entire population of their town. "Thank you, Austin, for being such a beautiful town. Stay as sweet as you are," says the band, who do indeed owe a debt to their Texas home. What other town holds an annual "Sweet Jane" Competition, a battle of local bands playing covers of the Lou Reed classic in a fight for radio airtime?

The winning entry, Two Nice Girls' version, opens their eponymous debut album (Rough Trade). It's a sinuous intertwining of the classic "Sweet Jane" and Joan Armatrading's "Love and Affection" in which Lou's love song floats along whimsically as Joan's smoldering manifesto boils below the



PHOLKSINGER PHRANC

Perhaps the first lesbian camp classic on vinyl.

(Photo: Rocky Schenck)

surface, rising up to join the melody at tantalizing intervals.

As usual, the Austin imprimatur means lack of pretension and openness to a variety of influences. The two- and three-part harmonies are sisterlike in the manner of the Roches, less *Sturm und Drang* than the Indigo Girls and inspired by the sweeter side of country. Steel guitars lend occasional sentiment, there are a few metal riffs and some keyboards. For the most part, though, Two Nice Girls, with their folk guitars and colorful harmonies, remain heirs to a great American rural tradition.

Lest the cynical listener be unimpressed by music that strives openly to be beautiful, Two Nice Girls have included a few lyrical surprises. Nice girls can be nasty. The record's honky-tonk finale, "I Spent My Last \$10.00 (On Birth Control & Beer)," for example, comically catalogues the "deficiencies" of sapphic love.

~~~~~

For there're certain thrills that  
lesbian love

Simply cannot supply  
Like paying for abortions  
From sperm gone awry.

~~~~~

"It's a humorous song," says Phillips, who wrote it about her one sexual encounter with a man. Not

everyone got the joke: a sample of critics have called the song everything from "controversial" to "stupid." Perhaps that's because to many, folk is by definition mirthless, and a lampoon of heterosexuality in three-part harmony is a somewhat original notion of humor.

Self-styled "average, all-American Jewish lesbian folksinger" Phranc (born Susie Gottlieb) goes a step further in exploiting the inherent unfunny of folk. "I Enjoy Being a Girl" (Island Records) is her second album and a classic--perhaps the first classic--of lesbian camp on vinyl. The cover is a flawless pastiche of a Ricky Nelson publicity still, featuring Phranc, her trademark flat-top fiercely backlit and a tumbler of milk in hand. Inside, she glorifies Martina Navratilova, complete with a neat summary of all the places the Czech pro has lived and the women she's loved. As a comic, Phranc herself's a pro.

Phranc's serious side is less accessible, partly because of the alto deadpan that makes her funny songs sound mightily self-righteous when delivering a lyric like: "Bloodbath in the land of Zola Budd/Murder in the land of the Kruggerand." Far more convincing is "Take Off Your Swastika," in which Phranc, to whom patterns of dress are of more than passing importance, takes a swipe at the recklessness of Nazi chic.

"Wearing swastikas was very popular with punks," Phranc says. "Because I was Jewish, it really disturbed me, so I wrote the song and performed it on acoustic guitar so the audience could hear the words." She lashes out with pounding guitar, her voice ragged and edged with vulnerability, and takes her leave with the haunting coda: "Fascism isn't anarchy/And if it were you in those ovens you wouldn't think it was so cool."

Able both to horrify and amuse, Phranc has a musical gift ideally suited to our times. Using humor as a weapon, she is able to convince where plain old earnestness might fail. ▼

OPERA

by George Heymont

CURRENT EVENTS

One of the most frequent criticisms leveled at the operatic art form is that it rarely has anything to do with the world we now live in. For the generation that grew up watching MTV and rock concerts in which fast action, lasers, strobes and fog machines dominate the visuals, a traditional opera production can seem frighteningly constipated. To make matters worse, the politics of Cinderella's love life and Don Jose's fatal attraction to a gypsy slut (not to mention the burning question of who gets to marry some rich widow in order to protect the financial health of Petrovania) hold pathetically little relevance to the issues confronting people in a world dominated by drugs, disease and terrorism.

Put simply: If new audiences are to be attracted to opera, they must be given a message which interests them. And that message must be delivered with music to which they can relate. "The primary music of America nowadays is rock 'n' roll. Not everyone listens to it, but everyone hears it (even if you go into a restaurant, what's playing on Musak is rock 'n' roll). If you're going to work in the land that created music theater for the people who live there, you either have to speak their language or else you'll fail to connect with them," explains Ben Krywosz, Opera America's first project director for the *Opera Into The Eighties And Beyond* program. "Curiously enough, the operatic establishment does not speak the language that most people in America do. As a result, there's something which is not quite connecting to people on a core level. And that something has a lot to do with having a different cultural point of view."

One recent production crossed the threshold into contemporary culture with stunning success. It dealt with issues that concern contemporary society, and had a sound which could be embraced by contemporary society. Most importantly, it attracted young audiences.

SEARCHING FOR A VACCINE

While in Philadelphia, I attended a performance of *Power Failure* at the American Music Theater Festival. This new "electronic thriller," with music by Paul Dresher and libretto by Rinde Eckert, concerns a corporate millionaire's efforts to find a remedy for his family's strangely fatal blood disease. When, after 20 years of research, a miraculous genetic compound capable of curing ALL disease is developed, the audience learns that Charles (the millionaire CEO) has no intentions of releasing the cure to the world. Instead, he plans to use it on himself and ransom it off to those similarly afflicted wealthy people (mostly white, corporate males) who can afford it.

Just as he begins to receive the curative treatment, a power failure occurs during which the inner thoughts of the people trapped in the pharmaceutical laboratory--Charles; his nurse, Judith; a female scientist; and a security guard with a murky past (played by Merle Townsend)--become known to the audience. Although it was too

heavily amplified for my tastes, I found Dresher's score (which uses a variety of keyboards and tape processors) most appealing. Unlike many other composers, Dresher gives firm support to the dramatic situation and allows each character to develop fully in musical theater terms.

Tenor John Duykers gave a wonderfully selfish and hedonistic performance as the crippled CEO of Delta Chemical, while, as the security guard, Rinde Eckert offered audiences a deliciously slimy example of blue collar revenge in the corporate environment. Stephanie Friedman (Ruth) and Sara Ganz (Judith) lent strong support as the two women in Charles' life. Superbly directed by Tom O'Horgan and stunningly designed by Michael Olich, *Power Failure* is a work which should be seen by anyone whose life has been touched by the insidious politics behind funding AIDS research and treatment. If you're the slightest bit interested in new music theater--or in finding a cure for AIDS--make sure you get to experience Paul Dresher's *Power Failure*. ▼



AIDS MEETS OPERA

Friedman (left), Duykers and Ganz in *Power Failure*.
(Photo: Michael Llewellyn)

CABARET

by John Wasser

Summer's arrival used to signify a dropoff in nightclub activity. Customers would head out of town for extended vacations, sending performers into abandoned music vaults searching for new material for the autumn resurgence.

Luckily for us, the tides have turned. New York now entertains tourists year round, and I for one could not be happier. Here are some excellent cabaret choices to see.

The Ballroom offers the comedic duo of Montieth and Rand. Last seen here in 1979, John Montieth and Suzanne Rand present a wide range of comedic pieces ending in a hilarious Shakespearian takeoff. There's loads of new material and you only have till the 24th. Next week, Ira Siff and his *Grand Scena Opera* drop in for an extended engagement. Domestic divas, make thy reservations!

Every Friday and Saturday night at eight, the venerable Duplex presents *Funny Gay Men*. These "thirtysomething" guys--Jaffe Cohen, Bob Smith and Danny McWilliams--offer various comedic views of gay life. While the act lacks a clear focus, there are numerous laughs to be had. In Catholic school, McWilliams had to choose a saint, so he chose Eva Marie. On coming out: "At the dinner table, I asked my dad to please pass the vegetables to the homosexual." *Funny Gay Men* has been extended through the end of July.

Kathy And Mo: Parallel Lives (West Side Arts Theater) began its incarnation at Don't Tell Mama and has made the theatrical transition with ease. Well-paced and extremely insightful, their off-beat humor covers such topics and characters as two Brooklyn "Working Girls" watching *West Side Story* for the zillionth time. ("Gina ya know. I love Natalie Wood. She sings real good." Her friend: "Yeah, but it sounds like a ripoff of *Romeo and Juliet*") And to an aunt discovering her favorite nephew's homosexuality: "Well, if I could get used to the microwave oven..."

How do you follow *Forbidden*

Broadway? If you're Steve McGraw, you book *Showing Off* into your cabaret space once known as Palsson's. The show, a paean to the Manhattan lifestyle, has the wittiest lyrics this side of Sondheim and two versatile female performers, Veanne Cox and Donna Murphy. Douglas Bernstein co-wrote the show and has also decided to place himself in front of the spotlight.

Steve McGraw also houses the Monday night *Equity Fights AIDS* cabaret series. The ten dollar cover



THE 'L' WORD IS LAUGHTER

Comic Kate Clinton
(Photo: Marion Roth)

benefits the Equity Fights AIDS group and there is no minimum. On June 26th, Gale ("We'll Sing in the Sunshine") Garnett is featured. Alan Rich and funny lady Marilyn Sokol are two upcoming series performers.

I must admit that nothing prepared me for Sharon McNight's show at Eighty Eights. Beginning her set with "I'm Just a Girl From Little Rock," McNight takes the audience into her palms and never lets go. She infuses every song with her own lyrical style. Her voice soars on Roy Orbison's "Crying" and immediately turns poignant for "Another Suitcase in Another Hall," a rarely performed song from *Evita*. The *Wizard of Oz* medley,

with McNight singing and acting every part including the Mayor of Munchkinland, defies even MGM's imagination. The patter is witty, the pacing superb. Cabaret doesn't come much better than this. ▼

A Date With Kate

For Kate Clinton, comedy means never having to apologize for your sexuality or compromise your beliefs. Listen to one of her three albums on Wyscrack Records (available at all Tower Record stores) and you'll easily be taken in.

A comedian since 1981, Clinton has honed her act around the country playing to both straight and gay audiences.

"For me, gay in the 80s means militant," she says, "and militant translates into a sense of wit, camp and joy."

Topics such as "Lesbian News from Lake Wobegon" and her views on the Bush/Quayle administration frequently pop up in her act. She's not afraid to speak about her lover on stage, and, judging by her response and increased bookings, the results have been good.

"I don't make fun of myself and I steer away from self-deprecating humor," she admits. "I search for universal themes although I do perform specific lesbian material." A surprisingly soft-spoken woman, Clinton loves that her loyal followers have remained with her while she carefully seeks to broaden her audience.

"I play a lot of colleges where I scope out the audience," she laughs. "Of course, the University of Utah did not want me to say the 'L' word." Kate Clinton will be performing two shows at the Bottom Line, Thursday, June 22nd. It will be her only New York appearance.

GOING OUT

AN EVENTS CALENDAR

prepared by Rick X
with information from
The Gay & Lesbian Switchboard of New York

For more information or referrals, to rap, or to volunteer,
call the GLSB daily, noon to midnight, 212-777-1800

Send calendar items to:
Rick X, Going Out
Box 790
New York, NY 10108

Editor's Note: This calendar is a compendium of anything in the greater New York area that may be of interest to gay, lesbian and bisexual people. Items are generally not excluded on moral, philosophical, political or aesthetic grounds. However, commercial ventures, especially those with limited appeal or requiring large expenditures, are included at the discretion of the editor.

Regularly held meetings of organizations will be listed when they are of interest to the public and when details about the programs are submitted. When sending an organizational newsletter, please identify which events should or should not be listed in these pages; otherwise, a private potluck dinner in an apartment may become a public affair. Please provide contact numbers which are suitable for non-members to call.

Finally, for all the mistakes, current and future, regarding places, times and phone numbers, and for all the lives ruined by such errors, the editor begs forgiveness.

WEDNESDAY

J U N E 2 1

Summer begins

CIRCLE OF MORE LIGHT Potluck Supper & Worship Service, remembering Stonewall 1969 and San Diego General Assembly in 1978, at West Park Presbyterian Church, 165 W 86 St; 6:30 pm; free

CENTER Dance III Volunteer Orientation; at least 200 volunteers are needed to help on June 25 with the dance on the pier; 208 W 13 St; 7-9 pm; 620-7310

COALITION FOR LESBIAN AND GAY RIGHTS Annual Awards Dinner, at Congregation Beth Simchat Torah; awards to Bishop Paul Moore, Katherine Herzog, Nancy Donnarumma, Cathedral Project of Dignity/NY, Eleanor Cooper, Art Leonard, Alfredo Martinez, Jane

Rosett, Phil Zwickler; 57 Bethune St (btwn Washington and West); 7 pm; \$25; 627-1398

LEARNING ALLIANCE presents **Before Stonewall**, produced by John Scagliotti and Robbie Rosenberg; Martin Duberman, historian, will be present; PS 41, 11th St near 6th Ave; 7-10 pm; \$10; 226-7171

FAERIE ACTION GATHERING- "100s of faeries from across the continent will gather to increase our visibility through direct political action, street theater, parades and spiritual celebrations;" 718/789-5663

GAY MEN'S HEALTH CRISIS Eroticizing Safer Sex Workshop, at the Center, 208 W 13 St, 8-10 pm; free; reservations 807-6655 (TDD 645-7470)

NYC GAY MEN'S CHORUS Gay Pride Concert, with Michael Callen, work by Ned Rorem, poem by Paul Monette, songs from Ten Percent Review; Alice Tully Hall, Lincoln Center; 8 pm; \$12.50 - \$50 (patron); CenterCharge 874-6770

CENTER STAGES sees NYC GAY MEN'S CHORUS Gay Pride Concert, with Michael Callen, et al.; Alice Tully Hall, 8 pm; \$30; 620-7310

WNET-TV/13 "Homosexuality: Nature vs. Nurture," 8:30 pm
WNET-TV/13 "We Are Family," 9:00 pm

SUMMER SOLSTICE RITUAL & EXTRAVAGANZA in which "lesbian and gay witches, pagans, faeries, amazons, shamans, drag queens and their friends welcome summer in a big way... dress magical & come out!" to Tompkins Square Park (7th St & Ave A); 362-7761

EAGLE BAR Movie Nite: Gorillas in the Mist; 1/2 price drinks from 10-11 pm; free popcorn; movie at 11 pm; 142 11th Ave at 21st St; 691-8451

GEORGE SARDI and KEN CHARLES Gay Pride Television Special: "Remembering," with memories of Wayland Flowers and Madame, Brandy Alexander, Casey Donovan, Robert La Tourneaux, Lord Byron, Johnny Savoy, Billy Blackwell, Ed

Murphy; on Manhattan Cable's Channel D, 2:30 am latenight (repeats Thurs, June 22; Sat, June 24)

THURSDAY

J U N E 2 2

GEORGE SARDI and KEN CHARLES Gay Pride Television Special: "Remembering," with memories of Wayland Flowers and Madame, Brandy Alexander, Casey Donovan, Robert La Tourneaux, Lord Byron, Johnny Savoy, Billy Blackwell, Ed Murphy; on Manhattan Cable's Channel C, 1 pm (repeats Sat, June 24)

LESBIAN THEATER WORKSHOP Readings at the Jefferson Market Branch of the NY Public Library, 425 Ave/Ams at Greenwich Ave; 6:30 pm; free; 243-4334

GAY MEN'S HEALTH CRISIS Preventive Health Seminars: Nutrition & AIDS, 129 W 20 St, 3rd Fl classroom; 7-9 pm; free; 807-6655 (TDD 645-7470 for hearing impaired)

JUDITH'S ROOM Readings by Irare Sabasu and Joan Nestle, 681 Washington Street (btwn 10th & Charles); 7 pm; free; 727-7330

CENTER Orientation, information about gay and lesbian groups and services in NYC, with socializing; 208 W 13 St; 7 pm; 620-7310

COALITION FOR LESBIAN AND GAY RIGHTS Reception for Phil Zwickler and Jane Lippman's "Rights and Reactions," appearing on WNET-TV at 8 pm; reception starts at 7 pm; \$20; 675-0584, 627-1398 <NYC politics file>

LEARNING ALLIANCE Forum: After Stonewall, with Gail Brewer, National Women's Political Caucus of NY; Leslie Cagan, NY March on Washington Committee; Andy Humm, Coalition for Lesbian and Gay Rights; Marilyn Fitterman, President, NOW-NYS; Craig Harris, writer; David Rothenberg, activist; moderated by John Scagliotti, producer, **Before Stonewall**; at Goddard Riverside Community

Center, 593 Columbus Ave at 88 St; 7-10 pm; \$2-\$12 sliding scale; 226-7171

SANE/FREEZE LESBIAN AND GAY TASK FORCE Discussion and Entertainment: "The Search for Global Security, the role of lesbians and gays;" at the Center, 208 W 13 St; 7 pm; 718/748-8913

INTEGRITY/NY (Episcopalians) Lesbian & Gay Pride Eucharist, Festal Votive mass for Justice celebrated by the Rev. Janet B. Campbell, Asst. Vicar, St. Peter's Church, New York; with gay pride reception following; at St. Luke in the Fields, 497 Hudson St (btwn Grove & Christopher); 7:30 pm; 718/720-3054

NINTH STREET CENTER Open House and Talk by Dean Hannotte, with discussion, on the history of the Ninth Street Center since 1973, and its current activities; 319 E 9 St; 8 pm; free; 228-5153

HERITAGE OF PRIDE Forum: Revolution Recalled, Voices from Stonewall Generation; Marty Robinson, Arthur Evans and other early organizers explore the radical roots of gay rights; at the Center, 208 W 13 St, 8 pm; free

WNET-TV/13 Rights and Reactions, film by Phil Zwickler and Jane Lippman, award-winning account of the NYC lesbian & gay rights law hearings; 8 pm

WOMEN'S ALTERNATIVES COMMUNITY CENTER Presentation: "A Lesbian Love Story," with Ruth Berman and Connie Kurtz speaking about gay rights and getting political; 645 Woodfield Rd, West Hempstead, 8:30 pm; \$3; 516/483-2050

SAPATONA PRODUCTIONS present Minus One, a play by Harriet Malinowitz and directed by Sara Cytron; about lesbian friendship; plays Fridays and Saturdays through June 24, also Thursday June 22, Sunday June 18; 13th Street Theater, 50 W 13 St (btwn 5th & 6th Aves); 10 pm; \$10; rsrvtns 675-6677

continued on page 60

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Asian gay male interested in travel, aesthetics and a relationship sought by tall, serious, sensitive GWM, early 40's. *OutWeek Box 1000*

Need a spanking? Attractive guy, 43, 6', 160 lbs, will put you across his knee, pull down your pants--and underpants--and spank

your bare bottom till you promise to behave. Am into fantasy--not pain. Good with beginners. Box 1316 FDR Sta, NYC 10150. Seek trim guys only.

GWM, 35, 5'10, trim beard, balding. Mature, together, independent. Enjoy GWM workouts, beach, arts, architecture, history. Looking to meet guy 30-45 with similar interests and attributes. P.O. Box 379, NY, NY 10101.

Very affectionate, GWM, 41, 5'9, 170, stache, furry, attractive, seeks smoother guy 30-50 for relationship. You have a great sense of humor, enjoy musical theatre, cabarets, travel, long walks, talks, hugs & kisses. Let's get acquainted. Send letter, phone & photo to: P.O. Box 7116, FDR Sta., NYC 10150-1909.

European businessman, attractive w/m 45, 6'1, 175, commute between Paris-NY often, will host gdlk w/m 23-30, educated, cleanshaved, slim, for civilised stimulating nights of good drinks, food, conversation, (safe) fun. POB 8324, NY 10150-1918.

White male, 38, 5'6, 140, muscular, healthy, discreet, youthful, attr., seeks muscular-beefy man for safe mutual times, big arms a +, prefer men 30-55. Box 783, NYC 10008.

Overzealous dyke, young of year, firm in loin, seeks big haired girl for a nonstop bonanza. Psycho bambis, hungry monsters and dullards

need not even try. *OutWeek Box 1001*

WM, 44, look 30, 5'8", 160, seek black, Hispanic or Asian guy, 20's to 40's for fun times. Let's share affectionate experiences, safe mutual j/o, light s/m scenes or whatever we can improvise. If you're muscular, a plus. No drugs. *OutWeek Box 1002*

Old-fashioned, safe, sensuous & erotic "daddy-enemas," ass-play & more given with TLC. I cater to shy guys & beginners. Also want to share your childhood experiences. Rick, P.O. Box 45, Caldwell, NJ 07006.

LOOK NO FURTHER. GWM, experienced friend and lover seeking same. I'm easy-going, sensitive, romantic, intelligent and witty. 44 years young, 5'7", 142 lbs. Beautiful blue eyes, curly brn hair, moustache. I'm sensual, sexually vers and into safe sex. Interested in perf. arts, film, books, dancing, music. Jogger. People watcher and nature lover. Your ph/photo/letter gets mine. Box 2004, NYC 10009.

GWM 29 br/br healthy, good shape, romantic, many interests seeks younger GM for friend, poss. relatinshp. BDM Box 305 Blkn, 11240. Send letter & phone. All answered.

Are you an animal during sex? Want to be? (I mean literally) Hypnosis might give the

feeling. Let me change you. Letter/photo to D.H. Box 350-148, Booklyn NY 11235-0003.

After-the-Office: Handsome, healthy, trim, 5'10", 145, 40 Brooks Bros. type living in midtown wishes to meet male exec. for safe sensual fun after the office or at lunchtime. POB 1197 NYC 10156.

Team Coach: do you want to act out your sweaty locker room frat hazing, foot and other fantasies with a hot WM, 33, 6'1", 185, very handsome, masculine, and works out? Then tall guys write to meet for your real explosive action. Bobby, P.O. Box 304, Village Station, NY NY 10014.

Chubby-chasers wtd. by tall, handsome chubby with lots to offer--into all safe scenes--from latins to slaves, wanted photo and pix, P.O. Box 430 NY NY 10018.

Strict discipline sought from someone who knows its value. Spank, strap, paddle, whip, crop or switch my buns to a good red color while I'm tied down crying like a child. GWM 38, 5'11", 183, br/br, good shape. SS, no drugs. Can reciprocate. *OutWeek Box 1003*

Mildly Kinky: GWM, 52, attractive, 5'10", 145, versatile, risk taking, seeks hot sex, fun, relationship, friends, enjoys politics, conversation, walks, movies, much more. P.O. Box 173, NY NY 10023.

Marr/bi/gays: Getting enough/any? Me neither! Masc, ripe, hlthy guy sks ss. M-Th NYC daytim/early pm mutual fun; wkend Hamptons outdoor woods & beach romps. Write your hlthy fantasies/needs to Bob, Box 871, SAG Harbor, NY 11963. Cum on, let's go for it!

White male couple early 40's healthy, fit, nonsmokers, looking to expand social circles seek other male couples (age unimportant). We enjoy the theatre, restaurant dining, traveling and, most important, friendship. Please reply to P.O. Box 1636 NY, NY 10185-0014.

Hot, handsome, GWM, 47, 5'9", 155, br/br, moustache, healthy, youthful, smart, masculine, muscular. Seeks attr., bright, health-consc, well-built men for hot safe sex. Send phone & photo to Jim, P.O. Box 20100, NY NY 10017-9992.

Tall, slim, cute GWM, 23, activist, tv personality, writer seeks radical hunk comrade. Interests: films, reading, cable tv and the Pyramid on Sundays. Photo/phone: *OutWeek Box 1006*

Complicated guy wants simple life. Me: 5'6", 130 lbs., blondish, passionate. You: smart, funny, honest. Beard a +. Any race, any temperament. *OutWeek Box 1004*

Female: to spend time going to shows, country, just being friendly, etc. I am 49, 5',

135 lbs. *OutWeek Box 1005*

Fantastic Romantic! Handsome, intellectual and witty man, 34, dark brown hair & eyes (slavic), moustache, 170 lbs., 5'8". Into arts & honesty. Seeking dating relationship with man, 25-42. Open to possibilities. Write P.O. Box 8272, FDR Station, NY NY 10150.

Low mileage GM, 1951, 5'10", 140 lbs., non-smoker/drinker, live outside city, work-NYC. Seeks slowly evolving friendship/lover. Davies, Box 1055, Chelsea Station, NY NY 10011.

Address all responses to OutWeek Box # s: OutWeek Box 77 Lexington Ave NY, NY 10010

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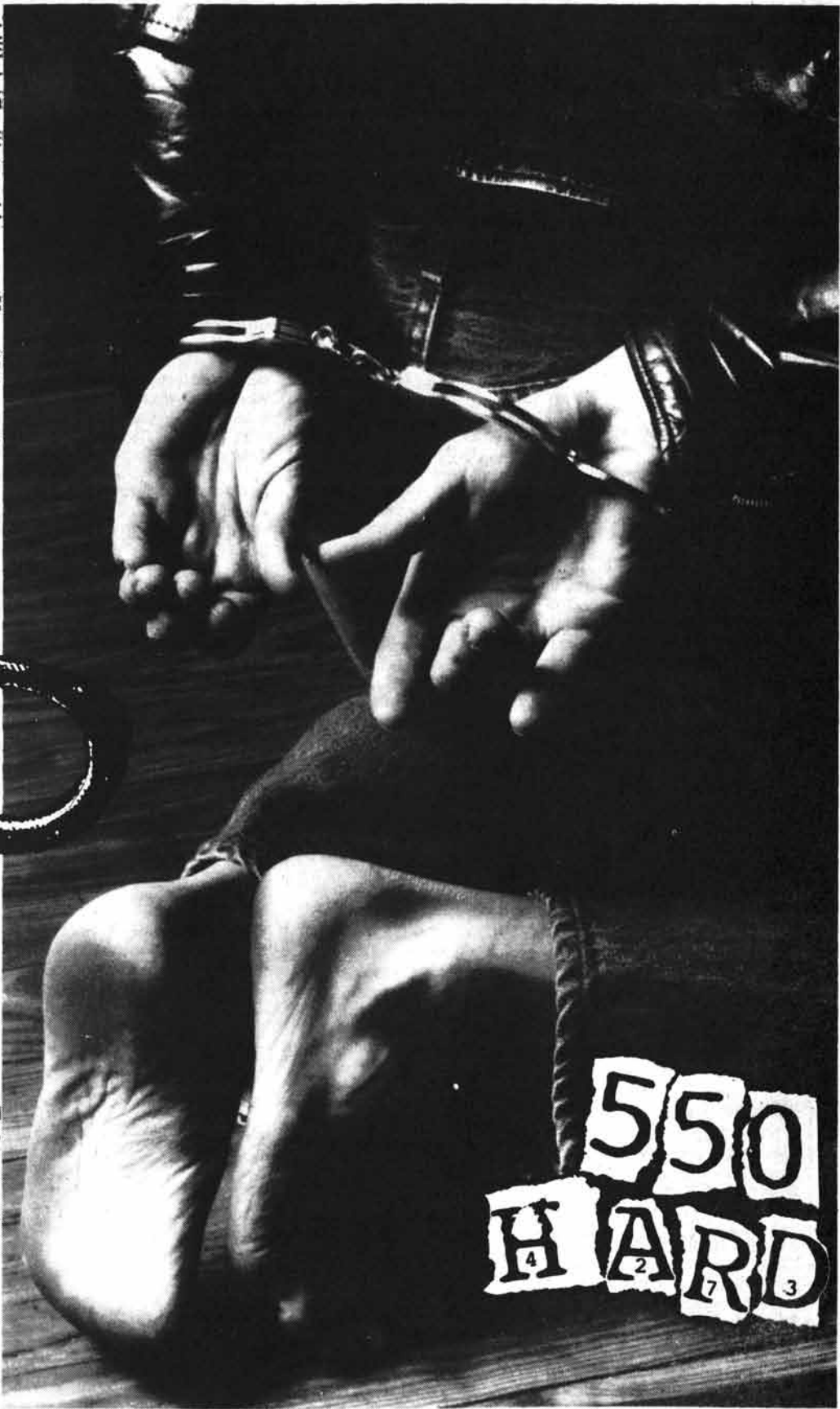
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FRIDAY

J U N E 2 3

NY PHYSICIANS FOR HUMAN RIGHTS New York Symposium: "A Better Understanding of Your Patients with AIDS," a multidisciplinary survey of problems and needs; speakers from government, law, medicine, AIDS support groups; at Beth Israel Medical Center, Podell Auditorium, 1st Ave & 16 St; 1-4:30 pm; register before June 16 931-0600 x2600

CHRISTOPHER STREET FESTIVAL COMMITTEE Candlelight AIDS Vigil in Sheridan Square, honoring Ed Murphy; forming at Sheridan Square and proceeding down Christopher St; 7 pm (sponsored by Heritage of Pride and the Christopher Street Festival Committee)

PARTICULAR PRODUCTIONS Lavender Jane in Concert: Katy Gardner, Alix Dobkin, at Washington Square Methodist Church, 135 West 4th St; 7:30 pm; \$15; info 718/643-3284

CENTER SPORTS goes to **Mets vs. Phillies**; 7:35 pm; 620-7310

GAY AND LESBIAN YOUTH OF NEW YORK International Lesbian and Gay Youth Conference, at the Center, 8-10 pm; free; 718/745-3710

VILLAGE PLAYWRIGHTS presents Summer Affairs, a production consisting of seven interrelated short plays by seven different gay and lesbian playwrights, encompassing murder, love, friendship, fun and sex at a summer resort; at Ernie Martin Theater, 311 W 43 St, 5th Fl; 8 pm; \$10; 718/499-0497 for reservations (also 6/24, 6/30, 7/1)

STONEWALL CHORALE and NYC GAY MEN'S CHORUS Share the Pride Concert, performing Bach Magnificat, at Alice Tully Hall, Lincoln Center; 8 pm; \$12.50 - \$50 (patron); Center Charge 874-6770

WOMEN'S ALTERNATIVES COMMUNITY CENTER Herstory on Film: a movie depicting our gay herstory, with refreshments; 675 Woodfield Road, West Hempstead, LI, 8:30 pm; \$5; 516/483-2050
RADICAL FAERIES Mock Funeral for Judy Garland, whose death

was one of the catalysts for the Stonewall Rebellion; at Stonewall Place in front of the Stonewall Inn, by Sheridan Square Park; info 334-8044

SPECTRUM DISCO presents **Brenda K. Starr**, singing "What You See is What You Get," and "I Still Believe;" 802 64th Street, Brooklyn (N train to 8th Ave stop in Bay Ridge); 718/238-8213

DOWNSTAIRS AT TROCADERO Laughing All the Way, with comedians Danny McWilliams, Lisa Kron, Jane Stroll, Rick Burd, Tom Babbit on piano; benefits the Center; 368 Bleecker St (near Christopher); 10 pm, \$8 + 2-drink min.; 242-0636

SAPATONA PRODUCTIONS present Minus One, a play by Harriet Malinowitz and directed by Sara Cytron; about lesbian friendship; plays Fridays and Saturdays through June 24, also Thursday June 22, Sunday June 18; 13th Street Theater, 50 W 13 St (btwn 5th & 6th Aves); 10 pm; \$10; rsrvtns 675-6677

MEN OF ALL COLORS TOGETHER presents **The United Fruit Company, gay theater troupe,** in their first NYC performance; at the Center, 208 W 13 St, 11 pm; \$10; reservation required 245-6366, 222-9794

SATURDAY

J U N E 2 4

WOMEN ABOUT Hook Mountain hike and dinner at the Coven, Nyack, NY; 9 am NYC start

PARTICULAR PRODUCTIONS Belly Dancing for Lesbians, with Morgana, ritual dance workshop with slide, ritual dance demo, and improv ritual dance by participants; no dance training required; pre-registration a must; at the Center, 208 W 13 St; 11 am to 1:30 pm; \$15-\$25 sliding scale; register with 718/643-3284

ACT UP March to the Gay Pride Rally, meet 11 am at Stonewall (Stonewall Place between 7th Ave & W 4th St); march up 6th Ave to Central Park and the Great Lawn; 533-8888
NOW ALLIANCE PAC OF LONG ISLAND Luncheon with author Sonia Johnson, at the Salty Dog Restaurant in Sag Harbor, noon - 3

pm; 516/331-3033 (Box 1558, Selden, NY 11784)

VILLAGE BOWLING LEAGUE Big Apple Stonewall Invitational Classic '89, singles tournament, high series handicap, high game handicap; at Bowlmor Lanes, 110 University Place (255-8188); noon and 2 pm; \$30 per person entry fee (part goes to Gay & Lesbian Switchboard); info from Gutter George, wk)546-2384, h)873-0154

PARTICULAR PRODUCTIONS Women's Music and Spirituality Workshop with Kay Gardner, all women welcome; at the Center; 208 W 13 St; 2-4 pm; \$15-\$25 sliding scale; pre-register at 718/643-3284

GAY AND LESBIAN YOUTH OF NY Picnic, meeting at 59th Street/Columbus Circle entrance to Central Park; info 337-8875

HERITAGE OF PRIDE Gay Pride Rally in Central Park, on the Great Lawn (enter west side of park at 81st St, B or C to CPW/81 St; or east side at 79th St, #6 to Lex/77th St); with Everett Quinton, Joan Nestle, Boy Bar Beauties, Ronald Johnson, Kate Clinton MC, Michelle Shocked, Virginia Apuzzo, Harry Hay, Barbara Smith, Harvey Fierstein, others; 2-6 pm; 691-1774

PEOPLE WITH AIDS COALITION Singles' Tea, for PWAs, PWArCs, HIV+s; 222 W 11 St, 3-5:30 pm; 532-0568

PARTICULAR PRODUCTIONS Concert: Lucie Blue Tremblay, Alix Dobkin, James Aire, at Washington Square Methodist Church, 135 West 4 St; 5 pm; \$15; info 718/643-3284

THE BACKROOM: COMMUNITY COMPUTER BULLETIN BOARD Celebration of gay hackers' contribution to the industry; at Breadstix, 113-24 Queens Blvd., Forest Hills; Queens; free (F,R to 75th Avenue stop)

DIGNITY/SUFFOLK Wine and Cheese Party, with Gay Pride Liturgy tomorrow, June 25; 516/462-0159

DIGNITY/NY Gay & Lesbian Pride Liturgy and Social at St. John Episcopal Church, 224 Waverly Place; 7:30 Roman Catholic Liturgical, 9:30 social; 718/877-3100

PARTICULAR PRODUCTIONS

Concert: Lucie Blue Tremblay, Heather Bishop, James Aire, at Washington Square Methodist Church, 135 West 4 St; 7:30 pm; \$15; info 718/643-3284 (see 5 pm, above for newly scheduled show)

DIGNITY/BIG APPLE Annual Pride Liturgy for the Lesbian and Gay Community; with guest homilist, Brooke Bushong, President, Integrity/NY; at the Center, 208 W 13 St; 8 pm (reception follows); \$2 Center fee; 924-0632

DUPLEX presents Funny Gay Males, stand-up comedy trio, every Friday and Saturday throughout June; 55 Grove Street, 8 pm; rsrvtns 255-5438

VILLAGE PLAYWRIGHTS presents Summer Affairs, a production consisting of seven interrelated short plays by seven different gay and lesbian playwrights, encompassing murder, love, friendship, fun and sex at a summer resort; at Ernie Martin Theater, 311 W 43 St, 5th Fl; 8 pm; \$10; 718/499-0497 for reservations (also 6/24, 6/30, 7/1)

NYC GAY MEN'S CHORUS Gay Pride Concert with the Chamber Choir and Uptown Express, Alice Tully Hall, Lincoln Center; 8 pm; \$12.50 - \$50 (patron); CenterCharge 874-6770

GIRTH AND MIRTH CLUB OF NY Benefit Party and Review of G&M's 11-Year History, benefits SAGE's AIDS education and services to the elderly; please bring gifts (new, inexpensive, wrapped, contents noted, for persons over 50; for SAGE's annual picnic for homebound clients); party is at the Center, 208 W 13 St; 8:30 pm; \$10; 620-7310

WOMANEWS Lesbian Pride Dance at Downtown, 666 Broadway (at Bond); 8:30 pm; \$10; 989-7963

LAS BUENAS AMIGAS Latina Lesbian Dance, with music by Latina Lesbians, Las Buenas Amigas; with photo and literature exhibit; drug and alcohol free; at the Center, 208 W 13 St; 9 pm-1 am; \$5; 620-7310

CONGREGATION BETH SIMCHAT TORAH & DIGNITY/NY co-sponsor a Pride Dance, at 57 Bethune St

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(near West), 9 pm - 1 am; \$6 advance/\$8 door; 929-9498

GAY FRIENDS AND NEIGHBORS and LAMBDA INDEPENDENT DEMOCRATS Gay Day '89 Dance in Brooklyn, at Camp Friendship, 8 St off 6th Avenue in Park Slope; 9 pm to 2 am; \$8; F train to 7th Ave; 718-894-3791

DOWNSTAIRS AT TROCADERO Laughing All the Way, with comedians Danny McWilliams, Lisa Kron, Jane Stroll, Rick Burd, Tom Babbit on piano; benefits the Center; 368 Bleecker St (near Christopher); 10 pm; \$8 + 2-drink min.; 242-0636

SAPATONA PRODUCTIONS presents Minus One, a play by Harriet Malinowitz and directed by Sara Cytron; about lesbian friendship; plays Fridays and Saturdays through June 24, also Thursday June 22, Sunday June 18; 13 Street Theater, 50 W 13 St (btwn 5th & 6th Aves); 10 pm; \$10; rsvtns 675-6677

SAINT AT LARGE Heritage of Pride "Rainbow Party," in the lower level of Grand Central Station; 10 pm, \$35 advance/\$45 door; tickets 307-7171, info 675-8541

GEORGE SARDI and KEN CHARLES Gay Pride Television Special: "Remembering," with memories of Wayland Flowers and Madame, Brandy Alexander, Casey Donovan, Robert La Tourneaux, Lord Byron, Johnny Savoy, Billy Blackwell, Ed Murphy; on Manhattan Cable's Channel C, 10:30 pm

SUNDAY
J U N E 2 5

WBAI 99.5 FM Coverage of the Stonewall 20 march and events; 9 am to 7 pm

MARANATHA Gay/Lesbian Pride 89 Breakfast, at Riverside Church, 9th Floor Tower Lounge, 9 am sharp to 10:15 am; \$6; 866-4043
PRESBYTERIANS FOR LESBIAN AND GAY CONCERNS Worship Service before the March, at West Park Presbyterian Church, 165 W 86 St; 9:30 am; free

GAY AND LESBIAN ALLIANCE AGAINST DEFAMATION Stonewall 20 Stamp Cancellation, at which Keith Haring commemorative postcards and cachet covers with first-ever US Postal Service cancellation to openly refer to lesbian and gay community; all mail to anywhere in the world can be canceled at the US Postal Service Mobile Van unit in Sheridan Square; 10 am to 5 pm

HERITAGE OF PRIDE Marshal Training before the parade; YMCA, 5 W 63 St off Central Park West; 10:45; orientation for independent and group Marshals from out of town

METROPOLITAN COMMUNITY CHURCH Pride Day Services at the southwest corner of Central Park, before the parade; 11 am; 242-1212

LEATHER-S/M CONTINGENT Formation for the Pride March includes Gay Male S/M Activists, Hot Ash, Lesbian Sex Mafia, Eulenspiegel Society, The New York Eagle, The Spike, and out of town groups; gathering at 62 St and Central Park West, 11:30 am; motorcycle clubs must register with Heritage of Pride; 691-1774

WOMEN ABOUT Gay Pride Brunch & March, no-smoking brunch at 10 am, Upper West Side, \$3; then join Women About at the Parade at 64 St & CPW, 11:30 am

HERITAGE OF PRIDE 20th Annual Lesbian and Gay Pride March, celebrating the 20th anniversary of Stonewall, gathers at Columbus Circle at 11 am, kicks off down 5th Avenue at 12:30 pm sharp, turns right at Washington Square Arch, goes down Waverly, then Christopher, dispersing on Hudson

PWA COALITION and HERITAGE OF PRIDE Great Balloon Release, during the parade, 2:30 pm, accompanied by a moment of silence

MARS NEEDS MEN T Dance, club opens 3 pm, today only; see the fireworks over the Hudson from the roof at 10:30; part of proceeds go to Community Health Project; party continues as long as "you keep dancing;" Westside Highway & 13th Street, 3 pm-??; 691-6262

THE CENTER and HERITAGE OF PRIDE Dance III, on the Christopher Street

Pier, benefits the Center, 4-10:30 pm; fireworks display at 10:30 pm; \$7 advance/\$10 at the pier (in and out privileges, beer \$2); 691-1774

IDENTITY HOUSE Open House for all women and men in the community to come and socialize after the march; at 544 Ave/Ams (btwn 14 & 15 Sts)

PARTICULAR PRODUCTIONS Lesbian Cabaret, at the Women's Coffeehouse, the Center, 208 W 13 St, 4 pm (after the March); \$10; info 718/643-3284

NETWORK OF GAY AND LESBIAN ALUMNI/AE ASSOCIATIONS (NETGALA) Post-March Reception for members of all GALAs (gay and lesbian alumni/ae associations) and their friends; at the Center, 208 W 13 St; 5-7 pm; \$3; 860-9758

DIGNITY/BROOKLYN 12th Anniversary Celebration, at Church of the Gethsemane, 8th Avenue at 10th Street, Brooklyn; 6:30 pm; free

METROPOLITAN COMMUNITY CHURCH Pride Day Services at 135 West 4 St (at 6th Ave); after the parade; 7 pm; 242-1212

SHESCAPE hosts Official Women's Tea Dance at the Palladium, with special guest performer; 126 E 14 St; 4-10 pm; \$8 before 6 pm/\$10 after; stay all night for HOP Liberation Day Ball (10 pm below), (women-preferred before 10)

WNET-TV/13 "Whoever Says the Truth Shall Die," 10:00 pm

PALLADIUM and HERITAGE OF PRIDE Liberation Day Ball at Palladium (follows the women's Tea Dance); music by Michael Fierman; 10 pm to 10 am Monday morning; 126 E 14 St; \$7 advance/\$10 door; tax at HOP office, 57 W 16 St, 2nd Fl, M-F, noon to 5 pm; or at HOP table Saturdays, Sundays at Christopher/Hudson from 1-6 pm; free to all Marshals who helped with the March; 691-1774

HERITAGE OF PRIDE Fireworks Display, following Dance III on the Pier; by Garden State Fireworks/Santore Bros.; 10:45 pm; visible at the Hudson River by Christopher St

THE WORKS and THE BREAK Gay Pride Beer Blast, partial proceeds

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MONDAY
J U N E 2 6

FREDERICK TIMM presents a Staged Reading of his New Love, a new comedy by the award-winning playwright, about David and Leslie's struggle to get boyfriends; at the Center, 208 W 13 St; 8 pm; \$2; 620-7310 (also June 27)

THE CLOSET CASE SHOW Fifth Anniversary Show, politics and safe erotica on Manhattan Cable's Channel C (16); midnight

TUESDAY
J U N E 2 7

MEN OF ALL COLORS TOGETHER Boat ride around Manhattan, with music, dancing and cash bar; an alcohol-free space on upper deck; dinner available for \$12; leaves 42nd St Pier on the Hudson, 7:30 pm sharp, returns 10:30 pm; \$20; 245-6366

PEOPLE WITH AIDS COALITION Forum: Lawrence LeShan, clinical psychologist and author of *Cancer as a Turning Point*, discusses his work; at the Center, 208 W 13 St; 7:30 pm; free; 532-0290

HERTRICK-MARTIN INSTITUTE and HERITAGE OF PRIDE Benefit Reading of Doric Wilson's Street Theater, the acclaimed play about the Stonewall Riots; call HOP for info, 691-1774

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THEATER continued from page 50

women in horror movies, striptease artists, the roots of rural America, etc. Call for details.

Little Women: The Tragedy (Interart Theater, 549 West 52nd Street, 246-1050). Peggy Shaw, Lois Weaver and Deborah Margolin, collectively known as Split Britches, were involved with WOW from the beginning, and as a company, they're known for shows like *Dress Suits to Hire* and *Patience and Sarah*. They've adapted another classic here, which features "additional text" by Louisa May Alcott.

Minus One (13th Street Theater, 50 West 13th St., 675-6677). Still other WOW women are involved in Harriet Malinowitz's play about lesbian friendship. The show's press release gets a little heavy with jargon, talking about the "normativeness" of the characters, and indicating that the play deals with "love and loss, commitment and dependency, intimacy and autonomy, addiction and codependence." But despite this and the superficial similarity to the late Jane Chambers' well known play, *Last Summer at Blue-fish Cove*—both concern a lesbian dying of a brain tumor—this show is terrific! This is its last weekend, but hopefully there'll be a future life for the work.

Ruffian on the Stair (Prometheus Theatre, 239 East 5th St., 477-8689). Playwright Joe Orton is rapidly becoming a gay icon, and in recent years, it's been possible to see virtually all of his small but substantial body of work performed in New York. This Pinteresque play is one of his earliest efforts, but still demonstrates his great command of language.

As if all of these weren't enough, you only have a few more days to see that Triple Crown winner (Outer Critic's Circle, Drama Desk and Tony awards), the delightful Pauline Collins, in *Shirley Valentine* before she returns to England. You could even see Rita McKenzie's one-woman tribute, *Call Me Ethel*, and we don't think she means Mertz, at Jewish Repertory Theatre. So what are you waiting for? Pick out a couple of these that sound the most intriguing to you and make some reservations! ▼

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COPS continued from page 25

appearance at these actions, has led many activists to assume that their meetings or telephone conversations are being monitored.

Some groups have hard data on this: The Cathedral Project, a gay and lesbian Catholic group, says police have been illegally photographing Project members who peacefully enter St. Patrick's Cathedral between services. (The group holds monthly "alternative masses" outside the church, and some members quietly go inside before their protest.) According to spokesperson Joanne Still, 20 to 30 "men in dark suits and sunglasses" have been conspicuously photographing Project members in the Cathedral since January 1987. Still says the photographers have shown members identification from the police Downtown Intelligence Division. Tosano Simonetti of the NYPD, Chief of the Division, says this can't be

happening. "We don't take videos or still photos unless some violation of the law is being committed." For police training purposes, Simonetti adds, "sometimes we will videotape at long distances, so that no activists can be recognized." But the Cathedral Project has received a letter from the Handschu Authority, which oversees police surveillance of political groups, confirming that the group is in fact being monitored.

Police cameras and plainclothes officers have frequently been in evidence at ACT UP actions of all types, but what really irked the group was a visit to member Steve Quester's home last September by the Major Case Squad. The elite police unit arrived at six in the morning, threatening to arrest everyone in the apartment, and to notify Quester's employer, if he refused to answer questions about alleged telephone harassment of health

commissioner Stephen Joseph. (Under law, only a court or grand jury can compel testimony.)

Thirty one women arrested during the ACT UP demo at City Hall last March are suing the city for what police have conceded were improper strip searches. Many felt the searches, like a long list of irregular NYPD activities at the demo, were designed to intimidate them into toning down their activism. The police originally said that only civilian matrons were responsible for the strip searches, but Chief Simonetti says the Department is now interviewing sergeants, lieutenants, and captains at the two precincts involved in order to determine who was responsible.

Vanessa Ferro, an openly lesbian police officer, was recently appointed the police department's first liaison to the gay and lesbian community. But while her appointment may show that

REBELLION continued from page 43

courage just to be gay before 1969. It's significant that Judy Garland was buried on the night that the Stonewall Riots gave birth to the modern gay liberation movement. It was an ironic symbol of the end of the old gay subculture which existed only in shadow and the beginning of a new militancy. I've had a foot in both worlds ever since, constantly trying to balance the old and the new. To me, disco wasn't music; it was noise. I love Ella Fitzgerald and Frank Sinatra. I barely tolerate Liza Minnelli who will never be the man her mother was. I do not tolerate Madonna. I like the fact that Judy Garland was, in a sense, adopted by gay men as their own. She was an internationally famous singer whose talent spoke to everyone. But not equally, it would seem. It was convenient in the 60s to advance the idea that Judy Garland's gay cult following was parasitic. In *People* magazine, comic Paul Lynde said, "Gay people killed Judy Garland." The fact is that Judy Garland was exploited during her lifetime by a series of heterosexual men including

most of her husbands who saw dollar signs when they gazed into her eyes. Gay men saw something else and if the attraction was fatal, it was also mutual.

In a film called *Save The Tiger*, Jack Lemmon plays a man approaching middle age who cannot quite cope with the modern world. He picks up a young hippie woman hitchhiking and they have a contentious conversation. She finally asks him, "What is it that you want, anyway?" He answers, "I want to be at the Cotton Club in Harlem listening to Billie Holliday sing "Fine and Mellow." I feel like that. I don't understand entertainment in the Eighties when any slime bucket can be called a star. The world has changed and I am in favor of most of those changes. I fought for them. But as one age discards the things of another, the culture shock becomes tough to live with. We need to keep certain familiar friends and comforting rituals to warm us in a world grown cold and impersonal. I'm keeping Judy Garland to remind myself of a time when stars really shone. When I say "Poor Judy," it's really myself I'm feeling sorry for. ▼



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the NYPD is now unembarrassed to have open lesbians and gay men in the department, the precise significance of her appointment remains unclear. *OutWeek* reporters saw Ferro, wearing plainclothes and a labrys, place her hands on the chests of ACT UP members at the June 1st Stonewall ceremonies and shove them backwards just as Ed Koch began speaking. The shoving by Ferro and other officers provoked chants from ACT UP, which had resolved to remain silent for the duration of Koch's proclamation.

But Ferro claims that she pushed

no one, and was merely helping other police "maintain order" by moving ACT UP back. The liaison says she simply asked ACT UP members to move, then withdrew from the scene when reinforcements arrived. It's my job to mediate between the community and the police officers that are involved," Ferro said. "I was there to mediate."

Meanwhile, anti-gay violence in this city is at its highest recorded level. According to the Gay and Lesbian Anti-Violence Project's Nina Kaminski, reported incidents of anti-gay violence have increased 300% between 1984 and

1988. But Police Commissioner Ben Ward recently told a group of gay and lesbian activists that queerbashing is "not the kind of crime for which we're gonna put people in undercover. It doesn't have priority, not when we're 3,000 [officers] short." Apparently, gay, lesbian and AIDS protests *do* have priority. ▼



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STRIFE continued from page 39

was one of the few places where transvestites were tolerated by the management--had precious little to do with the Stonewall's *modus operandi*, given that it was in all probability mob-operated (as were most illegal establishments of the time) and that the building's fabric was so far below code that entering the joint was only infinitesimally safer than descending into a West Virginia coal mine. In fact, some of the outcry raised during the week following the riot was directed against the Stonewall itself. An interesting leaflet issued by an organization called the Homophile Youth Movement decried the "hell-hole atmosphere of places typified by the Stonewall."

Which brings me, in a roundabout way, to the subject of what happened on the nights following the riot. Yes, the anger evidenced at the Stonewall on Friday night was inchoate, largely unpoliticized. What was so mind-boggling was that it dared show itself at all. And it's really astonishing how extremely quickly that amorphous combination of excitement and rage took on a definite, and highly politicized, form. From Saturday through Tuesday nights Christopher Street provided the *mise-en-scene* for a small-scale revolution that was to lead, in fairly short order, to a sizeable revolution in consciousness.

How sizeable? Many who were there (or thereabouts), whether they took part in the riots or not, credit the events of that week with having radicalized them, or with having first planted the idea in their minds that being gay might have a political imperative attached. Such gay rights organizations as did exist took advantage of the unrest, hurriedly publishing fliers to advertise the cause, soapboxing, and signing up members. Within a year after Stonewall, three organizations that were to mold gay and lesbian political consciousness throughout the early 70s--the Gay Liberation Front, the Gay Activists Alliance, and Radicalesbians--had sprung into existence, hammering together platforms and staging actions that went far beyond what we might refer to as the "constructive engagement" tactics of the Mattachine Society and the Daughters of

Bilitis. This isn't to demean those earlier organizations nor to underrate their courage, but simply to underscore the sea change that gay politics underwent on account of the Stonewall Riot's having happened.

Michael Scherker, who is at work on a book on the riots and who has so far interviewed dozens of people who took some part in them, admits that it's only hindsight that allows us to see historical necessity in the Stonewall's happening when it did, or in the fact that something significant--rather than nothing at all--came of it. It's his impression that those who were there, who threw bricks, camped it up in full view of the general public, set fires, and who brazenly risked getting their teeth knocked out by a policeman's nightstick, had for the most part very little in the way of a political agenda going through their heads when they were deciding to act so untidily. In fact, he emphasizes that those who did have political agendas ready at hand reacted to the riots, as a group, in a decidedly mixed way. The phrase quoted above from that Homophile Youth Movement leaflet shouldn't be read as a criticism merely of the oppressive conditions that institutions like the Stonewall helped enforce. In the minds of some, places like the Stonewall Inn were "hell-holes" because of the riff-raff they tended to attract. The unwholesomeness of the environment they provided was mirrored by the seaminess of the clientele. In the minds of some, this riot--which was after all the handiwork of drag queens, diesel dykes, hippified queers and sundry others among society's marginalia--was quite as likely to bring on a police backlash as to inspire anything positive.

A bartender I know who worked on Christopher Street at the time and who happened onto the scene of the disturbance that first night just as things were being broken apart by the Tactical Police Force, remembers that some years later he was marching with acquaintances in some gay liberation demonstration or other when a certain very famous black street queen sashayed past their little group. My bartender's companions reacted to the epiphany she presented with laughter and expressions of revulsion. He was infuriated: "Don't you know who that is?" he chided them,

"If she hadn't been there, you fellows certainly wouldn't be here!" Whether or not they took his chastisement to heart can't, of course, be known, but it wouldn't be much of a surprise if they did not. It's no news to anyone that twenty years later--even in an era when lip-synching drag queen shows are experiencing an inexplicable renaissance--the gay "community" still exhibits mixed feelings concerning those of its elements who seem, by their very existence, to work against the so-called political wisdom that says that we shall triumph by proving to nice, ordinary people how nice and ordinary we are too. There are lots of us who think that our sufferings ought to be modeled on those of the Boy in the Bubble and definitely not on the rantings and ravings of some self-consciously ersatz, cranky, not-at-all-nice Camille of the Streets.

But, dear reader, I'm not being as tendentious as I might seem: I must admit that, had I been there on that historic night, I personally would have hightailed it away as soon as the cops let me go. Worse, I have to confess that the event that I, too, am eager to commemorate was the creation of a bunch of people most of whom I guess I wouldn't really like to hang out with. Which gives me a feeling I'll loosely describe as sort of creepy.

But putting that guilty personal note aside, let me spend the last few sentences giving a rapid precis of what went on during the nights following the initial outburst. The Tactical Police Force was moved en masse out of what was its more usual beat on the Lower East Side to the disorders that, incomprehensibly it must have seemed, continued to rage in the West Village. Some accounts impose an individual quality on each successive night of the uprising: Saturday was carnival-like, on Sunday things got much more confrontational, and so on. But Scherker says that the interviews he's conducted so far make it seem a bit blurrier: the excitement that accompanied the riots--coupled with the time that's passed--has tended to erase memory's neater distinctions. Neither was the resistance that was so vigorously evidencing itself "organized" except in the most ephemeral, organic sense: bands of

continued on page 76

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people formed on the street, catcalled the cops or tossed things at them, were broken up, and then reformed. It does seem to Scherker that Tuesday, July 1, was somewhat different in character--more intense than the preceding nights: a few cars were set afire and more than a few protesters were injured by the flailing nightsticks of the TPF, who conducted a full-scale sweep of the street. I noticed when going through press clips from the time that Tuesday night's goings-on earned as many column inches in the next day's Times as had the original, Friday-night riot.

And then things calmed down. It can't be said, though, that they returned

to normal. Just three weeks later, on July 19, the newly organized GLF, which modeled its name after the official name of the Vietcong (a.k.a. the National Liberation Front) and whose broad-based politics of social change dispensed with the politesse of the earlier generation of activism, held its first gay power demonstration in Washington Square Park. Some four hundred people participated. And just one year later, on June 28, 1970, the first of New York's annual Gay Pride Parades drew more than 10,000 marchers from all over the northeastern U.S. That figure sounds a little more muscular. ▼

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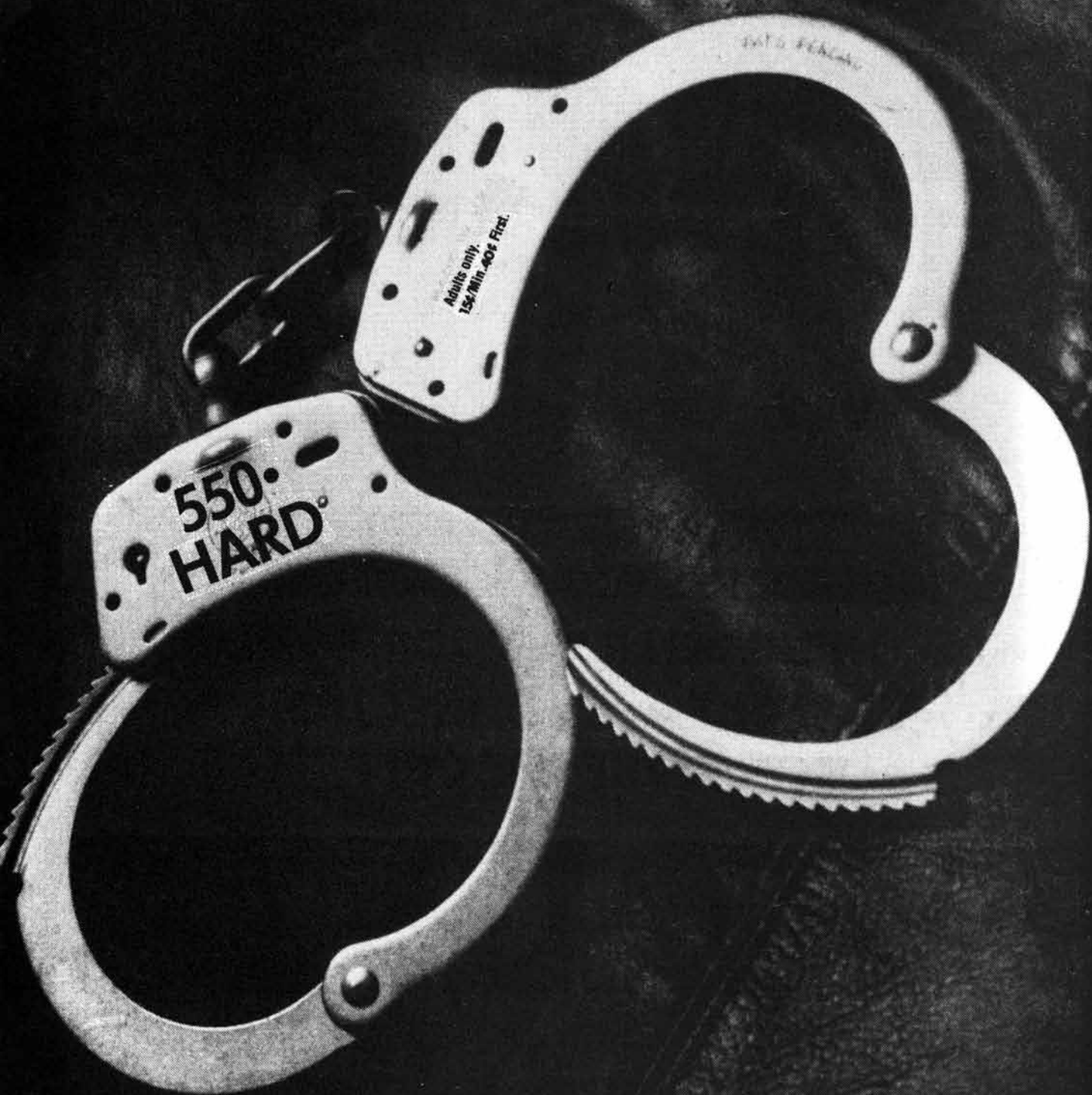
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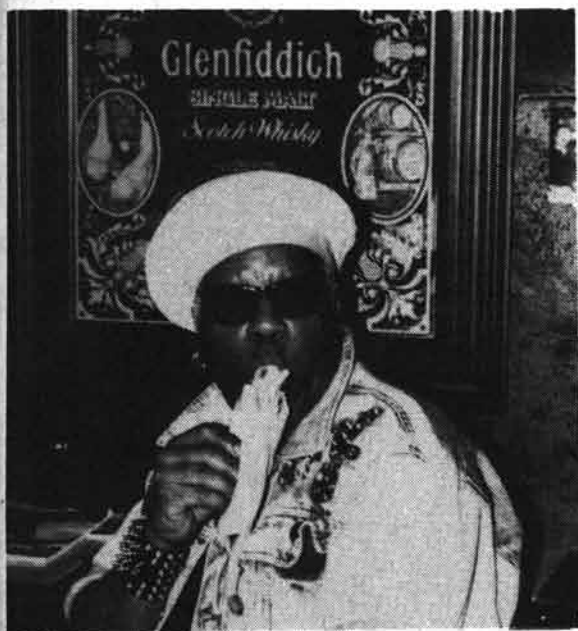


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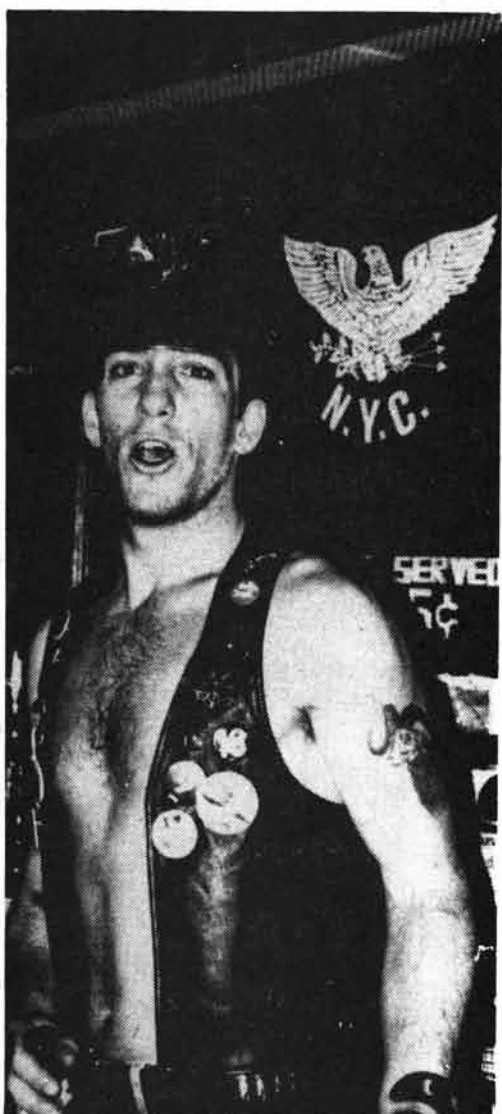
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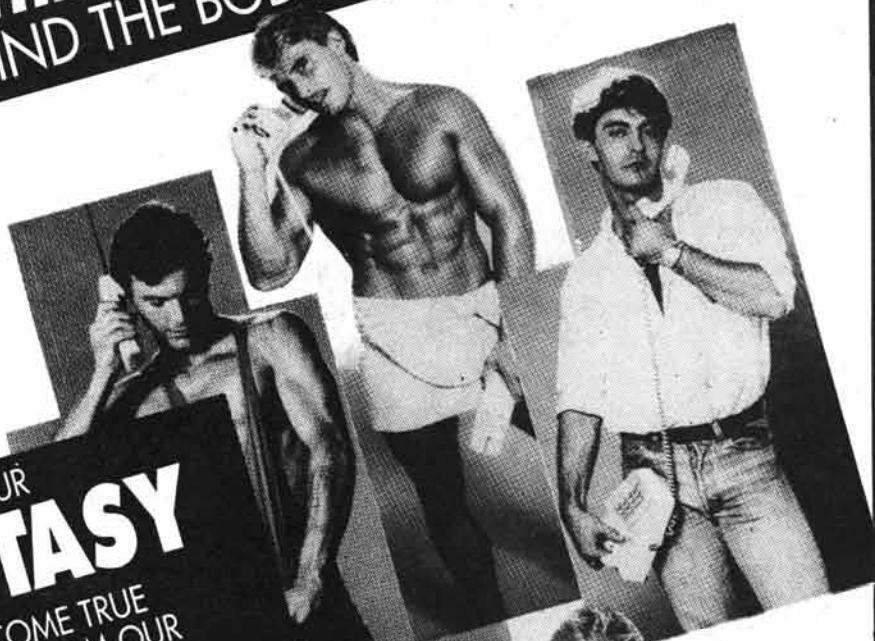


Rich at Star
Sapphire (left).
Dan at the Eagle
(right).
Jody at Company
(below).
And (bottom, left
to right) Dan,
Terry, Fain and
Rich at the Eagle.





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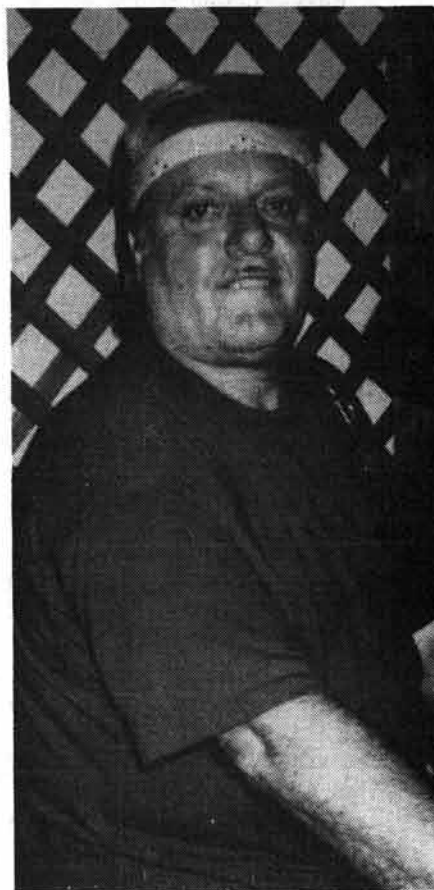
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Bar Rounds...Cherry Grove, Fire Island



**Tony Danna and Stephen Naas at the Ice Palace (left).
The legendary Johnny Poole of the Ice Palace (above).
Frankie Piano of Cherry's (right).**



DRIVE BEGINS FOR GAY GAMES III

This week's Lesbian and Gay Pride March will contain a new sight: A large contingent of athletes marching under the banner of Team New York. Their walk down Fifth Avenue heralds the start of a much longer journey; one that will bring them and thousands like them from nations around the world to Vancouver, British Columbia, on August 4, 1990. There, the largest lesbian-gay international event in history will unfold: The Gay Games.

Formerly known as the Gay Olympics, the Gay Games are in their third olympiad. Begun in 1982 in San Francisco, they originally attracted 1,300 participants. Four years later more than 3,000 people participated, and for the 1990 games, organizers expect over 6,000 athletes from 35 nations to take part, thus rivalling the straight Olympics in size and complexity.

This huge event was the vision of one man. Tom Waddell was a member of the American team at the Mexico City Olympics in 1968, placing fifth in the decathlon. Waddell had a philosophy based on breaking down stereotypes, an ideal he practiced in his own life, moving from athletics to medicine, and marrying a lesbian with whom he fathered a child. He disliked the exclusivity of the straight Olympics, and founded the Gay Olympics as a way of letting all athletes, regardless of previous experience or ability, join in the excitement of the games. Waddell died of AIDS in 1987, but his vision has grown into one of the lesbian and gay community's greatest accomplishments: a bridge across nations.

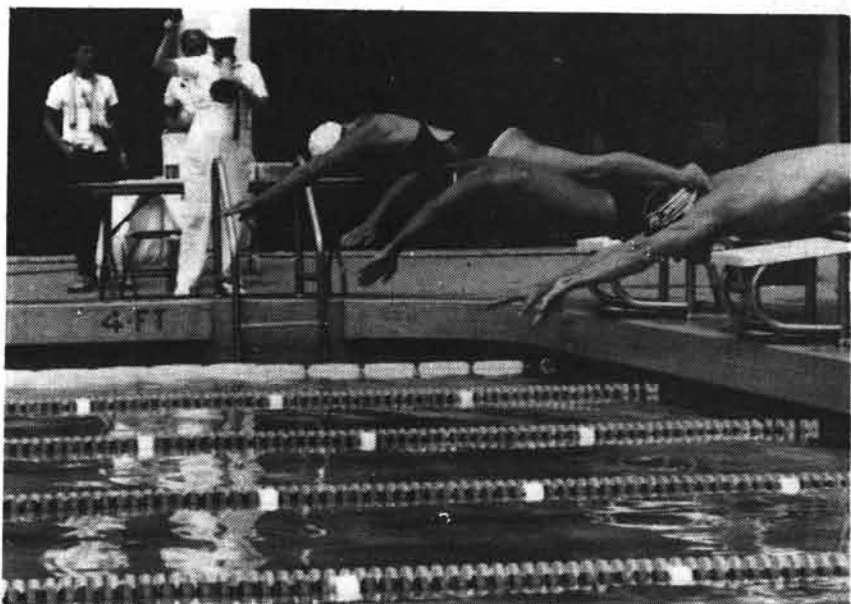
After the first Gay Olympics, a lawsuit was filed by the US Olympic Committee to prevent the use of the word Olympic in the gay games' title. This was upheld by the Supreme Court, despite the continued use of the word by such groups as the Special Olympics and

even the Dog Olympics. Since that unfortunate ruling, the event has been called the Gay Games.

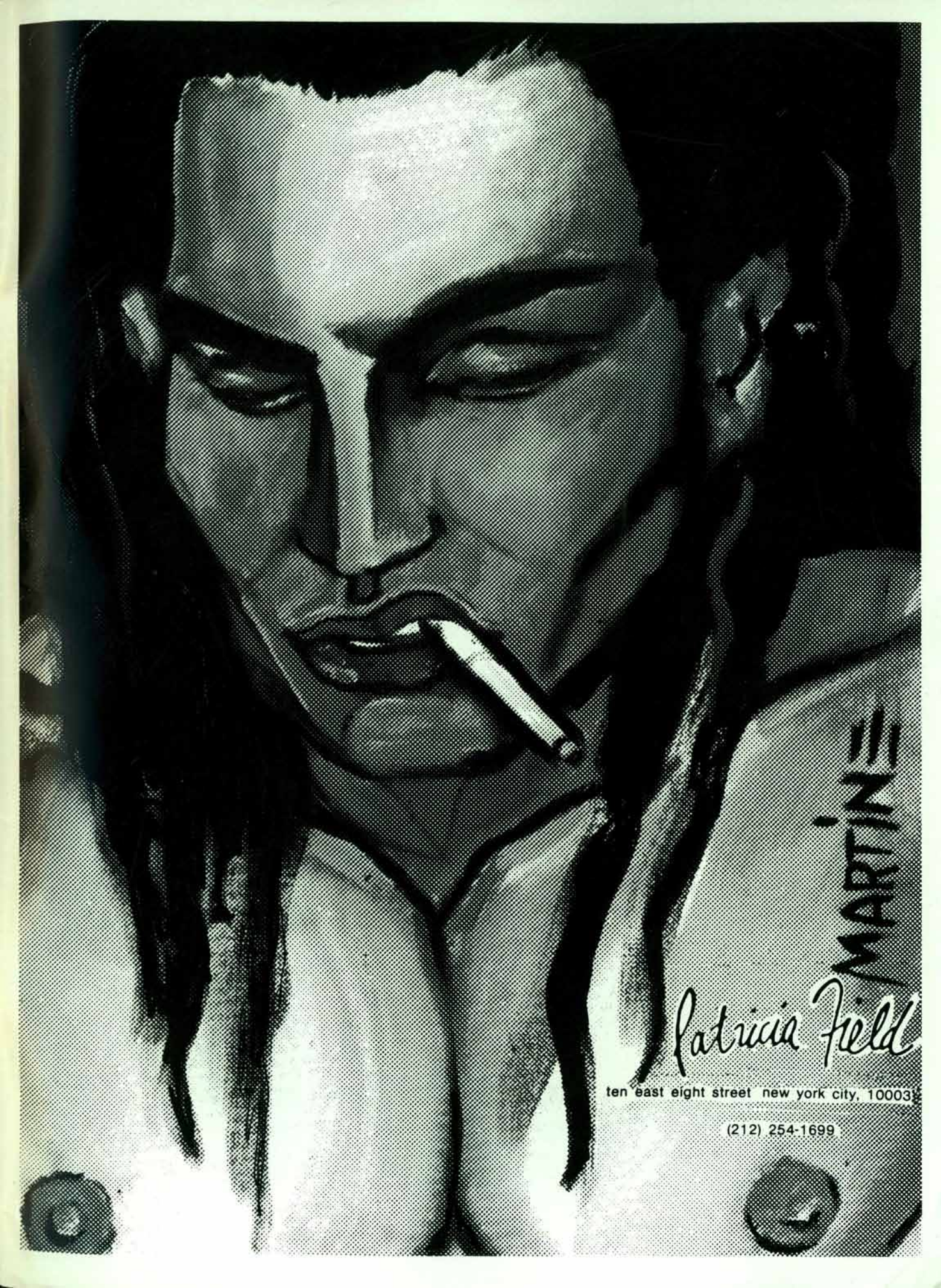
Anyone can apply to participate in the games as an individual, but many cities field metropolitan teams. This year the New York effort is being organized by a group called Team New York, which will coordinate publicity, uniforms and transportation, and will serve as a general clearing house for athletes from our area. There are no tryouts for Team NY, which expects to send 400 people to the games, up from 188 in 1986. Among the local groups contributing to the Team NY effort are MCAA (volleyball, softball and bowling), MTA (tennis), Knights Wrestling, Women's Soccer, Women's Softball, NYAH (swimming), and a new group, Gay Women's Athletic Club. Applications for participation will be accepted from July 1, 1989 to May 31, 1990, and are open to everyone.

This year a whole new aspect of the games will begin with the inclusion of cultural events in the program. Film, dance, painting, musical bands and choruses, and cuisine will rival athletics for attention, making the games a genuine international festival for gay and lesbian culture. It's expected that as many people will take part in the cultural events as in the athletic events, making this year's games almost twice the size of the previous one.

"This is something that celebrates the health and well-being of our entire community," said Tom Cracovia, treasurer of Team NY, which is considering making a bid for New York to host the games in 1994, the twenty-fifth anniversary of Stonewall. He noted that there exist hardly any groups to address discrimination and persecution on a worldwide level. "This is going to grow," he said, "The global gay and lesbian community has been looking for something to bring us all together." Obviously, that something has been found in the form of the Gay Games. Anyone wanting more information on how to participate can contact Tom Cracovia at 212-732-3612. ▼



GAYS GO GLOBAL - SWIMMERS AT GAY GAMES II IN 1986.

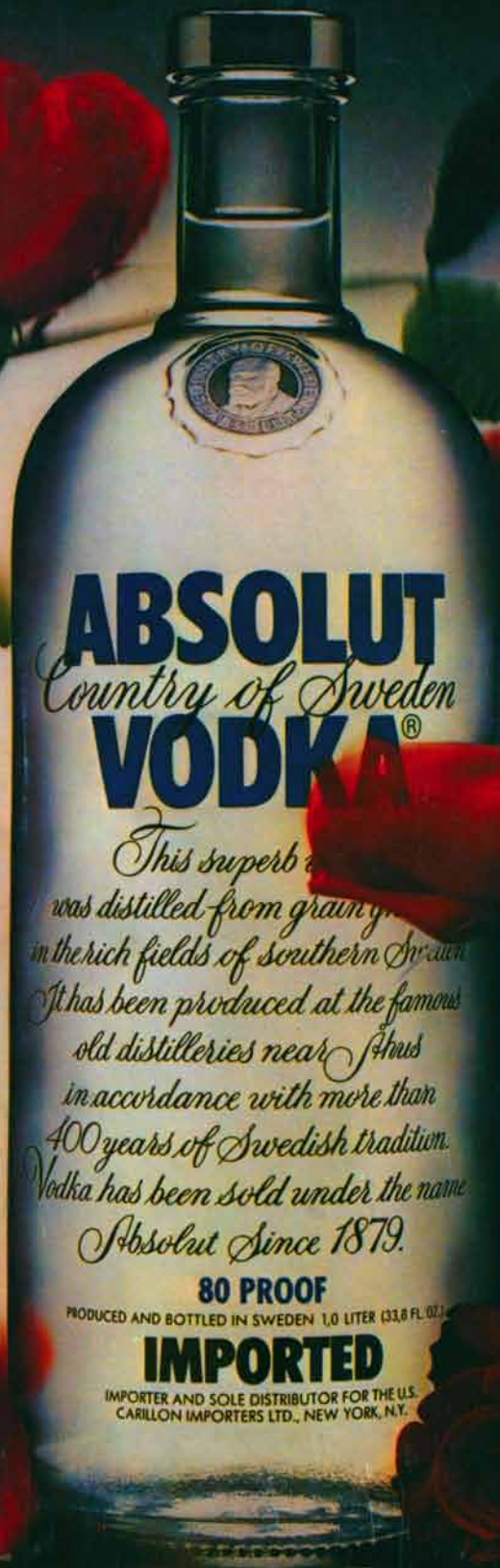


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