

OUT **THE**
LESBIAN
AND GAY
NEWS
MAGAZINE **WEEK**

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DOES THE END OF
PHONE
SEX
MEAN THE END OF
THE GAY PRESS?

EDITORIAL

Last week it was announced that an obscure amendment by Jesse Helms banning the national phone sex industry will go into effect on March 21. When it does, gay phone sex will disappear overnight. As a result, the incidence of unsafe sex will skyrocket. The incidence of AIDS will skyrocket. And in an added benefit for Mr. Helms and his crowd, most of the gay press, which is heavily dependent on phone sex advertising, may also quickly disappear. With the gay press silenced, the community will be rendered silent. And Helms will have won his greatest anti-gay victory.

PLUS: CELEBRATING BLACK GAY HISTORY

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OutWeek
CONTENTS
 Feb. 25, 1990

NEWS 12

Phone sex, AIDS, the gay press and the First Amendment. p. 12

HEALTH

Political Science (*Harrington*) 34

DEPARTMENTS

Outspoken (<i>Editorial</i>)	4
Letters	6
Stonewall Riots (<i>Natalie</i>)	7
Blurt Out	8
Dykes to Watch Out For (<i>Bechdel</i>)	9
Nightmare of the Week	11
Out of Control (<i>Day</i>)	36
GLAAD Tidings	38
OutLaw (<i>Leonard</i>)	40
Look Out	50
Out of my Hands (<i>Ball</i>)	52
Gossip Watch	53
Out on the Town (<i>Pokorny and Tracey</i>)	54
Going Out Calendar (<i>X</i>)	70
Tuning In (<i>X</i>)	71
Dancing Out (<i>X</i>)	73
Bar Guide	74
Community Directory	76
Classifieds	78
Personals	90
Crossword (<i>Baysans</i>)	106



THE ARTS

Film <i>Barbara Stanwyck</i>	56
Film <i>Merchant-Ivory</i>	58
Film <i>Cinema Paradiso</i>	59
Theater <i>Anniversary Waltz / Elegies</i>	60
Performance <i>Richard Elovich</i>	62
Music <i>Bound by the Beauty</i>	63
<i>The Village People</i>	
Art <i>Peter Hujar</i>	64
Art <i>Donald Moffett</i>	65
Dance <i>Les Ballets Trockadero</i>	66

FEATURES

ONE PERSON, TWO COMMUNITIES

Writers talk about being Black and gay

42

Jazz Great Bessie Smith



55

ARCTIC WINDS

Joe Clark tells you how to make Canadian Queers from each province scream

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OUTSPOKEN

The Gay Press and Mr. Helms

Last week it was announced that an obscure amendment by Jesse Helms banning the national phone sex industry will go into effect on March 21. When it does, gay phone sex will disappear overnight. As a result, the incidence of unsafe sex will skyrocket. The incidence of AIDS will skyrocket. And in an added benefit for Mr. Helms and his crowd, most of the gay press, which is heavily dependent on phone sex advertising, may also quickly disappear. With the gay press silenced, the community will be rendered silent. And Helms will have won his greatest anti-gay victory.

There are those who may think that the above statements about the rise of unsafe sex and seroconversion are extreme. We hope they're right. And there may be some gay publishers reluctant, for obvious reasons, to admit the devastating effects of a cut-off of phone sex revenue.

But this action may very well cost lives, and will inevitably seriously disempower the gay press. Both results wound our community and each of us as individuals.

When *OutWeek* began publishing nine months ago we were financed to a large extent by the gay phone sex industry. It seemed fair and fitting that gay people's money, spent in the pursuit of safer sex, recycled by gay entrepreneurs, would be invested not in safe, highly profitable straight enterprises, but instead in the risky, low profit but socially vital gay press. We're proud of that decision. And we're proud of all those other gay businesspeople in this and other cities over the last 20 years who have struggled against economic common sense to proudly found and tenaciously maintain a vibrant gay press.

One of the most bitter realities in gay publishing is the reluctance of straight advertisers to patronize our media. Major advertising studies have shown that given the economic strength of our community the gay press is an exceptionally good buy. Yet things like VCRs, health care products, cars, department stores, movies and theater, foods and beverages are usually absent from our pages. Some have suggested that the presence of phone sex ads themselves, and the bathhouse ads before them, scares away mainstream advertisers. But volumes of evidence contradict this. And mainstream advertisers in straight magazines like *Playboy*, right there next to the centerfolds, contradict it as well.

The problem isn't perceived sleaze, which papers like *OutWeek*, the *Advocate* and the *Native* can rarely be accused of. The problem is homophobia. Straight advertisers don't patronize gay mags *because we're gay*. Pure and simple. And in New York, most gay owned bars, restaurants, cabarets, discos, agencies, companies and corporations are often less than supportive of the gay press as well.

So this has left the safe, harmless, sex-positive recreation of phone sex to support the gay media. Phone sex money is your money. *OutWeek*, the *Native* and other publications, for all their faults and foibles, are your voices.

And Mr. Helms, of course, is aware of this. ▼

OutWeek

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A Letter from the Publisher

2-16-90

Since its launch less than nine months ago, OutWeek has attempted to provide the gay and lesbian community with the highest quality in advocacy journalism. We have tried to become a reliable source of information in the fight for the rights of the gay and lesbian community. We have certainly been controversial. No publication covering these intensely difficult subjects could be otherwise. But we honestly attempt to provide a free and open forum to reflect the wide diversity of our community.

OutWeek has grown phenomenally. At our June debut we had a paid circulation of 600. Since then our paid circulation has grown to over 25,000, and we've recently created a plan to be distributed nationwide as the first national gay and lesbian weekly to originate in New York. Like the gay and lesbian nation we try to serve, we are strong, healthy and growing.

But like the gay nation, we in the gay press are constantly under attack. We are constantly in a battle for rights and we must constantly fight. Because of the current attack by Jesse Helms, we at OutWeek may lose up to 60 percent of our advertising revenue, specifically in the adult phone line services. The evil and vindictive Mr. Helms is hard at work as usual. But this time he's no longer cutting at our growing branches, he's attacking our roots - our businesses.

If OutWeek does not replenish our advertising base, we will suffer tremendous losses. The entire gay and lesbian press nationwide will suffer. We will lose our voice, our forum, our common grounds for communication. And the gay nation will suffer.

We have met with our supporters and backers and have made the firm commitment that OutWeek magazine will not succumb to this pending disaster. We have drawn up workable plans to this effect. We will survive. But a post-Helms OutWeek would be a very different resource than it has been, and it could take us many years before we attain the standards or the size that we have already achieved, and that you have come to expect.

I am directly appealing to every gay and lesbian business that has ever considered advertising in OutWeek. You've waited, you've checked us out, and now is the time. By supporting OutWeek at this crucial moment, you are supporting yourselves, your friends and your community. I appeal to those of you who patronize gay-owned businesses to ask those businesses to advertise in the gay press. Do not take the existence of a gay press for granted.

Every ad in this magazine supports another news article about AIDS, about vital legislation, bias crimes, homophobia, our community organizations and leaders, and the precious love among us all. Every ad supports our wide open letters section which has become such a vital community forum. Every ad supports the gay and lesbian arts we review. Every ad supports the truth that we exist and we are fighting for our lives.

This is an urgent plea for support. I don't think of it as begging. It is instead a call to arms. Act now.



Kendall Morrison
Publisher
OutWeek

LETTERS

Dayne Details

I am writing in response to your short piece referring to an interview I gave to *Details* magazine.

I do many interviews; some are printed verbatim. There are times, however, when words can be changed or twisted to fit a journalistic need. This is the case here: I never initiated the word "dyke." I find the word to be vulgar and derogatory. I found myself forced to respond to a question and my comments were directed to the journalist and the silliness of it. I was trying to make light of his comment, which I feel was a typical labeling for women who are considered strong or outspoken.

The gay community is very important to me. If I offended anyone in the gay community I would like you to know it was not my intention to insult or judge anyone; I was raised with enough humanity and culture to know better.

Taylor Dayne

A Goddess Grows in Brooklyn

Not to be matronizing, but everyone knows that god doesn't make lesbians, I do. Even Susie Day knows this, although she may temporarily forget this (and me)—as in last week's otherwise well-written and well-edited issue—on page 42, lines 21-22, column three. But erasing is of so human, and in time, Susie, forgivable.

Also, while I approve of the arch sentiment expressed in the letter assigned to him (last issue also), I assure you that there is no such individual, celestial or otherwise, known as "god" living in the environs of the majestic and noble



nation-state of Brooklyn. For those who may still need to believe, it has been rumored that "god" has retired to Jersey City, New Jersey.

I thank you for your attention to these mundane matters.

the goddess
Brooklyn

For a Gay Government

Last evening (February 6), I was watching the Gay Cable Television show "Out in the 90s." Their discussion was on the appointment of Woody Myers by David Dinkins, as well as the additional decisions made by Mr. Dinkins over the past few weeks. The roundtable panel could not even decide among themselves what course of action we should take. It quickly became apparent to me that Mr. Dinkins is succeeding in his ultimate goal, to divide the gay community.

During this show, a caller made a suggestion that we as the gay community should start our own government. I would like to elaborate on this suggestion. I believe that we should assemble a council of our peers to begin with. There is

a compiled listing of gay organizations that was assembled by the Koch administration. If we can get one representative from each organization to attend the meetings, voting on issues that are presented to the council as a spokesperson for their organization, this is a beginning to assemble our own governing body.

We can then hold open elections for the gay community to elect an executive council with each position being held by two people, one male and one female. This executive council could act as liaison to the mayor's office, as well as spokespersons for the gay community. And if they do their jobs correctly, maybe we just might end up with our own candidates for the city elections in 1994.

I know that this idea is far-fetched, I can only imagine the amount of work that this will entail, just in putting the whole idea together.

We need to unite our community, we need to get people off of their duffs and get involved. We need to show our mayor that we will not be intimidated by a couple of set-backs no matter what their magnitude. We need to show our strength. And most importantly, we need to find spokespeople who will speak for us as a community and not for their own needs at that moment and the only way we can do this is to respond as a community. Not as the opinion of one group or organization, but as the opinion of all the groups and organizations as a community. A community in total agreement, whether gay or lesbian, white or a person of color, AIDS or healthy. WE MUST UNITE FOR OUR LIVES.

John J. Mantovani
Manhattan

O'Connor at the Ramrod

Father Bruce Ritter of Covenant House is reported to have blamed gay activists for his current plight. He continues to deny any sexual activity with boys, but his Franciscan superior has directed him to leave Covenant House for a "rest and recuperation." And Cardinal O'Connor is trying to cover up.

Recent studies, including two scholarly books, show that the Catholic clergy is ridden with homosexuals, one estimate running as high as almost 50 percent. A large percentage are sick homosexuals, ridden with self-loathing, hidden practices of homosexuality and then publicly proclaiming anti-gay sentiments, and in Ritter's case him imputing to gay activists the investigation of his extracurricular activities. And these are about a half of the men (for the other half, turn to another chapter in *Basic Psychiatry*) who lead the largest Christian denomination in America.

One need not attack the Catholic religion, as the gay activists did a few weeks ago at St. Patrick's Cathedral; one need only broadcast that the Catholic clergy is a privileged caste anchored to an archaic mythology, and that withholding any and all financial contributions will do the job. Imagine then O'Connor tending bar at the Ramrod in the Village!

Robert Lyon
Philadelphia, PA

Non-Smokers Only

In light of Andy Rooney's first homophobic and now racial slurs, the question comes to mind—How much time can Mr. Rooney spend in a room with Ed Bradley?

Ron Paris
Hoboken, NJ

A Reminder

Painful memories returned when I read with great sadness about the death of Staten Islander, Frank Zappalorti, in *OutWeek* (2/4/90). I also was a victim of a brutal attack on Staten Island in July of 1976. One night in that bi-centennial month, I was surrounded by six young men with baseball bats, beaten to the ground, stripped, robbed and humiliated. As they attacked me one said, "I had to go to jail because of you faggots!" Apparently he had been convicted of robbing a Staten Island health food store that was gay-owned. Everyone, my family, the doctors and I, was amazed how well I survived. To this day I have marks and scars all over my body that go mostly unnoticed even to myself, so it's easy to forget. The police officers were great to me, very respectful and supportive. They were genuinely anxious to put an end to what was an apparent string of gay-related bashings that summer. The police suspected that these individuals were responsible for many of the crimes. One man had been found badly beaten and locked in the trunk of his car a few weeks before my attack. The attackers were arrested driving my car the next day.

I decided from the outset that I would admit openly to being gay so that we could hopefully put an end to the brutality. So I showed up in court, left arm in a cast, head bandaged, and gave my story. Several of my family members learned of my sexual preference in court that day (not the best method for coming out to your family!), but all were very loving and supportive to me. The attackers plea-bargained and a few of them went to jail for a short time. It was a system of justice that made little sense at the time

but at least I felt that the word was out. Because of my openness, beating on gays became a little more risky that summer on Staten Island. The attackers learned that we don't all keep it shut up—some of us feel we don't have anything to be ashamed of. I have much to be grateful for, yes, my life for sure, but something more important, a sense of pride that the lesbian and gay community has helped me foster since those dark ages on Staten Island.

This reminder has a message of its own. It's time to tell the story and act up. It's time to express our anger and rage. But we must be sure that we direct our anger positively, so that *healing* occurs in our hearts and communities.

The enemy has become much bigger now but you can attach the same names

to it: homophobia, prejudice, indifference, ignorance, brutality, hatred, fear, etc. The genocide has become much more threatening: late and sluggish responses from the governments to AIDS, low priority to government funding for AIDS research and services, no government funding for effective AIDS education programs, low funding for drug treatment programs and the increase of blatant gay-bashing are among the evidence. Face it, for many, homosexuals by their very existence challenge the roots of traditional life in this country. Awareness of this is what drives some of us to the closet and keeps us there. When we come out, there's often the risk of being victims of brutality. Realizing all this and remembering what it felt like to be a victim of violence, I thought how impor-

tant it is for us now more than ever to be "out," and to strive to be united as a people, supportive and nurturing to our community within, which is our great heritage now, so we may bring a strong and forceful, effective and uplifting message without. Remember...

Stephen M. Endress
President, The Stonewall
Chorale
Manhattan

What's Missing

Looks like all your work on Ritter has had some effect.

What is missing from all the press hullabaloo is someone saying, "Yeah, poor Ritter. If society/ church didn't condemn homosexuality so severely, he wouldn't have to be so closeted...i.e., he could have had a real life."

Something else the straight press isn't talking about: Ritter pre-Kevin Kite

STONEWALL RIOTS

by ANDREA NATALIE



MIRIAM WONDERED IF SHE HAD LOST HER SPECIAL PLACE IN NANCY'S HEART.

on homosexuality, AIDS, abortion vs. Ritter post-Kite. Didn't he have a lot do with keeping sexual orientation out of the bias bill?

Today's Monday. Maybe you've already covered this... I can't find *OutWeek* down here in the Wall Street area...they keep trying to sell me *Adweek*.

Keep up the GREAT work!
A Reader

Nurse!

In the letters section of a recent *OutWeek* magazine was a letter written in praise of an episode of "Doctor, Doctor" in which a gay brother of a doctor was portrayed in a non-stereotypical, positive way.

Unfortunately, the very next episode portrayed a homophobic female doctor who refused to diagnose or treat her HIV positive patient. I was extremely offended by the homophobic episode, and I have sent a letter to "Doctor Doctor"'s executive producer, Norman Steinberg.

I thought your readers should be made aware of the thoughtless and insensitive way Mr. Steinberg chose to treat the "AIDS issue," especially after such lavish praise was bestowed on him earlier. I would like to encourage others who viewed the episode to which I refer and were offended by it to write Mr. Steinberg in

order to help him keep his series popular with the gay and AIDS communities, and in order to keep him from sending negative messages to the viewers at large.

Michael Davis
Manhattan

Go Go, Bono

An Open letter to Chastity
Bono:

Dear Chastity:

Obviously you've been the subject of much controversy in the past few weeks. Street rumor indicates that you were very disturbed by the press' recent invasion of your privacy.

At first the *Star* seemed to be handling your story "responsibly" but it only took a few more days before all the major "rags" (*Star* included) degenerated into "business as usual."

I have never met you and only know what people tell me. Surprisingly, the profile I've heard has been one of a "sweet," "shy," "intelligent girl"... "hardly the publicity hound." (Mind you, I never asked for this information—it was GIVEN to me by more than several Greenwich Village locals).

As you have been recently pointed out as an



example of the gay community (unwittingly or not) please have the responsibility to tell your side of the story to a legitimate magazine such as this one (whether you are gay or not) and do so quickly before the media eats us and you alive. *Out-*

Week was an effective forum during the Covenant House incident and I think it may help you retain some self and public respect. Perhaps telling the truth to a news magazine will keep the paparazzi at bay.

Chastity, please take my suggestion seriously. I am a gay female in my 20s and I am convinced that *OutWeek* is an acceptable place for you to make a statement (and the sooner the better—for all our sakes). Peace and good luck in your life.

Concerned in Greenwich Village

Tim Sweeney Pro and Con
IV: The Never-Ending Story

Your January 28 journalism on the Myers question departed from the valuable investigative reporting

Blurt Out

THE ILLEGIBLE, NEGLIGIBLE EGG...

In a rather baffling photo spread in Malcolm Forbes' newly laid *Egg*, raucous comic Reno candidly captures some of her Loisaide pals. Rather less candid are the captions tacked to the pics. Next to downtown's happy girl Carmelita Tropicana's name, a question mark has been added. A bit of meta-commentary, no doubt.

BACKHAND SMASH...

Giving the nay to rumors that she and Ivana Trump have been making angels together in Aspen, Martina Navratilova commented to *US* magazine, "I love watching Goldie Hawn dance."

—Sarah Pettit

and balance in your prior two issues, which helped open the debate over Myers' record. Your assertion that "virtually every gay and AIDS group in the city" was opposed to Myers' appointment is arrogant and your statement that Myers "has proven himself inept, uncaring, callous to the civil liberties of people with AIDS and an unrepentant homophobe" irresponsible. We were grateful to see Ray Navarro's piece appear in the following issue, attempting to offer "a new dialogue" on these issues.

Like several other administrators at AIDS service organizations serving people of color, we also find your call for Tim Sweeney's resignation destructive. As gay men working at an agency serving and advocating for clients who are overwhelmingly people of

color and the majority of whom are non-gay, we are especially sensitive to the difficulties of building coalitions between organizations like ours and gay white AIDS organizations. Few white gay men or individuals in positions of influence in the AIDS service community have displayed Sweeney's sensitivity to the diversity of the epidemic or his capacity for forging the kinds of compromise that are necessary to developing a coordinated response to HIV that is fair to all communities affected.

Building bridges among our communities demands risk-taking and trust. It is chilling when what appears to be leadership in this area is perceived in the gay community as betrayal.

Richard T. Staelman
Collin M. Robinson
Bronx AIDS Services, Inc.
Bronx

We Are The World
OutWeek is really a good magazine, but why after all this time are you still culturally, sexually, racially and gen-

der-wise insensitive, or should we say negligent? Specifically, the "Are Gay Men Having Safer Sex?" issue (2/18/90), only talks about, you guessed it, MEN. What about women? The fact that lesbians are rarely talked about when it comes to AIDS, should certainly make it *OutWeek's* concern and responsibility to its leadership and community to do its best to inform, where most other sources fail miserably. Also, what about people of

color? Aside from the cover, the latest *OutWeek* subscription ad, the one with the two very cute but white "guys," is equally shameful.



And people wonder why everything is so dominated by white, gay men. It's a very nice and enticing ad,



but wouldn't it be so much more politically correct, sensitive and just plain decent to also put couples of other variations? Some obvious ideas for couples which pop into mind are: Latin, Asian, African-American, Native-American and others of both genders. We're not saying you should put every group at the same time, but do put diversity. In the future we hope that *OutWeek* becomes the magazine for ALL of the diverse Queer Nation. Remember, we are in every race, creed, color, sex, religion, social status and ethnicity. We are truly everywhere!

By the way, Signorile's Cher column was right on target. Go Girl!

Servalan Erik
Dan Hunter
Manhattan

Color-Blind?

I am a person of color. My color is pink. In the summer, my color is tan. I live in a city where the mayor's color is brown and he just appointed a police commissioner who sounds lousy, who is also brown, and a health commissioner, equally (or more so) distasteful who is, surprise, also brown. Their skin color means nothing to me, but their incompetence does. Can you please drop this politically correct "color" shit? How is "Black" more of a curse than "gay" or "female"? I find it a non-derogatory descriptive name. I'm ardently anti-racism, and I'm so tired of being judged by my color. Not all whites are your enemies, OK? Give it a rest.

Mike B.
Manhattan

Lol's Bash

I found this picture of Aid and David in *Beats* magazine. I think it should read: "David Bowie from Homo to Homophobe."

N'est pas, girlfriend?



Peace.
Sonja-Ivette Román

Dignity on St. Pat's

There has been a great deal of controversy concerning the ACT UP/WHAM! demonstration at St. Patrick's Cathedral on (10) December 1989—as is to be welcomed with matters of such importance. Likewise the discussion in the Dignity/New York community has been intense and is not resolvable with a simple affirmation or condemnation of the event.

The Board of Directors of Dignity/New York wish that the 10 December demonstration inside the Cathedral did not have to have happened. What is most important, however, is that we understand why this has happened. We know and we have felt the truth of this pain and the truth of this anger. What has caused this demonstration is what must be addressed and ameliorated—this is the proper response to the event itself.

Most of the debate in the mainstream press in regard to the ACT UP/WHAM! demonstration at the Cathedral on 10 December has centered on the disruption of the mass, even using words like desecration. Hence, since the costumes of hypocrisy go on and off with so little effort, particularly after years of practice, the Cardinal has donned easily the role of the besieged and the martyr. "Over my dead body," he so eloquently responds in defense of his power.

What has been totally forgotten in the smoke-and-mirrors show, is that there are many dead bodies—in the gay and women's communities these words are no cliché. Quite to the contrary; it is the tens of thousands of people who have died from AIDS who called out for that demonstration at the Cathedral. The tens of thousands—no, hundreds of thousands more who are predicted to become sick—are also calling out against Cardinal John O'Connor to stop him. And it is the thousands of women who died from illegal abortions who called out as well.

To stop him from interfering with safer-sex education—an interference which has become a new means of transmitting the virus. To stop him from authorizing or colluding with statements which imply that the way of making love between men who love each other is the cause of this disease. To stop him from demanding of People with AIDS that they declare their guilt to achieve their peace.

These are the questions that must be asked during this time of controversy after the ACT UP demonstration: what is the political power of the Cardinal in this city and what effect has he had on

ameliorating the devastation of AIDS? When the Cardinal is using his pulpit to attack women's right of authority over their own bodies and when the institutional church under O'Connor's leadership has moved aggressively against government officials who support the law, who support a woman's right to choose, has he not been the first to dissolve the membrane between the sacred and the secular? Isn't it the responsibility of citizens committed to the democratic traditions in this country to confront this abrogation of the separation between church and state?

When O'Connor interferes with public health measures to address the spread of AIDS, perhaps causing the death of tens of thousands of more people, do we not have to raise these questions wherever he stands in public? Why should the Cathedral be a sheath protecting him, when he has attempted to deny the protection of the condom sheath which would allow people to remain free to love, complete with body and soul? Why should O'Connor's personal choice of celibacy become a universal directive?

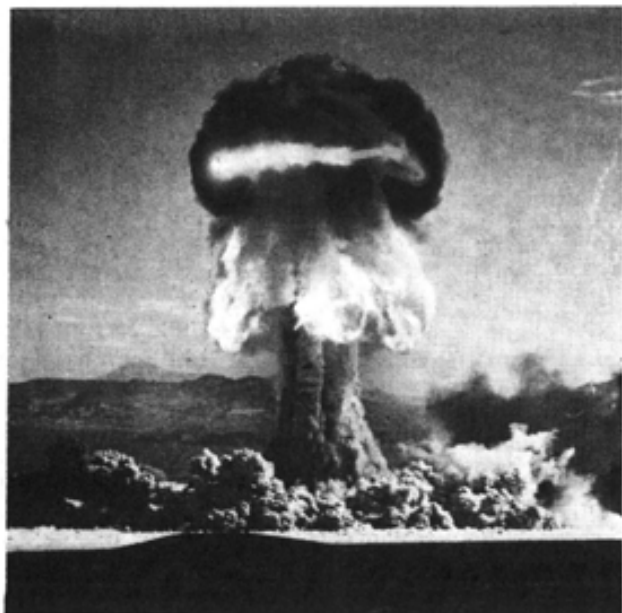
Dignity has long had to bear the brunt of this man's persecution of us. And we wonder, sadly, why the press has not had a better memory of what this man has done to us. Is it remembered that it was Cardinal O'Connor who

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ease with the proper education and protection. And it was the assertion of the citizenry against church tyranny. This was one of the principles on which this country was founded. Isn't it in the interests of a free press to be asking these questions?

Robert Pusillo
Board of Directors
Dignity, New York

1-900-Freak Out

Your subconscious mind is unwittingly being bombarded daily with the 900 numbers so as to accustom you to a three-digit series, especially the numbers 666 which incidentally happen to be the globally accepted computer access code. This statement takes on a deeper meaning when considering the computer use of the numbers one (1) and zero (0).

The question arises "What does 666 have to do with the aforesaid?" Well, any ophthalmologist will confirm that the initial visual impression before translation is upside-down and inverted. Thus the number nine (9) becomes six (6) and vice versa.

When the "one world ruler" arrives on the scene, he will force all mankind to receive a mark on their right hand or forehead, so that no man might buy or sell except he that has the mark, or the name of the beast or the number of his name. Of course, all unsaved and "conditioned" people will ridicule the so-called cult fanatics (real born-again Christians) who warned them against accepting the mark. "After all—they'll say, 666 is just a number." WHO WILL YOU TRUST?

A reader

expelled gay and lesbian people from our church, so we have had to wander in exile? Was not that a disruption of our worship? Is it remembered that when we have gone to St. Patrick's Cathedral to stand in prayer and silent witness that he brought police force into the Cathedral to have us arrested (December 1987)—was not that a desecration? Is it remembered that the Cardinal has threatened to have us arrested simply for conducting a prayer service at one of the chapels in the Cathedral before mass? *That he threatened us with arrest for the act of leaving flowers on an altar?*

If the people of this city feel they have legitimate questions to ask of the demonstrators at the Cathedral, fine, they should be asked. And the demonstrators should listen well to objections that have been raised. But there is a more important responsibility: that Cardinal Archbishop John J. O'Connor be held accountable to the people of this city—the power he has come to wield and misuse is not a spiritual power. It is a power of secular politics. If we do not confront him, do not tear away the veils of hypocrisy, we will have fos-

tered a tyranny in our midst. The demonstration on 10 December was a cry of grief for those who have died, a shout of support for those who are living with AIDS and a cry of hope that we might be able to contain this dis-

Nightmare of the Week



970-HELMS

NYNEX Moves to Ban Phone Sex Services

by Gabriel Rotello

NEW YORK—In an unexpected move that took the gay legal and business communities by surprise, NYNEX filed new regulations Wednesday that will have the effect of closing down New York's thriving phone sex industry. The regulations are designed to bring the company into compliance with a federal law, sponsored by Jesse Helms and passed last November, which in effect

bans phone sex. If left unchallenged, the NYNEX rules will go into effect on March 21. At least one phone sex advertiser has already begun pulling its ads from the gay media in anticipation of the ban.

Similar regulations are expected to be announced shortly by other regional phone companies, leading to a national shut-down of the industry, and the ban is expected to have widespread implications for the gay

Phone Sex and the Gay Press

One long-time gay journalist, who is currently in a position to know, nonetheless recognizes his well-informed estimate as so grim he won't attach his name to it: 50 percent of the gay publications in this country would be in serious financial trouble without phone sex ads. Many would go under; others would continue to exist in dire financial straits.

It is not yet a foregone conclusion that the plug will be pulled in unison from telephone-sex jacks around the country. It is possible that court challenges, public hearings and even street protests might delay, or prevent, that situation.

Nevertheless, the catalyst for the shut-off of the phone sex industry is a strong one, and the process has already been put into motion.

Jeff Satkin, the producer of Gay TV, a cable show which airs in Manhattan, says he has already lost one phone sex account, and two potential advertisers have put him on hold until they can determine the scope of the new law's effect.

"If a third advertiser doesn't come through, then the show is off the air," he told *OutWeek*.

It is, of course, impossible to predict the ultimate effect a complete or even partial loss of phone sex advertising revenue would have on the gay press in this country.

The nation's small but determined lesbian press, which is itself reeling from

a set of separate economic constraints, would hardly be affected at all, since only the tiniest minority of phone sex lines and advertising is aimed at women who sleep with women.

And while a survey of publishers of gay and lesbian newspapers around the country resulted uniformly in avowals of survival in the face of the disappearance of phone sex revenues, the ability to do so may vary wildly from publication to publication.

Some deny the possibility that phone sex ad revenues could ever dry up completely. "I've always anticipated the market changing, or phone sex being legislated out of existence," says Jim Hoover, the publisher and sales director of Boston's *Bay Windows*, who estimates that the ads comprise 25 percent of his paper's revenues.

"But we're prepared to deal with a short-term drop in advertising. And the market for phone sex is strong and healthy, and someone will find a way around any new restrictions." Hoover posits that voice mail systems could be used as geny-rigged dating services, taking up some of the slack should sex lines disappear.

"Phone sex won't affect our business one iota," claims *Philadelphia Gay News* publisher Mark Segal. "We market our paper not as a gay newspaper but as a professional newspaper that serves the gay community, and a majority of our advertising accounts are not strictly gay businesses, but rather businesses that want to get the gay market."

Several editors, including Pat Burke at *Update* in San Diego and Cynthia Scott at *Equal Time* in Minneapolis, say it would be easier to sell other kinds of advertising without the phone sex ads in their papers, because some advertisers find the often-graphic photographs in the sex ads offensive.

"We'd have to make up those ads," says Scott. "But it would only have a short-term effect, because of our solid advertising base."

But there is no doubt that phone sex ad revenues have been a boon to the lesbian and gay press. Tim Campbell, editor and publisher of the Minneapolis-based *Gay and Lesbian Community Voice*, estimates that his paper's revenues have increased 25 percent over the past two years solely from phone sex advertising, and foresees cutbacks on freelancers and the size of his news section if the money suddenly dries up. A similar situation exists at Chicago's *Windy City Times*, according to publisher Jeff McCourt.

Other papers cite similar numbers. Publishers and advertising directors said that phone sex ads account for 13.5 percent of total revenue at *Equal Time*, 25 percent at *Frontiers* in Los Angeles, *Gay Community News* in Boston and at the San Francisco *Sentinel*, 25 to 30 percent at the *Bay Area Reporter* in San Francisco, as much as 30 percent at the *Windy City Times*, up to 40 percent at *Update* in San Diego, and 50 percent at Indianapolis' *New*

community. Since phone sex has become a primary form of safe sex for gay men, AIDS service providers expressed concern that a termination of the phone sex industry would have a negative effect on their efforts to prevent the spread of AIDS. (See box on page 14)

Gay legal experts denounced the cutoff as an abridgement of free speech. (See box, page 15) And analysts of the gay press predicted potentially disastrous consequences for gay newspapers, magazines and cable TV programs, many of which are heavily dependent on advertising revenues from gay owned phone sex companies. (See box, this page)

Legal advocates for the gay community and private lawyers hired by the Information Providers (IPs), which is how the phone sex companies are known, began mobilizing to fight the ban both statewide and nationally. But legal analysts were not optimistic about a court challenge to the carefully worded Helms bill, which was designed to over-

come Supreme Court objections to a similar ban legislated in 1988. Lawyers emphasized that without widespread support from gay organizations, AIDS groups and civil liberties groups, the ban was almost sure to take effect.

How the law was passed, why gay advocates didn't notice it until now, and

Works News, according to owner Stan Berg.

OutWeek relies on phone sex ads for 60 percent of its revenue, according to publisher Kendall Morrison, who continues to fund the magazine with profits from the "550-" phone lines he owns and operates.

And those numbers can climb to 75 percent or even 90 percent for some local area "bar rags," according to *Frontiers'* advertising manager, David Gardner. The *Advocate* has an entire section devoted to such advertising.

While a publisher might put his or her positive face forward for the sake of the press and the health of the business, Wall Street types think that those numbers tell a decidedly descendent story.

Bob Casaletto, a financial analyst who runs Christopher Street Financial, a gay stock brokerage based in New York, calls the potential sudden loss of such a large percentage of revenue "grave."

"Any business that loses 25 to 40 percent of its revenues would be severely impacted. They would have to reduce their expenses by reducing staff or overhead, and work to regain their revenue base."

Casaletto added, "If the company has sufficient liquid resources, it could go on for some time, especially if it could get an infusion of capital from other investors. But I doubt that most gay newspapers have such resources, and some would probably go out of business sooner rather than later."

And R.J. Curry, a former editor-in-chief of *Frontiers* and the current execu-

tive director of the national Gay and Lesbian Press Association, says that "for a lot of publications, phone sex ads are making the difference between profitability and not."

Curry, a freelance media consultant, estimates that while the most successful half dozen gay publications are operating in the black by 10 to 15 percent, the so-called second-tier publications, "even the ones who look real good, are operating right on the line, and have trouble on a month to month basis meeting their printing bills. The middle ground publications are just scraping by, even with phone sex ads."

Such shaky profit margins would not ordinarily be able to sustain a sharp drop in revenue, according to Casaletto.

And even PGN's Segal admits that smaller newspapers could "be left with the invoices, but nothing to pay them with" should that revenue dry up.

Windy City Times' McCourt put the business situation in the context of a larger social one. "No one wants to lose revenue," he says. "But without a gay press in this country, the gay community would have a great deal of difficulty. It is the most visible component of the gay community, and advertising is what supports the gay press. So anything that would have a significant impact on the viability of the gay press should be of concern, not just for economics, but for the community's welfare: for its ability to get information out to people. Media is everything. That's what freedom of speech is all about." —Andrew Miller



SORRY, WRONG NUMBER

how the community is reacting as the implications become clear proves a complicated picture of the interaction between Congress, the deregulated telephone companies, civil liberties groups and gay and AIDS advocates.

Top Priority for Helms

The phone sex industry was made possible by the break-up of the Bell System, which previously monopolized the telephone industry. The judge who presided over that break-up ruled that the new regional phone companies were obligated to make information services available to private vendors,

and could not concern themselves with the content of those services. Entrepreneurs soon invented the straight and gay dial-a-porn industry, which proliferated in a gay community reeling from the onset of the AIDS crisis and eager to find alternatives to unsafe sex.

As the gay IP industry grew, its advertising revenues began to fill the void left in the gay press by the failing bathhouse industry. Many observers credit the phone services with saving the gay press, which had seemed unable to attract mainstream advertisers. At present, IPs provide anywhere from 25 percent to over 50 percent of total revenues for many

gay newspapers, magazines and cable TV shows. But the IPs were constantly under pressure from fundamentalist groups who objected to their sexual nature, and Jesse Helms led the battle against the IPs from the start.

Touch-Tone Prevention

Fearing a loss of perhaps the safest form of sex, AIDS educators and gay leaders reacted angrily to last week's announcement by NYNEX that it would proceed with termination of telephone sex services beginning March 21.

"It's another assault on the freedom of gay people and takes away a viable alternative for safer sex," said Ronald Johnson, executive director of the Minority Task Force on AIDS. "It's counter-productive to what we are trying to achieve in terms of HIV prevention."

Robert Bray, communications director at the National Gay and Lesbian Task Force, stated, "Phone sex lines are a sexual outlet for some gay men. They should be allowed to purchase these outlets. This is another policing measure."

"Phone sex is an important safe sex resource that people are utilizing," said Rene Durazzo, director of public policy for the San Francisco AIDS Foundation. "In the outreach programs that we do in the community, people tell us that they utilize phone sex vehicles as safer sex. It's played a very strong role in the prevention of HIV transmission."

And Jeffrey Braff, executive director of Gay Men's Health Crisis (GMHC) said that halting telephone sex lines would "open up a Pandora's Box of unsafe sex."

Most AIDS educators view the telephone sex lines as one of the easiest choices available in terms of safer sex. Luis Nieves of the Hispanic AIDS Forum said "options" are the basis of safer sex. "Phone sex is one option. If we take it away, we're limited. We need to give the community as many options as possible."

Michael DeMayo, GMHC's Assistant Coordinator for AIDS Prevention Program Development, feared that a "hard-to-reach" group of men would be adversely affected.

"One of the problems with educating people about safer sex is that there are people who don't consider themselves at risk, whether because of denial about their gay identity or because of the way they may rationalize safer sex or their sexuality," he said. "For that group, phone sex is a way to have sex. I'm assuming that it's the way that this group—which we call 'men who have sex with men'—expresses its sexuality without having to 'come out.' For us as educators, they are a difficult group to isolate and reach."

Above all, educators stressed the ease and accessibility which telephone sex lines provide, especially to some men who might otherwise engage in unsafe sex. "Some people might not yet have the skills and knowledge to negotiate safer sex," said DeMayo. "I think phone sex is an easier way to have safer sex. It's a really comfortable way of getting off. It's unfair and dangerous to take that away."

Contacted in Indiana, New York City Health Commissioner appointee Dr. Woodrow Myers decided not to comment on the impact on safer sex of cutting off the sex lines. "He's not commenting on anything right now," said his spokesperson Dave McCarty after informing Myers of the actions in New York. "He's very busy cleaning his office and getting through paperwork." —*Michelangelo Signorile*



PHONE SEX FUGITIVE?

Free To Be You And Me

"I'll be horny and take care of it before I go out," comments Boston resident and occasional phone sex user, Kevin Cucurullo. For countless gay men phone sex has become an integral and vital part of their sexual expression. They turn to it for satisfaction, for consolation and, often, for friendship. Adds Cucurullo, "I've ended up having conversations that are very nice. I once talked for an hour and a half to this guy who had broken up with his lover. I think I helped him out." With the amendment of Section 223 of the Communications Act of 1934 and the institution of sanctions on the dial-a-porn business, this form of self expression will, in all likelihood, be a thing of the past.

Phone sex boldly fuses the issues of freedom of sexual expression and free speech, traversing, as it does so freely, the lines between sex and sex talk. To many, the perceived infringement on both of these rights by the Helms Amendment is clear and deliberate. According to "information provider" Rick Barberio, "This amendment is switching the onus from the caller and callee to the phone company and I think that is fully inadvisable."

Robert Bray, spokesman for the National Gay and Lesbian Task Force, takes the matter a step further suggesting the connection between phone sex and the gay press, "He [Jesse Helms] knows that the gay news syndicate is very widespread and has caused him harm. It's definitely his attempt to silence us."

Others see the matter as a complex of legal questions, some more readily answered than others. Evan Wolfson, a staff attorney at Lambda Legal Defense and Education Fund, believes, for example, that the sanctions "raise serious First Amendment issues in a number of directions [including] the right of people to communicate, associate and express themselves," while Paula Eitelbrick, also a lawyer at Lambda, questions the degree to which interference with sexual expression would be demonstrable in today's courts, "[Freedom of sexual expression] has never been recognized, not even in the case of the marital contract."

One common point of concern among these parties—phone sex users and providers, gay and lesbian rights advocates and lawyers—is the degree to which this addition to the Health and Human Services Bill works in concert with other recent legislation to restrict and control the lives of gay men and lesbians. "It's a stepping stone for moralists," comments Barberio.

Cucurullo states, "It's my choice whether I talk. I feel like my civil rights are being violated." Wolfson finds that the free speech of gays and lesbians is in danger of being compromised in efforts to get at unprotected speech. "Traditionally there has been a belief that protected speech has to be given 'breathing space.' By traditionally, I mean pre-Renquist."

And as Eitelbrick is quick to remind, "We are living in the Hardwick era." Chip Duceet, a Manhattan nightclub promoter, says, "Phone sex is vital given the current health climate. It is a vital aspect of current gay expression without which we might engage in highly dangerous activities. Those who don't want it can always hang up." —*Sarah Pettit*

Many gay lobbyists were caught unawares by last Wednesday's NYNEX announcement despite their generally vigilant scrutiny of Senator Helms' activities. Barry W. Lynn, a legislative counsel to the ACLU in Washington who monitors anti-pornography legislation, said that Helms had been sponsoring anti-phone sex legislation for years. "This fight started in 1983, and Helms was always behind it," he said. The next to last Helms bill, in 1988, banned phone sex outright, and passed the

Senate by a lopsided 98-0 vote, but was struck down by the Supreme Court on First Amendment grounds. Many gay advocates then relaxed, assuming that the court's decision was final.

But last November Helms moved again, this time with an amendment to a Health and Human Services appropriations bill which does not ban phone sex outright, but in essence regulates it to death. "The bill was tacked on very quickly," says Lynn, "there was no dis-

See PHONE SEX BAN on page 32



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N.C. Politicos Plan for Helms' Defeat

by Kathy Hoke

CHAPEL HILL, N.C.—Two weeks after U.S. Senator Jesse Helms vilified lesbian and gay men in his campaign kickoff, about 40 activists met to dis-



CAN HE BE LICKED?

Son. Jesse Helms

Photo: Jim Marks

cuss a lesbian and gay strategy to help make 1990 the year he comes home to North Carolina—in defeat.

"When you get hurt enough, you have to say, 'Enough is enough,'" said Mandy Carter, coordinator of North Carolina Project 1990, a new statewide lesbian and gay group fighting to defeat Helms. "You have to say, 'I'm not going to take it anymore.'"

In his campaign opener Jan. 13, Helms told a boisterous crowd of 1,700 in Raleigh, "Homosexuals, lesbians, all sorts of disgusting people are marching in the streets demanding all kinds of things, including the right to marry each other." He also denounced abortion rights, "filth of pornography" and public spending on sick and perverted so-called art work."

Defeating Helms became a top priority of lesbian and gay activists in North Carolina well before he made his latest anti-gay public remarks. Last summer, a dozen activists met in Chapel Hill with Sue Hyde of the National Gay and Lesbian Task Force to talk about the 1990 Senate race. Four in the group were delegated to come up with a proposal. "We all felt the need for a gay/lesbian response," the four wrote in a letter announcing the Jan. 27 strategy meeting. "We agreed that it shouldn't be based totally within the Democratic Party, since they were too prone to ignore or mute our issues. We felt that we could get substantial support from gay people across the country for our campaign."

In addition, the Helms race came up as a top organizing project during a lesbian leadership retreat in Durham conducted by Suzanne Pharr of Arkansas. Activists met again Jan. 9 to form a political group, agreeing on calling it North Carolina Project 1990.

Discussion continues on the new group's organization—whether it will be a political action committee or a non-profit educational group with more restrictions on activity. So far, more than \$2,500 has been raised for the group's \$30,000 projected budget. Organizers expect North Carolina Project 1990 to join other social justice, peace and progressive groups seeking to end Helms' 18-year Senate career. Project 1990 will disband after the Nov. 6 election.

Carter, the paid, full-time staff member who works from Project 1990's Durham office, encourages money and volunteers from within North Carolina and elsewhere. She said she will talk about the effort Feb. 18 in San Francisco to lay the groundwork for a major fundraiser there later this year.

Meanwhile, activists from the coastal city of Wilmington are prepar-

ing to file papers for The Family Fund, a political action committee to fight for lesbian and gay rights in local, state and federal elections. Family Fund organizer Leo Teachout said defeating Helms will figure prominently in the PAC's agenda for 1990.

"Judging from his comments in the United States Senate on gay and lesbian people, and AIDS issues in particular, homosexuality is going to be a major part of his campaign," Teachout said.

Homophobia played a role in the bitter and expensive 1984 race, in which Helms defeated then-Governor Jim Hunt by a margin of 52 percent to 48 percent. In August, 1983, Helms wrote his supporters a five-page letter devoted almost exclusively to the theme that homosexuals "have drawn a bulls-eye on my campaign...Make no mistake: The so-called gay rights crowd has the cash to bankroll my opponent."

Other gay-baiting incidents occurred in 1984, but the most noteworthy was a story published in a Chapel Hill weekly. The front-page headline in the *Landmark* read: "Jim Hunt is Sissy, Prissy, Girlish and Effeminate." The lead paragraph read: "Is Jim Hunt homosexual?" and said rumors indicated Hunt once had a male lover. (In the same issue, a page and a half of Helms' advertising included a photograph of Helms with his right arm around Windsor. The caption read, "Jesse Helms is mighty good hugging.")

Hunt threatened a libel suit, accused Helms of planting the story and said his "character and reputation" had been attacked. Helms denied having any connection to the Windsor story. An editorial in the *Greensboro News & Record* called the Windsor story "political smut." So what if some gay people contributed to Helms' campaign in out-of-state fundraisers, the editorial asked. "Certainly, no gay rights activist group has had any connection with the Hunt

campaign. It is simply a non-issue, except for people who want to smear Hunt and divert public focus from the real issues."

Working with the news media about homophobia and its probable role in this year's race may emerge as a major strategy of Project 1990 and other groups. "It's difficult to get the mainstream media in North Carolina to run very many stories about gay and lesbian people," said Teachout of the The Family Fund. "So we're talking about buying newspaper space, radio spots and TV time to tell the North Carolina people about gay and lesbian people from the experts—and not just from gay men and lesbians."

"We need to respond in the most practical way possible—in a way designed to achieve our ends—to see that the word 'former' comes in front of Jesse Helms' name after Nov. 6,"

said Eric Rosenthal, political director of the Human Rights Campaign Fund of Washington, D.C.

Rosenthal, who attended last month's meeting in Chapel Hill, noted the increasing anti-gay role Helms has taken on in the last three years. With his power and eagerness to block legislation on lesbian and gay concerns, Helms seems likely to kill efforts to bring promising new treatments for people who are HIV-positive. "People will get sick and die because of the role he plays as a roadblock," Rosenthal said. "I think we have a lot at stake."

There are currently six democrats running against Helms in the upcoming primary elections: Former Charlotte Mayor Harvey Gantt, the only African-American candidate; former state Sen. R.P. "Bo" Thomas; N.C. District Attorney Mike Easley; Robert

See HELMS on page 69.

Disgusting vs. Evil

Sen. Jesse Helms was taken to task recently by *The Charlotte Observer* for calling homosexuals "disgusting people" in his Jan. 13 re-election campaign announcement.

The mainstream daily chided Helms for his comments in their lead editorial Jan. 18, suggesting that if gay people can't help being gay, then Helms can't help but be "mean-spirited."

The *Observer* stated that one does not have to agree with the concept of lesbian and gay marriages, nor view homosexuality as being necessarily moral to know that some lesbians and gay men are good people deserving of compassion.

"But to Sen. Helms they are simply 'disgusting,'" the paper stated repeatedly, adding that "common sense certainly supports" the view that lesbians and gay men are not so by choice.

"Anyone who chooses to be homosexual in this society would be choosing a life of torment, choosing to be ostracized, choosing to be a victim of cruel prejudice, an object of irrational fear and hatred," the *Observer* added. "But to Senator Helms, these victims of forces beyond their control, which neither they nor experts really understand, are simply 'disgusting.'"

Characterizing Helms' statements as "mean-spirited," the newspaper added, "Maybe Jesse Helms can no more help being mean-spirited than a homosexual can help being a homosexual, so we won't describe him as being a 'disgusting person.' We suggest, however, that anyone who takes such joy in meanness comes very close to exemplifying what is meant by 'evil.'"

The newspaper also took North Carolina Gov. James G. Martin (R) to task for tacitly endorsing Helms' re-election campaign and by sitting "beaming" by Helms at the senator's re-election announcement.

"[Gov. Martin] belies his nice guy image and betrays his Presbyterian heritage when he embraces a man who casually dismisses homosexuals simply as 'disgusting people,'" the newspaper stated.

"This editorial wasn't glowing for the homosexual movement," said Peri Jude Radevic, lobbyist for the National Gay and Lesbian Task Force, "but anytime a North Carolina newspaper takes a shot at Jesse Helms, I think the gay community feels good about that and feels like they're not alone."

—Cliff O'Neill

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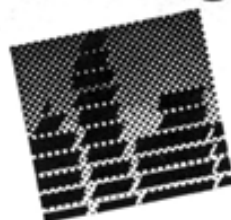
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'Ex-Gay' Ministry Founders Come Out

Ten Years Later, Lovers Denounce 'Conversions'

by Cliff O'Neill

After 11 years of life in seclusion, two original founders of Exodus International, a global church-based coalition of so-called "ex-gay ministries," have gone public with their personal stories, denouncing all such programs



"SPLIT IN TWO" Photo: Kent Garvey
Ex "ex-gay" counselors Gary Cooper (left) and Michael Bussee

which seek to "convert" homosexuals into heterosexuality, according to an audio-taped interview conducted by the Gay Broadcasting System.

In the two-hour telephone interviews with GBS's Kurt Wolfe, Exodus co-founders Michael Bussee and his lover Gary Cooper discussed at length the formation of the organization and their departure from it after they discovered that, despite years in the program, their sexual orientations had in effect remained unchanged.

"I had no success with them," stat-

ed Bussee. "I counseled...hundreds of people...who tried to change their sexual orientation and none of them [were] successful. If you got them away from the Christian limelight and asked them, 'Honestly now, are you saying that you are no longer homosexual and you are now heterosexually orientated?'...not one person said, 'Yes, I am actually now heterosexual.'"

Prodded into action by the rise of the Anaheim, California-based Rev. Louis Sheldon and his Coalition for Traditional Values, Bussee, once a driving force behind the "ex-gay" movement, now looks with consternation at Sheldon's promotion of "reparative therapy" for homosexuals. Presently a family counselor

for gay and lesbian couples, Bussee now looks back at his years in the movement, calling what he and the group did "psychological damage."

"There may be very well out there people that I talked to who are dead now because they committed suicide because of the guilt that I inadvertently heaped on them," he added. "I feel guilty about that. I mean, it was well intentioned. I was getting brainwashed by the church; this was what I was supposed to be doing. [But] it damaged me; it damaged the people I talked to." The damage Bussee and Cooper say they brought to themselves and others had its humble beginnings in the Orange County, California neighborhood in which they still reside.

The two first met in the early 1970s when they both attended Melodyland, a now-defunct local Christian fundamentalist church. And it was while a 20-year-old Bussee was part of the staff at the church's hotline in 1974 that he confessed to a church director that he had

what he called "a homosexual past."

After a brief time, Bussee, who was then getting his master's degree in counseling, found himself pushed to the forefront by the church leaders who asked him to help train hotline volunteers to counsel homosexuals into foregoing the gay or lesbian lifestyle for heterosexuality and to promote the service.

Soon, he realized he was not alone.

With another church volunteer, whose name he declined to reveal, and a 21-year-old Cooper, who was then also part of the church staff, Bussee linked up similar shoestring organizations in a handful of churches nationwide to stage the first-ever

conference of "ex-gay ministries."

It was out of that conference that Exodus was born.

For the next four years, Bussee, Cooper and other Exodus staffers traveled the nation, speaking to church groups and recruiting local parishes into the "ex-gay" movement. But even then, the men were well aware of the program's shortcomings, noticing that none of the hundreds they counseled actually changed their sexual orientation. The majority, they now note, at most, managed to be celibate.

"I was convinced it was working," Bussee said. "Every once in a while, a crack in that conviction would occur. I'd [ask], 'How come I'm still having these feelings?' I'd see a Christian psychologist, and he'd say, 'Oh, that's just temptation. Ignore it, or surpass it. You *are* different. You are now ex-gay. You're no longer gay. Those feelings don't mean anything.'"

But those feelings didn't go away for either of them.

NEWS FOCUS

In fact, even during their tenure with Exodus, some "ex-gay" counselors actively engaged in gay sex, even after a full day of "ex-gay" counseling.

"One of the guys who was real active in presenting himself as an ex-gay, went [with me] to...Philadelphia to speak to the United Presbyterian Church...general conference," Bussee alleged. "After we finished speaking, he took me on a tour of all the porn shops in Manhattan. This is how much he had changed."

But in the eyes of Exodus that was acceptable, as long as it was confessed as a momentary lapse back into sin.

"If you were in the church and admitting you were sinning," Cooper said, "you could admit that you had backslid. You could admit that you had an affair, or you could admit that you had the feelings. That was OK as long as you would also follow that by admitting that you realized you were in sin and you backslid."

Even during their four-year promotion of the ministry, there were times when they were at odds with others in the fundamentalist churches. In one instance, they were roundly criticized when, despite promoting their ministry on Rev. Pat Robertson's *700 Club*, where in 1977 Robertson loyalists described homosexuals as being "possessed by demons," Bussee and his group declined to endorse the anti-gay rights campaigns of Anita Bryant in Dade County, Florida and John Briggs in California, saying they were not in that movement to be political. They were also occasionally booed by several of the congregations to which they spoke when they portrayed homosexuals as human afflicted with a psychological condition, rather than evil people possessed by "demons."

It was during that time that the two friends, both with wives and children at the time, began to simultaneously realize that despite their strongest efforts, they were still gay.

It was Cooper's two-month trip into despair that actually precipitated the pair's break from the group. Placed on heavy doses of anti-psychotic medications (the names of which he doesn't remember) by a Melodyland-affiliated psychiatrist (whose name also escapes him)

Cooper says he found himself split between his conflicting public and private personalities.

"It got to the point that I felt...like I was split in two," Cooper now says. "I thought I was two individuals. I was this one person that was really Gary and there was this other person that everybody expected me to be, going to Melodyland."

And that's when it all snapped.

He escaped. Sequestered away from his family, his church and his friends, Cooper pondered his next move, and finally, he decided to accept his being gay. He called his parents, his wife and the man who would soon leave Exodus with him, his lover, Michael Bussee.

"The main question has to be," Cooper asserted, "Why does somebody want to change? Why would a homosexual person want to change and become heterosexual?" I think...the reason was that I felt I had to change because this is what society expected. I was fearful of losing love of family, losing my wife, losing jobs, losing all my security that I had grown up to know."

It wasn't long after the 1979 incident that Bussee left Exodus as well. The reaction from their former colleagues, however, was less than friendly.

"I got immediate and complete abandonment from all the people I knew before," Bussee told GBS's Wolfe. "I was anathema. I was backslidden. They have this thing about turning you over to Satan, the destruction of your flesh kind of thing. It was as though I didn't exist."

And while Rev. Sheldon contends that people fall away from "ex-gay" therapy programs all the time, as people "fall away from the Lord" all the time, and adds that the way to counter that is more compassion towards the "sinner," Bussee is highly skeptical.

"All that that did for me was make me feel even more inadequate, that there was something I wasn't doing right," he added. "It doesn't work. The bottom line is, it doesn't work. We're not talking about just changing a behavior. That's what he likes to push: this idea that it's a choice, that it's a behavior. I believe it is an intrinsic part of who

See **MINISTRY** on page 69

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Rough Going for Mayor at Center Speech

Dinkins, Jeered and Cheered, Posts S.I. Murder Reward



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Mayor David Dinkins at the Center

by James Waller

NEW YORK—New York City Mayor David Dinkins addressed an overflow crowd of several hundred people at the Lesbian and Gay Community Services Center on West 13th Street last Tuesday night. The mayor's brief speech, in which he reiterated his commitment to push for full civil rights for lesbians and gay men in New York City, the state and the nation, was followed by a stormy question-and-answer period that at moments deteriorated into a shouting match between various contingents in the audience.

The mayor's appearance came as part of the Center's monthly "Second Tuesday" series, which features speakers on topics of interest to the gay community. Saying that he came to the Center to thank lesbian and gay New Yorkers "for doing so much for me and to let you know that I would not be here as mayor without your help and support," Dinkins praised the center as a "vital grassroots institution." The Dinkins visit was scheduled to coincide with the celebration of Black History Month.

Dinkins admitted in the opening sentences of his address that the first six weeks of his administration had been "rough times" during which many in the gay community had already come to think that he had "broken [his] vow." He insisted that his appearance at the Center was an effort to restore the community's trust in him.

Without specifically naming the event that has so sorely tested the good relations between the mayor's office and many in the gay community—his appointment of Dr.

Woodrow Myers to the post of city health commissioner—Dinkins emphasized his belief that "the highest purpose of government" is to protect the civil rights of all citizens while ensuring the protection of the public health.

Many of Dinkins' remarks were aimed at defusing the controversy surrounding the Myers appointment. Myers has been criticized by some gay activists and AIDS service workers for policies he pursued during his tenure as health commissioner for the state of Indiana. These policies included tracing the sexual partners of PWAs, the forced quarantine of HIV-infected persons who continued knowingly to engage in unsafe sexual practices and Myers' proposal that gay bars and bookstores in Indiana be closed down as a step toward controlling the epidemic.

Attempting to quiet fears that Myers would push for similar measures in New York, Dinkins said, "I am committed to making sure that no one uses [AIDS] to deny anyone their constitutional rights."

"As long as I am Mayor of New York, there will never be a quarantine of persons with AIDS or those who are HIV-positive," Dinkins promised. "There will be no mandatory testing or testing of people without their knowledge or consent."

In his speech the mayor also addressed the divisive, reciprocal charges of racism and homophobia that have sullied the controversy surrounding the appointment of Myers, who is African-American. Dinkins expressed the hope that he and those who fought him on the Myers issue could "join in agreement that the disagreement was not about race or sexual orientation."

"Despite misunderstandings we will all work together," Dinkins said. "If friendships were feeling strained, let's remember the difficulty of struggle. We are all footsoldiers on the march to freedom."

In his speech on Tuesday, Dinkins refrained from mentioning his action, taken earlier that day, to discontinue the city's controversial needle-exchange program. The year-old program, which was subjected to fierce criticism both from those who maintained that it encouraged addiction and from those who contended it should have been more widely implemented, had served only 300 addicts during its existence. On Wednesday, *The New York Times* reported that Myers joined with Dinkins in making the decision to dismantle the program.

The audience that turned out to hear Dinkins was generally appreciative, and his speech was broken by applause

Photo: Ellen B. Neipris

several times. But the crowd was peppered with opponents of the Myers appointment whose shouted comments occasionally drowned out the mayor's remarks. The hecklers' interruptions, in turn, drew a vocal response from other audience members, who loudly shushed the sporadic cries of "No more business as usual!" "Fire Myers!" and the like.

Addressing other matters of concern to lesbians and gays, Dinkins pledged his staunch support for the inclusion of sexual orientation in the bias-crimes bill now before the New York State Legislature.

He also announced that the city was prepared to offer a reward of \$10,000 to anyone providing information leading to the arrest of Philip Sarlo, the still-at-large suspect in the murder of James Zappalorti, who was stabbed to death on a Staten Island beach on January 22.

The slaying of Zappalorti, who was gay, is believed to have been bias-related. The Lesbian and Gay Anti-Violence project had two weeks earlier posted a \$3,000 reward for

information leading to Sarlo's arrest.

But even that announcement did little to quell the discontent with Dinkins for some in the community. In a letter to Dinkins sent the day he appeared at the Center, Matt Foreman, executive director of the Gay and Lesbian Anti-Violence Project, contrasted Dinkins' speedy response to a racial firebombing in the Canarsie section of Brooklyn to what others have characterized as his sluggish reaction in the Zappalorti case.

"For 23 days, one of the murderers has been at large and the city has failed...to post a reward for his capture, a common practice in the past. I assume you will announce the posting of an award at your visit to our Community Center tonight. A reward is a law enforcement tool, not a political present," Foreman wrote.

And the mostly congenial atmosphere that had prevailed during Dinkins' formal address grew much more strained during the question-and-answer session that

See **ROUGH GOING FOR MAYOR** on page 32

No More Needle Exchange

NEW YORK—To no surprise of political observers and advocates for people with AIDS and IV-drug users, Mayor David Dinkins announced the abandonment of the city's needle exchange program last Tuesday. The experimental program, designed to determine whether transmission of HIV could be slowed by distributing clean needles to IV drug users, had provoked a storm of controversy when it was begun by former Koch administration Health Commissioner Stephen Joseph.

Dinkins had consistently spoken against the program during the mayoral campaign last year. Also opposed were numerous Black and Latino leaders, who feared that it would contribute to the city's severe drug problem. Many AIDS groups had supported the plan as a necessary tool in the fight against the spreading epidemic.

Always mired in controversy, the program faced restrictions from the city that hobbled its effectiveness from the start. Blocked from most neighborhoods, it was administered from only one Lower Manhattan building close to Police Headquarters. Health workers said the program's location discouraged drug users from taking part. In its year and a half of existence, it never enrolled more than 300 people, a minute fraction of the city's estimated 200,000 IV drug users.

Health workers say that the small size of the sample makes it impossible to evaluate the program's effectiveness.

Reaction to the program's termination was mild, perhaps reflecting a widely held view that its demise was inevitable.

"We went on record at the time as supporting this trial," said Jeffrey Braff, executive director of the Gay Men's Health Crisis. "But it's essential that when a community trial is done you involve the affected community. This trial was sprung on the minority community, and because of that it was doomed to failure from the beginning."

In an interview with *OutWeek*, former mayor Ed Koch seemed to agree. "Perhaps it could be that people felt they weren't included," Koch said. But he pointed out that "there is a consensus among Black leaders that anything like the needle exchange program is condoning the use of drugs. They think it's genocidal. I disagree."

But a health department spokesperson said that 78 percent of the people in the exchange had accepted referral to drug rehabilitation programs, and 50 percent of those had actually entered a program. And some AIDS workers and minority leaders expressed suspicion that access to usually unavailable slots in drug treatment programs may have been made easier for those in the exchange.

"I'm kind of skeptical of all that," said Ronald Johnson, executive director of the Minority Task Force On AIDS. "It's a possibility that the needle exchange encouraged people to enter treatment," he said. But, noting the six month average wait to enroll in programs, he said, "It does make you wonder."

Johnson said he supported the termination, but was open to the possibility of an effective needle exchange in the future.

"It has to be grounded in an overall, comprehensive system of HIV services and be part of a strategy that addresses underlying addictive behavior," he said. "But even if this were done, it remains to be seen if it would have any impact on needle-sharing behavior."

In its coverage of the decision, *The New York Times* cited reports from programs in Tacoma, Washington, Amsterdam and London which said that needle exchange programs had reduced the spread of HIV and not increased the incidence of drug use.

Koch maintained that the problem was a simple one of saving lives. "If you can keep people clean and uninfected until they go into treatment, you will have saved lives. In 39 states you can openly buy needles. The 11 states where you can't have some of the highest rates of AIDS," he said.—*Gabriel Rotello*

News

Naming Names, Keeping Lists

by Rex Wockner

WASHINGTON—How many closeted homosexuals are there in the U.S. Congress? And do they vote pro-gay or anti-gay?

Although the question has been around for a long time, it wasn't asked directly until a recent interview by London, England's *The Pink Paper* with the U.S. National Gay and Lesbian Task Force's Robert Bray.

The Pink Paper quoted Bray as saying: "We have a list of many of the over 50 gays in the U.S. Congress. Many are very pro-gay and vote pro-gay. Two of them are out of the closet.

"[Many of] the others," Bray continued, "hurt us yet they benefit from progresses made for gays, like going to our bars and buying gay literature, and they benefit from the protection we have for...our privacy. We know who they are. We have proof from local communities or we have documents."

Bray told *The Pink Paper* that U.S. "activists are talking about identifying anti-gay homosexuals, and the term we use...is 'tossing.' Tossing out of the closet."

Asked in early February about the British interview, Bray said that he may have misspoken or *The Pink Paper* may have misquoted him.

In fact, Bray said, Washington activists know of perhaps 35 closeted members of Congress and any list would have to be compiled from scattered notes at the offices of NGLTF, the Human Rights Campaign Fund, Rep. Barney Frank [D-Mass.] and Rep. Gerry Studds [D-Mass.]. Frank and Studds are Congress' two openly gay men.

"Barney said he has a list—when the Foley flap happened—and if we were to compile it—I don't have a specific list—but if we compiled it from HRCF and what Barney knows

and what we know—I don't think I said 50, I think I said 35—that is people whose sexual orientation is reported from the grass-roots level," Bray explained. "The [*Pink Paper*] interview was very long and some of the words may have gotten moved around in editing."

The "Foley flap" occurred last June, when former Republican National Committee communications director Mark Goodin released a memo suggesting that House Speaker Thomas Foley was gay. Frank blasted the "innuendo campaign" and threat-

ened to reveal names of closeted gay Republicans in Congress. Within a week, President Bush labeled the memo "disgusting," Goodin resigned and RNC chairman Lee Atwater apologized to Foley.

Had Frank made good on his threat to 'toss' gay Republicans, he would have had Bray's support but not that of Bray's boss, NGLTF executive director Urvashi Vaid.

She believes the gay movement is fundamentally about privacy rights and says activists must not be selective about whose privacy they respect.

"Dragging someone out of the closet is not going to pass a gay rights bill," Vaid said. "We'll only move forward as a result of a long-term process that forces them to pay attention to us. There's no quick fix for homophobia."

Both Frank and Bray counter that

See NAMES on page 69

Cris Williamson: Out At Last

by Jorjet Harper

Cris Williamson, a 'founding foremother' of women's music, claimed in a recent interview that "no one

knows" whether or not she is a lesbian. Later, she recanted, saying her refusal to affirm that she is a lesbian was a "kneejerk reaction" to questions



IS SHE OR ISN'T SHE?—Cris Williamson (l) with long-time partner Trot Furr.

Photo: Jorjet Harper

about her personal life.

The interview appeared in the September, 1989 issue of *Hot Wire* magazine. Toni Armstrong, Jr., the magazine's publisher, broached the subject of Williamson's sexual identity, saying, "You've been forced out as a lesbian over the past 15 years whether you wanted to be out or not..."

Williamson responded simply, "No one knows if I am or not."

Williamson's *Changer and the Changed* is not only a women's music classic but, according to Olivia Records, is still their all-time best selling women's music album.

Williamson went on to say, "I don't care who you love in this world—it's that you love...I think some women are definitely lesbians and that's their religion—that's what changed them, that's what moved them. It is not what has moved me most in my life. Who I am and who I love, and how that is, is a part of my life, but it's not the heart and center of it."

In a letter in the January, 1990 issue of *Hot Wire*, Williamson tried to explain herself, having realized, she said, that her statements had "caused concern and confusion among some of my listeners and supporters." Her responses in the interview, she said, were "reactive and not at all what I wanted to say. I never meant to deny being a lesbian, how absurd that would be! But I did react to being asked, and that needs further explanation.

"Truthfully, I was surprised by my own response. After all these years and hundreds of interviews, I have only recently been asked about being a lesbian. Because I have always worked hard to maintain some privacy I had a kneejerk reaction to being asked about my personal life....

"It was a puzzle to me after 15 years of singing to lesbians, defending lesbians and being a lesbian that I found myself responding so defensively. I can only say that I have learned a great deal from this experience," she said.

She finally stated it for the record: "I am a lesbian and I remain proud," she said.

Of the "Four Founding Foremothers" of women's music, Williamson is the only one who continues to perform regularly and primarily on the women's music circuit. For a number of years she has worked closely with singer/guitarist Tret Fure. Recently she has been touring with Teresa Trull, with whom she collaborated on the album *Country Blessed*.

Of the others, Meg Christian left women's music to follow Gururami Chidvilasananda, a woman guru she met in India. Margie Adam—

whose lover is lesbian sex therapist JoAnn Loulan, author of *Lesbian Sex* and *Lesbian Passion*—has reportedly done a lot of "gardening" since she stopped touring a number of years ago. Holly Near is still an active performer, but concentrates on progressive social change music of a more general nature. In an interview with the gay press in 1988, Near was asked point blank if she was a lesbian, and Near, too, avoided a direct reply, saying only that she was "writing a book about it." ▼

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A P A R T M E N T S

News

Gobie Sex Tale Fizzles

Call Boy Talks on Penthouse Rap Line

by Cliff O'Neill

WASHINGTON—With the tale of his exploits at the side of openly gay Rep. Barney Frank (D-Mass.) in the March issue of *Penthouse* magazine widely regarded a dud, male prostitute and pimp Steven Gobie's brief moment in the spotlight appears to be coming to an end, an influential Capitol Hill newspaper suggested Feb. 12.

Gobie, who became a personal aide and chauffeur to Frank after initially being paid for sex with him, sold his story to the adult magazine, which suggested that he would name up to ten closeted gay members of Congress. When the story hit the stands, however, it contained far more titillation than testimony, only hinting about certain congressmen and reasserting what Gobie has already stated.

In a column headlined, "Celebrity call boy nears end of his fifteen minutes," writers Glenn Simson and Craig Winneker of the Capitol Hill tabloid *Roll Call* gauged the mood in the media as reacting to Gobie's much touted "expose" with more ennui than interest.

"In New York last week," the columnists wrote, "Gobie failed to impress local reporters with his account of [Frank's] sexual habits. The Big Apple pressies wanted to know the names of other gay members of Congress mentioned in the article, but Gobie wasn't telling."

To promote the March issue of the magazine, *Penthouse* has sponsored a tour of the northeast by Gobie and the authors of the piece, *Washingtonian* magazine columnist Rudy Maxa and former *Washington Post* contributor Art Harris. As part of that tour, Gobie appeared Feb. 8 at the National Press Club, where reaction to his story was much the same, with, as *Roll Call* observed, most reporters more interested in the rest of the magazine than in the Gobie story.

Asked about the closeted gay

members of Congress at the Washington press conference, Maxa stated that through his interviews with male escorts for the *Penthouse* story, he had heard of two senators and a number of House members who had been clients of the service, but wouldn't say who they are. *Roll Call* quoted Maxa as estimating that ten percent of Congress—or about 53 members—is gay or bisexual.

Gobie also now appears on *Penthouse* magazine's pay-per-call phone number (1-900-568-3000) on which—for \$2 for the first minute and 75 cents a minute afterwards—one can hear him sigh repeatedly and give a brief version of the story.

Saying he and Frank were "great friends," on the line Gobie talks about how Frank responded to his escort service ad and how the two played football and worked out together. Gobie also reiterates his charges—which Frank has vehemently denied—that he and Frank ran around the locker room snapping towels at each other and proceeded to have "what is known as a J-O (masturbation) scene" on then-Vice President George Bush's locker in the U.S. House gymnasium.

Gobie, in between numerous pauses, also restates his account of how Frank was at one point physically attracted to his colleague Rep. Joseph Kennedy (D-Mass.).

"[Frank] was admiring [Kennedy's] physique and, uh, saying how—saying that he would like to, uh, hit on him one time," Gobie says on the line.

After again insisting that Frank knew of the escort service being run out of his apartment—which Frank has also firmly denied—Gobie states, "I feel badly that he can't come forward and—admit to what he did and say it was a mistake, an error in

judgment. And that would be all. That would be the end of it."

In *Penthouse*, on the 1-900 line and in his recent statements, Gobie maintains that he has been maligned by reporters which have portrayed



DIAL 1-900-PRESS WHORE Photo: Patsy Lynch
Steven Gobie at D.C. press conference

him as a mercenary opportunist and insists he only came forward with his story when he felt federal agents and reporters for the *Washington Times* closing in on him. Initial accounts of the revelations had Gobie approaching the *Washington Times*, the *Washington Post* and a local television outlet looking for the highest bidder. When the *Times* eventually broke the story of Gobie's running his escort service out of Frank's apartment, they insisted that they did not compensate Gobie for his testimony.

Since then, Gobie has repeatedly stated that he is looking to sign a valuable deal for a book and movie which he plans to call "Capitol Offenses: The End of Innocence." To date, only

See GOBIE on page 69

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News

Rights Group Bombards High Schools with Pro-Gay Literature

by Rex Wockner

CHICAGO—The Illinois Gay and Lesbian Task Force in early February sent every high school in the state a large kit of information for counselors, for student who think they might be gay or lesbian, and for the parents of those students.

In announcing the counseling packet, project co-directors Al Wardell and Genny Allegra Goodrum said: "Gay and lesbian students live behind an iron curtain of silence. Because everyone is afraid to help them, they become victims of violence and desperation."

IGLTF had previously surveyed the state's 691 high school counseling departments and found counselors acknowledging they were desperate for written materials to help gay and lesbian students.

In a cover letter to the new packet, IGLTF said to counselors: "One out of ten students in your high school is gay or lesbian.... Suicide is only one problem that these students face.... In most cases all that the gay or lesbian student needs is a little positive encouragement from those whom he or she trusts.

"We know that sexual orientation is difficult for many people and that your own feelings may be somewhat ambiguous," the letter admitted. "However, it is a subject about which a sizable percentage of your students needs information. These students must deal with it, as best they can, on a daily basis."

Although the packet contains information on coming out to parents, AIDS, the military draft, what the Bible "really" says about gay sex and how to tap into parents-of-gays groups, the core of the kit is two new IGLTF pamphlets entitled, "I Think I Might Be Gay [Lesbian]. What Do I Do Now?"

An additional component is an IGLTF poster that activists urge counselors to display behind glass in a prominent location in the high school.

"If you, or someone you love is gay or lesbian," the poster reads, "the school counselor has information that can help." IGLTF told counselors that putting the poster up is the single most important thing they could do.

The two new pamphlets are written in language geared to teenagers. "Men who call themselves gay are sexually and emotionally attracted to and fall in love with other men," the gay male pamphlet begins. "Their sexual feelings toward men are normal and natural for them, just as sexual feelings for women are normal and natural for

'straight' or heterosexual men."

Later, the pamphlet prints photographs of the "many famous men in history who were gay or bisexual." Included are Leonardo da Vinci, football's Dave Kopay, championship bodybuilder Bob Paris, U.S. Rep. Gerry Studds, author James Baldwin and Alexander the Great.

The lesbian pamphlet includes comedian Lily Tomlin, author Rita Mae Brown, tennis pro Martina Navratilova, singer Holly Near and Minnesota Rep. Karen Clark.

"If you think you might be gay," the pamphlet instructs boys, "ask yourself: 'When I dream or fantasize sexually, is it about boys or girls? Have I ever

See HIGH SCHOOLS on page 68

Gay Summer School for Teens

by Masha Gesson

SAN FRANCISCO—Two hundred young lesbians and gay men will spend a month in Berkeley, Calif., this summer, in an academic program whose requirements will include the San Francisco Lesbian and Gay Freedom Celebration, and the International Lesbian and Gay Film Festival. The young activists will be enrolled in "Basic Training," a program of the newly formed New Pacific Academy for Lesbian and Gay Community Service and Activism.

Between June 14 and July 15, gay and lesbian studies will be taught from 7:30 am until 10:30 pm on the

Berkeley campus by a faculty body of 200 veteran lesbian and gay activists. The program will be divided into five sections: a course in history, which will include lectures on such subjects as the early homophile movements of Europe, lesbian and gays of color and non-western lesbians and gays; a section on AIDS and health, which will explore such fields as epidemiology and treatment data; a 30-session course on communities, including lesbian and gay elders and youth, radical and ethnic groups of lesbians and gays, and the leather and S/M community; a section on practical skills, which will feature 28 lectures on sub-

jects ranging from fund-raising to ethics and confidentiality, to lobbying, to direct action; and an optional 21-session course in culture and politics of the gay and lesbian community.

Founded by NAMES Project founder and Executive Director Cleve Jones with Luke Adams, an activist, student organizer, and education specialist, the New Pacific Academy aims to educate and encourage lesbians and gay men who will lead the movement in the future. According to Adams, organizers will work to raise a \$7 million endowment for the academy, which they hope will eventually offer an annual program on its own campus. "It's an amazingly expensive proposition at the front end," Adams said of the institution's financial needs, "but if you think about it, it's a minimal investment." This year's budget of \$633,000 has been raised through private donations, with payment for the rental for the Berkeley campus—about a third of the total figure—donated by a single anonymous donor.

The first 200 academy students, who will be between the ages of 18

and 30, will be chosen on the basis of their ability to demonstrate a commitment to social service or political activism in the lesbian and gay community and their ability to complete projects. An admissions committee composed of members of the organization's advisory board, which consists of representatives of a number of lesbian and gay organizations nationwide, will choose from among the applicants. The advisory board will be headed by Renee McCoy, the former executive director of the National Coalition of Black Lesbians and Gays, and Sally Gearheart, a longtime activist and a professor at the San Francisco State University.

To complement its revolutionary academic program, the academy has set groundbreaking goals for the makeup of its student body. In contrast to the primarily white male face of current lesbian and gay leadership, half of this year's academy enrollees will be people of color and half will be female. "We're not focusing a whole lot of outreach on college students," stated Adams. But even

before the academy undertook any outreach at all, it had received a hundred requests for application forms.

In future years, the academy will sponsor internships and independent projects for graduates. According to Adams, future courses may be taught at different locations, although he is confident that the academy's permanent site will be in San Francisco, because "outside of Amsterdam and New York City, there is no other place that offers this kind of opportunity for immersion in gay and lesbian culture." Adams, who is only 26 years old himself, added that he had "some wonderful ideas for how I am going to march these two hundred young queers in the [Lesbian and Gay Freedom Day] parade."

Young people interested in enrolling in "Basic Training" should write to New Pacific Academy Critical Literacy Institute, 2338 Market Street, San Francisco, CA 94114. Anyone interested in presenting a workshop or a lecture should contact Cleve Jones at The NAMES Project, PO Box 14573, San Francisco, CA 94114. ▼

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GAY MEN'S HEALTH CRISIS

Out Takes

Sodomy repeal effort fails in Georgia

ATLANTA—The Georgia House of Representatives rejected a move to repeal the state's "ancient statute" that outlaws sodomy Feb. 2, drawing condemnation from the National Gay and Lesbian Task Force (NGLTF), local activists and the media. Atlanta activists vowed to press for sodomy repeal in 1991, and blasted homophobic remarks made by Georgia's Speaker of the House during the course of the bill.

Georgia's sodomy law was challenged unsuccessfully in the U.S. Supreme Court by Michael Hardwick in 1987. The Court upheld the constitutionality of Georgia's statute, and, by extension, similar laws on the books in 26 states across the country. New York State has no sodomy laws.

The repeal bill, sponsored by Cynthia McKinney (D-Atlanta), would have exempted all consenting adults from prosecution under the sodomy law. McKinney's father, Billy (D-Atlanta), had introduced a bill that would criminalize only gay sex.

On February 1, the House Special Judiciary Committee voted 7-3 to send Cynthia McKinney's bill to the floor. But, the younger McKinney's bill was amended to resemble her father's gay-only bill. Even that bill proved too much for the Georgia lawmakers, who quickly killed the bill, 64-to-44.

Before the vote, House Speaker Tom Murphy told the *Atlanta Constitution-Journal* he didn't "know enough about sodomy to talk about it. Believe me, I don't know about it." In response to an Atlanta gay and lesbian demonstration against sodomy laws on January 8, Murphy said, "Those gay people, I didn't go around them. I didn't want to get too close."

Tom Murphy and other lawmak-

ers don't want to get too close to voting against a repressive sodomy law," said Cathy Woolard, president of the Georgia ACLU Gay and Lesbian Rights Chapter. "But they'll have to, because we'll be meeting with legislative sponsors to go over the vote count and plan our strategy for 1991. We will be back."

Sue Hyde, NGLTF Privacy Project director who worked closely with the Georgia activists on the repeal effort, observed, "Legislators are allergic to casting votes in favor of private consensual sex—whether it's to repeal a sodomy law or mandate AIDS education in schools."

In its post-vote editorial, the *Atlanta Constitution* said of Speaker Tom Murphy, "Ignorance is a fully plausible explanation for [the sodomy] vote, though it is no comfort to be confronted so brazenly by a legislator boasting of his stupidity."

ACT UP/Atlanta was joined by activists from New York and elsewhere last month in a protest against the state's sodomy laws on the steps of the Georgia statehouse.

NOW honors lesbians

NEW YORK—Two members of New York's lesbian community were among the recipients of the 11th annual Susan B. Anthony Awards, which were presented by the New York chapter of the National Organization for Women (NOW) last Tuesday night. Susan T. Chasin, editor of *Visibilities: The Lesbian Magazine*, and Nan Du Bois, public information vice president of NOW-NYC, were joined by six other winners at the award ceremony, which was held in the City Council chambers in City Hall.

According to NOW, the awards "honor individual women and groups in the New York City area whose selfless efforts at the grassroots level have furthered the cause of women's

equality." Du Bois, who has worked for NOW-NYC since 1978 and credits the organization's convivial atmosphere with enabling her own coming out, said that the awards ceremony was "the greatest night in my life."

Her delight was shared by Chasin, who said, "It was a very unexpected and major recognition and a very powerful experience for NOW New York to recognize all the hard work we at *Visibilities* have done."

Visibilities, which has been publishing on a regular bimonthly basis since 1987, is a general-interest high-quality publication for, by and about lesbians. It has a national circulation of about 5,000 and is available at a number of bookstores and newsstands in Manhattan.

Chasin foresees 1990 as being the publication's "big growth year," and she is extremely proud of what the magazine has thus far accomplished: "We've done what no other lesbian publication has managed to do — to publish on time and continuously . . . with no money!"

Most notably, the magazine served as the vehicle for the first scientific study of lesbians' potential risks for AIDS, the results of which will appear in a scientific journal later this year and will subsequently be published in *Visibilities*. The magazine also features an ongoing "Lesbians and AIDS" column, which Chasin hopes "will help break through a lot of the denial that still goes on in the community."

Du Bois' many accomplishments include membership on NOW's lesbian rights committee and service as NOW's representative to the umbrella organization Lesbians United. In work she does for a company that gives community-service grants, she has directed two essay contests for New York City elementary and high-school students.

About the Susan B. Anthony Awards, Du Bois said, "They consistently represent all women. The award winners aren't all white or all black, all young or all old, all lesbian

Out Takes

or all straight."

This diversity, Du Bois said, reflects NOW's (and her own) commitment to the belief that "only when all women work together will we make any progress."

—James Waller

Calif. gay rights laws under attack

SAN FRANCISCO—Western Union Corporation, defending against a charge of anti-gay employment discrimination under the San Francisco Gay Rights Ordinance, is arguing that San Francisco and other California cities do not have authority to pass gay rights laws. If successful, Western Union's argument could endanger employment ordinances in six other California municipalities.

The challenge comes in what seemed like a routine sexual orientation discrimination charge brought by Armand Ertag, a former Western Union executive complaining of anti-gay harassment by a management official. (The same manager is also a defendant in a race discrimination case pending against Western Union in federal court.)

Ertag's complaint was brought before Judge Ira A. Brown, Jr., of California Superior Court in San Francisco. Western Union asked Judge Brown to dismiss the case. On December 13, Brown ruled that most of Ertag's claims had no legal basis, but granted permission for Ertag's attorney to file a new complaint.

That new complaint was filed on January 3. In response, Western Union came up with the argument that San Francisco's Board of Supervisors lacks the authority to ban anti-gay discrimination by private employers, and also argued that the

city cannot empower individuals to bring lawsuits against discriminatory employers. Arguments on these contentions may take place as early as February 22.

Western Union's argument is based on a legal concept called "preemption." The California legislature included a provision in the state Fair Employment and Housing Code which indicated the legislature's intention to "occupy the field" of employment and housing discrimination, ousting local governments of jurisdiction.

Western Union argues that this precludes the addition of new categories, such as "sexual orientation," by local legislation. Governor George Deukmejian vetoed an attempt by the California legislature to pass a gay rights law several years ago, arguing that there was no demonstrated problem with anti-gay discrimination in California.

Ertag's lawyers argue that the legislature did not intend to preclude local legislation on gay rights, since that subject is not mentioned in the state law and the "preemption" provision does not clearly indicate an intention to preclude cities from acting on this issue. Other California cities with gay rights laws covering private employment include Los Angeles, Berkeley, Davis, Laguna Beach, Sacramento and West Hollywood.

—Arthur S. Leonard

Activist radio 99.5

NEW YORK—WBAI is currently accepting ideas from skilled people interested in producing feminist and lesbian and gay programs.

WBAI has been serving the left in NYC for 30 years as part of the larger Pacifica Network. The station preempted all of its scheduled programming on Dec. 10 to cover the ACT UP/WHAM! demonstration at St.

Patrick's Cathedral.

The new program director, Andrew Phillips, is opening up slots in the current schedule in the hopes of adding to the gay and lesbian content of the programming.

The programming at the station, which can be found at 99.5 FM, is created almost entirely by volunteers active in their own communities.

Those who are interested should contact Mario Murillo, Public Affairs Director at the station at 212-279-0707.

—Kimberly Smith

Gay rights in Florida County

In two related decisions, the commissioners of Palm Beach County, Florida, have voted to end discrimination on the basis of sexual orientation in housing, financing of housing, and public accommodations, and to amend the county's municipal affirmative action regulations to prohibit discrimination against gay men and lesbians applying for work with the county or currently in its employ.

The first measure, which was passed on January 16 and took effect at the beginning of February, also provides for civil fines ranging up to \$50,000 (for a third offense) for those who continue to discriminate against gays and members of other minority groups. The second ruling, enacted on February 6, became law on Thursday of last week.

According to Rand Hoch, who as attorney for the Palm Beach County Human Rights Council (PBHRC) was deeply involved in the push for these amendments, the steep increase in fines that can be levied on housing-law violators is an extremely important victory in Palm Beach County.

Hoch, who claims to have been a victim of discriminatory housing poli-

Out Takes

cies himself, said that landlords and tenant boards of apartment complexes and condominiums in the ultra-exclusive communities of Palm Beach, West Palm Beach and Boca Raton have in the past regularly suffered the inconvenience of small fines rather than to open their doors to gays, Blacks, Jews and others they consider undesirable.

The victories for gay and lesbian rights in Palm Beach County are the result, Hoch contended, of a quiet but perseverant campaign conducted over the course of almost two years by the PBHRC and the gay-oriented Atlantic Coast Democratic Club. The methods pursued by these groups to ensure passage of the legislation are recommended by Hoch as effective ways of getting gay-rights bills enacted in municipalities where large-scale public debate would be counterproductive.

Beginning in 1988, the PBHRC screened all Democratic candidates for the county commission, securing promises from those candidates it endorsed that they would introduce and work for passage of the gay-rights legislation.

"We did our political homework first, and we kept [the campaign] low-key," Hoch told *OutWeek*, emphasizing that the upcoming vote on the housing issue was intentionally kept away from the forefront of public consciousness. "We didn't care how we got the law, [so we] deferred to what the politicians wanted," Hoch said.

Activists were careful to avoid media debates with well-known homophobes, which could have focused too much attention on the issue. They also enlisted the support of a number of minority-rights groups and with them engaged in an intensive letter-writing campaign that eclipsed calls for a referendum on the fair-housing amendments.

When the housing-law amendments were presented for final consideration at the commission's meeting in mid-January, the groups pressing for passage marshalled an

impressive contingent of 30 religious leaders, realtors (both gay and straight), representatives from the Black community and others whose carefully prepared presentations easily overwhelmed the ill-organized and poorly prepared opposition. The ruling passed 4-1, the only nay vote cast by one of the commission's two Republican members.

That commissioner has in the meantime apparently changed his mind about lesbian and gay rights: the affirmative action amendments enacted on February 6 drew the unanimous approval of commission members.

Palm Beach County (pop. 900,000) is the first Florida county to enact such legislation since 1977, when a gay-rights ordinance in Dade County was overturned by referendum after an infamous campaign led by Anita Bryant. During 1989 gay-rights bills were defeated in the city of Tampa and in Hillsborough County.

—James Waller

Grants for writers with AIDS

The American Center of PEN, the international writers' association, has announced the creation of a Fund for Writers and Editors with AIDS. The fund represents an expansion of the PEN Writers Fund, which has been assisting writers in financial emergencies for more than 30 years.

The special fund for editors and writers with AIDS was actually started in late 1988 at the urging of several PEN members, including Susan Sonntag and gay writer and activist Gregory Kolovakos. A benefit held in September of that year raised \$45,000 to initiate the fund.

More than 20 grants have been awarded to date. But according to PEN officials, applications for awards

have so far mostly come from New York and San Francisco.

Grants are available in amounts ranging from \$500 to \$1,000. Applicants need not be members of PEN, but must be published writers, produced playwrights, or editors. Those seeking grants must submit samples of their published or produced work or, if they are editors, a professional curriculum vitae.

PEN spokeswoman Pamela Pearce told *OutWeek* that the need for this special fund became evident as administrators of the already existing Writers Fund realized that more and more applications were being received from people with AIDS. There was also a growing recognition that the kinds of financial emergencies faced by PWAs were larger, more diverse, and often more acute than those faced by other writers.

Although applications for grants under this program are reviewed only once every six weeks, funds can be awarded in as little as 24 hours, and \$200 can be made available in three hours in cases of extreme emergency.

The application form does ask how the money will be used, but writers and editors who are awarded grants are not required to provide PEN with an accounting of how the money is actually spent. According to Christine Friedlander, who administers the fund, PEN is aware that "almost anybody who has AIDS has terrific financial problems" and that there are innumerable legitimate reasons for requesting financial help.

Besides disseminating information on the availability of these grants, PEN continues to solicit donations to ensure that the fund is kept alive. The organization is also planning a second benefit for the fund, tentatively scheduled for October or November of this year.

Further information on how to apply for grants or how to donate to the fund can be obtained by contacting Friedlander at (212) 334-1660 or by writing to her at PEN AIDS Fund, PEN American Center, 568 Broadway, New York, New York 10012.

—James Waller

NGLTF seeks data on violence

WASHINGTON—Know of any "gay-bashing" or anti-gay and lesbian defamation that happened last year? The National Gay and Lesbian Task Force (NGLTF) is urging local activists and organizations to provide documentation on harassment and violence for its "1989 Anti-Gay Violence, Victimization and Defamation Report."

In recent weeks, NGLTF sent questionnaires seeking statistics on anti-gay and lesbian hate crimes to 375 campus groups, 250 Metropolitan Community Churches and 150 other organizations, including community-based groups and police and human relations departments. The questionnaires were sent to all 50 states and the District of Columbia.

The survey collects information on a variety of anti-gay incidents, including harassment, threats and menacing actions, bomb threats, physical assaults and thrown objects, vandalism, police verbal and physical abuse, arson, homicide and others.

NGLTF's hate crime surveys reveal the pervasiveness of anti-gay and lesbian violence across America. In the 1988 report, 7,248 incidents were reported.

"It is vitally important that every known incident in every area of this country be documented in our report," said Kevin Berrill, NGLTF Anti-Violence Project director. "Although most local groups do not systematically monitor anti-gay episodes, we urge them to record the incidents they do know about, even if it is only a few.

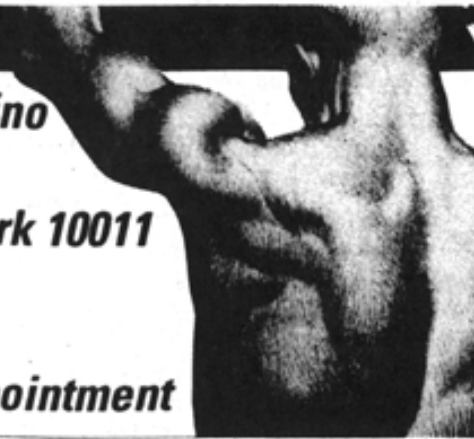
"We cannot remedy injustice if we do not make it visible," said Berrill. "The data provided by local groups will help us keep the issue of anti-gay and lesbian hate crimes on the federal, state and local

See **OUT TAKES** on page 39

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New York City Department of Health

ROUGH GOING FOR MAYOR from page 21

ensued. The tension was indicative of the animosity that has developed between the mayor's office and ACT UP, which had strongly opposed the Myers appointment.

In response to a question concerning whether he intended to consult with PWAs or AIDS activist organizations such as ACT UP before selecting someone to fill the city's housing commissioner slot, Dinkins responded, "I will not pledge to consult with ACT UP but I will receive whatever suggestion ACT UP will send."

Reacting to angry comments voiced by some audience members that his administration was not moving quickly enough to provide safe housing for homeless PWAs, Dinkins stated that "housing for PWAs is a constant subject in our office. To suggest that this is not a subject of concern is just inaccurate.

"I'm just being very clear that I'm not giving anybody veto power. I don't intend to seek the assent of ACT UP before I make an appointment," he added testily.

Many of the hecklers scattered throughout the auditorium appeared to be members of ACT UP, although *Out-Week* sources who attended that group's regular weekly meeting the previous night reported that ACT UP members were sharply divided about whether or not to "zap" Dinkins during his visit to the Center, and there was no official action planned by the group.

The mayor gave a cautious answer to a question concerning the city's willingness to move toward legitimizing homosexual unions by providing healthcare benefits to the partners of lesbian and gay teachers.

"I have been supportive of this general theory [that gay relationships deserve the same treatment as heterosexual marriages] for a long time," he said. "But I need to know what the repercussions are before I act."

Mentioning the budgetary constraints under which the new administration is operating, Dinkins stressed the importance of the financial impact of granting gay unions and long-term relationships between heterosexual partners the same rights as marriages.

Dinkins also said, in response to

another question, that a new — and better — city-sponsored AIDS-education advertising campaign was in the works.

As the mood inside the Center's auditorium degenerated, Dinkins was several times overwhelmed by the commotion on the floor. The mayor was, however, able to make himself heard during intervals between the give-and-take between members of the audience:

"I didn't come here tonight because there's an election next month," he said. "I am here because I care.

"I'm here because I have a deep commitment and I have a record of which I'm very proud. I don't need any lectures on discrimination and prejudice."

The connection between the Dinkins visit and Black History Month was obscured both by the nature of Dinkins' speech and by the tumultuous, adversarial question-and-answer session. The mayor was provided with an eloquent introduction by Geoffrey Morris, a Black gay man who is the former president of the Center's board. Saying that the evening presented an opportunity to "reflect on the contributions of people of color to the community," Morris expressed his gladness that the mayor had come, and he enjoined Dinkins to take time to listen to what the community had to say.

As Dinkins exited the Center after his 40-minute stay, he was surrounded by a small crowd which continued to shout its disapproval. ▼

PHONE SEX BAN from page 15

cussion, no press. We thought it was just one more dial-a-porn amendment."

NYNEX Makes its Move

According to sources in the phone industry, the Helms bill provides the excuse many regional phone companies have long sought to ditch the sex services. "We find these services damaging to our reputation," said Steve Marcus, a spokesperson for New York Telephone. "Many parents groups find these services offensive." But Marcus continued, "It's not our intent to put these services out of business. We

only want to be in compliance with the law."

Lawyers familiar with the NYNEX proposals disagreed, however, arguing that NYNEX has gone beyond even the stringent Helms bill in an attempt to kill the phone sex industry. One lawyer working on the case, who asked not to be named, commented, "The New York Telephone rules go beyond Helms' bill in two important ways. First, they are applying this to anything 'adult,' not just 'indecent' as the Helms bill allows. And second, they are withdrawing their billing services, without which the IPs cannot survive regardless of other considerations. Helms' bill says nothing about that."

Analysts familiar with phone company regulations noted that many objections to phone sex services nationally come from customers who are unable to block the services from their telephones, or who are charged a fee to do so. In New York, however, the phone company has long provided a free blocking service to any customer who requests it, making it unclear who was complaining and why the company felt these services damaged their corporate image.

Spokespeople for New York Telephone stressed that their new rules would have no effect on the 550 exchanges, which are commonly known as the "chat lines" in which up to ten callers are connected for group conversations.

"We have absolutely no intention to stop billing the 550 services," Marcus said. "We're not changing the service, just the tariff."

But Joel Dichter, a lawyer working on the case for the IPs, disagreed. "They filed a tariff which prohibits adult conversations of the 550 lines. If that is approved, they will have the power to interrupt the 550 services the moment they decide a conversation adult. Their intention is clear."

Two-Tiered Strategy Planned

Lawyers and gay advocates planned a two-tiered strategy to

attempt to derail an imminent cut off of the services. The first plan is to challenge the new phone company regulations region by region in the Public Service Commissions which traditionally have veto power over phone company regulations.

According to Dichter, the New York Public Service Commission is open to written public comment on this issue until Feb. 26, and will meet to decide on the phone company's request March 7. Gay leaders stressed that letters to the Public Service Commission opposing the new tariffs from people who use the sex lines would significantly strengthen their case.

Karin Schwartz of the Gay and Lesbian Alliance Against Defamation said, "People should write to John J. Kelliher, Secretary, Public Service Commission, State of New York, 3 Empire State Plaza, Albany NY, 12223, and tell him how important these services are," She continued, "It's vital that gay people are heard from on this."

In addition, lawyers for the IPs, who plan to file legal briefs before the Commission, stressed that political actions, demonstrations against NYNEX and similar strategies focusing publicity on the issue would serve to help as well. "The IPs are perceived to be pornographers and have little credibility," said the ACLU's Lynn. "It's unlikely that they could fight this successfully on their own." And a lawyer for the IPs talked about the necessity of forming a "strategic alliance between the IPs, gays and AIDS organizations against New York Telephone on this issue."

The second tier of the strategy is to challenge the constitutionality of the Helms bill in the federal courts. According to Dichter, "When it comes time to get a legal injunction against the Helms bill, the active parties may be gay groups suing over freedom of speech issues." Legal experts cautioned, however, that the Helms bill had been carefully worded to circumvent the Supreme Court's objections to Helms' previous law. ▼



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Opportunists Incognita?

by Mark Harrington

In the past two months, new information has emerged about the possibility that some complications of AIDS may be related to an undiscovered co-factor (a KS virus?) and a newly-isolated microbial parasite (Lo's *mycoplasma incognitus*).

A Kaposi's sarcoma virus?

Alvin Friedman-Kien reported in the *Lancet* on January 20 that he had observed, over the past nine years, six cases of Kaposi's sarcoma (KS) in HIV-negative gay men. Five of the men had their blood cultured for viral presence with polymerase chain reaction (PCR), a relatively sensitive test that looks for viral DNA in the nucleus of the host cell. None of these five had evidence of HIV. KS may progress slowly or quickly in the presence of HIV; in its absence, little or no progression was observed. This slow, indolent course is similar to that seen in KS before the era of AIDS—when it affected mostly Mediterranean men over 60. The men in Friedman-Kien's paper were aged between 32 and 62, with no ethnic background given.

Friedman-Kien, and a team from the Centers for Disease Control (CDC) in another paper in the same issue of the *Lancet*, suggest that KS may be caused by a sexually-transmitted agent which became widespread at the same time as HIV.

Logically, there are two steps to be taken: 1) other investigators should ascertain whether they, too, have pa-

tients with biopsy-confirmed KS and no evidence of HIV infection. If so, 2) the next step would be to search for a virus or other agent which might cause KS even in the absence of HIV. Many people have tried this already, even before HIV was discovered. New techniques in viral isolation might make the search easier than it was in the early 1980s. Until more is unknown about the mechanism that leads to KS—with or without HIV—it is hard to derive new treatment information from Friedman-Kien's suggestion that KS is caused by a sexually transmitted agent other than HIV.

Lo's *Mycoplasma incognitus*.

Army pathologist Shyh-Ching Lo made things hard on himself by report-

fectious Diseases (NIAID) in a December meeting in San Antonio, Texas. Lo showed data suggesting that the mycoplasma damages brain and liver tissue in people with AIDS.

Test tube studies showed the mycoplasma was susceptible to doxycycline, an antibiotic. John S. James, in *AIDS Treatment News*, has suggested a small study design which might quickly answer the two key questions raised by Lo's work: 1) Is the mycoplasma an opportunist in AIDS? 2) Is it susceptible to doxycycline or other antibiotics?

In short, this is how it would work: doctors would send blood samples from 30 patients to be examined for *mycoplasma*. The samples would be screened by a mycoplasma expert—not by Lo, in case his discovery represents some sort of lab contamination. Doctors and patients would not be told, until the end of the study, whether the blood was positive for mycoplasma. In the meantime, doctors and patients would make their own decision

It will not be surprising if other microbial parasites are discovered which play a pathogenetic role in AIDS.

about using an antibiotic, such as doxycycline, to treat any non-specific, unexplained fever, in case it was caused by mycoplasma (or another parasite which might respond to the antibiotic). Ultimately, this blinded study design might reveal whether mycoplasma was a serious pathogen in people with AIDS, and whether it responded to doxycycline or other antibiotics; even if it did not provide definitive answers, it would be a good pilot study to rapidly assess whether this avenue of research was worth pursuing.

It will not be surprising if other microbial parasites are discovered

See OPPORTUNISTS on page 41

550-T00L

THINGS TO DO LIST:
HOW I CAN SAVE THE PHONE SEX LINES

FAX ZAP

Fred Salerno, CEO of NY Telephone at 212-302-9452 and tell him that I want my phone sex whether he likes it or not, and I am the public, not some billion dollar phone company.

Call

NY Telephone's Executive Office and leave a message that I want my phone sex and what I say on the phone is none of their business (212-395-2552).

Call

John Kelliher at the Dept of Public Service and tell him how important phone sex is to me (518-474-6530, FAX: 518-474-7146).

Call

Peter Bradford, Commisioner of the Dept. of Public Service, and tell him how important phone sex (safe sex) is to the gay and AIDS communities (518-474--2530, FAX: 518-473-2838).

Call

Jesse Helms and tell him to get his anti-sex nose out of my phone and out of my bed. Call him at 919-856-4630.

FAX ZAP

Helms at 919-856-4400.
Call everyone I know and tell them to call these busybodies.

FAX

these folks too, since they forget about what the public really wants unless you print it.

Call

every closet case at NY Telephone and ask them to come out and do something about the phone sex mess.

Talk

about this stuff at work tommorow.

Call

a friend and talk dirty.

Write

to the Department of Public Service. Tell them how important 550 phone sex is to saving lives. Tell them to stop NY Telephone from changing the law. Demand that the Public Service Commission protect the public by keeping party lines the way they are.

John J. Kelliher
Secretary
State of New York
Department of Public Service
Three Empire State Plaza
Albany, New York 12223

CONTROL of OUT

Commentary by Susie Day

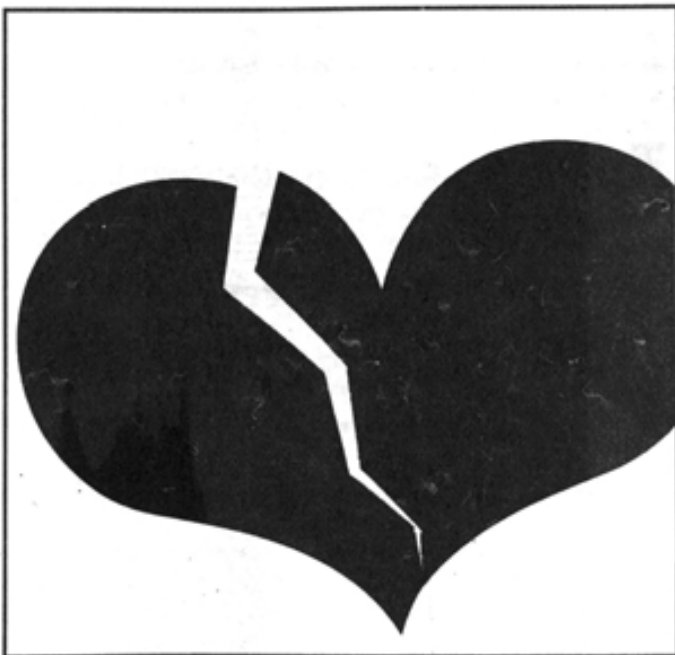
A Valentine to My Self:

Hello, Pooopsie. How's my highly evolved lesbian luv muffin who is 2 sweet to be 4-got-10? Honey Bee? Sugar Babe? U 4 ME? Say something, Wonderful One. Are you miffed, my dewdrop? Ah, now, don't be like that. Just because the only woman-identified mail you received on Valentine's Day this year was from your breast doctor, who wanted you to finish paying off your mammogram. Just because the world is in such a mess and nobody in the lesbian community seems to care that the U.S. invaded Panama, or that you placed an appeal for hot, lesbo love in the *Vegetarian Times* personals. Surely we can find some humor in the situation. Smile. All this will make *such* an amusing anecdote to tell our ex-girlfriend—

There, there. Get it all out. I know. Let those sobs come from deep within. Can I get you something? A glass of spring water? Your rose quartz? At least let me turn on your negative ionizer. The important thing, Angelcake, is that I love you. You are my Self, and I love you. For I have Self Love. My Self is whole and complete and flawless, and filled with perfect, terribly alluring lesbian sexuality. I hereby affirm that sexuality. I hereby affirm that sexuality. I affirm that I deserve success, love and prosperity in my life,

and that I now accept these things in abundance, with plenty of raw eroticism and ravishing new girlfriends, so that I may better visualize World Peace. Amen.

Do you feel better now, my radiant, god-like creature? Oh, I know that I've treated you badly in the past. I called you stupid and ugly; I



told you that you were doomed never to get rid of the hideous character deformations that made you eternally unattractive and unemployable. I'm sorry, my precious treasure. All that was before the New Age raised my consciousness and taught me the importance of Self Love. Silly me. I had failed to realize that, in this world of poverty and loneliness and disease, where the best people go to jail, and the worst people run the government; where nuclear annihila-

tion is seconds away—you either love yourself or you're dead meat.

So I love you desperately, my darling. Who cares if a lot of limited, self-hating lesbians didn't send you Valentines? We still have each other. Shall we put on our favorite Kay Gardner record, Lamb Chop?

There now. Let's relax and create a whole new reality. See? When you let go and love yourself, life becomes a beautiful anarcho-democracy, with jobs, peace and justice for everybody. Hummmm. All is well in my world. Children in Bushwick shot by police; think I'll take a course in chakra alignment. Hmmm. People starving in Asia; I must remember to buy miso. Ah, the Discrete Charm of the Bourgeois Me. Folks have always said that lesbian relationships are narcissistic; we'll prove them wrong, won't we dear?

Oh, Dear? Are you there, Dear? Alright, stop the music. I think we need to talk, Passion Flower. Frankly, I feel like I'm giving a lot more in this relationship than I'm getting. I feel torn. I mean: If I—meaning me—am supposed to love my Self—meaning You—gosh. Does that not indicate a certain existential split in my psyche, Loveboat? Have I become the Other? Or is it You? Am I setting myself up as a target, for internalized homophobia? And why don't you ever say anything, my pet? I think I deserve better. I have really tried to—

OK, let's try to stay calm. We mustn't quarrel, my delicate blossom. If we quarrel, we won't be able to attract all the abundance that the Universe has to offer. Maybe the Universe could suggest a good couples' counselor. In the meantime, not to worry, Querida; you're still perfect. Don't change a thing. Stay as sweet as U R. I approve of you completely. Not to mention I love you. I really do. I'm not kidding *this* time. No, really... ▼

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GLAAD TIDINGS

GLAAD Tidings is a program of the Gay and Lesbian Alliance Against Defamation. For more information about the material in this week's column, or about GLAAD, call (212) 966-1700.

The arrogant Narcissism of both gay men who engage in unnatural acts and women who play Russian roulette with their periods is something I reject as a taxpayer."

This quote is from a cover story of a recent issue of *Welcomat*, a Philadelphia weekly that on its masthead describes itself as "A Forum for Philadelphians." The article entitled "Your Bodies, Yourself," blames the "weird promiscuity" of gay men for causing the AIDS crisis, and the lack of self-control on the part of women for the need for abortion.

The pull-quote on the cover goes

to the heart of the author's twisted reasoning: "I would defend to death gays' right to pursue alternative lifestyles. Ditto abortion seeking women. But don't come running to the public to pick up the pieces."

As an editorial in the Philadelphia gay newspaper, *Au Courant*, put it, he's saying: "you perverts brought this illness on yourselves. Why should decent normal people have to pay the costs of caring for you?"

The body of the article, according to *Au Courant*, perpetuates numerous myths that have fueled AIDS hysteria for six years now. One, that AIDS is limited almost totally to white gay men. Two, that gays "caused" the spread of the virus by their sexual activity. Three, that health officials' declarations that AIDS threatens everyone is a sop to the power of the gay movement so they won't be accused of gay bashing. Four, that no one else need worry about about getting it.

The author is racist, says *Au Courant*, because he ignores the fact that new AIDS cases are increasingly found in racial and ethnic minority populations. He's misogynist because he characterizes the pro-choice movement as women wanting to be able to rid themselves of babies because they are inconvenient. And, finally, he implicitly justifies homophobia by implying that those nasty queers brought about AIDS.

One final point: notice how the right wing bigots simultaneously attack gay men and pro-choice straight women? Both are groups seeking to wrest control of their own bodies from the state. It's a standard conservative technique: use false medical and economic reasons to support repressive laws on sexuality.

If you'd like to express another opinion, write to the editor of *Welcomat*, and tell him what you think. Write Dan Rottenberg, Editor, *Welcomat*, 1816 Ludlow Street, Philadelphia, PA 19103. Or give him a call at (215) 563-7400.

* * * * *

Some months ago Ann Landers, in one of her daily advice columns, asked her readers what they thought about the question "Should gay couples be allowed to marry?" Since then, she's printed a sampling of the answers. Predictably, many of them have been vicious and homophobic. As one reader later put it, "I was shocked by the intensity of the hatred reflected in your mail. It is not enough for some people to be opposed to the idea, they felt compelled to label homosexuals 'diseased,' 'perverted' and 'fruitcakes.'" This past week, Ann finally came out with her own opinion.

"How do I vote?" she asked, "should homosexuals be allowed to marry?" "No," she answered, "but a long-term monogamous relationship should be entitled to legal sanctions. It is unfair that same-sex couples who live together do not have tax benefits, housing breaks, hospital visiting privileges, corporate health insurance coverage and Social Security death benefits. This has nothing to do with sex, morality, religion or personal bias. It has to do with decency and fairness.

To thank Ann Landers for her well-thought out counsel, write to her in care of the *Chicago Tribune*, 435 N. Michigan Ave., Chicago, IL 60611. You might raise the issue of whether committed relationships require monogamy; several surveys have shown that a substantial portion of heterosexual marriages are not entirely monogamous, but this is an issue that is rarely discussed.

—Henry Yeager

FIGHT HOMOPHOBIA

OUT TAKES from page 31

political agendas and before the media."

Deadline for reporting 1989 incidents to NGLTF is mid-March. The new survey is slated for publication in late spring. To learn where to report a local incident, or how to monitor anti-gay episodes, contact Kevin Berrill at (202) 332-6483, or write NGLTF, 1517 U Street NW, Washington, D.C. 20009.

Lesbian orientation at the Center

NEW YORK—For the first time in its five-year history, a branch of the orientation program sponsored by the Lesbian and Gay Community Services Center will focus exclusively on lesbians. The orientation will be held on March 8, International Women's Day.

The Center's monthly orientation generally attracts 200 to 300 people, both men and women, in an atmosphere designed to both orient and welcome anyone wishing to learn more about New York's diverse lesbian and gay community. Over 40 organizations that meet regularly at the Center will set up information tables. Attendees will first meet in small groups and then a larger assembly will be addressed by several speakers.

This orientation has been organized by the Center with the collaboration of Lesbians United, an umbrella organization for area lesbian organizations. For more information, including having groups take part, contact Richard Heyle or Robin Fetchko at the Center, 212-620-7310. The Lesbian and Gay Community Services Center is located at 208 West 13th Street in Manhattan. The orientation will begin at 7 pm, Thursday, March 8th. There will also be a general orientation on Wednesday, February 14th.

—Rachel Lurie



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Our Right to Speak Out & Act Up

by Arthur S. Leonard

"Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, or of the press; or the right of the people peaceably to assemble, and to petition the Government for a redress of grievances."

These words—the First Amendment—became part of our federal constitution in 1791. Their interpretation comes sharply into focus as our community mobilizes to assert our interests through demonstrations and civil disobedience. To what extent does the Constitution protect these activities?

The first thing to get clear is that the courts do not take very seriously the literal language of the amendment. On its face, the prohibition is directed

solely at Congress and is phrased in absolute terms. This would support a very narrow but absolute restriction: Congress may not legislate in any way that restricts free speech or press or peaceable assembly.

The courts have taken a view at once broader and narrower. The amendment binds not just Congress but the entire apparatus of the federal government. Furthermore, during the past half century the Supreme Court has developed an interpretation of the post-Civil War 14th Amendment under which First Amendment prohibitions are also effective against state and local governments, and indeed any state entity, such as a public school or a publicly-funded communications medium.

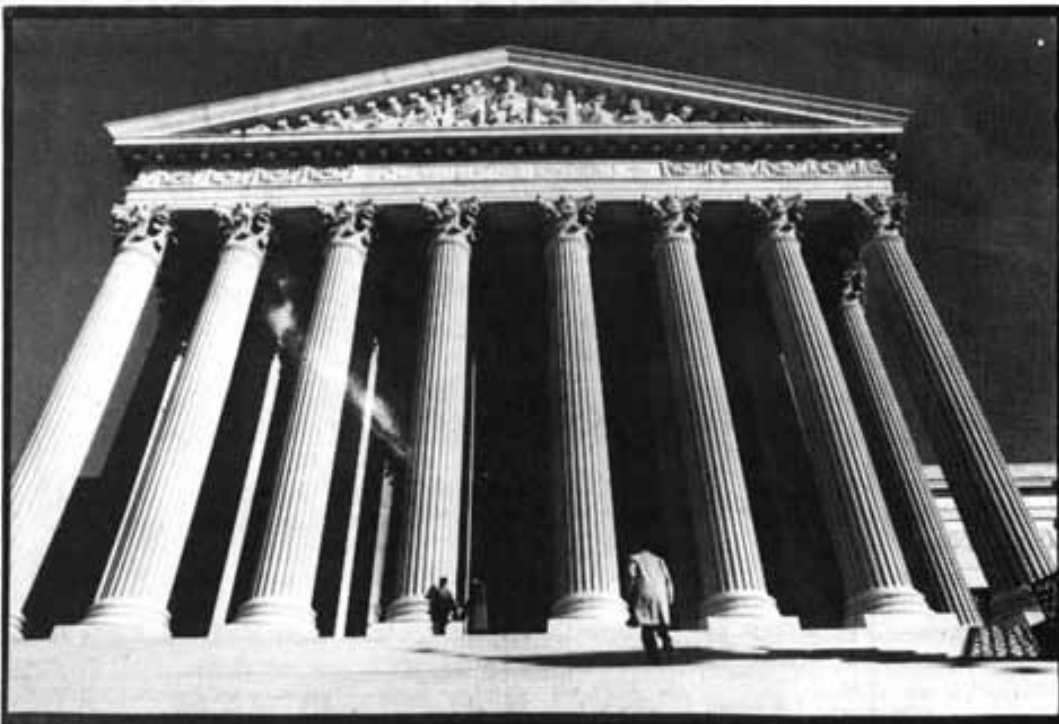
On the other side of the equation, however, the courts have rejected a literal reading of the phrase "shall make no law" by fussing around with the definition of "speech" and insisting that First Amendment rights are not "absolute." While the language appears to

have no exceptions, the courts have recognized several: obscenity, incitement to public disorder, solicitation to commit a crime, for example. The federal and state governments may, under current interpretations of the First Amendment, take actions which abridge speech which falls into these categories. The government may even abridge otherwise protected speech under certain circumstances, where there is an overriding public interest in preserving order. Thus the famous observation that one has no right falsely to yell "Fire" in a crowded theater.

On the other hand, the courts have adopted an expansive interpretation of "speech" to include symbolic speech, such as picketing, nude dancing or burning a flag to protest government policies, and have read into the First Amendment speech and assembly provisions a constitutional right of freedom of association. While a literal reading of the First Amendment might at first blush seem more protective of freedom due to the ab-

soluteness of "no law," literalness might also have ruled out protection for a wide variety of nonverbal expressive conduct. On balance, the non-literalist approach may result in more freedom.

As to political protest and demonstrations, there are two important principles to keep in mind. First, the constitutional protection for speech runs only against government prohibitions or restrictions. Second, the courts have taken the view that



the First Amendment bans have to do with content-based censorship rather than with regulation to preserve public order.

Owners of private property in our society are generally free to exclude people whose messages they do not want to hear, and to secure the assistance of law enforcement authorities in removing objectionable people who will not leave voluntarily. This principle explains court decisions allowing the ejection of union organizers from industrial plants or forced removal of political demonstrators from shopping malls. Even though government officers are assisting in the removal, this is not seen as government censorship of speech, because our society frowns on individual property owners taking the law into their own hands to enforce their property rights. Although the government is physically removing the demonstrators, it is doing so to enforce private property rights.

While non-violent expressive activities which take place on public property (streets, sidewalks, town squares, parks) may not be prohibited or restricted solely on the basis of their content, the courts have upheld restrictions as to the time, place and manner of such activities for purposes of preserving public order and preventing injury to persons or property. The theory behind this is that the same social contract which protects the rights of individuals to speak also protects the right of society to preserve order. So long as the restrictions are reasonable and are equitably imposed regardless of the content of the speech, the government can impose rules of order, such as requiring that picket lines or demonstrations not block traffic or interfere with other lawful activities. A reasonable restriction is one that fairly accommodates the interest of the speaker in communicating the message.

Thus, as we picket, protest and demonstrate, we should bear in mind the degree to which we can expect (and demand) the protection of law enforcement authorities, and the point at which their duties, as they understand them, put them in opposition to our actions.

The demonstrations inside and out-

side of St. Patrick's Cathedral illustrate these points quite nicely. Although it is a place of public assembly, St. Patrick's is privately owned by the Archdiocese of New York. Individuals present in the Cathedral have the legal status of "invitee" under the law, and given the nature and purpose of the building their invitation to be there extends to behavior consistent with the religious services being conducted there. The owner of the building is legally entitled to order their removal if their conduct departs from that standard, and is entitled to the assistance of law enforcement authorities if the offending persons do not leave voluntarily.

Matters are different on the sidewalks and streets surrounding St. Patrick's. These are public property, and demonstrators have a right to be there if their conduct is peaceful and does not present an immediate threat to public order, life or property. This was the basis for the court order a few years ago requiring the police department to accommodate Dignity's desire to demonstrate in front of the Cathedral during the Gay Pride March. However, the government may regulate that activity to maintain order and avoid violence, as the court ordered in that case by limiting the time and the number of people who could participate in the demonstration. By the same token, the government can assert concerns for public safety and order when traffic is blocked (ambulances, firefighting equipment and the like may be significantly delayed), or when a picket line outside a building blocks access for those who have a right to enter.

Sometimes it is hard to apply these principles, as in the continuing litigation over a court injunction against The Cathedral Project with respect to permissible conduct in demonstrating on the sidewalks and steps of St. Patrick's. Sometimes, the actual workings of the First Amendment have little relevance to the controversy, as for example when Yale University police hassled (and eventually arrested) a New York lawyer accused of putting up sexually explicit posters on private university property. In such cases, one may invoke First Amendment ideals and argue that a

university such as Yale should abide by them, but one must remember that the First Amendment is not legally applicable to the private university.

Finally, the states may, under our federal system, provide more protection for speech than the First Amendment affords. The New York Court of Appeals has from time to time given our state constitution's free speech guarantees a broader reading than the Supreme Court is willing to give to the First Amendment. However, in regard to political demonstrations, it has followed the federal standard rather closely.

I do not mean by this description of the practical operation of the First Amendment to be endorsing any particular view of how the Amendment should be interpreted. I disagree with some particulars of the Supreme Court's approach to these issues. What I am trying to do is to help our community understand the current court interpretations which affect how the police interact with us during protest and demonstration activities. ▼

OPPORTUNISTS from page 34

which play a pathogenetic role in AIDS. All too often, unexplained fevers and other symptoms are attributed, in a mindless and automatic fashion, to HIV. Most likely there are many hundreds or thousands of tiny organisms which have never been isolated from humans because they have never before (in the absence of immunosuppression) caused clinical disease.

The AIDS establishment has made clear its devotion orthodoxy that HIV alone is the target for AIDS therapeutic research. The more prosaic and often obscure work of identifying and treating the opportunistic infections has, to a certain extent, been ghettoized into community-based research groups, funded by a shoestring. Hypotheses about co-factors and new pathogens are all too often marginalized by mainstream science, rather than being subjected to the scrutiny they deserve. It is now up to community-based researchers, prodded (hopefully) by whatever community they serve, to follow up on the implications of the work of Friedman-Kien, Lo and others. ▼

TWICE BLESSED

Twenty-five years ago this month, a people pushed back the racist tide in Selma, Alabama.

Twenty years ago last June, a people took to the streets in what would come to be known as the legendary Stonewall Rebellion.

But what always seems to be forgotten is that many people are in both communities. As sure as there were Black gays and lesbians in Selma that day, there were gay and lesbian Blacks at the forefront of the Greenwich Village riot.

Today, Black lesbians and gays continue their fight against bigotry and injustice from both within and outside their communities, encountering as they do, racism in the gay community and homophobia in the Black community.

In this issue in honor of Black History Month we hear from people on the cusp of two—or three or four—worlds, people who daily negotiate the boundaries of their identities as Blacks, as gays, as lesbians, as women.



I Pledge Allegiance

by Jacquie Bishop

"One person two worlds." I am Black, African American, Colored, brown-skinned... I am a lesbian, a dyke, a bulldagger, a femme-but, a top who doesn't mind being a bottom (sometimes). I am a Black woman who is a lesbian and a lesbian of color. I am many other things to many other people, including myself. However, when I walk down the street, before someone notices my sex, never mind my "sexuality," they notice my race. Therefore, I pledge allegiance to my brothers and sisters of color first. Besides, I may (although unlikely) change my mind about being a lesbian, but I could never nor would I ever change my skin color.

I am "out" as a lesbian in 95 percent of the things I do, places I go, people I meet. But as a Black woman I am *always* out.

I am aware of "Black History." Kings and queens, revolutionaries, activists, educators, music, art, food, events, etc. All of this and more creates a culture. I wonder at times if there really is something called "gay" culture, i.e. something strictly our own. I have been fortunate to spend most of my life in New York. I came out in 1982, months before I was to leave for college. I was 17-years-old. The Duchess was rockin' Ariels, De Ja Vu, Peaches and Cream and, later, Peaches, were my haunts. Identity House and many white lesbians and gay men hoped to make my transition from quasi-het teen to dyke a relatively smooth one. I wore punk jewelry (mostly leather and spikes—I still wear some of it) and found (as Jan Clausen recently wrote) "myself caught up in the arrogance of the lesbian theory that we are more evolved than our heterosexual counterparts.

I was always slightly on edge/dissatisfied with this new world. Until October 1982, when I met a lesbian of color who would become first my mentor and then a friend, Michelle Bell.

With Michelle and the 20 or so other lesbians of color that I spend time

with, we are always colored girls first—sharing our individual histories of being Black and being women. And then we are lesbians sharing our histories about being out. We share food, clothing, art, language, hair care products, gestures, music, our lives, our struggles.

I have not found food indigenous to the gay community—just restaurants. We as gays have a language that "hepcats" in the music industry were using long before it became fashionable among queens and queers. I have found it difficult, although not impossible, in the gay community to bridge the gap of "myselfes."

* * * * *

I worked for a national lesbian and gay organization that was 98 percent white. Cultural differences were deemed unimportant unless the person in question was from a different country. I have found in the gay community (as I define it for myself) that white gays, like white hets, still do not understand the need and importance of "inclusivity." I have stopped expending *all* of my energy doing CR 101 work, while choosing to work on issues of importance and concern to gays and lesbians of color—financial security (for our organizations), drug/substance abuse, health, housing, self-esteem, reconciliation with our churches, etc.

I must admit that I do not spend much time with "straight" Black groups. The blatant homophobia is too much for me to handle—alone. While I do go to things like Dance Africa and 125 Mart, I am aware of how "gay" I am. Do I hold a lover's hand? Do I embrace? What jewelry do I wear? Do I go in ethnic drag? I am at no time "in." I do wear a labrys, and until recently wore little to no hair as to create a self-identified lesbian "look."

* * * * *

"It isn't easy being green you tend to blend in with so many ordinary things..."

—as sung by Kermit, The Frog

I am gay. I am a lesbian. I love women—the way they smell, taste, look, feel, think, behave, act, dress. I am woman-identified. I also work on building bridges between the men in my gay community and my Black community. I sometimes fight the impulse to believe that in some circles it isn't cool to be "out." While trying to make a commitment to my Blackness by marching, spending time with young people, writing, lecturing, educating, entertaining, I fight the impulse to believe the lie. "I want them to know me as 'Jacquie' not the 'queer.' Self-hating/internalized homophobia, with all due respect to AIDS and substance abuse, is the number one killer in our community. Even those of us who are known as "activists" and "community leaders" are victims to this disease. I work every single day to do something that lets the world know I am a strong Black lesbian. I have started my own business—Mama Doesn't Know! Productions—a cultural production company that serves to promote positive images of lesbians and gays of color through the arts. I work every single day to make sure that someone knows that there is someone else out there just like them—Black and gay. I work every single day to understand what it means for me to "live as a lesbian." I explore the art of other Black gay male and lesbian artists. My heroes/heroines are Black women—my mother, my aunts, my sisters: Claudine, Charisse and Jennifer, my grandmother and great grandmother. As a lesbian, I draw from the energy and knowledge of Virginia Apuzzo, Joan Nestle, Majorie Hill, Adrienne Rich, Ninia Baehr, Chezia Carroway and my friends. I have learned from artists both Black/gay and gay—Jewelle Gomez, Cheryl Clarke, Cheryl Boyce Taylor, Maya Angelou, Ntozake Shange, Nikki Giovanni, Sapphire and some of the aforementioned lesbians. I have learned that my lesbianism is an integral part of my identity as a woman. The courage I

have come from both straight women and lesbians; bulldaggers who braved cops, bashers and society at large to help create what we now know as a political, social movement and Black women, slaves who jumped ship, birth babies, worked fields and put their children through school, my great grandmother and her children who became educators, landowners, wives, lesbians, mothers and artists. There are times though when I struggle to see the connection of these two worlds. It is because of my lesbianism that I have explored sexuality. Not just in terms of whom I sleep with, but in terms of needs, dysfunctions, inhibitions, liberating factors and so much more. It is because I am Black and generations of voices and spirits of other Black women live in me that I live my life with the knowledge and understanding that I am a powerful human being. My mother went back to school while bringing up three children and working a full-time job. She was also a union leader who took us on the line when she marched. My grandmother gave birth to 13 children, nine of whom lived. She brought them up in rural Georgia without the help of a man, or welfare. I am their children. I am them.

According to a friend, because Blacks were stolen from our land and our heritage is unknown she deems each and every one of us King or Queen. The responsibility of being a Queen, an out lesbian, a Black person and a Black woman is great. When I am weary, I turn to the bosom of the women in my life, in my books and on my albums. I turn to the artists that do homoerotic art, and portrayals of powerful Black people. I eat food with colored girls who tell stories about getting their hair pressed, their asses whipped, their hearts filled with love of a culture and understanding of a history that keeps us alive. I turn to lesbians whose courage and strength feeds mine. There are times when my lesbianism is not a factor in the lives of the people with whom I come into contact with. But my color, my culture, my race, are always factors in the world that I travel in. I am a Black woman. As a lesbian, as a Black lesbian, these are factors in how I look and behave in life.

For love and for life I pledge allegiance...

In Search of Black Gay Art

by Robert F. Reid-Pharr

Black gay men often inhabit the smallest of spaces: a corner of a bar, the piano bench at a church, a few pages between the news and the personals. And like other outlaws, we have no license to cross those boundaries. We are not invited to grow, to create a community, to show ourselves larger than the lies and fantasies that surround us.

Yet, within this rather "cramped" environment, Black gay artists have created new "spaces" for themselves. The last decade in particular has been a remarkably fruitful time for the production of Black gay culture. In the face of AIDS, poverty, drugs, homophobia and racism, Black gay men—as Black gay men—have founded journals, published novels, directed films, painted, danced and sung.

The *In the Life* anthology (Alyson, 1986) edited by Joseph Beam probably stands at the center of these efforts. The anthology features a wide variety of poems, short stories, essays and interviews by 28 Black gay men. Its message is that we are greater, much greater than our oppression:

*I want to start an organization
to save my life.*

*If whales, snails, dogs, cats
Chrysler, and Nixon can be saved,
the lives of Black men are priceless
and can be saved...*

("For My Own Protection," Essex Hemphill)

While *In the Life* is a central (or should I say, seminal) work in the ongoing articulation of "the Black gay experience," it was not created in a vacuum. It is instead but "one manchild" in a family that includes an ever-growing number of works.

Among the best of these is the *Other Countries Journal* published in 1988 by the New York-based Other Countries writing collective. The journal, which contains pieces by some of the nation's best Black gay writers (including Donald Woods and Assoto Saint), not only demonstrates the ability of Black gay men to produce high quality

literature, but also the great potential inherent in our coming together to express ourselves as a community.

Other Countries is not simply a space (100-odd pages) in which writers can publish. It is a workshop in which they can develop their craft, an "event" in which they can share their visions with their communities, and a retreat—a home—in which they can receive the spiritual and emotional nourishment necessary for the practice of their various arts.

As our community grows, our artists continue to "trespass." They continue to push against and sometimes break down the barriers that divide us. In 1987, Britain's Gay Men's Press published *Tongues Untied*, a collection of five Black American, British and Caribbean poets: Dirg Aaab-Richards, Craig Harris, Essex Hemphill, Isaac Jackson and Assoto Saint. This was followed in 1989 by British filmmaker Issac Julien's *Looking For Langston*, a lyrical examination of the famous African American poet's life and times.

The production of this film is itself yet another example of the many "transgressions" of which Black gay artists are guilty. Black film, like most film produced in the West, has been marred by sexism, racism, homophobia and an unprincipled desire to "turn a fast buck." This has meant that Black gay men have been largely absent from the big screen and where they have been present they have been derided.

Julien's film, along with Marlon Riggs' recently released treatment of Black gay life, also entitled *Tongues Untied*, are not only refreshing, but radical in their attempt to break through the silence surrounding Black gay men's lives. Riggs' film is also noteworthy for its use of the poetry of Essex Hemphill as well as several New York-based Black gay artists.

Perhaps one of the most daring vehicles for the expression of Black gay men's "sensibilities" is the autobiography. In it, the Black gay author declares

that the text of his life is not only "legitimate," but representative of the human condition. It is the stuff of which literature is made.

Samuel Delaney's *The Motion of Light in Water* (Plume, 1988) chronicles the early years of the science fiction author's "publishing life" and is one of the most successful meditations on sexuality and writing I have ever read. Mr. Delaney is joined, moreover, by Mickey Fleming who published his autobiography, *About Courage*, (Holloway House) in 1988.

Even the seemingly insurmountable barriers erected by the mainstream publishing industry have begun to give way against the push of Black gay male artists. The publication of Randall Kenan's novel, *Visitation of Spirits*, by Grove in 1989 was one of the few instances in which a work by and about Black gay men has been carried by a major publishing house.

The novel, which chronicles the life of Horace Cross, a Black gay adolescent living in Tim's Creek, North Carolina, places Kenan among the best of young American novelists and may herald a new era of both critical and commercial success for Black gay artists.

Still, the successes of these few writers and filmmakers are neither emblematic of the Black gay male "arts scene," nor the Black community generally. The majority of Black gay artists and entertainers continue to work and perform within spaces controlled by others. The Black gay playwright or choir director has little opportunity, therefore, to fully explore and express his sexuality within his art.

Even those Black gay artists (Drag queens, Vogue dancers) who are allowed to demonstrate some measure of "sexual freedom" in their work are often seen as tangential to the practice of "true" art. A drag show is seen less as a craft to be appreciated, than a spectacle to be jeered at, or ignored.

Black gay men have long been a significant part of the American artistic community. Bruce Nugent, Langston Hughes, James Baldwin and Samuel Delaney are all recognized as giants in their particular fields. Others will follow in this vein.

But, if we care to move beyond a celebration of individual Black gay artists to the production of "Black Gay Art" we will have to do more than applaud our members who "break through." We will have to fight against

homophobia and racism as well as struggle over issues of sexism and class-bias in our own communities. We will have to conquer self-hate. We will have to create our own aesthetic. We will have to continuously push against the barriers that limit our existence: AIDS, poverty, violence, ignorance and fear. In short, creating Black gay art is nothing less than creating Black gay community.



BLACK GAY POET LANGSTON HUGHES

A New York City African-American Lesbian (Etc.) Stress Test

by Eva Yaa Asantewaa

Note: The higher the score, the higher the level of NYCAFAMLETC Stress.

1. You are born out of wedlock and into 1950s America. (+1)
2. You are born into a dysfunctional family. (+1)
3. You are placed in a Roman Catholic grammar school where the nuns force you to go to weekly confession even when you don't have anything to confess. (+1)
4. Boys, girls and nuns all catch their breath at first sight of the new girl in school. In a year or so, what you only now realize was your first crush on a female is dashed when this Latina beauty cuts her hair short and changes her name. (+1)
5. Many years later, in a blaze of self-determination, *you* cut your hair short and take an African name. (-1)
6. You get used to carefully spelling your name, seeing it misspelled and hearing it mispronounced. (+1)
7. When you take an Ashanti warrior's name, get used to a lifetime of fighting battles. (+1)
8. Congratulations! You've inherited your mother's artistic nature. (-1)
9. Our condolences. This society neglects its artists, especially the Black and female ones. (+1)
10. You enroll in an all-girls high school. (-1)
11. A *Catholic* all-girls high school. (+1)
12. Hey, not so bad! After a weird year, suddenly the nuns start to turn politically radical and hip. Some are even cute. (-1)
13. Your buddies are Black and Latino, Greek and Arab, brainy and witty and different! (-1)
14. On graduation day, you tell your most admired friend (another unacknowledged crush?) that you'll name your first daughter after her. She gives you a strange look. (+1)
15. In college, you write stories featuring sexy, androgynous characters and pagan rites. (-1)
16. This college—it's a Catholic one, isn't it? (+1)
17. You're very interested in news from distant gay rights battlegrounds. (-1)
18. You date men. (+1)
19. Sometimes you date white men. (+1)
20. Black men verbally harass you as you walk with your white boyfriend. (+1)
21. A Black man physically attacks you as you walk with your white boyfriend. (+1)
22. On vacation in Miami, you are accused of prostitution for merely sharing a hotel room with your white boyfriend. You are both thrown out. (+1)
23. Your best friend—Southern-born, white and gay—introduces you to gay male Philadelphia. (-1)
24. A host of dysfunctional relationships and some years later, you finally come out as bisexual. (-1/2)
25. You have your first fling with a woman. (-1)
26. She's married. (+1)
27. That's okay because she and hubby are into swinging. (+2)
28. You decide you're not. (-2)
29. You finally come out as a lesbian. (-1)
30. You lose old friends who can't handle your being a dyke. (+1)
31. You decide that's okay, too. (-1)
32. Carefully, you test the waters and slowly join the exciting New York City lesbian community. (-1)
33. Where are all the women of color? (+1)
34. You meet women who claim to be spiritually and politically correct. (-1)
35. You get your butt kicked by them anyway. (+1)
36. New Year's Eve and here you are reading *Women Who Love Too Much* and crying your eyes out. (+1)
37. You admit you are powerless over other people's insanity. (-12)
38. You don't want to get close to anyone for a long, long, *long* time! (-1)
39. Wait a minute! Could it be you're falling for a *mar?* (+1)
40. A *ubite* man! (+1)
41. Bravely, you put your cards on the table. He ignores them. (+1)
42. Hey, just because you feel healthy enough to be close to someone again doesn't mean it has to be this guy. (-1)
43. You know how to be alone. As an only child, you had to care for your own inner needs. You can draw on those skills now. (-1)
44. Uh oh, Valentine's Day is coming (+1)
45. It's been over a year since that fateful New Year's with the tearstained book, and you volunteer your time at a community Valentine's Day dance. Good move! (-1)
46. At the dance, you meet the love of your life. (-10)
47. So, now it's two women, one African-American, one Jewish, walking down the mean streets or sitting in the subway holding hands. Deja vu with a twist. (+1)
48. David Dinkins decides to run for Mayor of New York. (-1)
49. On Black-owned, "Afrocentric" WLIB, you hear guests and callers refer to gays as "men who don't know they're men" with no comment from hosts or other callers. (+1)
50. But you keep you Black lesbian head up, 'cause out there in the real world there are people like Audre Lorde and Storme Webber, Ubaka Hill and Dorothy Randall Gray, groups like Other Countries and Salsa Soul. (-1)
51. Dinkins courts the lesbian and gay community. (-1)
52. In his unofficial campaign announcement, Dinkins carefully notes every current city crisis...except AIDS. (+1)
53. New York City elects its first African-American mayor. (-1)
54. Bush orders the invasion of Panama. (+1)
55. As a woman, you're expected to be thrilled that a woman led some of the U.S. forces in Panama where as yet untold numbers of innocent people of color—women and children as well as men—lost their lives. (+1)
56. Even Bush in Panama and Mercury in retrograde can't dim the healing light of Kwanza with lesbians and gays of color at the Community Center. (-1)
57. Dinkins embraces and defends Cardinal O'Connor. (+1)
58. Joyce Dinkins wears fur to the inauguration. (+1)
59. Dinkins appoints an African-American as health commissioner. (-1)
60. That would be Woodrow A. Myers of Indiana. (+1)
61. Your editor requests an essay for Black History Month on "One Person, Two Communities." Gee, only two? (+2)
62. What hurts worse—a knock from a Black man or a knock from a white. A betrayal by a woman or by a "womyn"? The unkindness of a stranger or of a blood relative? You realize you will never be a separatist. Your own can fuck you up as easily as your opposite, and that smashes the naive idealism, the denial, that separatism requires. And you've somehow learned that lesson from the very beginning, haven't you? (+ who knows how many?)

A Black Lesbian Referral Service

by Ayofemi Folayan

Douglas Turner Ward, the noted playwright from the Negro Ensemble Company, probed the importance of the interdependence between the Black and white communities in his play, *Day of Absence*. The premise of the piece is that all the Black people whose labor is so vital to the operation of the community take a day where they refuse to show up for work. A small Southern town is forced thereby to acknowledge the many contributions of the heretofore virtually invisible Black community.

I sometimes fantasize that all the lesbians of color would similarly disappear on April 1. I am afraid that either everyone would assume it was an April Fool's Day joke or nobody would notice their absence until late November or December when planning begins for the next round of Black History Month and Women's History Month activities. As a performance artist and writer, requests for my work reliably quadruple for those two months of February and March as organizations scramble to include my Blackness and femaleness in their calendar of events. One year I had seven readings scheduled for the month of March!

My reactions to this reality are loaded with ambivalence. On one hand, I feel exploited and angry. I don't stop being a vital contributor to our community at the end of the special month of observances. I deserve to be included in readings on a

variety of topics at different times of the year. I also want to support groups which are actively trying to include a diverse pool of artists. Yet it is hard to escape the sense of tokenism that goes with the same requests being made only in those months year after year. While I have certainly developed some positive working relationships with some groups in our community that initially approached me to sit on a panel during Black History Month or do a reading during Women's History month, all too often I don't hear from these groups until the next time they "need" some aspect of who I am to be represented.

"Diversity" has become a catch-all phrase that seems to imply as long as we follow the letter rather than the spirit of the concept and have a member from each "under-represented" group, then actually engaging in the struggle to end oppression can be delayed.

Similarly, I am often seen as an automatic referral resource for all Black lesbians. I recently received several persistent telephone messages from a woman looking for a Black lesbian for her documentary program on access television. She wanted me to identify several Black lesbians she could call to participate in the project and became very irate when I couldn't provide her with the information she needed. She was very excited as she reported to me that she had already successfully located

a Native American lesbian, a Jewish lesbian, an old lesbian and a disabled lesbian. Her disappointment at my lack of information felt more like someone who is trying to find a missing piece of china than a genuine interest in representing a diverse spectrum of lesbians.

I didn't always have such a clear sense of who I am or how to maintain the wholeness of the various parts of my identity. That is something which has evolved through 25 years of political activism and personal growth work. From the moment when I first grew my hair into an enormous "Afro" as a statement of Black pride to my participating in the Gay Pride march in a wheelchair, I have had many opportunities to confront my many identities: as female, as Black, as lesbian, as disabled, as parent, as survivor of all the storms of oppression.

Now I celebrate the strength and beauty of all aspects of myself all the time. It is only the world around me which functions best by trying to compartmentalize and separate who I am. I am forced to experience the duality of my identity mostly in response to the persistently unconscious behavior of the community around me. When I am in the Black community, I push up against the limits of their homophobia by being openly lesbian. In the gay and lesbian community, I am constantly challenging the limitations of racism. Neither community, for the most part, is prepared to accept or even

recognize that I am disabled.

While it is physically apparent that I am Black, my disability is hidden. Often people will assume it is all right to behave in ways around disability that they would define as appalling if directed at someone because of their race or gender or sexual orientation. Ableism is still operational on the unconscious level for many people, so their reaction is to become defensive when called on it.

Recently, a Black woman was asked to be respectful of sign language interpreters by not carrying on side conversations during a meeting. She insisted that the deaf woman didn't need to hear what she had to say, without realizing that she had *deprived* the deaf woman of the opportunity to access what all the hearing women could hear. Similarly, I have noticed that meetings with otherwise politically conscious lesbians still operate on the unconscious assumption that a person standing has more power than one seated, which immediately restricts the options for leadership of women in wheelchairs or with mobility impairment.

However, I do not just define myself by the ways in which I have been oppressed. My sense of who I am is shaped precisely by the reality that I am proud of *all* of who I am. I get to carry the different aspects of myself into every situation I am in, like the different stripes on a flag which proudly proclaims my right to be here. I resist the attempts to limit the acknowledgment of me and my work by the external community by saying I am not available during Black History Month but would be happy to schedule a performance at another time. It is important for my own emotional health that I resist.

At the risk of "biting the hand that feeds me," I agreed to participate in this issue of *OutWeek* despite the request coming as part of a "Black History Month" project, because part of how I can reclaim all of who I am is to let people know when they are hurting me. Since this is a fairly new publication, I don't have a long history with them. I hope that there will be a place for these articles in August or November, not just February. I hope that I will be invited to submit work on a variety of topics. I trust that I will be seen for all of who I am, not just the shell formed by the labels that can be externally applied. ▼



JAZZ SINGER BESSIE SMITH

Chastity & Beau — Romance Heats Up

Cher's daughter Chastity Bono is having her first serious romance — and the *ENQUIRER* got this touching photo of the loving couple together in New York City as they attended a preview of the new foreign film "Cinema Paradiso."

Chastity's boyfriend is Mitch Shiro, a 25-year-old musician she met about five

months ago. The couple's romance didn't heat up until the last few weeks — but they're so serious Chastity's already introduced Mitch to her mom.

"Mitch stole my heart," Chastity, 20, admitted to a friend. "Of all the men I've gone out with, he's the one I've felt the closest to. I love him — and he loves me."



ROCKIN' IN THE FAMILY:
Perhaps it's just coincidence, but in the wake of *STAR* stories about her sexual preferences, Chastity Bono, 20, makes sure she's photographed with a young male rocker — a la mom Cher — during a New York film premiere.

"If the beard fits, wear it!" That would most likely be PMK publicist Lois Smith's advice to young lesbian starlets. In the same week in which *OutWeek* exposed PMK's laughable attempts at portraying Chastity Bono, daughter of their client Cher, as heterosexual, the photo opportunity shown above was offered to tabloid shutterbugs. But while *National Enquirer* (top) foolishly ate up PMK's propoganda, *Star* took a much more honest approach. But neither got the real deal—the guy is a member of Chas' band, a platonic friend whom she's known a long time.

Maybe you guys should marry Chas off to a boxer or football player. That oughta get her that record deal and keep that faux-radical mom happy. And that's what life's all about, isn't it?

—M.S.



The big question last Tuesday was: Do the staunchly traditional big chiefs at *Women's Wear Daily* know that the oh-so-chic woman on the cover (photographed at Quick one night) is really downtown dragster Codie Ravioli? We'd heard they had no idea until it hit the stands and that the more repressive ones were quite fired up—while the progressives loved it, and were even talking about doing an interview with the former Miss Boy Bar.

"I really don't know about that," said managing editor Donna Bulseco. "But he sure looked great."

—M.S.



OUT OF MY HANDS

BY BRADLEY BALL

Dear Brad:

A couple of weeks ago I went out to buy a new sweater for this big date I had lined up. In the store I ran into my good friends, Rodney and Nigel, who were also shopping for sweaters. Nigel and I both reached for the same cardigan and there was some nervous laughter and then we both agreed to try it on to see who looked better in it, though I could tell this was an exercise in foregone conclusions. The color was completely wrong for Nigel's problematic complexion whereas it perfectly suited mine. Nevertheless Nigel said the style made me look like a toadstool. I explained that my need was greater than his since I was trying to create a good impression for my date while Nigel already had a lover who obvi-

ously didn't place a great deal of importance in appearances. Then Rodney teamed up with Nigel, saying that was exactly the kind of bitter remark one could expect from the chronically unattached and if I expected my date to be anything more than another pathetic failure maybe I should be out shopping for a new attitude instead of a sweater. I replied that only his trust fund prevented him from being one of the chronically unattached himself and Nigel shrieked that that was a vicious lie and he'd never told me anything of the sort and, besides, that had been in confidence. At that point a security guard asked us to take our argument elsewhere and hustled us out of the store.

Because I had to wear an old

sweater on my date that night I ended up coming home early and alone and found Nigel waiting outside the door. He said Rodney had thrown him out and he asked me to take him in for a few days. He's been at my place ever since, keeping me awake with his weeping and leaving my albums on the turntable. Whenever I broach the subject of his leaving he says he doesn't have anywhere else to go and since it's all my fault he's there in the first place I should just have to put up with him. I think that if he hadn't been so damned intractable about the sweater none of this would have happened and we'd all be happy. Who do you say is right? —Me, I hope

Dear Me,

It's funny you should write. I had almost the exact same experience myself last week when an attractive young man approached me at the Bay in Montreal while I was shopping for a sweater. At first I hoped I was going to be asked for a date but unfortunately language was, as it so often will be, something of an issue and he left me alone. So I bought a shirt and had dinner with my best friend instead. (Boy, if you think Nigel's keeping you awake just try spending a few nights with my friend. His snoring is the most hideous form of sleep deprivation torture imaginable!) Anyway, I received several compliments for the new shirt which leads me to think that sweaters just aren't making it anymore. I don't know. I mean, that *would* seem to fly in the face of conventional wisdom, would it not? But maybe we're seeing the development of some new trend. I suppose it's time once again to conduct another one of my reader polls. Kids, what do you think is the garment of choice these days? This time I promise to publish my results. ▼

CHOOSING UP SIDES

Gotham isn't agitated enough to keep its nose out of the Trumps' troubles. If sides are drawn, and they usually are, here is how the mighty are likely to fall: —William Moratch



DONALD'S CAMP

- His attorney
- Elaine & Robert Trump (the lunch note/whatstand?)
- Fred & Mary Trump
- All the rest of the Trumps
- Bill Fugate
- Paul Hattighly, biggie in Bear, Stearns
- Alan (Ace) Greenberg, head of Bear, Stearns; wife, Kathy
- Don King
- Mike Tyson
- Everyone in Atlantic City
- N.J. Gov. James Florio
- Sid & Mercedes Bass
- Susan & John Bullwound
- Don Johnson & Melaine Griffith
- Secretary of Commerce Robert Moebacher
- Mikhail Baryshnikov
- Oscar & Annette de la Renta
- Ronald & Claude Perelman
- John & Pat Kluge
- Char
- Liza Minnelli
- Elton John
- Frank Sinatra



IVANA'S CAMP:

- Her attorney
- Robin Givens
- Anne Bass
- Jerome Zipkin
- Marlene Nevrations
- Shirley Lord
- Corneille Guvet
- Bossel, the designer
- Alfred & Judy Taubman
- Cabell Klein
- Georgetown Mosbacher
- Peter Martine
- Ed Koch
- Leonard & Allison Stern
- Bill Stasz
- Prince Charles & Princess Diana
- Sirie Macdonald, owner of Le Cirque
- Milton & Carroll Petrie
- Oprah Winfrey
- Malcolm Forbes
- Veronica & Randolph Hearst
- All of N.Y.'s florists
- Kathy Keaton & Bob Guccione
- Pat Buckley
- Kenneth Jay Lane

FENCE SITTERS:

- Barbara Walters
- George & Barbara Bush
- Henry Kravis & Carolyn Rothen
- Brooke Astor
- William F. Buckley

It was only two weeks ago (before the divorce announcement) when an *OutWeek* business associate overheard—or rather was told—some juicy info from a rather large-mouthed prominent woman at Le Cirque. According to this in-the-know type, one of the Trumps is in the midst of a razor-close friendship with a certain tennis star and it's made for some steamy times in usually frosty Aspen.

And now, after the divorce, it seems she's popped up on Ivana's hot list in the *Daily News*.

What a coincidence.



By Michelangelo Signorile

"We at *Egg* think you should stir up some courage. It's not like you have much choice," writes Hal Rubenstein, editor of Malcolm Forbes' new *Egg* magazine, which hit the stands last week. Well, Hal darling, we at *OutWeek* also believe that "you should stir up some courage." That's why our publisher and editor are out of the closet—unlike publishers and editors at lots of other publications...girlfriend.

And, yes, you're right, you don't "have much choice." Not with *OutWeek* exposing such hypocrisy.

But let's get back to *Egg*.

What a nightmare!

It's a shame to see so much money wasted on such garbage. The front cover, a photo of a pair of legs—which turns out to belong to oh-so-cutting edge Mary Hart—made me first think that this was a panty hose catalogue. After opening it though, and seeing boring chart after boring chart after boring chart gaging the night scene (Total Square Footage of Club, Maximum Cost of Admission, Maximum Occupancy, Median Age of Clubgoer, etc.), I've realized that this rag looks much more like some sort of trade magazine; something like those eyeglass industry publications with all the graphs and arrows. Yawn.

I've never seen art direction that tried so hard and resulted in such unreadable drek. I didn't think things

could get much more visually annoying than *Spy*—until *Egg* attempted to be *Spy*. (Oh, God, I fear what will happen if some magazine comes along trying to be *Egg*!)

But Malcolm's letter to the reader is what sent me into orbit. It's embarrassing to read anyone's own thoughts on how hip he or she is, but it's multiplied a thousand-fold when that person is a rich, white, 70-plus-year-old man. Actually it's more than embarrassing—it's ugly, dirty, silly, sleazy, slimy, stupid, sad, painful and ridiculous. "There's a whole, pulsating Life After Eleven we never knew was out there," he states. (*Really, Malcolm???* Who the fuck are you talking to? Liz Talyor?) He then tells us that *Egg* will be "unearthing what is going to turn up" and proclaims that "by the time

ain't ever gonna happen. Got it? And there's nothing in your magazine that indicates anything new to me right now (Mary Hart? Geoffrey Beene? LINDA ELLERBEE??).

But perhaps the creepiest thing about *Egg* is, like so many other magazines where scaredy-cat queer puppets are among the staff, there is little or no visibility of gays and lesbians. Unlike at the new *Interview*, where open lesbian editor Ingrid Sischy offers us images of same-sex couples, *Egg* is very...careful. And very straight. While there is an interview by Rubenstein with Charles Busch, John "Lypsinka" Epperson and Jeffrey Essmann, nowhere in this magazine is there any discussion of anything remotely homo (the words gay or homosexual don't even come up in that interview). This

in a magazine which is supposedly about a scene which we all know is generated by gays—downtown, the club circuit, nightlife, fashion, etc. Even Phranc, in a photo caption, is described as "folksinger/ activist." What the fuck does that mean? It doesn't tell us what *kind* of activist she is? She's a LESBIAN activist, Mr. Forbes. LESBIAN. Some of your best friends—your very best friends—are that, remember?. (Funny, I never see environmentalists or feminists or any other activist just labeled "activist.")

But I suppose we should come to understand and accept that a man is his magazine. We never saw *Forbes* magazine take any sort of proactive stance in the AIDS epidemic. And, if anything, *Egg* has much more of the man's ego

than *Forbes* ever did. *Egg*, indeed, is the epitome of Malcolm Forbes; desperately desiring to go to the edge, it stops just short of it, repressively flirting with what's *really* going on, but never, ever letting out any exciting, deep, dark secret truths. ▼



everybody else is tuned in and the people, places, styles and things have arrived on the establishment magazine pages, they're over over here." Oh please, Mr. Forbes. The fact that you have to *tell* me how fab it *will* be...well, that just reveals to me that it

Out on the Town



With Liz and Sydney

by Liz Tracey and Sydney Pokorny

Liz: I was looking forward to the *My Comrade/Sister!* benefit party for weeks, and was not disappointed. Held at Taller Latinamericano, it was the gay and lesbian basement party I yearned for during high school. **Les Simpson** (*My Comrade*), **Dany Johnson** (*Sister!* DJ extraordinaire) and **Ande Whyland** (*Sister!*) put together a fun cruisy time only two blocks from our house (no mean feat). Sydney doesn't cruise, so this party was sort of lost on her. But the drinks were HUGE and cheap, and the company happy and uniformly sweaty. Luckily, I was wearing my sleeveless t-shirt #30.

Yo-Yo Disco, the go-go dancing dyke and all around fun girl, placed lollipops in the mouths of girls who lined the runway during her walk. I was the proud recipient of one; until I tried to take a picture and jammed it down my own throat, which hurt. They give good party, along with a fine reading experience.

Sydney: Cries of exploitation are still ringing in the now infamous Morrissey/Panty Girdles affair. Two brothers from Brooklyn have been pitted against three drag queens from where-ever in the most perverse fairy tale heard in modern times. The drag trio of **Kenny Kenny**, **Bella Bolsid** and **Sister Dimension** have accused the brothers **Morrissey** (**Joey** and **Jamie**) of homophobia and bankrolling on the publicity generated by their Panty Girdles party. Panty Girdles—a predominantly gay, Latin and Black crowd—began on a Friday night. After three weeks, the night was moved to Sunday. The brothers cite financial reasons as their justification



UPS AND DOWNS
Yo-Yo

Photo: Liz and Sydney

for the move. The PG 3, however, insist that the brothers did not like the mixed crowd and charged them with homophobia and racism. The owners have responded to these accusations by claiming that the three promoters have exploited these charges of bias to disguise what were essentially personality clashes. With the smoke still clearing—and it is uncertain whether bigotry or ineptitude is the root of the conflict—several damning stories still remain.

Liz: A well-known video/filmmaker was denied entrance to a room within the club, while opposite-sex couples were admitted ahead of him. When one of the promoters of the night, with whom he was friends, went through, he was still kept out. A physical altercation ensued, and the filmmaker was smuggled out of the club behind a willowy drag queen's wig. Allegedly, anti-gay remarks were made during the incident.

A prominent transsexual performer, attending the club on a Friday after *Panty Girdles* was moved, was admitted to the club free, and was having a drink a few minutes after arriving, when she was approached by a security person. Asked if she was "XXXX," she said yes, and was then told she would have to leave the club without reason. The drink was taken from her hand, and she was escorted all the way out the door.

Allegedly, two men kissing in the club were poked by a security person and told "that shit doesn't go here."

These stories were told independently of one another over a period of weeks. Those who told them were unconnected to any of those involved in the situation. Even if the Morrissey brothers who own the club are not "actively" homophobic (the third brother is head of security, however), they seemed to have created an atmosphere that turns gays into spectacles for straights to gawk at; but once too many of us get together, we become a threat to their "good business."

Sydney: The COOL (Committee of Outraged Lesbians) and BLUES (Bronx Lesbians United Eternally In Sisterhood) Valentine's Day Dance featured a door girl who greeted me by asking, "Are you wearing lingerie?" Yes, but it was under my clothes, not on top of them. Once inside, the room temperature (as well as that of the participants) was so hot, most of the girls danced around us in various stages of undress. Those that were clothed ended up disrobed. Eve's Garden set up a table with a silicon display that would make the most seasoned lesbian turn red.

Sound Factory DJ **Junior Vasquez** dedicated several songs to **Nelson Mandela** Saturday night, and it seemed the perfect place to dance in celebration of his quasi-freedom. The police department has put a damper on the club's late night hours. Despite the fact that Sound Factory has had few reported incidents of violence, it is being harassed and for seemingly no reason at all. Currently, the club is open and hopping from 10:00 a.m. to 4:00 a.m. while the owners fight it out in the legal arena. Junior urges people to write and telephone Manhattan Borough President Ruth Messinger in support of Sound Factory (Municipal Building, 19th Floor, New York, NY 10007)

Liz and Sydney: We can't cover things we don't know about—and even though you might think we know everything, we don't. So if you know about something, drop us a line: Liz and Sydney, *Out-Week*, 159 West 25th Street, NYC 10001. ▼

OutWeek's occasional series exploring ethnic diversity (which usually occupies a small box below Bradley Ball's column), has met with a cool (no pun intended) reception in Canada. Queers from up north have voiced some concern. They felt left out and tossed aside by their cousins to the south.

Here we were making fun of ourselves within our own ethnic groups, while, sitting frozen (no pun intended) just above Minnesota, Washington and Maine, was an entire nation of fags

and dykes just splitting at the seams, eager to abuse themselves.

It just wasn't fair.

So now, in the spirit of inclusivity, *OutWeek* has decided to have Toronto resident JOE CLARK take a few shots at Canadian queers and teach us all a lesson on how to be as sensitive to our brothers and sisters of that great nation to the north as we are to each other.

HOW TO MAKE A CANADIAN QUEER SCREAM JUST BY MAKING FUN OF THE PROVINCE OR TERRITORY S/HE COMES FROM:

<i>If s/he says s/he's from</i>	<i>Then you say</i>
Northwest Territories	"Wait, isn't that the film with Jimmy Stewart?"
The Yukon	"That's in Alaska, right?"
British Columbia	"I thought you said you were from Canada?" or "What? The Medellin Cartel bought out England?"
Ontario	"Oh, I know someone from Ontario. He fits right in there."
Quebec	"Bonjour!"
New Brunswick	"New Jersey?"
Nova Scotia	"Carly Simon was there for the eclipse, right?"
Prince Edward Island	"They named a province after him? No wonder you're queer."
Saskatchewan	"How charming—you speak your own language and everything."
Manitoba	"Ahem! Don't you mean <i>Personitoba</i> ?"
Alberta	"It's only 'Alberta' when the men are in drag, right?"
Labrador	"Gee, named after the dog, I guess."
Newfoundland	"When was it ever lost and how was it 'newly found' again?"

Film

So Long, Sugarpuss



AT ONE WITH NATURE—Stanwyck in *My Reputation*

by Otis Stuart

Sixty years and 81 films after Frank Capra's *Ladies of Leisure* made her a Hollywood star, Barbara Stanwyck died at age 82. Her vast body of work summons some striking images, all of them standing and erect. There's Stella Dallas in the rain, chewing on her handkerchief and staring through a window as the daughter she sacrificed marries into a better life. There's Phyllis Dietrichson, the ice bitch on a slow burn, dealing Fred MacMurray *Double Indemnity*. In *Ball of Fire*, there's one of the great entrances: Sugarpuss O'Shea is first a come-hither finger through a slit of curtains and then a burst of sequins, slink and slit skirt, the fuse firing Gene Krupa's electric "Drum Boogie." And, of course, there's *The Big Valley's* Victoria Barkley. Legs wide and arms akimbo, Stanwyck—all 5'5" of her—stands tall enough to suggest that she is the title character.

Each image was branded onscreen and in memory by two Stanwyck signatures. The more immediate is the energy, all explosion. Capra was the first to tap into it. He discovered right away that Stanwyck's first take, when the energy was in full flight, was her best; he built all of their subsequent films around her first go. A lifelong trademark, the Stanwyck energy vitalized even her entry into the Blackglama sweepstakes. The shoot was a bitch, leaving both star and photographer frustrated, and Stanwyck was caught, standing, with her mouth wrapped around an emphatic word either ending in "ch" or starting with "sh." The result is one of the few Blackglama ads that doesn't look after the fact.

The second stamp was sex. The least chameleon of divas, Stanwyck staked her claim to film legend on a consistent physical presence—clipped, ripe, primed—and an ever-ready sexuality as deep as her charcoal-broiled voice. To the end. Stanwyck never won an Oscar, but she got the last of her three Emmys in 1982 for *The Thorn Birds*; the performance included a vintage Stanwyck command to Richard Chamberlain: "Kiss me on the lips." In fact, Stanwyck's quality of sexual engagement is perhaps a reason why she is one of the few film goddesses not to have made the transition to drag icon. Queens have tried but rarely succeeded because Stanwyck was never static enough for frozen portraiture. American as the day is long, Stanwyck was the Hollywood myth who brought to film a matter-of-factness about sex possessed by the great, grown-up European divas from Magnani to Signoret. There was none of Garbo's swooning androgyny or Crawford's moist innuendo, none of

Ava Gardner's lusciousness or Marilyn Monroe's baby doll. Like Bette Davis, Stanwyck let herself be ugly, and her come-on was for consenting adults on both sides.

Stanwyck's sexual assurance blazed a coherent path through Hollywood's wavering attitudes toward human sexuality. Her career encompassed all the major chapters, and, whatever the era, Stanwyck was in the vanguard. Amid the pre-code license of the early 30s, *Ladies of Leisure* and *The Bitter Tea of General Yen*, the Stanwyck film that opened Radio City Music Hall to the movies, touched two of the biggest taboos right off. In the former, Stanwyck's *Lady of the Night* made her an overnight film star (she'd been in Hollywood barely two years). The latter brought sufficient protest from ladies' organizations across the country to kill the film at the box office: Stanwyck touching the hand of the eponymous Chinese warlord cut too close to the borders of miscegenation.

When the code's stranglehold began to relax in the early 60s, Stanwyck's chiseled cathouse queen in *Walk on*

the Wild Side was the first fully lesbian portrait, albeit of the villainess variety, by a major star (excluding those who couldn't help themselves, such as Garbo in *Queen Christina*). Shirley Maclaine's Martha in *The Children's Hour*, released just months before *Walk on the Wild Side*, was driven to suicide by her lesbianism and Stanwyck's Jo Courtney went to jail for hers—this was, after all, the early 60s—but Stanwyck's integrity as a thinking actress was never more eloquent than in the options she brought her character despite Edmund North's script. The lesbian subplot was an invention of North and not in the Nelson Algren novel on which the film was based.

The film literally crawls with vaginal imagery. Saul Bass' great opening credits are an ode to a strutting black cat. Jo's brothel is called the Dollhouse, and Jane Fonda is a lip-licking twinkie, Kitty. Stanwyck's early duets with Capucine, before the plot and the times take over, are the only moment the imagery coalesces into tenderness and compassion, into a present tense with a potential future.

Working around a cliché was, of course, Stanwyck's great trick of the code years, the decades of her greatest celebrity. When people couldn't say anything, Stanwyck didn't have to. In *Double Indemnity*, Stanwyck serves MacMurray iced tea and he's hard. In *Ball of Fire*, her first come-on to a confused, collarless Gary Cooper is, "You know, once I watched my big

brother shave." All entendre, both roles fuse on Stanwyck's sexuality, murderous in the first, exhibitionist in the second. The hero of the former kills for her. The hero of the latter takes on Murder, Inc. to get her back.

The code's restrictions are, in fact, a default reason why Stanwyck achieved a distinction that Molly Haskell recently described in *The New York Times* as a privileged prerogative of male stardom in Hollywood: "...in American movies we rarely see a morally ambiguous heroine...The range of what a man can do and still be sympathetic—or shall we say 'manly'—is much wider than what a woman can do and remain acceptable." Stanwyck the fully sexual woman was never in question. If, as Sam Goldwyn said, Clark Gable's balls could be heard clanking when he walked into a room, then Stanwyck's vaginal vitality was no less vivid or noisy. She was instantly acceptable, however suspect her motives. Stanwyck's happiest moment is sexuality past ambiguity: Sugarpudd gets everyone going in one way or another. Her blackest character, the California Lulu of *Double Indemnity*, is ambiguity past morality, the dark side of the force. The Hitchcock blonde with brains, Phyllis never raises her voice and never reveals anything about herself, even at gunpoint. Stanwyck makes unquestioning, unquestionable control feminine property. This is a woman who has men do the dirty work. And they love it. ▼



THE FUR FLIES—Stanwyck in *Walk on the Wild Side*

Film

A View with Some Room

A Merchant-Ivory-Jhabvala Film Retrospective. Angelika Film Center (corner of Houston and Mercer). From February 16 to March 1.

by Peter Bowen

In *Double Talk*, Wayne Koestenbaum points out that whatever lengths collaborating boys travel to dismiss the homoerotics of their partnership, "the ambiguities of their discourse give the taboo subject some liberty to roam." But when the nature of collaboration is less the meeting of two minds and more an international *menage-à-trois*—as is the case with the films of the Californian director James Ivory, the Indian producer Ismail Merchant and the German-Indian writer Ruth Praver Jhabvala—ambiguity seems to roam in every which direction.

Despite the placid and seemingly unsullied surface of their films, this trio has produced a formidable range of work in which different bodies continually roam landscapes whose otherwise formal contours offer little chance of sexual, cultural or emotional mooring. For the month of February, however, the films of this trio (a collaboration which by 1986 was entered in the *Guinness Book of World Records* as the longest running writer-producer-director team in the history of film), will stay put at the Angelika Film Center in a retrospective preparing for their new film, *A Perfect Murder*.

Although often criticized for being "too beautiful" (how can anything be "too beautiful?"), Merchant-Ivory-Jhabvala's films succeed when their obvious cinematic beauty appears, if not simply dangerous, then certainly disorienting. Whether it be from the national dislocation in *The Europeans*

(1979), the imperialistic confusion of *Heat and Dust* (1983), the lesbian undercurrents in *The Bostonians* (1984), the confused heterosexuality of *A Room with a View* (1986) or the even more confused male homosexuality of *Maurice* (1987), these films stand at odds with their *Masterpiece Theater* settings. This subtle tension has garnered them a limited critical success, while the ambiguity of their intentions has rarely brought financial rewards. Except for *A Room with a View*, whose \$3 million budget brought in more than ten times that, their films often demonstrate the indomitable will of independent filmmakers to follow their vision, even at the cost of financial success.

The most stunning example of such a persistently ambiguous vision, which is often about the inability to express or even know one's desire, is

See RETROSPECTIVE on page 68



BY THE SEA, BY THE SEA—Vanessa Redgrave and Madeleine Potter in *The Bostonians*

Film



PICTURE PERFECT—Philippe Noiret and Salvatore Cascio (bottom)

Do the Nostalgic Thing

Cinema Paradiso, written and directed by Giuseppe Tornatore. Produced by Franco Cristaldi. Miramax.

by Bruce C. Steele

Cinema Paradiso re-explores the familiar territories of the idealized childhood in small-town Italy (à la *Amarcord*) and the moviehouse as a microcosm of society (last twisted into use for *Apartment Zero*). Writer-director Giuseppe Tornatore's setting is post-war, but his village is timeless and utopian. It's a Sicily without mafiosi, and, even more inconceivably, an Italy without significant poverty or politics, save for passing references to unemployment and Communists.

Despite the town's separation from political reality, the imaginary community of which I was most reminded was Spike Lee's *Bed-Story* in *Do the Right Thing*. Tornatore's village has no racial tensions or vicious bigots, but it has the same parade of charming, cartoonish characters, each hung on a single personality hook. No doubt shot on location like Lee's film, *Paradiso* has the same backlot-like appear-

ance. It's another clean, colorful community with an unreal sense of vitality, everyone playing a comfortable role in the neat storyline.

In place of Sal's Pizzeria, we have the Cinema Paradiso moviehouse—which also burns down, albeit with vastly different signification. As in *Right Thing*, the movie's central figure is the filmmaker's stand-in, in this case a young boy (later a teenager, and an adult in the frame) called Toto. But the most riveting character—the equivalent of Danny Aiello's Sal—is the boy's mentor, Alfredo, the old projectionist at the Paradiso. His wisdom, like Sal's, is an amalgam of cultural assumptions, romantic hopes and the tough lessons of hard life.

Philippe Noiret, who plays Alfredo, is a continental version of the late, great Ray McInally. He has a gruff world-weariness tempered with a twinkle of faith in human ingenuity and a touch of mischievousness. Noiret is a joy to watch, and the movie slows to a crawl when he's replaced in teenaged Toto's life by a girl who falls into his arms for no discernible reason whatsoever. The romance is a male, heterosexist fantasy that drags on and on and almost dissipated all the pleasure the movie had

See PARADISO on page 68

Theater

Double Header



TAKE ME, I'M YOURS

Photo: Amy Meadow

Lois Weaver and Peggy Show of Split Britches

Anniversary Waltz. Peggy Shaw and Lois Weaver. The Club at La Mama, E.T.C., 74A East 4th St. Thursdays-Saturdays, February 15-24. 10 pm.

Elegies for Angels, Punks and Raging Queens by Bill Russell, music by Janet Hood. The Rapp Arts Center, 220 East 4th St. February 21-March 4. Wed., Thur., Fri. at 8 pm. Sat. at 7 and 10 pm. Sun. 3 and 7 pm. Tickets: \$15.00 (20 percent of each ticket goes to Equity Fights AIDS).

by *Maria Maggenti*

A line on the poster for their new show *Anniversary Waltz* just about sums it all up. It reads, "What's the difference between a relationship and a lounge act?" and when it comes to the collaborative material of Lois Weaver and Peggy Shaw, such an inquiry seems hilariously apt. Known to the theater community for their highly original work in the Split Britches Company, Weaver and Shaw are lesbian performers who are unabashed, fearless and utterly riveting in their portrayals of the inside and outside of lesbian sex, sexuality and existence.

Anniversary Waltz is a romp through the ten years that Weaver and Shaw have been both lovers and colleagues. It is a celebration of such poignancy, clarity and passion that I only wish it were running for more than two weeks so

that every dyke and fag in the city could get a chance to see it. Unlike traditional "women's theater" which often shies away from explicit and ambiguous expressions of female sexuality, Weaver and Shaw take it all on with gusto. Madly changing roles (and costumes) from butch-femme to femme-but, each of them try on and discard personas and stereotypes with such bawdy glee and sophistication that the experience is nothing short of the best high camp taken to its most outrageous extremes. In addition to men's suits, ladies ballgowns, wigs, gloves and silk stockings with garters, Weaver and Shaw even use that old camp classic of lipsynching and bring it to new heights.

Watching these women in rehearsal recently, I was struck by their bold portrayal of lesbianism. Their decade-long love affair does, in fact, reflect many of the changes the lesbian community has undergone since 1979, making this current show a veritable time-line of the lesbian community as seen through one passionate and worldly relationship. As Lois Weaver, of the bleached blonde hair and Marilyn Monroe body, explains at the opening of the show: "We were in Berlin when we met, each of us on tour with a different theater company. Me, with a feminist theater group called SpiderWoman Theater and Peggy with an all-male drag show called Hot Peaches." Shaw, whose statuesque beauty is completely and utterly compelling, steps in and they reenact their first encounter. "Over the romantic glare of fluorescent lighting in a Chinese restaurant," Shaw asks Weaver if she is a lesbian and Weaver coyly, though as expected, says no, she's bisexual. Standing on opposite sides of the stage, they recount their earliest lesbian experiences in monologues that are moving, not only for the force of their delivery, but because these stories of slowly awakening lesbian sexuality are so recognizable.

Like the real life of love that they are portraying, the tension between autonomy and intimacy are part of the struggle that Weaver and Shaw so masterfully play out in their performance. They merge and part, using both sight gags and corny songs like "You've Lost That Loving Feeling" to express the many changing rhythms of a long-term love affair that has withstood poverty, professional ups and downs and even motherhood. Their lip-synch number of "Cat on a Hot Tin Roof," with each of them playing against type (Shaw as Maggie and Weaver as Brick), brilliantly and hilariously pushes Williams' original text into a realm of such surreal emotional and sexual lucidity that it really has to be seen to be believed.

The significance of *Anniversary Waltz* is not simply located in the fact that it portrays a real lesbian relationship in the context of a very unconventional marriage. Nor is it merely that these two women are consummate performers who know how to quiet a room with their voices and change the landscape of a small stage with their bodies. It

is that they push the limits of theatrical experience, eliminating orthodox dramatic boundaries and creating new definitions of what it means for lesbians to have a public voice in the intimate confines of a small dark space.

What is the difference between a lounge act and a relationship? Lois Weaver and Peggy Shaw only begin to explore the matter in *Anniversary Waltz*, but what an exploration. One can only wait with excitement for their 20th anniversary party and in the meantime, eat some of the wedding cake, marvel at their talent and toast them for their creativity and stamina. It looks like it has been an amazing ten years.

* * * * *

It's hard to cast a critical eye on theater that you know serves an immediate emotional and political service. Unlike the "catharsis" required by the classical theatrical experience, AIDS theater must provide an outlet not only for individual grief but simultaneously affirm the drama of a specific, collective minority experience. Thus, because AIDS is not simply about death, it cannot easily be universalized without suffering a loss off its constituent parts, being trivialized or rendered unrecognizable so as to "mean something" to broad audiences.

Unfortunately, this balance between the specifics of the AIDS experience and the inherent drama of loss and grief has sometimes created work that is too individualized, particularized or highly sentimental. Unlike most drama, however, AIDS theater can be assessed against the very real lived experience of those who are, *at the actual moment of viewing*, experiencing the action that is being portrayed.

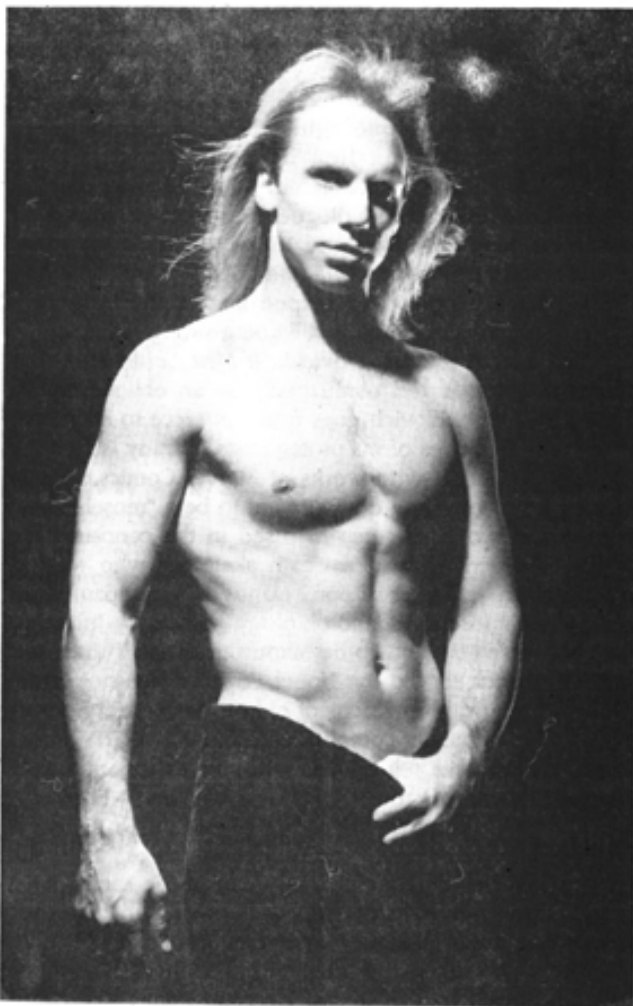
Elegies for Angels, Punks and Raging Queens falls into the category of work that is highly personalized, specific and bound by recognizable references to gay male experience. Set up as conventional testimonial theater, *Elegies* uses long individual prose-poems often accompanied by music to portray the specific losses that AIDS creates in a tight-knit and often homogenous community of men. Inspired by his viewing of the Quilt, writer Bill Russell seems to have extrapolated and constructed "lives" from its panels, which are then delivered as monologues by PWAs after death. Thus, we have the diva, the aerobics instructor, the actor, the tough guy, the muscle man and nellie queen, the ranting politico and self-hating fag all reflecting on their lives and their deaths in relatively conventional cabaret style. In addition, there are brief appearances by a Black woman raging against her husband's death, a woman prostitute mourning her HIV positive status, and a little Black girl who lives orphaned in a hospital.

All the stories seem "true" insofar as they mirror many of the well-known stories of PWAs in the United States. There is a tendency, however, for many of the stories to begin to run together, especially those about gay men. There are only so many ways one can express the lost days of disco, drugs and diva-dom, or, the many variations on looking for love in all the wrong places and finding it unexpectedly and, often, too late.

The women in the piece seem flat and tacked on—as though to do an "AIDS anthology" without including women would seem an affront to the actual diversity of the

AIDS community. There is a lesbian pricked by a needle and has become positive. Though it was good to have a lesbian in a piece so dominated by men, it seemed a strangely contrived and hollow monologue by comparison with the rich variations of sex and life and death expressed by the male characters.

The sheer breadth of Russell's "types" does, however, disperse the emotional range across too large a landscape. The use of words and music in such a conventional format, when attempting to cover such an unconventional and complicated drama as the AIDS crisis, ultimately causes



AND ME—Actor John Schiappa Photo: David Morgan

Elegies to collapse under its content's weight. AIDS is almost too big and too astonishing for cabaret-type tunes about disco days gone by.

But *Elegies* is not simply a theater piece. It is a tableau vivant with words, providing its viewers with a mirror in which to see themselves without hatred, distortion or derision. Though not particularly bold or original in form or content, I can see that *Elegies* will leave its intended audiences on their feet clapping and perhaps weeping with recognition. This is catharsis in its truest sense and in a world bereft of compassion and understanding, this cannot be any less than Aristotle would have desired. ▼

Performance

Blue in the Face

If Men Could Talk, The Stories They Could Tell.
Starring Richard Elovich. Directed by Cecil MacKinnon. PS
122, 150 First Avenue. 477-5288. Feb. 22-25 and March 1-4.

by Rick Sugden

Modern monologists walk a perilous and zigzagging line as performance artists. Currently, the gamut of well-known performance artists that do monologues run from producers of spectacles, like Tim Miller and Laurie Anderson, to storytellers-cum-stand-ups, as in Robert Ashley and Spalding Gray. These people have helped inspire the 80s resurgence of monologists that is still going strong today.

The title of Richard Elovich's *If Men Could Talk, The Stories They Could Tell*, could easily be an oblique definition of their task. Elovich goes from set piece to set piece, acting out the stories of his protagonists. Danny is an artist with HIV infection who works at Marvel Comics. He is fighting his disease and doesn't want to be a "moselmann," the German word for "muslim" used in the concentration camps to describe the near-death skeletons who walked around in an apathetic stupor. Danny is accompanied by his ex-lover, Joseph, a microbiology teacher at John Jay High School who wants to be Marie Curie-Tina Turner, the first drag queen to win the Nobel Prize. When not entertaining Danny with renditions of old movies, Joseph tries to explain the extremely complicated biologies of HIV infection to a classroom full of kids who, for diversion, would rather go fight in a war.

The third character is Danny's physician, Dr. Suess, a Czech Jew survivor of the concentration camps, who tells the story of Freddie Hirsch, a gay man in the camps who would have been a leader in the "uprising" had he not doubted the rumors that they were to be gassed in 48 hours.

The set is minimal: a sleeping bag to the left, a school chair in the center, a table and chair off right. The backdrop is a dark gray wash with a cropped picture of generic ACT UP boys: nearly shaved heads and white tee-shirts with screaming, angry faces.

If Men Could Talk is another work in what can be seen as a "living in the age of AIDS" genre. It is part agitprop, part personal essay. Elovich's work is not so much a personal response to being HIV-infected as it is a call to arms in the AIDS war.

He contrasts Dr. Suess' story of Freddie Hirsch's indecision to ACT UP's disruption of ex-Health Commissioner Dr. Stephen Joseph's meetings following his reduction in the estimated number of HIV-infected in NYC. In a sharp and painful scene, he has Danny's confused reaction to receiving "lifetime disability," seen not as a death sentence, but



FROM MARIE CURIE-TINA TURNER TO MARVEL COMICS
Richard Elovich speaks out.

as a time to channel his energies into his art work.

The long explanation of HIV and the re-enactments of the movies scenes could be edited. They don't mix well with the stronger, more personal moments. In the scene from which the piece derives its name, Danny tells us how his mother translates his father's facial ticks as expression of emotion. When he turns his head a certain way, it means he loves you. But when he looks down, you've made him angry. "It was like the Cold War called all the fathers away on business," says Danny. If fathers could talk, they could say "I love you" to their children. If the dead men he dedicated his piece to could talk they might say, "Voice your anger. Don't be a victim like our fathers."

In Elovich's other works, he brilliantly created characters that were comic evocations of a pathetic, dysfunctional family. Here he has connected this masculine inability to

See ELOVICH on page 68

Music

Women and Trains

Bound by the Beauty. Jane Siberry. Duke Street Records

by Rachel Pepper

Jane Siberry is one of those artists who will be eternally on the edge of the cutting edge. This is largely because she's so innovative that by the time the pop movement has come close to catching up with her lyrically or musically, she's long since moved on. It could also be because she's so artsy (read that bizarre) that her following is naturally limited to her ever-loyal Canadian fans and expatriate Torontonians, of which I am one.

A leader in Toronto's progressive arts community since she released her self-titled LP in 1981, Siberry has never hit the big time in the U.S. She got close in 1985 with *The Speckless Sky*, but her overly experimental follow-up in 1987, *The Walking*, didn't give her much commercial success. But *Bound by the Beauty*, Siberry's delightful fifth album, should go a ways toward properly introducing her to an American audience.

For starters, Siberry's folksy pop sound is definitely "in" right now on American airwaves, and women singers are all the rage. Though sometimes still too surrealist for even this reviewer, Siberry's more recent lyrics are more accessible than they have been at other times, and her sound is definitely more upbeat. And besides her own very real talents, Siberry has assembled some of the best Toronto talent to produce her latest vision of the world, including singers Rebecca Jenkins and Anne Bourne, both now beginning their own solo careers.

Bound by the Beauty starts out strongly with the title cut, a funky love song to the earth by Jane, who vows that when she comes back in 500 years, she's going to first "...find a forest/and stand there in the trees/and kiss the fra-

grant forest floor/and lie down in the leaves/and listen to the birds sing/the sweetest sound you'll ever hear."

Although these lyrics sound like an invocation to the Goddess herself, a typical earth mother Siberry is not. Humor touches every breath she takes, and her lyrics frequently border on the absurd. Some songs, like "La Jalouse" are purely self-indulgent Siberian melancholy, but she'll win your heart singing about pulling red wagons, how everything reminds her of her dog, Sunday afternoons playing hockey, and trains.

Oh yes, women and trains. What exactly is this new trend? First came Michelle Shocked's super sexy "If Love Was a Train," which made us want to hop on Amtrak with our best girlfriend and ride away all night long. Then Melissa Etheridge blew us away with "Royal Station 4/16." And now comes Siberry's "Something about Trains," a

funky ode to the rails which will make you wonder why riding the subway can't be just as much fun:

*Something about trains
Something about love
something about this old earth
and the way it looks from up above
but everytime I hear that whistle
blowing
everytime I hear that old black crow
evertime I hear the old whistle blowing
I find myself a-shivering in my soul*

It's fitting that Siberry should end the album with "Are We Dancing Now? (Map III)," part three in an ongoing song series whose last line this time is "Life's a mystery." Although somewhat of a musical mystery herself, Jane Siberry's *Bound by the Beauty* is a first-class album by one of Canada's finest home-grown talents. ▼

Facelift at the YMCA

We can never go back to Oz. Not that we aren't all tempted by the nostalgia trip now and then, but try as we might to conjure up the good ol' days, we're always left unsatisfied, like staying with someone long after we know that it's over.

Nobody believed me when I told them I was going to see the Village People (yes, the original line-up). Too young and Midwestern to have actually seen them in their heyday, I was excited to witness *en vivo* what was perhaps my first introduction to disco, and, in essence, to gay life (in turn-of-the-decade Ohio, disco *was* gay, and visa versa). But the next thing I knew, history took its course.

The joke at the office had been, "Yeah, with our luck even *they'll* be back in the closet." Well, not exactly, since I don't know that they were ever out. But they certainly were the stereotypes of a time, a place and a culture. Six urban Macho Men, full of themselves and their sex. It didn't really matter if they were a parody or for real. It only mattered that we recognized ourselves.

It was the best performance to backing tracks that I'd ever seen in pop music. The vocals were tight, the choreography strong and the attitudes irreverently displayed. Had the audience been more dense, and a bit more indignant, a fever could have certainly hit the dance floor. As it was, however, there were too many spectators, and too few to notice the irony of the moment. "As we said goodbye to the 80s," spoke Alex Briley (the sailor), "we also say goodbye to some very important artists. At this time we'd like to do a tribute to someone who was a great influence to us...Mr. Roy Orbison."

Silly me. I thought he was going to say Sylvester.

—Victoria Starr



Peter Hujar. *Halloween, 1980*. Silver-gelatin print.

In Retrospect

Peter Hujar. The Grey Art Gallery. 33 Washington Place at Washington Square East. Through

by John Donabue

Viewing Peter Hujar's show at NYU's Grey Art Gallery is like dipping into a friend's photo album; the warmth and sensitivity with which the photographs were crafted is evident, a great many of the faces are familiar. In this, the first museum exhibition of Hujar's work, 132 black-and-white photographs provide a welcome look at the 30-year career of the photographer who died in 1987 from AIDS complications.

These square prints are like win-

dows over downtown; they look at its crumbling landscape, its drag queens, artists and entertainers. The show displays the diversity of Hujar's range, the crisp compositions of people having the greatest impact. Look at "Divine, 1975," with just a touch of makeup, a demure and bulging vision in white polyester.

Although Hujar was a traditional photographer, the influence of Diane Arbus, as well as intimations of Robert Mapplethorpe, can be felt. The freaks that inhabit many of Arbus' photographs are missing. Instead, Hujar's drag queens and downtown stars remain unmanipulated by the photographer, giving the sense that they were allowed to do what they wanted for the picture. Nor is his work focused on sexuality, as with Mapplethorpe. There are nudes, but they're skinny; they're portraits, not

specimens. Photographs such as "Robert Li Bending, 1978," helped build the foundation for Mapplethorpe's innovations and extremes.

Many portraits show people reclining. Candy Darling, Susan Sontag, Rene Ricard and Hujar himself can all be seen on their backs or in bed. The viewer feels an intimacy with these people, an absence of pretense. One of Hujar's greatest skills is the rapport and spontaneity he generated with his subjects. Aside from these big names Hujar also documented gay life. "Drag Queen on a Commode," "Scene on the Piers" and a man cruising the park at night are but a few examples.

His book, *Portraits of Life and Death*, was published in 1976. Its pictures of shriveled corpses at the Palermo Catacombs have lost some of their power to current AIDS images. These pictures, as well as New York scenes like "Ruined Pier" do, however, show Hujar's inclination for the disturbing image. Even the portraits, while honest, are frequently mournful, the subjects vulnerable.

An exception can be found in his animal portraits. Hujar's earliest photographs were of cows at his grandfather's farm (not in the show) and it's obvious he's an animal lover. The portraits of a goose, a goat standing on a tire, a running horse, and dogs—one beautiful dog with muddy fur resting in a field—are goofy and tender.

Hujar never attained the fame that many of his subjects reached. Hopefully, the publication of the show's catalogue in mid-month will rectify that. His portraits and documentation of contemporary gay life of the 70s and 80s deserve a wide audience, both for what they can tell us about yesterday and about today.

One of my favorite photos in the show is "Halloween, 1980." In some ways, I think, it sums up the decade. A couple of men are walking on the street. You know these guys. The doctor, his nurse. A spectral figure off to the side. All looking back at you, mouthing off, but interested. The night is just beginning. Then you notice the baby doll and what's written across its lips: D.O.A. ▼

Aphasia By Any Other Name

OH-OH-HARDER-OH-OH, Donald Moffett. Wessel O'Connor Gallery, 580 Broadway, 219-9524. Through March 3.

by Jon Nalley

In OH-OH-HARDER—a solo installation of his new body of work—Donald Moffett has boldly and bravely moved in a new direction, one that cuts through (or, for the knife and fork set—deconstructs) the pomposity of video like a machete. Constructed from video-derived text, his pieces are totally without photos or other images. Using recycled text from videotapes, Moffett has cropped and edited together a series of political slogans, aggressive slang, condescending barbs, ambivalent love remarks and sex mutterings. These texts-as-images, dealing with the artist's ever-continuing examination of sex and politics, were then repetitively processed and fused as backlit cibetransparencies.

The work OH-OH-HARDER, "somewhere between a psychic belch and a sex grunt, somewhere between a hate rant and a private weeping, [and] somewhere between an incantation and 'eating shit in defiance,'" powerfully represents the concurrent crisis and malaise of American society. Most of the work is quite accessible and easily interpreted, at least by those of us in the margin of our empire's culture.

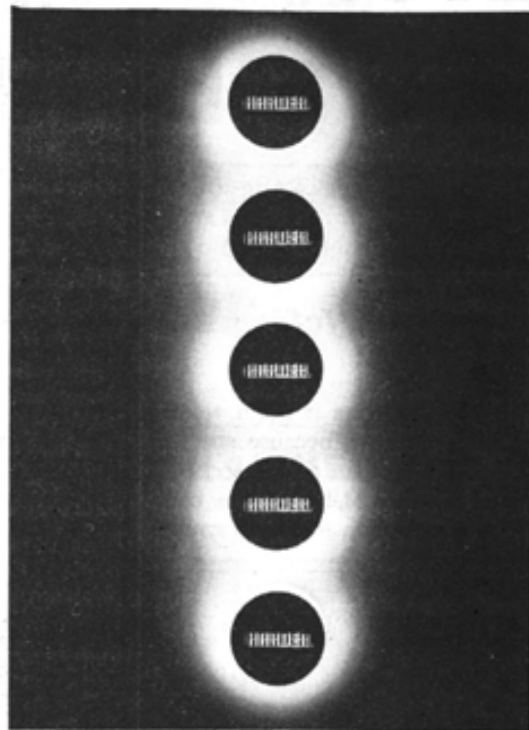
In eight units, *You and Your Kind Are Not Welcome Here* (1990) explores the exclusion-of-hatred so easily seen in the United States, whether that exclusion is manifested in the burning of the home of the HIV-infected children in Arcadia, Florida, the gruesome Bensonhurst murder of Yusuf Hawkins, or the excessive carding of white lesbians or lesbians and gay men of color attempting to enter gay clubs. The tenacity of such exclusion, from corpo-

rate boardrooms to hospital emergency rooms, is nothing short of murderous.

Pumping and thrusting, grinding and pounding, *Harder, Harder, Harder, Harder, Harder, Harder*. (1990) acutely captures the timbre and rhythm of being screwed; this, whether by choice or through violation. The latter is unfortunately more prevalent, whether it means getting punched out for five dollars on an IND platform by three scumbags or being reminded on April 15th that the bulk of that check to the IRS will go to Stealth bombers and death squads in El Salvador. (Just imagine Billie Burke in the Wizard of Oz asking: "Are you a good Vulnerability or a bad Vulnerability?")

Moffett touched on the unspeakable in *By Accident, I Lick All The Wrong Holes Over and Over Again* (1990). A lesbian friend asked me incredulously, "Why is it that all the boys like *that* one best?" Hmmm. This piece in 12 units speaks to the cognitive dissonance that many gay men share with regards to "safer sex"—or more particularly, those "borderline" activities elaborated on lists delineating the unsafe, safe and *possibly* unsafe. The round formation of these blue units and the shadow they cast are most reminiscent of a ripe and ready asshole, and provide a ready transition to the one unit piece, *Lick* (1990).

I Control Terror by Aphasia and Narcotics marked the only confusion in OH-OH-HARDER. With even a gallery owner asking, "What is aphasia?", this apt statement about one of American life's most unfortunate qualities went over many of the viewers' heads. Speaking directly to the American people's collective brain damage,



Donald Moffett. *Harder, Harder, Harder...* (1990). Backlit cibetransparency

Moffett tells us about "the system's" use of drugs and educational mediocrity (illustrated so well by the confusion about aphasia's meaning) as the prime methods of social control. This, in "the bastion of democracy" being emulated by the "newly-liberated" Eastern Bloc (God forbid!).

In *I Spoke With Your God. He Commands Me To Cut Out Your Mouth and Ob, Baby. Baby. Baby. Baby. Baby*. (1990), Moffett again addresses a culture in which social development has not kept pace with the technological. Both capture the dark side of emotions and feelings felt by many gay men living day-to-day in a hostile and hateful culture. While *Ob, Baby* brings to light the very depth of sexual desire, pinpointing the beauty of surrender to power, *I Spoke* gives voice to the welling anger and revenge felt by the disenfranchised toward those who would crush them had they the chance. ▼

Dance

Everything is *Beau-tiful* at the Ballet

Les Ballets Trockadero De Monte Carlo. City Center, 131 W. 55th St. February 6-18. Closed.

by Joe E. Jeffreys

A ballerina is not a woman dancing, because she isn't a woman and she doesn't dance, or so felt Mallarmé. The ballerina is a metaphor: forever a symbol,

never a person. Les Ballets Trockadero De Monte Carlo has successfully mass marketed this outré critical premise to an adoring worldwide public since 1974.

Yet the company did not spring full tutued from the thigh of Venus Castina. Madame Ekathrina Sobechanskaya, a k a Larry Ree, founded the Trockadero Gloxinia Ballet Company in 1972. Disharmony soon erupted, resulting in the resignation of several members who subsequent-

ly formed Les Ballets Trockadero De Monte Carlo. The disillusioned members claimed that the Trockadero Gloxinia was not about the choreography, which they were desperate to dance, but rather about the externals of costume and mise en scene. Fifteen years later, the same criticism may be turned upon the Trockadero Monte Carlo.

In 1987, feeling the company's repertoire had become tired and was wearing thin, Natch Taylor, a k a Alexis Ivanovitch Lermontov and the only remaining charter member, stated that the company needed new works. Their recent appearance at City Center was New York's first chance to view these latest creations.

The new work is not so much about the choreography as it is about the visual punch line of drag. *In Kazmidity*, choreographed by Ann Marie De Angelo and drawing heavily from Balanchine's *Sylvia pas de deux*, is sloppy where it's not meant to be and lacks a clear pictorial focus. The fantastical costumes, by Mike Gonzales, upstage the dance. Taylor's own swipe at modern dance, *Gambol*, fairs far better. Taylor pushes the choreographic conceits to their extremes exposing the seams. The endless variation of lifts becomes tiresome, although the opening sequence in street clothes and the subsequent sustained closed curtain to music are deadly accurate in aim.

Lori Belilove's *Isadora Deconstructed* has little to say about Duncan's barefoot naturalism, but does manage to sneak in a wicked tasteful/tasteless



TOO TOO—Les Ballets Trockadero De Monte Carlo

See **BALLET** on page 68

GCN

Gay Cable Network

EVERY WEEK ON MANHATTAN CABLE CHANNEL J (23)

THURSDAYS

Pride & Progress

10:30 pm

- Gay Week in Review
- Act-Up
- GCN Close-Up
- Sports
- Lavender Health

11:00 pm

The Right Stuff

- Naming Names
- All About Women
- Media Watch
- Staying Out
- Around the Country
- Razor Sharp

SUNDAYS

Men & Films

11:30 pm

Reviews of male erotica along with interviews behind the scenes with film stars

MONDAYS

Be My Guest

10:00 pm

Sybil Bruncheon hosts a panel game show with surprise guests.
Secret Passions An original gay soap opera.

Gay Cable Network
32 Union Square East, Suite 1217
New York, NY 10003
(212) 477-4220

Celebrating our 8th year

RETROSPECTIVE from page 58

Maurice. Adapted from E.M. Forster's novel of a confused Edwardian aristocrat unable to get past his public school homosexual phase, the film (like the novel) is more interesting for the story of its production than for its plot. Continually labelled a "lesser work" by film and literary critics, as well as Forster's grudging literary executors, the novel, begun in 1914 and not published until 1971, remained deeply personal to Forster himself.

While somewhat predicated on the huge financial success of another Forster adaption, *A Room with a View*, Merchant-Ivory's choice of *Maurice* demonstrates the persistence of their own peculiar choices. If the film is slow and confusing, its confusion is inherent in attempts to represent gay sexuality. Relegating the only openly gay novel of a major English novelist to a "lesser work" status, the coyly homophobic critics miss the difficulty of imagining gay sexuality in an oppressively heterosexual world. In one scene, where the otherwise well-educated Cambridge boys are too sexually illiterate to know how to kiss, the filmmakers have comically revealed the simultaneous success and failure of their own enterprises. ▼

PARADISO from page 59

afforded me up to that point.

Mostly, though, the film is quaint and clever and beautifully filmed. Indeed, to my mind, the charming, superficial nostalgia of *Cinema Paradiso* suits the contrivance of a comic-book community somewhat better than did Spike Lee's strident, ambiguous parable. In *Paradiso*, the superficial characters can be enjoyed as the clownish phantoms of one man's recollections. The moral aggressiveness of *Do the Right Thing*, on the other hand, seemed to be at odds with its hand-somely stylized setting.

I realize that the parallels between the two movies are only skin-deep, of course; certainly the filmmakers' intentions were vastly different. Tornatore wants to say something about how movies unified his boyhood home, and how that unity has been lost with the advent of TV and video. What he ends up saying is something about how

movies unify his *memories*, and how the romanticism of pre-50s cinema can't stand up in the modern world—except within the solipsistic enclosure of a private screening room, where *Cinema Paradiso* ends with one last dose of happily saturated sentiment. ▼

BALLET from page 66

allusion to the dancer's death by scarf.

The best of the new works is Taylor's own *Anarchic Heart*. The dance has Martha Graham stamped all over it. From the moment the curtain rises, there can be no mistake that we are in the land of *Night Journey* and *Lamentations*. As with Taylor's other premiere, *Gambol*, the choreography is done and in its doing executed on both a literal and figurative level.

The new work demonstrates a broader, less witty approach than previously evidenced. A passing knowledge of dance is no longer prerequisite to an appreciation of the work, as now the styles are merely mimicked not directly parodied. The Trockadero is becoming more and more dependent upon the prat fall and diva posturing. The contrast becomes blatant when the company dances its *Le Lac De Cygnes* against the new material. *Swan Lake*, the company's oldest and signature dance, still emerges as their best work. They actually dance the dance. The steps are all there.

The Trockadero's audience, mainly heterosexual, middle-aged and middle class, continue heartily yukking it up at these men in tutus dancing en pointe. Yet in the new work the point[er] is less sharp. The company is pandering to its market where they know the Trockadero ballerina isn't a woman and don't expect him to dance. At their best, the Trockadero is able to demonstrate the former as true and the latter as false. Sadly, couture is currently winning out over outré. ▼

ELOVICH from page 62

express emotions to the inability to get angry at the AIDS crisis and the government that has fanned its flames. Sometimes the ardor with which Elovich presents his activist point of view causes the piece to be stilted or didactic, yet the suggested

connection between the Nazis and the Jews and the government and the PWAs is a frighteningly pertinent thought for today. With *If Men Could Talk* you have to get angry. The question is, at whom? ▼

HIGH SCHOOLS from page 26

had a crush on or been in love with another boy or man? Do I feel different from other guys? Are my feelings for other boys and men clear and true?

"If you cannot answer these questions," the pamphlet continues, "don't worry. You will be more sure in time. You and only you know how to label yourself correctly."

Both the gay and lesbian pamphlets include short testimonial quotes from gay teenagers. "One day I was flipping through a magazine, there was a cute guy and bam! I knew," recalled 16-year-old Antonio.

Forty-four percent of high school counselors who responded to IGLTF's 1989 survey had counseled gay students and 58 percent were aware that other counselors at their school had done so. But 75 percent of the counselors did not know of any gay church groups, social agencies or services.

Sixty-nine percent of the counselors agreed with the statement: "Gay and lesbian youth are capable of helping themselves if they are provided positive reading material." but 77 percent of the respondees know of no such material.

Ninety-nine percent of the schools requested "a list of positive resources and literature" and 86 percent asked for information "about how to 'come out' to parents."

According to Wardell, IGLTF began the counselors' project after learning that the topic of gay and lesbian youth is avoided by graduate school and professional journals and magazines, an observation that was confirmed by Margaret Fiorillo, guidance director for the 300 students at Paxton High School in Central Illinois.

In an interview, Fiorillo said the climate in small-town Illinois for gay and lesbian high school students has

not improved in the 20 years she has worked as a counselor, and she speculated that most gay teenagers wait until college to come out.

Joete Poole, the counselor at Carterville high school in Southern Illinois, agreed, adding: "I've noticed a couple of students who really needed to talk about that [homosexuality] and they were ostracized by their peers."

Poole said she would be comfortable offering gay-supportive literature to students if they seemed, in her judgement, to be in need of it.

"To me, it's no different than talking about birth control or suicide. It's an important issue," Poole said. Carterville High has 430 students.

IGLTF may be reached at (312) 975-0707. ▼

MINISTRY from page 19

you are. You might be able to suppress the behavior, but you can't change the feelings. I don't trust it when he says that we should give more compassion, because he doesn't sound like a very compassionate man to me."

Bussee, who through his work, still keeps abreast of the latest in studies on homosexuality, also points out with a fair degree of trepidation that Sheldon has never renounced the employment of radical techniques in his programs.

Although noting that Exodus, during his tenure, only used the standard Alcoholics Anonymous 12-step model coupled with church and Bible study, Bussee voiced unconfirmed fears that Sheldon may be using genital electroshock and chemical aversion therapy to thwart his clients' homosexual urges.

"[When] Sheldon goes on the air and he...says that reparative therapy [is] possible or desirable, it just makes me mad," Bussee adds. "And it scares me, because even if they may not necessarily employ tactics like shock or drugs, the psychological damage is there."

When asked by Wolfe what they would tell a gay man or lesbian seeking to "become" heterosexual, the pair responded with equal candor.

"I'd ask them to explain to me as best they can why it is that they're wanting to change to find out what is

motivating this unhappiness that they feel," Bussee said. "Is it the homosexuality itself, or is it the feedback that they've gotten from family, from friends, from culture that says that they must be sick, or they must be demon possessed or they must be horrible people if they're attracted to people of their own sex?"

"I think in most of the people that I talked with," Cooper added, "that was the number one reason for wanting to get out of the, quote-unquote, homosexual lifestyle. It wasn't because 'I hate it,' and 'Ooh, it's icky,' and 'I don't like having sex with another man or another woman,' whatever the gender was. It was, 'I've got to change because my family will abandon me.'"

Told that, since his and his lover's exit from the group, Exodus has come to encompass virtually all "reparative therapy" programs, Bussee's response was sharper still.

"That just curdles my blood," he said. "I'm so ashamed. The cancer keeps growing." ▼

GOBIE from page 24

Penthouse has agreed to pay for his yarn.

Although the amount Gobie was paid by the adult magazine for his story was to remain secret, he inadvertently revealed he was paid \$50,000 for it at his Press Club appearance, when asked if he was motivated by money to tell his story.

"I'm as happy with 50 cents in my pocket as with this \$50,000," he retorted to the visible wince of writer Maxa.

Roll Call cited a "source in a position to know" in reporting that of the \$50,000 figure, writers Maxa and Harris received \$10,000.

"It's a good thing Gobie doesn't care about money," the columnists concluded. "From the looks of the *Penthouse* fizzle, it's extremely doubtful he'll be able to encourage a book publisher to give him (and his two co-authors?) an advance. It looks like the end of Steve's appearance on the Grand Stage. Bye. Bye."

"I hope to, uh, walk away from this and, uh, start a new life," Gobie haltingly concluded on the 1-900 line. "A more traditional, typical lifestyle. And, uh, work a regular job." ▼

NAMES from page 22

'tossing' is a valuable final strategy against unrepentant, virulently anti-gay, closeted public figures.

"The rules change and the right to privacy ends where hostile bigotry begins," Bray stated.

Former HRCF executive director Vic Basile agrees. He has in his possession preliminary documentation showing that one of Congress' top-four homophobes is a closeted gay. Basile hopes to eventually produce "the smoking gun"—someone who had sex with the congressman and will say so publicly.

Many observers are surprised that homosexual but homophobic congressmembers engage in personal activities that might expose their situation. Bray says they are vulnerable because "they worked their way up and they had lives back on the grass-roots level.

"A recent example is the alleged homosexuality of Illinois Governor James Thompson," Bray pointed out. "Before he became center spotlight in Illinois politics, he had a private life that many gays appear to be calling forward now that he's governor." Thompson is married and has one daughter.

Members of ACT UP/Chicago have repeatedly called Thompson a closeted, anti-gay hypocrite and the allegations have been reported in Chicago's three gay newspapers and alluded to in the city's mainstream press. ACT UP's tactic has been controversial in Illinois, as has a similar campaign in Oregon, directed at U.S. Sen. Mark Hatfield by ACT UP/Portland.

Press spokespeople for both Thompson and Hatfield have insisted that their bosses are practicing heterosexuals—statements that will likely appear more often on Capitol Hill as the gay community, under assault from the New Right and AIDS, moves to change the rules of the American political ballgame. ▼

HELMS from page 17

Hannon, a retired educator from Greensboro; John Ingram, a former state insurance commissioner who ran and lost against Helms in 1978; and Lloyd Garner, a writer and Southern Baptist minister from Thomasville. ▼

GOING OUT

AN EVENTS CALENDAR

Send calendar items to:

Rick X, Going Out
Box 790
New York, NY 10108

Items must be received by
Monday to be included in the
following week's issue.

ONGOING

MAYOR'S OFFICE FOR THE LESBIAN AND GAY COMMUNITY Solicits information on June Events to place on the 1990 Pride Month Poster Calendar, which will be widely distributed throughout NYC; deadline is March 15, for any gay/lesbian events taking place in June; Lee Hudson or Jan Carl Park, 566-7385

TOWER PRESS *Pride Guide 90* Deadlines are March 23 for organization listings, and April 20 for calendar of June events listings; 966-7722 (these basic listings are provided free)

GREY ART GALLERY *Peter Hujar* Exhibit, 33 Washington Square East, off Wash. Place; T,TH,F 11-6:30; W 11-8:30; SA 11-5; 998-6780 (thru FEB 24)

INT'L CENTER OF PHOTOGRAPHY MIDTOWN *The Indomitable Spirit*, works by 100 artists created in response to the AIDS crisis; 1133 6th Ave (at 43 St); TU-SUN, 11-6, except THU till 8; 768-4680 (thru APR 7)

SIMON LOWINSKY GALLERY *David Hockney* a sampling of paintings and photo collages, and *Mariette Pathy Allen* dye-transfer portraits of cross-dressers; 584 B'way, 3rd Floor; TU-SA, 11-6; 226-5440 (thru FEB 28)

NEW YORK THEATRE WORKSHOP presents *Christopher Grabowski's A Forest in Arden*, an "emotionally charged distillation of Shakespeare's *As You Like It*" that "explores the modern gay/lesbian romance, the politics of love, and terror of sexual passion"; at the Perry Street Theatre, 31 Perry St; TU-SA at 8 pm, SUN at 3 pm & 7 pm; \$20 (\$22 FRI & SAT); 302-7737 (thru FEB 24)

THE GLINES presents *Sidney Morris's The Wind Beneath My Wings*, a new play about two gay men, a comic and an activist, and their conflicting passions; at the Courtyard Playhouse, 39 Grove St (at Bleecker); 8 pm; \$12; 869-3530 (run extended thru FEB 25; WED-FRI at 8 pm, SAT at 7 and 9:30 pm, SUN at 7 pm)

VILLAGE THEATRE COMPANY presents the first New York revival of *Larry Kramer's The Normal Heart*, directed by Henry Fonte; at The Village Theatre, 133 W 22 St; 8 pm; \$12; 627-8411, press 721-6639 (thru March 4; WED-FRI at 8 pm, SAT at 7 & 10 pm, SUN at 7 pm)

SAL PIRO presents *Busting Out (Lazyvision Comes of Age)*, a gay women's musical comedy revue for everyone, written by Maz Trope, directed by C.C. Banks; at Trocadero, 368 Bleecker (at Charles); FRI and SAT, 8 & 10:30 pm; SUN 4 & 7 pm; \$12 + one drink min.; reservations 869-3530 (thru March 18)

MONDAY

FEBRUARY 19

PRESIDENT'S DAY

MARC BERKLEY'S KOOL KOMRADS presents *Monday Night Madness*, at Private Eyes, a Post White Party Tea to benefit Heritage of Pride; with strippers, go-go boys, videos, music; 12 W 21 St; 6 pm - 4 am; \$5 before 10 pm/\$7 after; 206-7770

TUESDAY

FEBRUARY 20

COALITION FOR LESBIAN & GAY RIGHTS Family Diversity Coalition Meeting at 6 pm, AIDS Discrimination Forum at 8 pm; at the Center, 208 W 13 St; 627-1398

GAY MEN'S HEALTH CRISIS HIV Health Seminar: Benefits Information and Nutritional Issues; 129 W 20 St; 3rd & 6th Floors; 7 pm; free; 807-6655, TDD 645-7470 (this and every 3rd TUES)

JIMMY CAMICIA and HOT PEACHES presents *Chrysis' Heals*, a Benefit for International Chrysis, to help defray her recent medical expenses; with Marsha P. Johnson, Hot Peaches, Penny Arcade, Julia Dares, Sister Dimension, David Ilku (Butt Kiss & Thunder Pussy), Babs Gray, Taffy Jaffe, Michelle Liemont, Michael Lynch, Joseph Mulligan, Tony Nunziata, Terry Paris, Paulina Pariscova, The People Tree, Perfidia, Hepi Phace, Everett Quinton, Clark "Maggie Thatcher" Render, RuPaul, Peggy Shaw, Annie Sprinkle, Tabboo!, Larry Tee, Mark V., Lahoma VanZandt, Wendy Wild, Lois Weaver, and Matthew Casten's Boy Bar Beauties (Miss Glamamore, The Connie Girl, Sister Codie, Miss Lulu, Nicki Nicole, Miss Peaudesoie, Miss Guy); at LaMama Club, 74A E 4 St; 8 pm; \$15; reservations 475-7710 (Editor: Sorry for the short notice. Call now!)

CELLBLOCK 28 *Underwear and Long Johns Party*, 28 Ninth Ave (btwn 13/14 Sts), 8 pm - 3 am, \$10, 733-3144 (Editor's note: this is a safe-sex leather men's and j/o club)

WEDNESDAY

FEBRUARY 21

ASIANS AND FRIENDS NY Members Meet Members at Dusit Thai Restaurant, 256 Bleecker St (btwn 6th/7th Aves); 6-8 pm; \$15; member info 673-2596

LESBIAN AND GAY ISSUES COMMITTEE OF DC 37 Forum and Discussion: *Coming Out in the Workplace*; at the Center, 208 W 13 St; 6:30 pm; 718/439-7173 (all NYC workers invited)

NY ADVERTISING & COMMUNICATIONS NETWORK Meeting: *Direct Marketing Made Easy*, with Betsy Sherer and Sean Strub; at the Center, 208 W 13 St; 6:30-9:30 pm; \$5 members/\$7 non-members; 517-0380/SITIVE APPROACHES TOWARD HEALING Seminar: *Celebrating Our Uniqueness*, led by Peter Hendrickson, Ph.D., for anyone concerned about HIV infec-

tion; prepared by Rick X with additional 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

tion; Integral Yoga Institute, 227 W 13 St; 7:30-9 pm; \$5; 929-0586

GAY MEN'S HEALTH CRISIS *Eroticizing Safer Sex Workshop*, to "help make safer sex erotic, creative and satisfying"; at the Center, 208 W 13 St; 8-10:30 pm; free; no pre-registration; info 807-6655, TDD 645-7470

EAGLE BAR *Movie Night: Licence to Kill*; 142 11th Ave (at 21 St); 11 pm; 691-8451

THURSDAY

FEBRUARY 22

JUDITH'S ROOM BOOKSTORE presents *Lynn Lauber* reading and discussing *White Girls*, a novel about a young white girl in an Ohio town; 681 Washington St (at Charles St); 7 pm; free, but limited seating; 727-7330

GIRTH AND MIRTH *Bar Night at Chelsea Transfer*, toasting the General's real birthday; 131 8th Ave (16/17 Sts); 8 pm (Editor's historical note: General Washington, a true leader, entertained friends at taverns by cracking very hard nuts between his fingers.)

WOW CAFE *Sex, Lies, and Rape*, created by Susan Young; 59 E 4 St; 460-8067 (also FEB 23, 24)

FRIDAY

FEBRUARY 23

DIGNITY/QUEENS *Weekend Trip to New Hope*, thru SUN, FEB 25; 718/565-2171

THE ANSWER IS LOVING *Women Talking Women's Talk: Seduction and its many forms*; "An offer I can't refuse and what price do I pay financially and emotionally?"; led by Ruth Berman and Connie Kurtz; Sheepshead Bay, Brooklyn; 7:45-10 pm; \$8; 718/998-2305

MEN OF ALL COLORS TOGETHER *"SABU" Evening: Soulful Awakening for Black Unity*, with appearances of noteworthy participants from the NYC lesbian and gay people-of-color community,

performers, refreshments, potluck meal contributed by members; at the Center, 208 W 13 St; 7:45 pm; 222-9794, 245-6366

WOW CAFE *Sex, Lies, and Rape*, see FEB 22

GAY MEN OF AFRICAN DESCENT presents Alan E. Miller, Black gay poet, reading from his latest work, *at the club*; at the Center, 208 W 13 St; 8 pm; 620-7310

FRIENDS OF ALTERNATIVES CORNER presents a *Dance to Keep the '90s Gay*, Long Island's first Lesbian & Gay 24-Hour Dance Marathon, with guest DJs from LI's leading bars and clubs; at the Unitarian Universalist Fellowship, 109 Browns Rd, Huntington, LI; doors open 9 pm, marathon begins 10 pm; \$10; info 516/483-2050 (see FEB 24 for continuation)

SATURDAY FEBRUARY 24

FRIENDS OF ALTERNATIVES CORNER continues the *Dance to Keep the '90s Gay*, from FEB 23; with all-you-can-eat pancake breakfast, 8-10 am, \$6; gay/lesbian organizations, businesses and craftspeople display goods and info, 10 am - 5 pm; all-you-can-eat spaghetti dinner, 5:30-7:30 pm, \$8; entertainment, auction, marathon awards, and more dancing at 8 pm; general admission \$4 (free when you buy a meal); 516/483-2050

INSTITUTE FOR HUMAN IDENTITY 4th Annual Conference: *After Stonewall: Theory and Practice in Our Third Decade*, a conference on psychotherapy for the lesbian and gay community; with Keynote by Ernesto de la Vega, Program Director, AIDS in the Americas Initiative; plenary discussion panel on *Self-disclosure: Implications for the Therapeutic Alliance*; workshops on confrontation, intimacy in the age of AIDS, homophobia and leadership in the gay community, professionals in recovery, strategies for working with lesbian and gay clients and couples, raising chil-

MORE
LISTINGS
ON NEXT
PAGE

Tuning In: A TV/Radio Guide for *OutWeek* Readers

(Editor's Note: We solicit entries from radio and TV, including talk shows, news programs, movies, extravaganzas, cable series and specials, and any other electronic media events that might interest our subscribers. Information must be received by Monday to be included in the following week's issue. Send items to Rick X, Tuning In, Box 790, NY, NY 10108.)

MONDAY, FEBRUARY 19

GAY CABLE NETWORK (Lou Maletta, 32 Union Square East, Suite 1217; 477-4220)

Be My Guest, tonight: Part 2 of David Godberry's gay soap opera, *Secret Passions*
Manhattan Cable, Channel J/23, 10:00-10:30 pm

CCTV (Rick X, Box 790, NYC 10108)

The Closet Case Show, tonight: assorted Kismet Klips from TV and movies
Manhattan Cable, Channel C/16, midnight - 12:30 am

TUESDAY, FEBRUARY 20

GAY BROADCASTING SYSTEM (Butch Peaston, 178 7th Ave, Ste. A-3, NYC 10011; 243-1570)

Out in the '90s, tonight: *Talking With Parents*, interview by Amy Ashworth (a founding member of Parents & Friends of Lesbians and Gays), tonight and every third Tuesday; also live news coverage, discussion and interviews
Manhattan and Paragon Cable, Channel C/16, 11 pm to midnight

WNET-TV (356 W 58 St, NYC 10019; 560-3000)

Panama: Just Cause?, Andrew Jones' "compelling" camcorder video account of the nine days leading up to the invasion, the operation itself, and the aftermath (Editor: Will Bush beat Reagan to Mt. Rushmore?)
Channel 13, 11:30 pm - 12:30 am

WEDNESDAY, FEBRUARY 21

The Robin Byrd Show: male and female strippers
Manhattan and Paragon Cable, Channel J/23, midnight - 1 am

THURSDAY, FEBRUARY 22

WNET-TV (356 W 58 St, NYC 10019; 560-3000)

Cinematheque: *My Beautiful Laundrette*, directed by Stephen Frears
Channel 13, 9-11 pm

GAY MEN'S HEALTH CRISIS (Jean Carlomusto, 129 W 20 St, NYC 10011; 807-7517)

Living With AIDS: health and politics
Manhattan Cable, Channel J/23, 9:30-10:00 pm
Paragon Cable, Channel J/23, 11:30 pm - midnight

GAY CABLE NETWORK (Lou Maletta, 32 Union Square East, Suite 1217; 477-4220)

Pride & Progress: news, health, sports
Manhattan Cable, Channel J/23, 10:30-11:00 pm
The Right Stuff: media, entertainment, advice
Manhattan Cable, Channel J/23, 11:00-11:30 pm

The Robin Byrd Show (vintage Byrd): male and female strippers
Manhattan & Paragon, Chan J/23, 11:30 pm - 12:30 am

WNET-TV (356 W 58 St, NYC 10019; 560-3000)

Moyers: *A World of Ideas - The Science of Hope* with

Jonas Salk, who discusses AIDS research
Channel 13, 11:30 pm - midnight

FRIDAY, FEBRUARY 23

The Gay Dating Game Show

Manhattan Cable, Channel J/23; 7:30-8:00 pm

WNET-TV (356 W 58 St, NYC 10019; 560-3000)

Dance in America: Bob Fosse: Steam Heat, with selections from his works, interviews with Fosse and Gwen Verdon
Channel 13, 9-10 pm (repeats MON, FEB 26, 11:30 pm)

Going Home: Alvin Ailey Remembered, taped at the December memorial at the Cathedral of St. John the Divine
Channel 13, 10-11 pm (repeats late MON, FEB 26, 12:30 am)

Gay TV: male porno clips

Manhattan Cable, Channel J/23, 11-11:30 pm

SATURDAY, FEBRUARY 24

The Robin Byrd Show (repeat): male and female strippers
Manhattan and Paragon Cable, Channel J/23, late night 1-2 am

SUNDAY, FEBRUARY 25

WNET-TV (356 W 58 St, NYC 10019; 560-3000)

Caucus: New Jersey—*Athletes and Steroids: Prescription for Disaster*
Channel 13, 1-1:30 pm

GAY CABLE NETWORK (32 Union Square East, Suite 1217; 477-4220)

Men & Films: Best Butt Contest from 2/11 *My Comrades/Sister Teadance* benefit
Manhattan Cable, Channel J/23, 11:30 pm - midnight

MONDAY, FEBRUARY 26

GAY CABLE NETWORK (Lou Maletta, 32 Union Square East, Suite 1217; 477-4220)

Be My Guest entertainment
Manhattan Cable, Channel J/23, 10:00-10:30 pm

CCTV (Rick X, Box 790, NYC 10108)

The Closet Case Show: politics and erotica for the safe-minded homosexual
Manhattan Cable, Channel C/16, midnight - 12:30 am

WNET-TV/13 (356 W 58 St, NYC 10019; 560-3000)

Dance in America: Bob Fosse: Steam Heat, with selections from his works, interviews with Fosse and Gwen Verdon
Channel 13, 11:30 pm - 12:30 am

Going Home: Alvin Ailey Remembered, taped at the December memorial at the Cathedral of St. John the Divine
Channel 13, 12:30-1:30 am (follows *Bob Fosse*)

dren, victims of sexual abuse, rebounding as adults with parents, issues for gay/lesbian psychotherapists, coming out, racial considerations, anti-gay violence; at Hunter College, E 68 St and Lexington Ave, West Bldg.; 9 am - 6 pm; on-site registration \$75 regular/\$35 students, seniors, PWAs; 799-9432

GAY MEN'S HEALTH CRISIS Eroticizing Safer Sex Workshop, to "help make safer sex erotic, creative and satisfying"; at AIDS Center of Queens County, 97-45 Queens Blvd, Rego Park; 1-3:30 pm; free; no pre-registration; info 807-6655, TDD 645-7470

WOMEN OF LAMBDA (LEGAL FUND) Gallery Reception at *Nehan Contemporary*, 380 West B'way (at Spring); 6:30-8:30 pm; \$35 (benefits LDEF); 995-8585

LAVENDER LIGHT GOSPEL CHOIR 5th Anniversary Major Reunion Concert, at Friends' Meeting House, 221 E 15 St (btwn 2nd/3rd Aves) at Rutherford Place; 7 pm; \$10 donation/PWAs free; 212/222-9794, 718/624-1196

METROPOLITAN COMMUNITY CHURCH/NY Evening of Gospel Music with The Rev. Delores Barry; at the Center, 208 W 13 St; 7:30 pm; \$5; 242-1212

WOW CAFE Sex, Lives, and Rape, see FEB 22

CENTER 4th Saturday Dance, with DJ Tom Karopolous; 208 W 13 St; 9 pm - 1 am; \$8/\$6 members, seniors and students; 620-7310

EAGLE BAR Red Hankie Social; 142 11th Ave (at 21 St); 9 pm; 691-8451 (Editor's note: a red handkerchief symbolizes fisting, which does not take place on the premises; see your Damron Guide for a complete hankie color guide)

SUNDAY

FEBRUARY 25

CENTER SPORTS sees NY Knicks vs. Detroit Pistons, basketball game; at Madison Square Garden, 33rd St & 7th Ave; noon; members \$30/non-members \$40; 620-7310

BAR ASSOCIATION FOR HUMAN RIGHTS Mardi Gras Party with Gay Officers Action League, East Village area, 4-8 pm (info: BAHR, Box 1899, NYC 10163)

KOOL KOMRADS Sinful Sundays presents *Sister Cody*, with \$2 draft, \$3.50 drinks; free buffet from 10 pm to midnight, go-go boys, drive-in porn theater (where you can make out in classic cars); 270 11th Ave (at 28 St); doors open 10 pm; 244-1950

MONDAY

FEBRUARY 26

BODY POSITIVE Discussion Workshop: *How Do I Tell My Family?*, on sharing one's HIV status with family and loved ones; gain skills and strategies and evaluate alternatives; at the Center, 208 W 13 St; 7 pm; \$10; 691-5689

BAR ASSOCIATION FOR HUMAN RIGHTS Annual Meeting, at the Center, 208 W 13 St; 7:30 pm (info: BAHR, Box 1899, NYC 10163)

TUESDAY

FEBRUARY 27

Mardi Gras
(straight men may act gay today)

GAY MEN'S HEALTH CRISIS HIV Health Seminar: *Medical Treatments*; 129 W 20 St, 3rd Floor; 7 pm; free; 807-6655, TDD 645-7470 (this and every 4th TUES)

TUNNEL BAR Mardi Gras Party, with "Bloody Marys, Planter's Punch, Tequila Sunrises, prize for costumes, free buffet, videos and music"; 116 First Ave (at 7 St); 10 pm - 4 am; 777-9232

WEDNESDAY

FEBRUARY 28

METROPOLITAN COMMUNITY CHURCH/NY Ash Wednesday Worship Service, introducing an original work for the MCC/NY Choir by Stephen Mayer, directed by David Heid; at the Center, in the MCC office, 208 W 13 St; 7 pm; 242-1212

PATH: POSITIVE APPROACHES TOWARD HEALING Seminar: *The Different Levels of Healing*, led by Peter Hendrickson, Ph.D., for anyone concerned about HIV infection; Integral Yoga Institute, 227 W 13 St; 7:30-9 pm; \$5; 929-0586

MEN OF ALL COLORS TOGETHER/NY Dance Outing to Lar Lubovitch Dance Company, at City Center, 131 W 55 St; 8 pm; 222-9794

CARROT PRODUCTIONS begins previews of *Spare Parts*, about two gay women who want to have a baby, but who need "a spare part"; at Circle In The Square Downtown, 159 Bleecker St; 645-7744 (opening slated for March 12)

CENTER STAGE sees *City of Angels*; 8 pm; \$70; 620-7310

GAY MALE S/M ACTIVISTS Meeting: *Water Sports and Raunch*, with "a wet and wild talk on piss, scat and other bodily secretions"; at the Center, 3rd Floor, 208 W 13 St; 8:30 pm (doors open at 8); \$5; 727-9878

EAGLE BAR Movie Night: *Indiana Jones: The Last Crusade*; 142 11th Ave (at 21 St); 11 pm; 691-8451

CELLBLOCK 28 Hot Ash Party, for cigar-smokers and their admirers; 28 Ninth Ave (btwn 13/14 Sts); 8 pm - 3 am; \$10; 733-3144

THURSDAY

MARCH 1

GAY WOMEN'S ALTERNATIVE presents *Merlin Stone*, author of *When God Was a Woman* and *Ancient Mirrors of Womanhood*; presenting *Sacred Symbols of the Goddess*, a slide presentation of the works of contemporary women artists whose aesthetic sensibilities have been excited by Goddess Symbols, Rituals and Sacred Connections with the Earth; at the Universalist Church, Central Park West at 76 St; 8 pm; \$5 (for women only, meets every first Thursday)

NEW YORK CITY GAY MEN'S CHORUS *Rhapsody*, with special guest *Marilyn Horne*, and a full symphony orchestra performing Brahms' *Alto Rhapsody*, several Rossini arias, *Only in the Dream* by John David Earnest, and a new work by John Corigliano; a benefit for the Chorus' AIDS Outreach Fund; at Carnegie Hall, 57 St & 7th Ave; 8 pm; \$15-\$100; info 691-7590, tix 247-7800

WNET-TV/13 *The Musicals: Shall We Dance*, with Fred and Ginger and the music of Gershwin; 9-11 pm (also SAT, 2/3, 2 pm)

FRIDAY

MARCH 2

GAY AND LESBIAN SWITCHBOARD/NY Volunteer Interviews, for those who wish to work at least two 3-hour shifts per month; 6:30 pm; rsvp 777-1800

THE ANSWER IS LOVING Women Talking Women's Talk: Relatively Speaking; "We are family. Traditional. Cultural. What happened to choice?"; led by Ruth Berman and Connie Kurtz; Sheephead Bay, Brooklyn; 7:45-10 pm; \$8; 718/996-2305

MEN OF ALL COLORS TOGETHER/NY Educational Forum/Safer Sex Workshop: *Keep It Up*; at the Center, 208 W 13 St; 7:45 pm; 222-9794, 245-6366

BODY POSITIVE Friday Night Socials, for HIV Positives and friends; every 1st & 3rd Friday; Rutgers' Church, 236 W 73 St (off Bway); 9 pm - midnight; free; info 721-1346 (Note: the next social, FEB 16, will be a special Valentine's Day Dance)

COLUMBIA LESBIAN, BISEXUAL, GAY COALITION First Friday Dance, in Earl Hall, Columbia U., 116 St & Bway (#1/19 train); 10 pm - 2 am; photo ID to drink; 854-3574, 854-1488

SATURDAY

MARCH 3

GAY MEN'S HEALTH CRISIS Sex, Dating and Intimacy Workshop, where "gay and bisexual men will explore the many ways that men are loving men in the age of AIDS"; 10 am - 6 pm; free; registration required, 807-6655, TDD 645-7470

SAGE Brunch at *Coldwaters*, with fish, chicken, burger, omelette, or bacon & eggs entree, fries, salad or slaw, and libations; 988 2nd Ave (btwn 52/53 Sts); noon or 2 pm seating; \$9.50; rsvp 741-2247 (check for & to SAGE, 208 W 13 St, NYC 10011)

WNET-TV/13 *The Musicals: Shall We Dance*, with Fred and Ginger and the music of Gershwin; 2-4 pm

LIZ TRACEY and **SYDNEY POKORNY** present *First Sunday Tea Dances for Women* at Mars, this and every first Sunday of the month; 13 St and the West Side Highway; 5-9 pm (participants may stay on for *Mars Needs Men*); \$7; info 228-1240, Mars 691-6262

WOMEN AND FRIENDS Dance at the Center, this and every first Saturday through May; 208 W 13 St; 9 pm - 1 am; \$8/\$6 members, seniors and students; 620-7310

DANCING OUT

Monday

Private Eyes (Marc Berkley's *Kool Komrads*; male strippers) 12 W 21 St, club 206-7772

Tuesday

Better Days 316 W 49 St (8/9 Aves) 245-8925

Love Machine at Underground, 860 Bway, near 17th St; 254-4005

Wednesday

Better Days 316 W 49 St (8/9 Aves) 245-8925

Private Eyes (Jeffrey Sanker & Dallas's *Club Bad*) 12 W 21 St, btwn 5th/6th Aves, 206-7772

Pyramid (Dean Johnson's *Rock & Roll Fag Bar*) 101 Avenue A, btwn 6th/7th Streets, 420-1590

Silver Lining (2-4-1 drinks, also open Tues-Sun) 175 Cherry La., Floral Pk, LI, 516/354-9641

Spectrum (free admission) 802 64th St @ 8th Ave, Bay Ridge, Bklyn, 718/238-8213

Stutz (2-4-1 drinks, also open daily) 202 Westchester Ave, White Plains, 914/761-3100

Twenty/Twenty (Marc Berkley's *Kool Komrads*, gay men after 10 pm) 20 W 20 St, club 727-8841

Thursday

Boybar (has a new wave drag show) 15 1/2 St Marks Place, btwn 2nd/3rd Aves, 674-7959

Copacabana (last Thu. of the month has Susanne Bartsch party) 10 E 60 St, at Fifth Ave, 755-6010

Excalibur (\$1 drinks, also open Tues-Sun) corner 10th/Jefferson behind football stadium, Hoboken, NJ, 201-795-1161

Grand Central (2-4-1 drinks, also open Wed-Sun) 210 Merrick Road, Rockville Centre, LI, 516/536-4800

Pyramid 101 Avenue A, btwn 6th/7th Streets, 420-1590

Quick! (Chip Duckett Thurs. started Feb. 15) 6 Hubert St, 925-2442

Spectrum (free admission all night, 2-4-1 drinks) 802 64th St @ 8th Ave, Bay Ridge, Bklyn, 718/238-8213

Friday

Boybar 15 1/2 St Marks Pl., btwn 2nd/3rd Aves, 674-7959

Carmelita's (Chip Duckett's *Boy+Boy & Girl+Girl*) 150 E 14 St, club 673-9015

Columbia Dances (1st Friday of every month) 116th St & Bway, 854-3574 days

Private Eyes (preppies and young professionals) 12 W 21 St, btwn 5th/6th Aves, 206-7772

Spectrum (male and female strippers) 802 64th St @ 8th Ave, Bay Ridge, Bklyn, 718/238-8213

Saturday

Barefoot Boogie (smoke & alcohol free) 434 6th Ave (btwn 9/10 Sts); 832-6759

Boybar 15 1/2 St Marks Place, btwn 2nd/3rd Aves, 674-7959

The Center Dances (2nd and 4th Saturdays) 208 W 13 St, btwn 7th/8th Aves, 620-7310

Girth and Mirth Club at the Center (heavy men & their admirers, 3rd Saturdays) 208 W 13 St, 620-7310

Pep Boys at Columbia (3rd Saturdays, through June 16) 116 & B'way, 10 pm - 3 am; info 629-1989

Private Eyes (Jeffrey Sanker & Dallas's *Club Bad*) 12 W 21 St, btwn 5th/6th Aves, 206-7772

Saint At Large (alternate Sats discontinued; March *Black Party* will be last event) 674-8541

Sound Factory (Acid House, no alcohol, doors open midnight) 530 W 27 St (btwn 10th/11th Aves), 643-0728

Spectrum (guest performer night) 802 64th St, Bklyn., 718/238-8213

Sunday

Better Days 316 W 49 St (8/9 Aves); 245-8925

Mars (Chip Duckett's *Mars Needs Men* night) Westside Highway and 13th St, 691-6262

Pyramid (Hapi Phace and Drag + Variety Show) 101 Avenue A, btwn 6/7 Streets, 420-1590

Hot Rod (Marc Berkley's *Sinful Sundays*; Father Ritter's friend, Kevin Kite, on the door) 270 11th Ave (btwn 27/28 Sts), club 244-1963

Spectrum (show; free admission 9-10 pm) 802 64th St @ 8th Ave, Bay Ridge, Bklyn, 718/238-8213

Twenty/Twenty (T-Dance, 4 pm - 2 am) 20 W 20 St (5/6 Aves), 727-8841

Every Night

Monster (West Village) 80 Grove St at Sheridan Sq., 924-3557

DANCING OUT for Women's Dancing

NOTE: Party events are subject to change. Always call first to confirm.

Tuesday

Hatfield's 126-10 Queens Blvd., Kew Gardens, 718/261-8484

Wednesday

Bedrock 121 Woodfield Rd, W. Hempstead, LI; 516/486-9516

Excalibur (*Ladies Night*, \$1 drinks) corner 10th/Jefferson behind football stadium, Hoboken, NJ, 201-795-1161

Twenty/Twenty (*Shescape After Work*, 5-10 pm) 20 W 20 St (btwn 5th/6th Aves), info 645-6479, club 727-8841

Thursday

Bedrock 121 Woodfield Rd, W. Hempstead, LI; 516/486-9516

Friday

Bedrock 121 Woodfield Rd, W. Hempstead, LI; 516/486-9516

Cheeks 2000 Long Beach Road, Island Park, LI, 516/431-5700

Roxy (*Shescape* party) 515 W 18 St, btwn 10th/11th Aves; info 645-6479, club 645-5156

Visions 56-01 Queens Blvd, Woodside, info 718/846-7131, club 718/899-9031

Saturday

Bedrock 121 Woodfield Rd, W. Hempstead, LI; 516/486-9516

The Center (*Women & Friends* 1st Saturdays, Feb. thru May) 208 W 13 St, 620-7310

Silver Lining 175 Cherry Lane, Floral Park, LI, 516/354-9641

Starz 836 Grand Boulevard, Deer Park, LI, 516/242-3857

Twenty/Twenty (*Shescape* party) 20 West 20 Street (btwn 5th/6th Aves), info 645-6479, club 727-8841

Sunday

Bedrock 121 Woodfield Rd, W. Hempstead, LI; 516/486-9516

Cave Canem (*Sandwich Sister Sundays*) 24 1st Ave at 1st St, 529-9665

Handle Bar (Jenny & Nancy's *Girl Bar*) 232 E 9 St (2/3 Aves), 6 pm - midnight

Every Night (or almost)

Cubby Hole 438 Hudson St @ Morton St, 243-9079

Duchess II Sheridan Sq. & 7th Ave South, 242-1408

Spectrum (closed Mon & Tues; good mix of men and women, see left side for different nights) 802 64th St, Bklyn., 718/238-8213

All phone numbers are area code 212, unless otherwise noted.

* = TVs welcome.

Send corrections/additions to:

Rick X, P.O. Box 790, New York, NY 10108

OUTWEEK BAR GUIDE

WEST SIDE

Bike Stop West, 230 W. 75th St., 874-9014, Neighborhood bar, occasional entertainment.

Candle Bar, 309 Amsterdam Ave., 874-9155, Friendly leather/western bar.

Cat's, 730 8th Ave., 221-7559, Older men, younger guys

Don't Tell Mama, 343 W. 46th St., 757-0788, Sing-along piano bar and cabaret.

Jason's, 23 **CLOSED**

Sally's Hideaway, 264 W. 43 St., 221-9152

Town & Country, 9th Ave at 46th St., 307-1503

Trix, 246 W. 48 St. (bet. Bdwy & 8th Ave), 664-8331, Cash and carry.

The Works, 428 Columbus Ave (at 81st), 799-7365, Cruisy west side crowd.

EAST SIDE

Brandy's Piano Bar, 235 E. 84th St., 650-1944, Sing-along piano bar.

G.H. Club, 353 E. 53rd St., 223-9752, Piano bar, mature crowd.

Johnny's Pub, 123 E. 47th St., 355-8714, Neighborhood restaurant and bar.

Regent East, 204 E. 58th St., 355-9465

Rounds, 303 E. 53rd St., 593-0807, Friendly guys, checkbook romance.

South Dakota, 405 3rd Ave., 684-8376

Star Sapphire, 400 E. 59th St., 688-4710

EAST VILLAGE

The Bar, 68 2nd Ave. (at 4th St.), 674-9714, East Villagers and ACT UPers.

Boy Bar, 15 St. Mark's Pl., 674-7959, Dancing / Drag shows.

The Pyramid, 101 Avenue A, 420-1590, Dancing / Drag shows.

Tunnel Bar, 116 1st Ave (7th St.), 777-9232 W. Village crowd in the E. Village.

WEST VILLAGE

The Annex (to Cellblock 28), 673 Hudson St. (bet. 13th & 14th), 627-1140, J/O Club.

Badlands, Christopher & West St., 741-9236, Cruisy waterfront bar.

Boots & Saddle, 76 Christopher St., 929-9684, Funky dive and juke joint.

Cellblock 28, 28 9th Ave, 733-3144, J/O club.

The Cubbyhole, 438 Hudson (Morton St), 243-9079, Neighborhood bar for gay women & men.

D.T.'s Fat Cat, 281 W. 12th St., 243-9041, Piano bar. Mixed M/F.

Duchess II, 70 Grove St (7th Ave.), 242-1408, Women.

J's, 675 Hudson St., 242-9292, J/O club.

Julius, 159 W. 10th St., 929-9672, Serving Coors, Coors Lite, & Coors Draft.

Keller's, 384 West St. (at Christopher), 243-1907, Friendly neighborhood crowd.

Kelly's Village West, 46 Bedford St., 929-9322, Piano bar.

The Locker Room, 400 W. 14th St. (9th Ave), 459-4299, J/O club.

Marie's Crisis, 59 Grove St. (7th Ave), 243-9323, Sing-along piano bar.

The Monster, 80 Grove St. (7th Ave.), 924-3558, Piano bar & disco/dancing.

Nimbus 22, 22 7th Ave. South, 991-4826, Dancing, pinball, pool, **CLOSED**

Ninth Circle, 139 W. 10th St., 243-9204, Younger crowd.

Ramrod, 185 Christopher St.
Sneakers, 392 West St., 242-9830.

Two Potato, 145 Christopher St., 242-9340.

Ty's, 114 Christopher, 741-9641, Cruisy neighborhood bar.

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GAY BROADCASTING SYSTEM

Uncle Charlie's, 56 Greenwich Ave., 255-8787,
Huge video bar.

CHELSEA

Barbary Coast, 64 7th Ave. (14th St.), 675-0385,
Friendly, neighborhood bar.

The Break, 232 8th Ave. (22nd St.), 627-0072.

Chelsea Transfer, 131 8th Ave. (bet. 16th & 17th),
929-7183, Neighborhood English pub.

Eagle's Nest, 142 11th Ave (21st St.), 691-8451,
Leather / Levi's.

Private Eyes, 12 W. 21st St. (bet. 5th & 6th), 206-
7770, Dancing, Video Club.

Rawhide, 212 8th Ave., (21st St.), Leather /
Levi's.

Spike, 120 11th Ave., 243-9688, Leather & Uni-
forms.

Tracks, 19th St. **CLOSED** Dancing.



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Community Directory

A.C.C.C.

**AIDS CENTER OF QUEENS COUNTY
SOCIAL SERVICES • EDUCATION • BUDDIES
COUNSELING • SUPPORT GROUPS**
Volunteer Opportunities
(718) 896-2500(voice) (718) 896-2965(TDD)

ACT UP (AIDS Coalition to Unleash Power)
496A Hudson Street, Suite G4 NYC 10014
(212) 989-1114

A diverse, non-partisan group of individuals united in anger and committed to direct action to end the AIDS crisis. Gen. meetings Mon. nights 7:30, at the Community Center 208 W.13th.

ALDEC/APLN-NY

**(Asian Lesbians of the East Coast/
Asian Pacific Lesbian Network-New York)**
We are a political, social and supportive network of Asian Pacific lesbians. Planning meetings on the 1st Sunday and social events on the last Friday of each month. Call (212) 517-5598 for more information.

ARCS (AIDS-Related Community Services)

for Dutchess, Orange, Putnam, Rockland, Sullivan, Ulster and Westchester counties. AIDS education, client services, crisis intervention, support groups, case management, buddy and hospital visitor program.
214 Central Ave., White Plains, NY 10600 (914) 969-0000
638 Broadway Newburgh, NY 12550 (914) 562-5005
AIDSline (914) 993-9687

ATR (AIDS TREATMENT REGISTRY, INC.)

Publishes a bi-monthly Directory of clinical trials of experimental AIDS/HIV treatments in NY/NJ, and has educational materials/seminars for trial participants. ATR also advocates for improvements in the trial system. P.O. Box 30234, NY, NY 10111-0102. (212) 268-4196. Publications free/donation requested.

BAR ASSOCIATION FOR HUMAN RIGHTS

Lawyers Referral
Service for the Lesbian and Gay Community
Full Range of Legal Services (212) 458-4873

BAR ASSOCIATION FOR HUMAN RIGHTS

Free Walk-in Legal Clinic. Tuesday 8-8 pm
Lesbian & Gay Community Centr. Ground Floor

BIDS (BISEXUAL DOMINANCE & SUBMISSION GROUP)

Share S/M experiences and fantasies with others in a positive, non-judgemental atmosphere. First Sunday of the month, 4-4:55pm at the Community Center 208 W. 13 Street, NYC. This group is part of the New York Area Bisexual Network.

BIWAYS NEW YORK

Monthly social events for the Bisexual community and friends. Call NYABN for details of upcoming events. (718) 853-8245

BIPAC (BISEXUAL POLITICAL ACTION COMMITTEE)

Political action on issues of importance to the Bisexual/Lesbian/Gay community. Monthly meeting/poduck held 8:00pm on fourth Thursday of the month at members homes. Call NYABN for this month's location. (718) 853-8245

BISEXUAL YOUTH

Informal social & support group for Bisexual kids/youth. Monthly meeting/poduck lunch held 1:00pm on fourth Sunday of the month at members homes. Call NY ABN for this month's location. This group is part of the New York Area Bisexual Network.

BLUS-BRONX LESBIANS UNITED IN SISTERHOOD

Social, political and support networking group for women and their friends. Regular social events and meetings on the first and third Fridays of every month. At The Community Center, 208 W. 13 Street, from 8:30-8pm. For more info call Lisa at (212) 829-8817.

BODY POSITIVE

If you or your lover has tested HIV+, we offer support groups, seminars, public forums, reference library, referrals, social activities and up-to-date national monthly, **THE BODY POSITIVE** (\$15/year).
(212) 833-1782 721-1346
2095 Broadway, Suite 308, NYC, NY 10023

CIRCLE OF MORE LIGHT

Spiritual support and sharing in a gay/lesbian affirmative group. West-Park Presbyterian Church
165 West 88th Street
Wed: worship service 8:30 pm, program 7:30.
Marsha (212) 304-4373 Charlie (212) 891-7118.

COMMUNITY HEALTH PROJECT

208 West 13th Street, NYC, New York 10011
For Appointments and Information
(212) 675-3559 (TTY/Voice)

PROVIDING CARING, SENSITIVE AND LOW COST HEALTH CARE SERVICES TO THE LESBIAN AND GAY COMMUNITY

COMMUNITY RESEARCH INITIATIVE

PWAs, PWARCs & their physicians taking the initiative to seek promising intervention against AIDS in a resp. manner. For more info or to volunteer please call (212) 481-1050.

CONGREGATION BETH SIMCHAT TORAH

NY's Gay and Lesbian Synagogue Services
Friday at 8:30pm 57 Bethune Street
For info, call: (212) 929-9498.

DIGNITY/BIG APPLE

A community of Lesbian and Gay Catholics. Activities include Liturgies and socials every Sat., 8:00 pm, at the Center, 208 W. 13 Street, NYC.
Call (212) 818-1309.

DIGNITY NEW YORK

lesbian and gay Catholics and friends
AIDS Ministry, Spiritual Development.
The Cathedral Project.
Worship Services & Social-Sun. Eves. 7:30pm-St. John's Episcopal Church 218 West 11th Street @ Waverly-875-2179

EDGE

Education in a Disabled Gay Environment
For the physically disabled Lesbian and Gay Community. (212) 989-1921
P.O. Box 305 Villages Station, New York, NY 10014

FEMME SUPPORT GROUP

For lesbians who self identify as Femme. For info and meeting times call Lisa at (212) 829-8817. No men please.

FRONT RUNNERS

A running club for lesbian and gay athletes of all abilities. Fun Runs of 1-8 miles held every Sat. at 10am and Weds. at 7pm in Central Park and every Tues. at 7pm in Prospect Park.
For information: call (212) 724-9700.

THE FUND FOR HUMAN DIGNITY

National Gay and Lesbian Crisis Line
"AIDS 800"---1-800-SOS-GAYS
Educational Resource Center; Positive Images Media Center; NY State Arts Program
688 B'way Suite 410 NYC, NY 10012 (212) 529-1600

THE GAY AFRICAN AMERICANS OF WESTCHESTER (The G.A.A.)

is a community based support group formed in Westchester County. Various activities are planned for the coming months.
Please call 914-376-8727 for more info.

GLAAD

Gay & Lesbian Alliance Against Defamation
80 Varick Street, NYC 10013 (212) 989-1700
GLAAD combats homophobia in the media and elsewhere by promoting visibility of the lesbian and gay community and organizing grassroots response to anti-gay bigotry.

GAY & LESBIAN HEALTH CONCERNS

An office of the NYC Dept. of Health, provides linkages between NYC Health & Human Svcs, and the Lesbian & Gay community, focusing in ALL health concerns; resource information for health services consumers and providers. 125 Worth Street, Box 67, New York, NY 10013. For info call (212) 566-4996.

GAY & LESBIAN PSYCHOTHERAPY

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(212) 799-9432

GAY MALE S/M ACTIVISTS

Dedicated to safe and responsible S/M since 1981. Open meetings w/programs on S/M techniques, lifestyle issues, political and social concerns. Also special events, speakers bureaus, workshops, demos, affinity groups, newsletter, more. GMSMA -Dept. O, 496A Hudson Street, Suite D23, NYC 10014.
(212) 727-9878.

GMAD (GAY MEN OF AFRICAN DESCENT)

80 Varick Street, NYC 10013 a support group of Gay Men of African Descent dedicated to consciousness-raising and the development of the Lesbian and Gay Community. GMAD is inclusive of African, African-American, Caribbean and Hispanic/Latino men of color. Meetings are held, weekly, on Fridays. For more information, call 718-802-0182.

**LIST YOUR ORGANIZATION
IN
OUTWEEK'S
COMMUNITY DIRECTORY,**

CALL (212) 337-1223 FOR INFORMATION.

GAY MEN'S HEALTH CRISIS HOTLINE
FOR INFORMATION ON SAFER SEX AND HIV-RELATED HEALTH SERVICES, AND FOR INFORMATION ON ONE-TIME, WALK-IN AIDS COUNSELING SERVICES
212-807-6888

212-645-7470 TDD (For the Hearing Impaired)
Mon.-Fri. 10:30 a.m. to 9 p.m. Sat 12:00 to 3:00

GIRTH & MIRTH CLUB OF NEW YORK
Social club for heavy, chubby gay men & their admirers. Monthly socials at the "Center", weekly bar nights Thursdays at the "Chelsea Transfer", monthly Fat Apple Review, bi-monthly F.A.R. penpals. For more information call Ernie at 914-699-7735 or write: G&M/NY, Dept. O, P.O. Box 10, Palisades, NY 10963.

HEAL (Health Education AIDS Liaison)
Weekly info. and support group for treatments for AIDS which do not compromise the immune system further, including alternative and holistic approaches. Wed 8pm. 208 W. 13th St. (212)874-HOPE.

HETRICK-MARTIN INSTITUTE
for lesbian and gay youth. Counseling, drop-in center (M-F, 3-6pm), rap groups, Harvey Milk High School, AIDS and safer sex information, referrals, professional education.
(212) 633-8920(voice)
(212) 633-8926 TTY for deaf

HISPANIC UNITED GAYS & LESBIANS
Educational services, political action, counseling and social activities in Spanish and English by and for the Latino Lesbian and Gay Community.
General meetings 8:00 pm 4th Thursday of every month at 208 West 13th Street.
Call (212) 691-4181
or write H.U.G.L., P.O. Box 228 Canal Street Station, New York, NY 10019.

LAMBDA LEGAL DEFENSE AND EDUCATION FUND
Precedent-setting litigation nationwide for lesbians, gay men and people with AIDS. Membership (\$35 and up) inc. newsletter and invitations to special events. Volunteer night on Thursdays. Intake calls: 2-4pm Mon thru Fri (212) 995-8585

LAVA (LESBIANS ABOUT VISUAL ART)
Call for slides for Lesbian Artists' Exhibition, Gay & Lesbian Community Center, NYC. For more information, send SASE to:
Miriam Fougere
118 Fort Greene Place
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A place for community organizing and networking, social services, cultural programs, and social events sponsored by the Center and more than 150 community organizations.

LESBIAN AND GAY LABOR NETWORK
An organization of Lesbians and Gays who are active in their labor unions working on domestic partnership benefits and AIDS issues. For more information call (212)923-8890.

LESBIAN AND GAY RIGHTS PROJECT
of the American Civil Liberties Union
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(212) 944-9800, ext. 545

LESBIANS AND GAYS OF FLATBUSH
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(516) 928-5530 Suffolk

MEN OF ALL COLORS TOGETHER NY
A multi-racial group of gay men against racism. Meetings every Friday night at 7:45 at the Lesbian and Gay Community Services Center, 208 W. 13th Street. For more info. call: (212) 245-6366 or (212) 222-9794.

METROPOLITAN TENNIS GROUP(MTG)
Our 200 member lesbian and gay tennis club includes players from beginning to tournament level. Monthly tennis parties. Winter indoor league. Come play with us! For information: MTG, Suite K83, 496-A Hudson St., New York, NY 10025. (718) 852-8582.

MOCA (Men of Color AIDS Prevention Program.)
Provides safer sex and AIDS education information to gay and bisexual Men of Color; coordinates a network of peer-support groups for gay and bisexual Men of Color in all 5 boroughs of New York City.
303 Ninth Ave, New York, NY 10001
or call (212) 239-1796.

NATIONAL GAY AND LESBIAN TASK FORCE
is the national grassroots political organization for lesbians and gay men. Membership is \$30/year. Issue-oriented projects address violence, sodomy laws, AIDS, gay rights ordinances, families, media, etc. through lobbying, education, organizing and direct action.
NGLTF 1517 U Street NW, Washington, DC 20008.
(202)332-6483.

NEW YORK ADVERTISING AND COMMUNICATIONS NETWORK
NYACN is the community's largest gay and lesbian professional group, welcoming all in communications—and their friends. Monthly meetings, 3rd Wed 8:30pm at the Community Center. Members' newsletter, job hotline, annual directory. Phone (212) 517-0380 for more info. Mention OutWeek for one free newsletter.

N.Y. WOMEN'S SOFTBALL GUILD
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NORTH AMERICAN MAN/BOY LOVE ASSOCIATION (NAMBLA)
Dedicated to sexual freedom and especially interested in gay intergenerational relationships. Monthly Bulletin and regular chapter meetings on the first Saturday of each month. Yearly membership is \$20; write NAMBLA, PO Box 174, Midtown Station, New York, NY 10018 or call (212) 807-8578 for information.

NORTHERN LIGHTS ALTERNATIVES
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PEOPLE WITH AIDS HEALTH GROUP
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PRIDE FOCUS GROUP
Topical discussions on issues of interest to the community in a congenial atmosphere, followed by an informal dinner at a friendly local restaurant. Every Sunday, 3:00 - 4:30pm at the Community Center 208 W. 13 Street, NYC. Part of the New York Area Bisexual Network.

SAGE (Senior Action in a Gay Environment)
Social Service Agency providing care, activities, & educational services for gay & lesbian senior citizens. Also serves over 100 homebound seniors & older PWA's.
208 West 13th St. NYC 10011, (212) 741-2247

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ULSTER COUNTY GAY AND LESBIAN ALLIANCE
Meets first and third Monday of each month at 7:30 p.m. at the Unitarian Church on Sawkill Road in Kingston.
For information, call (914) 626-3203.

WHAMI (Women's Health Action Mobilization)
A non-partisan coalition committed to demanding, securing and defending absolute reproductive freedom and quality health care for all women. We meet every Wed. at 8:30 pm at the Village Independent Democrats, 224 West Fourth Street (off Sheridan Sq.). We are not affiliated with VID. (212) 713-5966.

WOMEN'S ALTERNATIVE COMMUNITY CENTER (WACC)
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People of color and women encouraged to apply.

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OUTWEEK Magazine seeks an energetic, bright, fast-paced individual for our high phone volume, deadline oriented office. Meet/greet visitors, keep track of staff and assist production department with keyboarding of articles. Must have some IBM/PC or Macintosh experience. Accurate and fast keyboarding skills required. Salary plus benefits. Contact Joe 212-337-1200.

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PUBLIC EDUCATION COORDINATOR

Lambda Legal Defense and Education Fund is looking for a staff person to oversee educational publications and events. Must be excellent writer, creative, and have some experience working for lesbian and gay rights; computer skills very helpful; legal background helpful, but not necessary. Send resume, two writing samples, and references by Jan. 25, 1990 to: Paula L. Ettelbrick, Legal Director, LLDEF, Inc., 666 Broadway, New York, NY 10012.

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OUTWEEK'S MUSIC EDITOR

is looking for an intelligent, creative and experienced writer to cover the "dance music scene" periodically for the magazine. Please send 2 writing samples and cover letter to the attention of Victoria Starr, OutWeek Magazine, 159 W. 25th St., 7th Floor, New York, N.Y. 10001. No phone calls will be accepted! Women and people of color are encouraged to apply.

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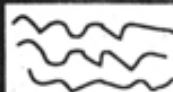
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MEN'S PERSONALS BEGIN ON PAGE 88

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seeks kindred spirit for quiet times, easy laughs and adventure. You are tall, straight acting/looking, smoke, drug and attitude free, prof. I'm same, 31, 165 and athletic. Surf's up...answer today. To Outweek Box 2137

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9 minutes 51-00 Adults only.

beard and stache. Looking for Mr. Tall: 5'10" or above. Dark: brown to black hair, stache a plus, Handsome: self-explanatory. Prospective GWM should be 25-40, prof'l, stable, fit, masculine and enjoy the arts and sensual safe sex. Letter, phone and photo appreciated. Outweek Box 2102

GWM, 26, 5'8", 140, BIG seeks younger str, bl, or gay male to entertain, spoil and help through school. I'm cute and fun to be with and I care about you. You don't need to write your life story or send a photo. Serious replies answered with photo. Serious replies answered with photo. Box 1365, Jackson Heights, NY 11372.

NAIVE CYNIC/ ADULT KID
GWM, 23, 6'2" with multi-faceted personality seeks fascinating GM, 20-30, to enjoy all sides. Button-down professional by day, bon vivant by night; beach bum in summer, playgoer in winter. I seek a man to complement my varied tastes with his own style. If you want a strong, steady relationship that won't grow old, send your ph/ph to Outweek Box 2105

COCK CONTEST!
B/W gay couple late 20's want to know who has the biggest or most goodlooking cock around! Prizes include an unforgettable fun-filled evening. Do you have that special dick? Prove it! Send photo to Box 697 Contest, Midwood, NY 11230.

FLOAT LIKE A BUTTERFLY STING LIKE A BEE
Are you ready to be knocked out by love and passion? Romantic hdsn, down to earth GWM prfl, 29 w/dark hair and eyes, gym M body and good sense of humor aka similar man for fun and love. I like movies, dinners w/friends, dancing, etc. Skg warm person for hot

times on cool nights. Shy on first date, fun on second. Let's get together! Outweek Box 2111

BODYBUILDER
GWM 37, 190#, brown hair and eyes, 5'11". I'm looking for a GM with muscles to spare. A take charge type of man, for dating, romance, safe sex, possible relationship. Reply with current photo, letter, tel.# to LTS 20053, NYC 10011-9993.

WRESTLER/BB
Dumb blond, 6'3", 190, 32, seeks affectionate safe sex. Open to love, clean-shaven, healthy. Done it all. Like shorter, gym bodied, friendly gay men. Please no priests, politicians or smokers. Photo/phone, Doug, 70A Greenwich Ave. #248, NY 10011.

YOUNG PROFESSIONAL
living in Westchester and working in NYC, tired of the bars and looking for someone who is honest and sincere. I am a mature 25, interested in someone who enjoys living life to its fullest. If you are searching for someone to share the excitement of life with, look no further. You may have found him. P.O. Box 163, White Plains, NY 10602.

GWM, 28, 6'1", 180 LBS.
br/bl, hirsute, Irish bkgrnd, straight acting/appearing, conservative profession, considered attractive. Quiet and shy at times. Enjoy European travel, music, dancing, movies, eating out. Looking forward to hearing from you. Thank you. P.O. Box 1993 Madison Square Station, New York, NY 10159.

WANTED "A REAL LOVER"
You-Irish, German, Slav or Nordic male 17-31, under 5'10" attractive healthy fit smooth body and an insatiable sexual appetite. Me-Latin male 27 5'9" tight muscles



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aggressive good looking prefer hot steaming and long love making sessions. Serious only. Letter/ phone/ photo Outweek Box 2113

DISILLUSIONED BUT HOPEFUL!
Aren't there others who still believe in the importance of fundamental values and who desire a long-lasting relationship between two loving caring men? I'm GWM, 35, 145#, 5'8", intelligent, fun, attractive and sincere. If you are

a GWM, age 18-40 and share similar values. Pls send ph/ph to Box 1171, Cooper Station, NY, NY 10003.

CREATIVE SEEKS CREATIVE
Enterprising graphic/line artist. Attractive, in shape GWM 33 5'6" 130 finds creative talent a turn on. Attributes: sincerity, optimism and openness. Seeking attractive, imaginative artist/writer with off-beat sense of humor for a date! Not interested in drugs,

fems, attitude. Outweek Box 2117

1BI + 1GAY = 2MEN
Tom, bl, 30, an athletic masseur will trade legit massages and train fit beginner. Jim, 35, GWM, firm gentle top muscular and sensual seeks slim novice for pleasure control. Submit to: Tom or Jim, Box 1487, NYC 10009.

HEALTHY HORNY
Handsome, hung, HIV+, looking for safe fun relationship not nec. 35 all American

looks, reply let & photo. Specify desires - I'll call you. Outweek Box 1818

MIND OVER MATTER!
Can I believe that you'll be true? I'll give it a try with someone new. This considerably handsome GBM, 23, 5'9", is looking for some fun and action from you who might be the right guy. If you're a GBM, age 18-28, send ltr/phone and/or photo. Outweek Box 1983

SECOND COMING
Handsome muscular WM, 34, 5'10", 175, has lover but seeks very muscular M or BB for regular explosive wkday action. Chest hair a must, your pic gets mine. Send to Box 306, Brooklyn, NY 11217.

LONG ISLAND
GWM, 28, 5'8", 145 lbs., Italian, good-looking, Romantic. Intelligent, politically conscious and healthy. Seeks similar man, 24-39, who is honest and sincere for companionship or possible relationship. Blonde, BI eyes a plus, but not necessary. No drugs. Serious replies only. Photo please. Write P.O. Box 58, King's Park, NY 11754.

CZECH IT OUT
Looking for new friends to share good times. GWM, 42, 170, 5'9", stache, work-out body, balding, friendly, handsome, Czech-Amer, into massage, hot looks, duos or trios. Ph/ph if possible. Outweek Box 2009

AT YOUR DISPOSAL
BI/WM slave, 42, obedient, subservient and eager to please. Available to dominant males and couples. The meaner the better. P.D.S. P.O. Box 119 Murray Hill Station, NY, NY 10156.

HIV + P/WARC
GWM 26 6'2" 200 lbs. bl/bl hot horny hung very attractive intelligent professional seeks safe sex buddy for great uncomplicated sex. Muscular or stocky men needed for afternoon sex sessions. No fats, fems or hustlers. Reply to: P.O. Box 63, 496A Hudson Street, NY, NY 10014.

(212) 873-2307
Expert blow jobs for men with unusually fat cocks—know how big around it is when you call. I'm hot and handsome, blond, German, 34, in West 60's. Call Horst (212) 873-2307.

TINY ORIENTAL GUYS
or other "miniature" types wanted to service six foot German blond man hung very large who likes his balls—almost as large as eggs—given special attention. Send photo and phone—Manhattan. Outweek Box 2047

ACT UP CLONE?
Fine with me. I know there's more than black leather and Dockmartins in your closet. Do you fantasize about having a good straight-bashing? Like to hold hands and kiss in public? Don't mind mixing Boy Bar til 4 a.m. w/reading Oscar Wilde on Sunday over croissants and juice? Have a nice body and not too many quirks? Play safely? Then you're for me and I'm for you. Person of not-so-much color w/dancer's body and steel blue eyes, decidedly unchic brn hair, 5'9", seeks a light fuck buddy relationship, with options for manic obsession later on. Outweek Box 2049

LOVING BM SOUGHT BY
WM, 30's, 165#, black hair, blue eyes. We both want a lifetime relationship. In addition, you have a super smooth, virtually hairless body, slender but not thin; you LOVE to suck, you like getting fucked, you love to kiss and are extremely affectionate. If possible, you are 5'7" to 5'11" and 20's to 40. Give me a call after 9 pm: (212) 549-8437.

OUT AS HELL SEEKS CLOSET CASE
Do you beat off to the pictures in Men's Fitness because you're too scared to buy Torso? Are you uptight? Do you wear a tie to work? Have a beard(not the facial kind)? Then hang OUT with me! Ridiculously butch but queer WM, 27 yrs. downtown type, w/ hot butt and thighs and lotsa massage training seeks muscular upright Gupple who doesn't get

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PERSONAL SERVICES

any. I'll make you pop with PC safe fun. Race, smoker, bad taste not important. Just have a big bed and a lot of muscle for me to grab. Outweek Box 2051

ELIGIBLE YOUNG BACHELOR

seeks same. I'm a Wall Street lawyer, 33, 5'6", 130, br/br, a nice and reasonably presentable guy with fairly normal likes and habits (books, theatre, dance, workouts,

squash, food, travel) looking for somebody else sort of like that. PO Box 7427, Grand Central Station, New York 10163.

GWM, 33, 5'9", 150 LBS.

Br/br, masc., athletic, clean cut good looks. I'm into media, architecture, and healthy skepticism. You: smart, eclectic, comfortable in a gym, and single. Late 20's, early 30's. Photo/phone to Outweek Box 2065

I SUBMIT TO MUSCLE

Muscular, gdlkg WM 40 hunk 5'8" 160#, HIV-, wants to play with stronger, very muscular studs. Wrestling, bondage, submission, JO, any afternoon or evening. SS, no drugs. Photo? Phone. POB 1916, Old Chelsea Station, NY, 10011.

GWM 26, 5'8", 135 LBS., brn/brn boyish good looks, smart fun and

wry. Seeks similar or others. Photo and phone to Outweek Box 2068

GWM 30, 5'7", 150 LBS.,

bik/gr, dark masculine good looks. Smart, outgoing, healthy HIV+. Into film, photography, and progressive thinking. Seeks attractive peer who is fun, reasonably together and single. Photo/phone to Outweek Box 2069

GAY COUPLE IN PARK SLOPE
seeks 3rd or other couple for fun and friendship. We're 35, prof., enjoy videos, plays, music and all you would expect. No drugs, SS only. Send phone, photo. Go ahead and make next weekend one to remember. Outweek Box 2071

LOOKING FOR ROMANCE

GWM, blond, good-looking, muscular, 26. I like reading, funky poetry, art, back-packing, road trips, writing, working out. Sick of bar scene, especially Charlie's. You: cute, smart, single, under 30. Outweek Box 2072

GWM, 36, 6'2" TALL, 150 lbs., brown hair, green eyes, I'm presently in prison, but I'm "everything" you'd want in a real partner. I

just need a little help to get me out of prison. I'd like to here from anyone, especially those in their 50's and 60's. If you can send stamps it will help. Write very soon. You will not regret it. Ronnie Meadows, #29027, P.O. Box 128 KY State Pen., Eddyville, KY, 42038-0128.

WARM-BLOODED

GWM, 25, br/br, 5'10", 140, grad student, progressive, intelligent, attractive, energetic, and very funny, seeks like-minded GM, 24-35, for enjoyable times and a solid healthy relationship. A nice letter, photo, phone (or address) gets same from me. Outweek Box 2075

FRIENDSHIP NO LOVERS

Spanish bisexual male mid 40's professional. Into arts and classical

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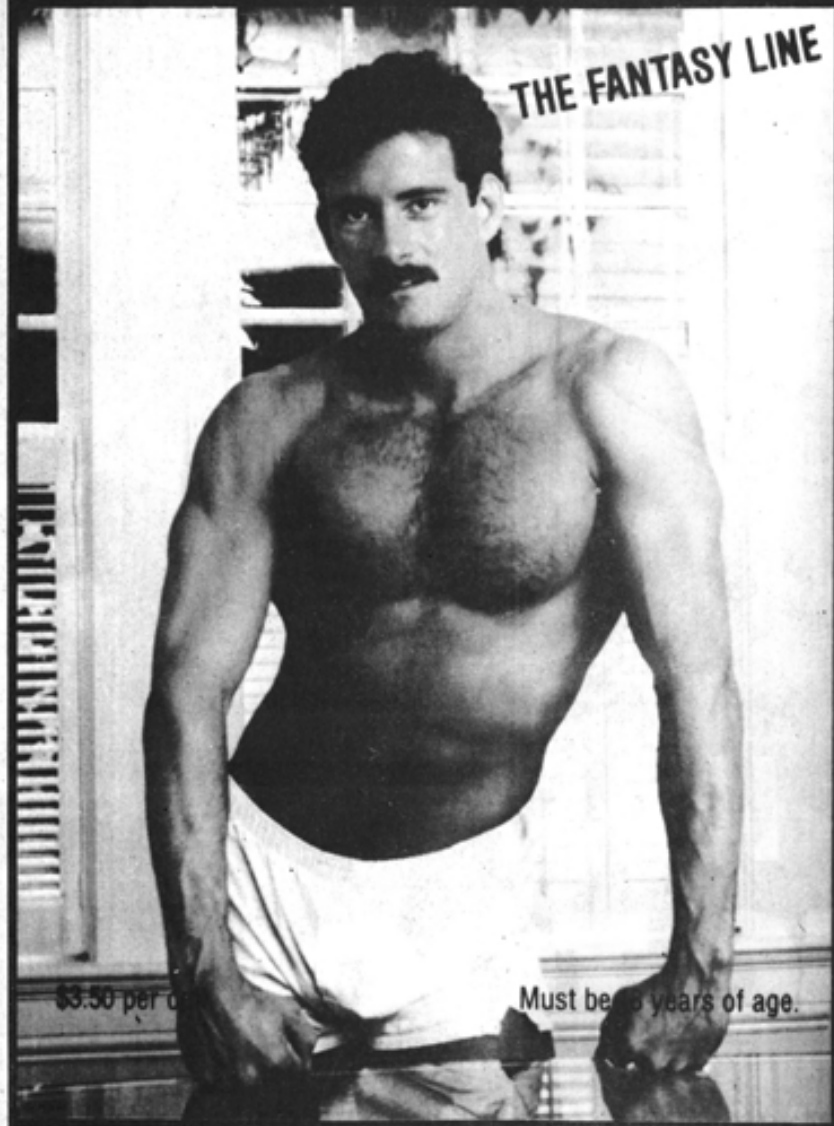
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music, likes to meet a gay or bisexual Black professional. Masculine male over age of 45. no drugs, looks is unimportant. Outweek Box 2077

LIGHTS... CAMERA...?

I need fotos to answer these ads. Attr GWM, 5'11", 190, br/hz, seeks amtr photog to shoot both mild & wild poses. I'll show off my bod, you show off your darkroom skills. P.O. Box 2520, Times Square Station, NYC, 10108.

GJM, 47,
6'1", 170 LBS.
doctor, businessman, handsome, curly brown hair. Enjoy classical music, reading, seek younger, serious GWM to share sex and other mutual interests. I like slim build, boyish looks, smooth body. Blondes a +. Letter, ph/ph, Outweek Box 2081

ARE YOU LIKE ME?
You already have a "friend" but looking for a "buddy"-this is my first ad-I'm masculine-very affectionate and romantic-52 but friends say 42-6 ft-186-Mediterranean-hung-hairy chest-healthy-also interested in good talk-good food-and good music-send phone-photo less important-let's talk first! P.O. Box 20322, DHCC, NY, NY 10017.

**ME: PISCES/
SCORPIO RISING**
20, slim, handsome, Blk/Irish mix, poet/writer, brutally honest, difficult to deceive, perceptive, bright, serious yet child-like and trusting, fragile in love yet aloof for fear or reaction by my overwhelming emotional intensity. I'm passionate, sensitive, given to dark fits of silent anger damned moody focused, Spiritual but not spacey and interested in meeting YOU: 18-45, secure in who you are, able to mirror my emotional tenor w/equal liquid sensitivity and above all, true to yourself. I prefer blind, blue eyes but this isn't vital. I enjoy

German, sign language, psychology/astrology, intensity and integrity, honesty and of course, sex. If you can handle this, please write: P.O. Box 66, 196th Street Station, St. Alban's, NY 11412.

BATS AND BALLS
Pitcher seeks catcher with well-oiled glove. GWM, 33, blond, brd, looking for a man who can handle a slider. I promise you nine good innings before we hit the showers. Ltr/phone. Outweek Box 2133

**SOMEWHERE
OUT THERE!**
Looking for something more than I could ever find at Charlie's. (No, Macy's circular is not Literature.) Do you suffer from serious intentions, a serious sense of humor, and serious circumstances? GWM bl/bl mstch 24 6'2" cute prtl slim ex-runner. Looking for enlightened possibilities. Photo appreciated. Outweek Box 2134

**HANDSOME, LATIN
AND HUSKY**
with brains tool 5'9", 31 y.o., performing artist, stable, masc. in appearance, sensitive by nature, easy laugh, smile and great kisser. UR: Masculine, mature, 30-45, sensual, ready to share, aggressive, hungry TOP—lover of Rubens/ Sumo bods, lean to chunky, have varied interests. Photo and phone #, please. Take heart, I'll answer all.

**GAY PUERTO
RICAN, 5'11",**
162, black hair, beard, average, 33, looking for a monogamous, loving relationship, with another Puerto Rican or GWM. I love the beach, long walks, books, quiet times, movies, cooking. I'm looking for someone with similar interests. Letter and photo to: P.O. Box 621, Cooper Station, New York, NY 10276.

**MISPLACED
CALIFORNIAN**
seeks kindred spirit for quiet times, easy

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OTHER END...**

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MEN YOU'VE BEEN
LOOKING FOR AND
THEY'RE JUST A
PHONE CALL AWAY!**

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**.95 PER MINUTE
CALLERS MUST BE 18 YEARS OR OLDER**

laughs and adventure. You are tall, straight acting/looking, smoke, drug and attitude free, prof. I'm same, 31, 165 and athletic. Surf's up...answer today. To Outweek Box 2137

EASY SMILE
seeks to share life's special moments with sensitive, straight acting/looking, adventurous spirit. Non drugs/non smoker. I'm 27, 6'2", brown hair, 165, blue eyes, prof. with Southern sensibilities...o.k. Just do it! Outweek Box 2138

TOM CRUISE TYPE
Looking for PR Latin Hispanic good looking well built well hung. Doesn't have to be a super brain but not brainless. I'm 28 good face muscular dark hair and eyes 5'9" 170 lbs. healthy. Send photo and note to: Outweek Box 2139

SELF-RELIANT
WM, 45, 6'2", 185, rd/bl/stache, works out (46c, 33w), masculine attitude, seeks similar sort for occasional socializing and whatever. Am the independent minded type—my philosophy of life is somewhat out of Stirner-Nietzsche-Crowley-Rand with a wry sense of humor and a nose for the off-beat, yet feel more at ease hanging out in the outer boroughs than hitting Manhattan hot-spots. Reading runs from SF to SOF, music from WQXR to WPLJ. Serious replies to Outweek Box 2140

THE OLDER AND THE YOUNG
GJM, late 50th, European background. Romantic and kind person, Opera and classical music lover. Non-smoker dislikes heavy drinking. Looking for relationship with GM, 20's into 40's. Write in all confidence with photo if possible, to: P.O. Box 52H, New York, NY 10268.

HUNG HUGE-EXHIB.
Like to show off that big bulge, stroke that extra big meat. Underwear, jocks, cockrings.

GWM, 40, wants hot, safe action. Photo/phone Box 126, 70A Greenwich Avenue, NYC, NY 10011.

MUSCULAR JOCK DADDY

BB Trainer and pro-masseur, Br/Br, 40's, 6', 185, u/c, Bl, Scand, College Grad, non-smoker, travel, sports, arts. Seeks young jock bottom. Box 1708, 2109 B'way NYC, 10023. Warm, friendly nice guy.

ATTRACTIVE

Prof'l GWM, 26, 175, 6'2". Dark blond with beard and stache. Looking for Mr. Tall: 5'10" or above, Dark: brown to black hair, stache a plus, Handsome: self-explanatory. Prospective GWM should be 25-40, prof'l, stable, fit, masculine and enjoy the arts and sensual safe sex. Letter, phone and photo appreciated. Outweek Box 2102

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B/W gay couple late 20's want to know who has the biggest or most goodlooking cock around! Prizes include an unforgettable fun-filled evening. Do you have that special dick? Prove it! Send photo to Box 697 Contest, Midwood, NY 11230.



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2	
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14	
15	

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Signature: _____

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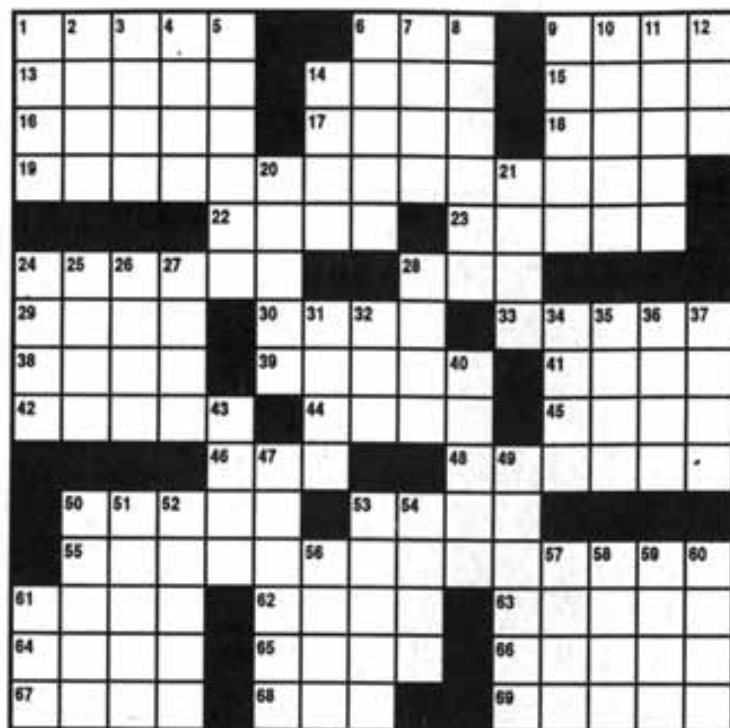


550
HARD

OutWeek Crossword

by Greg Baysans

Edited by Gabriel Rotello



10. "What _____," rude critique
11. Vegan's no-nos
12. Ocean flyer
14. "Summer and Smoke" character
20. Repeat performance
21. Vortex
24. Rudolph disco
25. Amos, amas, _____
26. French actor Jacques
27. "That was _____"
28. Hoffman play
31. Breathe heavily
32. Lupino
34. Selects
35. Challenge
36. Eternally
37. Biblical conjunction
40. European river
43. Not Souflaki
47. Canaan now
49. Noggin
50. Hangman's handiwork
51. Become a participant
52. Abnegate
53. Knobs
54. Is indebted
56. Twain
57. Sightsee
58. "_____ girl!"
59. Baseball team
60. Being, to Ovid
61. Certain boat

SOLUTION IN NEXT WEEK'S OUTWEEK ON SALE MONDAY

ACROSS

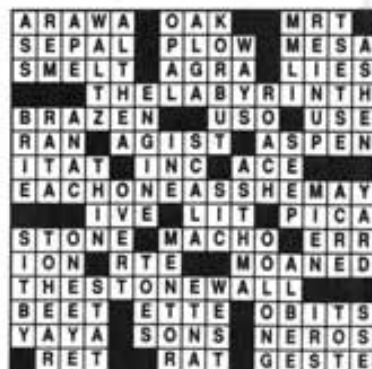
1. Rankings
6. Electrical unit
9. Willing
13. Affirm
14. Quick!, formerly
15. Above, in Aachen
16. Role player
17. Poetic pastures
18. Bank business
19. Kramer play
22. Bauble
23. Perimeters
24. Substance
28. Increment
29. Nanking nanny
30. Author Leon
33. Swiss call
38. Put on a scale
39. Bottom
41. Make a road
42. Certain operation
44. Gown part
45. Very, in Vincennes
46. Kennel sound

48. Penetrate
50. Comes upon
53. Words to Nanette
55. Monette memoir
61. 80s rock group
62. Assistant
63. Gives special attention
64. Employer
65. Arden, *et al*
66. Is lascivious toward
67. Stein to friends?
68. _____ Miserables
69. Clear

DOWN

1. Lover's quarrel
2. Scottish lake
3. Bone, pref.
4. Noun ending
5. Kind of light
6. Nymph
7. AIDS organization
8. Potato choice
9. Kind of archipelago?

SOLUTION TO LAST WEEK'S PUZZLE



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PRESENT



NIGHTS

on the town



AD DESIGN BY: MIKE AND BOB

*Sinful Sundays
Calendar of Events*
.....
Sunday 2/25
SISTER CODY
Sunday 3/4
NIKKI NICOLE
"MISS BOY
BAR 1990"
Sunday 3/11
GLAMAMORE
as "EVITA"

monday
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DJ MAX RODRIQUEZ

wednesday
20/20

20/20 12 WEST 20TH ST.
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open at 11PM. Complimentary
Admission with this ad from
11-Midnight \$6.00 after Midnight.
Beer \$3.00 Special
Performances at Midnight.

DJ JOHN HALL

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FOR MORE INFO & FREE MAILINGS
CONTACT MARK BERKLEY 212-242-5646



sunday

HOT ROD
270 11TH AVE.
(28TH ST.)
212-240-1963



SINFUL SUNDAYS Doors open at
10PM. Complimentary Admission
with this ad from 10PM-Midnight
\$6.00 after Midnight. \$2.00 Draft
Beer All Night. \$3.50 Mixed
Drinks. Free Buffet at Midnight.
Go-Go Boys, Drag Shows AND
The American Classic Drive-In,
featuring All-American All Male Hits!

DJ MICHAEL WILSON