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MAGAZINE  
NO. 89

# OUTWEEK

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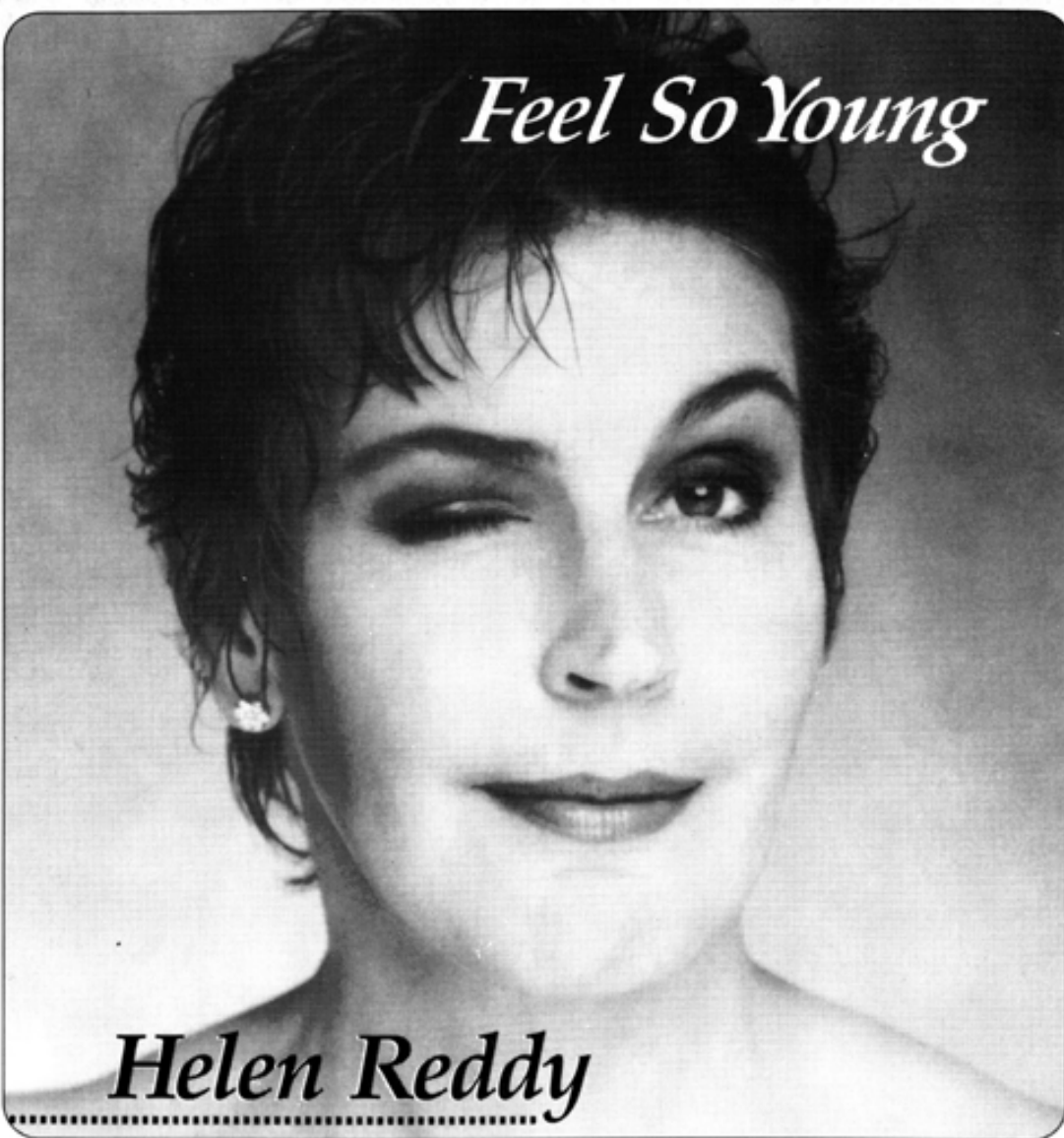
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## Internal Empowerment

"Do You Know This Criminal?" blasts out from a flier produced by the Latino/a Caucus of ACT UP/New York. Beneath it is a photo of Miguelina Maldonado, executive director of the Hispanic AIDS Forum, or HAF, New York's primary AIDS social-service agency for the Latino population. Without mincing words, the flier directly accuses Maldonado and her organization of "genocidal negligence and betrayal," which is "killing the Latino community."

Strong words? Certainly.

Justifiable? Just look at the record.

HAF, supposedly a Latino outreach group, located its office in Manhattan's fashionable SoHo, far from the community it purports to serve. Its track record on delivery of services is so pathetic that certain of its programs haven't even been able to meet contract compliance with the New York City health department. It's been an almost invisible presence in the world of AIDS advocacy, eschewing a leading position—or often any position at all—on vital issues swirling around the epidemic in New York, such as condom distribution, needle exchange, drug treatment or policies for Latino gays and lesbians.

Yet ACT UP's harsh rhetoric against HAF could just as easily be targeted at numerous other supposedly "community-based" AIDS-service groups nationwide. Many of these groups are miserable failures because, like HAF, they have never really represented the communities they supposedly serve: people with a history of chemical dependency, gays and lesbians, poor people and people actually suffering from HIV-infection.

Until now, many "community-based" groups like HAF have been wholly operated by career-oriented social-service bureaucrats and straight, middle-class professionals whose inherent class biases, addict-phobia and homophobia put them at odds with the very people they're supposed to represent: the disenfranchised drug users, poor people and queers who make up the bulk of AIDS cases. Thus a group like HAF can call itself "community-based" without having a single person on its board of directors who openly has a history of chemical dependency or who is openly HIV-positive or openly lesbian or gay. Not one.

This deficiency is far from cosmetic. Being HIV-infected, or being a member of a group overwhelmed by the epidemic, is a powerfully radicalizing experience, which lends an acute sense of urgency to AIDS work. Non-infected career-bureaucrats are not merely disinterested in—but even frequently hostile to—issues of crucial importance to the PWA community. Only when PWAs are strongly and openly represented on the boards and upper-level staffs of service and advocacy groups can we expect their needs to be fully addressed.

Many may feel that the Latino/a Caucus' tactics against HAF have been too harsh, and perhaps this criticism is valid. Certainly, the treatment, by ACT UP's general meeting, of HAF board member Yolanda Serrano, a great hero of the epidemic, was cruel and unfortunate.

But the problems that arise for PWAs when their own community-based organizations are unrepresentative and do not include the true "AIDS community" are crueler still. PWAs are not helpless invalids who need to be led by non-PWA professionals. They demand empowerment on their own terms. And they deserve it.

**EDITOR IN CHIEF** GABRIEL ROTELLO  
**NEWS EDITOR** ANDREW MILLER  
**ARTS EDITOR** SARAH PETTIT  
**FEATURES EDITOR** MICHELANGELO SIGNORILE  
**STAFF REPORTER** NINA REYES  
**DESIGN** MARIA C. PEREZ

**CONTRIBUTING EDITORS**  
**AIDS** PAUL RYKOFF COLEMAN  
**MUSIC** VICTORIA STARR  
**POETRY** DAVID TRINIDAD  
**LISTINGS** DALE PECK

### CONTRIBUTING REPORTERS

Janie Astor del Valle, Victoria A. Brownworth, Mark Chesnut, Joe Clark, Scott Harrah, Jorjet Harper, Kathy Hoka, Brian Kelly, Arthur S. Leonard, Rachel Lurie, Avri McDonald, Bob Nelson, Duncan Osborne, Rachel Pepper, Dell Richards, Maer Roshan, R. Suggen, John Voelcker, James Walker, Allen White, Carrie Wolford

### NEWS WIRE SERVICES

Cliff O'Neill, Rex Wockner, John Zeh

### CONTRIBUTING WRITERS

Bradley Ball, Charles Barber, Greg Bayans, Jacquie Bishop, Jay Blotcher, Peter Bowen, Max Cavitch, Sarah Chinn, Chuck Cohen, Anne-christine d'Adesky, Christopher Davis, Susie Day, Kathleen Joan DeBoid, Risa Denenberg, George DeStefano, John Donahue, Monica Dorenkamp, Dawn Fatali, David Feinberg, Ann Giudici Feltner, Ayofemi Fofayan, Jim Fournatt, Beatrix Gates, Michael Goff, Noelle Hanrahan, Ernest Hardy, Mark Harrington, Joe E. Jeffreys, Larry Kramer, Bob Lederer, Gerard Mackey, Maria Maggenti, Jim Marks, Michael Paller, Sydney Pokorny, John Preston, Allen Roskoff, Anne Rubenstein, Catherine Saalfeld, Sarah Schulman, Ira Silverberg, Charles Silverstein, Karl Soehlein, James St. James, Wickie Stamps, Bruce C. Steele, Otis Stuart, Liz Tracey, John Wasser, Al Weisel, John Wing, Madam X, Eva Yaa Aantewaa

### ILLUSTRATORS AND CARTOONISTS

Alison Bechdel, Christopher Burke, Mark Burdett, Jennifer Camper, Tom Kalin, Kris Kovick, Blue Moor, Andrea Natale, Daniel Sotomayor

### CONTRIBUTING PHOTOGRAPHERS

Bill Bytsura, Greg Clark, Erich Conrad, Ken Collins, Darlene/Photographics, Desi Del Valle, Charles Fowler, Marc Geller, Efrain J. Gonzalez, Morgan Gwenswald, Marilyn Humphries, Jeff Kats, Andrew Lichtenstein, T.L. Litt, Patsy Lynch, Jim Marks, Tom McGovern, Tom McKitterick, Robert Miller, Myrna Morales, Scott Morgan, Ellen B. Nelpris, Rink, Lisa Romerein, Charles Seesselberg, Lee Snider/Photo Images, Barbara Seyda, Paul Teeling, Ben Thornberry, Theresa C. Thadani, Michael Wakefield

**INTERNS** Justine Bards, Robert Campbell, Ann Conner, Patricia Lohr, Sara Simmons

**PRODUCTION MANAGER** DIANA OSTERFELD  
**PRODUCTION EDITOR** JAMES CONRAD  
**COPY CHIEF** WALTER ARMSTRONG  
**GRAPHIC ARTISTS** YVETTE ROBINSON  
 PAUL V. LEONE

**CAMERA TECHNICIAN** SALVADOR MENDEZ, JR.

**PUBLISHER** STEVEN POLAKOFF  
**ASSOCIATE PUBLISHER** GABRIEL ROTELLO

### NEW YORK ACCOUNT EXECUTIVES

VELIA CORNELIUS, JACK HOFFMANN, EVA LEONARD, COLLEEN MANGAN, TROY MASTERS, ARMANDA C. SQUADRILLI;  
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### PRESIDENT KENDALL MORRISON

159 W. 25th St., 7th Floor, New York, NY 10001 Editorial/Advertising:  
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# LETTERS

## THE PAIN OF MISS SAIGON

In response to the article by Avril MacDonald regarding the *Miss Saigon* benefits by Lambda Legal Defense and Education Fund and the Lesbian and Gay Community Services Center [no. 87, Feb. 27], members of the Asian Lesbians of the East Coast (ALOE) and Gay Asian and Pacific Islander Men of New York (GAPIMNY) would like to clarify a few points.

1) The article misquotes us and states that we have called for a boycott of Lambda and the Center. At this point, ALOEC and GAPIMNY have not called for a boycott of either organization. In the previous week's issue [no. 86, Feb. 20], a letter to *OutWeek* called for a boycott; however, that letter does not represent the views of ALOEC and GAPIMNY.

2) Mr. Chen was not contradicting Mr. Burns of Lambda—we know that the Asian American Legal Defense and Education Fund (AALDEF) had communicated with Lambda, not the Center.

3) Ms. McDonald focuses on racism as our main motivation for confronting Lambda and the Center; in fact we are equally concerned about the issues McDonald lists in paragraph three, particularly the play's portrayal of Asian women—women as spoils of war and the virgin/whore who obligingly offs herself in the last act, loyal in her dying breaths to the white American soldier who abandoned her.

4) In response to the letters from Lambda and the Center—we are aware that those

organizations had been planning the benefit for several months prior to December 1990. However, we were not alerted to Lambda's and the Center's plans actually being confirmed until some of our members received Lambda's invitation or saw *Center Stage*. In the summer of 1990, *Miss Saigon* was can-

whether the practice of yellow face is racist, and certainly many people of the Asian and Pacific Islander communities have continued to feel negatively towards the play.

During the period in which the production was canceled, there was ample time for Lambda and the Center to do

crimination of all kinds," and if the Center is an "explicitly anti-racist organization," have they questioned their own internal structure and decision-making process which would allow the choice of a play called *Miss Saigon* when the term "Miss" has not been in use in progressive communities for well over a decade? Is Lambda normally so uncritical of media representation of controversies?

We have given Lambda four months and the Center ten months notice to cancel their benefits; this certainly is not a last-moment request.

We hope that Lambda will do as much as it can to educate its members, sponsors, board of directors, the lesbian and gay communities, the Shubert Organization and Cameron Mackintosh about the issues raised and will aggressively seek a full refund and plan a benefit that would reflect its commitment to fighting "unfair discrimination of all kinds." Similarly, we hope that the Center will pursue such a course.

This controversy raises questions that we all must confront: Are we as lesbians and gays, as individuals and in our organizations, perpetuating structures of oppression and exploitation? Can ethics and the fight for justice be put aside in the name of money?

Members of Asian Lesbians of the East Coast and Gay Asian and Pacific Islander Men of New York.

June Chan  
Tsh Yang Chen  
Milyoung Cho  
James Jaewhan Lee  
Manhattan

## STONEWALL RIOTS

BY ANDREA NATALIE



celed by Cameron Mackintosh. In the Lambda letter the unnamed author states "Actors' Equity and the producer then reached agreement, and the controversy appeared to be resolved." The decision made by Equity involved whether Jonathan Pryce would be allowed to play his role because he is considered an international star. Equity made no resolution as to

some research and to return tickets purchased. We believe that Lambda and the Center should be able to make their own investigations regarding the content of any event which they plan to sponsor and that fund-raising activities should not be considered exempt from their organizational missions and philosophies. If Lambda is in opposition to "unfair dis-

# BLURT OUT

## I'M YOUR VENUS, I'M YOUR FIRE, YOUR DESIRE...

Some of us have come to understand that dykes get no respect on this earth, but this is ridiculous. Seems that NASA scientists studying the planet Venus with a Magellan spacecraft are proposing naming various meteorite impact craters after famous women. And who have they picked? Oh, Gertrude Stein, Margaret Mead—you know, the usual suspects. Of course, *The New York Times* hinted that they recognized the irony in "a crater field tentatively named after Miss Stein, the expatriate American writer who died in France in 1946," but one wonders if they gather the full impact (as it were) of figuratively launching lezzies into space so that craters might bear their names.

—Sarah Pettit

*Happily, your further explanation contradicts only two facts in our story. But the information that a boycott of Lambda and the Center was in the words came from interviews with several members of Gay Asian and Pacific Islander Men of New York. Thanks for the clarification. —News Ed.*

I am writing regarding Lambda's and the Center's response to my letter [no. 86, Feb. 20]. For the most part, I believe the powers that be at both organizations missed the point entirely.

Frankly, the belatedness in my response comes only after the powers that be at Lambda sent out invitations for their fund-raiser to the public announcing the *Miss Saigon* play as their prime moneymaker in April 1991. Frankly, my response was not belated as a member of the public.

I can understand Lambda's and the Center's difficulty in backing out of their contractual agreement. However, I frankly do not understand why the fund-raising committees of the respective organizations did not consult either staff members or Asian and Pacific Islander lesbians or gays who are familiar with the issues before the deciding bodies of Lambda and the Center chose *Miss Saigon* as a fund-raising event in the first place.

Also, what I fail to understand is why the decision-making bodies of Lambda and the Center only think in terms of civil rights issues when it concerns them—not of others outside of the white gay male populace. It seems that these decision-making bodies only think about the others when it is convenient. Obviously, the civil rights issues that they choose to hold up a banner for are extremely selective.

In my view, it is time for organizations such as these to

stand up and be counted regarding civil rights issues for all disenfranchised—not just the ones that directly affect and effect them.

JOMAL  
Manhattan

I am a gay Asian and Pacific Islander male and find it unconscionable for Lambda Legal Defense, an organization which opposes unfair discrimination, to frame the *Miss Saigon* controversy so that I am perceived as the antagonist. In last week's letter to *OutWeek* [no. 87, Feb. 27], Lambda said: "Frankly, the belatedness of these complaints creates a predicament for Lambda. Canceling the *Miss Saigon* benefit at this late point would seriously impair the organization's financial health and significantly harm its programs and operations, thus weakening its ability to fight discrimination—a result from which no one would benefit." Hence, in my demand that Lambda cancel the benefit, I am perceived as unsupportive of Lambda's effort to fight discrimination. I am not.

I wish to express to Lambda that I find the idea of this *Miss Saigon* benefit alienating and disgusting because the show refers to Asian and Pacific Islander people as "greasy chinks" and to women as "slits." I am offended that an organization which serves my community would make money off my back and therefore I demand that Lambda cancel its benefit. Lambda seems to equate this demand with the sentiment that I don't support its effort to fight discrimination against lesbians, gay men and persons with HIV. This is manipulative.

I feel betrayed by Lambda because (1) by sponsoring this benefit Lambda communicates that Asians and Pacific Islanders aren't a legitimate part of the lesbian and gay community which they serve

and (2) Lambda has framed their mistake in their favor by implying that the groups which oppose the *Miss Saigon* benefit are unsupportive of Lambda and therefore of the lesbian and gay community.

I see harm, and avoidance of the real issues at hand, in this type of rhetoric. Harm: Lambda's rhetoric splits the lesbian and gay community into factions which are pro-Lambda and anti-Lambda. Those who don't find *Miss Saigon* offensive will create more distance between Asians and Pacific Islanders (and other groups which demand cancellation) and themselves. Avoidance: The issue is how Lambda's mistake has alienated and disgusted my community and how Lambda should be accountable for this mistake. Whether or not the Asian and Pacific Islander community supports Lambda's efforts in general is not the issue.

I fear that some people in the lesbian and gay community will perceive our demand as damaging to the common good as Lambda implies. This is wrong. I am simply asking that people sift through the rhetoric and rethink what Lambda means by saying that cancellation would ultimately benefit no one.

Scott Hirose  
Manhattan

As an Asian gay man, I found it extremely painful to read the letters from Lambda Legal Defence and Lesbian and Gay Community Services Center regarding *Miss Saigon* [no. 87, Feb. 27]. Both Lambda and the Center claim that they purchased tickets for *Miss Saigon* much in advance and imply that it is really the fault of people pointing out the truth about *Miss Saigon* (allegations according to Lambda) for not having done so earlier. Do they think that they have no responsibility themselves

to be sensitive to the concerns of women and people of color? Or do these organizations exist only for white males?

I, like most people of color, have often felt the discrimination against me in gay bars and clubs. But I have tried not to pay too much attention to it in the belief that it is the goal-oriented community institutions that matter to me. But when I see the actions and attitude of Lambda and the Center (and they are nothing if not community institutions), I wonder if it really is a community only for racist white assholes.

I am sad that I have to spend time and energy fighting a gay group when I would rather fight the rampant homophobia of American culture. At the same time I am angry that I am being made to choose between being Asian and being gay. I am gay and Asian and nobody has the right to ask me to choose between the two. And then people ask why more Asians don't involve themselves with the lesbian and gay community. Will Michelangelo Signorile please comment? Does *Out-Week* have the guts to take a stand on the issue?

Niraj K.  
Manhattan

#### A SLANT A

You've finally burst my seams with Noelle Hanrahans' opening to the 2NG article [no. 87, Feb. 27]. Sandwiched dead-center in a laundry list of undesirables, we find "AA devotees." God forbid that any member of 2NG might be in the program! Oooops, there's that dreaded pronoun, "God," rearing its ugly head again.

I've been sniffing ill winds about the program, and maybe even a little denial about gay alcoholism in the pages of this rag for some time now, but this has

clinched it. The bone of contention seems to be the spirituality inherent to recovery in AA. You're painting us as a bunch of bible-thumping fundamentalists with sticks up our bums when you couldn't be farther from the truth. Gay alcoholics and addicts who might be fearful about taking that first step to deal with their problem certainly don't need your slanted journalism to dis-

suaude them. Would you publish anything that might intimidate gays away from seeking help or education about HIV and AIDS? Alcoholism and drug addiction have been consistent killers in our only safe places where we could meet and recognize one another.

In AA, our spiritual paths are as diverse as one human being is from another. "To thine own self be true" is a

maxim here, and each persons' own intimate spiritual journey is respected and as private as it needs to be. When it comes to the "G" word, I've struggled as a woman with the male pronoun since I first learned to read. We've been to hell and back with our addictions; pronouns are mere child's play to us. To sit in the rooms of AA and NA and to witness the courage of

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these gay men and women who face life and death on its own terms and who go through the recovery process without returning to the veils of their addictions is truly sublime. In our rooms there is love and compassion. This is our fellowship, this is our activism. We are everywhere. We are also on the front lines spitting our rage into the face of the AIDS crisis and the current wave of police brutality against this community. We're some of the hippest, fiercest queers around, and don't you forget it.

To *OutWeek* I say: Shame on you for even attempting to dog us.

To the gay person who suspects they might have a problem with alcohol or drugs, who might be hurting and in need of support, recovery and healing I say: Don't let

the "G" word or *OutWeek* intimidate you. Check us out. Call AA Intergroup for info on a meeting near you. You can bet you'll get what you need.

Adele B.

Manhattan

P.S. In reference to Signorile's *Gossip Watch* [no. 87, Feb. 27] Heidi Dorow's point about Foster vs. Bernhard is well taken. Sandra and I have been friends for ten years. She recently told me substantial rumor has it that the reasoning behind *OutWeek's* holding back on Jody while ripping Sandra to shreds is that Arts Editor Sarah Pettit "knew" Jody in school and is being protective. Hmmm, don't shit where you sleep perhaps? Funny this, in light of the fact that Pettit never got a call from Bernhard after writing her phone number in the crotch of her own black

panties and tossing them to Sandra onstage. Methinks the lady doth protest too much. When you make a career of judging and condemning others on sexual issues and otherwise, seems to this queer that your behavior had better be pretty damned exemplary.

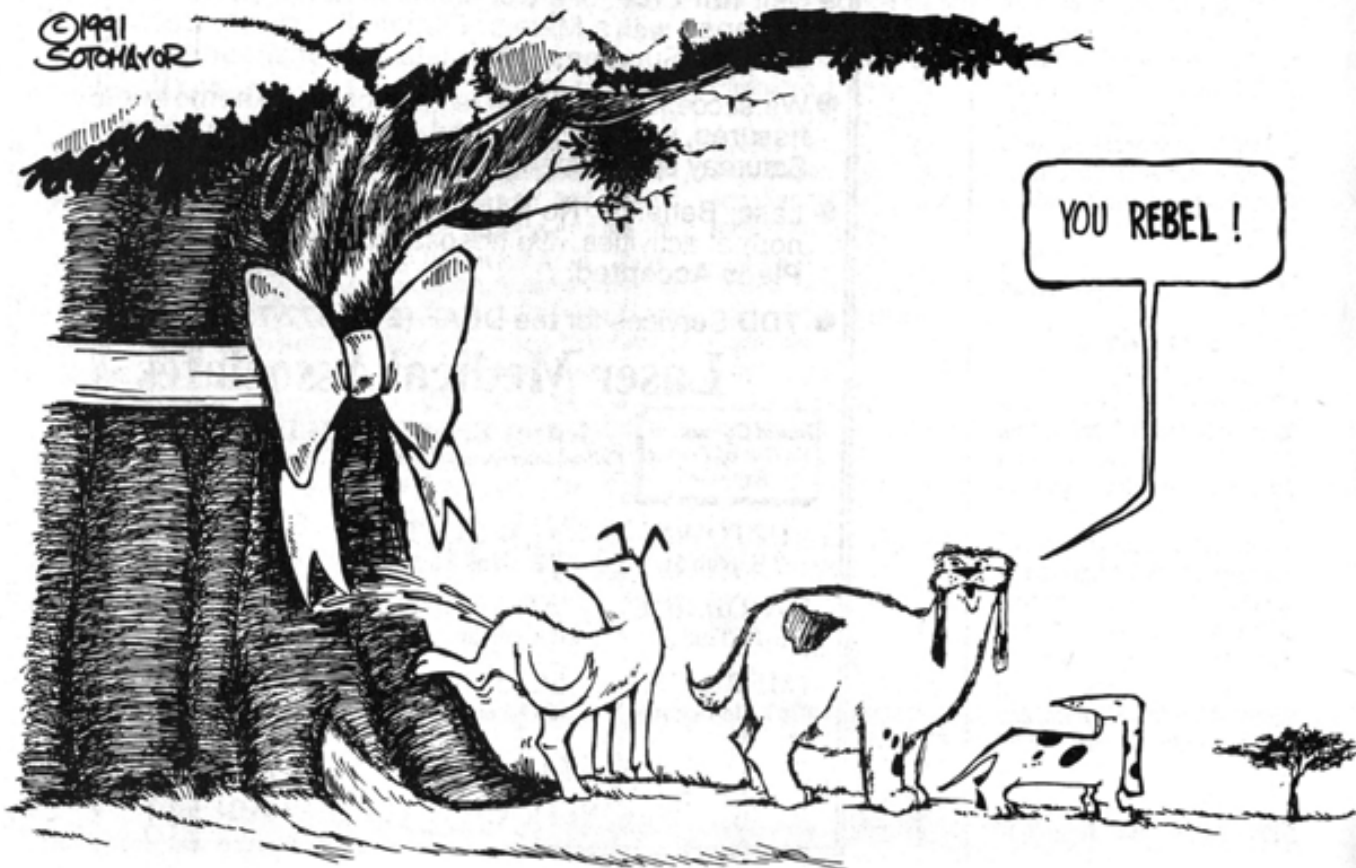
Lest we forget, Sandra is a comedienne. She certainly ain't no lesbian Jesus, but she sure had done a lot more for dyke visibility, albeit camp, than any other celebrity you can name, and no amount of dykedactic polemics can change this fact. Why make her a scapegoat, then uphold the antics of Madonna, this country's own little Evita Peron? If we're talking Hollywood, don't you have much bigger fish to fry? Do I smell crotch rot here? Try getting your enemies straight. We need you to cut these divisive, alienating tactics

and get on with the business of pulling this community together, not trying to tear us apart. Show me you have the guts to print this letter in its entirety, or this funky brew will smell even more nauseating...

**Noel Hanrahan's responds:**

*I'm a six-pack-a-month girl, and I've not toked, smoked or popped any drugs in more than two years. Apathy-inducing, "love-will-conquer-all" bullshit, Desert Storm served up as a prime-time sit-com, TV Blue Light, capitalism and AA's submission to a higher power are sedating American resistance.*

*Challenge me. We are at war. Are lesbians too wrapped up in recovery, their righteous indignation surrendered to a higher power, and too shut down to be moving and burning?*





*Sarah Pettit responds: Where to begin? You've stirred up such a fiery cauldron. Forget the fish, Adele, let's talk turkey. My piece on Sandra, whatever you think of it, did not spring out of thin air. Sandra's public record is, as I pointed out, hardly an untroubled one—all I did was to piece together her to-ing and fro-ing. Although it serves your argument to claim that I'm "judging and condemning others on sexual issues," that is a blatant distortion of my position. I've always viewed a reluctant, drugged-out queer as a dubious soldier of liberation. Things being as they are, I care less about what people do in private (yes, I said it) than about being dyke-baited in public.*

*The point of my "ripping Sandra to shreds" (though I think I was quite measured) was, in fact, to illuminate the futility of our relying on Hollywood to any degree. Sandra is, to my mind, a symbol of that process of attrition. As to my panties, I think I was rather upfront about acknowledging the weaknesses of my flesh vis-à-vis Sandra. Would that that admission truly discounted all of my arguments....*

*Which brings us to Jodie. I hardly call five weeks of Signorile's scurrilous pen "holding back." You might also do a close reading of Monica Dorenkamp's review [no. 88, March 6]. My knowing or not knowing Jodie Foster—or any other public figure—does not impede the editorial or critical demands of my position.*

#### THANKS

Ron Simmons' article, "The Queer Nation Isn't Queer" [no. 85, Feb. 13], on persons of color involved in queer activism, brought to light a couple of points about racism with which I have not been confronted; points with which I need to be confronted since I am a queer, white, mid-

## DREAMBOAT of the Week



**Not because she refused to allow the national anthem to be played before her concert in New Jersey (eventually coming head-to-head with ol' Blue Eyes himself). Not because she wrote a song criticizing police brutality in Thatcherite England. Not because she boycotted the Grammys, saying that they were too political and not representative of her listeners' opinions (she won "Artist of the Year" in the *Rolling Stone* readers poll, which she found "flattering"). And not because she cites (amazingly) Rosanne Barr as an influence.**

**This week's dream badge goes to Sinead O'Connor for a much more mundane display of taste, reason and compassion. When asked in a *Rolling Stone* interview to comment on her public denouncement of Andrew Dice Clay, Sinead explained that "it's not just because of the feminist thing...I have a huge problem with homophobia as well, and that's the worst thing that I think he does." Well said, girlfriend.**

dle-class, southern-bred male. The point I need to continually hear is that the struggle for queer rights is but a small part of the struggle for human rights. Being a member of a privileged minority, I often for-

get the struggles of others to achieve equality.

It is my ignorance and fear which Dr. Simmons' just anger addresses. I am willing to hear his anger and let it affect me. I am a queer nation-

al and have no desire to continue to be aligned with the racist, sexist, ableist, heterosexist culture in which I was raised. I need to be continually reminded, confronted and educated about the racist, sexist, ableist and heterosexist attitudes both internal and external which are reinforced daily on the cellular level in this sick society. Simmons' anger reminds me of what it feels like to be queer. I consider that a gift; a gift which I intend to pass on.

Daniel Newman  
AlbuQUEERque, N.M.

#### CREEPING WITH THE ENEMY

My lifetime companion—of nine years now—and I are outraged and disgusted by all films that depict women in ugly, chauvinistic roles. As well, we despise movies that straights make about gays being murderers, psychos, etc.

When *The Silence of the Lambs* hit our TV (in preview), we knew it was a piece of shit, even though Anthony Hopkins and Jodie Foster are in it—we tried to rationalize: Would Hopkins or Foster do a movie with no social value, no meaning and [further] the usual sick theme of male brutality? Yes, they would; yes, they [have]! Not to lessen another appalling movie created by hets, *Sleeping With the Enemy*—OK, Julia Roberts, Eric's sister, is in it. She's great, she wouldn't sell out, would she? Oh yes—yes, again and again. I told my lover that this movie reeks of similarity to *Murder by Reason of Insanity* with Candice Bergen. We both agreed—"another smut movie, same het shit." Not two days passed, and what do we see being advertised to come on the tube—that movie with Candice—it's a conspiracy—it's so fuckin' obvious, and once the straights get wind of our fury over it, they put another on the tube and another at the box

office...death comes in threes.

One reason we love our horror, sci-fi and fantasy films—no, not the Jason-crap, but the riveting and classic ones—are that the enemy, the monster, has no identity. It's an equal opportunity killer, and it's fiction, unless you want to make something out of it...we get thrills, chills, laughs and nobody is offended.

Shana and Racheen  
Manhattan

## LOVE CONCEALED

Two weeks ago, my lover Jaan and I appeared along with a lesbian couple on the cover of *OutWeek's* Valentine issue [no. 86, Feb. 20]. We are proud of that picture.

Not only do we all look good, but Jaan and I are also pleased that we—an interracial couple—had been select-

ed for that project.

We applaud *OutWeek's* constant and important daringness to reflect in its pages all the "colors" of our lesbian and gay rainbow community.

However, those two quotes which Michael Wakefield or you chose—out of context, out of sequence, and out of an hour-long interview—to place next to our picture in the photo essay, sensationalized instead of accentuated the best aspect of our eleven-year relationship: Our love, which is mutual, nurturing and complex.

Jaan is white; I am Black. He was born in Sweden; I, in Haiti. He is 51 years old (yes, give me credit for keeping him looking that good); I am 33. He is a composer; I am a poet/playwright. He believes in God; I do not. He is unpretentious, while I

am flamboyant; all these aspects—which celebrate our differences yet empower us and which we revealed in the interview—were not mentioned in our quotes. Our lips were not sealed, but our love was concealed.

May I also add that we are activists, best friends and lovers (as in sexual partners).

How strange that Jaan and I, authors of a trilogy of theater pieces in which the word "love" features prominently in all three titles (*Risin' to the Love We Need*, *New Love Song* and *Nuclear Lovers*) were quoted with so little of relevance to declare and share with your readers on the subject.

I also found it odd that we, the two queer couples on the cover, had the most bizarre, off-the-wall, almost "unloving" things to say.

The cartoon treatment of the photo essay was glib and superficial in a similar way that lesbian and gay relationships have been too often portrayed in the straight media.

Is that photo essay an editorial comment by *OutWeek* on the state of queer love, or does it just reflect its author's bias?

Perhaps, a wiser choice would have been to concentrate on three or four relationships, allotting them more space to express various aspects of their queer relationships.

In every issue, *OutWeek* exposes and addresses at length the various political complexities of our world. Why could it not have chosen to delve into the personal complexities of our life partnerships as lesbians and gays in this

## Dykes To Watch Out For



Valentine photo essay?

Ours is a media age that tends to reduce everything to blurbs, headlines and sound-bites which are catchy, yet amount to almost nothing. In the short run, along with our collective patience and intelligence, we all suffer.

Peace, strength, and love (with lots of safer sex).

*Assoto Saint  
Manhattan*

### LOVE IS THE DRUG

I purchased *OutWeek* for the first time in my life this week. It has been heralded as a much superior magazine in relation to other gay publications. What I found I was quite pleased with.

"Love: Photography and Interviews" [no. 86, Feb. 20] was amazing work, and it touched my heart to see it connected to the traditionally heterosexual holiday of Valentine's Day. At a time of the year when anxiety about sexual orientation can become prevalent in a person's thoughts, this feature gave a light on what Valentine's Day can and does mean for lesbians, gays, bisexuals, young, old, black, white, intimate friends and everything and everyone in between. Michael Wakefield and *OutWeek* gave me the best Valentine I have ever received by showing "love" in the faces of people that I can relate to!

As a young man, still very much in the process of coming out to friends and myself (which we all continue throughout our entire lives), reinforcing role models such as these brought me to tears. Not tears of pain, but of happiness, joy, and ease. Seeing the love in myself that I have for friends and family, and having it affirmed in such a powerful way gave me courage to love even more.

Valentine's Day is one day out of 365, and I hope to carry the feelings that the article

aroused in me for the next 364 of the year, and for years on. Excellent work!

*Christopher J. Beiter  
Ithaca, N.Y.*

### LISP LIST

I'm a Queer, I'm a Fag, I'm a Homo, I'm a Fruit, I'm a Tart, I'm a Queen, I'm a Pansy, I'm a Sissy, I'm a Tinkerbelle, I'm a Swish, I'm a Pink Powderpuff, I'm a Fairy, I'm a Nelly, I'm a Flower, I'm a Judy Lover. And I love it.

*Queen of the Cyber-Queers  
Manhattan*

### BOOK APPEAL

This is to ask your readers and staff to help the Gay and Lesbian Task Force of the American Library Association with an important project. Library users over the years have been saddened to discover that gay and lesbian magazines and journals are excluded from most periodical indexes. If you look in the H.W. Wilson Company's *Reader's Guide to Periodical Literature*, for example, you will not find reference to a single article from any gay or lesbian publication. You will find a few citations of articles by and about gays and lesbians, but only articles published in the mainstream heterosexual press. By denying library users conventional access to the gay and lesbian press, the H.W. Wilson Company marginalizes our lives and history, which acts to reinforce ignorance and homophobia. The time has come to change this.

For the past 20 years only one index, *The Alternative Press Index*, has included a significant number of gay and lesbian press titles (currently eight) in their service. Since June, gay and lesbian librarians have convinced two of the mainstream indexing companies, Gale Research Inc., and the Information Access Company, to include gay and lesbian periodicals in their indexes. Gale's *Book Review Index* now includes citations to *Lambda*

# STOMPING OUT

(this week's actions, rallies and zaps)

✓ **Sunday, March 10, citywide Gulf war teach-in: Historians, teachers, activists from 18 New York/New Jersey colleges and universities talk about the Middle East, US politics, and what might happen next. Hunter College auditorium, 68th Street (between Lexington and Park avenues), 9 am-6 pm. For more information, call (212) 678-4570.**

✓ **Sunday, March 10, Lesbian Visibility Action at the Museum of Modern Art and other midtown cultural centers. Dress for maximum visibility, with PDAs encouraged but optional. Lesbians/bisexuals/women/dykes meet at 1:30 pm in the museum lobby (53rd Street between 5th and 6th avenues). Sponsored by DAM, the Dyke Action Machine.**

☉ **[Deadline for listing of activities is the Wednesday prior to newsstand appearance. Call Darla at (212) 337-1200.]**

*Book Report, OutLook* and the *Advocate*. The information Access Company chose to add the *Advocate*, *Christopher Street* and the *Journal of Homosexuality* to their titles covered by *Info-Trac*, *Magazine Index* and *Academic Index*. This winter the H.W. Wilson Company added 20 new titles to the *Reader's Guide*, but not one of them is a gay or lesbian press title!

Write or call the H.W. Wilson Company. Tell them to put an end to their homophobia by including gay and lesbian press titles in the *Reader's Guide* and other indexes. Tell them to index a range of periodicals that represent a diversity of views and voices from gay and lesbian communities, for example, the *Advocate*, *Bay Area Reporter*, *B&G*, *BLK*, *Gay Community News*, the *Lesbian News*, *LesCon*, *On Our Backs*,

*OutLook*, *OutWeek*, the *Washington Blade*, *Windy City Times* and others. Help stop the ignorance about lesbian and gay lives, histories and politics!

Zap: Leo Weins, President, H.W. Wilson Company, 950 University Ave., Bronx, NY 10452. Phone: (212) 588-8400, ext. 2206.

*Polly Thistlethwaite  
Manhattan*

All letters to the editor must include a name, address and daytime phone, although names may be withheld at the author's request. *OutWeek* reserves the right to edit letters for clarity and space considerations.

# NEWS

## Latino AIDS Group Comes Under Angry ACT UP Fire

by Janis Astor del Valle

NEW YORK — A bitter dispute has the Latino AIDS community embroiled in wave upon wave of controversy, with the Hispanic AIDS Forum, a 5-year-old publicly funded community-based organization, at the center of the storm.

Alleging that HAF has failed to effectively address AIDS in the Latino community, some 25 members of ACT UP held a demonstration outside HAF's offices at Broome Street and 6th Avenue, at the edge of SoHo last Tuesday, Feb. 26.

And although ACT UP has taken on other AIDS service organizations in the past, the vituperative level to which this conflict has quickly escalated has struck some in the community as unusual.

The charges (among others) the Latino/a Caucus of ACT UP has leveled at HAF are directed at: what the activists call the organization's lack of public policies regarding AIDS issues for lesbians, gay men and straight women with HIV infection or AIDS; its nearly-complete failure to develop and implement viable programs of education and intervention for New York's Spanish-speaking community; and even its choice to locate its office in SoHo.

Activists are also angry that HAF's 17-person board does not include a



**CAUGHT IN THE CROSSFIRE—**  
Yolanda Serrano

single openly gay person or person with HIV infection.

Arriving at HAF's office as early as 7:30 am last Tuesday, many demonstrators bore placards with slogans demanding the resignation of HAF's executive director, Miguelina Maldona-

do, the activists' primary target.

Activists were greeted at the scene by police vehicles, while police officers set up barricades. Although the protest disbanded by 10am, HAF kept its doors closed until noon that day. No arrests were made.

On the previous night, at the regular ACT UP general meeting, Yolanda Serrano, the vice president of the Hispanic AIDS Forum's board, took the floor and, amidst an increasingly volatile crowd, read a prepared statement on behalf of Maldonado, defending the organization.

Serrano is also the executive director of ADAPT, an organization that promotes AIDS prevention among IV-drug users and is a longtime ally of ACT UP. The statement accused some Latino/a Caucus members of threatening Maldonado's life and throwing a chair at her during a Jan. 8 meeting between four members of the HAF board and 25 Caucus members, the sub-group spearheading the allegations, and called their tactics "divisive."

One Latino/a Caucus member, who had been at the January meeting, challenged these allegations and called her a "liar." And when Serrano dodged persistent questions posed to her by the floor, the ensuing debacle reportedly saw Serrano booed and hissed, and finally leaving the room in tears.

Defending her organization against ACT UP's charges, Maldonado told *OutWeek* that ACT UP is selectively presenting the facts and only telling part of the whole story.

"When we looked for office space, we couldn't find any, because we encountered a lot of discrimination. The search for space took about six months," said Maldonado, explaining why her office is in SoHo, a trendy neighborhood in Lower Manhattan far from the South Bronx and East Harlem, where, together with the Lower East Side, activists say a majority of Latinos affected by AIDS reside.

But even one of Maldonado's colleagues disputes that claim. Lydia Awadallah, a Latino/a Caucus member and an educator at LifeForce, a Brooklyn-based women's AIDS prevention, education and advocacy group, said bluntly, "That's a bunch of crock!" She noted that LifeForce and other AIDS service groups, like ADAPT, which is located on E. 111th St. in El Barrio, have had no problem finding space in a much shorter period of time. "I thought 'community-based' meant it was in the community," she added.

Even Serrano admitted that there is room for improvement in the development of public policy at HAF. "We are willing to listen, we are willing to have a dialogue," she emphasized. In fact, after months of pressure, HAF finally came out in support of Public

## SO JUST EXACTLY WHAT DO THEY DO?

NEW YORK—The Hispanic AIDS Forum, now in its fifth year, has seen its operating budget increase threefold from \$300,000 in its last fiscal year to a little more than \$1 million this year. Incorporated as a non-profit organization in 1987, it receives 70 percent of its funding from government and the remaining 30 percent from corporate and foundation sources.

At present, the organization, which employs eight people, provides no direct services to people with AIDS. In the last six months of 1990, HAF fielded 2,500 calls on its bilingual hotline; racked up 2,000 hours of service from 75 volunteers; trained more than 500 AIDS service providers; made 40 presentations in the Latino community; and distributed condoms, posters and fliers in the thou-

sands, according to Felipe Hernandez, HAF's development officer.

The agency will begin providing direct services to people with AIDS this month with the opening of its first satellite office in Jackson Heights, Queens, a neighborhood with a large Latino community. A second satellite office slated to open in the South Bronx would perform outreach to women at risk for AIDS.

HAF represents Latinos on the city's HIV Planning Council, the New York AIDS Coalition and the Committee for AIDS Funding. HAF also serves on the Latino Commission on AIDS, the Latino AIDS Awareness Coalition and the Northeast Hispanic AIDS Consortium.

— *Duncan Osborne*

Schools Chancellor Joseph Fernandez's plan to distribute condoms in public high schools as a means of preventing HIV transmission.

But at the same time, Serrano underscored the fact that the group has spent much of its time lobbying for badly needed funds. "It's a really horrifying existence, to keep this agency going. We're here by a miracle," she said, stressing that it wasn't until this year that HAF, with money from the

Federal Centers for Disease Control, was able to plan to offer direct services to clients.

Because HAF is often perceived as the organization at the forefront of the AIDS crisis in the Latino community, activists want a more aggressive—and more progressive—policy stance adopted right away. "The Latino community, and specifically communities of color, have had very little [input] on the policymaking in this crisis," said Elias Guerra, a physician involved with ACT UP, charging HAF's reticence with furthering that trend.

"They didn't really give a damn! What were they doing—handing out literature?" commented Tony Rodriguez, a former HAF volunteer who said that when he worked the organization's hotline three days per week, six to seven hours per day last December and January, it received only an average of ten calls per week. According to Rodriguez, HAF distributed fliers and brochures at health fairs, hospitals and colleges citywide but never, to his knowledge, held demonstrations or seminars on safer sex during his tenure there.

Two projects that HAF touts in its program brochure are *Entre Hombres*, or "Between Men," a peer education program offering risk-reduction workshops

see HAF on page 64



### ON THE FRONT LINES

HAF's Miguelina Maldonado and ACT UP's Joe Franco

## Despite Protests, Lambda Will Fund-Raise With *Miss Saigon*

by Avril McDonald  
and Andrew Miller

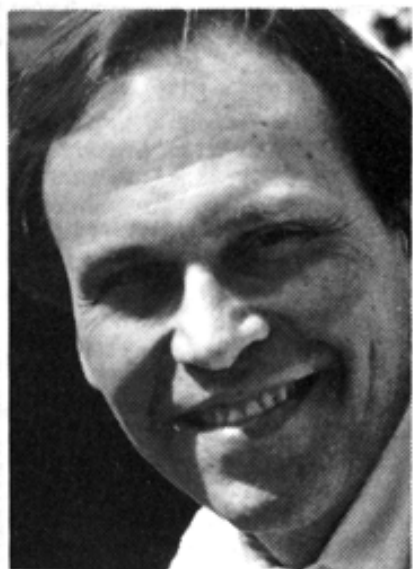
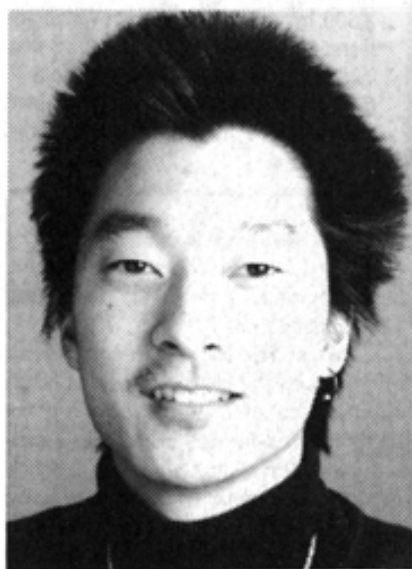
NEW YORK—The show must go on, says Executive Director Tom Stoddard, of the Lambda Legal Defense Fund's decision last week to proceed with its *Miss Saigon* benefit, despite opposition from Asian lesbian and gay groups, who object to what they call the play's racist and sexist overtones.

"We met with them, and they were not willing to discuss anything short of cancelation. Our board met to discuss the benefit and decided that we could not take this course of action. We would lose money, a net of \$150 thousand, or 10 percent of our annual income, if we canceled," Stoddard explained.

Instead, Lambda, "in recognition of the concerns raised by Asian Lesbians of the East Coast and Gay and Pacific Islander Men of New York," will write to all those who have purchased tickets to the Broadway musical scheduled to open next fall, informing them of those concerns, and offering them the opportunity to sell back their tickets to Lambda for a full refund.

"On a long-range basis, Lambda will continue to explore additional ways to address issues of sexism and racism, in both our programs and our day-to-day operations. We will also put into place mechanisms to assure that future events sponsored by Lambda fully incorporate consideration of those issues," continued Stoddard, in a letter sent to the two protesting groups last week.

Lambda can afford to refund the



THE SILENCE OF THE LAMBDA—James Jaewhan Lee (left) and Tom Stoddard

price of returned tickets because the play is so popular that it would have no trouble reselling them, said Stoddard. The money Lambda would lose in canceling its block-booking of tickets to the show is the profit generated from its sale of the tickets to lesbians and gays. "And the fact is that people don't pay so much to see a lesser show," added Stoddard.

For the protesters, this amounts to a declaration that money is more important than principle. And they contest Lambda's assertion that it would lose money.

According to Tshu Yang Chen of GAPIMNY, "The staff of Lambda met and voted to take a pay cut and possible lay-offs to sustain costs in the event of Lambda losing 10 percent of its

operating costs. At least half of the executive staff are against it. As far as the board is concerned, it depends on how Lambda presented the issues to it." Stoddard acknowledged that the board was not unanimous in reaching its decision. "Different board members had different opinions," he said.

Not willing to take the board's negative response lying down, about 15 Asian lesbians and gays descended on Lambda's offices last week to express their displeasure. According to Stoddard, "they surrounded and harangued" him for a half hour.

"They tried to bully me," he said. "We have attempted to be principled and fair and have met only with transience on the other side. We were threatened with disruption of the show

and worse."

Indeed, the two sides seem more deadlocked than ever. James Jaewhan Lee said that "15 of us went down there because as an organization we are not structured to have one person representing us. We didn't have an appointment to see Stoddard, so we just went in. He closed his ears to us."

However, both GAPIMNY and ALOEC understand that Lambda regrets booking the tickets. "Overall, Lambda's a great organization," conceded Lee, a Korean American. "What they do is important in terms of the entire spectrum of human rights for lesbians and gays."

He acknowledged that Lambda has been successful in creating one of the community's most multi-cultural staffs but pointed out that its board, which made the ultimate decision to continue with the benefit, was not similarly structured.

"They recognize that they have made a mistake, and they are willing to deal with the issues raised in the long-term. But at the same time, it feels like they're giving us a pat on the head and saying, 'Here's a lollipop.' Well, we want more than a lollipop. Lambda's association with *Miss Saigon* does not reflect its own philosophy."

Currently, the groups are considering what further action is open to them. A picket of the fund-raisers is one option being discussed. "The show is only beginning," said Tsuh Yang Chen.

The show first made headlines when Actors Equity refused to allow the London production to play in New York with a white actor portraying a Eurasian in the lead role, a conflict that was later resolved.

And a meeting between the Asian gay groups and the NYC Lesbian and Gay Community Services Center is scheduled for March 14. The Center has said that it will suspend ticket sales to *Miss Saigon* through its Center Stage theater program fund-raiser until the matter has been resolved.

Center Stage regularly books blocks of tickets to various Broadway and off-Broadway shows, which are then sold at a higher per-ticket price to participants, generating a healthy revenue for the Center. ▼

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- Peter Travers, ROLLING STONE

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THINGS UNKNOWN  
AND IN BETWEEN  
ARE THE DOORS..."

-JIM MORRISON



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## Gay Men With HIV Given Harsher Prison Sentences

by Dell Richards

BOISE, Idaho—On Valentine's Day, Steven Farmer became the second HIV-positive gay man in the Pacific Northwest to be given an extremely harsh sentence for sex-related crimes, when the Washington state Supreme Court upheld a lower-court ruling on his case.

George Herbert Lewis, who also is HIV-positive, was given life imprisonment in Idaho a little more than a year ago for molesting a teenage boy.

According to Farmer's attorney, Lenell Nussbaum, Farmer was given double the usual sentence, which is 45 months.

"The court doubled the range for Steve because it felt that it was deliberately cruel to expose two juvenile prostitutes to AIDS," said Nussbaum.

Even though the state Supreme Court found that Farmer's constitutional rights were violated when he was forced to take the HIV test, the justices, in a unanimous decision, refused to reconsider the seven-and-a-half-year sentence.

Farmer was charged with patronizing a juvenile prostitute and sexually exploiting a minor four years ago.

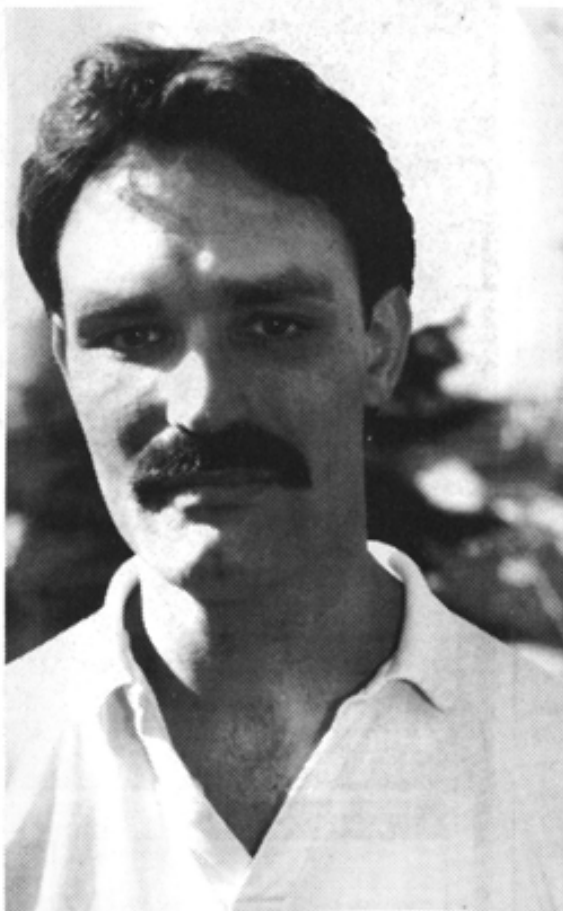
Although there was evidence at the trial that Farmer had sex with the prostitutes involved, the testimony was questionable, and he was never convicted of that charge.

He was convicted instead of exploitation for paying to

take nude Polaroid photographs of a 16-year-old boy, and also for patronizing a juvenile prostitute by offering to pay money.

In Washington state, it is legal to

### NEWS FOCUS



**"IF I WAS A STRAIGHT MAN, THIS NEVER WOULD HAVE HAPPENED."**—Steven Farmer

have consensual sexual relations with anyone more than 16 years of age, but illegal to pay for sex.

During the trial, Farmer's HIV status was made public, even though it is common knowledge that one can't pass the AIDS virus through photography.

"How do you get AIDS from taking pictures and passing money?" Farmer asked with disdain.

Attorney Nussbaum stated that in the past few years, Washington state has seen some very grisly sex crimes against minors, including murder and mutilation.

These crimes created an atmosphere of hysteria which resulted in some "fairly Draconian" legal measures for anyone labeled a sex offender, he said.

This was particularly true in Farmer's case, which was trotted out again and again by legislators during the passage of a statewide AIDS omnibus package.

"Steve was placed in the category of being everybody's worst fear," said Nussbaum.

So was Lewis, the first HIV-positive gay man in the Pacific Northwest to be given a harsh term. Lewis was sentenced to life imprisonment without possibility of parole for molesting a 15-year-old boy.

Lewis' HIV-positive status also was made public during the Boise, Idaho, trial when the local county prosecutor's office initially filed charges for delib-



erately exposing an unsuspecting person to the HIV virus, a crime in Idaho.

Although the HIV-exposure charge later was dropped, many people in Boise felt that Lewis' HIV status, as well as his sexual orientation contributed to the severity of the sentence. Like Lewis, Farmer feels that being gay made all the difference.

"If I was a straight man, this never would have happened," said Farmer.

In both Washington and Idaho, the usual sentence given for such a crime is far less.

In Farmer's case, the usual sentence would have been half—or three-and-three-quarters years.

In Idaho, there was no mandatory sentence for child molestation at the time of Lewis' trial, and the crime is often treated less severely by the courts: One in five convictions results in a suspended sentence or withheld judgment, according to a report released by the Idaho Attorney General.

The state's infamous "crimes-against-nature" statute carries a minimum of five years. Until recently, that statute rarely was enforced against gay men.

But for Steven Farmer, who now has AIDS-related complex, seven years is a death sentence. He said that he currently stays healthy by "doing lots of therapy" and eating a macrobiotic diet.

In prison, he probably faces maximum security with the possibility of solitary confinement and food that is far from edible.

"My health is not good," said Farmer. "If I am sent to prison, I will die."

Although Farmer said that he had a "top-notch" attorney, he feels that he's already paid for any crimes he committed.

According to Farmer, he was called a murderer during the publicity that surrounded the trial, although both prostitutes consented to the photographs.

According to attorney Nussbaum, one of the prostitutes even asked for duplicates to "sell on the street."

"I was tried, convicted and hanged on television before the case even started," said Farmer.

"I have paid tenfold for any crime I committed against society."

Farmer's attorney said that she will be filing a Motion to Reconsider with the state court before the March 6 deadline. ▼

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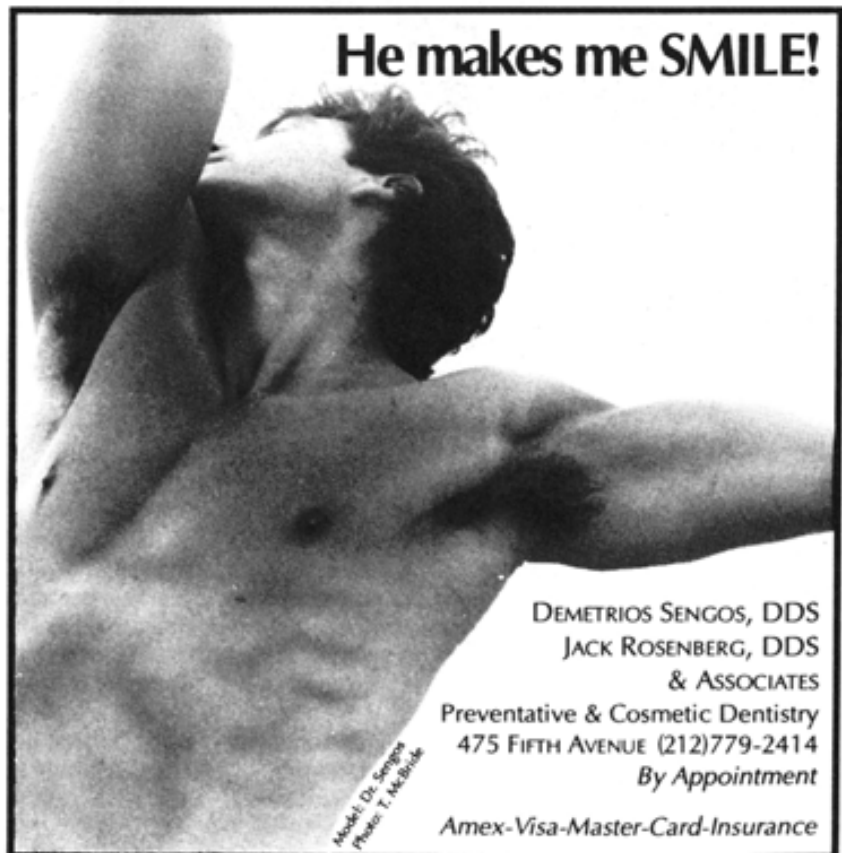
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# OUTTAKES

## LESBIAN PICKET LEADS TO QUICK RESULTS AT GMHC

NEW YORK—Nearly 30 lesbians, concerned with a lack of lesbian-specific safer-sex educational programs in the gay community-based agency, picketed

outside Gay Men's Health Crisis last week.

The small demonstration, held on Feb. 25, was timed to coincide with a meeting of GMHC's board of directors, and was described by organizers as "friendly but confrontational."

"Where are the latex gloves and dams? GMHC, let's hear your plans!" chanted the small but spirited group of demonstrators.

Immediately following the zap, GMHC's board voted to incorporate most of the activists' demands into the agency's operations, delighting members of Queer Nation's Dyke Action Machine, which organized the protest.

Demonstrators had demanded that GMHC lobby against the federal Centers for Disease Control's definition of lesbians, which currently includes only



### WE ALL STOOD A LITTLE HIGHER

NEW YORK—City Hall's luminous lesbian and gay celebration of African-American History Month, presided over by Dr. Marjorie Hill, the mayor's liaison to the gay and lesbian community, was held last week, featuring an appearance by Mayor David Dinkins, several deeply moving poetry readings and the presentation of a unique mayoral proclamation of African-American History Month to the lesbian and gay community.

"This evening, we break new ground once again as we acknowledge the gay and lesbian community in the context of African-American History Month. This is a ceremony of inclusion, and I am proud to be a part of it," Dinkins told the celebrants.

The event, held on Feb. 27 at City Hall, drew several

hundred invited guests, and featured poems by Pamela Sneed (pictured above), Jerome Wright and Bruce Burgos, as well as a performance by the Lavender Light: The Black and People of All Colors Lesbian and Gay Gospel Choir.

Representatives from some of the most powerful city agencies, as well as Manhattan Borough President Ruth Messinger, attended. In addition to Dinkins' oratory, Jacquie Bishop, artistic director of Mama Doesn't Know Productions, gave a presentation on the history of Lesbian and Gay People of Color Steering Committee, and Hulbert James, director of the Mayor's Office for African-American and Caribbean Affairs, spoke.

—Nina Reyes

little brother, shove devil, skittle, yum-yum, Master John Thursday, see n' scream, people pleaser, wizzo, loutie roll, one-eyed monster, clothes prop, dog, ficker, ping steel, the boy, see wee, wadd, sweet-meat, hotches, tooth of cupid, the hair divider, drinking dart of love, cheery, victory deck, Sir Martin Wiggins, roger, peace-maker, star handle, school, eye-opener, st. peter, sugar-slick

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those women who have had sexual relationships exclusively with women who since 1977. The protesters also stated that, at the very least, lesbians should be included in GMHC's mission statement.

In a statement released the day after the action, GMHC agreed to both those requests, announcing that the board had voted to change its mission and statement "to affirm GMHC's commitment to the lesbian community."

As for the protesters' demand that GMHC make dental dams, latex gloves and explicitly lesbian safer-sex material available to lesbians, the agency's statement said that the education division would "continue to study the feasibility and appropriateness" of sponsoring les-

bian-oriented AIDS prevention programs and distributing safer-sex material.

"I think that it sounds wonderful," said a lesbian employee of the AIDS service organization, who says that she is one of only eight lesbians working full-time at GMHC, in response to the comprehensive commitments GMHC made after the zap. Fearing reprisals for her part in organizing the action, the staff member spoke to *OutWeek* on the condition that she remain unnamed.

"The demo was small, but it was very effective," she added. "But what I am concerned about is a timeline. [The study period] could drag on for a year, and I think that's unacceptable."

GMHC's swift response to DAM's

demands was not altogether surprising, considering that the agency's top executives, Director Tim Sweeney and Joy Tomchin, chair of the board, came outside to talk cordially with the picketers while the protest was going on. As a further signal of the agency's friendly posture, protesters were invited upstairs at the end of the demo to briefly address GMHC's assembled board members.

"I think we have to do our utmost to respond to those requests appropriately," Sweeney said several days after DAM's zap. "I actually view it as part of the organic process of empowerment in the gay and lesbian community....That's kind of what politics and AIDS have taught us."

—Nina Reyes



## FACE YOUR BRUTALITY/WAKE UP TO REALITY

NEW YORK—Eight hundred people, enraged by allegations of police brutality against members of the gay and lesbian community, stormed the Midtown North Precinct on Feb. 21.

Protesters, chanting "Racist! Sexist! Anti-dyke! NYPD take a hike!" demanded the immediate suspension of Midtown North's Deputy Inspector Carl Jonasch, who ordered the police charge on demonstrators three weeks ago. Three individuals were arrested at that action, one of whom suffered serious injuries, allegedly at the hands of police while in custody.

Under the scrutiny of what a police spokesperson said was at least 230 officers, anti-violence activist Gerri Wells, issuing a demand for comprehensive sensitivity training, shouted to the

cops, "We want you to put as much time into understanding other communities as you put into your fucking baton-training!"

Sgt. Peter Sweeney, of the police department's public information bureau, said that the agency has no response to protesters' demands for the suspension of DI Jonasch.

As *OutWeek* went to press, a special meeting of the Mayor's Police Council on Lesbian and Gay Issues, announced by Mayor David Dinkins in his statement on the incident, had been abruptly adjourned before any business could be taken up. No further progress has been made on the activists' demands.

The Feb. 21 protest, held during midtown's rush hour, was organized by a coalition of gay and lesbian organizations.

—Nina Reyes

## PORTLAND'S ACT UP DISSOLVES

PORTLAND, Ore.—Following three months of what they term "misogynist terrorism," the membership of ACT UP/Portland voted on Jan. 16 to disband and then regroup as a temporarily-closed-membership AIDS group called RATS, or the Radical Activist Truth Squad.

Dave Robison, an outsider who pursued the dissolution, refers to it as "our attempt to [eliminate] the ruling guard...who were actively refusing PWA empowerment." Robison claims that ACT UP was focused on women and people of color to the exclusion of white gay men, a claim supported by Cascade AIDS Project staffmember Rob Strahan and denied by ACT UP.

On Dec. 19, Robison and others new to ACT UP presented demands that the first 60 percent of meeting time be devoted to PWAs, that PWAs be given immediate voting rights and that 50 percent of the officers of ACT UP be people with HIV.

ACT UP agreed to devote the first 45 minutes of each meeting to PWA speakers but rejected the other demands, claiming they have no officers. RATS members assert that Robison called one woman a "bitch" (which Robison admits) and told her that ACT UP was founded for white gay men.

RATS members charge that over the next month Robison threatened women members over the phone, calling them "lesbian bitches" and threatening that he "would go to any extreme to get rid of [them]." They also allege that Robison swung a two-foot-by-one-foot stick with protruding nails at them at a Jan. 16 meeting.

Robison terms the phone calls "conversations" about "AIDS-phobia" and says that he brandished the stick in "self-defense." As a PWA, Robison says that he would never threaten physical pain.

RATS felt that they had to give up the name ACT UP, according to member Oliver Davis, because Robison and his friends disrupted every meeting. "His actions had so deteriorated our ability to do anything," he said.

RATS member Lori Kohler, the target of most of Robison's alleged harassment,



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says that the dissolution is "not so much political differences. It's really the violence."

Now, a handful of people, some who worked with Robison, have registered as ACT UP/Portland, Incorporated, with six board of directors—the majority of whom are HIV-infected. (The "Incorporated" attached to their name officially makes them an organization different from the former ACT UP/Portland.) Robison and members of the new ACT UP, Inc., are pleased with the empowerment of PWAs which has resulted.

"We've essentially moved on from it," says RATS member Davis. Re-grouped as RATS on Feb. 2, they are focusing on the understaffing at the Division of AIDS of the National Institute of Allergies and Infectious Diseases. The group is attempting to construct procedural rules and security precautions.

—Carrie Wofford/San Francisco

## CONVICTIONS IN "GAY PANIC" MURDERS UPHELD

BATON ROUGE, La.—Rejecting claims that defendants had to kill gay murder victims in order to fend off their sexual overtures, the Louisiana Court of Appeal upheld a 17-year manslaughter sentence against Kenneth Flowers and a sentence of life imprisonment without parole or probation for homicide against Bernard Joseph, in decisions announced here late in January.

Flowers stabbed Tom J. Wilson, a well-respected schoolteacher, 17 times. When Wilson's body was examined, fecal matter was found on his penis, indicating that he had had anal inter-

course with Flowers. Flowers claimed that Wilson picked him up in his car, took him to Wilson's home and then tried to force him to have sex and that he then assaulted Wilson in order to end the sexual episode. After stabbing Wilson, Flowers cut the telephone wires, took Wilson's car keys and fled in Wilson's car.

But Flowers' own witnesses testified that although Wilson would drive around cruising for young men to take back to his apartment for sex, when they declined to have sex, Wilson would let them leave. One testified that after he turned down Wilson's sexual overtures, Wilson drove him back to town and dropped him off at a restaurant. The court found that this evidence totally undermined Flowers' self-defense claim.



by ANDREW MILLER

Chambers St., Room 201, on Wednesday, March 6, from 6:30 pm to 10:00 pm to find out more about Asian Lesbians of the East Coast, Hispanos Unidos Gays Y Lesbianas, Lesbian and Gay Physicians and Medical Students of Color, and dozens of other community groups.

The orientation will complement a separate, ongoing series of introductions to the New York scene hosted periodically by the Lesbian and Gay Community Services Center. Call (212) 620-7310 for info on the Center's next upcoming event.

**TAKE GOOD CARE OF YOURSELF, YOU BELONG TO ME:** The Fenway Community Health Center, Boston's lesbian and gay community clinic, celebrated the opening of its new three-story facility March 1. Gay City Councillor David Scondras and Mayor Ray Flynn were on hand for the ribbon-cutting and dedication of the building's courtyard in honor of lesbian comedienne Lily Tomlin. The building on Haviland Street will allow the Center, a favorite charity of *OutWeek* sugar daddies Kendall Morrison and Larry Basile, to consolidate its services, which were formerly scattered across four separate sites in a five-block area.

### DON'T YOU KNOW, WE'RE TALKIN' 'BOUT AN ORIENTATION:

"Now that I've come out, where can I hang out?"

The answer to this and myriad other questions will be answered at the Lesbian and Gay People of Color Steering Committee-sponsored orientation for new arrivals and native New Yorkers alike. Come to the Tweed Building at City Hall, 52

### I'M IN A NEW YORK STATE OF MIND:

Sundays just wouldn't be Sundays without having a nice fat edition of *The New York Times* to raise your blood pressure. Last week's travel section featured a full-page piece on Key West that never once said "g-a-y." Kind of like a story on Harlem without any mention of Black people.

As it turns out, the reporter, Catherine Skipp, is a very nice woman who's a little embarrassed that her by-line appeared on a story that makes it seem that she doesn't know there are queers in Key West. Look for better reporting out of the Caribbean Bureau in the future.

### STRIKE A POSE, THERE'S NOTHING TO IT:

Speaking of killing people, the results of a survey conducted by Republicans for Individual Freedoms found support of the Gulf war running 72 percent to 28 percent among its membership. The press release continued, "The survey results show that gay Republicans support the Gulf war by about the same margin as straight Republicans." You see, we *are* really just like them—only gay.

### YOU SHOULD KNOW THE SCORE BY NOW, YOU'RE A NATIVE NEW YORKER:

Hey, isn't that Associated Press copy running unattributed in the *New York Native* every week? Wonder what the good folks over at AP central would think. Unless the *Native* recently established bureaus in Omaha, Denver, Concord, Charlottesville and Providence and just forgot to tell us.

The paper is also the proud winner of Rim Shots' first Jean-Paul Sartre Auto-Fellatio Memorial Prize. To drive home the point of its article "AZT=Death: Four Years of Warnings," in its Feb. 25 issue, it reproduced eight former *New York Native* covers, making it the first paper in history to put itself on its own front page.

"The evidence showed that Wilson was homosexual, but it gave no indication whatsoever that he was dangerous or violent....It would not show that he had a dangerous character or made any threats against Flowers," said the decision.

The court noted further: "Flowers stresses his own testimony and argues that his acts were unintended, as he was merely trying to 'get away from' Wilson. The simple fact that Wilson sustained 17 stab wounds will belie, we feel, any argument that this was an 'unintended' act." The court also noted that cutting phone lines and taking Wilson's car were inconsistent with a self-defense justification.

In the second case, Bernard Joseph and Marcus Hamilton, Joseph's half-brother, were charged with the brutal murder of Father Patrick McCarthy, a priest at Blessed Sacrament Church in New Orleans. Hamilton had been living with McCarthy because someone had threatened to kill Hamilton as a result of a drug deal.

Both brothers had known McCarthy for years and were having dinner with him on the evening of Dec. 17, 1987, at

## MORE OUTTAKES ON PAGE 84

his home. McCarthy went upstairs to bed early, while Hamilton and Joseph remained downstairs talking. Hamilton complained that McCarthy had made sexual advances and may have asked Hamilton to move out if he did not give in. As Joseph prepared to leave, Hamilton went upstairs to get the key to let him out. Joseph heard McCarthy scream for help and ran upstairs, where Hamilton was standing over McCarthy with a hammer in his hand, cursing McCarthy.

At Hamilton's direction, Joseph tied up McCarthy with an extension cord. After terrorizing him and coercing him into giving them money, the men strangled him with the extension cord, stabbed him in the neck and poured salt in his nose and throat to stop his breathing. Then they stole various items and fled.

Hamilton suffered a stroke after

see **OUTTAKES** on page 84

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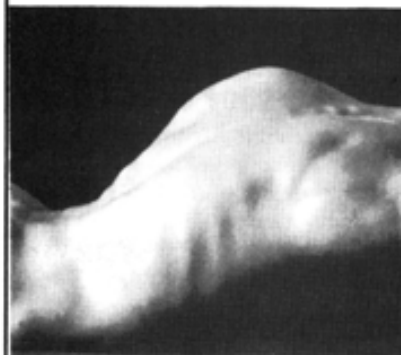


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## With the Troops on Waikiki

by Allen White

**T**he familiar, yet unsettling sound of the the word "faggot" chills the warm afternoon air at Dirty Mary's gay bar near Waikiki Beach in the tropical paradise called Honolulu. It is the voice of one of the troops, possibly just days away from being shipped to the Persian Gulf.

It is wartime in Hawaii, and the battles are being fought on many fronts. There is the war against AIDS, which for this state's government is not exactly top priority. There is the fight against homophobia, which is waged too often by simply building a huge closet, shutting the door and singing "Tiny Bubbles."

Finally, there is the war being fought in the Persian Gulf. In Hawaii's various gay bars, there is total commitment to supporting the troops, at least on the surface. Away from the tourist hype, the reaction changes. "They use our bars, they pick people up and then they go around saying 'Kill faggots,'" says Darryl Jones, one of the few in Hawaii who is not too frightened to speak out.

"Gay military people," he notes, "their numbers are phenomenal. You would not believe, you have not a clue." He then comments that one of the best cruising areas in all of Hawaii is the public restroom in front of the vast marine-base here.

The backdrop for these confrontations with reality is the beach at Waikiki. With concern over airline terrorism at an all-time high, the tourist mecca shows a substantial decline in visitors, a bonus for all those choosing to vacation under the warm sun. With airline and hotel rates plummeting, gorgeous Waikiki Beach is now a bargain-

hunter's holiday paradise. An hour on the beach with the tanned surfers is enough to cleanse the mind of much of the detritus of day-to-day existence.

It is against this unlikely backdrop that a group of AIDS activists gathers each month, two blocks from Waikiki Beach. The group is ACT UP/Hawaii. Fewer than a dozen in number, they are voices of concern, trying to find the methods to wake this somnolent island to the danger and death of AIDS.

As they met last month, one of their members noted the local newspaper, the *Honolulu Advertiser*, had printed national statistics from the Centers for Disease Control in Atlanta. Yet, they note, in more than six months of tracking, there has yet to be a single story stating the number of AIDS deaths in Hawaii. "Don't frighten the tourists" is given as one speculative reason.

According to Kevin Scahill, a member of ACT UP/Hawaii, the reason is that people will not be honest about their queerness or about AIDS. "My anger is at seeing so many people die who were unwilling to just come out," Scahill says. "How they could imagine their family did not know they were gay, I don't know. They are in the hospital, and they know they are not going to leave the hospital, yet they keep the charade going. It makes no sense whatsoever. The amount of dishonesty in their life is incredible."

Kuhlo Street is the main drag for

gay bars and businesses. The two biggest bars are Hula's and Hamburger Mary's. Close by is a bathhouse and a few chic gay boutiques. It is on this street that homophobia, brought to the islands from country towns in the states, collides with the lesbian and gay tourists.

Inside the bars, everyone is out. Just outside the front door is a different story. "People born and raised here know how small Hawaii is," Scahill comments. "They won't go to Hamburger Mary's because they think they



Photo: Marc Geller

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Illustration: Kris Kovick

are going to run into somebody who knows their family. People are really afraid to come out. The people [who] come down to Mary's and to these bars are a fraction of the gay people on the island."

The only verbal skirmish at the ACT UP meeting was whether to participate in an AIDS fund-raiser sponsored primarily by Miller beer. "I have a real problem with the fact that Jesse Helms is one of the benefactors of some of the money that Miller produces through the gay community,"



said Jones. The opposing argument was to take Miller's money. That side eventually won out.

With such a high level of ambivalence among Hawaii's gays, it is not hard to understand why ACT UP is having a rough go of it. Their first and only action was last October when President Bush came to Hawaii. They enthusiastically made signs, only to find that the number of protesters was so small that they had to give the signs to protesters drawn by other causes. At a Martin Luther King Day parade in January, ACT UPers had trouble finding enough people who would come out of the closet long enough to carry their banner through the streets.

The dilemma, according to Scahill, is that queers "don't want to be in anyone's face. They don't want to create a controversy where a controversy could be avoided." Against these odds, Scahill, Jones and a few others are committed to working for change.

"Acting out your anger, letting go of your frustration and doing something that is saying, 'This is who I am,' helps you stay healthy. There are many people who are [HIV]-positive who are hanging on to their anger, their shame and their guilt, and they are just fighting themselves and getting sick faster. Hopefully, one of the benefits of ACT UP is that it will show people that directing their anger and letting go of their shame and guilt will enhance their health."

Meanwhile just down the steet, the local drag queens gather at Garbo's. Their purpose: To raise money for a float in the annual Aloha Day Parade. The sponsors are the emperor and empress of the island. Jack Wong is the ninth reigning Emperor of Hawaii. "I am," he says, "Emperor Jack, the Silver Warrior Emperor. Our court is called the Ninth Imperial Celestial Emerald Isle Court of Hawaii, and Empress Miha is the Golden Heart Empress."

Speaking for his empire, Emperor Jack exclaims, "We are very supportive of the troops. In my opinion, what they are doing is keeping me free to be gay in Hawaii."

From a slightly different perspective, ACT UP member Jones says, "Waikiki is wonderful, the place is paradise, but we have a long way to go."

Aloha.▼

*Allen White covers San Francisco for OutWeek.*

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# INSIDER TRADING *by Allen Roskoff*

## Dear Call

"I urge you to come and voice your needs," stated Council member Noach Dear in a *Jewish Press* article. "Wherever you live, this is your opportunity to get involved with a club that is truly special, your opportunity to play a role in the future of our people."



The club in question is Roosevelt Democratic Club, at 4707 13th Ave., in Borough Park, Brooklyn, and it's run by Council member Dear and Assembly member Dov Hikind, both arch-foes of lesbian and gay equality. Brooklyn Borough President Howard Golden, who has shown an utter neglect of our community (that's the polite way to say it) also hails from the Roosevelt Club.

To the members of our community, the members of ACT UP and Queer Nation, wherever you live: This is your opportunity to get involved with a truly special club and to play a role in the future of lesbian and gay people. Get involved. Visit Council member Dear, Assembly member Hikind and the friends of Howard Golden at their club and discuss our basic needs and wants. Let them know a few things about the AIDS crisis. Tell them about anti-gay violence and brutality. Bring our struggle into the bashers' clubhouse.

## Post-Hoffmann

Greenwich Village District Leader Tony Hoffmann has decided not to run for reelection this fall. Hoffmann has been District leader since September 1981 and has been an upfront supporter of many of the issues affecting our community.

As you may know, Hoffmann hails from the Village Independent Democrats, or VID, which in recent years has held the male District leader position while the conservative Village Reform Democratic Club, or

VRDC, has held the female District leader post. Led by Hoffmann, the VID supported gay activist Tom Duane in his 1989 City Council bid when VRDC backed the uninspiring Carol Greitzer. Unfortunately, Hoffmann did not show as good judgment this past year when he chose to run for state Assembly against Deborah Glick. Among those now considering running for District leader is openly gay Community Board 2 chair and former

---

*Palm Springs' mayor,*

*Sonny Bono,*

*should have lobbied*

*for that city's*

*gay rights bill.*

*After all,*

*his daughter might*

*come to live with him*

*someday.*

---

chair of the gay synagogue (Beth Simchat Torah) Arthur Strickler; another name being mentioned is Tom DeLuca of Mobilization for Survival, who has played a major role in the quest to keep nuclear weapons out of our harbor. It is important that VID maintain the party's male district leadership and regain the female seat.

Deborah Glick's victory showed that a fresh face can get votes, and with Glick's help, VID can win.

## A Family Affair

This columnist just returned from a visit to the desert—no, not the Persian Gulf, but Palm Springs, Calif. The Palm Springs City Council just rejected a gay rights bill. Lobbying against the bill was done by the desert's religious community. You'd think Palm Springs' mayor would have led the lobbying for its passage. After all, his kid might come to live with him some day. But no, Sonny Bono wouldn't do it for his own children. Will Chastity ever forgive him?

## GOPolicy

Look for right-wing Republicans to unleash a heavy anti-gay blitzkrieg, using AIDS hysteria to enact Nuremberg-like laws on the lesbian and gay population. Among those involved in this planning are Sen. Jesse Helms of North Carolina, Sen. Don Nichols of Oklahoma, Rev. Jerry Falwell and Rev. Pat Robertson. Nichols apparently believes that AIDS is spread by two forms of "deviants"—that is, "fags" and "drug addicts"—and reportedly advocates putting them on an island and letting them rot. It is his belief that these people have only themselves to blame for the disease and that people who are "innocently" [sic] infected by them have been, effectively, murdered.

## Twin Unspeaks

On Jan. 30, this column accurately predicted that Brooklyn Council member Priscilla Wooton was to become the new chair of the Council's Education Committee. That position opened up because of the resignation of Council member Arthur Katzman, who, as chair of the Education Committee, was the target of protests last year when he asserted in a newspaper interview that "there appears to be no liking of learning

among Black and Hispanic children." Outraged protesters disrupted meetings of the Education Committee.

Now Wooten is replacing Katzman—Wooten voted against the gay rights bill, asserting that lesbians and gays should not have equal rights, and also regularly votes against us on AIDS issues.

Katzman faced protests because of his insensitivity to the Black and Hispanic communities. Isn't the appointment of Wooten an equal outrage? Wooten's history of voting for bigotry should disqualify her from chairing the Council's Education Committee. Her appointment sends a dangerous message to our city's thousands of gay and lesbian students, who deserve better, as well as to the gay and lesbian community, which deserves more respect.

#### Union Blues

There were nine candidates in the Brooklyn special election to fill Abe Gerges' City Council seat. Only one candidate, Ken Fisher, refused to promise to sponsor the domestic partnership bill. Naturally, then, Citizen's Union announced that Fisher alone is their choice for the seat.

Citizen's Union has a history of denying preference ratings to lesbian and gay candidates. Their president is Henry Stern, who was Koch's parks commissioner when a parks department employee, Katherine Herzog, sued the city for anti-lesbian bias—the same Henry Stern, who, as parks commissioner, kept the George Segal sculpture "Gay Liberation" out of Christopher Park at Sheridan Square. You may want to call Citizen's Union at (212) 227-0342 and ask them why they gave their preferred rating to the only candidate who doesn't support domestic partnership.

As the *Village Voice's* Michael Tomasky wrote on Feb. 26, "For quite some time now, it's been obvious that the 'Citizen's Union,' a so-called good government outfit creaking into the octogenarian phase, has neither represented citizens in any manifest way nor been much of a union."

#### Let's Suppose...

Council Speaker Peter Vallone, who controls eight of the 16 seats on the Redistricting Commission,

appointed Frank Macchiarola as commission chair. Frank Macchiarola is a protégé of Brooklyn Assembly member Anthony Genovese. Genovese is a law partner with Council member Herbert Berman.

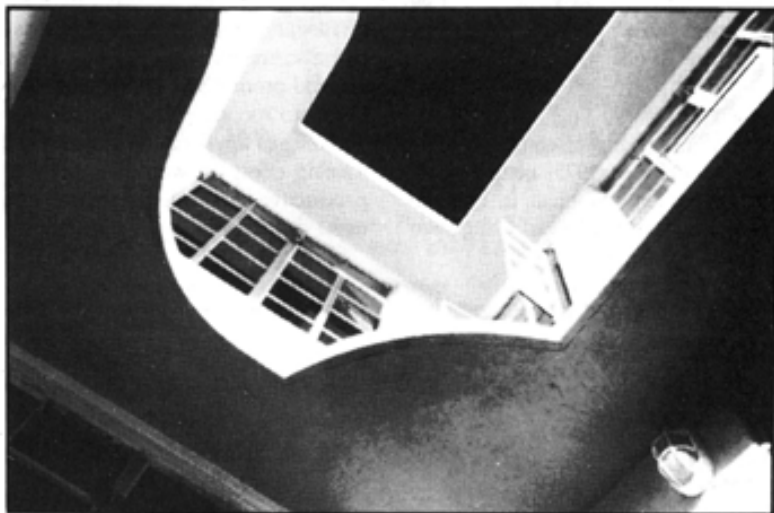
Berman has been widely touted by Brooklyn's City Council delegation as a likely candidate to unseat—you guessed it—Peter Vallone, an event which could only happen by a vote of the all-new City Council, which will emerge from the work of the Redistricting

Commission. This commission in turn, is chaired by Macchiarola, protégé of Berman's partner Genovese.

All of this circularity raises the intriguing question: Did Vallone inadvertently increase the odds of his own demise when he appointed someone with close ties to rival Berman as chair of the Redistricting Commission? And if so, why?

By the way, Berman voted for the gay rights bill, and Vallone voted against it. Stay tuned.▼

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## Fighting Harassment in the Workplace

by Arthur S. Leonard

Can anything be done about workplace harassment of gay employees?

Mario Carreno of Topeka, Kan., recently tried to use legal means to address this problem. A licensed electrician, Carreno joined the union in 1975, getting work through the union hiring hall. In 1980, he divorced his wife and began living with another man. In 1986, his co-workers learned that he was gay and began to taunt him on the job.

Word spread, and the harassment escalated. While working on a construction site for Shelley Electric Co., Carreno was subjected to verbal and physical abuse from co-workers, and his supervisor did nothing to stop it. On Dec. 8, 1987, he walked off the job, phoned Shelley Electric and said that he could no longer work in an abusive atmosphere.

Carreno complained to the union and filed a grievance, but neither action produced satisfactory results. He filed charges of sex discrimination with the Kansas Civil Rights Commission, which dismissed the charges. Finally, Carreno filed suit in federal court. He claimed that the harassment was unlawful sex discrimination under Title VII of the Civil Rights Act of 1964. On Sept. 27, 1990, US District Judge Dale Saffels dismissed the case. Carreno's attorney filed an appeal but told me in a recent conversation that the



appeal may be dropped.

Carreno tried to fit his suit under the definition of sexual harassment approved by the Supreme Court in 1986 in *Meritor Savings Bank v. Vinson*. When Congress included "sex" in Title VII back in 1964, the immediate concern was blatant discrimination against women in hiring and promotions, but the courts soon began to recognize that the atmosphere and tone of a workplace can have a devastating effect on women's ability to be productive employees. Sexual harassment can take both flagrant and subtle

understand that demands for sexual favors by supervisors and co-workers should be considered unlawful but were slower to accept that sexual harassment without some "quid pro quo" should also be considered unlawful. It was not until 1986 that the Supreme Court upheld a charge of "hostile environment" sexual harassment. The Court said that for sexual harassment to violate the law, "it must be sufficiently severe or pervasive to alter the conditions of the victim's employment and create an abusive working environment."

The stumbling block for gay people is that Title VII has been held *not* to forbid discrimination on the basis of sexual orientation. According to the courts, when Congress put "sex" into the law, it was thinking of discrimination against somebody because of gender.

In two cases involving "quid pro quo" sexual harassment, courts upheld claims by male employees who were being pressured to have sex by male supervisors. (It is unclear from the published opinions whether the plaintiffs in those cases were gay.) In both *Joyner v. AAA Cooper Transportation* and *Wright v. Methodist Youth Services, Inc.*, courts ruled that the plaintiffs would not have been subjected to sexual demands had they not been men, so they were being discriminated against because of their sex. Judge Saffels refused to extend this reasoning further in Carreno's case. To declare unlawful sexual harassment, he ruled that it was necessary

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*Discomfort with our refusal to conform to gender stereotypes lies at the heart of anti-gay bigotry. Straight men who control most workplaces are both upset that lesbians consider them sexually undesirable and uncomfortable about men taking the receptive role in oral or anal sex.*

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forms. Male supervisors and co-workers may pressure women for sexual favors to keep their jobs or earn promotions. Other forms of harassment include comments laden with sexual innuendo, demeaning language, offensive touching and sexual stereotyping that deprives women of equal opportunity.

By the late '70s, courts had come to

to find that Carreno suffered harassment *because he is a man*. "In this case," said Saffels, "the harassment...was not encountered because of his sex; rather this harassment was encountered because of his sexual preference....The undisputed facts indicate that the plaintiff was not harassed because he is a male, but rather because he is a homosexual male. Every derogatory comment made to the plaintiff related to his homosexuality."

Last year, the Supreme Court upheld a claim that sexual stereotyping may violate Title VII. In *Price Waterhouse v. Hopkins*, a woman passed over for partnership at an accounting firm claimed that the decision was based on opinions of male partners that she was inadequately feminine. She argued that an employee who suffers unequal treatment because she does not conform to gender stereotyping is suffering sex discrimination. Accepting this argument, the Supreme Court broadened the concept of sex discrimination.

Some argue that this expanded definition could encompass discrimination suffered by gay employees who present a non-conforming gender image. Isn't all discrimination against gay people fundamentally sex discrimination under *Price Waterhouse*? Discomfort with our refusal to conform to gender stereotypes lies at the heart of anti-gay bigotry. Straight men who control most workplaces are both upset that lesbians consider them sexually undesirable and uncomfortable about men taking the receptive role in oral or anal sex. This confounds their notions of acceptable behavior and leads them to consider gays contemptible. The stereotype of gay men as effeminate derives from straight men's belief that gay men play the woman's role when they suck or get screwed. Anti-gay epithets frequently depict "passive" sex roles.

Anti-gay discrimination derives from sexual stereotyping and should be considered sex discrimination. Until the courts go that far, however, we can only press harassment claims in states and cities that forbid discrimination on the basis of sexual orientation. Gay rights laws can combat harassment if we make the effort to enforce them, so those suffering harassment should file charges and push those cases. We can use the (unfortunately) all-too-typical story of Mario Carreno to show legislators elsewhere why we need this legal protection. ▼

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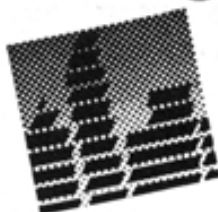
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# GLAAD TIDINGS *Commentary*

## Unmasking Modern Maturity

by Karin Schwartz

Lesbians and gay men come in all sizes, shapes and ages. This last fact is something that *Modern Maturity*, a magazine oriented to our nation's seniors, is slow to acknowledge.

Several years ago, Senior Action in a Gay Environment, or SAGE, approached *Modern Maturity* about running an advertisement. SAGE, a New York-based organization devoted to providing services to gay and lesbian seniors, thought that the magazine would be a good vehicle for national outreach. The publication refused to accept an advertisement from the group, terming it "objectionable."

Most recently, *Modern Maturity* had published a spate of homophobic letters to the editor in its March/April edition. The letters were written in response to a letter published earlier that asked the magazine to begin covering the issues of gay and lesbian seniors. One letter reads: "Shh! Listen closely. Hear the drip, drip of my bleeding heart for those poor neglected gays and lesbians." Another letter reads: "Gay? What's gay about them, with their nasty diseases and their vile habits. If you start

to cater to them, you can count me out a AARP." AARP is short for the American Association of Retired Persons, which publishes *Modern Maturity*. A third, more supportive letter echoed the earlier request for more coverage of gay and lesbian seniors.

SAGE is requesting that people call or write *Modern Maturity* with three demands: first, that the magazine cover lesbians and gay senior issues in an ongoing and comprehensive manner; second, that it immediately stop printing homophobic letters which reinforce negative stereotypes and encourage oppression and violence; third, that it respect and support its entire membership and readership, a large proportion of which are gay or lesbian.

Write to Henry Fenwick, Managing Editor, *Modern Maturity*, 3200 E. Carson St., Lakewood, CA 90712. Or call him at (213) 496-2277.

*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.*

# STOP THE VIOLENCE

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- ▼ Choose busy, well-lit streets.
- ▼ Walk near the curb, avoiding doorways, alleys, construction sights and parks after dark.
- ▼ If you feel threatened, cross the street, turn around, run to a safe place or walk closer to traffic.
- ▼ Always have money for a bus, cab or phone call.
- ▼ Be aware of who is in front of you and who is behind you.
- ▼ Don't wear headphones.
- ▼ Have your keys in hand when you reach your home or car.
- ▼ Conceal your money and jewelry.
- ▼ Carry a whistle, and if you feel threatened, blow it, or shout "fire" to attract attention.
- ▼ If you decide to bring someone home, introduce her or him to a friend or bartender so that someone knows with whom you left.
- ▼ Harassment is often a prelude to an assault. If you decide to answer back, be prepared for any consequences that may occur.

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# THE MAINSTREAMING OF S *from leather to lifestyle, from fetish to fashion* M

BY MICHAEL BRONSKI

Come on," my friend said when he called one morning to get me to go to the Mr. New England Leather Contest at the Boston Ramrod that evening. "There will be a lot of hot men there, and maybe you can get laid." Although I've been involved in the S/M scene for more than 15 years, I'd never gone to any of the increasingly popular leather competitions. I wasn't wild about the contest, but getting laid was a good inducement.

It was one of those hot early fall nights when the sweat lingers in the air and leaves the damp smell of sexual excitement on the backs of your hands and on your face. We got to the Ramrod early, and the place was already filling up with the usual crowd, plus lots of new men. The room was steamy and smelled of leather and old, dirty Levi's; the mood was at once jocular and sexually charged. In contrast to the usual stand-and-pose formality of the Ramrod's cruising scene, tonight was a more "look" and (sometimes) even "touch." We're not talking the Mineshaft, but a nice butt working its way through the crowded room to get a drink would not go unpatted.

As if in some sort of sexual-political dream, there seemed to be a sense of community here that is often missing in bars—a friendliness that did not preclude sex

PHOTOGRAPHS BY ROBERT MILLER





and that assumed a camaraderie and an equality of desire. As I stood admiring the occasional exposed ass sharply framed by a well-worn pair of chaps or the infinite variety of pierced, ringed and otherwise ornamented nipples, the competition itself began. The competitors were an exceptionally handsome, well-built and desirable group of men, and the hooting and hollering audience was more than appreciative as each man appeared on the platform for inspection—sort of like a frat party, but fun. Then something odd began to happen.

Each of the Mr. Drummer contestants was quizzed on his opinions and feelings about the "leather lifestyle." Some questions were foolish: "How do you tell a man you just started dating that you are 'into' leather?" Others were more serious: "How do you tell the man you just started dating that you are HIV-positive?" This segment wasn't quite as embarrassing as those questions in the Miss America Pageant which always solicit the answer "World peace," but it was uncomfortably close to *Cosmopolitan's* guide for the single girl in the '90s.

When the first questions were being asked, I started to giggle (I had a bit of a buzz from half a joint and a few beers), but I soon realized that most of the men here were taking this seriously—very seriously. The rest of the evening went downhill for me: I lost interest and felt quite alienated from the contest and most of the men in the bar. The sense of camaraderie I'd experienced before had fizzled, and I wandered the bar like a stranger returned to a place I had once thought of as home.

I was reminded of this evening almost a year later when some friends and I went to see Robert Mapplethorpe's *The Perfect Moment* exhibit at the Institute of Contemporary Art. I had first seen Robert Mapplethorpe's photos in 1979, when *Drummer* magazine printed a selection of the more sexually explicit, S/M-oriented images—later to be labeled the "X Portfolio." The pictures were hot, and Mapplethorpe, clearly not an outsider to the scene, captured both the aesthetics and the sexual heat of S/M activities. I was amazed that these photographs were being displayed in public alongside the now-famous flowers and the society portraits. I anticipated with pleasure the shock and dismay that they would cause the staid, proper Bostonian museum-goer. I looked forward to a provocative culture clash between an underground gay, S/M sensibility and straight-world respectability.

The gallery was crowded with straight, white, middle-class couples, wandering, in respectful silence, past the orgasmic lilies and the high-tone portraits of New York society—art is so distant, so foreign to American culture, that we treat our museums like funeral parlors. Even the photographs of nude Black men on the first floor of the exhibit elicited dutifully appreciative murmurs from the crowd.

As we made our way to the "X Portfolio" (discretely mounted on slanted tables, as though the walls would not tolerate a more blatant display), I felt my adrenaline pumping. These photographs had always been very important to me—they were open, public manifestations of my secret desires and fantasies: piss-drinking, fist-fucking, bondage, cock-and-ball torture, suspension and piercing. Here was the taboo and forbidden sexuality, which had, for so long, existed only in my head before it at last entered my life. Even when many porn magazines will not show them, here they were hanging on museum walls. My anticipation was subverted, however, when we approached the table and overheard comments from those in front of us that

conveyed neither dismay nor disgust—both of which would be valid reactions from people unfamiliar with this sexuality—nor even curiosity ("How does he manage to get a finger up his urethra?"). Rather, we heard a dispassionate, even cold-blooded, analysis of the artist's skill and technique.

"How marvelous! Look at how he intersects these two planes with his line," exclaimed one woman to her male date as she pointed to the stream of piss which shot from one leather-clad man's dick into another's mouth. "And look at how he manages to repeat and reinforce the contrasts here," another man said to his woman friend as he gestured to a photo which showed a bruised-and-bloodied cock and balls pinched between two pieces of wood and bound tight with rawhide. This was weird. I'll admit that these pictures may not turn *everyone* on, but they should at least call up some visceral, non-intel-



lectual response. They are meant to shock and titillate, to disturb and call forth ambivalent emotions. I expected the viewer not only to be turned on but to find some public manifestation, some visibility, of my sexual identity as a sadomasochist who gets turned on by pain and grunge, leather and bondage. I was more interested in knowing how that stream of hot piss tasted than how it balanced the photo composition. As had happened the previous night, my mood was shattered, and I finished glancing at the "X Portfolio" and walked through the rest of the exhibition, ill at ease with the photographs and with myself.

What was going on here? The annoyance and discontent I felt because of these two incidents seemed out of proportion to their relatively minor importance. Why should I care if some S/M men enjoyed the Mr. Drummer Contest, or if some straight people wanted to over-analyze a few photographs? But the more I thought about it, the more I realized that the S/M world which I have inhabited for the past 15 years had been changing and that the position of S/M within the broader cultural context had also changed. The very *idea* of Mr. Drummer contests would have been unthinkable in 1975, the Mapplethorpe photos unprintable. Changes *had* occurred, but I wasn't sure that I

liked them. Leather, it seemed to me, had become—while I was busy in some backroom—a lifestyle; my sexual fetishes had become, in some truly perverse way, fashionable.

\*\*\*

I always knew not only that I was gay but also that I was into S/M. As a Roman Catholic, working-class pre-teen in New Jersey suburbs, I was always collecting the Holy Cards that featured the more gruesome martyrdoms. *The Lives of the Saints*, with its lurid color pictures of saintly torture, was my earliest pornography. I had the reputation of being devout at the age of ten, but I was merely depraved. I soon graduated to *The Hardy Boys*, and I remember getting a hard-on when the blond Joe and his older, darker brother, Frank, were bound and gagged in *While the Clock Ticked*. (I wasn't sure *exactly* what I was going to do with them, but it entailed cutting off their clothes, threat-

queer who knew what it felt like to be on the outside and who was finding ways to revel in it.

As the '60s advanced, it was the iconoclastic hippies in Washington Square who attracted me with their deep beards and long hair and loose pants that barely hid the cocks and balls swaying between their legs. Although they preached a free-love, let-it-all-hang-out philosophy, their attitude was as socially unacceptable as the outright hostility of the leather-jacketed hoods and (to me) as much of a turn-on. And although I grew a beard and wore my hair long, my sexual fantasies were as violent and as ecstatic as before. I preferred the working-class anger and diffidence of the early Stones to the more clean-cut Beatles; the sleazy spit-in-your-face attitude of Jim Morrison to the otherworldly ambience of early



## The very idea of Mr. Drummer contests would have been unthinkable in 1975.

ening them with a knife and then being naked with the gray-haired, attractive father, Fenton). And I watched gladiator movies, with their endless supply of dark, loin-clothed, bearded men, chained and beaten, forced to kill one another for the entertainment of a cruel, blood-lusting, crowd. Even the relatively innocent *Pinocchio*, with its island where bad boys were yoked and harnessed to carts and forced to become braying animals, was fuel for my sexual fires.

My attractions became more specific, more definitive, as I grew older. I was drawn not only to men but to older, butch, slightly dangerous men who eschewed respectability. At first it was greasers (as we called them in the '50s) who mimicked the insolent but sensitive James Dean and hung out on street corners with their "fuck you" attitudes as prominent as their motorcycles, smoking cigarettes and popping goof balls. I was the one who watched *The Untouchables* on television and hoped that the gangsters would sexually molest and humiliate Eliot Ness. I attended horror movies, fantasizing myself as Dracula (especially as incarnated by the stylish Christopher Lee) and desiring his power to manipulate, overpower and physically drain his male victims of any resistance. I was a 13-year-old

Bowie. This sense of rebellion and being an outsider was intrinsic to my political growth. I became involved with Students for a Democratic Society and the anti-war movement. I was drawn to the second wave of feminism and, following the Stonewall riots, became immediately involved with gay liberation. Finally, here was a movement that was about my life, that proclaimed that gay sex was not only acceptable but revolutionary, that didn't seek acceptance from the mainstream but *celebrated* being an outsider.

My sex life (as distinct from my fantasy life) had always bordered on S/M activity, and when I finally did enter the S/M scene in 1975—after years of political activity, writing for *Gay Community News*, helping to edit *Fag Rag* and working my way through the bars and the bushes of Boston—this startling combustion of sex, fantasy and politics was a revelation. I had always wanted rough sex with men who shared my desires and fantasies. Acting out the power which I had always felt within was more than liberating—it felt earth-shattering. Once I had entered this new world—and while it included bars, ways of dressing, semiotic codes, its own language and a special set of drug preferences, it was not limited or defined only by those

things—I felt that I had found my home. I was back to the socially disenfranchised greaser in a leather jacket, to those secret adventures with the bound-and-gagged Hardy Boys, to a world where men might be turned into animals and where, in both the spirit and the letter of *Lives of the Saints*, flesh could be flagrantly transformed and transfigured by pain and torture into something ecstatic, something holy. It was, in the literal sense, revolting—transcendently revolting, a triumph of sexual, emotional and political rebellion. I was finally a rebel *with* a cause.

My involvement with S/M was exciting because it was at once a break from and an outgrowth of my other political work. Here was a whole new set of men to meet (and fuck with) who had nothing to do with the committees I was on, who did not have to process everything that was said, who showed me that there were whole worlds in the gay male life that were separate from my rather narrowly defined "communi-

scribed good manners, from years of inbred social niceties, from the strictures of contemporary living. I wouldn't argue that S/M didn't have its own set of codes and civilities (*never* reach for that popper bottle without asking first), but these seemed more authentic, based on interpersonal relationships rather than social expectations.

The leather and S/M world in which I moved was very loosely structured around bars, friendships and private parties (actually "orgies," but that is such a mid-'60s word) and populated by men who had already been into the scene for a while. In the early '80s, when many of the leather organizations began forming, I, like most of my friends, paid little attention to them. Over the ensuing decade, these organizations and groups have become an increasingly important aspect of the leather scene, providing a safe place for the novice to "come out" into S/M,



ty." In fact, one of the attractions of the S/M world was that it was a loose, amorphous entity that was not top-heavy with organization and structure. This lack of structure seemed (quite ironically) fitting, since often S/M sex itself is based on rigid, if temporary, formations. On the other hand, S/M seemed to be nothing more than a seamless elaboration of my politics. While homosexuality was becoming (relatively) more acceptable to mainstream sensibilities, S/M seemed to be on the cutting edge of the unacceptable.

Gay-liberationist and feminist analyses had taught me that "power" was at the root of all political struggles and playing with (deconstructing, if you will) power was the basis of S/M. I had also learned from these theories that the personal was the political. Acting out my longest-held, most-resonant sexual fantasies was extraordinarily liberating: My sexual and political desires met, and I finally felt that my life made sense.

What S/M meant to me most of all—besides the lovers, the boyfriends, the tricks, the bruises, the piss, the exertion and all of the sweaty, dirty, low-down sex—was freedom. It was freedom from what I viewed as middle-class constraints, from pro-

*The "leather lifestyle" seems to me, to a large degree, a movement away from S/M.*

supplying information—especially about safer sex—to a population which is often ignored by AIDS educators and offering visibility—in Lesbian and Gay Pride marches—to S/M.

But they also created a *new* social context in which gay leather and S/M could function—not only the most visible world of Mr. Drummer and Mr. International Leather contests but also a world in which wearing leather or acting out S/M fantasies made you part of an organized group. And with this organizing came the idea of the leather lifestyle. The masthead of the *Leather Journal*, a magazine which lists and records the events of many of the leather clubs and organizations, states that it "is committed to promoting the positive side of this lifestyle."

...

**T**he idea of a leather lifestyle was inimical to my experience of the S/M world. The very idea of a lifestyle seems to be a peculiarly American notion based on a dual longing for social validation and social acceptance and also suggests (at least in our consumerist culture) a need to reinforce this validation and acceptance through the acquisition

of all of the proper and accepted accouterments and effects. The leather lifestyle seems to me, to a large degree, a movement away from S/M, away from a renegade and socially dangerous form of sexuality, toward one more acceptable and palatable to both the wider lesbian and gay community and the general (read: "straight") culture. One of the reasons I have always been so drawn to S/M is that it didn't seem to have a positive side, at least not according to what most people meant by "positive."

Part of my problem with this new leather lifestyle is that I have never been much of a joiner. And while it's true that I've certainly been on more than my share of political committees (sometimes I've thought that the real meaning of S/M was being on a particularly vicious and factionalized *Gay Community News* hiring committee), I had to overcome my initial anarchistic impulses for what seemed to be a greater political good. When Driezhen, the Boston-based leather organization, was first formed years ago, a close friend urged me to attend meetings, saying that since he had joined, he had felt much better about himself and had even "come out" as a leatherman where he worked. Since I had already published several articles detailing my involvement with S/M, it didn't seem as though I needed that sort of support, and quite frankly, the group, with its regimented meetings run according to *Robert's Rules of Order* and complicated hierarchical structure, struck me as very odd—'50s-like in its traditional approach to social interactions—not the renegade, outsider vision of life that S/M had always symbolized to me.

John Preston—who has been involved in the leather scene for almost two decades now and is the author of, among much other S/M porn, *Mister Benson*—has tried to explain the emergence of these new leather organizations in a broader context: "There is a fear of the unknown and the undisciplined, which is endemic to the American male. To exist in a place that is anarchistic, where the rules are anti-establishment and where the experiment includes one's own body and self, is something that American men—gay or straight—aren't willing to tolerate." And while Preston is certainly right, something else is also going on here.

I remember walking into Rustlers, a short-lived leather bar in Boston's South End, just after Christmas in 1980 or so and noticing a very audible squeaking noise in the crowded bar. Suddenly I realized that the sound was of the new leather—no doubt, Christmas presents—that was being worn. And while I understand that at some point *all* leather jackets, chaps, sex toys and harnesses start out new, it seemed to me that my leather jacket (for me something of a cross between a fetish and a shelter against the cold) was now a fashion statement. And on some level I had always prided myself on attempting to make, for lack of a better word, "anti-fashion" statements. (Of course, it's still possible. After one particularly Dionysian Saturday evening, I took great pride in attending the opera the next day, wearing my jacket that still smelled of piss and poppers. Sometimes the small gestures in life are the the most meaningful.)

But the cumulative effect over the years is that the marketing of much leather and S/M paraphernalia has created one of the definitions of the leather lifestyle. The ads that help publish *Drummer*, *Mach* or the *Manifest Reader* evince how commercialism has, in the past 15 years, helped to delineate and shape not only how people should—even *do*—look and dress but the very idea of a leather lifestyle itself.

This is nothing new. There has always been interplay between politicized or alternative communities and consumerism. In the '50s, Hugh Hefner invented the "Playboy lifestyle" to convince the American straight man that he deserved something special. In the '70s the *Advocate* took as their logo "It's Your Lifestyle" to reinforce their idea that there was one correct way to be gay. Even the Virginia Slims "You've Come a Long Way, Baby" campaign was an attempt to co-opt the second wave of feminism into an endorsement for cancer. On a very basic level, this is what capitalism always does to incorporate unhappy fringe groups into the mainstream; I just didn't want it to happen to S/M.

Perhaps this also partly explains the relatively easy acceptance of the Mapplethorpe photographs. For, despite the NEA flap and the outcry from Jesse Helms and company, most people who attended *The Perfect Moment* seemed to have little trouble viewing the artist's most *outré* pornographic images. But by dealing with them *only* in artistic terms and giving precedence to the photo's composition over its obvious sexual content, they could view them without really *looking* at them. By praising Mapplethorpe's pornographic vision as "art," mainstream culture is able to obscure and negate his ideas and his subject matter.

At the age of 42, having been involved in the S/M world for more than a decade and a half, I now find that I am defining myself and my sexuality in opposition not to the vanilla sex world (gay or straight) but to the world of the organized leather lifestyle. On some deep level, I don't want to be accepted, at least not by the world as we know it. Like the anarchist Bukunin I see some value in continuing to be an impossible person so long as those who are now deemed possible remain possible.

Over the years, gay liberation has taught me to attempt to understand, if not value, how each individual's own experiences shape her or his needs and politics. And while the leather organizations are clearly not for me, I do worry. I don't want to sound like the Dana Carvey's "Cranky Old Man" on *Saturday Night Live*—"In my day we didn't have to join clubs, we just wore our leather on the street, and we *liked* it. We didn't have *Robert's Rules of Order*, we did whatever we wanted. And we *liked* it"—but I do feel now that the emergence of the leather lifestyle has taken the bite out of S/M. It has domesticated it with rules and regulations, with dress codes and prescribed behaviors, and gutted its truly *radical* potential to challenge the prevailing social order and change the world. Sex and power are potent forces in our culture; they frighten people, and they should. I am less interested in being accepted for wearing leather than in being an outcast for it. We all have a need for community, but we must realize that community must serve *our* interests, *our* desires, and not be dependent on acceptance from the outside world.

In our homogenized, accommodationist culture, our sexuality is often the only real tool we are left with to express ourselves. To take that away, to modify it, alter it, cut it to fit this year's fashions, is to diminish it and, ultimately, deprive ourselves of our most powerful resource. ▼

*Michael Bronski is the author of Culture Clash: The Making of a Gay Sensibility. He has been active in gay liberation for 20 years.*

# S&M GIRLS

*ungagging dyke sex*

BY WICKIE STAMPS

**A**s a journalist and burnt-out feminist, I have traveled, over the past three years, deep into dyke S/M territory. Despite the rumors I'd heard that these girls eat their young alive, I mustered up every ounce of my butch bravado and cruised into their all-girl leather events, play parties and dungeons. During these safaris, I interviewed some of their most notorious practitioners. At the start of this trek, I was a staunch lesbian-feminist. I faithfully clutched a copy of *Gyn/Ecology*,



by feminist Mary Daly, to my chest and kept a copy of *Female Sexual Slavery*, by Kathy Barry, at my bedside. Upon rising each morning, I would genuflect before a photo of Andrea Dworkin, a well-known feminist anti-pornographer, which hung over my bed. My wardrobe consisted of baggy healing-color pants and Birkenstock sandals. Not a drop of makeup contaminated my dyke skin. But I have to be honest. I did, upon occasion, perform dyke sex, but only in the dark—and missionary-style. Needless to say, I was reverently monogamous.

Now, three years later, as I sit before my computer, I have long red fingernails, I'm tattooed and pierced (in the tits and the nose), and I wear enough leather to keep a taxidermist in business for a few centuries. The room in which I write is piled to the ceiling with dirty dyke magazines, and every inch of available wall space is adorned with photos of S/M girls (including myself) in all degrees of undress. Nowadays, I'll fuck or fondle anything that is vaguely female, willing and within reach.

•••  
**E**mbedded in, and intersecting with, a number of different communities—separatist, gay male and heterosexual—the lives of S/M lesbians defy any simplistic notion of "lesbian community." Many S/M lesbians, such as members of the Michigan Womyn's Music Festival Women Hedonists into Pain, came out as S/M folk at women's music festivals and now live in a predominantly lesbian-only world. Others, such as members of Boston's T Bears, who hold their meetings in the local gay male leather bars, are more involved in the gay male S/M community. (In some parts of the country, such as Massachusetts, Oregon and Washington state, S/M lesbians share dungeon space with gay men and may engage in co-gender play). Members of co-gender clubs—the Esoterica Society, for example—have a great deal of contact with heterosexual men.

The individual perspectives and experiences of S/M lesbians are diverse. Some S/M lesbians came out more than ten years ago when there were no support groups, literature or means for contacting other lesbians and, despite the efforts of the feminist anti-pornography movement, forged groundbreaking support systems, publications and theoretical analyses. S/M lesbians coming out now reap the benefits of these hard-won networks.

Lesbian involvement in the leather-S/M-fetish scene varies widely. Some individuals dabble in S/M, indulging in an occasional night of light bondage, while others—title-holders, part-time professional dominants or service providers such as whip-makers or piercers—are steeped in the scene.

Among the sexual styles at the events and communities that I've encountered are cross-dressing lesbians, professional dominants, magnificent butch tops and fem bottoms—or fem tops and butch bottoms (some S/M lesbians switch from top to bottom or butch to fem). Individual sexual proclivities run the gamut of fetishes: leather and/or uniforms, bondage, discipline, cuttings or piercings. S/M lesbians may trade services for sex or seek out professional female dominatrixes. Some S/M lesbians are strictly monogamous, while others prefer totally anonymous sex. There are also lesbians who meld sex and spirituality: During sexual scenes, they weave religious symbols and goddess fantasies with meditative dance, ritualistic cuttings and whippings. We are limited only by our imaginations.

**d**espite the variety of experiences, perspectives and lifestyles, S/M lesbians have this in common: We have switched on our bedroom lights and moved beyond silent, genital- and orgasm-centered sex to new erotic terrain. Dildos, piercing, tattoos and even leather fashions (often seized upon by lesbians who actively distance themselves from S/M lesbians) have crept into the larger lesbian community and can be credited to lesbian sadomasochists from whose lives these practices have been appropriated.

Bushwhacking through pernicious sex-negative messages which have choked our passion, S/M lesbians are daring to speak—openly and honestly—about sex, especially lesbian sex. Whenever I've seen lesbian sadomasochists come together—in dungeons, at play parties or conferences—they talk about how they have sex, why they have sex and what they like and don't like.

S/M women have also fine-tuned the art of sexually approaching another lesbian. At support groups or in publications, S/M women school each other on how to respectfully—and successfully—approach another S/M lesbian

# S/M women have fine-tuned the art of sexually approach- ing another lesbian.

(many S/M lesbians are even willing to act as sexual couriers—carrying written or verbal messages—between lesbians). S/M publications, such as *The Lesbian S/M Safety Manual*, often encourage these dialogues and give tips on how to sit down with a chosen partner and—free of guilt and shame—discuss what you both want sexually.

Utterly unrecognized as leaders in the sexual arena, lesbian sadomasochists are at the forefront of lesbian safer-sex education. As early as 1984, publications such as *The Power Exchange* already had articles on "Women and AIDS"—years before most lesbians even knew that they *should* be aware of this health issue. In every dungeon I have visited, there were lists of safer-sex rules. There is also a long history in lesbian S/M support groups nationwide of teaching other lesbians about safer sex through writings and workshops.

S/M lesbians have even broadened the category of safer sex. Early on, they took note of the negative effect of mixing drugs, alcohol and lesbian sex and, in workshops, dungeons and publications, advocate for drug- and alcohol-free sex. I find it ironic—to say the least—that the primary accusation against S/M lesbians slung by anti-porn feminists is that lesbian sadomasochists are perpetuating violence against, and abuse of, women. My experience has been the exact opposite. I have discovered, throughout my travels, that it is the S/M lesbians who not only are teaching the prevention of AIDS and sexually transmitted diseases but also have taken up—in a sex-positive manner—the issues of incest and rape, and lesbian sex. Instead of remaining victims to any history of abuse, S/M lesbians are active agents in figuring out how, despite emotional wounds, to reclaim themselves as sexual beings and participants in hot safer sex.







**T**he visual images produced by lesbian S/M artists, such as Californian photographer J.C. Collins, document lesbians in hot pursuit of lesbian sex. Her work, which includes lesbians fisting other women, consensually dominating and submitting to each other or—arm-in-leather-clad-arm—celebrating S/M friendships, does not merely hint at lesbianism but portrays lesbians as active sexual beings.

Lesbian S/M entertainment also openly acknowledges lesbian lust. At the first dungeon I attended, hundreds of lesbians watched in rapt silence as an S/M lesbian stripper gyrated and beckoned for their adulation. Similarly, at the 1989 National Leather Association's Living in Leather conference, the performance of a young lesbian named Hawk, who fan-danced attired only in a G-string and dozens of bird tattoos, riveted her lesbian audience.

S/M lesbians also integrate a feminist politic into their erotic performances. During the 1990 International Ms. Leather fantasy segment (a standard part of leather competition), one lesbian made a memorable anti-rape statement: After riding her motorcycle onstage, she dismounted and rescued a sister lesbian from a rape attempt. Another fantasy segment highlighted a lesbian, in unison with a gay man, practicing the art of self-defense.

Not only are S/M lesbians opening up new frontiers in lesbian sex, they are also central figures in fending off the anti-sex theories of both the right wing and the feminist anti-pornography movement. You have only to flip through 10-year-old copies of *Gay Community News*, the *Advocate* and the *Body Politic* to find S/M lesbians, such as Pat Califia and Gayle Rubin, and the Boston Lesbian Sado-masochist Group, advancing sex-positive theoretical analyses of lesbian sexuality.

As activists, S/M women have tirelessly fought for sexual freedom. It is rare to find an anti-censorship battle that has not included S/M lesbians. Feminist political action/anti-censorship groups, such as the Bay Area Feminist Anti-Censorship Task Force and its sister group in New York City (both of which are listed in the co-gender dungeon journal *Sandmootopia Guardian*), are often peopled by S/M women. Continuing this legacy of sexual-rights struggle, the Outcasts fought this year's banning of public play parties at the Michigan Womyn's Music Festival: Drawing on her creativity, an S/M lesbian (who identified herself only as "Amelia Leatherheart") distributed 5,000 copies of articles documenting the festival's history of discrimination against S/M women.

Despite the attacks by the right-wing and the feminist anti-pornography movement, and the historical isolation of S/M lesbians from the larger lesbian community, S/M lesbians remain committed to lesbian sex—the first step that all lesbians, whatever their sexual leanings, must take to discover their lesbianism.

S/M lesbians refuse to let the women's movement slither into simplistic shortcuts and are vigilantly warning us of the snake-oil theories that feminist anti-pornographers sell as the definitive cure for violence against women. It is the S/M lesbians—female, queer and on the sexual fringes—who constantly remind us that what we are engaged in is a "sexual" revolution. The broader women's movement, which has repressed these women, ought to be mindful of this fact next time they ban S/M lesbians or their writings—for it may well be their sexual asses that are the next ones scheduled to be hung out to fry. ▼

*Wickie Stamps has been writing on erotica and pornography for three years.*

ALL  
YOU  
NEED  
IS  
LOVE  
(BEADS)



Back in the '60s, fashion wasn't as much a matter of designer labels as it was a guerrilla action—a spontaneous series of street zaps designed to freak out the little piggies (anyone more than about 26) by shattering their uptight, uncool roles in dress.

One set of roles being shattered had to do with gender. A major come-on of hippie street fashion was its promotion of the concept of androgyny—surprising, since the supposedly-free-loving hippie culture was almost totally homophobic,

**BY GABRIEL ROTELLO  
PHOTOS BY MICHAEL WAKEFIELD**

queers were still invisible, and Stonewall hadn't yet occurred.

Nevertheless, the mid-'60s witnessed a definite trend toward what was called the "unisex" look. Typified by the sudden appearance of long hair on males—so commonplace today but so revolutionary then—unisex had other



(ABOVE) CUSTOMERS VANDY AND CATHY POSE WITH SOME EXTRA-BIG BEADS AT BEADS OF PARADISE, 127 E. 7 TH ST. OWNER BRIAN KENNER SAYS THAT MOST OF THEIR HOLIDAY BUSINESS THIS VALENTINE'S DAY CAME FROM LESBIANS AND GAYS.

(LEFT) ALI'S BLANKET O' BEADS FLOATS FROM BROADWAY NEAR 3RD ST. (ON WEEKENDS) TO 1 ANN ST. IN LOWER MANHATTAN (DURING THE WEEK).

aspects as well: bell-bottoms for both sexes, jeans and workshirts for women, and, for men, finery unseen since the *ancien régime*: earrings, headbands, medallions and, perhaps most typically, beaded necklaces.

Love beads.

A big part of psychedelic accessorizing (no one would have called it that then), love beads began to appear on the necks of heavily dandified rock stars around 1966. I remember first becoming aware of them the day that Harry, a boy I had a hopeless crush on in junior high, was sent home from school for refusing to shed his beads.

Such was the way of teenage

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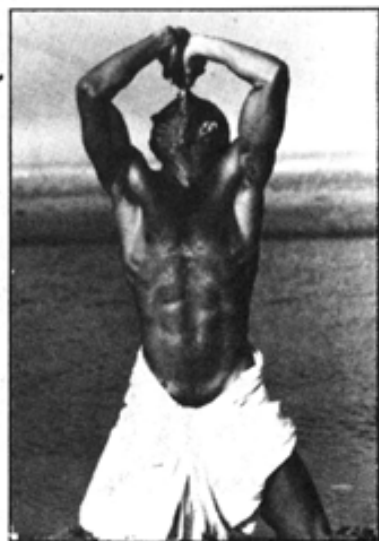
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rebellion, circa 1966.

After hippiedom was supplanted by glitterdom, punkdom, new romanticism, postpunkdom, yuppiedom and whateverdom, love beads went the way of all hippification. Indeed, consigned to the status of a camp joke, the entire peacock's panoply of hippie hardware was either laughed off the scene or reduced to the Deadheads' almost-scarily monotonous uniform of bright clean tie dye.

But that was before East Village queers began synthesizing elements of drag, punk, Bolshoi Ballet, Herman Munster, Pocahontas and Mr. Natural into what has become known as "new clone." For that rebellion, love beads made a major comeback.

The tiny, stringed dribblets range in size from pinhead to pea and usually start at about \$2 per string. I'm told that they generally come from West Africa, although a *samizdat* supplier has reportedly popped up in the Bronx.

When, in the interests of journalistic accuracy and thoroughness, I inquired around the *OutWeek* office as to what type of material they're made of, I was blandly informed that, of course, they're made of love. ▼



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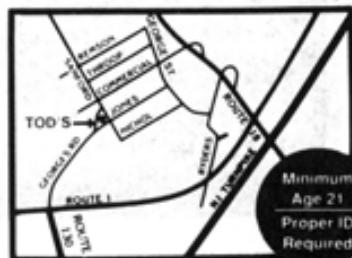
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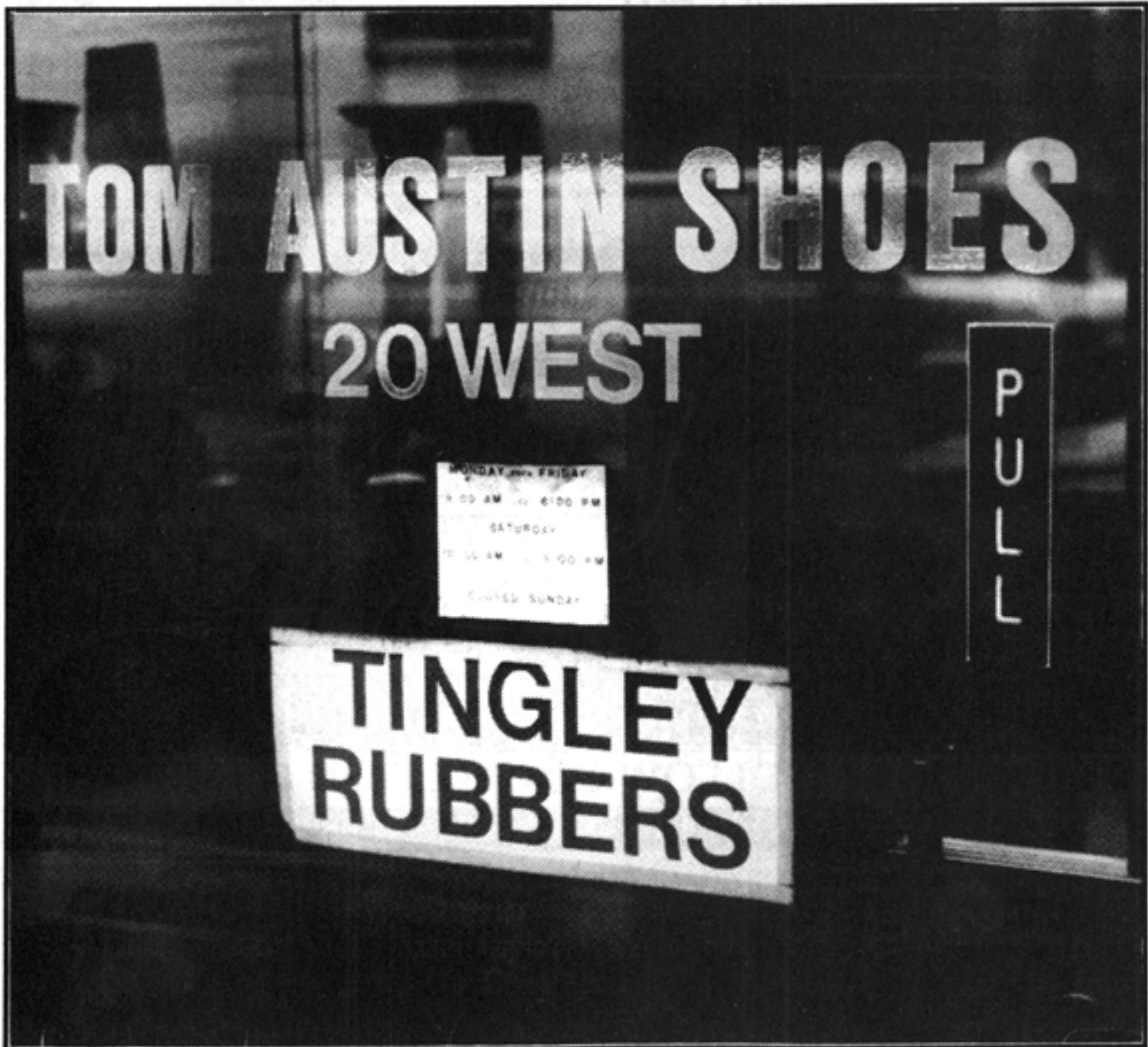
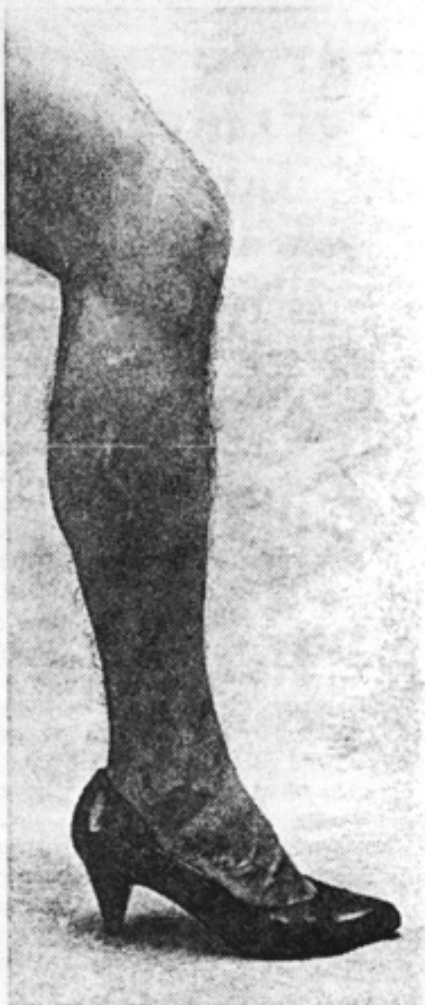


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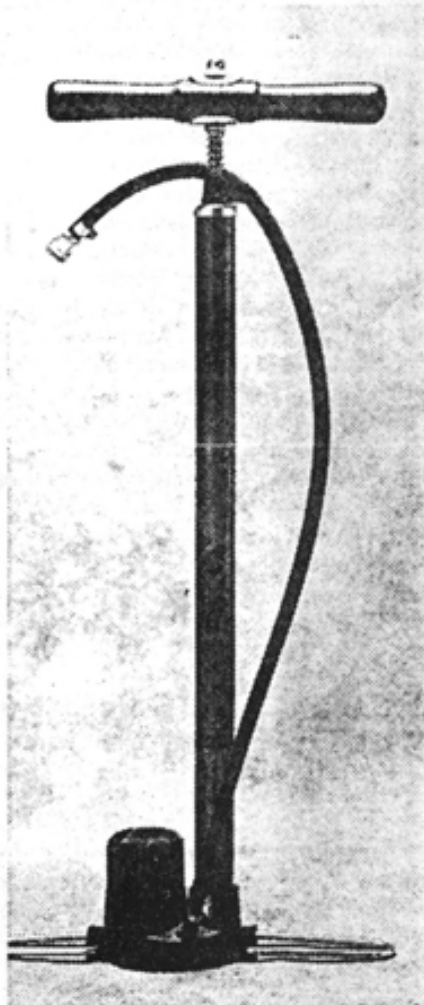
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**M**y, my, my. What *could* have gotten up Gary Indiana's ass? (Or maybe the problem is that *nothing's* been up there for a long while.)

The silly little *Voice* columnist worked himself into a hot lather last week, in what was supposed to be a critique of *The Silence of the Lambs* and its homophobia. But unlike the other panelists who were asked to discuss the film, Indiana chose not to speak about it at all. Instead, there was a more pressing thing to warn people about, a more menacing monster to attack, a more dangerous "psychopath" to be stopped. Me.

Why? Well, maybe it had something to do with the fact that I attacked *him* several weeks ago regarding an interview he'd done with director Jonathan Demme. Perhaps. Or maybe it's just the sort of angst that all these arty types unleash whenever you step into their territory—especially after you go after one of their pets.

Whatever it was, Indiana felt that he had to tell his hundreds of thousands of readers, the majority of whom are straight, that little ol' me, who reaches a modest tens of thousands of queers, is one of the *bad* gays. Yeah, you know, one of the fags who are causing all of the trouble, as opposed to the *good* gays who spend years sucking up to straight liberals and who stew in their tiny orbits of art criticism (until someone perhaps jolts them just a little bit.) It was more important for him to reveal to the world that I'm a demagogue and menace to society motivated by "envy, envy, envy, envy, envy, envy and envy" than to point out that *The Silence of the Lambs* is encouraging millions of homophobes, validating everything they've always thought about us. It was more pressing for him to tell people that I'm an "unattractive infant proudly crapping in his diapers in public" than to point out that Jonathan Demme may have made the kind of screw-up that could harm an entire community.

Well, thank you, Daddy. I'll try not to shit in my pants again, ok? I want to be just like you, daddy. Really I do.

Yeah, *really*. WHO THE

# GOSSIP WATCH

FUCK DO YOU THINK YOU ARE, INDIANA? ENVY? ENVY? IS THAT HOW YOU RATIONALIZE PEOPLE ATTACKING YOU? THEY ALL JUST WANT TO BE IN YOUR SHOES, RIGHT? THEY'RE ALL JUST JEALOUS? (Jesus, I remember Liz Smith pulling that one last year.) WHEN WILL YOU COME DOWN OFF OF THIS BAD TRIP, YOU PATHETIC, SELF-IMPORTANT FOOL?

I suppose that years of being the protégé of that metaphor-maven/closet-

---

## I WANT TO BE JUST LIKE YOU, DADDY.

---

case, Susan Sontag, is what gave you such an exuberant ego, no? (Sontag shows up at places like Film Forum looking to get in free, using that tacky old line, "Don't you know who I am?")

Hmmm. I'm not being very nice, am I?

Well, try this: I'm about to defend—yes, I said "defend"—David Geffen. Oh, I know, in spite of his recent coming out, we've got oodles of reasons to keep pressuring him (he still represents the queer-bashing Guns 'N' Roses; he's got millions of dollars which could obviously fund what needs to be funded in this community; he could throw his weight around and publicly denounce corporations like MGM for bashing the Pink Panthers, etc.). But, really, what they do to Geffen in the March issue of *GQ* has got to bring out sympathy in even the most vicious of gossip mavens (even, perhaps, in that ogre, Indiana).

In a complete hatchet-job, the mag-

azine digs up source after source after source (some named, others not) who say the nastiest, vilest, meanest—and most homophobic—things about the man. (Perhaps even more interesting is that Paul Rosenfield's puff-piece interview with Geffen in *Vanity Fair*

didn't seem to have *any* nasty barbs—could that have been another Tina Brown deal?) And in one of their more hypocritical moves, *GQ* also outs Geffen—or rather, was *planning* to out him. Two weeks before the magazine hit the stands, Geffen had come out on his own in the March *Vanity Fair*. In fact, as was speculated on Page Six in *The Post* several weeks ago, some insiders say that part of the reason that Geffen came out in *Vanity Fair* was that he was afraid of what was going to be written in *GQ*.

Certainly, the *GQ* piece, by Jennet Connant, is a lot of sour grapes. *GQ* had offered Geffen the cover for an interview, but he turned it down. And so they did their own story, without him—and ripped him to shreds.

"It would be easier to admire David Geffen if he were not so arrogant. And it would be easier to like him if he wouldn't insist on telling you how talented he is, and how rich he is, and how much he enjoys being both. It's that perpetual back-patting that's made it the fervent desire of many of Geffen's peers to twist his skinny arm clean off." That's some of the nicer stuff Connant has to say about Geffen. More insidious, however, is the gay-baiting that runs throughout the piece. On the cover, he's called "The Loneliest Billionaire," a reference that no doubt feeds into the stereotype that gay men are so "lonely" because we only randomly fuck, fuck, fuck and aren't capable of love. Connant litters her story with metaphors, such as "Geffen gossips more than a bored housewife...." And, in-between sarcastic comments and revelations about Geffen, Connant is absolutely *fascinated* with telling us about the homophobia that Geffen has experienced in Hollywood, as if she is getting some sort of vicarious thrill out of his being jabbed by bigots. "Industry insiders say that Geffen made life difficult for [Irving Azoff, head of Giant Records] after he heard that Azoff was going around town

By Michelangelo Signorile



# GAYDAR

## The Hunger in Australia

referring to him by the feminine pronoun 'she.' As in 'How is *she* doing?' Then there's the little ditty about CBS President Walter Yetnikoff: "Yetnikoff made a crack to the effect that he'd like his girlfriend to get lessons from Geffen in 'sucking cock.' Some sources say Geffen was on the extension; others say he heard it through the grapevine. Either way, it was Yetnikoff's last stand."

Actually, these stories detailing how Geffen dealt with anyone who prodded him in a homophobic manner are interesting and quite revealing; Geffen seems, on some level, proud of being gay. (Certainly, I, too, have "made life difficult" for anyone who reared his or her homophobia in my face.) But Connant's reasons for telling us are not so that gay readers would be more empowered. She's simply getting off on the thrill of attack, even as she proceeds to out him: "David goes out to kill people who hurt him," explains one movie executive. "The cocksucker line was it. He went out after [Yetnikoff], and he got him. David is not in the closet or anything. But Walter was a notorious pig with men and women...."

These people really have a lot of gall. I mean, last year *everyone* in the media went berserk over what we were doing here at *OutWeek* but now *GQ* is leading the outing brigade. Connant doesn't even name the "source" who told her that Geffen was not "in the closet or anything." According to everyone who attacked us, it is the person himself—not some unnamed source—who has to tell you directly that he is not "in the closet," if we're not mistaken.

It amazes me how the media will continue to use outing to their own advantages. Here, because *GQ* was pissed off as hell at Geffen, they felt it would be perfectly fine to do. BUT, NEXT MONTH, WHEN THEY HAVE SOME CLOSET CASE ON THE COVER, AND I ASK THEM WHY THEY DON'T MENTION HIS OR HER HOMOSEXUALITY—OR WHY THEY DIDN'T ASK THE PERSON ABOUT IT DIRECTLY—THEY'LL SPOUT SOME "RIGHT-TO-PRIVACY" DRIVEL. And for outing that person and attacking *GQ's* breezing over his or her homosexuality, I'll be called a "psychopath," a "menace" and an "unattractive infant proudly crapping in his diapers in public."

I suppose I'm just envious. ▼

Vampire Lesbians of Australia! Watch your local tabloid for this one: The European press can't get enough, and it is only a matter of time before someone here sees the story in France's *Liberation*, Italy's *La Repubblica* and the front page of any paper down under. For all I know, **Jonathan Demme** has already signed the film rights.

It seems that four friends used to hang out at a punk dyke bar in 1989, where one evening they decided to help their leader, **Tracey Wiggenton**, find some blood. Like other vampires, Tracey has difficulty with solid food. The four downed a champagne toast and took off, ending up in a remote part of Kangaroo Point Park. Forty-seven-year-old Edward Baldock thought that he had it made when he happened upon our four party girls there. But he was later found with 15 stab wounds, and one of the three accomplices describes Wiggenton, on returning to the car, as looking as if she

had "finished a dinner with dessert." Just so you know.

• • •

The real creature from the dark side is **Douglas Hann**, the first person expelled from a university for verbal harassment. **Brown University** let him go for getting drunk and then racially insulting a Black student, religiously insulting a Jewish student and yelling "faggot" at anyone in shouting distance. And it wasn't his first bust.

Naturally, this touched off the whole free-speech-on-campus thing. But in a letter to the *The New York Times*, Brown president **Vartan Gregorian** makes the issues totally clear. The school has "never expelled anyone for free speech, nor will [they] ever do so....The university's code of conduct does not prohibit speech; it prohibits actions."

The trick is that sometimes speech becomes action, and the Brown code kicks in at "the point at which speech becomes behavior and the degree to which that behavior shows flagrant disrespect for, the well-being of others." Yelling and threatening while drunk

## By Michael Goff



Illustration: Tom Kalin

strikes me as pretty flagrant.

Of course, Hann is now yelling and threatening about his right to speak his opinions. But really, is freedom of speech about the rights of a drunken idiot to yell "faggot" and "nigger" in the middle of the night in a campus courtyard? There is a difference between, say, arguing against affirmative action and maliciously taunting a fellow student.

Surprisingly, the *Times*' editorial board supported Brown the same day that Gregorian's letter was printed. They wrote, "The school walked a fine line with sensibility toward its complex mission." This university mission, they say, is to foster tolerance not only of

racism, faiths and cultures but also of free expression of hateful ideas. "But, should such tolerance cover racist, sexist or homophobic speech that makes the learning environment intolerable?" The editorial supports Brown's distinction that there is a "line between strong language and what courts often call 'fighting words'....When bigots attack other students with ugly invective, universities, whether public or private, need not remain silent."

As part of the mandate to educate, universities must teach students the responsibilities that come with the right of free speech.

Hopefully, all this will *not* lead to more expulsions. While this case

serves as an example, defining at what point "language" becomes "action" is difficult, complex and potentially dangerous. The university should rely on case-by-case legislation for only the most recalcitrant students. My gut reaction, of course, is to send Hann to the slings. Let's really talk discipline.

It's interesting that when they described the Hann incident, the *Times*' editorial board didn't describe his homophobic slurs, preferring to discuss the racist and Jewish ones (though homophobia was mentioned in the piece). They must have thought that it would hurt their case. But what else is new? While homophobia approaches new heights in New York, the paper of record fails to cover it, apparently too busy with huge stories—like last week's, on increased antisemitism by Japanese authors writing in Japanese.



Episcopalian **Bishop Spong**, who outed **St. Paul**, is getting more print—this time, a great front-page piece in the *Wall Street Journal*. Instead of focusing on the sensational outing, **Gustav Niebuhr** tells of the standing ovation Spong (a straight, "family" man) received for his lecture about the positive influence of homosexuals on Christianity. Niebuhr then takes on the bigger story—organized religions are changing their attitude about lesbians and gays.

One in six Presbyterian ministers don't oppose their ordination. Reform Jews voted to let gays serve as clergy last summer, and the Methodists are studying whether or not to abolish their position that homosexuality is "incompatible with Christian teaching."

Spong says that "ordaining homosexuals [is] the 'third revolution,' following civil rights in the '60s and women's ordination in the '70s," and his efforts have forced "a bitter showdown." Episcopalian officials are set to vote on the issue at their conference in July. Whichever way it goes, they are set to lose members: Some won't participate "in something they would find abominable"; others, including clergy members, say that they will quit "a church that by canon law would exclude an entire body of people."

Last September, Spong appointed openly gay **Father David Norgard** to

See **GAYDAR** on page 65

## THREE DOTS...

... Unlike some other Johnny-come-lately magazines, industries and individuals, *Met Home* continues its dedicated work raising money for AIDS through Diffa. Their second Showhouse, featuring work by **Tom Wolfe**, **Kenny Scharf**, **Geoffrey Beene** and others opens on March 6. When they first started working on AIDS a few years ago, more than one potential sponsor (they thought) would not even let them say the disease's name in their board rooms. Of course, now it's OK to speak the word, but other higher-profile benefits don't seem to get the point, turning AIDS benefits into orgies of self-congratulation... In *prima* ballerina **Margot Fonteyn's** *Times* page-one obit last week, **Jack Anderson** reported that the dancer's stepdaughter did not release the cause of death. He did quote an AP report that a friend of Fonteyn had said, "She did not want people to know she had cancer." Now, this is the same paper that won't report the cause of death for **Perry Ellis** or anyone else who dies of AIDS, when anyone remotely associated asks that it not be printed. What's in a policy? I suppose it helps to avoid those unsavory topics. And I hear that if you're not married, you can only get so far up the masthead...

—M.G.

# DIARY OF A MAD Queen

You look beautiful, my friend," Abdul, the cab-driver said as he tugged at his crotch.

Well, yes, my "bloody Valentine look" always leaves them breathless—but, really, what kind of a nut would make a pass at some drag queen in a bloody wedding gown?

"What's wrong, my friend? You seem disturbed."

Disturbed? To say the least! I was spitting up blood pellets in his back seat. Was Bloody Mary disturbed? Was Joan Crawford disturbed in *Straightjacket!*? You bet I was disturbed. I hadn't slept in days, and for some strange reason, I had spent another night slam-dancing at the Building and had possibly dislocated a shoulder. To top it off, one of the hoodlums I'm in love with had spent two months in jail for slashing a few yuppies on the subway— isn't that charming? I told him I really couldn't condone that sort of behavior, and he told me I was too uptight.

Me. Uptight.

That's why I was in the cab. I was going home to lick my wounds, both physical and mental.

"You smoke crack, yes?" Abdul asked and pulled out a pipe.

Funny, but no, crack is one of the few things I don't smoke, thank you. Call me uptight, Abdul, but for me crack is all wrong. You go right ahead, though.

"Cocaine perhaps, then?" and he produced a \$5 bill just chock-full of the stuff.

Oh, no, really I couldn't possibly—I have to get some sleep. But gosh, thank you, it's nice of you to offer. Just one hit? Well, only to be polite (*Sniff!*).

Oh my, yes that was good...Avenue D? Always the best, oh, I agree. One more? No, really, I shouldn't, why thank you (*Sniff!*).

Oh dear, that really is very



good—just picks you right up, doesn't it? No, I couldn't possibly take the whole thing. Well maybe just one more hit (*Sniff!*).

Like I was saying, Abdul, we really don't spend enough time together (*Sniff!*). I remember my second-grade teacher saying to me, "Jimmy," she would say, "You have to *make* time for your friends." Hold on one moment (*Sniff! Sniff!*)...Oh my, we're home already. \$4.95? Well, here's a \$5, keep the change. Ha, ha. Oh, and here's my phone number, just in case you get bored later.

And I winked and tugged at my crotch, then instructed the doorman not to let anybody up, no matter what.

Once inside, I was a little tense, so I painted the kitchen. Then I got on my knees and picked all the dustballs out of the carpet. You really miss so much when you vacuum!

I wasn't wired. How dare you! What are you implying?

So then I alphabetized the food.

Damn it, wouldn't you just throw your mother off the balcony for a valium at times like these?

Two weeks ago, I vowed that I was going to pull myself together, stop dressing up and stay away from drugs. It's more difficult than I imagined. I'm a hopeless maniac.

Drugs have a way of seeking me out and pouring themselves up my nose. They follow me everywhere. And while my lips are saying no, no, no, my nostrils are Hoovervacuuming everything in sight. And before you know it, it's three days later, and I'm hawking my VCR on 165th Street for another gram.

To counteract this, I've started wearing a plastic nose on my face every night, so nothing can get up there.

Unfortunately, last night I forgot I was wearing it and blew my nose.

Not a pretty sight.

See you out. ▼

By James St. James

# LIFESTYLES OF THE DOWNWARDLY MOBILE

When Urban life palls, as it so frequently does, our thoughts turn to our friend Cady Stanton. Cady, like many devotees of the East Coast, was born in the Midwest. Arriving in New Jersey when she was 20, she spent the next decade—"my formative years"—there. Cady is the kind of dyke who masochistically enjoys driving to and from Jersey and boasts: "I don't do anything. I come home and watch the *All My Children* episode I taped while I was at work."

After the usual amount of foot-dragging, Cady finally got her PhD. Reluctantly, she left her New Jersey university and accepted an offer from the University of Colorado at Boulder. Madame X, who imagined Colorado as a 3-D, health-o-rama version of *Dynasty*, could barely conceal her surprise. Cady explains: "Boulder being only 35 miles from Denver, I assumed, as a good New Jerseyite, that my cultural and intellectual life would be focused on Denver. But I quickly realized that the only reason people go to Denver is to go to the airport and get out of there."

So Cady mainly stays in Boulder, and every day the Stepford Boulderites remind her how lucky she is to have escaped from "noisy, dirty, dangerous New York." Boulder allegedly is one of the most sports-obsessed cities in the United States, and our desperate friend found out that its reputation was well deserved ("Oh, how I hate these fanny-packs"). She, who dreams only of "upholding the mentality of the couch potato against all odds," struggled long and hard to find kindred spirits. Meeting people isn't hard, as "it's impossible *not* to meet anybody: Perfect strangers come up to you at the 7-Eleven and talk about the mountains." Meeting people she could have a conversation with turned out to be more difficult.

Like so many other medium-sized American cities, Boulder has a lesbian softball culture, but of course Cady can hardly tell the difference between a softball and a pool ball. She has given up on meeting native Colorado dykes, since she hasn't seen one yet: "They must live in the mountains, close to the goddess." She finally found a few other itinerant academics who felt as alienat-

ed as she did. Together—these people *are* all PhDs, mind you—they managed to figure out a way to socialize while flipping the bird at Boulder: They bowl. They make regular forays to the bowling alley in the big mall, next to the water-bed store, and there they defy everything Boulder stands for: They eat hamburgers, drink diet soda and smoke.

---

*Some Queer Nationals  
invaded a supermarket  
and took a bunch  
of homophobic tabloids from  
their stands, planning to  
get arrested.*

---

Unperturbed by this deviant behavior, Boulderites remain very, very nice. Cady heard a story about the catastrophic effects of friendliness on local politics. Some Queer Nationals invaded a supermarket and took a bunch of homophobic tabloids from their stands, planning to get arrested. They ripped the offending publications up and stomped on the pieces. They chanted. They waved signs. Unfortunately, all the shoppers and check-out clerks hastened to express their empathy—"We know *just how you feel!*"—and nobody would call the cops.

Likewise, Gay Pride is "a comedy of errors." The astute Colorado activists

chose the precise day a big football game *and* parents' weekend were held, thus ensuring the Pride turnout would be minimal. When Cady finally found the march, lost among the throngs of athletic supporters, it was smaller than the Intro to Western Civ course she teaches: "I was so mortified, I just drove on by."

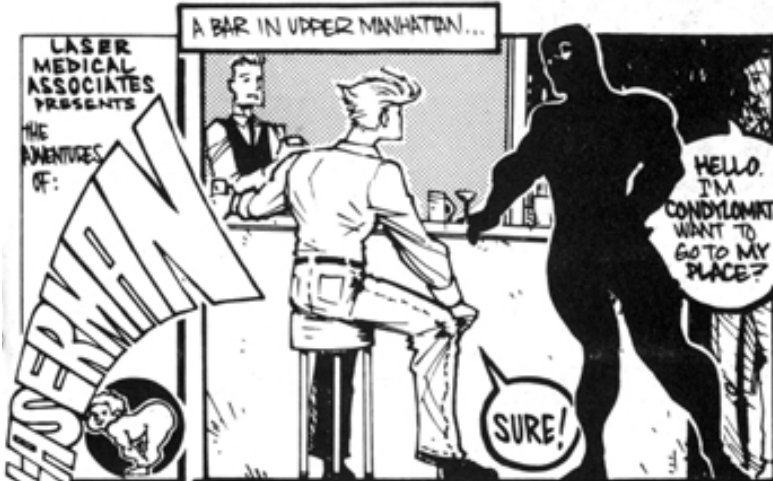
Lesbian life picks up a bit in Denver—a large city, to be sure, with a smattering of urban squalor, but lacking the features which endeared New York to Cady. There's no subway, and "you don't even have to watch your bag." Nevertheless, Cady, with gay male friend in tow ("Pit's so much easier for guys"), hit the bars. They tried Charlie's, a Western bar full of businessmen

in boots and Stetsons, all two-stepping. The Foxhole attracted as diverse a crowd as Cady has found in lily-white Colorado. On summer Sunday afternoons, it's the hot place to go: "Picture this huge outdoor patio up in the mountains, with a net and sand, with people in shorts and sunglasses playing beach volleyball!"

Cady sighs. "I guess I'm getting used to this place," she says, with the slightest hint of panic in her voice. She quickly regains her composure: "But when I put on a pair of Birkenstocks, you can shoot me."▼



**BY MADAME X AND  
ANNE RUBENSTEIN**



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# THE ARTS

## Fierstein Carries the Torch

*Coffee in the Bowery with Hahvey*

by Otis Stuart

"You missed him by minutes. Run over to Great Jones, and you'll probably catch him at the corner."

Harvey Fierstein is the last person you'd expect to interview at 11 am. If ever there was an after-hours interview, it's got to be Fierstein—he of the coal-chute voice, ongoing cigarette and drag legend accessorized with Tony Awards. Try picking him out on the corner of Great Jones and Bowery at the eleventh hour of a misty morning.

Opting for the tallest person in sight, I bolt across the street, tape recorder forward.

Fierstein drags on his cigarette and smiles, more than a little relieved that it's only a tape recorder. "On homosexual time, I see?"

I try to make my gasp sound like a laugh. "What does that mean?"

"Fifteen minutes behind the rest of the world," he says.

"Well, um, isn't it nice to have someone rush up to you on the street with a tape recorder ready?"

"It's usually a Minolta."

An unhappy bulldog leashed to the nearest coffee shop gives me a last shot at changing the subject. "Ain't that a face?" I say.

"Heterosexual dog. You can tell from the expression."

Harvey Fierstein, in fine form, is back at La Mama. He's celebrating his 20th anniversary in New York theater with a revival of Robert Patrick's *Haunted Host*, and the event features birthdays and

recrossed paths on the best drag-queen scale. Consider these connections: In 1971, Fierstein debuted as an actor at La Mama in Andy Warhol's *Pork*. All three plays in *Torch Song Trilogy* were first performed at La Mama, and his *Safe Sex* premiered there in 1987. Patrick's two-character *Haunted Host* makes the old home week even homier. The current production is directed by Eric Concklin, who did the first off-Broadway version of *Haunted Host* in 1969 and all three of the original *Torch Song* plays. Bringing the nostalgia up to date with a Fierstein-like touch—this is, after all, the man who introduced the homo next-door—the second lead, a role originated by William Hoffmann, author of *As Is*, is being performed by Jason Workman, whose most recent New York appearance was on Broadway in *Meet Me in St. Louis* as the Boy Next-Door.

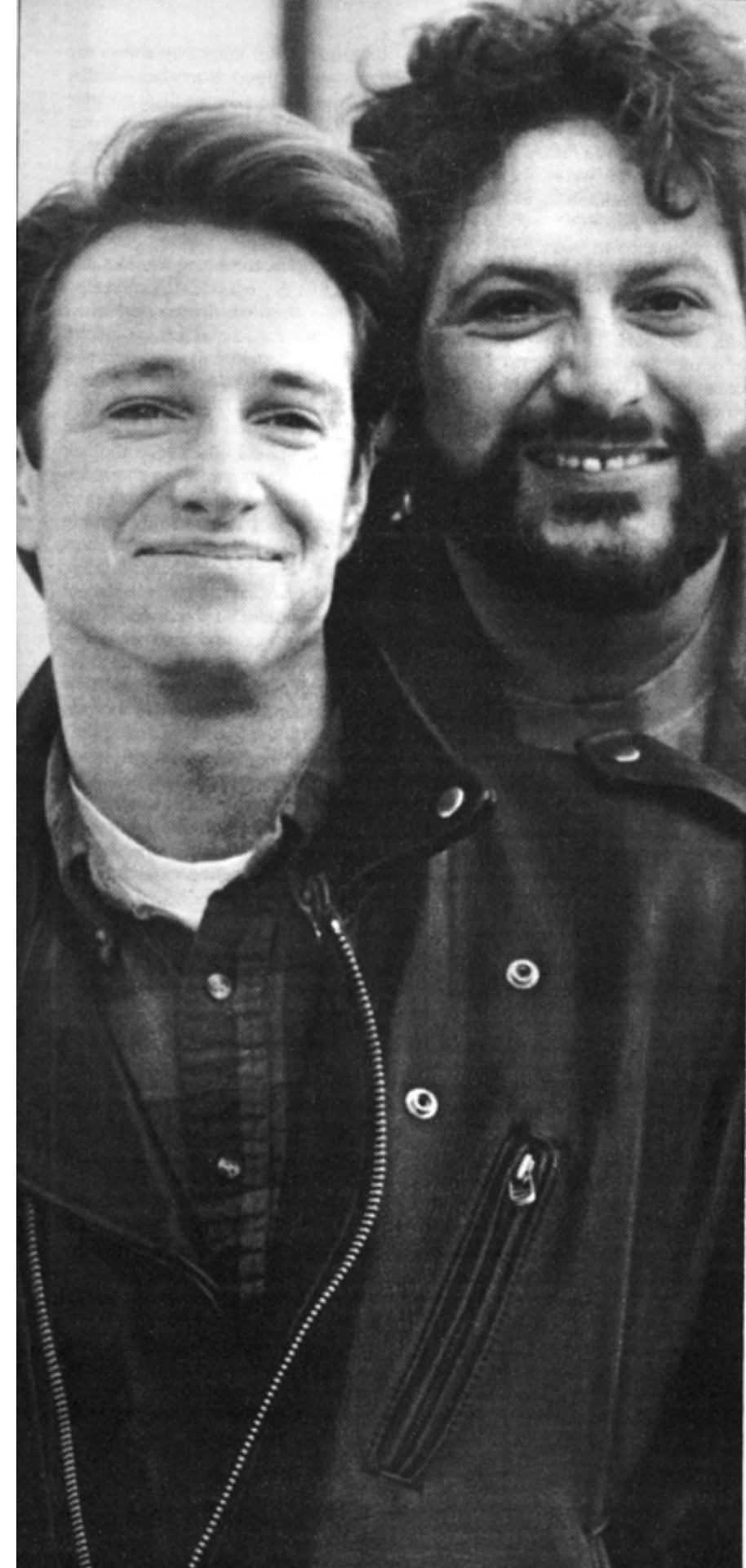
As an anniversary vehicle, Fierstein says, *Haunted Host* holds both personal associations and a wider purpose.

"The play has a lot of emotional connections for me. I got my Equity card in it. I lost my front tooth on a door. My father died while I was doing it. My deaf lover and I broke up.

"I wanted to do something I felt nobody would get to see, and *Haunted Host* is something people should see. It has a sense of fun—that being gay is fun. And people don't do enough of the old gay stuff. People will do Ibsen and Shaw and Tennessee Williams until you can throw up, but they don't do the gay plays that caused the movement. It's important to

"I said: 'Look, you can make fun of me all you want. I can't ask you not to do me. That's the right a satiric show has. But do not ever use me to make fun of all gay people. This is reactionary bullshit, to say that a pig like that slumlord Kathleen Turner could turn any gay person straight.'"

# THEATER



do these older gay plays so that the younger gay playwrights know where they came from. You can't grow unless you know what you're building on.

"*Haunted Host* was written the year before *Boys in the Band* and *Staircase*, plays we think of as the beginning of the modern gay movement in theater. I have great respect for *Boys in the Band*, but the politics of *Haunted Host* are way ahead of their time. It's so unapologetic. You don't get any of that tearing-your-soul-apart and 'Oh, I'm gay, and I'm wicked.' My character is out there. He makes the straight character feel queer. In fact, it's about co-dependency, one character being smart and one being beautiful—wait till you see Jason—and together they make a complete person. It's not about a sexual relationship. Nobody understood or accepted that."

The fact that the first reviews of *Haunted Host* insisted on sexualizing the relationship anyway, Fierstein says, is indicative of a bedrock homophobia still alive and thriving in the theater.

"When I first did the play, I was 21. The other actor was six years older. The reviews called me a lecherous old man after this young boy. The reviews of the first New York production, some by critics who are still around and will remain nameless, used words like 'flaming faggot' and 'queer'—and not in the *OutWeek* sense. It was open-season homophobia, absolutely acceptable, no problem at all. You run into the same thing today. It's just a little disguised, like that Frank Rich had the nerve to write that article for *Esquire* about the homosexualization of America. It was all stupid and made no sense at all. He out-and-out lied. When we moved *Torch Song* to Broadway, we didn't ask to be re-reviewed. Frank Rich came to see us but stayed only for the first act. When it came time for Tony voting, our press people called the *Times* and said that Frank Rich didn't qualify to vote because he hadn't seen all of *Torch Song*. He came back for Wednesday matinee, which he knew I didn't do, and saw only the last act. He never did see the second act at all and then wrote for *Esquire* that he'd seen the play twice. He went on to compare it to *Victor/Victoria* and said that *Victor/Victoria* had more to say about gays than *Torch Song*."

#### FUNDAMENTALLY THE SAME

**PERSON**—Fierstein with co-star Jason Workman (left)

Photo: Sara Krulwich

"There is a theory that the next generation of gay plays will have some sort of normalcy to them....I don't know anybody who just happens to be gay, especially now. You're either on the cutting edge, or you're not. You're either political, or you're hiding."

Fierstein's visibility since *Torch Song* hasn't exactly eased things for him in the homophobia department.

*Saturday Night Live* used to do a skit about *The Harvey Fierstein Show*. John Lovett played me. It was like a talk show. He'd have guests on and say, 'I

know you're straight, and you know I'm not, but if you weren't, would you find me attractive?' Of course, they'd say no. One weekend they had Kathleen Turner on, and she said, 'The reason you're gay, Harvey, is because you've never had a good woman.' And she grabbed John Lovett, threw him down on the floor, kissing him, and that was the end of the skit. Well, I got on the phone. They were very nice. Lorne Michaels, the writers, John Lovett—they all came into this room, and I said: 'Look, you can make fun of me all you want. I can't ask you not to do me. That's the right a satiric show has. But do not ever use me to make fun of all gay people. This is reactionary bullshit, to say that a pig like that slumlord Kathleen Turner could turn any gay person straight.' They said that it was her idea. I said, 'Just because she's a pig doesn't mean you have to be, too.' They took the character off and haven't done it again.

"The homophobia is so embedded. It has to be fought on so many bizarre levels. I was offered the lead role in a TV movie based on a popular novel. An evil gay gossip-columnist who meets a horrible death. I get the script, and every gay character is horrible. So, I called the network and said that I would love to do this and make all that money, but there's got to be a nice gay character somewhere. They said, 'All the heterosexuals are bad, too.' Fine. But there are nice heterosexuals on TV all the time. You can't put nasty gay characters on TV and call it balanced because the heterosexuals are nasty, too. I had to turn it down.

"And the first thing they always say to me—upfront and to my face—is that they're going to pay me less because they're taking a risk. I was hired last year to write the first openly gay sit-com. I wrote it, and they called me and said they loved it but couldn't put it on the air—because who would they sell their advertising time to? They say that *thirtysomething* lost something like \$1.3 million on that gay episode. I don't understand how they lost that money, when *LA Law* has gay characters on all the time and doesn't lose money—and neither did *Golden Girls*, which has done three gay shows.

"What's funny is that it's not the sex that bothers them. They love the sex jokes. I had this one bit on the series about the gay couple having a pond, and they were going to go skinny-dipping and have sex in the pond. Later on, I tell a friend I want out of the relationship, and the friends says, 'Well, what about the pond and sex in the water?' I say, 'When you are gay and have sex underwater, one of you drowns.' That didn't bother them at all. But at one point, I say to the mother that, as much as she may accept me, at the back of her mind she's always asking 'Why?'—she'll never understand. That bothered the hell out of them. Nobody wants to hear the real truth, that gay people and straight people will never fully understand one another. Straight people will always ask, 'Why? It's so much easier the other way!'

"And we have those prejudices ourselves. I saw a play, maybe ten years ago. See HARVEY on page 65

## THEATER

### Bitter Fruit

THE ALMOND SELLER by Oana-Maria Hock. Directed by Tina Landau. BACA Downtown. 111 Willoughby St., Brooklyn. Through March 2.

#### by Michael Paller

The Director of the Romanian National Theater sits high on a throne (as artistic directors are wont to do), a rapt audience hearkening to his every word. He intones: "People come to the theater because they are starved for impressions." The theater allows us, he avers, to

"communicate on mysterious levels." The point is emphatically made when he is borne aloft by a pair of gigantic gilded wings and carried away in the darkness.

*The Almond Seller*, by Oana-Maria Hock, communicates on mysterious, poetic levels, and this is its great strength. Hock, a Romanian who came

to the United States in 1980, has written a play about the aftermath of the 1989 Romanian revolution, when Communist President Nicolae Ceausescu and his wife, Elena, were overthrown by the National Salvation Front. Following a brief period in which the new president, Ion Iliescu, abolished many of the old regime's most hated measures, including the death penalty, the ban on abortion and even the registration of all typewriters, students and others began massive public protests against the presence of Communists in the new government. Iliescu responded with force and called on



the nation's miners to help restore order. Mass beatings and arrests followed; suddenly, in "new, free Romania," life seemed neither new nor free.

To tell her story, Hock eschews the limited tools of realism in favor of theater's many artifices. The result is neither a documentary nor a small-bore "you-are-there" recreation, but a remarkable, highly theatrical meditation on her native country's history and fate.

The piece is permeated with echoes of the past. Something precious in Romania's ancient past was buried by the Ceausescu regime, and Hock's characters are obsessed with unearthing it. Indeed, the earth is itself a main character. It not only contains secrets from its valuable history but also determines the shape of the everyday life of Romania's people. So three old women (Maria Porter, Nina Mankin and Theresa McCarthy) sit, as they have always sat, on an ancient bench, decrying the disappearance of their chickens, vegetable garden, horses and silk worms, cursing with peasant vigor the government which literally bulldozed them into the earth. But these three ladies also appear as the Fates, chanting melodies, by turns eerie and savage, bearing witness to the timelessness of the universe and the foolishness and brutality of this planet's inhabitants. In this simple, bold stroke, Hock and director Tina Landau give the work an allegorical perspective: Behind the peas-

ant mask is a face a thousand years old.

Some years earlier, a young woman known as the Widow's Daughter (Nancy Hume) left the peasants' village and emigrated to the United States. Now, looking very American in Western clothes and sunglasses, she has returned, just after Ceausescu's downfall, to do a photo essay on "free Romania" and also to seek her childhood friends, Alexa (Thomas Nahrwald) and Toma (Kirk Jackson), with whom, in the company of another peasant, Ion (Paul Zimet), she once dug in the earth for buried treasure. As it happens, the revolution has taken these three men in different directions. In learning of their various fates and witnessing the destruction of the students' movement, the Widow's Daughter discovers that her own destiny may reside in the land she once fled.

In Landau, Hock has found a director with a theatrical imagination as bold as her own. Utilizing every inch of available space, Landau fills the tiny BACA theater with life to the bursting point. At times, Jeff Halpern's music and sound may, in fact, leave one's ears ringing, but it is churlish to complain about too much excitement in the theater, when one usually gets too little.

Together, Hock, Landau, Halpern and set designer Clay Snider present in kaleidoscopic fashion the dislocations of a nation whose past has been destroyed. At times, the piece reminds

one of the surrealist comedies of other Eastern European playwrights such as Vaclav Havel. In Bucharest, the Widow's Daughter encounters old neighbors who talk constantly at cross-purposes, do not recognize each other and cannot find the streets where they only recently lived. These are people who, after 40 years of deception, secrecy and fear, have forgotten how to make simple, direct sentences.

The play encompasses many styles, from realism to Greek choric chanting; the violence of the miners (whose appearance, in their dehumanizing gas masks and lantern-bearing hard-hats, is unnerving) is highly stylized; and all is under firm control. Actors who must shift from style to style and back again are faced with no mean feat, and the talented cast accomplishes this task with grace and power.

Occasionally, *The Almond Seller* skirts pretentiousness and threatens, near the end (which seems a bit delayed), to devolve into a story of three friends driven apart by social upheavals. But Hock avoids these pitfalls. She, Landau and company demonstrate (writers of plays about the AIDS epidemic take note) that theatrical forms exist which not only encompass turmoil, pain, loss, survival and humor but also can fashion them into a coherent artistic whole. *The Almond Seller* is a work of great hope and spirit. It is tremendously invigorating. ▼

## Exploring the Psyche

### Linda Fisher Brings a Voice From the Circuits

by Cathy Lee Crane

In an evening of electronic music at the Kitchen last month, Linda Fisher combined the tenacity of a research scientist with the curiosity of a child at play. Her mixture of technological sophistication and endearing simplicity provided a fascinating evening of performance devoted to exploring the language of new music. By creating visual tableaux to elucidate her musical themes, she has proven herself to be an artist of an enchanting and unique style.

Far from circuitous, Fisher's path to electronic music was a sort of birthright. Growing up, playing classical music on

piano and cello like other kids born into a middle-class professor's family, she soon became attracted to all the "dissonant and strange" sounds of 20th-century music. It was fortuitous that she grew up not far from Robert Moog's studio outside Ithaca, NY. In the early '70s, no one else was playing synthesizers live because they were still so cumbersome, but this did not deter Fisher. The possibilities of sound creation and modification was a dream come true, and it was not long before Fisher was asked to join Mother Mallard's Portable Master-

piece Co., the world's first live-performance synthesizer band.

Soon Fisher found herself deeply entrenched in the technology of synthesizers, working with David Tudor to construct her own circuits for their collaborative piece, *Rainforest 4*. "I thought, This is fun," she muses, "but it isn't really me. I was with a lot of guys. Everyone had to have bigger instruments, a bigger collection of circuits and gadgets, and I thought, I don't really like sitting and talking about toys, boys. It wasn't enough to sit behind tables of electronics, twiddling knobs. I needed to get more into the thick of things, use myself as an instrument."

The decision to "use herself as an instrument" led her to

# MUSIC



**GIVE ME BODY.**—Linda Fisher and her instrument

tackle the stage on her own, following her dissatisfaction with technological preoccupation. Her defense of this choice is passionate: "I have a very rational idea about equipment. It's just a tool. I don't want my audience to get mesmerized by giant pieces of equipment and get caught up in technology. Science and technology have really taken over and haven't given us anything more to help our psyches. Though you can never know what someone else's psyche is doing, I think you can create situations in work where you make it possible for psyches to wake up and experience things, make their own associations. The only way I can evoke that in people is to evoke that in myself. Being true to my own exploration of my own psyche sort of sets up that charge in the space and encourages that in my listeners, I hope. By presenting compelling sound and compelling levels of symbolism and by not necessarily doing what's predictable, I can set up those twists and turns where we sud-

denly become aware, where something new can enter the picture. It's true in our lives that gaps in predictability invite us to question a few things which we take for granted."

Fisher sees not only technology but also artistic structures, especially formalism, which often distances us from meaning as well, as distancing us from our psyches. This is why Fisher is not interested in movements or schools or merely composing electronic music. It is in the performance of this music that she has the greatest chance to penetrate its formal qualities and its tendency toward occlusion.

"In the classical music tradition, it's easy to veil issues," she asserts. "Though the materials and structures of music may have a very clear message, people aren't used to looking at the message. When a piece is purely formal, it's too easy for people not to see what you're saying, for you not to admit what you're saying. Since I

didn't feel like relegating my own personal-life issues—being a woman and a lesbian—to some unconscious place, I decided to bring them out and explore them in my work."

The addition of words and gestures was a way for Fisher to make her personal issues more explicit. Her use of textual layers, though, does not obstruct the more complex layer of meaning in her work's musical structure; rather, the use of text serves to decode the composition's musical meaning. Of the works which Fisher presented at her concert for the Kitchen's Music/TEXT series, the debut of "Margaret in Bali" was the most successful use of these interdependent layers. The piece deals with Margaret Mead's 1939 return to Bali, center-

ing on her friend Walter Spees, a German painter who was imprisoned as the result of a Pacific-wide homosexual witch-hunt. In *Margaret Mead: A Life*, Jane Howard has asserted that this homophobic wave started in Los Angeles and reached as far as Singapore, subjecting Mead and her friends to oppressive interrogations and abuse.

Fisher's piece explores the political implications of this homophobic oppression by using the "flavor" of Balinese music. Balinese music's most striking quality is its cycling to plateaus of continuing intensities, an episodic quality which is mirrored in the text and which offers not a clear-cut linear narrative of Walter Spees' predicament but rather refers to it through oblique nuance.

The cycles of "nothingness" are diametrically opposed to classic Western structures, which invariably work to reach a climax. Fisher is quick to add that this cultural contrast is political. "The Balinese are brought up

# MUSIC

to move their love, or their fields of intensity, to situations and people freely, so that love is not an accumulated thing on one person, concentrated over a period of time. This really appealed to the homosexuals who came to Bali because they could make intimate contact without that dominant/submissive Western model."

In contrast to the personal freedom the Balinese culture inspired, being subjected to Western norms of paranoia made these people's experience all the more tragic. And this, Fisher believes, is a contemporary tragedy experienced not only by gays in the US but by any group which challenges the homogeneity of the Western world. This nation, which espouses liberty, is, now as ever, subjecting these groups to tyranny: "In 1939, there was a great deal of fascism. I read this story and thought, This is 1990, and look, we're still going through this shit. There is still censorship. There is still fascism. I felt a lot of pain in thinking about that." Fisher's performance of "Margaret in Bali" clearly succeeds in conveying her pain. Her voice's bittersweet tones sound like a combination of Gregorian chanting and an outraged keening. These tones take on another color through Fisher's sardonic tongue-in-cheek predisposition. One sampled voice that cycles back from tape is a mournful, resigned "Oh, well," which is both humorous and sad. It is not that Fisher's "Oh, well" intimates an acceptance of oppression but rather that she illustrates the frustration in how to respond to it: "Though the fact that I'm a lesbian isn't totally my focus on the world, it is certainly important, particularly now, when we are made to feel that anyone who is gay is somehow this lower form of life. This is obviously not true and, in fact, quite the opposite. Our anger is so justified. But rather than be didactic, I want to find a way to transform that anger, make it a tool."

One such transformation of anger is "Big Mouth," a duet she performed with Joshua Fried at the Kitchen. It is visually entertaining as they pound at the soles of old shoes with drumsticks. Fried invented the shoes, which contain piezoelectric pick-ups wired to noise gates. Each gate releases a bit of any ongoing source material at the instant the shoe is struck. Fisher composed "a kind of cartoon-*noir*" in placing sound bites from cartoons behind the gates. The humor is obvious in performance; the deeper

pathos from which it springs is more subtle and specific: "When Josh asked me to compose a piece for his shoes, my friend Alex Wisniewski had just died from AIDS. He was a painter whose work utilized these very shady images of cartoon characters. In dealing with his death and looking at his art, thinking about it in relation to my own work and our relationship, which was now over, I had all these cartoon characters living in my mind, commenting on things and running around. I then had these shoes sitting in my loft, and I thought, This would make sense. On the surface, 'Big Mouth' is very funny, but there's a real melancholia, an existential blackness that lies underneath it."

The melancholia that underscores Fisher's work is a potent reflection of her personal relationship to the issues with which her work contends: "There's so much suffering right now of so many people. You want to have a voice to speak for people who won't or can't speak, but at the same time, you want to make art. I want to do something really

compelling, mesmerizing, but at the same time I feel there are these pressing issues that need expression. I was reading some essay by Camus recently, and in it he talks about the artist's function in society. What I took out of it was, How does the artist address both beauty and suffering at the same time? That is really the goal we have to work for."

Fisher achieves this goal, not through any overt hammering of ideas but by the sheer juxtaposition of phrases and themes. Her persona is also genuine, and the combination creates an enchanting and complex layering of symbolic entreaty. Fisher admits that putting her personal exploration onstage is a challenging risk. Her performance's integrity makes it clear that this was one risk worth taking. ▼

*Linda Fisher will give a concert of her work on March 7 at SEM Ensemble Space in Brooklyn. "Big Mouth" will be performed with Joshua Fried on March 4 at the Morningside Dance Festival and in April at the New Sounds Live series at Merkin Concert Hall.*

*sit*  
and  
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**CITY: San Francisco**  
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2. "I Don't Want to Lose Your Love" by B. Angle B.
3. "Sadness" by Enigma
4. "Love So Special" by Cybyl
5. "All We Got" by Michael McDonald
6. "All True Men" by Alexander O'Neil
7. "Strike It Up" by Black Box
8. "Touch Me" by Kathy Dennis
9. "Dangerous on the Dance Floor" by Musto and Bones
10. "Hold You Tight" by Tara Kemp

# AIDS Writing

## The Imperative to "Get It All Down"

by John Preston

One of the volunteers at the AIDS Project in Portland tells about his work with one of our clients, a man who was in the terminal stages of the disease. The client wanted to leave behind a series of letters for his son. Too ill to do the writing himself, he asked the volunteer to take his dictation. The letters were to be left behind to be opened at certain significant moments of his son's life: the day of his First Communion, his entrance into high school, his graduation. The list went on. The purpose, so simply stated, was to give the son actual proof of how much his father had loved him. The father was beset with grief that he would not witness these markers of his son's progression into adulthood. But that was no reason for the boy to pass those markers without evidence that the man who had been his father cared for him and, even from the grave, was with him at those moments.

This story is poignant, and instructive—the kind of anecdote I tell groups when I want to describe the utter humanity of people who are living with HIV infection and who are facing death. It always works—how could it not? But there's a kicker to the story. Just as the audience has taken it in and tried to reconcile its emotion, perhaps dismissing it as bathos, I add another fact: The father was 19 years old.

This illustrates the problem with writing about AIDS: The emotions are too raw, the scale is too great. Modern writing tends to want controlled feeling and a narrow scope. Tom Wolfe, in *Harper's* magazine, has written that the American novel has lost touch with the story of American life. Nowhere is that more obvious than in the stories of AIDS. As I approach what's going on in my world, I find that the doctrine of contemporary literature and the taste of the current publishing scene simply cannot tolerate meaningful AIDS writing.

Perhaps John Updike was right when he complained that contemporary writers are no longer relevant. "The modern writer, perceiving that his reach is not wide, hopes that it is high. Priestly longings cling to writer-consciousness—pre-

Vatican II priests, who kept their backs to the congregation while chanting in Latin."

The story of the young father is only one of many examples of life in the time of AIDS which would be easily and contemptuously dismissed by critics and publishers alike. The narrator's appeal to (what would be called) the readers' most base sentiments would keep such a story from ever being accepted by our critical establishment. The argument that the story is *true* would have no standing.

But the true stories of AIDS in our world, in our country, in my home state of Maine, are too large to stand the confinement of the current critical canon. This is a story about AIDS in Maine:

One of the first people I knew to have AIDS was a man who bred dogs. His constant companion was Martha, the bitch who gave birth to all the others and who had been with him for years. The man was outstandingly handsome. He was originally from Georgia and still had a Southern drawl. He and I used to stand together in bars and watch televised college football games. He followed his University of Georgia Bulldogs with a passion matched only by his love for Martha.

We weren't yet used to AIDS when he became sick, hadn't yet learned how to cope with young men dying, handsome men becoming ugly with damage, their muscular bodies whittled down to stick figures by the disease's wasting. We did not ignore him. We took him to the hospital, made sure he kept his doctors' appointments. We visited him. But we didn't know how to talk to him about this strange and frightening illness. We didn't know how to discuss his coming death, even among ourselves. We colluded with him in a process of communal denial: He wasn't really in danger, we lied. This was just a passing discomfort. There was really nothing to worry about.

We kept up that pretense even through the last time he was able to come home from the hospital. When we helped our friend into his

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house, Martha heard the doors opening and closing and the sounds of our voices. She came from the back of the house, running to greet her master as she had done countless times. She cavorted toward us and we all laughed, waiting for her to jump up on us. But she stopped in mid-run, in the middle of the living room, and froze. Then she fell back on her stomach, cramping her legs

beneath her. She began to move backwards, away from us and her master. A

# ARTCETERA

# LIP SERVICE RUMORS, ODDITIES AND THE PLAIN TRUTH

**EYES ON THE PRIZE...**The program begun by Words Project AIDS in 1989 to recognize and support AIDS writing continues this year. The award has now been renamed in honor of the life and work of Gregory Kolovakos, a founding member of WPA's Board of Directors and director of the Literature Program for the New York State Council of the Arts, who died in 1990.

This year, grants of \$500 are being made in two subject areas, poetry (a published collection by an individual, or an anthology) and visually oriented work (a published collection of photos, painting or other visually oriented work by an individual or group). The work must, in both cases, "pertain primarily to AIDS" and have been published in the period between Feb. 1, 1990, and Jan. 31, 1991. All nominations must be received by April 19, 1991 (please submit two copies and a cover sheet). Prizes will be conferred at the Lambda Literary Awards Banquet in New York City on May 31. The Gregory Kolovakos Award can be reached in care of PO Box 1474, New York, NY 10274.

**LOVE THAT VIRGIN...**Virgin Records, long at the van-

guard of good-for-your-soul music (Ziggy Marley, Neneh Cherry, Soul II Soul, Malcolm McLaren, etc.), will soon be releasing *Love Lives On*, featuring "18 selections from the pops and show-tune repertoire of the critically acclaimed 150-voice New York Gay Men's Chorus." The CD (or cassette—no vinyl) will include selections from the work of Stephen Sondheim ("No One Is Alone," "Another Hundred People"), as well as interpretations of the work of artists like Glenn Miller, Irving Berlin, Peter Allen and Barry Mann. The tentative release date is March 19.

"We are particularly proud," explains Music Director Gary Miller, "because this is the first CD by an openly gay ensemble on a major, internationally distributed label. Now in our 11th year and having overcome the prejudices of such organizations as the American Choral Directors Association who tried (unsuccessfully) to keep us from performing for their prestigious organization with our full name intact, the NYCGMC raises its voice for all gay men and lesbians who refuse to be silenced." Sometimes it takes a Virgin!

loud, mournful, keening cry came from deep inside her. She had seen death in the lesions that covered her now-emaciated master.

And so, the defenses of a whole group of adult men were destroyed by a dog's honesty. We all wept then. The forced laughter we'd used as a display was gone, shown to be the lie we had all known it to be. We sat down, and we held our friend while he cried, finally able to confront what was going on.

Use that in a novel or short story, and watch your work being dismissed as overly emotional. What's more, collect a dozen of these stories—we all have them now—and you will be dismissed as an hysteric. That a contemporary person could witness dozens of deaths in a single year and do it in the face of ignorance and bigotry—and also cope with the possibility that his own death will become one of the statistics—is a story of such scale and scope that modern writing cannot deal with it. This predicament, this tragedy, has to be dismissed, because horror at these narratives isn't something that the dogma of contemporary literature can accommodate.

Do you think this is "all too much"? That I'm still only pulling strings? I have known, literally, hundreds of men who have been infected with HIV; I have known, literally, dozens who are dead. I am 45 and the oldest of us all. How can

that be written about in any way that it doesn't sound like a bizarre coincidence? How does this become part of our story?

What does this dilemma mean to our writing? Now, to me, it means that the purpose of AIDS writing has to be found outside of any conventions that contemporary criticism and publishing might try to impose on us. The canon has proven to be ineffective, inappropriate: Evaluations of "literature" become meaningless academic questions when they can't accommodate what is happening in our lives.

Those of us who are writing about AIDS can't worry about these definitions any more. We can't be concerned with careerism, with academic acceptance or with having the fashions of the day dictate how we write. We can now only deal with being witnesses. We must not be worried about the styles and trends of a real or perceived literary establishment. We can't use AIDS to enter doors of a house that merely "entertains" our issues.

The purpose of AIDS writing now is to *get it all down*. To repeat: The purpose of the writer in the time of AIDS is to *bear witness*. Sarah Schulman, the author of *People in Trouble*, makes the case that we cannot allow ourselves to be separated from what's happening by being seduced into an observer status. To live in a time of AIDS and to understand what is going on, *writing must be accom-*

*panied by action. Writing is not what our teachers told us, something that stands alone. Writing must be action.*

To be a writer in the time of AIDS is to be a truth-teller. The truth is more horrible than anything people want to hear. The truth is that millions of people in the world are dying of a disease that could be controlled. The truth is that care is not reaching people who need it. The truth is not the comfortable TV movie of the family reconciled to aid the victim. The truth is that homeless young people are wandering our cities without a national health-care program. The truth is that hundreds of thousands of women in Africa are dying because they've never been educated about risk-reduction and because they live in a society that makes women chattel, torsos to be used by men without concern. The truth is devastating. The truth can't be contained in a pleasantly structured short story that will satisfy the readers of a literary magazine.

All we can do is *get it all down*. All we can be expected to do now is to create the historic documents that might make sense to people in the future. That's all AIDS writing can be today—a terrible truth-telling. ▼

*John Preston is an author and editor living in Portland, Me. An earlier incarnation of this piece was delivered at the 1990 Outwrite Writers' Conference.*

# Breakfast Turns Into My Childhood

by Jane Barnes

*for Liz*

this morning dirty dishes were stacked  
everywhere hate to make cereal from  
a mixing bowl burned it ha! your  
fault washed each dish in venom

served you my scorched heart and you  
ate it said it was good afterwards I  
yelled at you about the world's dirt  
(which you had not washed off)

with good humor you admitted it  
I slid off your smile like mud off a  
clean window you said you knew  
my mother made me do lots of dishes

but these were just a day's worth  
you were right I was furious  
these weren't mom's just memory  
stuck like oatmeal all over everything

*Jane Barnes is a poet and novelist who teaches fiction at Boston Center for Adult Education, Arts/Lexington, and English at Bunker Hill Community College. She has won a PEN fiction prize and has a story engraved near Boston's Back Bay Orange Line on a granite pillar. She also teaches private fiction workshops.*

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## HAF from page 13

in the homes of Latino gay men, and De Mujer a Mujer, or "Woman to Woman," an educational and support service program for Latina women who are chemically dependent, HIV-positive, have been diagnosed with AIDS or are the sex partners of IV-drug users.

But ACT UPers deride the programs as ineffectual and dormant. "The Latino community doesn't even know who these people are!" railed Joe Franco, a former program director at HAF, and a member of ACT UP. "They never have enough contacts or relationships with people to continuously feed the system they set up," he claimed.

As an example, Franco pointed to Safety Net, its safer-sex program directed at gay Latino men. Designed as parties to teach and encourage safer-sex practices, the gatherings have been chronically underattended, with little follow-up sometimes as much as three months after the original gathering. According to a volunteer currently working at HAF, the parties have dwindled to only once per month.

And Elias Guerro, a physician in family medicine who has worked with underserved populations in New York for the past six years and who has been a member of ACT UP for nearly two years, said that he had never even heard of HAF until August 1990. "They need to go out into the community and assess the needs of the community...and deliver on real services," Guerro added.

Maldonado said that HAF has plans—as soon as it completes negotiations on a space—to open up offices in Queens in order to do just that.

And she still sees some common ground with her adversaries in ACT UP. "We have one clear, mutual agenda: to stop the spread of AIDS in the Latino community," she pronounced. "But we know we can't address all the issues. No one single organization can do that."

And she dismissed at least some of the claims against her organization as sour grapes, deriving from a disgruntled ex-employee who was fired the day after Christmas. "Why didn't they raise these issues before [his dismissal]?"

Serrano concurred. "The issue is: We were an advocacy and outreach and speaker type of organization, and we were purely volunteers," stressed Serrano. "And, I think we've done a very good job....There were no complaints until after the discharge of a particular employee in December," she added.

That employee would be Joe Franco. But Franco said that he consistently challenged what he perceived as the agency's deficiencies while he was employed there and points to ACT UP's long list of allegations as proof that the dispute goes beyond a soured professional relationship.

And Franco, who is currently involved in litigation against his former employer, is not the only HAF ex-employee to take a stand against the agency. "If they can't even treat their employees right, how can they go out into the South Bronx?" he asked.

"We don't want to wipe them out. We just want them to become a responsible CBO, and implement programs that work," said Lifeforce's Awadallah. But while both sides have made an effort to find common ground, they remain as far apart now as ever.

"We understand their situation," continued Yolanda Serrano. "We understand where they're coming from. But we will not be put down and demeaned. We are not going to tolerate it," she vowed.

ACT UP's charges come at a time of crisis for the city's Latino community. AIDS is the leading cause of death among Latino men and women in New York City between the ages of 25 and 44.

And the AIDS Surveillance Unit of the New York City Health Department reported that Latinos account for 27 percent, or 8,173, of the city's AIDS cases among adults to date. Latino men have made up 27 percent of the city's 29,861 cumulative adult male cases, while Latinas make up 33 percent of the 4,305 cumulative adult female cases. Latino children represent 38 percent of the 735 cumulative pediatric AIDS cases. The numbers are all disproportionate to the total percentage of the city's population comprised by Latinos.

Nationwide, Latinos account for 26,172 out of 164,129 AIDS cases reported nationwide through the end of last January, according to the CDC

in Atlanta.

The data only reflect reported cases and do not include, for example, those persons, particularly women, who are afflicted with opportunistic infections that do not qualify as AIDS-related under current CDC guidelines. Thousands of other cases may also go undetected or unreported when the deaths of IV drug-users are not investigated or are chalked up to drug-related reasons. ▼

# FIGHT HOMOPHOBIA



## HARVEY

Continued from page 57

The playwright will remain nameless. The idea of the play was that heterosexuals have good things in their lives—marriage, family, etc.—and gays have sex. What we have is good sex. It's our compensation. That made me so mad. It makes us inhuman. People say: 'Oh, Harvey wants all those things. He just wants to be heterosexual.' When did those words become heterosexual words? They're human words. I'm not saying everybody should have a family or that everyone wants monogamy. I don't really believe in monogamy. I practice it, but I'm not sure I believe in it. What has sex got to do with commitment unless you decide that that's the commitment you want? But you should be able to vote on it."

And what, 20 years on, does Fierstein want for gay theater?

"There is a theory that the next generation of gay plays will have some sort of normalcy to them. The gay people will just happen to be gay. I don't know anybody who just happens to be gay, especially now. You're either on the cutting edge, or you're not. You're either political, or you're hiding. *Torch Song* was to me this sort of absolute demand, saying my life is as worthwhile, as justified and fruitful—if you'll excuse the phrase—as anybody else's. That was important in its time and will remain a statement for people just coming out.

"I don't necessarily think that 'normal,' the banal, is the next step. You should be able to be at home in your world, not be threatened, take your lover home at Thanksgiving. But normal? We're all normal. It's why I say there is no such thing as gay pride. There's gay shame and accepting who you are.

"You know, I've always loved drag queens, and I was a little baby drag queen myself. I always thought they were the bravest. Without the drag queens, there would have been no Stonewall. Specifically. They started the riot. It was the drag queens in the bar who had come from Judy Garland's funeral. That's the day the riot happened, and it probably wouldn't have happened otherwise. It would have just been another police action against a gay bar. But it was a very warm day. People had just come from Judy Garland's funeral, and they were playing her records and carrying on and having a fine old gay time. The police

busted the bar, and these drag queens were in no mood for Mr. Man."

And what about *Habvey*, 20 years later?

"Fundamentally, I'm the same person. I say that only because I put a check in my Citibank, and it didn't clear, so I have about \$3 on me. I was 17 again. I haven't changed that much. I am now in the longest relationship I've ever had, which ain't very long—three years. I don't think I'd be there if I hadn't gone through several thousand men first. I think I've learned something and gotten more accepting. I get angry over the same things, but I've gotten quieter. Age—just plain old age. Oh, my God, look at the time. I'm late. They're gonna kill me. Wouldn't you know? Homosexual time. It do march on." ▼

*Harvey Fierstein will be co-starring in Robert Patrick's Haunted House from March 1 through March 17. Contact La Mama at (212) 775-7710 for tickets and information.*

## GAYDAR

from page 50

head the Oasis, a gay ministry in Hoboken. Every Tuesday, Norgard "delivers the message that God really does love gay people." But we knew that—why else would he have made it so fun? And if you don't believe that organized religion is changing, remember the Christmastime subway ads for Catholicism: "Think of it as a health club for the soul." What other market could they be going for?

...  
Todd Haynes, who made the movie *Poison* (due out in April), wrote to correct an item on Hollywood's coverage of his film. "Duane Burge's smut appeared in the *Hollywood Reporter*—and it was *Variety* that was not only 'accurate' but extremely enthusiastic." Sorry. They all run together for me. To rectify the matter, I'm following *über*-illustrator Tom Kalin to LA for some bi-coastal deconstruction next week. Have a nice gay. ▼

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THE KARATE SCHOOL FOR WOMEN presents **Beginner Karate**. A serious, non-intimidating approach for women. Director: Roberta Schine. \$75 per month for unlimited classes. Financial aid available. Sessions begin on March 5 and 6 at 6 pm, and on March 9 at 9 pm. Also offered: an eight-week self-defense class for lesbians and gay men. Basic self-defense is taught with particular emphasis on defending against bias attacks. Classes begin March 15 at 7:30 pm. Info: (212) 982-4739.

BROOKLYN WOMEN'S MARTIAL ARTS presents **Self-Defense for Women**, a five-week course teaching effective physical techniques to use in violent confrontations, plus safety and prevention strategies, role plays, discussions. Free child care available. Classes begin on March 9. Sliding fee: \$5-\$115. BWMA. 421 Fifth Ave. Park Slope, Brooklyn. (718) 788-1775.

THE NEW SCHOOL FOR SOCIAL RESEARCH presents **The State of the City: A Gay and Lesbian Perspective**, given in conjunction with *OutWeek* magazine. "Gay men and lesbians are vital participants in the life of New York City," says the class description. "Despite this, many believe that the popular media and mainstream arts communities either fail to represent or actually misrepresent gay and lesbian concerns." Given in three sessions which focus on the arts, the media and politics, respectively, the classes will be led by Arts Editor Sarah Pettit, Features Editor Michelangelo Signorile and News Editor Andrew Miller. \$15 for the course, \$8 for a single session. The first session is April 25. For more info, contact the New School at (212) 741-5600.

THE NEW SCHOOL FOR SOCIAL RESEARCH presents **Gay and Lesbian Writing: From World War II to Stonewall**. Instructor: Joseph Cady. "The years after World War II witnessed a significant body of gay and lesbian literature that has tended to become overshadowed by the more open homosexual expression of the post-Stonewall years of the '70s and '80s. But the relative burst in gay and lesbian writing from the mid-1940s through the 1960s contributed to the change in cultural atmosphere that helped make possible the contemporary gay and lesbian liberation movement and is an integral part of the background of the present gay and lesbian situation.

# GOING OUT

## an events calendar

Send announcements and listings to: 159 W. 25th St., 7th floor, New York, NY 10001. Next deadline: Monday, March 4, for issue #90, which hits the stands on Monday, March 11.



# OUTSTANDINGS

the best of this queer week

Calling all lesbians: This week offers you two chances to learn to protect yourself. First, THE KARATE SCHOOL FOR WOMEN presents **Beginner Karate**. A serious, non-intimidating approach for women. Director: Roberta Schine. \$75 per month for unlimited classes. Financial aid available. Sessions begin on March 5 and 6 at 6 pm, and on March 9 at 9 pm. Also offered: an eight-week self-defense class for lesbians and gay men. Basic self-defense is taught with particular emphasis on defending against bias attacks. Classes begin March 15 at 7:30 pm. Info: (212) 982-4739.

If you're not in Manhattan, there's also BROOKLYN WOMEN'S MARTIAL ARTS with **Self-Defense for Women**, a five-week course teaching effective physical techniques to use in violent confrontations, plus safety and prevention strategies, role plays, discussions. Free child care available. Classes begin on March 9. Sliding fee: \$5-\$115. BWMA. 421 Fifth Ave. Park Slope, Brooklyn. (718) 788-1775.

PS 122 presents Penny Arcade's **La Miseria...The Misery**, an emotionally charged look at growing up Italian in America, which uses, among other things, nearly 40 minutes of a filmed ongoing argument between Penny Arcade and her immigrant mother. PS 122. 150 First Ave. Thursdays through Sundays at 9:30 pm. Reservations: (212) 477-5288. Through March 31.

STEVE MCGRAW'S presents **Crooners Anonymous**, in a benefit performance for Equity Fights AIDS. A cabaret act, Crooners Anonymous features five singers in a mock 12-step meeting. Their repertoire ranges from Sondheim to Ellington to James Taylor to Tom Waits. Steve McGraw's. 158 W. 72nd St., between Broadway and Columbus. March 4 at 10:30 pm. (212) 362-2590.

THE COALITION FOR LESBIAN AND GAY RIGHTS presents **PWAs at Risk: The Need for Domestic Partners Rights**. The list of

For additional information, call: The Gay & Lesbian Switchboard of New York daily, noon to midnight. (212) 777-1800

Among the authors we may consider are: Tennessee Williams, Carson McCullers, Allen Ginsberg, Sylvia Townsend Warner, James Baldwin and Janet Flanner." The six sessions begin on April 4. \$130. For more info, contact Jim O'Connor at the New School at (212) 741-8778.

THE ANTI-VIOLENCE PROJECT offers a **Support Group** for gay men and lesbians who are now or have been involved in abusive relationships. The 12-week groups, which start in March, have professional leaders and are completely confidential. Info: (212) 807-0197.

### LIVELY ARTS

Also see the daily listings for showings of one or two days.

NEW YORK CITY GAY MEN'S CHORUS presents **You're Gonna Love Tomorrow**, a Stephen Sondheim revue. The revue features material spanning the length of Sondheim's career. \$20. The Harold Clurman Theatre. 412 W. 42nd St., between Ninth and Tenth avenues. March 6-8 and 13-15 at 8 pm, March 9 and 16 at 2 pm, March 10 and 17 at 3 pm. Tickets: (212) 279-4200.

BAD NEIGHBORS presents **Madeleine Olinek's Three Stories High**, a humorous play about the afterlife. Directed by Deb Margolin. The play tells the stories of those who were not able to "fully inhabit" their lives and are now forced to relive their experiences, detail by excruciating detail, in a group situation. In particular, the play focuses on Francine, a young woman who was never able to face her sexuality. \$10. Feb. 21 through March 21. Cooper Square Theatre. 50 E. Seventh St. Info: (212) 989-0788.

STAGE WORKS presents **Bent**, by Martin Sherman. Directed by Thomas D. Sentell. With John Blaylock, Jerry Ferris, Bob Fucaloro, Paul Montagna, Chris Quaranta and Hal Smith. \$7 or TDF. The Brownstone Gallery. 76 Seventh Ave. Brooklyn. Fridays and Saturdays at 8 pm through March 23. Reservations: (718) 636-8736.

PS 122 presents **Connecting Lives**, documents from the AIDS crisis. Photographs by Karen Crumley, Tomas Gaspar, Steve Hart, Tom McGovern, Jane Rosett, Scott Thode and Charles Wemple. Curated by Nan Goldin and Allen Frame. Opening Feb. 28 at 6 pm. PS 122. 150 First Ave. Gallery

hours: Th-Su, 12-6 pm. (212) 228-4249. Through March 24.

JUDY'S RESTAURANT AND CABARET presents **Evan Matthews**, performing a blend of popular tunes, jazz, blues and theater music. \$8 cover/\$10 minimum. 49 W. 44th St. Wednesdays at 9 and 11 pm. Reservations: (212) 764-8930. March 6-27.

PS 122 presents **Penny Arcade's La Misericordia...The Misery**, an emotionally charged look at growing up Italian in America, which uses, among other things, nearly 40 minutes of a filmed ongoing argument between Penny Arcade and her immigrant mother. PS 122, 150 First Ave. Thursdays through Sundays at 9:30 pm. Reservations: (212) 477-5288. Through March 31.

MOSAIC BOOKS presents **Prinny Alavi**. The photographer's work, mostly nudes, will be on display at the bookstore, 167 Ave. B, at 10th Street. 2-10 pm daily. (212) 475-8623. Through April 6.

THE LESBIAN HERSTORY ARCHIVES and THE CENTER present **Keepin' On: Images of African-American Lesbians**. Opening Feb. 28. Wheelchair accessible. The Center, 208 W. 13th St. Hours: daily, 4-6 pm. For more info, contact the Archives at (212) 874-7232.

EL TEATRO RODANTE PUERTORRIQUENO inicia la 1991 temporada con **Así en Miami Como en el Cielo**. Escrito por el dramaturgo cubano **Raul de Cardenas**, el estreno mundial se trata del regreso al hogar de un hijo gravemente enfermo, y el doloroso encuentro entre dos generaciones con visiones opuestas de la vida. [El Teatro Rodante Puertorriqueno kicks off its 1991 season with the world premier of *Así en Miami Como en el Cielo*. Written by Cuban playwright **Raul de Cardenas**, the play depicts the return home of a gravely ill son and the painful clash between two generations with opposing philosophies of life.] \$12 and \$15. 304 W. 47th St. Descuento para estudiantes, mayores y grupos. En inglés: We-Fr at 8 pm. En español: Sabados y Domingos a las 2:30 y a las 8.

55 GROVE STREET presents **Cam Brainard** and **Bob Koherr's Brickface & Stucco**, performers who both appeared in *Parting Glances*, their original comedy material includes two jocks who learn they can vogue, retired Solid Gold Dancers, Amish rappers who put the "men back in Mennonite," an early Simon & Garfunkel, and

speakers speaks for itself. They include: **David Hansel**, GMHC deputy executive director of policy, and a member of the Insurance Committee of ACT UP; **Charles King**, ACT UP PWA Housing Committee and the executive director of Housing Works; **Everett Quinton**, respondent, New York state rent regulations case and an AIDS survivor; **William B. Rubenstein**, the director of the ACLU Lesbian and Gay Rights and AIDS projects; **Marie St. Cyr**, deputy commissioner of community relations at the New York City Commission on Human Rights and a former member of the Women and AIDS Resource Network; **Tom Smith**, a spokesperson for the CLGR and a member of the Task Force on Housing Homeless PWAs; and City Council sponsors of New York City's domestic partners legislation, including **Carolyn Maloney**, the chief sponsor. \$4. The Center, 208 W. 13th St. March 5 at 8 pm. (212) 627-1398.

For a slightly more esoteric, but no less informative, gathering, **GAY MALE S/M ACTIVISTS** presents **A Decade of S/M Pride: National S/M-Leather Conference**. Day two of this celebration features an all-day conference with events including: a steel bondage exploratorium; an erotic art show and sale, featuring works by Tom of Finland, Etienne, Robert Mapplethorpe, Arthur Tress and others; a leather-S/M bazaar, with over 30 businesses and organizations represented; 15 technique workshops and panel discussions and a "kinky barbershop and hair-removal parlor." \$20. The Center, 208 W. 13th St. March 9, from 11 am to 6 pm. (212) 727-9878.

**FRANKLIN FURNACE** presents **Eileen Myles in Life: A Performance by Eileen Myles**, the story of an unfunded artist living through the "summer of the unfundable." Free. (I'm not sure if it's Eileen Myles or the price tag that makes this one so inviting, but both are real pluses.) Franklin Furnace, in exile at the Judson Memorial Church, 55 Washington Square South. March 9 8:30 pm. (212) 925-4671.

the Rocky Mountain Butt Boys who open at a gay rodeo in West Hollywood; videos serve as transitions between live routines; at 55 Grove St (west of 7th Ave South); \$8 + 2-drink minimum; FRI at 8 pm; 366-5438

**AMERICAN PLACE THEATER** presents **I Stand Before You Naked** by **Joyce Carol Oates**, about ten women dealing with life in today's America; with **Elizabeth Alley**, **Penny Templeton**, **Nancy Barrett**, **Annie McGreevey**, **Marguerite Kuhn**, **Bronwen Booth**; 111 W 46 St; \$20; WED-SAT at 8 pm, also WED & SAT at 2 pm, SUN at 3 pm; (212) 840-3074.

**CHARLES LUDLAM THEATRE** presents **Ludlam's Camille**, starring and directed by **Everett Quinton**, with **Cheryl Reeves**, **Ken Scullin**, **Georg Osterman**, **Eureka**, **Bob Reed**, **Jim Lamb**, **Carl Claybourne**, **H.M. Kououkas**, **Jean-Claude Vasseux**, **Steven Pell**, 1 Sheridan Square; \$25; TUE-FRI at 8 pm, SAT & SUN at 7 pm; 691-2271

**CHERRY LANE THEATRE** presents **David Stevens' The Sum of Us**, by

the writer of *Breaker Morant*; starring **Tony Goldwyn** and **Richard Venture**, directed by **Kevin Dowling**, about a father who tries to help with his son's gay relationships while he looks for a new wife; 38 Commerce St; \$27.50-\$32.50; TUE-FRI at 8 pm, SAT at 7 & 10 pm, SUN at 3 & 7:30 pm; 989-2020

**LUCILLE LORTEL THEATRE** presents **Falsettoland**, the William Finn/James Lapine musical. The third in Finn's *Marvin Trilogy*. *Falsettoland* examines the impact of AIDS on a gay male couple, a lesbian couple, a heterosexual couple and a child. 121 Christopher St. \$27.50-\$35. Tu-F at 8 pm. Sa at 7 and 10 pm. Su at 3 pm. (212) 924-8782.

**RAPP THEATRE COMPANY** revives **Thomas M. Disch's The Cardinal Detoxes**, "a chilling look inside the hierarchy of the modern Catholic Church exploring such issues as AIDS, abortion, ties to organized crime and homosexuality"; directed by **R. Jeffrey Cohen**, starring **George McGrath** as the Cardinal; 220 E 4 St; \$10 (TDK ok); FRI & SAT at 10 & 11:30 pm, SUN at 2 pm (RT= 35 min.); 529-6160.

**MEN WITH WIGS, INC.**, presents **It's a Man's World: Ladies Sing the Blues**, a fun-filled, gender-bender fantasy, from the Cotton to Motown. Men, with wigs, examine incandescent images of the blues' queens and their descendants. \$10. The Producers Club, 358 W. 44th St., 2nd floor, suite 7. Fridays at 11 pm. (212) 971-9021

**MONDAY, MARCH 4**  
THE NEW YORK ADVERTISING AND COMMUNICATIONS NETWORK presents an **All-Networking Evening: Marketing**. Join marketers of products and services, direct marketers, arts and entertainment marketers, events and sports marketers, market researchers and those in marketing communications. Members \$5/non-members \$8. The Center, 208 W. 13th St. 6:30-9:30 pm.

THE CENTER presents **Vite's Legacy: A Stronger Community**, as originally shown on Gay Cable Network. This one-hour memorial tribute features stories, remembrances, songs, documentary footage and dance. Producer: **Raymond Jacobs**. Executive producer and director: **Louis Maletta**. The Center, 208 W. 13th St. 7 pm.

**SAGE** presents **Adult Survivors of Sexual Abuse**, an experiential therapy group for women ages 21 and up to support the recover process and free you from the pain and silence of sexual abuse. Psychotherapists: **Joyce Z. Meyers**, **CSW** and **Robbye Stuart-Russell**, MA. The Center, 208 W. 13th St. 7-8:30 pm. (212) 741-2247.

**ACT UP General Meeting**. Cooper Union. Fourth Avenue at 7th Street. 7:30 pm. Info: 564-AIDS.

**IN OUR OWN WRITE Writer's Workshop** for lesbian and gay writers. Workshops are held on the first and third Mondays of the month. Please bring work. The Center, 208 W. 13th St. 8-10 pm. (212) 620-7310.

**STEVE MCGRAW'S** presents **Crooners Anonymous**, in a benefit performance for Equity Fights AIDS. A cabaret act, Crooners Anonymous features five singers in a mock 12-step meeting. Their repertoire ranges from **Sondheim** to **Ellington** to **James Taylor** to **Tom Waits**. **Steve McGraw's**, 158 W. 72nd St., between Broadway and Columbus. (212) 362-2590.

## TUESDAY, MARCH 5

PS 122 presents **Field Forum: Dealing With Healing**. Field forums

are town meetings for the performance community. During these gatherings, the field tackles the issues of being an artist in New York, from the nuts and bolts of funding to aesthetic concerns, health and rehearsal space. Panelists include: **Susan Klein**, founder of the Klein Technique; **Marljeanne Liederbach**, MS, Sports Medicine; **Richard Sacks**, psychotherapist; **Joan Arnold**, certified Alexander Technique instructor; and **Alice Kaltman**, social worker. Free. PS122. 150 First Ave. 6-8 pm. (212) 477-5288.

**GAY MEN'S HEALTH CRISIS** presents **Arts Auction V**. Featuring antiques, fine arts, contemporary art and crafts and photography. In memory of Nathan Kolodner. \$100. Sotheby. 1334 York Ave. Preview reception at 6 pm, auction at 8 pm. (212) 807-6664.

**GAY MEN OF THE BRONX General Meeting**. Tonight's guest: Robert Vasquez from the Anti-Violence Project. 1 Fordham Plaza, suite 800. 6-8 pm. Info: Chris at (212) 601-0806.

**TWENTYSOMETHING Steering Committee Meeting**. All members are invited to discuss and possibly approve the charter for Twenty-something, a social group for lesbians and gay men in their 20s and early 30s. The Center. 208 W. 13th St. 6:30-8 pm. Info: Scott at (212) 242-4881.

**GAY MEN'S HEALTH CRISIS** presents a **Health Seminar: Benefits Information**. 129 W. 20th St., third floor. 7 pm. For more information, call the GMHC hotline at (212) 807-6655. TDD (212) 645-7470 for the hearing impaired.

**THE COALITION FOR LESBIAN AND GAY RIGHTS** presents **PWAs at Risk: The Need for Domestic Partners Rights**. Speakers include: **David Hansel**, GMHC deputy executive director of policy, and a member of the Insurance Committee of ACT UP; **Charles King**, ACT UP PWA Housing Committee and the executive director of Housing Works; **Everett Quinton**, respondent, New York state rent regulations case and an AIDS survivor; **William B. Rubenstein**, the director of the ACLU Lesbian and Gay Rights and AIDS projects; **Marie St. Cyr**, deputy commissioner of community relations at the New York City Commission on Human Rights and a former member of the Women and AIDS Resource Network; **Tom Smith**, a spokesperson for the CLGR and a member of the Task Force on Housing Homeless PWAs; and City

Council sponsors of New York City's domestic partners legislation, including **Carolyn Maloney**, the chief sponsor. \$4. The Center. 208 W. 13th St. 8 pm. (212) 627-1398.

**TWENTYSOMETHING** presents a **Rap Group** on "The Politics of Outing," with informal discussion in small groups. Refreshments served. \$3. The Center. 208 W. 13th St. 8-9:30 pm. Info: Perry at (212) 242-3038.

**THE NINTH STREET CENTER** presents **Queer Questions, Queer Answers**, a series of rap groups whose focus is defining homosexuality for the 1990s. Tonight's facilitator: Larry Wheelock. 319 E. 9th St., basement. 8-10 pm. (212) 228-5153.

### WEDNESDAY, MARCH 6

**THE GIRTH AND MIRTH CLUB Newsletter Stuffing and Mailing**. The Center. 208 W. 13th St. Call for time and other details: (914) 699-7735.

**THE LESBIAN AND GAY ANTIVIOLENCE PROJECT** presents **Peer Counseling** for survivors of bias assault, domestic violence and sexual assault. Held every Wednesday and Thursday from 6-8 pm. The Center. 208 W. 13th St. (212) 807-0197.

**MOSAIC BOOKS** presents an **Opening Reception for Prinny Alavi**. Alavi's photographs, mostly nudes, will be on display through April 6 at mosaicBooks. 167 Ave. B, at 10th Street. 6-8 pm. (212) 475-8623.

**TWENTYSOMETHING** presents **Women's Wednesday**, featuring "Renegade Blues and Folk Singing." **Nedra Johnson**, accompanied on the piano by **Hillary Kay**, will perform, followed by folk singer **Linda Braun**. \$5. The Center. 208 W. 13th St. 8-9:30 pm. Info: (212) 967-7711, ext. 3163.

**THE LESBIAN AND GAY PEOPLE OF COLOR STEERING COMMITTEE**, a coalition of lesbian and gay people of color and anti-racist, progressive organizations, presents "New That I've Come Out, Where Can I Hang Out?" an orientation to the many organizations run for and by lesbian and gay people of color in New York City. Dozens of organizations will be represented. 52 Chambers St., room 201. 6:30-10 pm. Info: Lidell Jackson at (212) 222-9794 or Jacquie Bishop at (212) 827-6350.

**SOUTHERNERS Steering Committee Meeting**. Everyone is welcome. 7 pm. Call for location: (212) 674-8073.

**A DIFFERENT LIGHT** presents **Edith Konecky**, reading from her book, *A Place at the Table*. 548 Hudson St. 8 pm. Info: (212) 989-4850.

**THE PINK PANTHER PATROL General Meeting**. The Center. 208 W. 13th St. 8 pm. (212) 475-4363.

**THE EAGLE** presents **Movie Night: Navy Seals**. Explosive action starring Charlie Sheen (*Platoon*) as a brash junior officer in the Navy's top secret fighting unit. The Eagle. 142 Eleventh Ave., at 21st Street. 11 pm. 691-8451.

### THURSDAY, MARCH 7

**THE GAY AND LESBIAN ANTI-VIOLENCE PROJECT Peer Counseling** for survivors of bias assault, domestic violence and sexual assault. Held every Wednesday and Thursday from 6-8 pm. The Center. 208 W. 13th St. (212) 807-0197.

**JUDITH'S ROOM** presents **Janet Zandy**, editor, and **Barbara Garson** and **Myung-Hee Kim**, reading from *Calling Home: Working-Class Women's Writings*. Judith's Room. 681 Washington St. 7 pm. (212) 727-7330.

**SOUTHERNERS Dinner Out** at Miss Ruby's Cafe. Meals range from \$11.95 to \$17.95. Miss Ruby's Cafe. 135 Eighth Ave. 7 pm. RSVP by March 5 at: (212) 674-8073.

**GAY WOMEN'S ALTERNATIVE** presents **Sara Cytron**, lesbian comedian/actor and writer, performing her openly lesbian stand-up comedy, for women only; at the Universalist Church, Central Park West and 76 St; 8 pm (doors open 7:45); \$5 (includes refreshments); 595-8410 (GWA meets the first Thursday of every month, Oct. - June).

**THE NATURAL HISTORY GROUP** presents "What If Anything is a Zebra?" a lecture discussion about the problems of animal classification, including speciation and genera. The Natural History Group is an organization of lesbian and gay naturalists in New York City. The Center. 208 W. 13th St. 8 pm. Info: (212) 242-0999.

### FRIDAY, MARCH 8

**MEN OF ALL COLORS TOGETHER** presents **Y-MACT 30-and-Under Caucus Consciousness-Raising Session** at 6 pm. Tonight's topic: "Our Relationships With Women." Then, at 8 pm, it's the **Educational Forum** on "Women and Economic Issues." Both events happen at the

Center. 208 W. 13th St. 6 pm. (212) 222-9794.

**EVE'S GARDEN** presents a **Video Night**, celebrating Women's Herstory Month. Erotic videos, and videos celebrating women's lives, will be shown. \$5. Eve's Garden. 119 W. 57th St. 7-9 pm. (212) 757-8651.

**GAY MALE S/M ACTIVISTS** present **A Decade of S/M Pride**. The two-day celebration begins today with a cocktail party reception honoring the S/M community sponsored by Heritage of Pride. Hors D'oeuvres, music and socializing. Tickets are \$75 at the door. The Center. 208 W. 13th St. 7-10 pm. (212) 727-9878.

**DIXON PLACE** presents **Lisa Kron**, performing some "brand new material." Kron created *Paradykes Alley* at the WOW Cafe, and was recently seen in a one-woman show, *All My Hopes and Dreams*. Also on the bill: **Diane Torr**, a choreographer and performance artist, exploring issues of gender and sexuality; in this performance, she "idealizes the male in her depiction of an American politician." \$6 or TDF. Dixon Place. 37 E. 1st St., between First and Second avenues. 8 pm. (212) 673-6752.

### SATURDAY, MARCH 9

**GAY MALE S/M ACTIVISTS** presents **A Decade of S/M Pride: National S/M-Leather Conference**. Day two of this celebration features an all-day conference with events including: a steel bondage exploratorium; an erotic art show and sale, featuring works by Tom of Finland, Etienne, Robert Mapplethorpe, Arthur Tress and others; a leather-S/M bazaar, with over 30 businesses and organizations represented; 15 technique workshops and panel discussions and a "kinky barbershop and hair-removal parlor." \$20. The Center. 208 W. 13th St. 11 am to 6 pm. (212) 727-9878.

**GAY MEN OF THE BRONX** invite you to join them for a **Demonstration Against Anti-Gay and Anti-Lesbian Violence**. For complete details, call Ron at (212) 519-8746. Also today, GMOB goes **Bowling** at 8 pm. \$3 per person per game. Gun Post Lanes. 1215 E. Gun Hill Road. RSVP by March 8 to Jimmy at (212) 365-6239.

**INTEGRAL YOGA INSTITUTE** presents **Hatha Yoga Class**. Hatha Yoga refers to the physical postures, deep relaxation and breathing practices which revitalize and strengthen the body and calm the mind. This class is especially for those who are HIV-positive. IYI. 227 W. 13th St. 12-1:30 pm. (212) 929-0586.

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

Information must be received by Monday to be included in the following week's issue. Send items to  
OutWeek Listings, 159 W. 25th St., NY, NY 10001.

**A&E** (Arts & Ent, 555 Fifth Ave., 10th Fl, NYC 10017; 661-4500)  
**CCTV** (Rick X, Box 790, NYC 10108)  
**GBS** (Gay Broadcasting System, Butch Peaston, 178 7th Ave., Ste. A-3, NYC 10011; 243-1570)  
**GCN** (Gay Cable Network, Lou Maletta, 32 Union Square East, Suite 1217; 477-4220)  
**GMHC** (Gay Men's Health Crisis, Jean Carlomusto, 129 W 20 St, NYC 10011; 807-7517)  
**RB PROD** (Robin Byrd Prod., Box 305, NYC 10021; 988-2973)  
**WABC-TV** (77 W 63 St, NYC 10023; 456-7777)  
**WBAI-FM** (505 8th Ave., 19th Fl, NYC 10018; 279-0707)  
**WCBS-TV** (51 W 52 St St, NYC 10019; 975-4321)  
**WNBC-TV** (30 Rockefeller Plaza, NYC 10112; 664-4444)  
**WNET-TV** (356 W 58 St, NYC 10019; 560-3000)  
**WNYW-TV** (Fox, 1211 AV/AM, NYC 10036; 556-2400)  
**WPIX-TV** (220 E 42 St, NYC 10017; 949-1100)

## MONDAY, MARCH 4

**6:00 AM** WIND-TV *Broadcast New York* Scheduled: a phone-in discussion of the 1991 state budget, with Gov. Mario Cuomo. Call the man up, and tell him what queers want and what queers need. CH 11.  
**7:00 AM** LIF *Attitudes* The scheduled guest is Mary Lou Retton. Yup.  
**12:05 PM** TNT *In This Our Life* John Huston directed Bette Davis, as a woman who steals her sister's husband.  
**1:30 PM** SHO *Victor/victoria* Harvey Fierstein has a great quip about this movie. See the arts section.  
**1:30 PM** WUSB 90.1 FM *The Word Is Out* Marc Gunning hosts a weekly lesbian, gay and bisexual variety show featuring music, news, editorials, comedy and guest interviews.  
**2:00 PM** WUSB 90.1 FM *Levander Wimmin* News, songs and music produced by women for women.  
**2:30 PM** WUSB 90.1 FM *This Way Out* More queer news.  
**4:00 PM** WABC-TV *Oprah Winfrey* The scheduled guest is Joan Collins. Should be worth some good dish. CH 7.  
**6:00 PM** WIND-TV *21 Jump Street* From *TV Guide*, "While Penhall deals with a case of incurable romanticism, Hanson protects a teenager with AIDS from attacks by parents and students." CH 11.  
**8:30 PM** Manhattan Cable *The Brenda and Glenda Show* CH 17  
**9:00 PM** WABC-TV *Earth Angel* I won't bother you with the plot, but it stars Cindy Williams of *Laverne and Shirley* fame, Mark Hamill of *Star Wars* fame, and Erik Estrada of *CHiPs* fame. CH 7.  
**9:00 PM** LIF *Silkwood* Meryl Streep is fine, and Cher plays a lesbian.  
**9:00 PM** GBS *Out in the 90's*: community news, discussion, interviews. BQ Cable, CH 56 (1:00)  
**11:30 PM** *Tomorrow/Tonight Live*: entertainment; Manhattan and Paragon Cable, CH D/17 (1:00)  
**Midnight** CCTV *The Closet Case Show*: Closet Klips; Manhattan/Paragon Cable, CH C/16 (:30)

## TUESDAY, MARCH 5

**3:00 PM** TMC *Fame* From way back when, and it has gay characters.  
**9:00 AM** WIND-TV *Best Talk* The topic is "the changing role of men." I wonder what that could mean. CH 11.  
**3:00 AM** LIF *Attitudes* The schedule guest is Richard Simmons. It's amazing how much exercise he can do in such a small space.  
**2:00 PM** SHO *Grease* A movie starring two people who probably aren't that attracted to each other. Know what I mean?  
**10:00 PM** RB PROD *The Robin Byrd Show*: male and female strippers; Manhattan Cable, CH V/35 (1:00)  
**11:00 PM** LIF *Sinead O'Connor* Highlights from her 1990 worldwide tour from last week's dreamboat.  
**11:00 PM** GBS *Out in the 90's*: news, information and interviews; Manhattan/Paragon Cable, CH C/16 (1:00)

## WEDNESDAY, MARCH 6

**1:30 AM** WNBC *Bob Costas* The scheduled guest is Martina Navratilova.  
**8:00 PM** WIND-TV *I Know My First Name Is Steven A* "fact-based story of a youth who was kidnapped and held for seven years by a convicted sex

offender. CH 11. Repeated Thursday at 8 pm.

**Midnight** RB PROD *The Robin Byrd Show*: male and female strippers, live call-in show; Manhattan Cable, CH V/35

## THURSDAY, MARCH 7

**7:00 AM** WNBC-TV *Today* Scheduled: Tracey Ullman. CH 4.  
**7:00 AM** WABC-TV *Godd Morning America* Scheduled: Audrey Hepburn. As straight people (I think they're straight), both of these women have done a lot for gay people. CH 7.  
**10:00 AM** WABC-TV *Sally Jessy Raphael* Scheduled topic: a competition for female impersonators. CH 7.  
**1:00 PM** WBAI-FM *This Way Out*: the international gay/lesbian news magazine; 99.5 FM (:30)  
**1:30 PM** WBAI-FM *An Afternoon Outing*: local news and information about the gay and lesbian community with **Larry Gutenberg**; 99.5 FM (:30)  
**6:00 PM** *Cosby Show* "When Theo gets his ear pierced, Cliff brings him before the harshest judge he knows—grandfather Huxtable." Sounds homophobic to me. CH 9.  
**10:00 PM** GCN *Be Our Guest*: entertainment for and about the lesbian/gay community; Manhattan Cable, CH D/17 (:30)  
**10:30 PM** GMHC *Living With AIDS*: health and politics; Manhattan Cable, CH V/35 (:30)  
**11:00 PM** GCN *Gay U.S.A.*: news and entertainment from around the country; Manhattan Cable, CH V/35 (1:00)  
**11:35 PM** DIS *Judy Garland: The Concert Years* She performs all our faves.  
**Midnight** GCN *Men in Films*: male erotica, interviews with adult filmstars; Manhattan Cable, CH V/35 (:30)  
**Midnight** TNT *Now, Voyager* Two and half hours worth of Bette Davis at her best in this "superior soap opera."  
**12:30 AM** RB PROD *Men For Men: Robin Byrd* presents gay male porno stars; Manhattan Cable, CH V/35 (:30)

## FRIDAY, MARCH 8

**2:30 PM** WBAI-FM *Rompiendo el Silencio*: todos los viernes, **Gonzalo Aburto** con temas y noticias para la comunidad latina gay y lesbiana; 99.5 FM (1:15)  
**7:00 PM** DIS *Batman* The original. One of my favorite movies. Repeated at 2:30 am this morning.  
**7:00 PM** WBAI-FM *AIDS in Focus*, **Michael Alcalay**, produc  
**1:00 AM** RB PROD *The Robin Byrd Show*: male and female strippers; Manhattan Cable, CH V/35 (1:00)  
**8:00 PM** A&E *The Fox* Based on D.H. Lawrence's novella, about the intrusion of a man's "rhythmic authority" on a lesbian relationship.

## SATURDAY, MARCH 9

**8:30 AM** WBAI-FM *Any Saturday* with **David Rothenberg**: live call-in; 99.5 FM (2:00)  
**7:00 PM** GCN *Gay U.S.A.*: news and entertainment from around the country; BQ Unity, ACV Cable, CH 56 (1:00) (For Manhattan Cable, see THURSDAY)  
**11:00 PM** *Gay TV*: male porn; Manhattan Cable, CH V/35  
**1:00 AM** RB PROD *The Robin Byrd Show*: male & female strippers; Paragon Cable, CH C/16 (1:00)  
**1:30 AM** RB PROD *The Robin Byrd Show*: male & female strippers; Manhattan Cable, CH V/35 (1:00)

## SUNDAY, MARCH 10

**7:30 PM** WBAI-FM *OutLooks*: with host **Sue McConnell-Celi** from GLIB. Alternates with *The Gay Show*; 99.5 FM (1:00).  
**10:30 PM** RB PROD *Men For Men: Robin Byrd* presents gay male porno stars; Manhattan Cable, CH V/35 (:30)  
**11:00 PM** GBS *Way Out!* Mark Chesnut and Michelle VanVoorhies host part one of Ann Northrup's recent lecture at the Center. Rich Volo is the producer. CH C/16 (:30)

PROVINCETOWN POSITIVE/PWA COALITION presents a **Singles Tea** for PWAs, PWArCs, HIV-positive individuals and their friends. St. Mary of the Harbor. Provincetown, MA. 3:30-6:30 pm.

GAY MALE S/M ACTIVISTS presents **A Decade of S/M Pride**. Tonight's conclusion features a cocktail party and sit-down buffet dinner. Entertainment is provided by leather comedienne and singer, **Lynn Lavner**. Special guest speaker is **Rodger McFarlane**, the executive director of Broadway Cares. \$55. Dancing to a live DJ. Surfside at Hot Rod's. 270 Eleventh Ave., at 27th Street. 7 pm. (212) 727-9878.

MEN OF ALL COLORS TOGETHER presents **Bill Burns' Second Video Night**, a fund-raiser for *Ducats for Detroit*. 501 W. 122nd St., #1-D, at Amsterdam Avenue. 7:30 pm. (212) 222-9794.

LESBIANS AND GAYS OF FLAT-BUSH presents **Bowling Night**. 7:30 pm. For complete details, contact Ivan at (718) 692-2129.

THE NINTH STREET CENTER presents **Queer Questions, Queer Answers**, a series of rap groups whose focus is defining homosexuality for the 1990s. Tonight's facilitator: Gabe Bobek, leading a discussion entitled "20-, 30-, 40-, 50-, 60-something: Gay Ageism." 319 E. 9th St., basement. 8-10 pm. (212) 228-5153.

FRANKLIN FURNACE presents **Eileen Myles in Life: A Performance by Eileen Myles**, the story of an unfunded artist living through the "summer of the unfundable." Free. Franklin Furnace, in exile at the Judson Memorial Church. 55 Washington Square South. 8:30 pm. (212) 925-4671.

ROBIN HOOD ARTISTS presents **Sound and Fury**, featuring **Kyle Turner** and **Anne Pope**. This is their demo release party. \$5. Dessau Recording. 25 Murry St., between Church Street and Broadway. 9 pm. (212) 714-8115.

SOUTHERNERS presents **Country and Western Two-Step Dancing**. Dances happen every fourth Saturday. \$5 members/\$7 non-members. The Center. 208 W. 13th St. Lessons at 8 pm, dancing at 9 pm.

THE CENTER presents a **Spring Break Beach Party**. Featuring classical beach music and DJ Jerry Armstrong. Tropical drink specials all night. Prizes for best beach outfit. 21 and over only. \$8/\$6 with this

listing. The Center. 208 W. 13th St. 9 pm to 1 am. (212) 620-7310.

## SUNDAY, MARCH 10

MEN OF ALL COLORS TOGETHER **Board of Directors Meeting**. The Center. 208 W. 13th St. 2:30-8:30 pm. Also tonight, at 5 pm, it's the **PACT/NJ Second Organizational Meeting**. James Credle's. 51 Clifton Ave., suite C-2101. Newark, NJ. (201) 481-2876.

JUDITH'S ROOM presents **Judith McDaniel**, reading from her book, *Just Say Yes*, a modern lesbian romance novel. Judith's Room. 681 Washington St. 3 pm. (212) 727-7330.

LESBIAN FEMINIST LIBERATION presents **Carla Jay** and **Joanne Glasgow**, the editors of *Lesbian Texts and Contexts*. \$4 donation includes refreshments. The Center. 208 W. 13th St. 3 pm. Info: (212) 627-1398.

MOSAICBOOKS presents **We Stand Our Ground**, featuring authors Kimiko Hahn, Gale Jackson and Susan Sherman. 167 Avenue B at 10th Street. 4 pm. (212) 475-8623.

TWENTYSOMETHING presents a **Pre-St. Patrick's Day Party**. They promise: No green beer. Twentysomething is a social group for lesbians and gay men in their 20s and early 30s. \$5. The Center. 208 W. 13th St. 5-9 pm. Info: 967-7711, ext. 3163.

THE NEW YORK ADVERTISING AND COMMUNICATIONS NETWORK presents a **Pines Pre-Season Party**. Dancing and entertainment by Jamie DeRoy. Hors D'oeuvres and first drink free. \$30 in advance/\$35 at door. Tatou. 151 E. 50th St. 5:30-9 pm. Tickets: Tony Sette-Ducate at (212) 490-1651.

PEOPLE WITH AIDS COALITION presents a **Sunday Evening Weekly Social** for gay men and lesbians who are HIV-positive or have AIDS, and their friends. PWAC Living room. 6:30-9:30 pm. (212) 889-2334.

PADDY REILLY'S presents a **Poetry Reading**. Included on the roster is queer poetry **Don Bapst**, reading from his book *Drowning in Something* which was reviewed in *OutWeek* last year. Paddy Reilly's. 28th Street at Ninth Avenue. (212) 473-3524.

## MONDAY, MARCH 11

SAGE presents **Adult Survivors of Sexual Abuse**, an experiential therapy group for women ages 21 and

up to support the recover process and free you from the pain and silence of sexual abuse. Psychotherapists: Joyce Z. Meyers, CSW and Robbye Stuart-Russell, MA. The Center. 208 W. 13th St. 7-8:30 pm. (212) 741-2247.

ACT UP **General Meeting**. Cooper Union. Fourth Avenue at 7th Street. 7:30 pm. Info: 564-AIDS.

## TUESDAY, MARCH 12

LONG ISLAND GAY MEN'S GROUP presents **Gay Rage**. No more Mr. Nicegay. For complete details on this bi-monthly discussion group, contact LIGMG at (516) 694-2407.

GAY MEN OF THE BRONX **General Meeting**. 1 Fordham Plaza, 8th floor. 6-8 pm. Info: Chris (212) 0806 (English) or Robert (212) 882-3404. Meetings are 2nd and 4th Tuesdays; next is Feb. 26.

GAY MEN'S HEALTH CRISIS presents a **Health Seminar: Insurance Information**. 129 W. 20th St., third floor. 7 pm. For more information, call the GMHC hotline at (212) 807-6655. TDD (212) 645-7470 for the hearing impaired.

LESBIANS AND GAY MEN OF NEW BRUNSWICK presents **Deb Guston**, attorney, discussing legal issues that concern gay men and lesbians, including survivor benefits, joint ownership and living wills. Friends Meeting House. 109 Nichol Ave. New Brunswick, NJ. 8 pm. (908) 247-0515.

COOPER UNION presents **Women Against AIDS**, a benefit for the Women and AIDS Resource Network. This benefit features performance artists **Jessica Hagedorn**, **Holly Hughes** and **Karen Finley**. \$5. Cooper Union Great Hall. 8 pm. (212) 353-4158.

MEN OF ALL COLORS TOGETHER **NY Political Action/Media Outreach Meeting**. The Center. 208 W. 13th St. 6:30 pm. (212) 222-9794.

THE NEW YORK ADVERTISING AND COMMUNICATIONS NETWORK presents an **Open House** at John Dowdell's post-production facility, the first in New York to use Rank Cintel's totally digital URSA. 218 E. 45th St. 6:30-8:30 pm.

THE NINTH STREET CENTER presents **Queer Questions, Queer Answers**, a series of rap groups whose focus is defining homosexuality for the 1990s. Tonight's facilitator: Rich Kamencik. 319 E. 9th St., basement. 8-10 pm. (212) 228-5153.

## WEDNESDAY, MARCH 13

AIDS AND ADOLESCENTS NETWORK OF NEW YORK **Network Monthly Meeting**. 121 Sixth Ave., 6th floor. 3-5 pm. (212) 925-6675.

THE GAY AND LESBIAN ANTI-VIOLENCE PROJECT **Peer Counseling** for survivors of bias assault, domestic violence and sexual assault. Held every Wednesday and Thursday from 6-8 pm. The Center. 208 W. 13th St. (212) 807-0197.

BRONX LESBIANS UNITED IN SISTERHOOD **General Meeting**. Tonight's topic: "Invisibility of Lesbian Mothers in the Lesbian and Gay Community." One Fordham Plaza, suite 800. Bronx. 6:30-8 pm. Info: Miriam at (212) 409-2692 in Spanish, and Lisa at (212) 829-9817 in English.

JUDITH'S ROOM presents **Joy Harjo** reading with **Nancy Kricorian**, one of four winners of the 1990 Judith's Room Emerging Talent Competition. Judith's Room. 681 Washington St. 7 pm. (212) 727-7330.

INTEGRAL YOGA INSTITUTE presents **PATH Seminars: The Body-Mind Connection**. Tonight's topic: Visualization. Seminar leader: Peter Hendrickson, PhD, psychologist. \$7 per class (scholarships available). 1YI. 227 W. 13th St. 7:30-9 pm. (212) 929-0586.

THE PUBLISHING TRIANGLE presents a **Queer Moments in Great Literature—Great Moments in Queer Literature**, a fund-raiser for the gay and lesbian library at the Community Center. Featuring performances by Olympia, Ivory, John Kelly, Lisa Kron, Quentin Crips, Claire Mowed. \$5. The Limelight. Sixth Avenue at 21st Street. 7:30 pm. Info: Michele Karlsberg at (212) 629-8140 or Robin Hardy at (212) 254-4709.

A DIFFERENT LIGHT presents **Sarah Schulman**, reading from her book, *People in Trouble*. 548 Hudson St. 8 pm. Info: (212) 989-4850.

GAY MALE S/M ACTIVISTS presents **End Games: Concluding an S/M Scene**. Ray Matienzo, a past chair of GMSMA, will lead the discussion. \$4 for members/\$6 for non-members. The Center. 208 W. 13th St. 8 pm. (212) 727-9878.

THE EAGLE presents **Movie Night: Die Hard 2: Die Harder**. The Eagle. 142 Eleventh Ave., at 21st Street. 11 pm. 691-8451.

**MORE LISTINGS NEXT WEEK**

# DANCING OUT

## Monday

**Private Eyes** (Marc Berkley's *Kool Komrads*; strippers; downtown crowd, students, professionals. 2-4-1 drinks till midnight. \$7) 12 W 21 St. (212) 206-7772.

**Pyramid** (Ivory presents "Gentle on My Mind." Opening March 4. No cover, no hassles, no kidding.) 101 Avenue A. (212) 473-7184.

## Tuesday

◆ **Clit Club** (Drink specials till midnight. Lesbian erotic videos and slides. \$3 before midnight/\$5 after.) Pyramid. 101 Avenue A. (212) 473-7184.

◆ **Club Edelweiss** (TVs, TSs, gays, bi's, singles, couples; TUES especially for lesbians; but open to all TUE-SUN night) 167 W 29; 868-6989

**Danceteria** (Coming soon: Chip Duckett's gay Tuesdays. Keep your eyes on this space for opening.) 29 E. 29th St.

◆ **Grand Central** (Women's night tonight. Mixed We-Su.) 210 Merrick Road, Rockville Centre, LI; (516) 536-4800.

**Kilimanjara** (Tracks Tuesdays.) 531 W. 19th St. 627-2333.

◆ **Jack Officer's Club** (Cruising, Bruising, Drinking and Carousing. Audio, Video and Manual Manipulation by DJ Craig. \$3) 505 E. 8th St. 1

◆ **Roxy** (John Blair's "Muscle on Wheels." Gay rollerskating. Doors open at 8 pm. Varied cover.) 515 W 18 St. 645-5156.

## Wednesday

◆ **Channel 69** (*Drag Extravaganza*, with Tabboo! Go-go stars, DJ Dany Johnson. Sexy, upbeat, East Village fag and dyke crowd. \$5.) Pyramid. 101 Avenue A. (212) 473-7184.

◆ **The Building** (Dallas' *The Boys' Room*; House music, downtown crowd, go-go boys and a 60-foot ceiling; \$10/\$7 with invite) 51 W 26 St. 576-1890

◆ **Excalibur** (*Ladies Night*, \$1 drinks) corner 10th/Jefferson behind football stadium, Hoboken, NJ; 201-795-1161

◆ **Limelight** ("Queer U." DJs Andy Anderson and Keoki. \$5/\$10) Sixth Avenue at 20 Street. (212) 807-7850.

◆ **Cadillac Bar** (Gini DeSantis presents *Pure Party Production* Dances for Women, every Wed., \$5, Free buffet 6-8 pm, Renee Cooke, Bartender.) (Entrance on W. 22nd) 16W. 22 between 5/6

◆ **Private Eyes** (Shescape *Afterwork Party*, 5-10 pm; \$5 before 7 pm/\$7 after; 2-4-1 drinks before 7) 12 W 21 St; info 645-6479, club 206-7772

**Private Eyes** (YMVA Night; students, prof's, women; performers; \$7; door often benefits a gay/lesbian organization) 12 W 21 St; 206-7772

**Silver Lining** (2-4-1 drinks, also open Tues-Sun, women SAT) 175 Cherry Lane, Floral Pk, LI; 516/354-9641

**Stutz** (2-4-1 drinks, also open daily) 202 Westchester Ave, White Plains; 914/761-3100

## Thursday

**Big City Diner** ("No Kids on the Block" for people 26 and over. ID required. \$6.) 153 Waverly Pl., 8th floor. (212) 691-7515.

**Blacglama** (Celebrating gay men and women of color. Bi-monthly; next is Feb. 28.) Pyramid. 101 Ave. A. (212) 473-7184.

◆ **Copacabana** (last Thu. of the month Susanne Bartsch party; iffy door) 10 E 60 St, at Fifth Ave; 755-6010

**Excalibur** (\$1 drinks, also open Tues-Sun, women WED) corner 10th/Jefferson behind football stadium, Hoboken, NJ; 201-795-1161

**Hatfield's** (2-4-1 drinks, female impersonators; also open nightly, women on TUE & FRI) 126-10 Queens Blvd, Kew Gardens, Queens; 718/261-8484

**More Men** (Tom, Keith and Dominic present DJ Tommy Richardson, go-go boys, videos, billiards. \$10/\$7 with invite.) 239 Eleventh Ave. (212) 633-0701.

◆ **Roxy** (*Disco Interruptus*. Dugwah's 30th birthday (again). Performances by Throbbers and Shelly Mars. Decor by H. de Castro. DJ Sister Dimension. Featuring Lady Bunny and Zaldy. \$10) 515 W 18th St. 645-5156.

**Stingray's** (New club, new sound system, everything else is a surprise. No cover tonight.) 641 W. 51st St. (212) 664-8668

## Friday

◆ **ABC** (Chip Duckett's *ABC Fridays*, DJ Merritt; ballroom, balcony, billiards, boogying; \$10/\$7 w. invite; opened Nov. 16) 17 Irving Place at 15 St

◆ **Clit Club** (Jocelyn & Julie, *Every Friday Party*; go-go girls, lesbo videos; opens 8 pm, billiards & \$1 drinks between 8 and 9 pm; \$5) 432 W 14 St; 406-1114

**Columbia Dances** (1st Friday of every month, Earl Hall, 10 pm-2 am.) 118th St & Broadway; 854-3574 days

◆ **Hatfield's** (women's nights are TUE & FRI) 126-10 Queens Blvd., Kew Gardens, Queens; 718/261-8484

**The Limelight** ("Mea Culpa," for men, with video and live entertainment. \$7/\$10.) 47 W. 20th St. (212) 807-7840.

**Meat on Friday** (Xclusive performances at 1:30 am. DJ Nobody's Pussy. \$5.)

Pyramid. 101 Avenue A. (212) 473-7184.

◆ **Millennium** (*Ladies' Night*) 1770 NY Ave (Rte 110), Huntington, LI; 516/351-1402

**Private Eyes** (YMVA Night; students, professionals, men) 12 W 21 St. 206-7772

**Stingray's** (New club, new sound system. Free before 10 pm. \$7 after.) 641 W. 51st St. (212) 664-8668

◆ **Visions** (women's party) 56-01 Queens Blvd, Woodside, Queens; info 718/846-7131, club 718/899-9031

## Saturday

**Barefoot Boogie** (2nd & 4th SAT; adults/kids, smoke & alcohol free; 8:30 pm - 12:30 am, \$4; next is Dec 8) 434 8th Ave (btwn 9/10 Sts), 4th Floor; 832-6759

**Center** (2nd & 4th Sat, 9 pm to 1 am, \$8. DJ Peter Arden.) 208 W 13 St; 620-7310

◆ **Center** ("Women & Friends", Every first Saturday; next is April 6. 9 pm to 1 am.) 208 W 13 St. (212) 620-7210.

**Club West End** (Michael Fesco's Saturdays; midnight - 9 am) 547 W 21 St  
**Columbia Dances** (*Same But Different*. Third Saturday dances. DJ Karin Ward, 10 pm - 3 am; \$5) Earl Hall, 116 St/B'way; 629-1989

◆ **Controversy** (Drinking, dancing and scandal with your host LaHoma Van Zandt. DJ's Patrick Butts and Tennessee. \$5.) Pyramid. 101 Avenue A. (212) 473-7184.

419 419 N. Highway, Southampton, LI; 516/283-5001

**Love Zone** (dancing & performers) 70 Beach St, Staten Island; 718/442-5692

**House House Girls** (All new. \$7.) Speed Limit 55. 154 W. 26th St. (212) 505-0232.

◆ **Girl Saturdays/Cheep Thrills** (Shescape and Girlgate host. DJ Dany Johnson. Go-go girls, billiards. \$5 before 11.) Irving Plaza. Irving Place at 15th Street. (212) 645-6479.

**Meat** (DJ Aldo Hernandez, every Saturday; go-go boys, videos; opens 10 pm; \$5) 432 W 14 St.

◆ **Roxy** (*Locomotion*; gay boys, guys, men; non-gay women, some lesbians; mix depends on party) 515 W 18 St (btwn 10/11 Aves); 645-5156

◆ **Silver Lining** (women's Sat) 175 Cherry Lane, Floral Park, LI; 516/354-9641

**Sound Factory** (mostly gay, serious House/Club dancing, no alcohol, opens 11 pm) 530 W 27 St (10th/11th Aves); 643-0728

**Stingray's** (Brand new club, brand new sound system, everything else is a surprise. \$8.) 641 W. 51st St. (212) 664-8668

◆ **Tiny City** (Karen Diga presents an array of eccentric, voluptuous and thrilling women. \$5) The Box. 70 Grove St reet at Sheridan Square. (212) 242-1408.

## Sunday

◆ **The Building** (Dallas' *The Men's Room*, students, professionals, men; go-go boys & 60-ft. ceiling) 51 W 26 St; 576-1890

◆ **FUCK!** (DJs Craig and Victor spin industrial, house, bass, soul and twirly disco. Downstairs, the Lesbian Luv Lounge with DJ Lori E. Seid and guest DJs. \$5.) Pyramid. 101 Avenue A. (212) 473-7184.

**Kelly's** (DJ Moaning Lisa spins the records for dancing dykes. Doors open at 8 pm. \$3.) 46 Bedford St. (212) 929-9322.

**Monster** (Sunday Tea Dance at 4 pm; dancing also on other nights from 10 pm) 80 Grove St at Sheridan Sq.; 924-3557

**More** (James St. James, Bella Bolski present.) 239 Eleventh Ave. 633-0701.

**Safe Sundays** (Kool Komrads' party at the Cadillac Bar; go-go boys, \$2 shots, \$5 beer blas from 5-8 pm.) 15 W. 21st St. (212) 645-7220

**20/20** (Michael Fesco's Tea Dance, opens 4 pm; \$6; free Mimosas & BMs from 4-6, buffet at 7:30) 20 W 20 St; 727-8841

## Every Night (or almost)

◆ **Bedrock** (lesbian club, closed MON & TUE) 121 Woodfield Rd, W. Hempstead, LI; 516/486-9516

◆ **Club Edelweiss** (TVs, TSs, gays, bi's, singles, couples all welcome; TUE for lesbians, but open to all TUE-SUN night) 167 W 29; 868-6989

◆ **Pandora's Box** (formerly the Duchess) Sheridan Square & 7th Ave; 242-1408  
419 (nightly *Gay House Party*, opens 6 pm) 419 N. Highway (Rte 27), Southampton, LI; 516/283-5001

**Grand Central** (closed Mon, 2-4-1 drinks Thursday) 210 Merrick Road, Rockville Centre, LI; 516/536-4800

**Magic Touch** (ethnic mix; Anglo/Latin/Asian) 73-13 37th Rd, Jackson Heights, Queens; 718/429-8605

**Monster** (West Village) 80 Grove St at Sheridan Sq.; 924-3557

**Spectrum** (good mix of gay men & lesbians; closed Mon-Tue, WED free, THU free & 2-4-1 drinks, FRI male/female strippers, SAT recording stars, SUN variety show & free admission 9-10 pm; *Coors served*) 802 64th St @ 8th Ave, Bay Ridge, Bklyn; 718/238-8213.

◆ **Tod's** (Night club and restaurant. Mostly women, but men are OK.) 2 Georges Rd. New Brunswick, N.J. (201) 545-8990.



# COMMUNITY DIRECTORY

## A.C.Q.C.

AIDS CENTER OF QUEENS  
COUNTY SOCIAL SERVICES  
EDUCATION-BUDDIES-COUN-  
SELING-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) 564-2437 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, in The Great  
Hall, Cooper Union, on Cooper  
Square between Astor and St.  
Marks Place's.

**AIDS RESOURCE CENTER (ARC)**  
Supportive housing for homeless  
PWAs (Bailey House and apart-  
ments). Non-judgemental pas-  
toral care for PWAs and loved  
ones. Volunteer opportunities.  
(212) 481-1270, 24 West 30th St.,  
NYC 10001

## ALOECA/APLN-NY

(Asian Lesbians of the East  
Coast/Asian Pacific Lesbian Net-  
work-New York) We are a politi-  
cal, social and supportive  
network of Asian Pacific les-  
bians. Planning meetings on the  
1st Sunday and social events on  
the last Friday of each month.  
Call (212) 517-5586 for more infor-  
mation.

## AMERICAN GAY/ LESBIAN ATHEISTS

AGA, Inc./701 7th Avenue, Suite  
9W/New York, New York 10036  
A non-profit, educational orga-  
nization dedicated to preserving  
separation between state and  
church and upholding the civil  
rights of Lesbian and Gay Athe-  
ists. Meetings the firsts Sunday  
Community Center, 1 to 3 P.M.  
Dial a Gay Atheists (718)899-1737,  
24 hours.

## ARCS (AIDS-Related Community Services)

for Dutchess, Orange, Putnam,  
Rockland, Sullivan, Ulster and  
Westchester counties. AIDS edu-  
cation, client services, crisis  
intervention, support groups,  
case management, buddy and  
hospital visitor program. 214 Central  
Ave., White Plains, NY 10006  
(914) 993-0606 838 Broadway,  
Newburgh, NY 12250 (914) 562-  
5005 AIDSline (914) 993-0607

**ASIANS & FRIENDS- NEW YORK**  
A not-for-profit organization  
which promotes friendships with  
Asian/Pacific Islander, Asian-  
American, and non-Asian gay  
men through social, cultural, edu-

ational, and service activities  
and programs. Call our HotLine:  
212-674-5064, or write to: P.O. Box  
8628, NY, NY 10163-8023.

## ATR (AIDS TREATMENT RESOURCES, INC.)

Publishes a quarterly Directory of  
clinical trials of experimental  
AIDS/HIV treatments in NY/NJ,  
and Philadelphia, and has educa-  
tional materials/seminars for trial  
participants. ATR also advocates  
for improvements in the trial sys-  
tem. 269 W. 30th St., 9th fl., NYC,  
10001. (212) 268-4196. Publica-  
tions free/donation requested.

## BAR ASSOCIATION FOR HUMAN RIGHTS

Lawyers Referral Service for the  
Lesbian and Gay Community Full  
Range of Legal Services. (212)  
459-4873 Free Walk-in Legal Clin-  
ic. Tuesday 8-8 pm Lesbian & Gay  
Community Centr. Ground Floor

## BIDS (BISEXUAL DOMINANCE & SUBMISSION GROUP)

Share S/M experiences and fan-  
tasies with others in a positive,  
non-judgemental atmosphere.  
First Sunday of the month,  
4:45pm at the Community Center  
208 W. 13 Street, NYC. This  
group is part of the New York  
Area Bisexual Network.

## BISEXUAL INFORMATION & COUNSELING SERVICE, INC.

A professionally staffed, non-pro-  
fit organization for bisexuals, their  
families and partners, facing  
problems of a psychological or  
medical kind. We also work with  
those in doubt about their sexual-  
ity. Confidentiality is protected by  
law. For information phone: (212)  
496-9500

## BISEXUAL PRIDE DISCUSSION 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 Bisex-  
ual Network.

## BWYAS NEW YORK

Monthly social events for the  
Bisexual community and friends.  
Call NYABN for details of upcom-  
ing events. (212) 459-4764

## BIPAC (BISEXUAL POLITICAL ACTION COMMITTEE)

Political action on issues of  
importance to the Bisexual/Les-  
bian/Gay community. Monthly  
meeting/potluck held 8:00pm on  
fourth Thursday of the month at  
members homes. Call NYABN  
for this month's location. ((212)  
459-4764

## BISEXUAL YOUTH

Informal social & support group  
for Bisexual kids/youth. Monthly  
meeting/potluck 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.

## BLISS-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 Cen-  
ter, 208 W. 13 Street, from 8:30-  
8pm. For more info call Lisa at  
(212) 829-9617.

## BODY POSITIVE

If you or your lover has tested  
HIV+, we offer support groups,  
seminars, public forums, refer-  
ence library, referrals, social  
activities and up-to-date  
national monthly, "THE BODY  
POSITIVE" (\$25/year). (212) 721-  
1346. 2095 Broadway, Suite 306,  
NY, 10023

## BROOKLYN'S LESBIAN AND GAY POLITICAL CLUB LAMBDA INDEPENDENT DEMOCRATS

L.I.D. endorses and works for  
candidates in local, state and  
national elections, lobbies for  
legislation, and conducts com-  
munity outreach through street  
fairs and meetings on special  
topics. Join us. 336 Ninth St.,  
Suite 135 Brooklyn, NY 11215  
(718) 965-8482

## CIRCLE OF MORE LIGHT

Spiritual support and sharing in a  
gay/lesbian affirmative group.  
West-Park Presbyterian Church  
165 West 86th Street West; wor-  
ship service 8:30 pm, program  
7:30. Marsha (212) 304-4373 Char-  
lie (212) 691-7118.

## COMMUNITY HEALTH PROJECT

206 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 HEALTH PROJECT'S HEALTH INFORMA- TION LINE FOR TEENS

Do you have questions about  
your health? Your Body? Coming  
Out? Safer Sex? Feel like you  
have no one to talk to? Not any  
more! Now you can call the  
HOTT-LINE. 212-255-1517 The  
Teen HOTT-LINE for Health! Call  
Monday to Thursday, 7pm to  
9pm. At other times, leave a mes-  
sage and we'll call you back!

## COMMUNITY RESEARCH INITIATIVE

CRI tests experimental drugs and  
treatments for AIDS and HIV  
related illnesses. Monthly treat-  
ment and research group for  
HIV+ individuals. Treatment and  
research newsletter, forums and  
public seminars. Call Alice  
Spears or Ken Formataro at (212)  
461-1050 for info and mailing list.

## CONGREGATION BETH SIMCHATORAH

NY's Gay and Lesbian Syna-  
gogue Services Friday at 8:30pm  
57 Bethune Street For info. call:  
(212) 929-9498.

## CONGREGATION B'NAI JESHURUN

Monthly Spiritual Gatherings and  
free catered festive luncheons for  
all People With AIDS, their lovers  
and families. Program includes  
music and discussion led by our  
Rabbi. Call (212) 787-7600

## DIGNITY BIG APPLE

A community of Lesbian and Gay  
Catholics. Activities include Litur-  
gies and socials every Sat., 8:00  
pm, at the Center, 208 W. 13  
Street, NYC. Call (212) 616-1306.

## DIGNITY NEW YORK

Lesbian and gay Catholics and  
friends AIDS Ministry, Spiritual  
Development, The Cathedral Pro-  
ject, Worship Services & Social-  
Sun. Eves. 7:30pm-St. John's  
Episcopal Church 218 West 11th  
Street @ Waverly-675-2179

## EDGE Education in a Disabled Gay Environment

For the physically disabled Les-  
bian and Gay Community. P.O.  
Box 305 Village Station, New  
York, NY 10014

## FRONT RUNNERS

A running club for lesbian and  
gay athletes of all abilities. Fun  
Runs of 1-6 miles held every Sat.  
at 10am and Weds. at 7pm in  
Central Park and every Tues. at  
7pm in Prospect Park. For infor-  
mation: call (212) 724-9700.

## 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.  
Call 914-376-0727 for more info.

## GAY FATHER'S FORUM

A support organization for gay  
father's, their lovers, and others  
in child-nurturing situations.  
Monthly meetings include a  
potluck supper, support groups  
on varied specialized topics,  
speakers, and socializing. Meet-  
ings: 1st Friday each month, 7pm,

at The Center, 208 W. 13th St.,  
West of 7th Ave. Contribution: \$6.  
Bring a main course for 4 people  
(or pay a \$5 food charge.) For  
information call: 212-979-7541 or  
212-288-3236

## GLAAD - Gay & Lesbian Alliance Against Defamation

80 Varick Street, NYC 10013 (212)  
966-1700 GLAAD combats homo-  
phobia in the media and else-  
where by promoting visibility of  
the lesbian and gay community  
and organizing grassroots  
response to anti-gay bigotry. Do  
you have 30 minutes a month to  
fight homophobia? Join the  
GLAAD PhoneTree! Call (212)-966-  
1700 for information.

## GLIB

Gay and Lesbian Independent  
Broadcasters invites you to tune  
into OUTLOOKS on WBAI-NY,  
98.5 FM every other Sunday, 7:30-  
8:30pm and join us every Tuesday  
at 7:00pm to 8:00pm to become a  
member of GLIB. No experience  
needed. 505 Eighth Avenue, NY,  
NY 10018 Attn: Outlooks or call  
(212) 245-6366- ask for GLIB.

## 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) 586-4995.

## GAY MALE S/M ACTIVISTS

Dedicated to safe and responsi-  
ble S/M since 1981. Open meet-  
ings w/programs on S/M  
techniques, lifestyle issues, polit-  
ical and social concerns. Also  
special events, speakers bureau,  
workshops, demos, affinity  
groups, newsletter, more.  
GMSMA - Dept. O, 406A Hudson  
Street, Suite D23, NYC 10014. (212)  
727-9678.

## 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 inclu-  
sive of African, African-Ameri-  
can, Caribbean and Hispanic/  
Latino men of color. Meetings are  
held, weekly, on Fridays. For  
information, call 718-802-0182.

## GAY MEN'S HEALTH CRISIS HOTLINE

FOR INFORMATION ON SAFER  
SEX AND HIV-RELATED HEALTH  
SERVICES, AND FOR INFORMA-

TION ON ONE-TIME, WALK-IN AIDS COUNSELING SERVICES 212-607-6655/212-645-7470 TDD (For the Hearing Impaired) Mon-Fri, 10:30 a.m. to 9 p.m. 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 FAR penpals. For more information call Ernie at 914-899-7735 or write: G&M/NY, Dept. O, P.O. Box 10, Palham, NY 10603.

#### 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. 206 W. 13th St. (212)674-HOPE.

#### HERITAGE OF PRIDE, INC.

Organizers of New York's Lesbian and Gay Pride events: the March, the Rally and the Dance on the Pier. Call (212) 691-1774 for meeting schedule or more information. 208 West 13th Street, NY, NY 10011.

#### 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 201-653-7824 or write H.U.G.L., P.O. Box 226 Canal Street Station, New York, NY 10019.

#### IDENTITY HOUSE

Now in our 20th year, we provide peer counseling, therapy referrals and groups for the lesbian, gay and bisexual community. Call us at (212) 243-8181. Visit us at 544 6th Ave., between 14th-15th Streets, Manhattan.

#### INSTITUTE FOR HUMAN IDENTITY INC.

New York's non-profit lesbian and gay psychotherapy center. Licensed psychologists, psychiatrists, and clinical social workers. Sliding scale fees. Insurance accepted. Individual, couple, and family therapy. Variety of Men's and women's groups forming continuously. 118 W. 72nd Street. 212-790-9432

#### INTEGRITY/NY

Lesbian and Gay Episcopalians and friends. Eucharist and pro-

gram every Thursday, 7:30pm. St. Luke's Church, Hudson and Christopher Sts. INFO: P.O. Box 5202, NY NY 10185 (718) 720-3054

#### LAMBDA LEGAL DEFENSE AND EDUCATION FUND

Precedent-setting litigation nationwide for lesbians, gay men and people with AIDS. Membership (\$40 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 Fougara, 118 Fort Greene Place, Brooklyn, NY 11217.

#### LESBIAN AND GAY ADULT EDUCATORS

Meet with other lesbians and gays who work in adult education as teachers, administrators, counselors, tutors, etc., to discuss issues such as coming out to staff and students, materials and curriculum, workshop and conference participation. We meet the first Friday of every month at 8:00 pm at the Lesbian and Gay Community Center 208 West 13th Street. Call Bryna Diamond at (212) 932-7902 (days) for information

#### THE LESBIAN AND GAY BIG APPLE CORPS

Get your instrument out of the closet and come play with us. Symphonic, Marching, Jazz, Dixieland, Rock, Flute Ensembles and Woodwinds. 123 West 44th St. Suite 12L, New York, NY 10036 (212) 869-2922.

#### LESBIAN & GAY COMMUNITY SERVICES CENTER

208 West 13th Street New York, NY 10011 (212) 820-7310 9am-11pm everyday. 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)823-8890.

#### LESBIAN AND GAY RIGHTS PROJECT

of the American Civil Liberties Union **KNOW YOUR RIGHTS/WE'RE EXPANDING THEM** (212) 944-9800, ext. 545

#### LESBIANS AND GAYS OF FLATBUSH

Brooklyn's social organization for both gay men and lesbians. P.O.

Box 106, Midwood Station Brooklyn, NY 11230 • (718) 859-9437

**LESBIAN HERSTORY ARCHIVES**  
P.O. Box 1258 New York, New York 10116/212/874-7232 Since 1974, the Archives has inspired, shaped and reflected Lesbian lives everywhere. Call to arrange a visit or to volunteer for Thursday worknights.

#### LONG ISLAND ACT-UP

Meets Tuesdays at 8pm at 181 Post Ave. in Westbury, NY. Support us for change on Long Island. Mailing address: PO Box 514, Westbury, NY 11590. 516-338-4062.

#### LSM

is a support and information group for lesbians and bisexual women interested in fantasy, role-playing, bondage, discipline, S/M, fetishes, alternate gender identities, costumes and so forth. Membership is available only to women 18 years and older. Actual experience is not required but genuine interest and an open mind are. For information please write: P.O. Box 993, Murray Hill Station, New York, NY 10156

#### MARANATHA: RIVERSIDERS FOR LESBIAN/GAY CONCERNS

Monthly program meeting on second Sunday for gay/lesbian Christians and friends. Educational, political, and social activities scheduled, 12:30 p.m. Riverside Church, 490 Riverside Drive, Sunday worship 10:45 a.m.. For info., call (212) 222-5900 (ext. 290)

#### MARANATHA: RIVERSIDERS FOR LESBIAN/GAY CONCERNS

is a dues supported group within the Riverside Church. We are unable to afford you standard rate of \$400.00 per year at this time, but will be increasing our dues in the next fiscal year to include more advertising funds.

#### 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) 245-8366 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 K03, 496-A Hudson St., New York, NY 10025. (718) 852-8582. **M**

#### OCA (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 20009. (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 6:30pm 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. FEMMES

Support and discussion group for lesbians who self identify as Femme and are primarily attracted to butch women. For membership information call Lisa (212) 829-9817.

#### N.Y. WOMEN'S SOFTBALL GUILD

For experienced, serious Softball Players, Coaches and Managers. We play mod/fast pitch weekends in Manhattan and Queens. Try-outs begin Feb. 11 thru April or until filled. (212) 256-1379 Janet.

#### NINTH STREET CENTER

Since 1973, a community dedicated to demonstrating that a homosexual lifestyle is a rational, desirable choice for individuals dissatisfied with the rewards of conventional living. Psychologically - focussed rap groups, Tues., Sat. 8 to 10 pm. peer counseling available. 319 E. 9 Street, New York, NY 10003, for info call (212) 228-5153.

#### 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

Improving Quality of Life for People with AIDS/HIV. THE AIDS MASTERY WORKSHOP: Exploring the possibilities of a powerful and creative life in the face of AIDS. Call (212) 256-8554

**NYC GAY & LESBIAN ANTI-VIOLENCE PROJECT**  
Counseling, advocacy, and information for survivors of anti-

gay and anti-lesbian violence, sexual assault, domestic violence, and other types of victimization. All services free and confidential. 24 hour hotline (212) 807-0197

#### PARENTS/FRIENDS OF LESBIANS AND GAYS

Let P/FLAG help you and your family deal with the upheaval of your coming out. Our meetings are free: monthly on the 4th Sunday, at 3:00 pm, in Duane Church, 201 West 13th. Info? call Jeanne, 212-463-0029

#### PEOPLE WITH AIDS COALITION

(212) 532-0290/1-800-828-3280/ Hotline (212) 532-0568 Monday thru Friday 10am-6pm Meal programs, support groups, educational and referral services for PWAs and PWAs'c.

#### PEOPLE WITH AIDS HEALTH GROUP

Underground buyer's club importing not-yet-approved medications and nutritional supplements. 31 West 26th St. 4th Floor (212) 532-0280

#### PINK PANTHER PATROL

Community street patrol in East and West Village dedicated to deterring violent crime against gays and lesbians. For info and meeting time for West Village, call 212-475-4363. for East Village patrol info, call 212-248-6586. 70 A Greenwich Ave., Box 107, NYC 10011

**PROFESSIONALS IN FILM/VIDEO**  
336 Canal Street, 8th Floor, NYC 10013 212-645-3351

#### QUEER NATION

Queer Nation is a multi-cultural direct action group dedicated to fighting homophobia, queer invisibility, and all forms of oppression that any queers might face. Anyone can suggest an action and should come to meetings prepared to organize and implement it. QN, Box 1524, Cooper Station, New York, NY 10003. Call 212-463-7208 for meeting info.

#### SAGE—(Senior Action in a Gay Environment)

Social Service Agency, providing care, activities, & educational services for gay & lesbian senior citizens. Also serves over 160 homebound seniors & older PWAs. 208 West 13th St. NYC 10011, (212) 741-2247

#### SETHIAN GAYS, LESBIANS AND BISEXUALS

For all of us interested in reaching out to each other in exuberance to spontaneously explore and expand upon the Seth/Jane Roberts "Philosophy" as it relates to our lives, personally, sexually and politically. Call AJ (212) 979-5104

**SUNDANCE OUTDOOR ADVENTURE SOCIETY**  
A non-profit club offering Out-

A non-profit club offering Outdoor activities for every season including hiking, biking, skiing, water activities and other outdoor activities for the Gay/Lesbian community. For information or complimentary Newsletter call (212) 598-4726.

#### TASK FORCE ANNOUNCEMENT

The legal Action Center located at 153 Waverly Place, NY, NY 10014, has begun two new programs. All their services are free. The HIV/AIDS Legal Service Project provides free legal services to people with HIV/AIDS. Their scope of service is wide, encompassing child care and custody, discrimination, housing, healthy health planning, confidentiality and employment. The HIV/AIDS Agency Training and Assistance Project provides technical assistance to public and private agencies about legal and policy issues on HIV/AIDS and drug abuse. They provide training, individual consultations, and model policy guidelines, among other items. If you have any further questions, please contact Ms. Catherine O'Neil at (212)243-1313. The Association of Nurses in AIDS Care (ANAC) just received Chapter Charter for the local Greater New York Chapter. They have monthly meetings with speakers and networking opportunities. Their next meeting is scheduled for January 9, 1991, 6-8 pm. at the AIDS Institute, 5 Penn Plaza, 4th floor, NY, NY. If you have any further questions, please contact Janet Vaccariello at (212)340-8724

#### THE OUTREACH USING COMMUNAL HEALING (TOUCH)

Community volunteers providing a weekly buffet supper for the Brooklyn AIDS community. TOUCH meets Monday eves. 5pm to 8:30pm- at downtown Brooklyn Friends Meeting House (110 Schermerhorn St. near Boerum Place). Limited transportation may be arranged. Info: (718) 622-2758. TOUCH welcomes contributions of funds, food and volunteers.

#### ULSTER COUNTY GAY AND LESBIAN ALLIANCE

Meets first and third Monday of each month at 7:30 pm at the Unitarian Church on Sewkill Road in Kingston. For information, call 914-626-3203

#### UNITY '94

NEEDS YOU to become a part of it! Organizers for Gay Games IV, to be held in New York in 1994. Olympic-style sports and cultural event is largest in world. Theme is INCLUSION, everyone is needed. SUPPORT THE GAMES by volunteering, joining or making a donation. Call 212-732-3612 or write UNITY '94, PO Box 202, NY, NY 10036.

#### WHAMI—Women's Health Action And Mobilization.

A direct action group committed to demanding, securing and defending absolute reproductive freedom and quality health care for all women. We meet every Wed. at 6:30pm at 105, E 22nd Street, 4th floor. 212-713-5968 Mailing address: WHAMI, PO Box 733, NYC 10009

#### WOMENS ALTERNATIVE COMMUNITY CENTER (WAAC)

A non-profit, Lesbian community center serving Queens, Nassau and Suffolk Counties. Thurs. night weekly discussion groups. 8:30 pm, for other activities please contact us at 516-483-2050.

#### WRESTLING FOR GAYS & LESBIANS

Watch the men of the knights wrestling club inaction every Sunday at 7:30 PM at the GAY CENTER. The club also conduct training classes on alternate Saturdays afternoon (1st & 3rd Saturdays for men 2nd & 4th Saturdays for women) for more information please call: 718-639-5141

# STOP THE VIOLENCE

## BE STREET SMART!

Anyone can be a victim of crime. Anti-gay & anti-lesbian violence is random. You can reduce your chances of becoming a crime victim in the following ways:

## STAY ALERT!

Awareness is your best self-defense.

## TRUST YOUR INSTINCTS!

If you think something is wrong, remove yourself from the situation.

## PROJECT CONFIDENCE!

Walk as if you know where you're going.

- ▼ Don't walk alone, especially if you are upset or intoxicated.
- ▼ Be aware of who gets off the bus or subway with you.
- ▼ Choose busy, well-lit streets.
- ▼ Walk near the curb, avoiding doorways, alleys, construction sights and parks after dark.
- ▼ If you feel threatened, cross the street, turn around, run to a safe place or walk closer to traffic.
- ▼ Always have money for a bus, cab or phone call.
- ▼ Be aware of who is in front of you and who is behind you.
- ▼ Don't wear headphones.
- ▼ Have your keys in hand when you reach your home or car.
- ▼ Conceal your money and jewelry.
- ▼ Carry a whistle, and if you feel threatened, blow it, or shout "fire" to attract attention.
- ▼ If you decide to bring someone home, introduce her or him to a friend or bartender so that someone knows with whom you left.
- ▼ Harassment is often a prelude to an assault. If you decide to answer back, be prepared for any consequences that may occur.

## BUY A WHISTLE! BUY A WHISTLE!



Blow it if you feel threatened. If you hear the sound of a whistle, try to determine where the sound is coming from; call 911; gather other people and rush to the sound blowing your own whistles. The purpose is not to physically intervene, but to scare off attackers with a number of people on the scene. AVP has whistles for \$1.

The New York City Gay and Lesbian Anti-Violence Project  
208 West 13th Street Hotline: (212) 807-0197



# OUTWEEK **BAR** GUIDE

## Chelsea

Barbary Coast, 64 Seventh Ave. (14th St.)  
675-0385

The Break, 232 Eighth Ave. (22nd St.)  
627-0072

Cellblock 28, 28 Ninth Ave., 733-3144 (M-W)

Chelsea Transfer, 131 Eighth Ave. (bet 16th  
and 17th) 929-7183

Eagle's Nest, 142 Eleventh Ave. (21st St.)  
691-8451

Private Eyes, 12 W. 21st St. (bet Fifth and  
Sixth Avenues) 206-7770

Rawhide, 212 Eighth Ave., (21st St.), unlisted  
Spike, 120 Eleventh Ave., 243-9688

The Vault, 28 Ninth Ave., 733-3144 (F, 7-11  
pm, women) 255-6758

## West Village

Badlands, Christopher and West streets,  
741-9236

Boots & Saddle, 76 Christopher St., 929-9684

Crazy Nanny's 21 Seventh Ave. South 366-  
6312 (women)

D.T.'s Fat Cat 281 W. 12th St., 243-9041

Pandora's Box, 70 Grove St. (Seventh Ave.)  
242-1408 (women)

Dugout, 185 Christopher St., 242-9113 (for  
merly the Ramrod)

Eighty-Eights, 228 W. 10th St., 924-0088

The Hangout (J's) 679 Hudson St., 242-9272

Julius, 159 W. 10th St., 929-9672

Keller's, 384 West St/Christopher, 243-1907

Kelly's Village West, 46 Bedford St., 929-9322

Marie's Crisis, 59 Grove St., (Seventh Ave.)  
243-9323

The Monster, 80 Grove St. (Seventh Ave.)  
924-3558

New Jimmy's 53 Christopher St., 463-0950

Ninth Circle, 139 W. 10th St., 243-9204

Sneakers, 392 West St., 242-9830

Two Potato, 145 Christopher St., 242-9340

Ty's, 114 Christopher St., 741-9641

Uncle Charlie's, 56 Greenwich Ave., 255-8787

## West Side

Candle Bar, 309 Amsterdam Ave., 874-9155

Cat's, 730 Eighth Ave., 221-7559

Don't Tell Mama, 343 W. 46th St., 757-0788

Gents, 360 W. 42nd St., (Ninth Ave.)  
967-0659

Sally's Hideaway, 264 W. 43rd St., 221-9152

Town & Country, Ninth Ave. at 45th St.,  
307-1503

Trix, 246 W. 48th St., (bet B'way and Eighth  
Ave.) 664-8331

The Works, 428 Columbus Ave. (at 81st),  
799-7365

## East Side

Bogart's, 320 E. 59th St., 688-8534

Brandy's Piano Bar, 235 E. 84th St., 650-1944

G.H. Club, 353 E. 53rd St., 223-9752

Johnny's Pub, 123 E. 47th St., 355-8714

NY Confidential, 306 E. 49th St., 308-8390

Rounds, 303 E. 53rd St., 593-0807

South Dakota, 405 3rd Ave., (29th St.)  
684-8376

Star Sapphire, 400 E. 59th St., 688-4710

The Townhouse, 236 E. 58th St., 754-4649

Twenty-Nine Palms, 129 Lexington Ave.,  
686-8299

## East Village

The Bar, 68 2nd Ave., (4th St.) 674-9714

101 Avenue A, (formerly the Pyramid), 101  
Avenue A, 420-1590

Tunnel Bar, 116 1st Ave., (7th St.) 777-9232

## Brooklyn (area code 718)

After Five Plus, 5 Front St., 852-0139

Spectrum, 802 64th St., (Eighth Ave.),  
745-9611

Sweet Sensations, 6322 20th St., 435-2580

## Queens (area code 718)

Breadstix, 113-24 Queens Blvd., Forest  
Hills, 236-0300

Friend's Tavern, 78-11 Roosevelt Ave.,  
Jackson Heights, 397-7256

Hatfield's, 126-10 Queens Blvd., Kew  
Gardens, 261-8484

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Manhattan and Paragon Cable Ch. C / 16

Queens: Mondays 9 — 10 pm, BQ Cable Channel 56

**GAY BROADCASTING SYSTEM**

Hideaway, 87-36 Parsons Blvd., Jamaica,  
657-4885

Love Boat, 77-02 Broadway, Elmhurst,  
429-8670

Magic Touch, 73-13 37th Rd., Jackson  
Heights, 429-8605

**Staten Island  
(area code 718)**

Sandcastle, 86 Mills Ave., 447-9365

**Westchester  
(area code 914)**

Playroom, 590 Nepperhan Ave., Yonkers,  
965-6900

Stutz, 202 Westchester Ave., White Plains,  
761-3100

**Long Island—Nassau  
(area code 516)**

Bedrock, 121 Woodfield Rd., West  
Hempstead, 486-9516 (women)

Blanche, 47-2 Boundary Ave., Farmingdale,  
694-6906

Grand Central, 210 Merrick Rd., Rockville  
Centre, 536-4800

Pal Joey's, 2457 Jerusalem Ave., North  
Bellmore, 785-9301

Silver Lining, 175 Cherry Lane, New Hyde  
Park, 354-9641

Station House Pub, 3547 Merrick Rd.,  
Seaford, 785-9808

**Long Island—Suffolk  
(area code 516)**

419, 419 North Highway (Rt. 27),  
Southampton, 283-5001

Bunkhouse, 192 N. Main St., Sayville,  
567-2865

Cherry's, Bayview Walk, Cherry Grove,  
Fire Island, 597-6820

Club Swamp, Disco/Annex Restaurant,  
Montauk Hwy, Wainscott, 537-3332

Ice Palace, Cherry Grove Beach Club,  
Fire Island, 597-6600

Kiss, 161 Farmardie Dr., Lake  
Ronkonkoma, 467-9273

Club 608, 608 Sunrise Highway, W.  
Babylon, 661-9580

Millennium, 1770 New York Ave.,  
Huntingdon, 351-1402

Starz, 836 Grand Blvd., Deer Park,  
242-3857

Thunders, 894 Jericho Turnpike,  
Smithtown, 864-1410

**New Jersey  
(area code 201)**

Charlie's West, 536 Main St., E. Orange,  
678-5002

Feather's, 77 Kinderkamack Rd., River  
Edge, 342-6410

Friendly's Bar, 6310 Park Ave., West New  
York, 854-9895

Excalibur, 10th and Jefferson, Hoboken,  
795-1023

Nite Lite, 509 22nd St., Union City,  
863-9515

Vibrations, 165 Cedar Lane, Teaneck,  
836-5518

Yacht Club, 366 Berksire Valley Rd.,  
Jefferson, 697-9780

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212-856-3000

## ANNOUNCEMENTS



### Ministry to Persons With AIDS.

Call Tony or Bill at the  
Church of St. Francis

**212-695-1500**

## AUDITIONS

**New A Capella Group**  
Seeks strong singers (tenors & altos)  
who read music. Wide Variety of musical  
styles, commitment to progressive  
politics, feminism, gay liberation. For  
more information call Elliot 718-624-7776

## ANNOUNCEMENTS

**SIGN UP FOR SIGN-LANGUAGE**  
Come join our new semester. Day and  
evening classes available. N.Y. School  
of American Sign Language. For more  
information call 679-7446.

## APARTMENT CLEANING

**WORD IS OUT**  
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his indictment and was ruled incompetent to stand trial. Joseph appealed his murder conviction, noting particularly the trial judge's exclusion of certain testimony concerning Hamilton's psychological reaction to McCarthy's sexual advances and arguing that this portion of the testimony "was vital to the defense of justification because it 'corroborated [his] version of why the murder occurred and who had a motive to kill the priest' and also showed defendant's fear of Hamilton."

But the court held that no error was committed, noting that none of the evidence—either admitted or excluded—showed that Hamilton ever threatened Joseph to get him to participate in the murder.

Accused murderers routinely claim that their acts should be excused because the victim made sexual overtures to them, causing them to react with uncontrollable fear and rage. For many years, courts have routinely accepted such "gay panic" claims and let murderers of gay men go free. These two Louisiana cases are part of a recent national trend rejecting such arguments as a defense to murder, according to legal experts.

—Arthur S. Leonard/*New York*

## WHO WILL CALIFORNIA'S SENATORS BE IN 1992?

WASHINGTON—Republican Rep. William Dannemeyer of California, one of Congress' most outspoken opponents of gays and lesbians, announced on Feb. 18 that he will resign his House seat to challenge Republican Sen. John Seymour of California in the 1992 Republican primary.

"I believe I am the only viable conservative in the race to confront Seymour," Dannemeyer was reported to have said in announcing his candidacy.

The same year, the seat of retiring Democratic Sen. Alan Cranston will also become vacant, marking the first time in history that Californians will

elect two senators in one year.

Seymour, a moderate Republican, was appointed in January by Republican Gov. Pete Wilson to take over the Senate seat he vacated to become governor. Under California law, Seymour must run for election in 1992, and, if elected, again in 1994, when Wilson's term would have expired.

The conservative Dannemeyer, who has built his House career on a host of measures limiting the rights of lesbians and gay men and on AIDS initiatives ordering mandatory testing for HIV, has stated that he will seek to portray Seymour as a "classic liberal" who has "joined the ranks of the moral relativists supporting abortion and accepting homosexuality as an alternative lifestyle," according to published reports.

Seymour, a former mayor of Anaheim and veteran of the California Senate, has been listed as an ally by California gay and AIDS activists who have enlisted his support in backing AIDS legislation in the state Legislature. Seymour also helped gay Republicans in the state fight attempts by Dannemeyer and Republican Rep. Robert Dornan of California to limit the participation of gay Republican groups in the state party.

Former San Francisco mayor and defeated gubernatorial candidate Dianne Feinstein has announced her candidacy for the Democratic nomination for the seat.

Proposed candidates for Sen. Cranston's seat on the Republican side include the conservative Republican Rep. Dornan, moderate former Rep. Ed Zschau and pro-gay, two-term Rep. Tom Campbell. In a losing bid for Cranston's seat in 1986, Zschau retained an openly gay campaign manager. Campbell remains the only GOP member of the California delegation to co-sponsor the federal gay and lesbian rights bill.

On the Democratic side, pro-gay Reps. Mel Levine, Robert T. Matsui and former Gov. Jerry Brown have all expressed interest in running for the Cranston seat. Pro-gay Democratic Rep. Barbara Boxer has expressed an interest in running for one of the two seats but has not yet made a final decision.

—Cliff O'Neill



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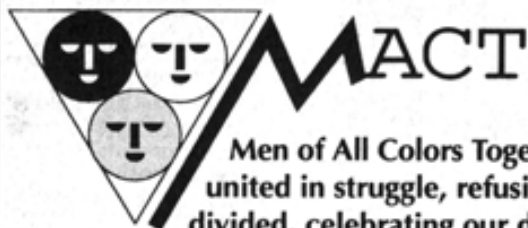
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Men of All Colors Together are men  
united in struggle, refusing to be  
divided, celebrating our diversity.

Join us! We meet every Friday at the  
Lesbian & Gay Community Center, 208 West 13th St., at 7:45 pm

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J. m. g u i l t y  
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every friday

# personals

*Hunt*, the personals magazine, has expanded and left *OutWeek*. With new articles on sex, humor, plus personals and phone-line ads, *Hunt* is available in gay bars and community centers nationwide.

## women's personals

### ANDROGYNOUS, GWF, 27

Healthy body & psyche, fascinated by "Ishmael" from "Fanny & Alexander". Seeking similar w/similar fascinations for romantic friendship or relationship. Must be honest, able to communicate, &

slightly academic. Send letter, Outweek Box 3776. Photo helpful.

**ARTSY BUT NOT FLAKY**, yuppie but not square...but definitely artistic - looking, so not really yuppie, but could pass at the country club and **JUST LOVES MONEY AMBITIOUS!** But spiritual...vegetarian...kind, sweet, sensitive, youngish,

pretty, long-haired, yet strong! Iconoclastic and absolutely original. Very smart (both in the way you'd describe a hand bag and a scholar). All you have to be is wildly clever, as tomboy as they come, over 30 and not too terminally cynical or chicken to for heaven's sake write instead of guessing. Outweek Box 3659

**CHINA PATTERN AT BLOOMIE'S** GF, 35, 5'6", 135, Bl/gr, alcohol/drug free SF native/Manhattan dweller seeks to end years of serial monogamy. Softball, Diane Kurys films, ferron, gardening, politics and cruising the pages of Elle and Mirabella. Sweep me off my feet and into a domestic partnership. Photo/Phone gets mine. Outweek Box 3771

**D.K. - WORKED TOGETHER ALL TOO BRIEFLY** at that ridiculous excuse for a publishing company. I

had a major crush on you, but couldn't quite figure you out. It was always fun talking to you - write back, will do? E.L. Outweek Box 3315

**FAILED SOUTHERN LADY** Seeks mature woman with sense of humor. I'm 36, pleasant to look at, tax accountant, like foreign films, books, desire serious committed relationship. Send Photo if available to Outweek Box # 3905

**GB MATURE PROFESSIONAL** 5'8" 135lbs sincere

affectionate seeks feminine race unimportant for a committed relationship no Bi Sexual no children write inc. phone no. to Outweek Box 4012

**HELP! I'M STARTING TO LOOK AT MEN.** 33, 5'3", br hair seeks sporty-fem women for relationship. Into humor honesty romance and treating you right. Enjoy cozy evenings by a fire place. Take a chance on someone nice. your photo will get mine. No drugs non-smoker preferred. Outweek Box 3707

THE PERSONALS MAGAZINE

# Hunt

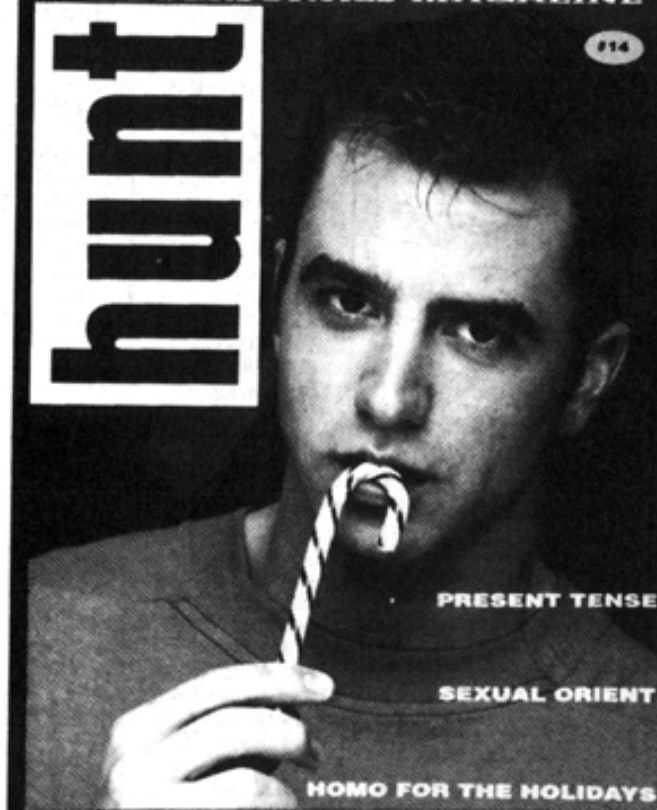
#14

GET ON THE TRAIL.  
READ HUNT.

erotic stories  
travel articles  
urban bar guide  
video/book reviews  
nationwide  
personals

free in gay bars  
nationwide

advertisers, call for rates  
(212) 337-1200



PRESENT TENSE

SEXUAL ORIENT

HOMO FOR THE HOLIDAYS

**HEY THERE**  
I'm a nice, cute, 100% lesbian who needs to meet more fun dykes to hang out with. No specifications-just like to have one hell of a good time.Outweek Box 3945

**HOT DYKE SEEKS SAME**  
Baby I'm an infer-

no--will you be my fuel? I can burn even the most inflammables. 5' 6" 23y.o. GWF short brown hair - eye glasses make my vision pierce your soul to depths you never knew it had. A photo/phone # will get you the same--if you have the courage to see in yourself what I

can show you.Outweek Box 3719

**I AM A MATURE 19 YR OLD**  
Slim, attractive black lesbian at 5'7", 120 lbs seeking a lesbian or bisexual who is white, Hispanic or mixture of races. Any age under 19 up to 30 for friendship or relation-

ship. Please respond, all will be answered Photo Optional! Please send respond to Outweek Box 3889

**LEFT HANDED ABCDE**  
Seeks same. Who knows why some people "click". All I know for sure, is that I'm 32 with short red hair. I

want to make the world a better place for Lesbians and gay men. I also want to eat Chinese food and take long walks. Send me something that describes you. Outweek Box 3845.

**MY PUSSY IS A SHRINE**  
Followers of my new religious order practice un-speakably delectable rituals. Devotional worship and human sacrifice. I love all God's children. Outweek Box 3769

**OK SO I SMOKE & DRINK**  
These are not my worst habits. (I also bite my nails, but lesbians should not have long nails anyway) this-26 GWF is looking for someone to play with on Tue & Wed (the worst days off possible) or after midnight(how did I get this job?) If you still eat meat & cook with butter drop me a line we'll see a movie or I'll cook you dinner, we'll do snow bongs on the roof.Outweek Box 3722

**ONE DATE AT A TIME**  
GWF, 29, Attractive, sincere, funny, insightful, stable, attentive, somewhat spiritual and politically aware seeks these qualities in an "out" woman who is emotionally articulate, sensually spiritual, dynamic yet grounded, willing to listen and learn and allow for a possible relationship. Old enough to know better; young enough to

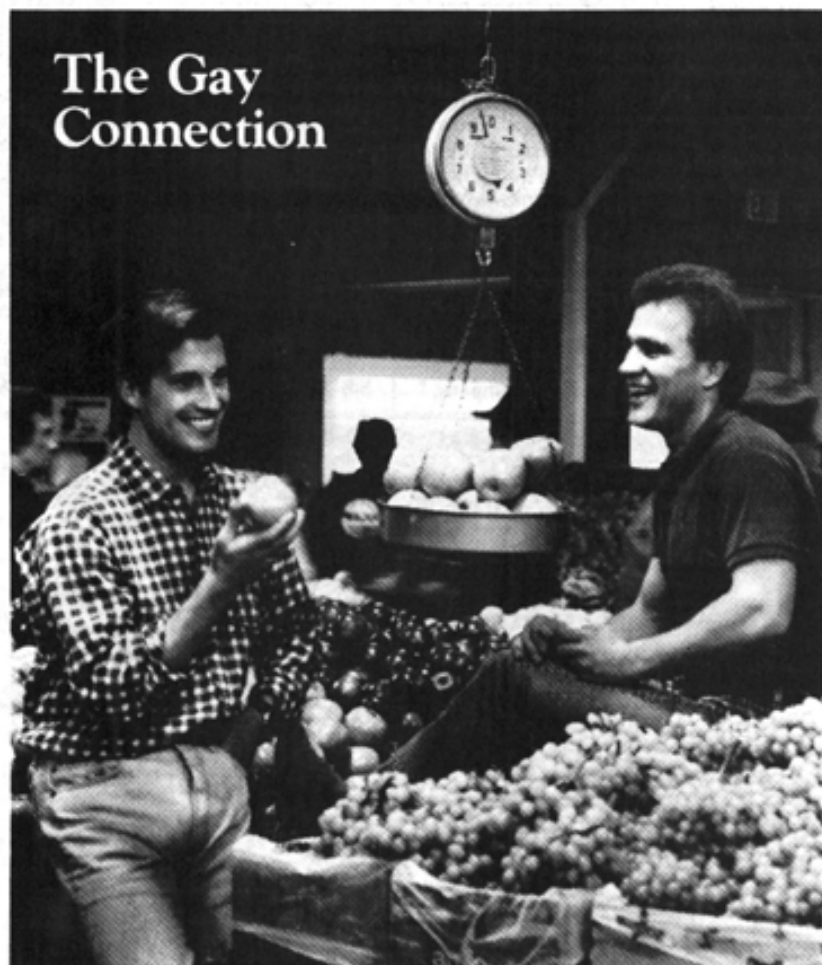
take risks? Send photo and letter to: Outweek Box 3804

**RENAISSANCE**  
Woman seeks same in SSF Bay Area.41, les not bi.Classics illustr.Comics, Atlanticmo. Zen oriented Christian. Oh yes-Sex manic. Outweek Box 3718

**TIRED OF QUEENS**  
The borough, that is. I've left all my girl friends in Long Island City. Just moved to Park Slope, looking for fun and fantasy between Fourth Avenue and Prospect Park West. Outweek Box 3770

**VENICE IN THE SPRING**  
The Bridge of signs... Water lap ping the quays of Murano...Sweet kisses in the dark. Sensuous, exceptionally pretty, zaftig (dieting), much published author, femme, 40+, seeks accomplished, attractive, (preferably vegetarian), soulmate/ traveling companion. Photograph appreciated. Outweek Box 3824

**VOLUPTUOUS QUEER**  
Bisexual woman, 43, seeks persons interested in both activism & SM. Open to mutual/Switch/Top/Bottom. Looking for friends to play with, hot exclusivity, so I'm not concerned that any 1 person share all my interests- some are: caning old movies, group play, clinic escort, large numbers of



## The Gay Connection

Meet the men you want to meet from the New York area. With The Gay Connection, talk privately one-on-one with others who share your interests. Or, call Gay Selections and listen to "voice personal" messages and respond with a message of your own. Two great ways to meet the right one.

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tiny, nasty clothes-pins, public places. Leave message at 459-4811 or write POB 497, Times Sq. Stn. NY 10108 Sorry, no tobacco/perfume

**WARM, SENSITIVE, HONEST,** androgenous, 5'5", 30, blonde, blue eyed, virgo wants to get to know you. I like to sit in a cafe and sip cappuccinos, go to the movies or just stay home and cuddle by candlelight. Let's keep it simple and slow. Tell me about yourself. Honesty, non-smoker, sober and drug free a must. Send photo and letter. Outweek Box 3662

## men's personals

**GOM, 42, 155, 5'6",** avg looks, secure, with sense of humor, in shape seeks similar guys 35-50, for fdshp & safe sex. Likes music, reading, & gym excs, quiet evenings at home. No drugs, smokers, 1 nite. Hairy a +. Let's talk. Outweek Box 3699

**18 YEAR OLD GWM, 6'2", 170#** dark blond hair, blue eyes, somewhat hairy. Seeks 18+ lover. Very submissive and eager to please you in any way possible. Into anything you like. Write to S.U., Box 1729, Kings land, GA 31548.

**ALL-AMERICAN IRISH** GWM, 28 yrs old, 5'11", 190 lbs. career-oriented boy next door with good looks and a sense of humor. First time

in personals and growing tired of bars. If you have Irish / Germanic good looks and a brain, send photo letter and phone to Outweek Box #4114

**ARE YOU A YOUNG MALE** Latin or oriental preferred but not a must who would like a European Man early 60th than answer this ad quiet life style no drugs P.O. Box 524 New York, NY 10268

**ASPIRING ACTOR** Hispanic Male, 22, 5'8" 135, BL. BR seeking to meet WM in the movie industry both in New York and Los Angeles Outweek Box 3729

**BLOND OR RED HEAD?** If U-R 18-35 clean shaven and smooth body I want you' I am a GWM 34, 5'10" clean shaven good looking very passionate and hairy serious only and no phone sex. If you are/European it is even more exciting (212) 529-2305

**BLOND TOPMAN** 6' 175, uncut, late 40' Body - Builder and Runner digs jocks, jockey shorts, leather, Hi-Top sneakers, etc. Looking for good bottom men into servicing. Box 1077 Ansonia Stn. NYC 10023

**CAN YOU TOP THIS?** Habitual top seeks stronger, taller man to put me in my place. Me: 5'11", 160, Br/Gr, stache, gym bod, 26. You: 25-45, built, tough yet mustache a plus. Not tender.

Leather a must. Photo/phone to Outweek Box 3696

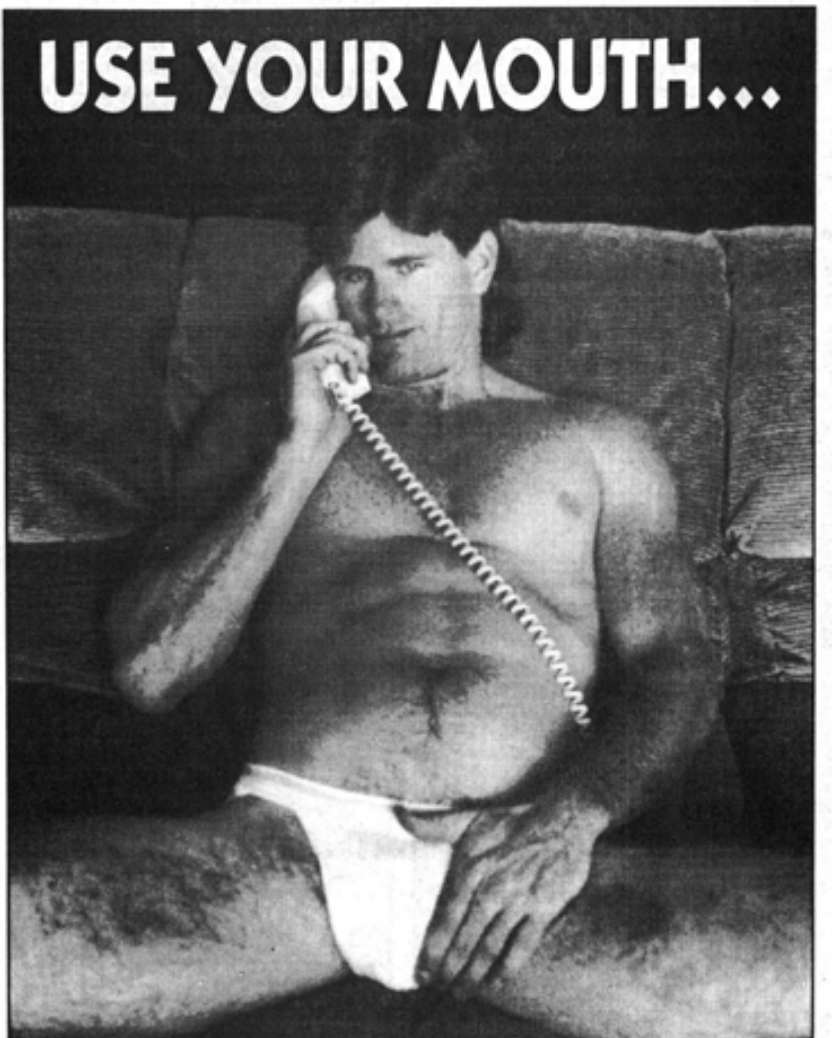
**CATCH SEEKS A HERO** GWM good looking smooth 155 5'11" dark hair green eyes Ivy Ed. seeks manly fellow ardent and true to be my hero enjoy full range of urban

activities love dogs books being a stalwart stand up guy and taking a protective male stance and can adore a smart (aleck) funny guy who will lean on your shoulder and treat you like a king I'm HIV Negative a photo letter to Outweek Box 3618

**D.C./VA SUBURBS** Gdlk Ex-Marine, Blue eyes salt/pepper beard, 51, 5'7" 130# tight smooth body, hairy legs and ass, healthy HIV+. I want a hairy strong top man to ride me in a permanent man to man relationship. must be HIV+ and hungry for a totally erotic and caring

life style. Obviously a photo is necessary, Rick, P.O. Box 6044 Arlington, Virginia 22206

**DOMINANT TOP** Handsome healthy jock 40, 6'2", 190, br/blue, hairy chest, musc, hung, aggres, prof, fun seeks intelligent hot buddy with clean cut All Ameri-



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**CALL THE FUN LINE!**

**1-900-FUN-1990**

VOICEMAIL PERSONALS AND MORE

can go lks to enjoy winter w th. Photo and phone a must for reply! Outweek Box #4009

**FIRST TIME ASIAN SEEKS**  
Surrogate for safe sensual seessions your place to turn on curious but passive shy gentleman in mid forties. You must be top and experienced discreet clean straight acting sympathetic patient guy serious about good work. Serious proposals with photos considered. Box 361 847A 2nd Avenue NYC NY 10017. Serious only pls. No fats, drugs, bars, HIV/AIDS hairs. Photo returned discreetly.

**GAY AND INTER-RACIAL GJM**  
40, 5'10"155lbs,

cute, blue eyes and wise desires masculine Bi or Gay Black man sensitive and mature to explore who we are. Foto/Phone if possible to P.O. Box 20, NYC, NY 10012

**GAY BLOND SEEKS FUN**  
GWM 25-35 to enjoy life, hot safe-sex & monogamous relationship. I'm 30, 5'11", 175#. NO fats, fems, fakes. Send photo/ phone /letter & fantasy. Outweek Box 3808

**GHM 23**  
YO 5'7" 135LBS Seeks a GHM OR GBM to be my big daddy that hung 9" + age between 18-40 to put your hot dick in my juice mouth and ass. I will give it to you like no one else ever give to you be-

fore. Please send photo / phone to Outweek Box 4150

**GWM**  
27 5'11" 150 BR/BR  
People say I'm handsome I am seeking a fellow ardent male, a man who likes to give and receive sexual and emotional bliss, who wants to savor existence on many levels, a man not put off by the unconventional , who enjoys relating with intimacy and kindness. Let's take long walks in the park and then explore each other in front of an open fire ph/ph. Send to Outweek box 3843.

**GWM 30**  
5'10" 165 BR/BR  
Hairy chest Italian born speaks Ital +

French looking for friendly attractive and masc. same for friendship + fun  
Photo + Phone write to Paul  
P.O. Box 828 NYC NY 10023

**GWM, 40, 190 LBS, 6'1' HEALTHY**  
Uncut, NYC Artist type who is interesting, tolerant and open-minded. Seeks encounter with slim young boy 19-26 with smooth bottom and likes to tease Daddy in bed with slutty behavior. a little bit fem  
OK. PABT Box 20982, NYC 10129

**HOPELESS ROMANTIC?**  
Love to cuddle, make love by candlelight, take long walks in the park?  
I'm 22, 5'6", 150#, Italian, attractive

## Safer Sex Guidelines

- 1 USE A CONDOM WHEN FUCKING.**  
Avoid oil-based lubricants such as baby oil, Vaseline, Crisco etc., as they can cause condoms to break. Instead use water-based lubes like KY. The older a condom, the less reliable, so find condoms whose manufacturers' dates are less than three months old.
- 2. USE A CONDOM DURING ORAL SEX.** If you don't, avoid placing the head of your partner's cock in your mouth. HIV-infected cum or precum can enter your bloodstream through cuts, tears or ulcers in your mouth.
- 3. USE DENTAL DAMS DURING ORAL-VAGINAL SEX.** HIV is present in some amounts in vaginal secretions, urine, menstrual blood, and infection-related vaginal discharge.
- 4. NEVER SHARE WORKS.** This includes needles, syringes, droppers, spoons, cottons or cookers. If you must reuse works, clean them after each use with bleach, or in an emergency with rubbing alcohol or vodka, by drawing the solution into the needle three times and then drawing clean water into the needle three times.
- 5. AVOID FISTING, RIMMING, OR SHARING UNCLEANED SEX TOYS.**
- 6. AVOID POPPERS.**
- 7. AVOID EXCESSIVE ALCOHOL OR DRUG USE.** Many people are unable to maintain safer sex practices after getting high.
- 8. DON'T HESITATE TO:** Fuck with a condom, have oral sex with a condom. Play with, but don't share, clean sex toys, vibrators and dildoes. Enjoy massage, hugging, masturbation (alone, with a partner or in a group), and role-playing.  
  
**Remember, sex is good, and gay sex is great. Don't avoid sex, just avoid the virus. Learn to eroticize safer sex and you can protect others, remain safe and have fun.**

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every friday

## SAFETY TIPS

You can never insure that you won't become a crime victim. No crime victim is to blame for the crime committed against them. Nevertheless, these few safety tips may be helpful:

- Identify local "danger zones" in the places you frequent. Avoid these areas, especially when you are alone. Keep on top of the news, especially the lesbian and gay press, to learn if a particular neighborhood has become a target for gay bashing.

- Plot our "safe" routes from subway stations and bus stops to your home and other places you frequent often. Note well-lit streets and stores open late at night.

- If you feel threatened or unsafe, trust your instincts and remove yourself from the situations quickly as possible. Run. Bang garbage cans. Make noise. Yell "Fire". Call 911 for police assistance as soon as possible.

- Letting someone you don't know into your home makes you vulnerable to robbery and assault. If you leave a bar with someone you've just met, introduce her/him to a friend or the bartender. Let other people know you are leaving together. Exchange names and phone numbers before you get home.

- Women should beware of men in "mixed" bars who claim to be gay and invite women to their homes.

- Be wary of taxis that wait outside of gay and lesbian bars and clubs. Try to leave bars, community centers, and other gay/lesbian identifies facilities with people you know. Assailants sometimes wait for potential victims outside places where lesbians and gay men meet.

- Carry a whistle. consider taking a self-defense class.

- Most importantly, be alert and remain aware of your surroundings.

and REAL. Try me on, I might be the lover that fits. Ph/Ph.Outweek Box 3688

### I HAVE GREAT TASTE...

and so do you. That's why we'll get along. Our first date, you'll say how much you'd like to Kiss me...and of course, we'll kiss, etc. I'm a 23y.o. queer, just back in NY, great tight body, fine face, mind, humor. Send a picture and 3 reasons why I should respond. Outweek Box 3493

### I WANT A BOYFRIEND

Handsome, built writer, 31, seeks friend for fun and romance. I'm 6'1", 160, dk bl, stache, goatee; like books, plays, and Steve

Reeves movies; an human but capable of greatness, funny, moody but worth the hassle. Hope you're great shape, affectionate, thought-provoking.

### IMPOSSIBLE?

I won't accept the impossibility of finding a decent sensitive man who is warm and funny with a fully functional brain. Am looking for a secure independent companion to share life's pain and wonder, willing to work toward permanence when the potential is real. Am 35, professional, tall, slim, and attractive. Enjoy world travel, nature, people watching, film, beautiful music and creating good karma. Are you a kindred spir-

it? Outweek Box 3606

### ITALIAN OR LATIN GUY

All American regular guy - 6' 175, 30, blue eyes, handsome straight - acting, fun & horny seeks good looking latino or Italian boy to explore NYC & each other. Your Photo and Phone gets mine. CIAO / Adios. Outweek Box #3994

### LATIN STRIPPER

25 Body Builder Hung Big Nuts Seek Men 50 up if you get off or Stripper! Get off Stripping This show 4u send letter & #What U want to see. Outweek Box 3797

LEAN SEXY SANE CUTE! 160 lbs Indiana

bred, not white bread in bed! 40 and looking 32. You could be 20, let's see Photo Outweek Box 3970

NEED A GENTLE PUSH GWM 25 looking for a man to help me get my life in order. Im not a loser in search of a daddy. I just want to meet someone who has the power to help me end my perpetual struggles. Even if only advise and moral support. I'm kind, int gd lkng, sincere. Just need push in rt direction. Outweek Box 3737

NEW FRIENDS WM, 35, 6'1", 185, handsome, masculine, works out, and sincere. Career-oriented business professional, but hot & creative; humor-

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# 1-900-646-4646



Gay "TALKING PERSONALS" to meet Nice Guys for Dating and Friendship and meet Hot Guys that like to get WILD! Categories for your lifestyle! It's Fun-Safe-Easy-24 Hours

Gay owned & operated. \$2/min. More info: (305) 565-4455, Ext: 4322

ous, probing, and supportive. Seeks similar very tall guy for explosive action, intense friendship, and/or caring, long-term relationship. Call Art, btwn 8pm-12mid, at (212) 675-7352.

**NJ SINGLE GWM, 36, 5'11", 175** has Christmas wish to behalf of a couple. Seeking intell, romantic, sincere, attract, GWM to share music, films, books, cuddling, hugs, kisses, love, life. A furry chest to snuggle against would be nice. if honesty, caring, monogamy are in your vocabulary, send descriptive ltr/ph/ph. Outweek Box 3736

**QUEER MALE, 23, TIGHT BOD** seeks other compatible guys for

urban frolic. I'm young, mature, need to laugh. Ready for some dates and some sweaty dancing. Good kisser a must. Send a letter and photo to me. Get my attention. Outweek Box 3621

**S.I. GBM WANTED**  
St. George WM, 39, looks 39, in shape (but not body beautiful) wants BM for friendly, regular sexual meetings (friends not lovers). Not looking for any special "type" or age. Send letter. Outweek Box 3680

**SCIENCE, SCI-FI GYM, film, big questions. Bright, down-to earth, mid-western GWM, 31, 5'8", 145, bl/br, seeks attractive unpretentious guy of similar build and**

age, into some of the above for friendship, dating and ...? Send to Outweek Box 3790

**SINCERELY**  
Good looking, intelligent, kinda funny, kinda work out. Sincere 24-year old Manhattans seeks similar GM for a drink and maybe more. Photo and phone a must. I'm open to meet someone to spend time together without killing each other. Outweek Box 4112

**SOLID GENTLEMAN**  
5'11", 47 HIV - 185 secure educated travelled/mature gd lks/lrsh Amrcn quick wit smile/nn smkr/drnr sks yngr Fra Grp gent of quality objct dating prhps more Outweek Box 4084

**TALL ATTRACTIVE GBM**  
6'5", 225 lbs, 30 yrs. Seeks a style conscious 25-35 black male of similar build who interests include: Movie, theater, arts, books. For companionship or possible relationship. Must have a good sense of humor. Photo / Phone get prompt response. To Outweek Box 3971

**THINKING SERIOUSLY?**  
GWM, 26, 5'11" 175lbs, handsome, successful health professional, interest: music, theater, travels, dining out, intelligent discussions, good books, is seeking similar for honest relationship. No drugs. Please write about your interests and hobbies! Include telephone number

and photo (only if you want). Outweek Box 4022

**VERY ATTRACTIVE MAN**  
Mslcr, dk hair/eyes, smth skin, cln shvn 6Ft 170# sane n2 dark-haired men, humor, movies, gyms, reading, writing, walking, flea markets, sex, politics, commitment, kinky sex, long conversations, commitment, cooking, fixing broken things, big dicks, kissing, commitment, hugging, arguing, laughing, camping, computers and commitment. Reply 245 8th Avenue, #174, NY, NY 10011

**VERY HANDSOME IRISH**  
GM, 5'11, 150, br/bl, 35, HIV -, smooth, swimmer's build, easygoing, masculine, humorous, integrated, fairly literate, sexual but not promiscuous, not into bars. Seeks dark (Italian?), handsome, possibly top-pish GM, at peace with himself, for sensual, intense sex and more. Photo a must; discretion assured. Box 3873

**WANTS TO | FALL IN LOVE**  
Down-to-earth redhead actor dancer looking for someone to share my life with. Mysterious eyes and/or unforgettable smile are definite requirements - also a sense of who you are, fun, adventure, witty, able to laugh, in-shape body, romantic, spontaneous, sta. acting, no drugs, NS. I'm 5'10" 145 lbs., 30 yrs. old and want to date someone who will be both a best friend and a lover. send Photo & letter to

Outweek Box 3684

**WINNING COMBINATION**  
handsome All-American guy-next-door 39, 6'2", 190, it br/blue, cln shvn, masc, sincere, athletic. Enjoy success career in advertising and sports, travel, beach, arts, photog & cooking. Seeks bright, sensitive All Amer/Prep 25-40 with similar interests to create winning combination. Photo and phone a must! Outweek Box 3587

**WKDAY TRYSTS**  
39 Brd Hndsm smart kind GWM HIV Neg 5'10 165 Hairy chest sks wkday sex w hndsm smart counterpart. Have lover unhappy sex life. Sk discr. naked sex bouts, hot, warm, sweaty, loving, man to man, dick to dick, make a good meal of each other. Have a thing for jockstraps and the smell of a man's sweat. Let's do it soon. Photo if poss. to Outweek Box 4117

**WRESTLE**  
Ex-college jock lacks opponents and floor space. Slow and easy or rough and sweaty. Ring, mat, or mattress. Or do you just like to watch? Photo, phone, and fantasy to Outweek Box 3687

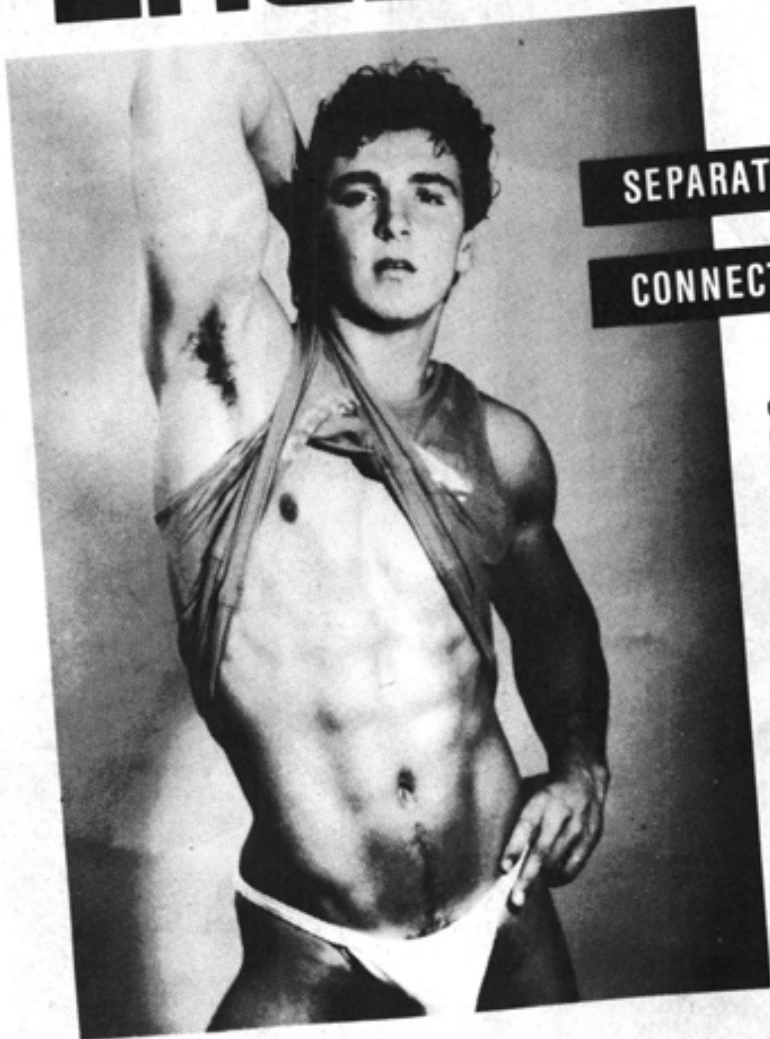
**YOUNG ELVIS LOOK ALIKE**  
6', 150 lbs, very handsome 26 year old seeking 25-35 year old for days and evenings of pleasure not into bar scene Phone and Photo gets same love me tender. Outweek Box 4116



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Gay Chat Line  
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Not A "900" Or "550" Call. No One Charges Less.

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LAMBDA CLUB PRESENTS

# LESBIAN/GAY DANCE



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**FIRST ALL-BRONX SPRING AFFAIR**

**DATE: SAT., MARCH 23RD, 8-1 AM \$10 OR \$6**

**W/STUDENT ID. LOCATION: STUDENT LIFE BLDG**

**LEHMAN COLLEGE-BEER & SODA-DJ ALL NITE-SNACKS**

Co-sponsored with: Bronx Lesbians United in Sisterhood, Gay Men of the Bronx, Fordham Lesbians & Gays, Hostos C.C. Lesbian & Gay United Force. For more information call (212)409-2692 or (212)601-7640

Directions: Subway-take #4 or "D" to Bedford Park Blvd. Walk east to Jerome Ave. Turn right on Jerome to Gate 18 between Morris Ave & 196 St. Bus-Grand Concourse #1 or 2 to Bedford Park and follow above directions.

# ¡HOMBRE!

# ¡PROTÉGETE!

Cuando tengas relaciones sexuales con mujeres u otros hombres,  
usa siempre condones de látex.

¡Porque basta sólo una vez para transmitir el virus del SIDA!

Así que protégete...y protege a tu pareja.

Para información sobre

**el SIDA, llama al: 718 485-8111.**

**SIDA**  
Protegete para tu seguridad


**Deadlines for  
classified  
ads are:  
The Friday,  
10 days prior to  
the  
on-sale date...  
which is Monday  
Some of the  
deadlines coming  
up are:**

Issue #	Due	On Sale
84	Jan. 18	Jan. 28
85	Jan 25	Feb. 4
86	Feb. 1	Feb. 11
87	Feb. 8	Feb. 18
88	Feb. 15	Feb. 25
89	Feb. 22	Mar. 4
90	Mar. 1	Mar. 11
91	Mar 8	Mar 18
92	Mar. 15	Mar. 25
93	Mar. 22	April 1

**OUTWEEK**  
reserves the right to  
change these deadlines  
at any time.

### **POLICY**

- \* **All orders and cancellations must be received by noon on Friday. No exceptions!**
- \* **Orders must be mailed to or dropped off in sealed envelope at OUTWEEK address.**
- \* **All telephone numbers in ads must be verified prior to publication.**
- \* **Full payment must accompany ad order form and must be paid by in-dividual placing ad.**
- \* **All corrections and changes are \$10.00**



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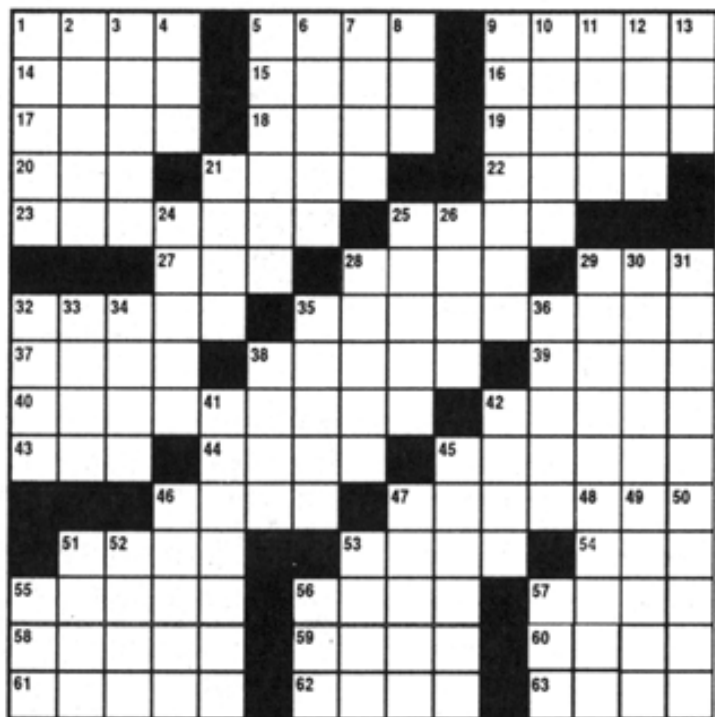






# OutWeek Crossword

by Greg Baysans  
Edited by Gerard Mackey



7. Puts on, as clothes
8. Grain beard
9. Bronco
10. Colorado resort
11. Destruction
12. Jargon
13. Corrida cheer
21. Labor
24. Dish
25. Spoor
26. *Le* \_\_\_\_\_, French auto race
28. Wild
29. Unique person
30. Part of a three-piece suit
31. \_\_\_\_\_ girl!
32. Summon, in a way
33. Cain's nephew
34. Painter's need
35. Shades of green
36. Wear down
38. South of France
41. Hitchcock classic
42. Against
45. Birdie beaters
46. Palm leaf
47. Egg size
48. Mad, as a dog
49. *Tiny Alice* playwright
50. Riata
51. Leander's love
52. Soviet range
53. Heavy hammer
55. Angeles or Altos
56. High note
57. Finial

**SOLUTION IN NEXT WEEK'S OUTWEEK—ON SALE MONDAY**

## Across

1. Charlotte's home, and others
5. Musical finish
9. Polo
14. Lotion ingredient
15. Declare
16. Normal
17. Force
18. Noted Quaker
19. Backbone
20. After *printemps*
21. "Sixteen \_\_\_\_\_"
22. Camp sight
23. Autocrats
25. Fed
27. Recline
28. Ollie's pal
29. Eggs
32. Modified leaf
35. *The Screens* playwright
37. Med. school subject
38. Former Yankee great
39. Part of R&R
40. *Creation* author
42. Main artery
43. Sixth sense

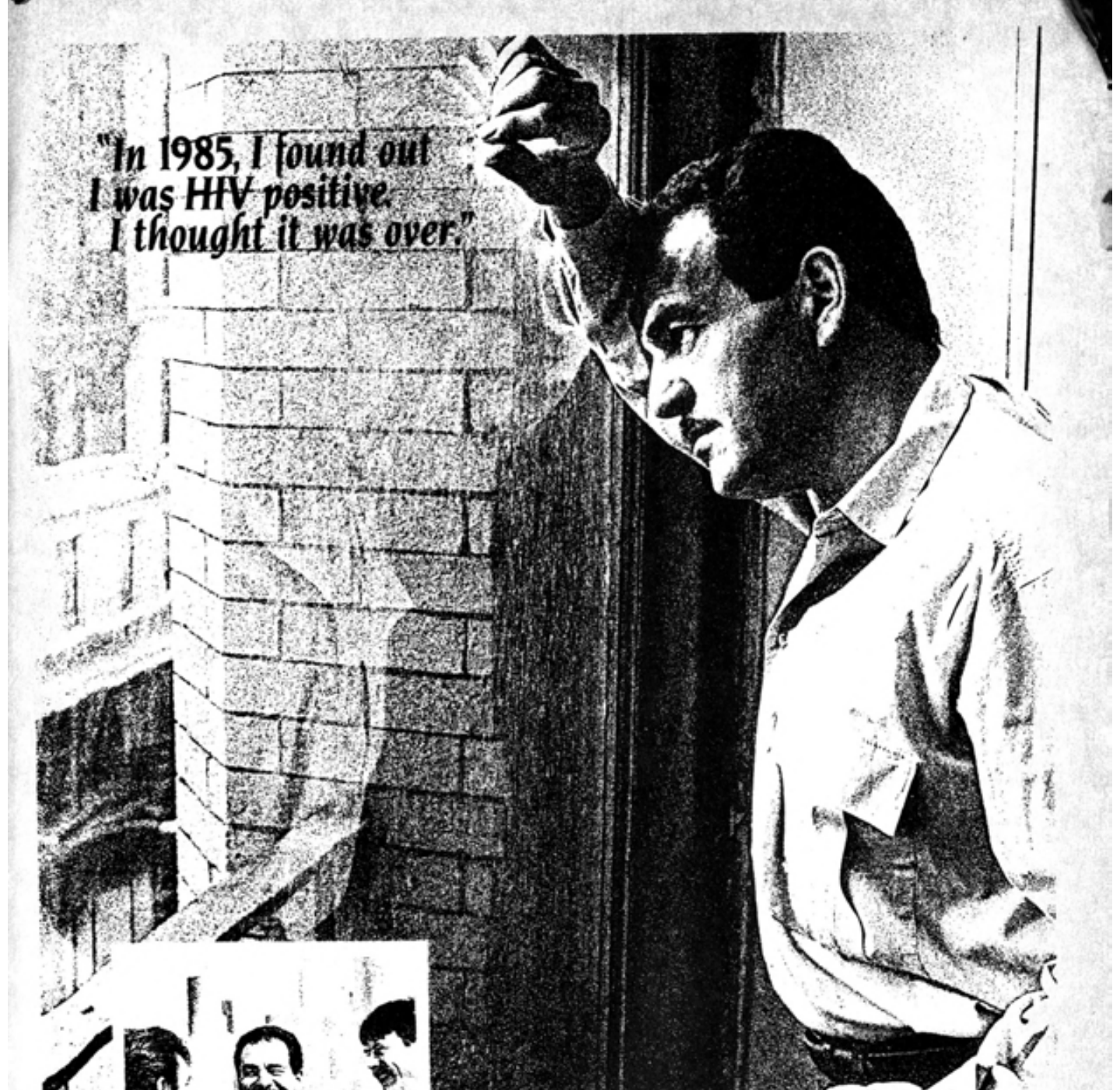
44. Biographer Leon
45. Aim
46. Calendar (abbr.)
47. Football pass
51. Stag
53. "The Gift of the \_\_\_\_\_"
54. Menu words
55. *Vive* \_\_\_\_\_
56. Mountbatten, for one
57. Mercedes
58. Chimp's cousin
59. Sled
60. Slapstick props
61. Old Italian coin
62. Pub potions
63. Thought: pref.

## Down

1. Crossed a stream
2. Type of type
3. Tibia and fibula
4. Tennis unit
5. *Other Voices, Other Rooms* author
6. Kilns

**SOLUTION TO LAST WEEK'S PUZZLE**





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I was HIV positive.  
I thought it was over."*



*"Well, I'm still here and going strong."*

Every day, more and more people are learning to live with HIV. People are finding ways to stay healthier, strengthen their immune systems, develop positive attitudes. They've found that proper diet, moderate exercise, even stress management can help. And now, early medical intervention could put time on your side.

Today, HIV positive doesn't mean you have to give up. So, the sooner you take control, the better.

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