Identity North View
News and Views for Alaska's Gay and Lesbian Community

Issue #27
June 1993

Gay Pride Picnic
June 27 12-6pm Rose Garden

Tank Tops
"Hot Air"
Food $$
Carol-Annie
Soft Drinks $$
Buttons & Pins
Diane H.
Kids 'n Dogs
"Sky is Blu"
Live Line Dance Demo
Frisbies
Sun Tans

Special Coupon: Help identity with a $2.00 donation

Save $4.00

June 18 - 24
1993 Film Festival (All 4 films only $12.00)
1. "She Must Be Seeing Things"
2. "American Fabulou\"s"
3. "Silence = Death"
4. "Positive" (see ad on page)
NorthView

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Distribution: The NorthView is free upon request and is mailed at special non-profit, bulk mailing rates. Identity's mailing list is confidential and is not sold, given or loaned to anyone. Copies of NorthView are also distributed at select businesses in the Anchorage area. Financial contributions are gladly accepted to defray mailing costs.

Copying: Please feel free to copy this news-letter and give it to anyone whom you feel will enjoy it or benefit from it.

Contributions: We welcome articles and letters from community individuals and organizations. Ideal length is 1,000 words or less. Please submit, if at all possible, on 3.5 or 5.25 diskette (IBM or Mac OK). All media will be returned. All contributions must be signed, but names will not be used upon request. NorthView reserves the right to edit as necessary and to refuse to print any article submitted.

Deadlines: All articles and advertising must be received by July 8th for inclusion in the July NorthView.

Advertising: Rates are available upon request. Contact NorthView by mail or through the Helpline at 258-4777. All advertising must be camera ready. NorthView will not accept advertising that is sexist, discriminatory or sexually explicit.

Mail: Editor, Identity NorthView, P.O. Box 200070, Anchorage, AK 99520-0070.

Phone: Anchorage Gay & Lesbian Helpline 907-258-4777. Messages will be returned as soon as possible.
Editorial

We were reminded the other day of the fragile nature of our lives as lesbians, gays, bisexuals, transgendered and transsexual people in Anchorage, not to mention the more precarious situation outside "the city."

We have to sit down and ask ourselves how important our cultural havens are, for example: Cyrano's Cinema -- the operation was struggling (it's run by Silver Screen Management Corp. of which Rand Thornesley who has been an active member of the gay community since 1982) is President. Another is the (again, not news) on-the-edge existence of the Alaska Women's Bookstore. Joann and Mariah say it survives, but little more -- and it's a first class cultural center with first class books and gifts (many people think it's a lesbian book center, but few realize that it's a full fledged bookstore with the gay and lesbian shelves stocked but a minor part of the overall inventory -- it's a book store). Of a slightly different color was the complaint (apparently there have been several) that the Directory was putting people off of listing themselves or their businesses because of the (G)ay, (L)esbian and (A)lly designators before each entry. And, of course, one can't ignore the poor turnout at the general election in which the Left was given a drubbing by the intense and well-financed power of the (religious) Right -- and not even half of the registered voters voted!

We believe there is a very strong link between these items: cultural pride and identification. There's the prophetic story of Sharon Kowalski and her partner Karen Thompson. The rough paraphrase is that they had a union ceremony, lived together and considered themselves married. But they never spoke the L word or in any way participated in L-type events. One night they went to a movie, after which Sharon went to a bar (Karen didn't want to go). Sharon was energized: she had met her own people and come face to face with her own homophobia, and with her pride. She ran home and asked Karen when they were going to tell each other they were Lesbians.

We believe our cultural identity is at stake here. The angle is how we live our lives. Our political lives.

It is our belief that just being lesbian, gay, bisexual, transgendered and transsexual is political. It's like being Black, Alaska Native, Pacific Islander, Jewish. We are outside the mainstream white straight male dictum (you should pardon the expression). Our very existence, if you read the letters to the Anchorage Daily News is anathema. We are dispensable. Worse, eradicable, if you read any of the Right Wing literature. Thus, by not participating in the process in some way (giving money regularly\(^1\); donating time, going to political meetings -- EQUAL, Assembly, ERC, etc.) we seem to diminish our own existence. How? By believing everything is OK if no one overtly takes action against us, i.e., bashing, or some form of discrimination.

One person was heard to say she couldn't list her name in the Directory for fear of outing herself. We understand. What saddens us is that she even has to think that way. What's worse is that she can't see that by continuing the lie (being in the closet) she's hurting herself and her Community.

Did you know that of the 500 newsletters/papers Identity distributes gratis only 111 are paid for by memberships? If the NorthView disappeared, how much of a loss would that be? If the Women's Bookstore folded, would it matter to you? If the Capri went away, would you be upset. How about the 4As? The Identity Helpline? The Potlucks?

Another item: the Capri finds that when it shows gay and lesbian films attendance drops off so much it isn't worth the effort, and there are literally hundreds of gay and lesbian films available. A happy note: Sandy and Jerry Harper have reacquired the cafe and are very soon going to open it up as it used to be, a haven for folks who want a good cup of coffee, some light food, a good book and a movie.

Is it economic distress? In many instances a trade can be worked out (not a "man" thing, we know, but doable\(^2\)). Is it because we don't want to rearrange an hour or two of our lives to stop by the Capri, the Bookstore? The 4As? Maybe we don't agree with the concept of going to a place just to show our support? Do some of us (men) give it lip service (you should pardon the expression) because we're men and don't have the social or economic distress that many lesbians do and therefore don't need to address oppression in a direct manner? Do some of us (women) maintain separation because we're women and don't want to put any energy (you should pardon the expression) into men's issues: "we worked it out on our own and so should 'they'"?

Do you have to be out? No. But if you insist that the Directory should drop the G/L/A designations how do we create a safe space for our cultural growth. If you aren't comfortable showing up at the Assembly hearings, can you donate money? If you haven't the money, could you volunteer to help with some function or activity, either in front of or behind the scenes. (There's the Identity Helpline, Potlucks and NorthView, the Women's Bookstore, the Capri,

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\(^1\) we just had a note from an Identity member who said he and his lover were "tithing" $20 per month to Identity since they wanted to donate the cost of one-night-out-per-month-for-dinner

\(^2\) this writer has worked a deal with a lawyer to trade law time for computer time
EQUAL, the 4As, the Imperial Court -- all organizations that need your support.) Could you call a friend whenever you go to a function (or are vacillating about going to one) and bring them/bring yourself. Could you rely on your cultural pride to encourage/support each other.

If you are satisfied that you needn't be involved, ask yourself: am I really free of oppression? Can I walk down the street hand-in-hand with my partner/lover with pride and impunity? Can I go into a store and look at the lesbian/gay/bisexual/transgendered/transsexual book section and not worry who will see me and brand me? Can I ask for goods or services in the context of being lesbian, gay, bisexual, transgendered and transsexual (where appropriate or even useful) and not be looking over my shoulder? Can I write a Letter to the Editor? Can I hear a lesbian or fag joke and question the person who tells it without fear of being labelled, ostracized or identified? Why is it that our straight allies can stand up and be counted with so much less fear?

We need to build our bridges, our coalitions and our network. We need to support our cultural havens. We need to support and encourage each other in the coming out process. We need to cultivate and celebrate our networks/connections.

Whatever action we take or don't take, we believe there's an effect on the quality of life of all our compatriots. Our integrity as a culture is at stake.

F. Kenneth Freedman, Co-Chair, Identity, Inc. ▼

Never doubt that a small group of committed people can change the world. Indeed, it is very often the only thing that does.

Margaret Mead.

Gay people are undergoing religious persecution just like the Pilgrims did. Although queers, like all Americans, express our spirituality in a thousand different ways, our persecutors condemn us based on an interpretation of a religious document. The religious right is using gay people as a first step in codifying a set of religious beliefs as the law of the land.

Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof...

It's very clear to me that any law that refuses protection to a group which experiences as much discrimination as gays do, mandates that such discrimination continue. In this case, mandate sit for religious reasons.

... nor shall any State ... deny to any person within its jurisdiction the equal protection of the laws.

According to The Gazette in Brandon, Florida, in February of this year Circuit Court Judge James Barton ruled that an employer can terminate an employee on the grounds of sexual orientation unless legislation extends such protection to workers. The law does not already protect against discrimination on the grounds of sexual orientation. With that in mind those of us working on our bumper sticker set about finding an appropriate graphic. Once again, we needed a symbol which would be familiar to any American. We placed an image of the Statue of Liberty on our bumper sticker, a woman holding the torch of freedom.

No State shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States...

We’re hoping that a thousand local people will put bumper stickers on their cars. What we’ve done in trying to communicate our purpose to voters, is to help ourselves really understand what is going on. We’re learning lessons in democracy and sharing them. My major lesson? That there will always be those who would trample the rights of others to gain power. Always.

By July Fourth I will know whether my neighbors in this county have understood the alarm raised by our campaign to protect the rights of gay people and the rights of all Americans. Whatever the outcome of this election, or the next, those blessings of liberty are worth defending, even in a war fought with bumper stickers.

Lee Lynch is a columnist/author based in southern Oregon. She writes "The Amazon Trail" regularly for The Dallas Voice, Just Out, The Washington Blade, the Identity NorthView (some 16 papers, in all) and is the author of ten books. Copyright Lee Lynch, 1993. ▼

The Amazon Trail: Queer Patriots
by Lee Lynch

I found myself helping recently to put together a political bumper sticker for a human rights group. We searched for a common denominator, a few words to advertise our agenda to insure that the civil rights of all Americans are respected. We found our words in the Pledge of Allegiance: Liberty and Justice For All.

Right now gay people where I live in Oregon are under assault from the religious right on three fronts: city, county and for the third time, statewide. Gay people and our supporters have become defenders of the core of this democracy: its Constitution and Billof Rights.
POLYESTER LEISURE SUITS, MINIATURE POODLES, and MORE SEX THAN HE CAN REMEMBER:
MEET JEFFREY, QUEEN OF THE OPEN ROAD

RENO DAKOTA'S
AMERICAN FABULOUS

"Fabulous...Fabulous...I loved it!"
-GUS VAN SANT

SHE MUST BE SEEING THINGS
A FILM BY SHEILA MCLAUGHLIN
95 MINUTES, 16MM, COLOR, 1997
The strength of a love affair between two women, a lawyer and a filmmaker, is tested when the lawyer, after reading the filmmaker's diary, disfigures herself as a man and jealous ly "shadows" her lover.

"A wryly sophisticated comedy...plays like a lesbian homage to UNFAITHFULLY YOURS."
-Jay Can, THE BOSTON GLABE

"MCLAUGHLIN IS A COMPLEX AND REFRESHINGLY THOUGHTFUL TALENT IN THE OFTEN MUDDLED WORLD OF INDEPENDENT FILM."
-MATTHEW JERVA, NEW YORK TIMES

SILENCE = DEATH
JUNE 20 & 22-24
SHOWTIME 8:15
60 MINUTES, 16MM, COLOR, 1990
These films document the struggle between homosexuals and people with AIDS on one hand, and an apathetic society and government on the other. POSITIVE shows the response to AIDS by homosexual men in New York, and details the struggle of a minority which has organized itself because the state and city have ignored its existence. SILENCE = DEATH focuses on New York's artistic community, and features the work by and interviews with David Wojnarowicz, Keith Haring, Allen Ginsberg, Rafael Gamba, and Emiko Cubero, among others.

"SCORCHING...an inside history of the AIDS movement."
-THE NEW YORK TIMES

"A CALL TO ARMS...raw, involving eloquence...scathing with rage and disbelief."
-VILLAGE VOICE

413 "D" ST. DOWNTOWN
PHONE 275-3068

SHE MUST BE SEEING THINGS
JUNE 18-21
FRIDAY @ 9:00
SATURDAY & SUNDAY @ 7:00
SUNDAY @ 5:00

1993 GAY/LESBIAN PRIDE WEEK
MINI-FILM FESTIVAL
JUNE 18 - 24, 1993
$4. ADMISSION TO EACH SHOW
PACKAGE DISCOUNT TICKET AVAILABLE
See All Four Shows For Only $12.
($2 from each package ticket will be donated to IDENTITY, INC.)
Call 275-3068 or see flyer for each day's scheduled showtimes.
Groups & Gatherings,
Circles and Clubs
News from Gay & Lesbian
Organizations around the State
compiled by Faron Purges

Alaska AIDS Assistance Association (4As): had a very successful Plant Sale this spring. Keep your eyes and ears open for news of a possible Plant Sale in the near future. RSVP Alaska was June 12th (at the time of printing this hasn't happened yet, but look for more about it next month). Wednesday afternoon the 4As does HIV testing at their offices. Friday at Noon the 4As host a luncheon for people with HIV and AIDS. The 4As applied for and has just received a grant from the Pride Foundation to host a Lesbian and Gay Conference in Anchorage. Contact Ross at the 4As for more information. The 4As is always in need of donations and volunteers. Contact the 4As at 276-1400.

FLASH! FLASH! The 4As just received a grant from the Pride Foundation to host a Lesbian and Gay conference in Anchorage. Contact Toss at 276-1400 for information.

Alaska Gay and Lesbian Association of Fairbanks (AGLA): a UAF Student Organization, will be hosting a dance at the UAF Pub on June 25th. If you would like to be more involved with this group or need more information, contact Pete at 457-0246. Their meetings are open to all gays, lesbians and allies.

Alaska Women's Music Festival: July 4th in Fairbanks. Women only. This is one of the premier women's events of the year. Make plans to get to Fairbanks for this Festival. For tickets and information, contact Louise in Fairbanks at 479-0618 or the Alaska Women's Bookstore in Anchorage.

Alaska Women's Political Caucus: for lesbians and non-lesbians, meets 7pm at the First United Methodist Church on the first Monday of every month.

Anchorage Garden Buddies (AGB): is having a weekend of camping and whitewater rafting from June 25th through 27th. Their next monthly meeting will be July 4th at Gary's. For maps, directions, or more information about either of these events, contact Dave at 243-3064. AGB is a social group for Gay Men. A BIG Thank You to the members of Garden Buddies for the flowers they planted at MCC and UUF. Great job guys.

Anchorage Lesbian Families' Alliance (ALFA): (formerly Lesbian Moms') usually meets every 4th Sunday at various locations (usually at Lynne and Marion's) to socialize and provide support for one another. Adults, children, lesbians, allies, newcomers are welcome. Lynne/Marion: 338-5253. (From the KK. Thanks!)

The Berdache Society: of Anchorage, a group for transgender persons has been more active in the community -- notably at the Blue Moon on Wednesdays at the 9:30 p.m. show. Nora Jean heads the group (in a manner of speaking). If you want to get in contact, their mailing address is in the Identity directory.

Eklutna Picnic: was a great success again this year. I personally saw people I hadn't seen in years and met lots of new friends. I also got my yearly tan. The food was good, the music was fun, and the people were great. Let's make it happen on the Park Strip on June 27th.

EQUAL, the Alaska Gay and Lesbian Task Force: has been meeting regularly on every other Thursday evenings this spring. There next two meetings are June 17th and July 1st. Even though the proposition battle is basically over, the fight must go on. A big pat on the back to those who are still working towards the goal of equality for all Alaskans.

Fairbanks Gay Men's Support Group: meets on the 2nd and 4th Tuesday of every month at the Interior AIDS Association office at 2210 S. Cushman, #210. They had a very successful fundraising dance at the Musher's Hall last month and are planning more events for the summer. They will be hosting a retreat with Ed Swaya in September. If you would like to get more involved with this group, contact Scott at 457-6511.

Fairbanks Dance Club: The Palace Saloon, in Alaskaland, is still the hottest place in town to meet. You can go out dancing on Fridays and Saturdays from 11:00 p.m. 'til the wee hours of the morning. It is a straight, tourist bar at all other times. Friday's DJ, Hugh, likes to play Hip-Hop, Techno, Pop, and Top 40 Dance music. Saturday's DJ, Phil, likes to play Country, Disco, and Oldies.

Feminist Sing-A-Long: Women only. Third Saturday of every month. 1741 Westview Cr. (maps at the Alaska Women's Bookstore) or call 337-3543. Non-singers are welcome. 6:30 potluck, 7:30 singing. (From the KK. Thanks!)

2nd Annual Garden Party: to benefit the 4As. Sunday, July 18th, $20 donation. Ron Tebb, Al Wilt, and DeeJay Johansen are hosting the Garden Party. There will be fresh halibut, seafood salad, green salad, homemade ice cream, and scrumptious cakes. Tickets can be purchased at the Raven, Blue Moon, and Alaskan Women's Bookstore. For additional information call 276-1400.

Gay Bar: free legal question and answer sessions on issues of interest to lesbians and gays. Second Monday of every month, 7-8:30 p.m., at 845 "K" St. 279-5001.

Identity: potluck socials are the 4th Friday of every month, Unitarian Universalist Fellowship Church,
3201 Turnagain STREET, doors open at 6:30 pm, dinner at 7:00 p.m., program at 7:30 p.m.
Identity is also sponsoring PRIDE ON THE PARK-STRIP, June 27th, Noon to 6:00 p.m. Make plans to attend and bring a friend.

Imperial Court Of All Alaska (ICOAA): hosted the Eklutna Picnic and did a fabulous job once again. For anyone who missed this event, our hearts and prayers are with you. ICOAA is gearing up for Coronation. Keep your eyes and ears open for events in the very near future.

Metropolitan Community Church of Anchorage (MCC): acquired a new space this spring and -- make a note -- has changed the service time to 10:45 a.m. on Sundays. Everyone is welcome. See ad and additional article for more information about what MCC is doing.

Mt. McKinley (Non-Ascent) Club (MMc(NA)C): had a very festive outing over Memorial Day Weekend at Eklutna Lake. There were over 30 people who attended this event. The next outing is to Whittier, June 18th through 20th. If you can’t get to Whittier, don’t miss the July 2nd through 5th outing to Seward. This will be the 3rd year the MMc(NA)C has gone to Seward for the July 4th weekend. If you would like to join MMc(NA)C or want more information, contact Dan at 561-8744. Also look for the MMc(NA)C booth at PRIDE ON THE PARKSTRIP, JUNE 27th.

Northern Exposure Bowling League: sent two teams to the International Gay Bowling Organization’s (IGBO) annual bowling tournament in Atlanta, GA. The men’s team, Raven Men (Stephen, Rocky, Tom, and Jerry), took 1st place in all of the events. Once again, they proved that Alaskan men are the world’s best. The women’s team, Stripes and Things (Kim, Sandy, Bear, and Carrie), took 5th place in all events. In all the both teams placed in the top 10 in 5 different events. There were 200 teams and 900 bowlers that participated this year. Congratulations to all the bowlers for the great job they did. **IGBO has asked Northern Exposure to host a tournament in Alaska***

Parents and Friends of Lesbians and Gays of Fairbanks (PFLAG): is sponsoring a GAY PRIDE MARCH in Fairbanks on Friday, June 25th. The March will start at 7pm at Bicentennial Park and go to AlaskaLand. There will be a potluck social at AlaskaLand, so plan ahead and take a dish of food. PFLAG meets the 3rd Tuesday of every month at 5:30 pm on the 5th floor at Fairbanks Memorial Hospital. You can contact Nancy at 479-4944 for more information. (Sorry I printed the wrong # last time, FWP)

Women’s Coffeehouse: every 4th Saturday, 8pm, Church of Religious Science, 637 "A" St. Sliding scale, suggested donation $2. Leslie: 2777-0713 for information or if you want to perform. (From the KK. Thanks!!)

Women’s Two-Step Dance: first Saturday of every month. Pioneer School House, 3rd & Eagle, $3. Lessons at 7:30, dancing at 8:30. You don’t have to know how to join the fun: come learn, meet new women and enjoy. (From the KK. Thanks!!)

We’d appreciate your contributions and additions. Please contact Faron at 248-7352. We’d like to get as many different groups and activities possible listed. ▼

Unconditional Love
by Shirley Harris

A couple of weeks ago I went to a lesbian movie, and although some of the scenes were quite beautiful, I was struck by the lack of emotion shown. I really get into movies when I go. I laugh and cry and in the darkness of the theatre, I feel safe enough to allow myself to experience emotions I would be afraid to reveal elsewhere. So I was disappointed that this movie didn’t give me the opportunity to escape into my feelings.

For some reason this emotional void stayed with me. I began to translate the lack of feelings in the film to my own life. It was frightening! I try to avoid looking at that side of my life because it is so painful. I just plug along, doing the best I can, but rarely do I cry or allow myself to really feel things.

There’s been too much pain in my life. The horror of the Nazi murder of my parents when I was not quite nine. The sorrow at leaving a beloved brother because he no longer had the means to take care of me. The loss of identity when I came to America. The unspeakable horror of three years of incest at the hands of my American uncle. The hurt of an emotionally abusive husband. The guilt and pain when that husband stole my daughters. The deep sorrow when those daughters decided to return to live with their father. So much hurt -- I can’t deal with it!

I needed to talk to a friend. The next day I went to visit one of my gay friends. In the beginning we talked about the movie. Then, somehow I was talking about my life and the traumatic incidents in it. It was like reciting lines from a play. Suddenly, I felt a sadness sweep over me and I began to cry. This sensitive, loving man just took me in his arms and held me until I was able to put the pain away again.

How blessed I am to have such a friend!

Shirley Harris is a straight but not narrow ally who is involved in the struggle for lesbian, gay and civil rights. ▼
Marcia (Barnes) on Michael (Johnston)  
by Marcia Barnes  
(from a speech to the  
Equal Rights Commission, 20 May 1993)

My name is Marcia Barnes, I am here tonight to express some significant concerns regarding the elections of officers and the members of the Equal Rights Commission, as well as to ask the commission to consider accepting and documenting instances of discrimination against persons who are homosexual.

I am a lesbian, [and have] lived in Anchorage for 7 years. I am here tonight for several reasons, one of which is that my partner has been told by her supervisor that if she testifies, she may lose her job, that if she is active in anything, her supervisor hopes "she is not seen". If my partner were to speak tonight, there is a significant chance she could lose her job. Not because she does a poor job -- quite the contrary -- simply because she is a lesbian and has a relationship with a woman. This is discrimination, and my partner has no recourse at this time should she lose her job because of her sexual orientation.

I, as a member of the homosexual community in Anchorage, know there is discrimination against homosexuals in our community. There are people in this town who will say there is no discrimination regarding homosexuals in the Anchorage area. There are people who are on the ERC who will say there is no discrimination against homosexuals in the Anchorage area. The Equal Rights Commission itself is represented by at least one person who has openly admitted he does not consider physical assault on two gay men "discrimination". That person is Michael Johnston. I object strongly to the fact that Mr. Johnston publicly stated that two people of the same sex holding hands is "anti-social". I object strongly that Mr. Johnston does not perceive the physical assault of two gay men as discrimination. I object strongly that Mr. Johnston does not believe that calling persons "fag", "faggot", "lezzie" or "dyke" is discrimination. I wonder if Mr. Johnston would feel that calling a co-worker "Spic" or "Nigger" or "Kike" was discrimination.

I object strongly that Mr. Johnston is on the Equal Rights Commission. In the recent past, Mr. Johnston has made statements regarding his own experiences as a homosexual and what a "deviant life style" it was; and how he has developed AIDS as a result of this lifestyle. I would submit that anyone with an admitted more than 200 sexual partners, whether gay or straight would be at extreme risk for developing AIDS. Mr. Johnston now believes himself to be relieved of the burden of his homosexuality and that is his business. He has removed this burden by accepting another identity which supports suppression of one's identity as a homosexual as well as the identities of other persons who are homosexual. That is his right. However, it is my belief that as a member of a group which is actively in the process of discriminating against the homosexual community, Mr. Johnston should no more be on the Equal Rights Commission than should a member of the Ku Klux Klan.

Mr. Johnston is a member of a group which has supported discrimination in schools in situations such as supporting the Bremerton Washington High School student government proposal to actively discriminate against gay and lesbian students and prevent them from being on the student council. Fortunately the students were aware enough to see the discrimination and refused to participate in it. But the fact remains that Mr. Johnston is a member of a group which actively organizes, plans and discriminates against a minority of this society -- homosexuals.

Whether Anchorage, Alaska at this time considers homosexuals to be a minority group which is discriminated against or not, be aware that at this time there are cities and states where it is illegal to discriminate on the basis of sexual orientation. And, I as a lesbian, know and am aware of discrimination. Therefore, the Equal Rights Commission should be aware that it may either now or in the future be asked to deal with issues related to discrimination on the basis of sexual orientation.

Should the Equal Rights Commission feel that it is appropriate for Mr. Johnston to be on the commission, then I would suggest that the Equal Rights Commission should also have representatives of the Ku Klux Klan and the White Supremacists as members. This would then make the Equal Rights Commission a commission which could deal with equal rights for Christian White Males, a much simpler charge than providing a resource for minority members of our diverse society. Martin Luther King stated, "Injustice anywhere is a threat to justice everywhere." Can you allow injustice to continue and can you allow your members who purportedly support equal rights to be persons who espouse a gospel of hate and who fuel that hate and fear with outright lies? Or Should I say Mis-Information?

I urge the members of the Equal Rights Commission to consider whether having a member with this ideology is appropriate. I urge the Equal Rights Commission to remove Mr. Johnston from membership. To do less will make the existence of the Equal Rights Commission a farce. I do not believe Mr. Johnston can be impartial.

Marcia Barnes is a frustrated poet who, um, is out of the closet in her professional life and with her family members, and when inspired to write is, um, very fervent. ▼
Dan (Carter) on Michael (Johnston)

by Dan Carter

(from a speech to the Equal Rights Commission, 20 May 1993)

I would like to express my opinion concerning one of your members. I will use his own words. After the recent election the following item was in the 21 April issue of the [Anchorage] Daily News. Quoting Michael Johnston, "Anchorage is a tolerant place...we've always had homosexual bars, a homosexual community. We don't always approve of this but we all live side by side." Some of you may be rejoicing at Mr. Johnston's new-found tolerance. Well, I'm not one of those rejoicing! Let me paraphrase Mr. Johnston:

Anchorage is a tolerant place...we've always had Jewish bars, a Jewish community. We don't always approve of this but we all live side by side...we've always had African-American bars, an African-American community...we've always had an Hispanic community...a disabled community...an oriental community...a native community. We don't always approve of this but we all live side by side.

Does this sound tolerant to you? No matter what group you use, it's all the same -- it's discrimination! I would remind Commissioner Johnston that no one has the authority to approve of whether we have different communities within our city. Diversity is our strength -- not our weakness. I grew up in the South and Mr. Johnston's new-found tolerance sounds remarkably similar to old fashioned bigotry to me!

The idea of a gay lifestyle, a Baptist lifestyle, a native lifestyle or any lifestyle based on a specific group is ridiculous! I could take the worst examples of a "heterosexual lifestyle," as Johnston and Prevo have done with homosexuals, and tell you because you're straight, you must sexually molest your own child -- after all, if one straight father has an incestuous relationship with his daughter, then all straight fathers would do likewise according to the logic spewed forth by Johnston and Prevo; because some men do, logic says, all straight men must go out and get drunk every weekend and cheat on their wife! I think you can see the danger in stereotyping any group based on the actions of a small minority.

Prevo and Johnston have done even worse. They take a composite of anything sounding bad about gay people and project this as the "evil gay lifestyle." I don't know if any of you watch Prevo's show. I do -- to see who will be his next target. It's amazing what you can hear from this man! He once told his congregation that gay men go to the baths and have sex with 200 men -- in one night. I don't know about you but my first thought was, "God, now that's what I call stamina!" (Laughter from Commissioners) Al-though it's funny it's also very serious -- and ridi-culous! In my opinion, Prevo repeats statements he knows are incorrect -- or to put it in simple language, Prevo lies. There are good and bad lifestyles in any group of people.

Michael, I would like to assure you my statements are not aimed at you personally -- only at your politics. I would also like to tell you and Prevo: "I don't hate the messenger but I absolutely despise your message." If you feel hate from this community -- not only the gay/lesbian community but also others in Anchorage -- I remind you of the Bible verse, "You shall reap what you sow." When you spread hate, you will receive hate in return!

In conclusion, I think having Mr. Johnston on the Equal Rights Commission does more harm to your credibility than any other action you could take. My worst nightmare is that you may continue to support him as a way of showing the Gay & Lesbian community your total lack of concern for charges of discrimina-tion based on sexual orientation.

Dan Carter is a recent gay activist.
A Queer Manifesto
by Michelangelo Signorile
Excerpted from "Queer In America"
Published by Random House.

To All Queers:
There is no "right" to the closet.

If you are in it, it is not by your choice. You were forced into it as a child, and you are being held captive by a hypocritical, homophobic society.

Now is the time to plan your escape. The power to do so is inside of you, and only you can unleash it.

Stop sitting around blaming your parents, your school, the government, the media.

Stop whining about your existence and wallowing in self-pity.

Stop wishing yourself dead.

If you are already out of the closet, it is your obligation to help all those who are still being held prisoner.

If you are not yet out of the closet - if you are a teenager dependent on your parents, if you are trapped in a homophobic town or a rough city neighborhood where they beat up queers, if you are in any way in danger - hold on and plan for the day when you are older, when you have saved some money, when you can leave that place, when you can stand up on your own two feet and take charge of your life. No one can keep you where you are - except yourself. But you must come out wisely.

Everyone must come out of the closet, no matter how difficult, no matter how painful.

We must tell all our parents.
We must tell all our families.
We must tell all our friends.
We must tell all our coworkers.

These people vote. If they don't know that we are queer - they will think only the most horrible people are queer - they will vote against us.

What was done to us when we were children was nothing less than child abuse: Our psyches were tampered with, our personalities stunted.

Now we have a responsibility to speak out when we witness such crimes. If a child being viciously beaten by his parents confides in another child, would we expect the second child to respect the "privacy" of the other child's pain? Or would we praise him or her for speaking out?

Liberate yourself and all others who are locked in the closet. Don't be codependent with those whose dysfunction enables the bigots who bash us.

Badger everyone you know who is closeted - your friends, your family members, your coworkers - to come out. Put pressure on those in power whom you know to be queer. Send them letters. Call them on the phone. Fax them. Confront them in the streets.

Tell them they have a responsibility: to themselves, to you, to humanity.

Tell them they have to face the truth. And tell the truth yourself.

Tell them that you will not stop until they are out - until their closets no longer affect your life.

Remember that all those in the closet, blinded by their own trauma, hurt themselves and all other queers. The invisibility they perpetuate harms us more than any of their good deeds might benefit us.

As the demagogues of the religious right push ahead with their campaign of hatred against homosexuals, the moment of truth is upon us.

Now is the time for all queers to come out and be counted.

To the Closeted in Power:
Get yourself some professional help.

The walls are caving in around you, and there's nothing you can do. Your future is going to be painful and difficult, and you would be wise to seek counseling rather than continue to live in denial.

While it is hard for you to think rationally about coming out, try just for a moment:

An army of lovers is marching forth: women and women, men and men, arm in arm, hand in hand. Our numbers keep growing every day as we become more and more impatient with the likes of you. All the hell you've lived through - the hiding, the sweating, the crying, the lying - is only going to become more unbearable. Unless you come out, you'll eventually be revealed as just another cowing, sad, self-loathing homosexual. You'll be remembered as just another Roy Cohn, just another Terry Dolan, just another J. Edgar Hoover.

Deep down, you know you have no "right" to be where you are, that you were shoved in your closet a long time ago. Deep down, you know why you must now come out and why it is wrong for you not to. It's better if you do it yourself. It's liberating and invigorating and empowering.

And it's time.

Just think: You'll be one of the people who have decided to be honest and make the world a better place for all queers. You'll be another Barney Frank, another Martina Navratilova, another K.D. lang, another David Geffen. You'll be a hero.

Now is the time for those who occupy the closets of power to come out and be counted.

To the Sympathetic Straights:
From now on, discount the opinions of the closeted gays around you. Everything they have to say is colored by the closet, tinged by the repressed and fearful existence they lead.

Talk to the out-of-the-closet people you know, talk to several who represent a spectrum of opinions and experiences.
Admit it: All of you have some discomfort with homosexuality. Your minds have been as polluted as ours by the homophobic society in which we live. You must now be part of changing that society, beginning in your own home. Your children must be brought up without the hatred, without the slurs, without the closet. They must be taught not only that they should have respect for lesbians and gay men but also that it's okay if they are gay themselves. And this honest, compassionate teaching must come not only from you but from their schools and from their churches.

Your queer children must not be forced into the closet.

If your children are being closeted - by you, by their teachers, or by their churches - you are engaging in child abuse, brutal psychological terror, the kind that may lead them to consider or even commit suicide. Stop the terror. Stop other parents from engaging in such abuse. Start thinking about the future, about constructing legislation that will punish people who abuse their children in this way.

Teach your straight children that it's okay if their brothers, their sisters, their cousins, their friends, their uncles, their aunts - even their moms or dads are gay. Understand this: If your children are straight they cannot be made gay, but they can be made into gay bashers.

Those of you in positions of power, stop rewarding the closeted around you for being "discreet." Be there for your closeted friends and colleagues, help them and comfort them. Let them know how much you care. But do not aid in their self-destructive behavior. If a heroin addict were looking for a fix, wouldn't you help him through the withdrawal, no matter how painful it was?

If you really and truly love your closeted friends - as well as all humanity - you will not be party to maintaining their closets.

Now is the time for sympathetic straights to help their queer friends come out and be counted.

To the Religious Right:

You say we're coming for your children, and you're right.

We’re coming for your queer children. We are your queer children.

God - your God, our God - made us that way. And there's nothing you can do about it.

So now we have to be saved - from you - because you do nothing but warp innocent minds.

We will not allow you to force future generations into the closet.

We will not allow you to abuse them in that way.

We will not allow you to poison all of American life.

We will not allow you to breed hatred in our schools.

We will not allow you to create queer bashers and murderers.

We will not allow you to push us all back into the closet - in the military, on Capitol Hill, in Hollywood, or on Main Street.

We are never going back into the closet.

Your most articulate and ardent spokespeople and politicians still claim that homosexuality is a "choice.

This we find curious.

Sexuality is not a choice - it is a natural, immutable orientation. It's those who speak of "choice" who made a choice - a choice to fight their own queer urges. Many of them are repressed bisexuals and homosexuals, obsessed with routing out of society what is coming from deep inside them. Quite a few of them - we know for a fact - are even active but deeply closeted homosexuals who preach the gospel of homophobia.

But the army of lovers will no longer be silent; the greatest casualty in this war you've declared will be the closet.

To All Queer Activists:

We have come to an exciting, critical juncture, one for which we have all worked hard.

But we are fractured, split into a million opposing factions. It is essential that we put our differences aside, at least for this crucial moment in history.

We must not focus on that which divides us - our genders, races, classes, ages, political ideologies - but on the one powerful enemy that we all have in common: the closet.

Our diversity is in fact our greatest weapon.

Now is the time for the gay Republicans and the black lesbian mothers and the computer nerds and the congressional staffers and the queer radicals and the gossip columnists and the AIDS activists and the television executives and he gay lobbyists and the record moguls and the outing proponents and the business people and the drag queens to come together.

Our brain power, resources, talent, and experiences will break down the closets of power forever.

And future generations will be able to be out, proud and queer in America.

Michelangelo Signorile wrote for the brilliant but now defunct OutWeek, writes for The Advocate (and other publications), and his first book, Queer in America: Sex, the Media, and the Closets of Power has just been published.
Speaking of the laundry
Welllllll. The IGTA convention in Hollywood was a great success. From the time the delegates arrived the days were scheduled from 7:30 am till 4:00 pm if one was able. I for one settled for a deadline of midnight. There were many high points at the convention, but perhaps the greatest for me was when I was the only delegate to snag Ryan Idol's autograph at the special strip show he did for the convention at Studio One. Seriously, the convention was a great success and over 100 vendors had booths at the main exhibit at the Hollywood Design Center. There were vendors from Europe, China, New Zealand, Costa Rica, Baize, The Caribbean and Australia. It was a joy to see the great leaps which have been made in travel for and by the Gay Community.

One last note, at the final business meeting of the Association it was voted to place before the membership for a vote a proposal to change the name of the Association from International Gay Travel Association to International Gay and Lesbian Travel Association. And who said our gay sisters aren't vocal...

RSVP's '93 '94 sailings
RSVP has announced several new cruise dates for '93/'94. From September 6-13 it's "Greek Isles & Istanbul '93" Ports of call include Istanbul, Turkey; Kusadasi, Turkey; Rhodes, Greece; Mykonos, Greece; Santorini, Greece and Piraeus, Greece. The ship, "Stella Solaris" has capacity for 620 passengers Passage is available from $1695.00 not including air to the embarkation point of Piraeus, Greece.

The "Ocean Breeze" sails to the Panama Canal, Curacao, Cartagena, San Blas Islands and Aruba February 20-27 Th.

"Sea Breeze" departs Miami March 20th for a 7 day cruise to San Juan, St. Maarten, Tortola and Virgin (pardon the expression) Gorda.

The Gay owned and operated "Sea Spirit", a small 100 passenger ship is offering Florida & the Florida Keys for 7 or 14 day cruises in December, March and April and "Caribbean Cruises '94 during January, February and March offering a choice of 7, 12, or 14 day cruises from $695.00

Scared Straight...NOT!
Closer to home, Gay Halloween in Waikiki IV From October 27- November 3, 1993.
The package includes: Flower Lei greeting by costumed gay host; Round trip airport to hotel transfers; 7 nights hotel at "Waikiki Sand Villa"; Daily continental breakfast; Welcome breakfast and gay orientation; Exclusive local Hawaiian Gay Host for tour; Special gay only tours; Our own pre-Halloween bash with locals; Exclusive beach party with lunch & drinks; Special surprises, all taxes and options. Land only price is $460. Double occupancy

San Francisco hotels offer special rates.
HBR Hotels of San Francisco are offering special rates at their properties June 25th - July 12th. From $57 at the Thereon on Ellis and $69 at the Lombard on Geary to $87 at the York on Sutter and the Hyde Park Suites on Hyde at $145.

For information on these or many more adventures in gay travel of just plain travel, see your IGTA travel agent.▼

There's A New (Pizza)
Game In Town

Hollywood all night pizza will donate $2.00 per pizza to the organization of your choice (see list below). When you place your order, simply tell the clerk which organization (see list below) you wish to receive your donation. Your receipt will have the recipient's name (see list below) and a check will be issued to them at the end of the month. (Save your receipts and check for the first little while to make sure the bookkeeping is, how shall we say, straight and the money really is being sent.)

They are open 7 days a week; 4pm to 4am - - - and they deliver!

List:
* Alaska Women's Cultural Center (the KK),
* Alaskan AIDS Assistance Association (4As),
* Anchorage Lesbian Families Alliance (ALFA),
* Anchorage Unitarian Universalist Fellowship (AUUF),
* Equal - the Alaska Gay & Lesbian Task Force,
* Identity, Inc.,
* Lamb of God Metropolitan Community Church (Anchorage),
* Parents and Friends of Lesbians and Gays of Fairbanks (P-FLAG).

You may wish to name another organization, but do make it family friendly!▼
Never Forget. Never Again.
by Dr. Klaus Mueller

The following article is a transcript of a speech presented by Dr. Mueller at the candlelight vigil for lesbian and gay victims and survivors of the Holocaust during the dedication week events of the opening of the United States Holocaust Memorial Museum and as part of the March on Washington.

Whom do we remember?
I want to remember Robert Oelbermann, born in 1896 in Bonn. At the age of 23, he and his brother Karl founded a youth group in the Cologne region which soon became famous for its open spirit: the Neroth Bund. The Neroth Bund groups were one of the few youth groups in the German youth movement, which traveled extensively through the world and met other cultures. Homosexual relationships were openly accepted in the Neroth Bund, as they were in a number of German youth groups at that time.

Soon after Hitler took power in 1933, the Nazis dissolved all independent youth groups and urged members to join the Hitler youth. The Neroth Bund became a special target, feared by the Nazis. Robert Oelbermann did not join the Hitler youth and continued his group illegally. Then in 1936, the Gestapo arrested a large number of members of the Neroth Bund. Robert and 18 other members, most of them between 13 and 18, were charged for violation of the sodomy law 175 which had been revised and broadened by the Nazis in 1935. During his interrogations Robert tried to convince the Gestapo that homosexuality nothing was to be ashamed of. He was sentenced to 21 months in prison. He was released on August 13, 1937, only to be taken immediately into so-called "protective custody" by the Gestapo. He was imprisoned in the Sachsenhausen concentration camp, where he was forced to wear the pink triangle. Although his mother and friends tried to get him released and over again, he was kept in "protective custody" and was later brought to the Dachau concentration camp. He died in Dachau on March 29, 1941. The Gestapo informed his mother and protected a public funeral.

His twin brother Karl emigrated to South Africa and survived. One of Robert's closest friends and the third leading figure of the Neroth Bund, the Jewish homosexual Paul Leser was warned just hours before his arrest and was able to escape first to Scandinavia and then to the United States. He returned to Germany as a U.S. soldier and revived the Neroth Bund. But again, the group was denounced for homosexual activities and most members arrested, just months after the end of World War II. Paul Leser, who had just returned to his home country, was forced to leave it again within a week. Two other members of the former youth group were sentenced under the Nazi sodomy law 175. In 1950 the police arrested 300 gay men in Frankfurt and referred to the Neroth Bund as a justification for the mass arrests. Two of the arrested committed suicide before the trial. More than 100 went before the court and were sentenced under the same Nazi law 175. Some of them were former concentration camp inmates and had worn the pink triangle. For that reason they were treated as repeat offenders.

If you ask, why there are so few gay survivors or friends or family of gay and lesbian Holocaust victims, you may take this as an answer. After 1950 no one from the Neroth Bund dared to remember Robert Oelbermann and to tell his story. Until now, former members feel ashamed to testify that Robert Oelbermann had to wear the pink triangle because they were taught by post-war societies in Europe and the United States that homosexuality was something dishonorable and that the men with the pink triangle didn't matter for the memory of the Holocaust.

I want to remember Erich Helbig, born in 1900 in Berlin. Erich had a difficult childhood, he was sent to an orphanage after his parents separated. At 14 he left the orphanage and worked briefly as a newspaper boy, a farm laborer, a shipyard worker. An avid reader, Erich owned and ran a small lending library in the early 1930's.

On July 5, 1935 he was arrested at home and convicted under the Nazi revised sodomy law 175. In the next ten years he was forced from one concentration camp to another: Lichtenburg, Esterwegen, Sachsenhausen, Flossenbürg. In Sachsenhausen he was moved to the special block for the men with the pink triangle, the so-called 175 block. The men with the pink triangle often received the hardest work assignments. In Sachsenhausen they were forced to dig clay for 12 hours a day. The clay pit was the death pit. Somehow, Erich managed to survive. 60% of the men with the pink triangle are estimated to have died in the camps, most of them within a few months of arrival. Erich was in Flossenbürg until it was liberated. After the war he returned to Berlin and found work in a factory. But he was denied reparations and was never acknowledged as a victim of the Nazi regime. Erich Helbig died at the age of 86 in East-Berlin in 1986.

I want to remember Elli S., about whom we know nothing, except that she was forced into the women's concentration camp Ravensbrück on November 30, 1940. She was then 26 years old. On the transport list from that day, the reason for her imprisonment simply was given with one word: "lesbian." We do not know where she lived before or if she survived. We don't know much about another lesbian woman whom Erich Helbig met in the concentration camp brothel of Flossenbürg. We only know her first name: Else, a waitress from Potsdam, 26 years old.

We also don't know much about Henny Schermann, who was arrested in Frankfurt on January 13, 1940, probably during a police raid on a bar where lesbian women met. She was forced into the women's concen-
tation camp Ravensbrueck. On the back of her mugshot from the camp was written by Nazi officials: "Jenny Sara Schermann, born February 19, 1912 Frankfurt am Main. Unmarried shopgirl in Frankfurt. Licentious lesbian, only visited such bars. Avoided the name 'Sara'. Stateless Jew." Henny Schermann was among the inmates selected for extermination. She was gassed in 1942 at the Berburg killing facility.

I want to remember Friedrich-Paul von Groszheim, born April 27, 1906 in Luebeck in Northern Germany. He and 230 other gay men were arrested in Luebeck during a night-time raid on private homes. He was severely tortured and sentenced to ten months. In 1938 he was arrested again, humiliated and tortured. He was given the "choice" between castration and the concentration camp. He submitted to the operation and survived. He was one of the early victims of this particular Nazi measure to solve the "homosexual problem." In July, 1943 a draft law was published in which castration was legalized as a general punishment for all convicted homosexuals, but the law was postponed due to the war. In 1943 Friedrich-Paul von Groszheim was arrested a third time and imprisoned in a subcamp of the Neuengamme concentration camp at Luebeck. He survived. After the war he settled in Hamburg and ever found the courage to charge those Nazis who had tortured him in 1937 and 1938. Needless to say: nothing happened. He lives today in Hamburg at the age of 87 and due to the effects of his persecution lives near poverty conditions. He told his story in 1991.

Robert Oelbermann, Erich Helbig, Elli S., Else from Potsdam, Henny Schermann, Friedrich-Paul von Groszheim were never acknowledged as victims of the Nazi regime. 10,000 to 15,000 gay men are estimated to have been forced into the camps. Lesbians were persecuted to a far lesser degree. Not all gay men had to suffer as the men with the pink triangle, most of them escaped the camps and prisons. But the lives of all gay men and lesbian women were deeply affected and shaped by the threat of destruction. Their bars were closed, their organizations forbidden, their journals confiscated, their publishing houses and institutions raided and destroyed. They were openly declared to be enemies of the state. Hitler promised in public speeches that the military would be freed systematically of homosexuals, and so it was. Gays and lesbians were openly called useless and worthless elements in German society and a danger to the Aryan race. After the war, many faced re-imprisonment, and all were denied reparations. Until now, it is very difficult to reconstruct the individual stories of the men with the pink triangle. The museum tells some of these stories and breaks thus with an unholy tradition of silence. For the museum as an institution and for the people working in it, the persecution of gay men and lesbians matters for the memory of the Holocaust.

I do see many of them joining us today in this remem-

brance of the gay and lesbian Holocaust victims. They supported my work with an interest and a passion which I have never experienced.

Please join us in a moment of silence for the memory of the gay and lesbian victims of the Nazi regime and for all Holocaust victims.

Dr. Mueller is a gay man and Holocaust researcher from the Netherlands who specializes in Nazi persecution of gays and lesbians. The United States Holocaust Memorial Museum hopes that it can collect more material in the coming years given the recent and ongoing research projects and films as well as through public outreach in the gay and lesbian community. Please feel free to contact the United States Holocaust Memorial Museum, 2000 L Street N.W., Washington D.C., 20037. Contact Dr. Joan Ringelheim, Director of Oral Research, tel:(202)-479-9729, or contact Dr. Klaus Mueller, University of Amsterdam, European Studies, Rm. 630, Spuistr. 134, 102 VB Amsterdam; fax: Holland 20-5254429, tel: Holland - 20-6794133.
'Kiss of the Spider Woman' takes seven Tonys to 'Tommy's five

"Kiss of the Spider Woman" and "Angels in America: Millennium Approaches," two lavish productions with gay themes, won the top 1993 Tony Awards on Sunday night as best musical and best play.

Peter Townshend, author of "Tommy," said "This couldn't really be better for me to be honored in this way. I've seen their show twice and loved it. I've seen my show 100 times -- I hate it."

As expected, "Angels in America," Tony Kushner's epic AIDS drama, was named best play of the 1992-93 Broadway season. It also won awards for best actor, Ron Liebman; director, George C. Wolfe; and featured actor, Stephen Spinella.

"I want to accept this award on behalf of my gay and lesbian brothers and sisters," said a jubilant Kushner, who also won this year's Pulitzer Prize. "In the '90s I want to see the passage of a gay and lesbian bill of rights and an end to the AIDS crisis."

"Spider Woman", a stark tale of love and torture set in a Latin American jail, won seven Tonys in all.

It was a sweet victory for "Spider Woman." In 1990, the show died after receiving negative reviews in a lavish laboratory production in suburban Westchester County. Producer Garth Drabinsky resurrected the musical, had its author's rework the story and songs, and put it on in 1992 in Toronto and London. That production came to Broadway.


Students vote against ban on gays

Openly gay teens are welcome on Bremerton High School's student council after pupils Wednesday rejected a proposed amendment to the school's constitution that would have let students oust their homosexual peers from the elected body.

The measure, which identified homosexuality as an "immoral behavior" akin to indecent exposure and sexual harassment, was denied 635-475, said Principal Marilee Hansen.

"I'm delighted it's not going to be added to the constitution," Hansen said. "But I'm a little taken aback by the number of students who have this (anti-gay) feeling. We have a lot of educating to do."

The proposal was passed 49-47 last week at the school's annual constitutional convention, where changes are made to school rules. Supporters said it was merely intended to prolong debate at the convention.

Tune In To Gay Radio

DENVER - KGAY Radio Network is the first national Gay and Lesbian radio station. They currently can be received by satellite dish owners and have future plans to branch out to major cable companies. They are dedicated to serving the needs of the Lesbian and Gay community and feel strongly that there is a great need for a "National Gay and Lesbian Radio Voice". KGAY Radio plays the best in alternative and dance music, and are on the air 24 hours a day, 7 days a week.

Remember: Galaxy 3, Channel 22, Mhz 7.46.

League for Lesbian & Gay Prisoners

First Anniversary, First National Representation

The League for Lesbian & Gay Prisoners is a support and resource network of people, both in and out of prison, who are concerned about the equal rights, special problems and issues of Gay/Lesbian/Bi-sexual/Transgender prisoners.

This organization celebrated its first anniversary at the March on Washington -- how appropriate!!!

The MOW was the first time G/L/B/T prisoners were represented, supported and included in a national movement. For more information, write: LLPG 1202 E. Pike St., Suite 1044 Seattle, WA 98122-3934.
Court: Hate Crimes Merit Stiff Sentences

The Supreme Court gave state and federal governments Friday the power to punish hate crimes more severely, ruling that criminals can be given longer prison terms for physical assaults motivated by the race, religion or sexual orientation of victims.

The 9-0 ruling upholds laws in 26 states that permit judges to impose stiffer sentences on those whose crimes grow out of their biases.

Civil-rights and religious leaders breathed a sigh of relief at the ruling. A series of new laws was enacted in the past decade to combat what was seen as a wave of hate crimes, but the constitutionality of those measures had stood in doubt.

Last year, the court struck down a St. Paul, Minn., law that made it a crime to burn a cross or display Nazi swastikas, and its majority opinion said that expressions of racial and religious hatred are protected from punishment by the First Amendment.

Based on that opinion, state supreme courts in Wisconsin and Ohio ruled their hate crimes laws invalid because they imposed punishment on a "thought crime" or a racist utterance. Typically, prosecutors invoke hate-crimes laws if they have evidence that the defendant was motivated by racist, homophobic or anti-Semitic biases.

But speaking for the court, Chief Justice William Rehnquist drew a clear line between laws which primarily punish expression and those which punish conduct.

A law that makes it a crime to burn a cross or an American flag is "explicitly directed at expression," Rehnquist said, and is therefore invalid. In contrast, a law imposing extra punishment for an assault "is aimed at conduct."

"A physical assault is not by any stretch of the imagination expressive conduct protected by the First Amendment," the chief justice said.

The Anti-Defamation League, which had urged states to adopt hate-crimes laws, hailed Friday's ruling as "an important milestone in the struggle to combat criminal conduct motivated by bigotry."

"We have always believed that the perpetrators of hate crimes deserve tougher sentences, said ADL national chairman Melvin Salberg. "We hope the message the court has sent today will resonate among would-be perpetrators and will deter future hate crimes."

The ruling is likely to spur Congress to enact a federal hate-crimes statute.

My View
by Howard Bess

Be careful where you get your advice

When I have a health problem or need medical information, I go to a medical doctor. When I need legal advise, I go to an attorney. When I have questions about earthquakes and volcanoes, I call a friend who has a Ph.D in geology.

I have a great barber, Paul, right here in the Valley. In the past four years, no one else has come near my head with clippers and scissors. Every time, I get a great haircut for only $10.

Paul and I have great conversations. We are both willing to talk about most anything. I suspect we are both thankful that we do not take each other too seriously.

I have never once considered asking Paul to do minor surgery on anything but my hair. I do not depend on him for medical, legal, accounting, or geological information. I think we all would agree that the person who depends on his barber for basic medical advise is in big trouble.

This is exactly my reaction as I have followed the discussions and hearings about gay men and lesbians serving in the military.

Asking Colin Powell and Norman Schwarzkopf their opinions about homosexuals in the military is like asking a medical doctor to present a lecture on the theological impact of Karl Barth, Emil Brunner, and Paul Tillich.

I can understand why my barber is not a good source of information about medical matters. He did not go to medical school. I can understand why attorneys would not give very good haircuts. They have not gone to barber school.

Neither is it difficult to explain why Gens. Powell and Schwarzkopf know so little about gay men and lesbians in the military. They are the ultimate uniformed authority to throw homosexuals out of the military.

Every gay man and lesbian in the military knows the importance of hiding from people who wear a lot of brass or a lot of stripes. Generals and admirals know as little about homosexuals in the military as a high school sophomore does.

The ability to hide is the homosexual’s most highly developed ability. The open, out-of-the-closet gay person is the exception rather than the rule. Until people understand this ability to hide while standing at our elbow, they will not grasp the size or significance of the gay and lesbian population.

Gay men and lesbians are very cautious about revealing their identity to anyone. They are especially careful around those who have power over them.

For twenty-five years, I have made myself open to being pastor and friend to homosexual persons. I have found them to be different from the general population in just one way. Their sexual orientation is same sex rather than opposite sex.

If Powell and Schwarzkopf would spend time getting to know gay men and lesbians who serve in the military, they would discover the same thing.

Just now, President Bill Clinton is reported to be considering Sen. Sam Nunn’s “Don’t ask, don’t tell” solution to the presence of gay men and lesbians in the military.

This is a terrible solution. “Don’t ask, don’t tell” perpetuates the need to hide. As long as hiding is necessary, gays and non-gays cannot get to know one another.

And as long as we do not know one another, the stereotypes and falsehoods will be perpetuated and believed.

The military has long needed a code of sexual conduct that is enforced. Codes already exist, but enforcement has never been taken seriously.

Now is a good time to define acceptable sexual behavior for men and women in the military. The codes should cover both gays and non-gays. The codes should be enforced.

Sensible rules, reasonable enforcement, and honest relationships are the best bet for the future of homosexuals in the military.

Howard Bess is pastor of the Church of the Covenant in the Wasilla area.

Reprinted with permission of Howard Bess from the June 2 edition of the Frontiersman.
Anchorage Unitarian Universalist Fellowship

3201 Turnagain Street, Anchorage, Alaska 248-3737

Sunday services are held at 9:00a.m. and 10:30a.m. except in July when only the 10:30 service will take place.

On June 27, 1993 at 10:30 a special program celebrating gay pride week will take place. Gay for a Day will be presented by two lesbian couples who are members of the Fellowship.

Unitarian Universalists practice the following principles:
1. The inherent worth and dignity of every person.
2. Justice, equality and compassion in human relations.
3. Acceptance of one another and encouragement of spiritual growth in our congregations.
4. A free and responsible search for truth and meaning.
5. The right of conscious and the use of the democratic process within our congregations and in society at large.
6. The goal of world community with peace, liberty and justice for all.
7. Respect for the interdependent web of all existence of which we are a part.

Donors from Identity's March appeal:

...with heartfelt appreciation for your support: we received 26 responses out of 500 newsletters, and raised $1,130.

Alaska Women’s Bookstore
19 Anonymous
Fred Hillman
Ray Jorgensen
Jennifer Kohout
Neil Stock
Sunlight
Beth Vann
Jeanie Williamson ▼

Fund Raiser for Jessica Withrow a Huge Success

Wendy Withrow, mother of Jessica Withrow, reports the fund raiser to send Jessie to the Center for Talented Youth (sponsored by Johns Hopkins University) was a huge success. Both the lesbian and gay community donated dollars and air miles to cover expenses for the trip. In addition, the Mt. McKinley Lions Club gave $300.00 and the Mt. McKinley Lioness Club gave $500.00 toward this worthwhile cause.

Wendy and Jessie were amazed at the response and wish to say “thank you” to all who participated in this effort. ▼

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Genesis, Science, Homosexuality and Sin. To quote no less an authority than the Los Angeles Times of Saturday, May 15, 1993: "For centuries, Western religions have taught that people have been given a free will by God and that when they choose to turn from God's ways they sin. But if God created everything, including sexual orientation, how can acting on such a predisposition be condemned?"

The article from which this was taken, by Larry B. Stammer, Times Religion Writer, explores the possible repercussions from the 15-year, $3 billion, scientific tour de force entitled Human Genome Project, which mapped an estimated 100,000 genes. "...[N]ever has there been such a body of evidence pointing to as prominent a role for genetics and biology in predisposing individuals towards behaviors that religions have deemed unacceptable" he writes.

Inevitably, the religious societies which have been exposed to these findings are concerned, and the Project itself has been the subject of a three-year multidisciplinary investigation by more than 260 theologians, physicians, scientists and public policy-makers meeting at the Institute of Religions and Baylor College and funded by the U.S. Department of Energy, National Institute of Health, Episcopal Church Foundation and the Linbeck Foundation. The conclusion was that religious leaders "should re-examine both traditional doctrinal formulations in light of scientific advances and these advances in the light of their doctrines."

Despite such scientific evidence, the article lists Orthodox Jews, Muslims, conservative Roman Catholics and conservative Protestants as unswerving in their belief that homosexual acts are sinful. The struggle over whether to ordain homosexuals is being waged in even the moderate to liberal denominations -- Presbyterian, American Baptist, Methodist, Episcopalian and Conservative Judaism, to name a few.

(Let me rejoice that my own Unitarian Universalist Association not only provides for union services between homosexuals but has actively encouraged and ordained homosexuals as our pulpits leaders and pastoral community.)

And in Texas, a state with many facets: The Dallas police force has taken the forward step of dropping its ban on applicants because of homosexuality. City officials said they won't fight recent court decisions that such a ban is unconstitutional, and the antisodomy law which was used to support the ban not only faces a separate challenge but is being re-written anyway. Thus falls the last ban if its kind in a major U.S. city.

In Florida, however. Pensacola's mayor and at least one city councilman have taken steps to counter the growing reputation of their community as the "gay capital of the South," much to the dismay of the businesses which have profited from the spurt to their tourist trade from their Our Pride weekend. The Mayor based his objections on the premise "This community is built on family values." Whose family, Mr. Mayor?

San Francisco's loss is the nation's gain. Despite the opposition of arch-conservative Senator Jesse Helms, lesbian San Francisco supervisor Roberta Achtenberg received a 58-31 confirmation vote on her appointment to become a top housing official in the Clinton administration. Her victory note: "I think it will not be quite as difficult again for the people who come after."

Seattle, Washington, which offers employment benefits to "domestic partners" found in a 1991 study that only 2.3% of its 10,000 municipal employees applied for health benefit coverage for their domestic partners.

Fortune 500's. Apple Chairman John Sculley was one of the marchers in the celebrated March on Washington, not exactly a typical activity among Fortune 500 chieftains. He joined his senior executive in charge of litigation, Elizabeth Birch, a lesbian. In an interesting article in the Workplace Diversity section of the Los Angeles Times, the coming out through the 'Lavender Ceiling' was explored, with the above story and others, some less happy. The moral of the article goes: There are three ways of coming out: (1) involuntarily (by another); (2) under duress (as with HIV diagnosis); or (3) voluntarily "the best of all possible worlds".

The listing of industry reaction, according to "Cracking the Corporate Closet" by Sean Strub and Daniel B. Baker: Manufacturing companies, such as the auto industry, tend to be more conservative and less open, and coming out can still mean the kiss of death for a career; by contrast, the computer industry, emerging technologies and many Silicon Valley firms provide nurturing environments for alternate lifestyles. The book cites the Disney Co., Great Western Bank, Kaiser Permanente, the Los Angeles Times, United Airlines, Xerox Corp. and U.S. West Inc. as some of the firms which encourage gay and lesbian workplace organizations for mutual support.

Sylvia L. Short, Attorney at Law, lives in Anchorage. ▼

To live is so startling it leaves little time for anything else.
Emily Dickinson (1830-1886), American poet
Reflections on Mid-Life Aging
By Caroline

You know, I’m confused about this age thing. It’s very complicated. Sometimes I feel so old. But these feelings come more from a fear of time zipping by me at lightening speed than from the reality of my chronological age. Feeling “old” to me means that I feel as I’m running out of time -- time to grow, time to change, time to explore, time to heal, time to ... live.

When I was 30, forty seemed forever away. When I was 40, fifty seemed as it was around the corner. Now I’m 46 and 40 seems like decade ago and 50 seems like tomorrow. Today, 60 seems like next year. Time is so weird at mid-life. Not being “young” and not being “old” is weird.

The last time I visited my mom one of her friends remarked, “My, Caroline, you sure do look like your mother.” I was dumbfounded. Now, I think that my mom is gorgeous, but she’s 67 years old. How could I look like her? I was always young; she was always older -- I had never imagined myself being her age.

For some reason, in that moment I recoiled at the thought of being “old”. So, I stood with my mom and her friends in stunned and embarrassed silence as my mind reeled in conflict about my mother’s beauty and my mother’s aging and what it all meant to me. I broke the silence with the truth, “Mom, I love looking like you; you are absolutely beautiful.” She laughed, but I felt like crying.

There is so much to write about -- menopause, sexuality, the shame of sagging, cosmetic surgery, childlessness, grandmotherhood, bifocals, aches & pains, becoming invisible, dyke retirement, ageism. What is mid-life and what is it good for? And what is OLD? What defines value as we age and become less utilitarian in the sexual and economic marketplace?

I am young. I am valuable. I know this because my friends (usually much younger than I) keep telling me, “You’re not old. Forty-six is not old. And besides you still look young.” They are right. I’m not old and 46 is not old. But a great big raspberry to the looking young bit. The scary thing for me to admit is that I’m glad that I “still look young”. But I am appalled (and afraid) when looking young is equated directly or indirectly with being OK.

Looks are the most superficial aspect of aging and, ironically, the first most of us struggle with. How could we not if we watch TV, go to movies, or read magazines. Even the ads and articles geared toward "older" people scream, “Eat well, exercise often, and look younger...” Not “feel healthier” or even “feel younger”, but “look younger”! We are continually assaulted with the value of looking young(er). The media assaults us, the community assaults us, and we assault ourselves. Sometimes it’s very subtle, sometimes not. But the message is there: ageing is not OK.

One time a friend turned inside out with excitement when a woman we were talking with couldn’t believe that I was old enough to have a 20 year old daughter. “I can’t believe you have a 20 year old daughter! I thought you were our age!” Their age happened to be early 30’s. My friend grabbed my arm and said, “Caroline, Caroline, say thank you. Did you hear what she said? She said you looked young ... that you looked our age!” I was stunned (in fact, I was so stunned I think I said thank you). My friend then turned to the woman and said, "It’s great that you said that because this woman (me) is always complaining about 46 being old!” Looking their age had value. Looking young(er) had value. If I look young I don’t look 46, and therefore I don’t look old -- THEREFORE, I AM NOT OLD BECAUSE I DON’T LOOK OLD! What if I looked 46? (Which, of course, I do because I am).

If this is a bit confusing to you, then that’s OK because it’s confusing to me, too. And it’s not necessarily logical either. For me the age/looks issue creates an environment of emotional and intellectual discontinuity -- especially because I would like to think that looks aren’t important to me, and that I don’t mind getting older. But we are such a “looksist” culture that it’s pretty difficult to escape being concerned about how we look, and we are such an ageist culture that it is almost impossible (if not impossible) not to be afraid of looking “old”.

So, my “young” friends get many of their cues about the value of looking young (or at least younger) from me. What are they to think or say as I express my disbelief (and concern) that gravity is indeed starting to pull on various parts of my body? And as I share with them my observations of the subtle (and not so subtle) invisibility I am beginning to feel in the world and in our community. Of course, they try to reassure me, and I respond to the reassurance, which is troublesome but true. I want to be reassured, which is even more troublesome but honest.

Right now I am still “young” enough to be reassured by the image catch in the mirror when the lighting is good -- I don’t notice the creases that don’t disappear when I stop smiling, the jaw line that’s losing definition, the eyes that are becoming hooded, or the chin that isn’t taut any more. I don’t always notice these things now, but someday I will pass that invisible line and no amount of lighting will reassure me (or my friends) that I am still young.

And one day when my daughter is told she looks like me, she will be stunned -- silenced in her confusion between youth and old age -- and looking at me she will know that she too will become old.

Advertisers: It's Business, Not Politics
by Martha T. Moore

When gay American convened in Washington this weekend, marketers were marching right behind them.

Well, maybe a few steps behind. But they were closing.

At the Gay Rights March, gay marketing firm Overlooked Opinions handed out 500,000 event packs with route maps and flyers from advertisers like Flowers Direct and Quality Paperback Books. It is customer we’d like to get. They have money, and they tend to send flowers,” says Frank Leopoldo of Flowers Direct, an 800-number florist.

Nora Beverages, which has courted the gay market since 1988, has donated 50,000 bottles of Naya Canadian spring water to groups marching in the event - though it won’t be advertising directly. “I don’t need to have my banner up next to people who may be throwing eggs at Vice President Gore,” says Nora’s Stu Levitan. It’s not our image. And it’s not controllable.

Flowers Direct, making its foray into the gay market, is more sanguine. Says Leopoldo: “Is there anything that doesn’t have political overtones today?”

At the same time marketers are going after gay consumers, gay imagery is spreading into mainstream advertising. Androgyny and sexual ambiguity are all over fashion and liquor ads, not to mention playing at the multiplex in theCrying Game. Ads with gay themes appear in the general press — Banana Republic paired two men in Vanity Fair last year. Mainstream ads strike homoerotic thrums, like Calvin Klein’s Marky Mark underwear ads. It is now running in gay publications. And some ads — like bus-shelter posters for Levi’s SilverTab jeans that show a sculpted, shirtless, jeans-clad man — are so popular with the gay community that they keep disappearing.

“I tried to take one home. I almost got arrested,” confessed Jeff Vitale, president of Overlooked Opinions.

To more companies, gay consumers are simply an attractive market. They’ve got money: The average household income in $51,624 for gay men and $41,755 for lesbians, vs. the U.S. average of $37,922. They’re educated - 58% are college graduates, vs. 21% of all Americans.

And they are brand-loyal and appreciative. They even write thank-you notes to companies that advertise in gay publications.

“This is not a political decision to go after the gay niche. It is a business decision,” says Levitan. Nora Beverages spends 15% of its ad budget on marketing to the gay community.

Gay publications are selling ad pages on the basis of dollars, not politics. “If you have somebody in the company who wants to be politically supportive, you get one ad,” says Michael Goff, publisher of Out, a one and a half year-old gay magazine. “They don’t come back in if they don’t think it’s a business decision.”

Virgin Airways began advertising in Out this month. “The point is not that they’re a gay audience,” says Michael Glavin of Korey Kay & Partners, Virgin’s ad agency. “They’re an audience that we believe will give us a great return on our advertising investment.

The gay community has fantastic travel statistics. But now that gay magazines have begun attracting national advertisers by creating glossy, upscale upscale magazines and banning phone-sex ads, marketers are beginning to look to the next step.

If I didn’t have a magazine, I could make a living telling companies how to get into the gay market because it’s really a mystery to them,” says Goff.

“Advertising in the magazine is the first important step, but they aren’t sure where to go next.” One place is events like the Gay Rights March. Naya sponsors gay softball tournaments and charity events.

“Your have the pride parades and gay rodeos and festivals, dozens and dozens of events constantly,” says Vitale. Participants are “proud, and they’re into being gay.” As a result, “response rates are tremendous.”

Pursuing the gay market also is a way for companies to get noticed when they don’t have the money to make a big impact in mainstream advertising. “We have to go where the other airlines won’t go. They can out-muscle us,” says Glavin. “What we have to do is to be a little smarter and more nimble.”

CBS/Fox Video is trying to stir demand for the gay-themed movie The Lost Language of Cranes without benefit of a big marketing budget by asking gay consumers to urge video stores to stock the film. “The gay audience . . . pays more attention to entertainment, and no one’s ever serviced that niche,” says promotions director Sal Scamardo. “One of the things we’ve been able to do is educate retailers to the size of the market. They’re in the video stores anyway, renting four to six movies a month.”

But most of the attention is going to gay men.

“Women tend to be invisible,” says Kevin Ray, president of AKA Communications, a public-relations and ad agency for the gay market. Lesbians “have great (income) numbers. But it’s a question of how we find them? (Advertisers) are so used to seeing gay press that is so male-dominated.”

Some marketers, like Absolut vodka and Remy Martin liqueur, recognized the gay market long ago -- and are tops with gay consumers as a result. Walking
the sexual-orientation fence in ads isn't new, either: Johnnie Walker caused a stir in 1989 when it ran a magazine ad showing two men talking on a racquetball court, discussing a third man. "He works as hard as he plays - and he drinks Johnnie Walker," says the dialogue. Since other Johnnie Walker ads had featured men talking about women and women talking about men, it wasn't hard to infer that the men were gay.

Similarly, 1990 magazine ads for Paco Rabanne showed men lolling in bed having morning-after telephone chats. The dialogue, while sexually charged, was vague enough that the men's lover could have been of either gender. "There are tons of ads that play to homoeroticism and even ones that play to subtle lesbianism," says Goff.

Tactily gay-oriented advertising is "better than nothing, but it's not honest," says Vitale, who says gay consumers can distinguish "ads that are clearly trying to get their dollars without committing."

But gay consumer are quick to recognize which companies are openly interested in their money and which back it up by donating to gay causes. "They recognize who has been there for a long period of time and who is jumping on the bandwagon," says Levitan.

Levi Strauss, for example, does not advertise in gay publications--the company says its only target marketing is to Spanish speakers--but it supports gay-pride parades and AIDS research. "Everyone knows Levi's is a friend," says Vitale. In fact, more than 75% of gay men wear Levi's according to Overlooked Opinion's research.

Still there one day may be more than one advertiser per product pursuing gay consumers. The advantage of being first to advertise may disappear. "It's going to be a while before it dissipates to the point that it's just another ad," says Goff. "That will never happen until a gay person is just like any other person. That's not going to happen for a long time."

Reprinted from USA Today, Cover Story, April 23, 1993.
Anchorage - City of Contrasts or "We've Gone National!"


Alaska's largest city is rich in history and indeed operates year-round. There are skyscrapers, luxury hotels, fine restaurants, museums and world-class nightlife. There is also the city's visitor center, an authentic Alaska log cabin and the most photographed attraction in Anchorage. You may even see wild animals in parks or sea life at Cook Inlet from a restaurant window. And the city is a great base to visit many of the state's attractions.

Anchorage has a population of some 225,000 including a thriving gay community. There are two bars, the Blue Moon on 5th Avenue and the Raven on Gambell Street, a number of organizations and cultural groups, plus an extensive network of women's services. The close-knit Community is welcoming, and visitors will find themselves invited to picnics, hikes, parties, literally any of the number of events sponsored throughout the year by the various groups.

In January of this year, the Municipal Assembly passed an amendment to the city's Equal Rights Ordinance that extended protection from discrimination on the basis of sexual orientation to city workers. Mayor Fink (real name) vetoed the amendment, but was overridden by the Assembly.

The Gay and Lesbian Community, as in most places today, is working hard for a statewide civil rights bill and is fighting off the bigots of the religious right under Reverend Jerry Prevo of Anchorage and his gang, known as the "Citizens to Repeal the Homosexual Ordinance". A new gay and lesbian task force has been formed, known as EQUAL, P.O. Box 244452, Anchorage, AK 99524, to help combat the bigots and promote justice under the law. However, the hater-mongers aside, people in Alaska are known for their hospitality and "live and let live" attitude toward their friends and neighbors.

When planning your trip to Alaska, send for a sample copy of the growing Community newspaper, Identity NorthView, which includes local and national articles, a calendar of events, The Directory of Businesses and also advertising that will be helpful during your stay. Throw in a buck or two for postage and send to: Identity Inc., P.O. Box 200070, Anchorage, AK 99520, USA.

Another suggestion is to contact Apollo Travel Service, our Community travel agency in Anchorage. In addition to servicing the Alaskan Gay and Lesbian Community, the Apollo staff will assist travelers visiting the state with complete tour adventures, excursions and general information. Give Bob or Cher-

rese a call and discover why Alaskan gays have a reputation for being helpful, friendly and fun! Contact: Apollo Travel Service, 1207 West 47th Avenue, Anchorage, Alaska 99503. Telephone (907) 561-0661. Fax: (907) 651-5802.

What's In a Name by Jacob Weisberg

A friend asked over lunch the other day whether it was now offensive to use the word "queer". I admitted not knowing whether gays would be put off by it or not. Of course, homosexuals use it themselves, as in organizational names like "Queer Nation". But like other traditionally derogatory, now vogue terms, it's still off-limits for the uncredentialed. At one time, the liberal use of neo-offensive epithets seemed a welcome rejoinder to the self-parodying lingo of victimology, which produced such gems as "differently-abled" and Jesse Jackson's speech at the 1984 Democratic Convention, when he said our inclusiveness must extend not only to red Americans, brown Americans and yellow Americans, but to "chrome Americans" as well. But the lexicon of homosexuality now seems to combine the worst of both kinds of p.c., trying to be shocking and sensitive at the same time. Will the culture ever recover from phrases like "queers of color" and "Latino fag"? The new discourse is so esoteric that those in the in-group can utter no wrong and those in the out-group have no hope of saying anything right. The official program for the big gay march on Washington was a case in point. It included biographers of organizers and speakers, like Carmen Vazquez, an avowed butch Puertorican lesbian socialist and Barbara Dinnerstein, described as a "Deafened, Jewish Dyke." (Was that a result of "deafening Jewish dykes"?) If Pat Buchanan called someone that he'd be fired three times. Or at least twice.

Then again, some people don't worry about what others think. Take Jesse Helms, who was trying to block the confirmation of Roberta Achtenberg as HUD assistant secretary for fair housing because she is gay. "She is not your garden-variety lesbian, working her whole career to advance the homosexual agenda," Helms told the A.P. When a reporter from the San Francisco Chronicle called to follow up, a staffer barked, "We don't talk to the homo San Francisco press," and slammed down the phone. The Helms people should be careful. You can deafen garden-variety reporters that way.

Thirteen Summers:
Life Without Christ
By Matthew-Windsong Ariel Gurnett

I could never imagine my life without Christ: such a thought was utterly horrifying to me. You see I really came to know Christ, I really did open my being to Him in the Woodland Forest years earlier at the tender age of thirteen summers. Something really did happen between us, it was something like the union of sexual love, only much more intimate and wonderful. I did not feel anything, per se, but I knew that He was there, in my deepest part, whatever you want to call that.

So I grew up knowing Jesus Christ, talking with Him in the mountains and the woodlands where I felt His presence the strongest, and also in the cemetery over on Klatt Road, where I can really feel His presence -- why I do not know, I just do. I am not attempting to cheapen my relationship with God by writing about it, I feel it is important that I get this out of me, to share with others. Why? I do not know that either, but I feel it. I as well pushed against Jesus Christ, I fought with Him, I argued with Him, demanding to know for what reason He had brought me into being, why I was born. I certainly did not request this life and if I had been asked if I wanted it I would have said no, no way. And I certainly would not go through any of it again, what with the sexual abuse and trauma and all. I have sworn at Christ as well, afterward I would go off alone and weep; how could I say such things to God if I truly loved Him?!

I realized that I was erroneously superimposing the image of my natural dad upon Christ, thinking unconsciously that Christ and our Heavenly Father were like my abusive natural dad. So I would react in fear and transpose the rage that I had for my natural dad onto God. Being a young boy I could not have done otherwise, my mind was not yet mature enough to distinguish between God and dad.

But I also experienced anger towards Christ Himself. In Matthew 18:10, in the New American Standard red letter edition Bible the verse says: "See that you do not despise one of these little ones, for I say to you, that their angels in heaven continually behold the face of My Father who is in heaven." One of my main difficulties with God has been that when I was being sexually molested, where was my angel when I really needed him, why did not God tell him to step in and either take me away or ZAP the guy?! I can only accept that it did happen. And because I live in a free will world (and a fallen world at that) where God cannot take responsibility for what people decide to do to one another (and He cannot violate our free will), I will hurt, and I will suffer. But God is on the other side of the traumas, waiting for me, and even in the actual trauma itself, experiencing it with me.

I am still in the process of coming to terms with Jesus Christ, namely as a young gay man. (I was raised in the Judeo-Christian church. I attended Cook Inlet Church of Christ for a number of years during my early youth, then I joined the congregation of Anchorage Bible Fellowship of which I was a member until around 1988.) I attempted sincerely to pattern my life after an ideal that I, for a number of years had cherished. I continue to cherish this and other ideals to a certain extent. However, whether unfortunately or not, I have had to rather painfully and tearfully give up much of what I learned and was taught within the Christian religion, the very same religion that Pastor Jerry Prevo teaches at the Anchorage Baptist Temple, I might add.

I was forced to make a terrible decision within my very being and in my life, a life that I hated with all my heart and that I did not want any part of. I had to, unwillingly, decide if I was going to remain within the traditional Christian church (which I desperately wanted) and risk discovery of my feelings and the loss of my self and my mental health, or, to leave my church and those people that I loved (and love them dearly I did), and embrace my self, my sexuality and especially my Beloved Jesus Christ all over again -- and risk losing all of that as well, since I no longer had anything upon which to base my life, my existence, my reason for being, or so I had so erroneously assumed.

One verse that has helped me greatly to re-embrace Christ and my love for Him and My Heavenly Father is in the Psalms which is my most favorite book of all the books that I have ever read. Psalm 68:5-6a-b is as follows: "A father of the fatherless and a judge for the widows, Is God in His holy habitation. God makes a home for the lonely; He leads out the prisoners into prosperity." And another of my favorites is in Psalm 91:1-4, "He who dwells in the shelter of the Most High Will abide in the shadow of the Almighty. I will say to the Lord, 'My refuge and my fortress, My God, in whom I trust!' for it is He who delivers you from the snare of the, And from the deadly pestilence. He will cover you with His pinions, And under His wings you may seek refuge; His faithfulness is a shield and bulwark."

To be continued....

Matthew-Windsong Ariel Gurnett is a young gay artist and poet who is in the process of coming out and redefining his spirituality having recently left the mainstream Judeo-Christian Church.

Women's Music Festival

Fairbanks women play host to the 5th annual Alaska Women's Music Festival on July 3-5. Info. is available at the Women's Bookstore. Make plans to bring your tent and attend this super women's event.
Church News

The Metropolitan Community Church of Anchorage is going through some major changes this summer. To begin with, the church has found a space in a strip mall in Government Hill. To get to the church, take "A" St. north over the port, follow the road around the curves and take a right at the first stop light, take the first left (blue strip mall, restaurant on the end) and the church is almost to the end of the strip mall.

Effective June 18th, Rev. Jim Morgan will be working as a full-time pastor for MCC. He will be at the church Tuesday through Friday from 8:30 a.m. to 11:30 a.m. and 2:00 p.m. to 4:00 p.m. Please note that he will be off on Mondays. There is also a new phone number for MCC it is 258-5266.

MCC is also looking for musicians. The goal is to have a pianist, an organist, a drummer, a bass guitar, a synthesizer, a horn section, a handbell choir, and a full church choir. There are seven people willing to form the choir. If you feel a calling to this ministry, please contact Jamie at 338-0762.

Sunday Morning Adult Class meets at 9:00 a.m. The next six weeks features special focus on prayer and prayer techniques.

Tuesday evenings, Rev. Morgan is teaching a class on "The Bible and Homosexuality". This class runs for 10 weeks. If you can only make a few classes, please join us when you are able. The schedule is: June 8, 15, 22, 29; July 6, 27; August 3, 10, 17 and 24. There will be guest speakers addressing this class on several occasions. This class is open to everyone with any interest in the Bible.

Darl Schauff will be teaching self-defense classes at the church on Wednesdays at 7:00 p.m. and Saturday at 2:00 p.m. These classes will be ongoing, as long as there is an interest and a need. Please call the church at 258-5266 for additional information.

Look for the MCC booth at PRIDE ON THE PARKSTRIP, June 27th.

The Lamb of God Metropolitan Community Church of Anchorage is a Christian Church with a special ministry to Lesbian and Gay People. Our faith is based upon the historic creeds: Apostles' and Nicene. We believe in a Triune God, in Jesus Christ as the Son of God an Savior of the World, and in the Holy Spirit as the Lord and Giver of Life. We invite all people of all backgrounds to worship with us.
That's how it was, and how it is.

(Remembering)

by Dan Cook

Part 2: The Hot Springs, The Neighbors

Sharing their story of over 50 years, Steve Lane and Mike Potter weave the tale like a fine tapestry, and as warm as a homemade quilt on a 4-poster bed.

Their family albums validated their lives, each page with it's own adventure. Their simple joys, picnics, swimming, socials, and the joys of accomplishment, all staring back in black and white.

"There's one hundred thousand in pictures and one million in memories." Mike said, smiling.

The year was 1924. They had been together now almost 4 years and the last 5 months had been just short of a miracle. The cabin was transformed into a home. They had the road in all the way to the house now, and the cattle they had traded for would be arriving in September, and their jobs were secure.

Standing in front of a mountain of baled hay, and using it as a backdrop.

They stood 6 feet tall with no shirts, their pants held up by suspenders and wearing boots and straw hats. Who would believe Mike was a veterinarian and Steve worked at the Court House as the County geologist and surveyor? Their washboard stomachs were counterpoint to Mike's chest hair and Steve's lack of it. Steve's sun bleached blond hair and Mike's dark brown hair reflected their personalities: Mike with his quick temper and lack of patience and Steve's easy going, fun loving manner.

Steve had designed a barn (after other barns in the area) which would hold enough winter hay. They priced lumber at Brewer's Sawmill and Mr. Brewer had suggested that they use their own timber. Of their 2,000 acres about 500 were virgin timber. Mr. Brewer drove out the following weekend and proposed a trade. His crew would fell the trees, cut, trim, and haul them to the mill -- there to be made into lumber -- and deliver it back in the Spring. The trade was fifteen trees for him and five for the barn (two sugar pines, two Douglas firs, and a huge cedar tree for shakes). There would be plenty of lumber for the barn and a lot left over.

The trade was made with a handshake in front of the huge cedar.

The crew of ten arrived late in the afternoon on the beds of two trucks, bedrolls in hand.

On one of the trucks was all of the equipment they would need including the camp cook, a huge stove, benches, tables and the cook tent. The cook had made a stew that morning and corn bread was baking in the oven within 30 minutes of their arrival. Mike said they had it down to a science.

The crew ranged in age from 17 to 28 the oldest being the foreman. He was near the same age as Mike and Steve. After the men were fed and sitting around a bonfire sharpening their saws and axes the foreman introduced them. Steve told them about a hot springs with a drying shack which they could use while they were there. Five of the crew asked Steve to show them where it was. It was located just inside the forest line about 800 feet from the house -- and it was a full moon night. Steve and the men had their clothes off and were in the pool when Mike arrived with towels. Mike said it was a wonderful sight. After that the crew was in the pool every night followed by the cook and the foreman. One night Mike and Steve went to the pool after the crew had left and found the foreman and the cook doing their own thing. The foreman was seated on a rock with the cook kneeling in front of him. The two men went back to their house without letting on what they have seen. The foreman had fringe benefits, and the cook had job security!

On the second day the mule teams arrived with large wagons, their wheels standing about 6 feet high.

The foreman and, Steve had their picture taken in front of one of them.

The mules pulled the timber out of the forest on the wagons.

The whole job took 5 days. They would call on their trees many times, but they never logged them commercially.

Barter was the key word in rural America. Steve explained it this way: "Each ranch had a cash crop and a barter crop." Their farm and kitchen crops were canned, pickled or smoked for the family and the trade crops were bartered with other farmers. The cash crops were beef, hogs, wool, etc.

Lucy Bean and her husband Carl had five children, and Carl's parents lived next to Steve and Mike on about 600 acres.

Standing on their front porch in their Sunday best Mike took their picture that first summer.

Lucy was a full figured woman that always had a smile and a laugh. In the picture she looked very stern. As a matter of fact everyone did. Lucy was missing some teeth and told everyone to stand up tall and look strong, and that's what it looked like.

Lucy was head of the household and everything she surveyed. The lesson she taught was survival as a
rancher. Carl had cattle as a cash crop and Lucy had 5 acres of peaches and 3 acres of cucumbers. The products were picked by the family and placed in flat cartons. They would take them to the Co-op to barter and sell. The cucumbers were made into all sorts of items including dill pickles, relish called chow chow, sweet pickles.

She had a pickling shed with barrels And large masonry vats with crooked lids.

Mike and Steve knew that if they were ever going back to the big city (Mike’s dream only) they would have to make the ranch more self sufficient. After all it was almost 1925 and times were good. To attract a couple who would watch their livestock they would have to offer them more than just a roof over their head.

During their evenings they would sit in their kitchen and lay out the want list: woodshed, chicken coop, smoke house, orchard, corrals, root cellar, carriage house and the like. Their neighbor Mr. Preston had grazed his cattle on part of their land and it was now fall. He had bailed 10 acres of hay and Mike rode out to collect his 9 head of cattle. It turned out that the heifers had all had calves and his little heard had grown to nineteen. Preston had said “Just let ‘em see your hay bales and they won’t stray away.” And he was right.

Mike found himself more in demand as there was no MD in the area. He had been called upon to set broken bones, sew up large cuts and the like and now the local midwife was asking his help with a difficult delivery. Delivering animals was one thing, but “babies” was a whole different ball game. His father had been an MD in Seattle and he wished he had some of his books. At his request a traveling doctor visited him and gave him some pointers which helped his confidence.

His problem was Mrs. Bergstrom, a very small woman, who insisted on having her child at home. Her husband was a huge 6’7” Norwegian and the baby was very large. He remembered thinking “This kid can splat her from end to end.” He took out his stethoscope and listened at the girl’s bloated belly. He drew back and listened again. He heard 3 heartbeats, the mother’s and twins! The other doctor had not mentioned it. Two days later Mr. Bergstrom came for him at the feed store in a panic. His wife was in hard labor. Shortly after he arrived the small woman gave birth to the first and then the second child -- with little help from him. He had predicted the twins and aided in their birth -- and was a local hero. Our next view is the twins in long gowns with the proud parents sitting on a porch swing. Even though he had refused, Mike got paid 2 sides of bacon, 2 hams, and yards of smoked link sausage.

This was their first winter and it was bitter cold. But their home was warm and cozy and their pantry full of the land’s bounty. The ranchers and farmers now had time for social events. Saturday night found them at the grange hall dancing the Charleston or the tango. Valentino, Clara Bow, and Mary Pickford were the stars of the day. Both Mike & Steve were good dancers and were eligible bachelors! Mona Gibbons and her husband owned the mercantile and she was the town gossip. If there was a social clique she was it.

Mike & Mona twin dance contest and display their silver cups, his hair stuck back like Valentiño’s.

The talk of the town that winter was the coming of the power lines and the phones to the rural areas, the road from Pendleton to John Day using the old cattle trail, and bus service to Bend. There was a lot of talk about that winter and Steve and Mike would be in the thick of it. They just didn’t know they would be so involved in the winter of 1924.

Turning the page...

TO BE CONTINUED

Cherese AKA Dan Cook was Empress 1 of Eugene, OR, Empress 18 of All Alaska and very active in gay politics over a long period of time. ▼
Equal News
compiled by Karen Carlisle and Jaime Rodriguez

The next Equal Meeting will be June 17 at 7 pm at the Unitarian Universalist Church. Equal meets every two weeks same time same place. The July meetings will be July 1, 15, 29. BE THERE! Meetings are open to gay-friendly people; we welcome newcomers.

Equal will be selling barbecue turkey wings (and delicious tofu pups) and drinks at the Gay Pride Picnic and be staffing a table -- June 27, Sunday! We need volunteers to work at the picnic and we need tables and coolers. Have any that we can borrow? Call 561-1755. When the computer answers, punch 1021# and leave a message!

Jackie Buckley of Committee for Equality will come to the June 17 Equal meeting to discuss the possibility of combining organizations. Please come and help us decide.

The Brown Bag Lunch Series on Lesbian and Gay History is happening Wednesdays through June. It’s sponsored by Identity and is held at Elderberry Park from noon to 1pm. Karen Carlisle, MFA Historian, writer and teacher is giving the presentations.

[Editor’s note: the first one was terrific and you really don’t want to miss the ones on the 23rd and 30th.]

Also not to be missed is the Open House for Alaskans For Civil Rights (ACR), June 20th from 5-8pm at Guy Basset and Jim Williams home, 2210 Cope Street. ACR has a sizable amount of money to give away, and is collecting proposals from worthy causes. ACR also has a large mailing list data base that needs a responsible caretaker to maintain it as a tool for the community. Identity and EQUAL have both expressed interest.

We talked the ASD diversity/harmony curriculum project for lack of response from school district personnel. We’ll keep trying. Are there any lesbian or gay parents of ASD children willing to be part of the committee that deals with that pilot project in the schools next year? Probably should be the parent of a junior or senior high student. The curriculum is going to address “alternative families.” Equal thinks that someone from the Family ought to be the giver of information about our families. If we manage to get approval for lesbian and gay presenters, any community parents of gay or straight kids could do the classroom presentations. If you’re interested in either volunteer position, call the Equal Voice Mail and leave a message, 561-1755. When the computer answers, punch 1021# and leave a message!

The Brother Francis Shelter needs volunteers to help with lesbian and gay homeless persons. In particular, conservators are needed for lesbians or gays who qualify for certain Social Security benefits due to mental illness or alcoholism. Contact the Brother Francis Shelter Volunteer Coordinator at 277-1731.

Equal is preparing proposals to submit to the ACR folks about what to do with the money and data base and how to manage those things. If you have any ideas you want to throw in, come to the June 17 meeting (see column “Politically Queer” for details).

Equal and Identity are going to log discrimination complaints. We take complaints (anonymous or not), complaints of harassment, name calling, anything you find discriminatory (whether or not it they fall under the legal definition of crime). If you are willing, the APD is logging complaints, but we’d like to have them also. We don’t care if a crime has been committed, we just want to collect data to use in future efforts to gain our civil rights. We will respect your right to anonymity if you do not feel safe registering a public complaint. We urge you (see article by Michelangelo Signorile) to find the courage to be public with discrimination complaints. Members of Equal or Identity support you in any way you might need. Look for the Discrimination Form in this issue of the NorthView -- copy it and hand it around! Ask us, and please, call in and log your complaints. Equal voice mail, 561-1755x1021#, or Identity 258-4777.

Congratulations to the brave lesbian mom who confronted the staff at her son’s elementary school for not allowing the kids to vote on the sexual orientation clause of the municipal equal rights ordinance. You really raised consciousness at that school, and the teachers are still struggling with it. I’d like to congratulate you in person and give you the feedback I’ve heard if you’re interested. Call Karen, 274-1465.

Thanks to Terri Biles for all her work on the phone tree which is just about revised, and for her thankless job as treasurer. Thanks to Linda Kellen for her work with the media re: “Dammit Jim and the Faggot Killers.” Thanks to Jaime Rodriguez for representing Alaska at national MOW. Thanks to Marsha Barnes, Pam Siegfried, Herman Coen, and Dan Carter (others?) for speaking at the Equal Rights Commission. Thanks to Maureen Suttman for furring the Alaska banner to D.C. I know I’ve missed some! Thanks to those I can’t remember, and a special thanks to Ken Freedman for letting us do our monthly newsletter as part of the Northview. Anyone wanting bi-monthly minutes can get them at the meetings.

Karen Carlisle is a lesbian activist in the Anchorage community. Jaime Rodriguez is involved with EQUAL and Queer Nation, and sits on the Board of Identity. ♦

The Eye
not to be confused with the thumb

So, there EYE was at the Lesbian and Gay Memorial Day Annual Picnic, walking back from the Inlet to the main "camp" ground, and fell in step with S. and S. said to EYE (this is all hearsay, y'know), "sometimes I feel simultaneously joyous and tearful when a weekend like this ends: joyful to be around my Brothers and Sisters, and sad that this sense of Community doesn't continue at this level." EYE was overheard to have replied, "my joy is in being present with each friend I meet and holding dear that moment and creating that type of spark whenever I meet anyone from whom I sense a good energy." Brought tears to EYE's eye. ▼ Then someone pointed out J. to EYE, beautiful, shirtless J. ▼ And EYE ran into K. who is a Major Lesbian and she was resplendent in her politics and relaxation. ▼ And speaking of politics, who should EYE overhear but S. attempting to get some sense from R. about why he didn't come to the Assembly hearings. S. persisted in her questioning, and R. replied that his job was secure and he was getting promoted. S. was heard later to silently scream (well, OK, not so silently), "if I hear one more man say he doesn't need to get involved in politics because he's getting his secure (ha!) promotions, I'll scream. Again." ▼ The 4As plant sale appeared to be doing well, though EYE rooted around and uncovered the lower yield this year (about $800), where as last year did about $1,100. Mayhap it was the early "summer." The prior week plant sale at H. & B.'s got about $1,600, so that was OK, but again, last year got more overall. Gotta be ready when Spring springs and the ground says (use a basso profundo here), "PLANT MEE!" ▼ EYE was impressed with the non-gay turn out. Seems there were some major straight folks there, joining in and having fun. Nice! ▼ Could it be? EYE was rounding the tree, having returned from seeing a little man about a horse (don't ask), and ran smack dab into R. There she was, another Principle Lesbian, spreading charm and love -- made EYE go misty, seeing the bridge building. EYE loves a "lesbian moment," you know. ▼ Who was that on the terribly butch looking motorcycle? EYE heard it was being driven by M. but the dashing leather (if you've never seen Dykes on Bykes this is the next best thing), and high impact fashion statement just sent blood pounding through EYE's veins (or is that arteries?)! Never you mind, ah still have to fan mahself just thinkin' about it. ▼ The scuttlebutt on the Rialto (for those not in the "know," that's "D" Street), is that Cyrano's Cafe has (or soon will) revert to the hands of the original owners. EYE's fingers are prohibited from divulging all the dirt on the subject, but suffice it to say the place might yet become the

havens it once was. EYE was ecstatic to be served that tidbit. EYE's hat (and probably other pieces of clothing) are off to Sandy and Jerry. It inspires EYE to sing, at which EYE is extraordinarily not good. ▼ EYE got wind of the NorthView reader who, at a favorite restaurant, attempted to remove the staple from the May issue. Seems fingernails didn't do it, so she snuck a fork under the offending hasp only to discover that the thing ate part of the fork and fairly soon she was veritably standing in archer position, yanking on the fork, the staple and perhaps the nerves of a few customers. EYE apologizes for the slight indiscretion in picking such an delicate manner of closing the missive. EYE will, how shall we say, watch that next time. ▼ And there was our very own Gay Bowling League, winning the National Championships! Hope they'll give a parade or something equally provocative and visible. We deserve it. Details are contained elsewhere in this tome. ▼ What-Goes-Around-Comes-Around-Department: seems AK (of TR & AK) needed some tonorial attention, grabbed the NorthView (what else?) and found Gabriel in The Directory. EYE was informed that the cut, if you will, was reported to be excellent, and the chair chatter equally enjoyable. Said TR, "it's good to keep the money in the Community, which is what The Directory is all about." YYYESSS!!! ▼ Anonymous "submission" to the EYE (well, EYE knows where it came from but can't tell(!)): did you see the 1993 Junior Olympic Slowpitch Softball League (given by the Anchorage Sports Association) - "Has your child participated in our J.O. program before?" Don't ask. It's a man thing. It's being led by Camp Director James "Swish" Perryman. Now, EYE is above commenting on such things, and certainly wouldn't want to cast aspersions on Swish and his prowess, but learning "ball handling" with Swish - well, to say more would be to say less. ▼ Certainly last, but not, as they say, least, is Liz Vasquez of our very own Equal Rights Commission. Seems EYE spies overheard Ms V. was very upset when there was contention about who would be the new "Chair" (EYE uses this term advisedly) of the Commission. Michael Johnston and she, as the story goes, were vying for the honor (EYE would sweat bullets or mayhap something more ladylike if the choice wasn't so obvious (NONE OF THE ABOVE!!)). It was settled, more or less, when Ms V. in what may have been a classic stroke of childishness, screeched "it's my turn." EYE leaves you with that comforting thought about the safety of our municipal rights protection process. ▼

This issue of the NorthView was sponsored in part by Sunlight and Anonymous XxOoXx
Lesbian and Gay History
Brown Bag Lunch Series
Introduction
by Karen Carlisle

Homosexual behavior has existed as long as there have been mammals, and in every mammal group, and therefore is completely natural; perhaps it existed even earlier, for reptiles were the first of the animal kingdom to have a penis. Cultural evidence of the antiquity of homosexual behavior is evident across all cultures and throughout recorded time. Homosexual desire between women is praised in the fragments of Sappho’s songs from the 6th Century BC; on Grecian urns, it is aesthetically celebrated between men. Homosexual behavior is discussed with acceptance in Plato’s Symposium and delicately penned in Chinese literature. Soldiers of antiquity across the globe have been famous lovers, including the Libyan amazons of whom Herodotus wrote. Sumerian and Persian epic poems contain homosexual references. As well, beings, both human and divine, express themselves homosexually in the oral traditions of indigenous people of all the world, and are often the spiritual leaders of indigenous groups. Many Native American groups accepted and honored their “beloved women” and cross-dressing shamans, most of whom were spiritual leaders. Among these were the Kamchadalas, the Chukchi, the Aleuts, the Inuits, and the Kodiak Islanders.

It was not, however, until the advent of monotheistic religions that people who expressed themselves sexually with same gender partners were persecuted for this behavior by institutions of religion or law. The passages in Leviticus (18:19-23 and 20:10-16) so often cited to prove that homosexuality is an abomination (it literally says that), was written sometime during the rule of the Middle East of the Persians during the 6th century. The famous injunction against not spilling one’s seed is located here. I have often wondered if this injunction was given in the Holiness Code to combat the fear of Hebrew extinction, or race death. I have often wondered if the depth of hatred against lesbian and gay people stems from this ancient fear codified in the Old Testament -- that not to be actively reproducing meant extinction of the Hebrew tribes who already had a history of persecution and genocide.

By extension, I have wondered if the hatred that still rages strong in the U.S. is fear of the end of white supremacy. White people are the group having less and less children; and the population of non-white people is growing rapidly both by birth rate and by immigration. Since most visible lesbian and gay activists are white lesbians and gays of color can afford less to risk alienating their parent communities in a racist society), can it be that we crystallize that ancient fear in the present? The U.S. and Russia are the last Western countries to have oppressive laws against homosexuality which is legal in 87 countries.

Since ecclesiastical law influenced or was the law of the state in the Judeo-Christian World, the concept of homosexuality as sin gained further authority with the passing centuries. Especially influential was the theology of St. Augustine, whose teachings held sway for a thousand years -- who, after struggling for years with his own sexual desire, pronounced the body evil. In the years between the 4th and 17th centuries, homosexuals were often persecuted by the Holy Roman Catholic Church whose worst excesses culminated in the Inquisition. Possibly as many as 9,000,000 witches were murdered during a 300-year period, mostly in Germany and Italy, and assuredly, many of these witches were lesbians, and some gay men. One need only read documented descriptions of these victims’ lives to know that they were homosexual (I have often wondered how such beauty -- the Renaissance -- could have been created in a time of such sadism).

Ironically, during the same time, homosexual activity in monasteries and numeries was rampant (always where people are segregated by sex), the Roman Catholic Church had Pope Joan, and marriage was a holy sacrament between same sex people (see Fred Hillman’s article on Boswell’s work in the Jan. 1993 Northview).

It is not until the late nineteenth century that homosexuality became an identity rather than a behavior. Though this attitude had begun in Germany somewhat earlier, it was crystallized in the work of Richard von Krafft-Ebing, a psychiatrist, Havelock Ellis, an English sexologist and the English socialist (Aha! It is a communist, pinko plot!), Edward Carpenter who was a great advocate of women’s rights. The term homosexual did not even come into the language until it was coined in 1869 by K. M. Kerbeny, a translator who opposed German sodomy laws. In the 1880’s the name was adopted by people who wanted to make sense of their own experiences, which were not adequately explained by labeling them unnatural or immoral.

More influential than these early "nammers" was Sigmund Freud who speculated that homosexuality involved a narcissistic search for a love that symbolizes the self, a castration fear for men and penis envy for women (Venus envy, Freud; get it "straight.") He did not regard it as a sickness, however, or as a condition that could be changed, and thus he opposed criminal punishments for homosexuality. Freud believed that the natural sexual feelings of children are both homosexual and heterosexual and that social conditioning usefully represses both bisexuality and homosexuality (italics mine). Thus was born the idea that a homosexual person is arrested in her/his devel-
Why Gays and Lesbians Can't and Shouldn't Be Quiet
by Kirk C. Hastings, PH.D.

"Why do you have to have a Gay Pride Celebration? No one else parades down the street trying to prove their pride! Why don't you just be gay and be quiet?"

As infuriating as it is, I have been asked these questions by many people from various walks of life, even gays and lesbians who are struggling with the coming out process.

"Because we deserve to be proud of ourselves!" I vehemently respond. "We have earned the pride and self-respect that we feel. And because much in our upbringing and in society tells us that we should feel shame and that we should stay in hiding, we must celebrate our pride as gays and lesbians together, as a family, as a culture, as a community."

But what is pride? And how do we get it?

Pride is a feeling, an emotion that stems from having a positive attitude about oneself. It stems from a sense of self-esteem, self-worth and a positive self-image.

It can also be larger than self. As individuals, we can have pride in our loved ones, our job, our ethnic history and our community.

As with many things, pride develops over time or it doesn't. Pride is not inherent. It stems from the things we are taught about ourselves by those we believe in and trust. Sometimes a loving parent, with the "best of intentions", teaches his or her child to be ashamed of himself or herself. Sometimes they instruct us to deny ourselves or who we are.

Initially, these beliefs and negative judgments come from the outside, but eventually they come from within. If we internalize these beliefs and feelings, then we may spend the rest of our lives trying to be something we're not, trying to become "good enough" or "worthy." This kind of self-denying people-pleasing process can be very unhealthy and self-destructive.

Supporting each other in recognizing, owning, expressing and sharing our positive qualities and our ensuing pride is a big part of what Gay Pride Celebrations are all about. For many, those of us participating serve as positive role models for our youth and those struggling to have a positive sense of self.

Enjoy your pride celebration! You are worthy and deserving of feeling significant pride in yourself and your community.

Dr. Hastings is a psychotherapist, practicing in the Long Beach area. He volunteers time to Project AHEAD.

Taken from the April 1993 The Post, Published by ONE in Long Beach, California.
No New Hope for an AIDS Cure

The Ninth International Conference on AIDS ended and nothing definitive has changed.

Michael Merson, head of the World Health Organization's Global Programme on AIDS said, "...we cannot report the big breakthrough on preventative vaccines for which the world is waiting. We must accept that our scientific advances are coming in small steps...our progress is desperately slow."

* U.S. researchers who studied those with long-term HIV not infected with AIDS reported that certain killer immune cells are capable of destroying other cells infected with HIV. This may prove useful in developing vaccines.

* Dutch scientists provided evidence to prove that the process of syncitia (clumping and eventual death of immune cells) hastens the onset of AIDS and AZT appears to accelerate this process. If true, it could mean antiviral drugs could harm more than help people with AIDS.

* British researchers conclude that AZT DOES NOT work better when given to PWAs in early stages of disease. This contradicts U.S. research findings and current practice

* The use of combination therapies seems to hold some promise, though which combinations and what they do is uncertain.

Regarding the elusive vaccines, most experts concluded that a vaccine would not wipe out AIDS. Moreover, as some vaccine candidates move toward clinical trials, ethical concerns abound. For instance, will vaccine volunteers, who will presumably develop antibodies to HIV and test positive for the virus, be protected from discrimination by employers and insurance companies? Will people receiving experimental vaccines practice safe sex believing they're protected?

Larry Kramer, our angriest prophet, demands to know where is the Manhattan Project of AIDS.

Indeed.

Thank you, Karen Carlisle. XXOOX

Open Letter to Robert Maynard

I guess the justice principle that U.S. citizens pretend to embrace -- innocent until proven guilty -- can be dispensed with when the suspect is dead. Not even "suspected murderer" or "alleged murderer," but "likely murderer." (Anchorage Daily News, June 12, 1993, "Dentist likely gave AIDS to 6 - deliberately", by Robert Maynard.) No one left to sue you, I guess.

"Likely murderer," even though you yourself say there is "no way to reconstruct definitely how Dr. Acer WITHOUT LEAVING A TRACE OR A CLUE (caps mine), infected all those patients."

"Likely murderer" even though Dr. Acer's staff can provide no information about patient care that provides murder evidence.

"Likely murderer" even though you say "little evidence exists," and "method and motive are the two biggest unanswered questions."

And then you conjecture about his motives; and based on your conjecture and highly circumstantial relationship between a remark Dr. Acer made to a friend (one most queer persons believe is true and have probably said themselves) and the age of his patients with AIDS, you call him a "likely murderer."

This is unconscionable behavior. Why bring it up when it can't be proved? Isn't there enough fear and hatred already? I want to know what is your motive for going it?

Thanks for throwing in the blurb about mandatory screening of health workers being an invasion of privacy. As if that will stop the hysteria your article will create. All of us queers can watch our fundamentalist TV preachers this Sunday rail against our heinous existences.

Two more things. One, everyone who dies from AIDS complications dies a wretched death, Mr. Maynard, at least physically. Many people achieve great spiritual peace and beauty. Don't make a martyr out of Kimberly Bergalis. It's not a contest.

Two, I'm not saying what you conjecture isn't possible, but if your supposed motive is correct, why wouldn't Dr. Acer confess on his deathbed? That would have created a great national scurrily for a cure. Why wait for someone as wise as you to discover the "obvious."

Karen Carlisle

Alice DiMichele
Eco-Lesbian Folk Musician: Searching

Alice Di Miele is a lesbian, eco-feminist folk musician who plays a wide variety of womyns' and folk music festivals, community centers and coffeehouses around the country.

A prolific songwriter, Alice just released Searching, her fourth recording since 1988. Too Controversial (1990), It's A Miracle (1989), and Make A Change (1988) have all received rave reviews, international airplay, and national distribution. Her songs are about real people and real things ranging from her passionate social commentary to her wonderful love songs and celebrations of the natural world.

Alice's forte is using her skill as a musician and performer to create an "atmosphere" of music. She has toured nationally in the U.S. and the United Kingdom.

This music can make you hold your breath and make you howl. Highly recommended.
It's a pleasure to serve the Community!

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Discrimination Intake Questionnaire

Name: ____________________________ Date: ____________________________

Address: ____________________________ Phone: ____________________________

City: ____________________________ State: ____________________________ Zip Code: ____________________________

Please provide the name of an individual at a different address who is in the local area and who would know how to reach you.

Name: ____________________________ Relationship: ____________________________

Address: ____________________________ Phone: ____________________________

City: ____________________________ State: ____________________________ Zip Code: ____________________________

What action was taken against you that you believe to be discriminatory? What harm, if any, was caused to you or others as a result of that action? (If more space is required, use additional sheets of paper.)

Do you believe this action was taken against you because of: (Check the one(s) that apply and specify your race, sex, age, religion or ethnic identity).

Race: ____________________________ Sex: ____________________________ Nat'l Origin: ____________________________ Age: ____________________________

Retaliation: ____________________________ Color: ____________________________ Marital Status: ____________________________ Physical Handicap: ____________________________

Religion: ____________________________ Sexual Orientation: ____________________________ Other: ____________________________

I was discriminated against in: (Check the one(s) that apply.)

Housing: ____________________________ Financial Institutions: ____________________________ Employment: ____________________________ Public Accommodations: ____________________________

Educational Institutions: ____________________________ Practices by the MOA: ____________________________ Other (specify): ____________________________

I was discriminated against by:

Name: ____________________________

Address: ____________________________

City: ____________________________ State: ____________________________ Zip Code: ____________________________

What was the most recent date the harm you alleged took place?

Have you sought assistance about the action you think was discriminatory from any Government agency, from your union, an attorney, or from any other source? ______ No ______ Yes (if answer is yes, complete below)

Name of source of assistance: ____________________________

Date: ____________________________ Result (if any): ____________________________

Signature: ____________________________ Date: ____________________________
Lesbian and Gay Bashing
Identity and Equal Collect Complaints

"No one else will stand and deliver, so we will." With this thought in mind, the Identity Board (with cooperation from EQUAL) voted to collect reports of discrimination based on sexual orientation. The Board further agreed to adopt the intake report form used by the Anchorage Equal Rights Commission (ERC), adapting it to include the obviously missing category which the ERC is not authorized to acknowledge.

Tear out or copy the form facing this page (in fact, make many copies and hand them out!), and send it to Indentity, Inc., P.O. Box 200070, Anchorage, AK 99520-0070, or by calling the Identity HELPLINE (258-4777) and providing the HELPLINE volunteer the appropriate information.

Identity and EQUAL will report each month on the statistics of sexual discrimination.

We need your help! If you know someone who has experienced this type of discrimination, call the HELPLINE, or write Identity. JUST DO IT! ▼

Joe
by Jaime Rodriguez

Joe has a lemonade smile
with dimples like sunshine and red balloons.
He laughs and the world spins.
The world always spins.
Spins through the diamonds that
shine behind Joe's eyes.
Shine green-brown like the forest.
Alive, just a little wild.
Wild with the laughter
of mischief and delight.
Delight dancing from soft brown curls
on a strong neck and back and cheeks for days.
Days and nights for Joe hugging
and Joe talking,
Joe laughing and
Joe loving.
'Cause he's so touchable, that Joe.
Touchable like bubbles in a bath
or rose petals in the wind. ▼

WORD GAYME # 103

ACROSS
1. John Van Druten play, I Remember
5. College entry exam
8. Gay porn star, __ Stryker
12. Decorates a cake
13. Colete work, Le __ et L'Impu
14. Singer Fitzgerald
15. Paul Verlaine's fatal attraction
18. Observe
19. Civil War general
20. Bom
21. Monkey's uncle?
22. Dorothy's auntie, et al
24. Type styles
27. James Baldwin novel, __ Cowory
31. Cookie type
32. Only Air France and British
Always have one

ACROSS (cont'd)
33. Garden tool
34. Stereotypical bigot
36. Played
37. Gov agency
38. Dice
39. Putting on the Ritz author, __ Kessel
42. Put into law
44. Heat unit
47. Oscar Wilde's fatal attraction
50. Tiny pest
51. AIDS drug
52. Drop a bomb on
53. Medioc
54. __ Miserables
55. After oh's

DOWN
1. Certain war casualties
2. Land measure
3. Dole out
4. Volcano emission
5. Wild binge
6. Grow
7. Nuclear submarine
8. Lesbian photographer
9. Joy
10. Where Santa goes down
11. Lose color
16. Diamond judges
17. Note
21. Make up for
23. Razor adjunct
24. Tin __ two
25. Vein find
26. Composer Rorem
27. Pose a question
28. Gay activist, Harry
29. Supplement
30. Valentine color
32. Ian McKellen film
35. Sword
36. South African bishop
38. Guys from Glasgow
39. Plugs up
40. Mix
41. News
42. Cutting tool
44. David Lynch film, __ Veil
45. Appropriate
46. Employers
48. __ Speedwagon
49. Economic indicator
Heart, Mind and Soul: What You Feel, You Can Heal
By Doran Vaughan

Editor's note: This column takes a look at our mental health from various angles and offers different points of view, different approaches to healing. Please write with your questions/comments to: Identity NorthView, P.O. Box 200070, Anchorage, AK 99520-0070. Answers and advice will appear in the following issue of this newsletter.

My clients frequently talk about the effect that childhood experiences have on their ability to cope with stress and to establish and maintain relationships with friends, family, and lovers. Their experiences, both positive and negative, obviously affect their personalities, self-image, coping skills and relationships. Economic status and educational background are the basic foundation for all our experiences, whereas life's traumas and hardships are unique and add diversity. Race, religion, community size, and regional or national origin provide a variety of cultural experiences which shape the basic character of our individual personalities and provide us with a multitude of models for coping with life. Experiences with family generally have the greatest affect on how we cope with life and relationships.

Family relationships affect us differently than those with teachers, religious leaders, friends, neighbors, and social peers. However, all relationships provide either healthy or dysfunctional models for coping with life's problems. Healthy modeling is preferable, but is not always available. These families are plagued with alcohol/drug addiction or physical/sexual abuse. Dysfunctional family experiences generally diminish self-esteem and the ability to cope with problems, but simultaneously, can strengthen personal character and the ability to tackle obstacles in life. Traumas like death of family or friends, chronic or terminal illness, and disability can also strengthen or weaken life coping skills, but in ways different from dysfunctional family experiences.

Throughout all our experiences, we receive messages about self-image, personal values, problem solving skills, and relationships. Some messages are overt and direct, while others are covert and subtle. Our society, for example, places great emphasis on the distinction between masculine and feminine characteristics, weight and physical appearance, race and cultural experience, and economic status. Beliefs and values are communicated through what people say as well as through their behaviors, hence, we are often pressured to adopt the same values and beliefs that significant people in our lives model.

Such is the case with sexual orientation. I, like everyone, was given stereotypic messages about the appropriateness of heterosexual attraction and was led to believe that not only is homosexuality socially wrong, but it is morally abhorrent. These messages have seriously affected how we perceive ourselves relative to self acceptance and self-esteem. Racial and cultural differences in people also result in problems with self-image based on the child's familiar environment, their social contacts, and the self-image of family and peers. Acceptance of the diversity of people is generally not promoted in our predominantly Caucasian, able-bodied, Protestant culture. Although our country was founded on the diversity of people and their beliefs, this principle is often lost due to social division, competition, and inexperience.

We all generally survive and grow from our basic childhood experiences, but find it more difficult to overcome those traumatic experiences which result in dysfunctional coping. My clients are most often concerned about the long-term effects of experiences with drug and alcohol abuse and physical and sexual violence. Whether remembered or repressed, these experiences have a traumatic impact on overall life functioning. Some professionals support the concept of reviving repressed feelings associated with childhood violence and abuse, but I believe that people are not always readily prepared with the inner strength necessary to relive and recover from these experiences. Repression can be a useful coping mechanism until emotional readiness is attained. Abuse, whether physical, sexual, or verbal, is generally repeated with varying degrees of intensity over an extended period of time. As with other changes in thinking and behavior, recovery from severe trauma is a long-term, gradual process. We all have the capacity to heal from life's traumas, but psychological healing is a day by day process much like healing from surgery or other bodily injuries. This intensive emotional healing is most successful when we are ready to confront our problems, not when we are forced to do so.

We have all developed coping mechanisms which assist us in dealing with life and its problems. These coping mechanisms are often functional, but if misused are often self-defeating. The first stage of psychological recovery is recognition of our dysfunction and self-defeating behaviors. The next stage involves self exploration and trial and error application of alternative problem-solving approaches. We are always in control of our lives, even when we allow other people to make decisions for us or to determine the direction we pursue.

Childhood experiences do affect the development of coping skills, self-image, and success with relationships, but those experiences do not have to determine our path in life. We must first care enough about ourselves to take control and to be responsible for who we are and for the decisions we make. We can not change the past, but we can determine our
benefits, and we're more likely to be engaging in high-risk activities such as drug abuse, which she said go hand-in-hand with poverty levels in communities of color.

"It's a population that needs to be targeted with even more focus, but that doesn't happen automatically," Vazquez said. "The structures of racism and the things we learn about excluding people apply to the Lesbian movement as well, and I think we've got a lot of work to do."

There's no question that part of the responsibility for getting the message of Lesbian health risks out to that population belongs to the Gay press. Lisa Keen, senior editor of The Washington Blade, said the staff has made Lesbian health reporting one of the newspaper's priorities. A staff reporter has been assigned the beat and will write a monthly cancer update column that gives Lesbians information about gynecological cancer treatment and issues. "If we don't report that Lesbians who don't have babies might be at higher risk for cancer, The Washington Post isn't going to report it and nobody else is going to report it," Keen said.


This article summarized by Karen Carlisle from The Washington Blade, April 23, 1993. ♦

TOMORROW

Tomorrow is the day we'll talk.

I'll call you. You'll say my name and laugh your laugh like you always do when we first talk.

That bang of familiarity hits me. I laugh with you.

Tomorrow is the day we'll talk.

I'll wait for you to tell me what you haven't told me yet.

I remember the last time we spoke, my parting words were I love you and you said I love you back. I'll need to hear your laugh so I can be strong for you, so I can bring life to you while you are here on this plane of energy.

Tomorrow is the day we'll talk.

I'll want to desperately communicate and be invited into what I know exists. I'll see you soon, I'll say and we'll go down to North Beach and sip a glass of wine and exchange words of vanity about those whom our eyes admire.

My emotions streaming through me rapidly like a turbulent sea.

I've got lost of work to do until the time comes I can face you with the vitality you'll need to keep you healthy. Please stay here with us all until then.

Tomorrow is the day we'll talk....

Carmen Cash ♦
Changing the Letters on My Health Report
by Faron Purje

In January 1988, I tested positive for HIV. Over the past 5 years I have been very open about this. I have spoken about being HIV+ on public TV, in public schools (both high schools and universities), in public newspapers, and in public forums. I have even seen my health status written about in public rest rooms. I cannot think of any acquaintances that do not know that I am HIV+. I would not have it any other way.

Looking back, I often overlook the difficulty I first had telling people I was positive. My husband was the first I told. It was very emotional and tore my heart to pieces. Over the next year, we told our families and a few close friends. By December of 1988, I was out, public, and talking very openly about my HIV status.

One of the things I always stress, when talking with people, is the difference between HIV and AIDS. To me it is important for people to understand these differences. It also makes a difference in how I perceive my own health (mental and physical) and how I live my life. Right or wrong, this is one of my deepest personal dilemmas.

From the beginning of my FIGHT with HIV, I have sworn that I will beat this virus. I refuse to let this virus hold my life hostage. I refuse to be a victim in other’s eyes. I choose to live! I choose to be a survivor!

I have been told that I am only deceiving myself. I have been told that I am not dealing in other people’s reality. I have been told point blank by doctors that I will die. However, I know that my belief that I can beat this virus has kept me ALHIV for the last 5 years.

It is only fair that I let you know my faith wanes at times. Like when I wake up with a new cough, or the pain from weeks of thrush seems to be unbearable, or I notice a new blemish forming, or when my T-cell count drops in half.

Even deeper down, I did not believe I would beat HIV when I first told myself I could. But that was part of the resolve, to tell myself that I could until I believed it and those around me began to believe it. It is not easy by any means, but I have faith in myself, my God, and in the love of those around me.

Recently though, I have been classified as having AIDS. This is the first time I have admitted it publicly and it is very hard for me to do so; it’s like admitting defeat (I ALWAYS have to win!).

I take heart in the fact that the AIDS classification was not due to any “illness,” but the changes made by the Centers for Disease Control (CDC) to expand the case definition of AIDS. My physical health has not deteriorated because of these changes, but mentally it has affected me.

Even though it shouldn’t, it changes how those around me view my illness. Hell, it even changes how I view my own health and my belief that I can beat this disease. It changes the plans I have made for the future. It changes the way I talk about my health. It changes the way I deal with my husband. It changes the very way I look at my life and the lives of those around me. I don’t want it to, but changing these letters on my health records makes drastic changes in my life.

I am angry for letting it control me in this way. I know that by talking about it, sharing my feelings, and learning to live with AIDS, I will overcome.

I also know that these are my feelings for today, but not forever. Deep in my heart, I KNOW that being classified as having AIDS does not change my physical health — and I am not ready to give up the fight. I will overcome! For I am no longer just living with HIV, I am very "alhiv" and LIVING with AIDS!!!

Faron Purje is a gay activist, community volunteer, drag queen and secretary of the Mt. McKinley (non-ascen) Club. This month he and John are celebrating their 6th wedding anniversary.

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Identity Fourth Friday Potluck & Social

Country-Western! Line Dancing! Fun for one, fun for all!!

Come to Identity’s Fourth Friday Potluck Social. The tradition is to bring a dish, anything from soup to nuts, i.e., main dish, salad, bread, rolls, desert, chips, dip, pizza, etc. Identity provides the drinks (tea, coffee, punch). Admission is free. Donations are openarmedly appreciated.

Date: Friday, June 25th.
Time: 6:30pm doors open, 7pm dinner, 7:30pm announcements & program
Place: Unitarian Universalist Fellowship Church. 3201 Turnagain STREET, Anchorage.
Program: this is a kick up your heels (you should pardon the expression) and a fun, laid back program. Bring a partner or don’t. Enjoyment is the program.
Karen Carlisle elucidates at Elderberry and frolics at the Fellowship.
Labels and Lipstick
by Victoria A. Brownworth

"Lipstick lesbian," that once cutesy term describing Madonna-style dykes in dress drag and makeup, has fast become a pejorative. Popularized by the media after the release of Basic Instinct, it is now synonymous with big-haired bimbos or psycho-killer nymphos—take your (ice) pick. Is it any wonder that those of us in skirts eschew the title?

Said with a sneer, "lipstick lesbian" means a dyke who just doesn't measure up to the PC standards of dykiness. No Birkenstocks or Doc martens in the closet, hair long enough to actually need a brush, underwear that includes stockings or a slip—these are all signs of the lesbian who hasn't according to her sisters, completely made the crossover from straight to queer. She is, they say, trying to pass for straight. And if she can, then she hasn't paid her dyke dues. Or so goes the party line.

Recent lesbian history books support this theory. Whether it's the Lambda Literary Award-winning Persistent Desire by Joan Nestle or Odd Girls and Twilight Lovers by Lillian Faderman or Boots of Leather, Slippers of Gold by Liz Kennedy and Madeleine Davis, lesbian history is told from a butch point of view. Women in skirts aren't part of this history; butch, it seems, is better.

As a lesbian who dresses femme, I am increasingly angered by this approach to lesbian history—past and present. The perception that only butch dykes in chinos and DAs had to buck social pressures is revisionist history at its worst and blatant sexism and internalized homophobia as well. Femme women face as many rigors in our sexist and homophobic society as butch women—and sometimes more. The new historical inference that femme women have contributed nothing but a few chipped nails to lesbian struggles for autonomy smacks of the same historical spin straight men have put on women's contributions to history as a whole. Femme women have become the "female" background to the butch "male" foreground. Butch women are styled as the active history makers.

The fact is, femme women face a range of struggles that butch women do not. And increasingly the most defining fight is within our own community: being recognized for our contributions without being categorized or trivialized by our style of dress. Femme women have make the same choices as their butch counterparts—loving other women, denying men. They have to defend that choice to the straight society while also defending their femme style to other dykes, proving they are real dykes too.

The most heard phrase of my 20-plus years as a radical lesbian has been "But you don't look like a lesbian." Well, I am a lesbian, and this is how I look. When another lesbian says this to me, she is denying my right to lesbian community. Would any PC white dyke say to a light-skinned black women, "But you don't look black"? That would be considered the worst sort of racism.

My lesbian identity and that of other femme women is just as strong and deeply felt as that of our butch-looking sisters. Many of us work just as hard at furthering the cause of lesbian rights. Butch women say they don't want to be like men, but when they trivialize the accomplishments of lipstick lesbians, they silence other women just as effectively as the men who have been writing women out of history for centuries. Ultimately, such revisionist history damages us all.

Victoria A. Brownworth is a nationally syndicated columnist who writes for many publications in the gay and mainstream press. Reprinted with permission from The Advocate: June 1, 1993.

"The best thing I ever did in my life was come out." — Singer k. d. lang to the gay inaugural ball at the National Press Club on January 20. "My sister k. d. has been such an inspiration. She did the greatest thing I've ever seen this year. I'm very proud to say I've been a lesbian all my life." — Singer Melissa Etheridge, who followed lang to the microphone at the inaugural ball.
Gays in the Military, Historically Speaking
by John Paul Hudson

Editor's note: This retrospective and analysis of homosexuality and the military is presented here in serial form over the next three to four issues.

The notorious French aristocratic letter-writing gossip and diarist, known as "Madame," who was the Duchess of Orleans, spoke in a letter in 1716 of the lifelong homosexuality of the French and Spanish general known as the Great Conde, Louis. This military genius covered his reputation via marriage to a young wife whom he caused to be shut up in a convent for life, and by publicly cultivating the image of a ladies' man. A famous courtesan, Ninon de Lenclos, also blew Conde's cover in letters to friends, claiming to be privately quite otherwise.

German-born Madame, Charlotte Elizabeth, wife of Philip, Duke of Orleans, enjoyed as a favorite occupation the spotting of homosexual males and uncovering details of their affairs. About her husband, a general, she wrote: "He has the manners of a woman rather than those of a man... The soldiers said of him he was more afraid of the heat of the sun, or the black smoke of gunpowder, than he was of musket bullets."

The year Philip died, Madame shared this sweeping social apologia of her time for the "spread" of open male homosexuality: "Our heroes take as their models Hercules, Theseus, Alexander and Caesar, who all had their male favorites. Those who give themselves up to this vice, which believing in Holy Scripture, imagine that it was only a sin when there were few people in the world, and that now the earth is populated it may be regarded as a divertissement. Among the common people, indeed, accusations of this kind are, so far as possible, avoided; but among persons of quality, it is publicly spoken of; it is considered a fine saying that since Sodom and Gomorrah, the Lord has punished no one for such offences."

In 1718 Madame wrote of one of the greatest French generals of his century, Louis, Duke of Vendome, that his two big shortcomings were his aversion to bathing and his debauchery with men. The most famous and successful of all military leaders of the Austrian Hapsburg empire was Prince Eugene of Savoy (1663-1736), not only known to be homosexual by his fellow warriors and by statesmen of his time, but also fingered in their memoirs -- and, predictably, in a letter by Madame. In military circles it was said that he would prostitute himself disguised as a common soldier, and at certain private social gatherings had himself addressed as "Madame Simoni," or "Madame Putana."

In the Russian empire, the rags-to-riches Eighteenth Century general Alexander Danilovich Menshikov began his climb by endearing himself sexually and romantically to the Tsar Peter who would become known as The Great, and becoming the tsar's "first favorite." Ruthless, and deft equally at drilling a regiment, building a frigate, or administrating a province, Menshikov achieved the post of Marshal of Russia.

Marshal of France when Menshikov was in his ascendency in the East, Duke Claude de Villars was also cited as homosexual in the letters of Madame.

John Paul Hudson, who was at Stonewall, has been called a "pioneer writer for the Gay Press" in such publications as The Gay Book of Days, thanks to his involvement as New York correspondent and feature columnist for the original Advocate and as a star columnist for Gay, America's first gay weekly. He has written numerous novels and columns for the Gay Press. His Superstar Murder? brought him to national prominence. He recently completed the first draft of a book related to AIDS and the metaphysics of gayness, called The Lost Commandment. ▼
Message For Her Grandchild
by Seema Weinberg

I recently learned that I am going to be a grandmother. I am happy, thrilled, and excited and have prematurely pledged myself to being a very indulgent grandparent.

I took my feelings to be aired at a monthly meeting of Parents and Friends of Lesbians and Gays [PFLAG], my sacred retreat. When it was my turn to express what (if anything) was currently problematic to me, I shared my good news and thoughts about how I perceived my Gay son might be feeling. (Always a worrier.)

A few days after this meeting my son and daughter-in-law handed me a gift-wrapped package. I very eagerly tore into the paper of this unexpected treat. There was a book inside titled Grandmother Remembers, a written heirloom for my grandchild. Its unique design and illustrations charmed and captivated me and I couldn’t wait to plunge in and start my inscriptions.

The greatest challenge came when I reached a page that devoted a few lines to the heading "Of great concern to me," and here is what I entered to complete that phrase.

"Of great concern to me is your future relationship with your Uncle Richard and I would like you to carefully read what I have written to you on the page headed "Treasure I Have Saved For You."

On that page appears the following open letter I hand down to my grandchild.

"My darling, I don’t as yet know who you are and at this stage you are so well protected that you can’t know who I am either. We can only hope that what awaits us is a mutual bonding of love and respect. I hope you are looking forward to meeting me as much as I am awaiting my first sight of you.

"Whatever you turn out to be (astronaut, doctor, lawyer, our first Jewish president, artist, entrepreneur) I hope that you will be a proud and accepting human being. I hope that words like hate and bigotry will escape your vocabulary and you will be free from stigmas that cripple too many people.

"Among your relatives eagerly awaiting your arrival is Uncle Richard. He is a handsome, compassionate, humorous guy. He is a successful professional, creative, and always able to analyze both sides of an issue. He is Gay. This my child does not imply that he is high spirited or merry. It means that Uncle Richard is a homosexual male. (What a great impetus to turn to an encyclopedia at an early age. Good training for your SATs!)

"He will not give you an aunt, he will give you another uncle. He may not give you cousins to play with but he will probably get down on the floor with you and build wonderful things out of blocks. He can erect fanciful sandcastles and whimsically decorate a snowman for you to show off to your friends. He can also show you how to coordinate wonderful color schemes with your crayons. (Wait till you see what a natty dresser he is.)

"At this time your uncle lives in a prejudiced, uneducated world, and society often times makes his life difficult. It should not be that way. I am trying to eliminate some of these feelings by proudly introducing Uncle Richard to all my friends and they all love him. There is no stigma to being Gay. It exists in the minds of those who are unfortunately ‘carefully taught’. Grandma will show you how wonderful it is to hold your head up high and not allow ignorance to be your personal burden. That pride will be returned with interest. I promise you that.

"Well my dear, this is a pretty tall order for you to digest, but my story would be incomplete without this ‘souvenir’ that I hope you will treasure in your lifetime. I’m also counting on heredity to help you interpret all these big words. After all, your parents are pretty smart."


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Lesbian Health Movement
Gains Momentum
by Kristina Campbell

Carmen Vazquez has a riddle about a problem facing the Lesbian community that isn't funny: Question: What three words can improve Lesbian health care? The answer: Access, access, access.

Vazquez, coordinator of San Francisco's health department's Office of Gay and Lesbian Health Concerns, is part of a growing and revitalized national movement that is demanding attention to Lesbian health issues at the highest levels.

That movement, while trying desperately to convince Lesbians to be aware of and seek preventive medical care for the unique health risks they face, is focusing its efforts on opening access to Lesbians.

That means access to affordable health care and sensitive, competent health care providers, as well as access to information they aren't receiving or don't listen to about those health risks. It also means access to funds and vehicles for research about what the health problems facing Lesbians are, and how to deal with those problems.

The effort is taking shape in the form of more Lesbian health projects at clinics in major cities and more health-centered Lesbian advocacy, service, and support groups, particularly those that target Lesbians with cancer.

During the March on Washington, Lesbian health activists took their message to Capitol Hill and the Department of Health and Human Services to advance the Lesbian health agenda. Marj Plumb, head of the only independent Lesbian primary health care clinic, Lyon-Martin Women's Health Services in San Francisco, said plans for the legislative briefings included giving congressional members and staff and HHS staff examples of actual things they can do. Plumb expects to see the issue taken up at the federal level within the next two years.

The Lesbian health movement, Plumb, said, is at a bursting point. She compared this movement to the HIV/AIDS and women's health movement, where activists demanded attention, research, and funding, and finally broke down the barriers to getting what they needed (which certainly hasn't been fully achieved yet -- italics mine). "We're about eight or nine years behind the HIV movement, and about 20 years behind the women's health movement. But we're at the door. We have information, we have research, and we have a community that also believes this is an important issue."

In D.C., Whitman-Walker Clinic's Amelie Zum, director of Lesbian Services, said, "Our roots are in the women's health movement, and there were many Lesbian health projects in the late 70's and 80's...[that] fizzled for...different reasons." Perhaps foremost among those reasons is that the women's health movement began orienting itself toward reproductive issues and rights, and the AIDS epidemic hit and stole the thunder from the Lesbian health movement.

Zum and others urge caution in comparing the two issues: many in the Gay community want to argue about which epidemic is more worthy of funding and effort, or which has killed more people(AIDS or breast cancer). Health advocates would prefer that the community work as a community on both issues, because both are significant.

But problems like cancer in the Lesbian community did not emerge as visibly as the problem of AIDS in the Gay male community. It's only been recently, after some groundbreaking analysis, that a National Cancer Institute epidemiologist came forward and said what many had been suspecting: The cancers that hit women at alarming rates are even more of a threat to many in the Lesbian community.

The 1984-84 National Lesbian Health Care Survey (and other sources) found that in general, Lesbians are less likely than heterosexual women to get regular gynecological examinations because they are unable to afford medical services, are afraid of coming out to their health care provider, or think gynecological services are only important for women who want to have children.

The effect is a community that is less likely to have annual pap tests, clinical breast exams, mammograms, and pelvic examinations--all of which can detect gynecologically-based cancers or problems that could lead to cancer in the early stages. Dr. Suzanne Haynes, the NIS epidemiologist, concluded that Lesbians who fit high-risk profiles -- like being overweight, not having children, or drinking excessive amounts of alcohol -- may be three times as likely as other women to develop breast cancer in their lifetimes.

Plumb said it's frightening how many Lesbians do not know the importance of gynecological care. "I can't tell you the number of times one of my health providers will come into my office and say, 'I just saw a Lesbian who hasn't had a pap in 10 years because she thought it was to detect sexually-transmitted diseases, and now she has cancer,'" Plumb said.

In the middle of the problem of Lesbians not having access to health care and information is the fact that Lesbians of color often have even less access, an issue those in the movement are trying to keep on a priority level. Vazquez pointed out that Lesbians of color constitute an even more vulnerable group. "We're more likely to have less economic access, we're more likely to be working in jobs that don't have health care
direction for the future. Even though we generally have difficulty forgetting the negative experiences in our lives, we do have the ability to perceive those experiences differently and to use the information to develop new coping mechanisms for the future. By using insight and self-motivation to make personal change, we have the ability to improve self-image and relationships and to make meaningful and long-lasting changes. The ultimate goal of life is to use experiences, whether positive or negative, in a productive way and to create harmony with ourselves and with other people in our lives. This life-long goal, if taken seriously, can ensure a path to good mental health and a strong sense of well-being.

Doran Vaughan, M. A., is private therapist in Anchorage with twenty years experience in the mental health field. ▼

Those Who Share Your Soul

"Is this a love poem, friend?"

"It is. I mean no disrespect."

There are times with women I truly love—
I cannot think of the words.

If I could use my body to comfort you;
to release you, unlock your tears.

I would.

I would hold you naked and gently caress you...
Let you feel who YOU are.
Before proscription or predisposition.
Feel who you family is;
Those who share your soul,
Your dreamworld; your premonitions...
Instinctive, unconditional circles of friendship
Caress you, to love, to desire, to release;
Return to friendship.

Speaking without words.

You make you own world.
You can create whatever you have the courage to create.
You have a right to be happy.

Lynne Prossick ▼
When My Friend Died of AIDS  
by Margaret McMullan

My friend Ken died of AIDS on a lovely July morning three years ago. I wasn’t there. Before he became unable to talk, he told me he didn’t want me to come. He worried about what I might think of his living conditions. He worried that he might lose control of his kidneys while I was in the room. He wanted me to remember him as he was.

Now I think we both made a mistake.

In college in Grinnell, I didn’t go anywhere without Ken. We stood in lines together, ate and gossiped together, danced together. He never told me he was gay. He didn’t have to. He was tall, handsome, lanky man who didn’t date women. And he never spoke of his personal life. He thought it was in bad taste.

AIDS wasn’t even an issue the year Ken and I graduated from college. It never would have occurred to me to tell Ken to be careful when he called to say he had just landed a job as a flight attendant. He was happy and excited. He had never been to Europe before, and the airline was sending him on a nonstop to Germany.

Over five years went by, and I didn’t see Ken until our college reunion. I had moved to Arkansas, where I was teaching English at the university of Fayetteville. Ken was living in Newark, working as a paralegal. He looked good then. His hair was shorter and he was more muscular. We went to the Pub. I told him about all the trouble I’d been having with my current boyfriend. He told me about what he knew and what he had read. He told me about Jamie, a man he was seeing, on and off. He told me he was scared.

When we left, we swore we would stay in better touch. That was in June. At Christmas we sent each other cards.

It was Jamie who called me from a pay phone in early spring. He said he had heard a lot about me. He also said that Ken tested positive for AIDS and already had lost a lot of weight. The telltale Kaposi’s sarcoma blots were beginning to show on his skin. Ken had just quit his job, and Jamie said, Ken didn’t want anybody to know.

After the first jolt of fear, I felt, I admit, hurt. Ken hadn’t made much of an effort in the past to keep our friendship alive, and now, here I was talking with his boyfriend, a man I had never even met.

“What do you want me to do?” I asked.

Jamie paused, and I imagined him looking out of the phone booth. Maybe he could see Ken’s apartment up the street.

“If he knew I was calling you, he’d kill me,” Jamie said. “You know Ken, Mr. Proud. Just call him. Write to him. Let him know you’re there.”

When I called Ken that afternoon, it took a long time for him to answer. He had dozed off during “Star Trek”. He said. He was surprised to hear from me. “Your social life must be really crummy,” he said.

We gossiped about an ex-boyfriend of mine whom I had seen over Easter. Ken remembered him from college.

“He’s turned into everything a person hates about the eighties,” I said.

“He was always like that,” Ken said. “I mean you could be out there dying and he’d forget to write.”

I started sending Ken cards every week then, and poems written by my neighbor’s children.

“What’s gotten into you?” Ken asked when I called again near the end of April.

“You could be writing back, you know.” I said.

“I suppose,” he said. “But then I’d have to keep on. It’s damn difficult writing to someone who writes back all the time.”

He had been making a sweet potato pie since noon, he said. It was two o’clock. He’d been meaning to put on a little weight. Jamie had mentioned that Ken had already discussed funeral arrangements, and it hurt that Ken couldn’t be that honest with me. He still needed to pretend, so I pretended back. I spoke to him as if he had the flu.

“Make yourself a toddy,” I said. “Read People.”

He ignored me.

“I’ve always wanted to move to Virginia,” he said. “You know, buy a house of my own. With a garden. Maybe I will in two years. Richmond would be nice.”

Ken and I became friends again while he was dying.

He asked about what I was doing, whom I was seeing. He told me about his travels. He talked about Jamie. And, inevitably, we would reminisce about college.

On the phone, he wasn’t self-conscious since I couldn’t see the way he looked, how much weight he was losing, or how much hair was already gone. By this time I was in touch with Ken’s mother about his deteriorating condition, but with Ken I still pretended he had the flu.

On Memorial Day, Ken called me from St. Michael’s Hospital. He’d had a seizure the night before. Luckily his mother and his sister had been there with him, watching a movie on the VCR. He couldn’t remember anything. He wanted me to know where he was.

I called every day after that, in the evening around seven because he said that was the calm time of the day when everyone left him alone. I wondered how long Ken would go on pretending. Finally on a Sunday, when his mother left the room to pray in the hospital chapel, Ken told me.

“I have the AIDS virus lurking.” he said.

“Lurking?”

“Yeah.”
I said I was sorry. I asked him what he wanted to do.
"The doctor says I can go back to work. That I should."
"What do you want to do?"
"Sleep."
"So sleep."
"Yeah."
"Do you want me to come?"
He laughed. "Margaret," he said. "I'm not terminal. Not yet."
That was the last time Ken spoke of having AIDS, but it wasn't the last time he told me not to come. He made it clear, he didn't want visitors. "It just kills me to see those people walking through that door--and the look on their faces when they see how thin I've gotten," he told me once.
I baked him cookies. Fattening ones.
The phone calls were difficult because I was never sure if there would be another one after I hung up. Ken would have to force me to say good-bye.
"Okay," I would say. "I'll talk to you again. Tomorrow."
"Okay."
"Okay."
"Okay, Margaret. Get off the phone."
We were running out of things to talk about.
Everything I told him about my life seemed extraneous. So he spoke of his ailments, his doctor whom his sister had a crush on, and George, a hospital roommate.
Ken wanted desperately to go home, but his doctor said he would need a full-time nurse and neither he nor his family could afford one.
Late one night, Ken called. He sounded drugged, his voice soft and dreamy.
"I wanted to tell you something," he said. "Now I forget."
After that night, Ken started having trouble speaking. The words were there, he said, but he couldn't get them out clearly. When a nurse gave him a form to sign, he couldn't remember how to spell his last name. He couldn't eat without throwing up. His kidneys were failing and he had diarrhea. He kept asking me the time, the day of the week, the month. He hadn't been outside since April and already it was June.
I made him a video. Since you won't come here, I said on it, I'll bring myself and my life to you. Just press stop when you get bored. I showed him my apartment, my garden, my friends.
Ken was too weak to watch the video.
I called him on his birthday. His sister answered.
"He can't talk," she said. "But I can hold the phone."
"Ken? Kenny, it's me." I said.
I could hear him whisper something. Then I heard him take a deep breath, and with all the strength he had, he screamed out my name like a question, like an incomprehensible question.
Ken only lived to be 30 for a week.
Sometimes when I'm lying awake late at night, I think about how it might have been if he had let me come see him. We would have stayed up past visiting hours, sipping the wine I sneaked past the nurse. We would have laughed till our eyes watered. Maybe Ken would have remembered what he wanted to tell me the night he called.
When word finally got out about Ken's illness, all his friends wanted to see him for one last visit. And, despite his request for no visitors, a college friend from New Jersey did get to him. She called me to say how much better she felt.
"I fed him a banana," she said. "When I combed his hair he opened his eyes."
I imagined her with Ken. I assume he had been too weak to refuse her attentions, but I also know that he must have welcomed them. Anybody would. And even though I suspected she made the visit more for herself than for Ken, I was jealous. She had the chance to touch him again. She had the chance to say good-bye.
I tried to remind myself that Ken hadn't wanted me to see him, but if there are any lessons to be learned from this, I know now that when a friend dies, you're only left with what you did for him and what you think you should have done.
Margaret McMullan is a graduate of Grinnell College ('82), (the Alma Mater of one of the co-Editors of the NorthView.) Ms. McMullan is an assistant professor of English at the University of Evansville in Evansville, IN, where she teaches literature and creative writing.
Reprinted with permission from the Grinnell Magazine, Spring, 1993.

I Have a Friend

I am not Gay.
I have a friend who is gay.
He thinks...
I'm funny,
sad,
smart,
or serious,
depending on the moment.
He brings out the best in me.
He makes me laugh!
He gives great hugs!
I am comfortable when I am with him.
I worry about him.
I love him.
He is my friend.

Shirley Harris
Letters to the Editor

June 7, 1993

Dear Kenneth,

As Scott’s priest while in Alaska, I have held Scott in my prayers for a long time. Thanks for telling me of Scott’s entrance into the greater life. Thanks also for the care you gave Scott and what you meant to him.

Blessings, Roger

Dear *NorthView,*

The family of Scott Olson would like to thank everyone for their support, love and caring during his last 6 weeks of his life, including his friends, his pastor and wife, 4As workers, his nurses and doctors and all our family friends; his uncle Curt and Aunt Lorna and most of all his AIDS buddy Ken. Without you, Scott would never have been as brave to the end as he was. You prepared him well. You all had your role making his last weeks a little easier.

Not only for Scott but for all of us. All the hugs were wonderful, and knowing it was OK to cry made it a little bit easier for us, too.

We’ll never forget any of you. We love you all.

With love from his father and mother Jerry and Jan Olson, his sister Dawn and husband Otis Rogers and children Ashley and Joshua and his sister Lona and son Keith.

---

Number of Gay and Lesbian Officials Increases to 120

(WASHINGTON, D.C., 2 June 1993) -- The number of openly gay and lesbian elected and appointed officials has nearly doubled in the past six months, according to William Waybourn, Executive Director of the Gay and Lesbian Victory Fund. Prior to last year’s November elections, the Victory Fund tallied 64 openly gay and lesbian officials throughout the United States. The increase to the current count of 120 is attributable to many factors, reported Waybourn, including more openly gay and lesbian candidates winning elections, appointments, and more public officials “coming out” publicly as openly gay.

In the past six months there have been even more victories at the polls including newly elected New York City School Board Members Jill B. Harris, John Nalley and Angela Rovia, Madison, Wisconsin, Municipal Judge Shelley Gaylord and Dallas City Councilman, Craig McDaniel.

The roster of openly gay and lesbian appointed officials also grew with the addition of Clinton appointees Roberta Achtenberg (HUD), Bob Hattoy (White House), Keith Boykin (White House), Romulo Diaz, Jr. (Department of Energy), R. Paul Richards (White House) and Victor Zonora (HHS), and regional appointees such as Judge David Gernant and State Representative George Eighmey in Oregon. Among the officials who publicly acknowledged their sexual orientation in recent months were Rhode Island State Senator Will Fitzpatrick, and Melbourn, Iowa, Mayor Bill Crews.

The augmentation in the number of openly gay and lesbian public officials augers well for the political future of all gays and lesbians. "Being represented by our own is the highest form of political empowerment," Waybourn said. "Every time an openly gay or lesbian candidate crosses a political threshold, the door is opened for others to follow."

---

*Classifieds:*

**ME:** Absconding to Alaska to escape the sweltering South.

**YOU:** Want or need a room/house/condo-mate.

Details: I am relocating to Anchorage in August. I am obliged to fulfill a professional commitment in South Carolina through July. I desperately need information on housing leads, ASAP. If you have an interest or desire to share your home and expenses - please reply to: Jonathan Brock, 1501 Hampton St, Apt. #1, Columbia, SC 29201. Telephone (803) 254-6213. All inquiries will receive prompt attention.

**ROOMMATE WANTED - RANCH STYLE CONDO**

Great home for responsible GF/GM - "Lotsa Amenities" - Freshly painted room - W/D, D/W, Piano, F/P, Sun Deck. PREFER SMOKER - small pet considered. NO HEAVY DRINKERS!! Near UAA & BUS. Quiet Neighborhood - so would be excellent place for someone who works swing shift/or great for student. $385/mth. + - Available July - Please call for more details - Leave message for Rene between 9am and 6pm 278-0220.
2nd Annual Garden Party
by DeeJay Johnnessen

Mark your calendars! On Sunday, July 18, 1993 from noon to 6pm, Ron Tebb, Al Wilt, and DeeJay Johnnessen will host the second annual Garden Party and Halibut Bake. This is a can't miss event for anyone with a green thumb! On display will be over 1,000 plants beautifully arranged in eleven flower beds, and a hardy Alaskan garden. Last year over 150 people joined in this spectacular fund raiser for the Alaskan AIDS Assistance Association, with 100% of the proceeds going directly to the housing project.

On line for this year's brunch is fresh halibut, seafood salad, green salad (straight from the garden), homemade ice cream, and scrumptious cakes. There will be live entertainment and a good time is sure to be had by all who attend.

Tickets will be sold in advance at the Raven, Blue Moon, and Alaskan Women's Bookstore, for a minimum donation of $20.00. Tickets will also be available at the door. For more information, feel free to call 276-1400.

Regents reject gay-rights measure

University of Alaska regents on Thursday refused to add sexual orientation to an anti-discrimination policy amid concerns that a gay-rights clause would expose the system to lawsuits.

The measure failed with only four of 11 regents voting in favor of the addition.

The board instead amended the policy to state that decisions would be based on "the individual's qualifications, abilities and performance as appropriate."

The gay-rights issue has been before the board for more than a year. Regents set the university's system-wide policy. Thursday's vote was an attempt to end debate.

Students from the University of Alaska Anchorage first pressed the regents for the anti-discrimination statement following increasing reports of violence against gays in Alaska and elsewhere.

"Big-boned Wynonna [Judd] has been fighting rumors she is gay for years, say music insiders. But they add that she's partly to blame because she rides motorcycles, has a weight problem and makes negative comments about men." -- The National Enquirer.

Taken from the March 10, 1993 issue of Out Front published by The Q Publishing Group, Denver, Colorado.

Mei Mei Evans
EDITING & WRITING ASSISTANCE

(907) 276-7269
Box 240604
Anchorage 99524

EQUAL
(The Alaskan Gay and Lesbian Task Force)
907-561-1755, x1021, P.O. Box 244452, Anchorage, AK 99524-4452

MARSTON REAL ESTATE
BRONWYN HILLMAN
REALTOR
2804 W. NORTHERN LIGHTS BLVD.
ANCHORAGE, ALASKA 99517

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(907) 248-5904
HOME: (907) 562-5156
FAX: (907) 243-4359
The Directory

This directory is a fledgling "yellow pages" and reference guide. It isn't complete, either. Want to be listed? Know someone who you think wants to be listed? It's free! Write Identity or call Ken at 248-7722 or Angie/Linda at the KK at 337-0253.

The designations of (L)esbian, (G)ay and (A)lly indicate that the business or service is owned by (L)esbians, (G)ays or (A)llies. All peoples (regardless of sexual orientation) are encouraged and welcome to call for further information. NOTE: in some instances you might encounter employees who are unaware of this Directory and its significance. Don't be offended: it's an opportunity to enlighten them.

All listings are in Anchorage unless otherwise indicated.

AA:
(G) Midnight Sons, see Calendar

Advertising:
(L) KT Creative, Katie, 278-9174

AIDS:
(A) Alaskan AIDS Assistance Assoc., 276-1400
(A) Interior AIDS Assoc., 452-2422
(A) Pierce County AIDS Found. (WA), 206-383-2565
(A) S.T.O.P. AIDS Project, Gwen, 278-5019

Art:
(L) Studio Designs, Lita, 279-4606

Astrology:
(A) Rainbow Counseling, Maureen, 277-0582

Automotive:
(A) Courtney's, Michael, 562-1227

Bakery:
(G) Illusions, Brian, 243-8457

Bars:
(A) The Blue Moon, 277-8411
(G) The Raven, 276-9672
(G) O'Brady's, 344-8933, 338-1080, 563-1080 (see ad)

Bed & Breakfast:
(G) Alta's (Fairbanks), Pete, 457-2446
(G) Aurora Winds, James/Bill, 344-2533 (see ad)
(L) The Butterfly Inn, Kay (Hawaii), 808-966-7936
(A) Island Watch, Eileen (Homer), 235-2265
(L) Mermaid Inn, Nancy/Bonnie (ft. Lauderdale, FL), 305-565-8437

Books:
(L) Alaska Women's Bookstore, Joann/Marlah, 562-4716 (see ad)
(A) Alaskana, Gene, 561-1340

Catering:
(G) Alaska Best Catering, Maurice, 338-1080, 337-1969
(G) Illusions, Brian, 243-8457
(G) Silver Spoon Cleaning & Catering, Brent, 258-0828

Churches:
(see Spiritual)

Computer Bulletin Board:
(G) AK Computerized Shopping Mall, 248-7997
(A) Myth's Reality (Berdache), 333-3425; 338-2869
(G) The Wilde Side, 333-4839

Computer Consultants, Graphic Design, & Desktop Publishing:
(L) Angle, 337-0253 (see ad)
(G) Tom, 333-1312
(A) Hellick & Assoc., Terry, 276-3869
(A) LIR Technologies, Logan, 272-7377
(G) Lucian, 272-0328
(G) Mark, 344-1908
(G) PC Possibilities, 248-6277

Deaf Support:
(A) Interpreter Referral Line, 277-3323 voice, 277-9735 tty
(A) Deaf Rehabilitation Serv., 277-3456 voice, 258-2232, tty

Electrical:
(G) The Electric Doctor, Bob, 561-2225

Electrolysis:
(G) Capri Cinema, 561-0064, Movieline: 276-3799 (see ad)
(A) Mascarella Music, Diane, 277-9751

Florists:
(G) Fireweed Florist, Stere, 276-6628

Gardening:
(L) Green Earth Gardening, Susan, 337-3543 (see ad)

Gender:
(B) Berdache Society, P.O. Box 203134, Anch., AK 99520-3134

Gender/Contracting:
(A) House Surgeons, Ken, 561-5274

Gifts:
(L) Alaska Women's Bookstore, Joann/Marlah, 562-4716 (see ad)
(A) Love of Alaska, Talyne, 243-0876

Housing:
(G) Gabriel, 272-9045 (see ad)
(G) Jim, 338-6749
(A) 36th Ave. Hair Design, Ledjha, 561-8967

Health:
(L) Health Advocacy-Medical/Legal Research, Linda, 337-0253
(A) Home Health Care, 261-3173
(A) Skin care, Shari, 688-2963

Health, naturopathic:
(A) Hope, 561-2330

Helpline:
(G/L) Identity Helpline, 258-4777
(G/L) Fairbanks Lesbian/Gay Line, 452-3745, Code 82

Homeless:
(A) Brother Francis Shelter, Lynne, 277-1731

Home Products:
(G) Watkins Products, Jim, 243-5054

House Cleaning:
(L) Connie's House Cleaning Svc., Connie, 276-3147
(A) Green Valley Cleaning, Tara, 345-4657
(G) Silver Spoon Cleaning & Catering, Brent, 258-0828
Opinion wanted:

It has been the policy of the NorthView Board to ask people who list in The Directory to indicate whether their business/service is (G)ay/(L)esbian or (A)lly owned.

The question of why we insist on those labels has arisen: wouldn’t more people list themselves if there were no labels, no G/L/A? In fact, some have already said they’d list if there were no Gs, Ls, or As.

One purpose for the labels was to ensure safety for those using the listings. Safety so that when you call for a massage, counseling, home improvement, writing assistance or spiritual guidance (to mention but a few of the categories) you haven’t a fear or a question about the person on the other end of the phone. They will be known to you, no code words, no muffled laughter when you say you’re a lesbian and want a massage.

Another purpose of The Directory was to build Community and network. The idea was to provide a guide you could trust, a place to spend your gay/lesbian/bi/transgendered and transsexual dollars. The thinking was deliberate. Spend your money in your community wherever possible, build the trust, build the network, build the economy.

We need to hear from you — pro and con.

If you don’t contact us, we’ll never know what you believe is best for the Community. Please call or write Identity. 258-4777 or P.O. Box 200070, Anchorage, AK 99520-0070 with your opinion. ▼
June 16, Wed:
* Blue Moon Boy-Ree-Alice Review, 9:00pm.

June 17, Thurs:
* EQUAl meeting, 7-9pm, AUUF (561-x1021)
  * Leather and Levi Contest at the Raven. 9:00pm
  * Lesbian & Gay 12-step, 7pm, open/non-smoking, 1231 W. 27th Ave.

June 18, Fri:
* Dancing in Fairbanks! 11pm-3am, Palace Saloon in
  * Alaskaland.
  * Lesbian/Gay 12-step meetings: AA, 7:00-9:00pm, 637 'A' St (old synergy bldg, now Anch, Ch. of Relig. Sci.)
  * Midnight Sons Gay Men's AA Group, 8-9:30pm, 1231 W. 27th Ave, (Call AA phn for info.)
  * PLWA Lunch, 12-1pm, 4A, 730 'I' St. 276-1400.
  * Scavenger Hunt - City Wide! Starts at Raven 7-10pm.

June 19, Sat:
* Athena Ball at the Blue Moon! Elks Lodge 8:00pm.
  * Dancing in Fairbanks! 11pm-3am, Palace Saloon in
  * Alaskaland.
  * Women's Potluck (6:30pm & Sing-Along (7:30) at
    Lucy's.

June 20, Sun:
* Bowling Team "Northern Exposure", 4pm, Park Lanes.
  * Dance-A-Thon, T-Dance, Beer Bust, at the Raven. 2-8pm
  * Father's Day.
  * Lesbian & Gay 12-step, 8:30pm, variety format, 1231 W. 27th Ave. (call AA phn for info)
  * Metropolitan Community Church, 10:45am, (see ad).
  * Midnight Sons Gay Men's AA Group, 1-2:30pm, 1231 W. 27th Ave, (Call regular AA phn for info.)

June 21, Mon:
* Lesbian & Gay 12-step, 7pm, open/non-smoking, 1231 W. 27th Ave.
  * Women's Music Show on KRUA 88.1 FM, 1-9pm, call 786-4846 to make requests.

June 23, Wed:
* Blue Moon Boy-Ree-Alice Review, 9:00pm.

June 24, Thurs:
* Fairbanks Gay Men's Support Group, 452-6398
  * Lesbian & Gay 12-step, 7pm, open/non-smoking, 1231 W. 27th Ave. (call AA phn for info.)

June 25, Fri:
* Dancing in Fairbanks! 11pm-3am, Palace Saloon in
  * Alaskaland.
  * Identity Potluck Social!
    6:30pm, AUUF (see article)
  * Lesbian/Gay 12-step meetings: AA, 7:00-9:00pm, 637 'A' St (old synergy bldg, now Anch, Ch. of Relig. Sci.)
  * Midnight Sons Gay Men's AA Group, 8-9:30pm, 1231 W. 27th Ave, (Call AA phn for info.)
  * PLWA Lunch, 12-1pm, 4A, 730 'I' St. 276-1400.

June 26, Sat:
* Anchorage Garden Buddies, 272-9220
  * Dancing in Fairbanks! 11pm-3am, Palace Saloon in
    Alaskaland.
  * Women's Coffee House: Kim Acama & Friends.

June 27, Sun:
* Bowling Team "Northern Exposure", 4pm, Park Lanes.
  * Lesbian & Gay 12-step, 8:30pm, variety format, 1231 W. 27th Ave. (call AA phn for info.)
  * Metropolitan Community Church, 10:45am, (see ad).
  * Midnight Sons Gay Men's AA Group, 1-2:30pm, 1231 W. 27th Ave, (Call AA phn for info.)
  * Pride on the Parkstrip! Gay and Lesbian Picnic. 12-6pm, @ the Rose Garden on the West end of the Parkstrip.

June 28, Mon:
* Lesbian & Gay 12-step, 7pm, open/non-smoking, 1231 W. 27th Ave.
  * Women's Music Show on KRUA 88.1 FM, 1-9pm, call 786-4846 to make requests.

June 30, Wed:
* Blue Moon Boy-Ree-Alice Review, 9:00pm.

July 1, Thurs:
* EQUAl meeting, 7-9pm, AUUF (561-x1021)
  * Lesbian & Gay 12-step, 7pm, open/non-smoking, 1231 W. 27th Ave.

July 2, Fri:
* Dancing in Fairbanks! 11pm-3am, Palace Saloon in
  * Alaskaland.
  * Lesbian/Gay 12-step meetings: AA, 7:00-9:00pm, 637 'A' St (old synergy bldg, now Anch, Ch. of Relig. Sci.)
  * Midnight Sons Gay Men's AA Group, 8-9:30pm, 1231 W. 27th Ave, (Call AA phn for info.)
  * PLWA Lunch, 12-1pm, 4A, 730 'I' St. 276-1400.

July 3, Sat:
  * Dancing in Fairbanks! 11pm-3am, Palace Saloon in
    Alaskaland.
**July 4, Sun:**
* Bowling Team "Northern Exposure", 4pm, Park Lanes.
* Lesbian & Gay 12-step, 8:30pm, variety format, 1231 W. 27th Ave. (call AA phn for info.)
* Metropolitan Community Church, 10:45am, (see ad).
* Midnight Sons Gay Men's AA Group, 1-2:30pm, 1231 W. 27th Ave, (Call AA phn for info.)
* Independence Day.

**July 5, Mon:**
* Lesbian & Gay 12-step, 7pm, open/non-smoking, 1231 W. 27th Ave.
* Women's Music Show on KRUA 88.1 FM, 1-9pm, call 786-4846 to make requests.

**July 7, Wed:**
* Blue Moon Boy-Ree-Alice Review, 9-00pm.

**July 8, Thurs:**
* Identity Northview Deadline!
* Lesbian & Gay 12-step, 7pm, open/non-smoking, 1231 W. 27th Ave.

**July 9, Fri:**
* Dancing in Fairbanks! 11pm-3am, Palace Saloon in Alaskaland.
* Lesbian/Gay 12-step meetings: AA, 7-8:30pm, 637 'A' St (old synergy bldg, now Anch. Ch. of Relig. Sci.)
* Midnight Sons Gay Men's AA Group, 8-9:30pm, 1231 W. 27th Ave, (Call AA phn for info.)
* PLWA Lunch, 12-1pm, 4A, 730 'T' St. 276-1400.

**July 10, Sat:**
* Dancing in Fairbanks! 11pm-3am, Palace Saloon in Alaskaland.

**July 11, Sun:**
* Bowling Team "Northern Exposure", 4pm, Park Lanes.
* Gay Bar, Free Q&A, Mendel & Huntington, 845 'K' St.
* Lesbian & Gay 12-step, 8:30pm, variety format, 1231 W. 27th Ave. (call AA phn for info.)
* Metropolitan Community Church, 10:45am, (see ad).
* Midnight Sons Gay Men's AA Group, 1-2:30pm, 1231 W. 27th Ave, (Call AA phn for info.)

**July 12, Mon:**
* Lesbian & Gay 12-step, 7pm, open/non-smoking, 1231 W. 27th Ave, (call AA phn for info.)
* Women's Music Show on KRUA 88.1 FM, 1-9pm, call 786-4846 to make requests.

**July 13, Tues:**
* Fairbanks Gay Men's Support Group, 452-6398

**July 14, Wed:**
* Blue Moon Boy-Ree-Alice Review, 9:00pm.
* Meet the Candidates for Emperor & Empress. At the Blue Moon.

**July 15, Thurs:**
* EQUAL meeting, 7-9pm, AUUF (651-x1021)
* KK Deadline!
* Lesbian & Gay 12-step, 7pm, open/non-smoking, 1231 W. 27th Ave.

**July 16, Fri:**
* Dancing in Fairbanks! 11pm-3am, Palace Saloon in Alaskaland.
* Lesbian/Gay 12-step meetings: AA, 7-8:30pm, 637 'A' St (old synergy bldg, now Anch. Ch. of Relig. Sci.)
* Midnight Sons Gay Men's AA Group, 8-9:30pm, 1231 W. 27th Ave, (Call AA phn for info.)
* PLWA Lunch, 12-1pm, 4A, 730 'T' St. 276-1400.

**July 17, Sat:**
* Dancing in Fairbanks! 11pm-3am, Palace Saloon in Alaskaland.

**July 18, Sun:**
* Bowling Team "Northern Exposure", 4pm, Park Lanes.
* Lesbian & Gay 12-step, 8:30pm, variety format, 1231 W. 27th Ave. (call AA phn for info.)
* Metropolitan Community Church, 10:45am, (see ad).
* Midnight Sons Gay Men's AA Group, 1-2:30pm, 1231 W. 27th Ave, (Call AA phn for info.)

**July 19, Mon:**
* Lesbian & Gay 12-step, 7pm, open/non-smoking, 1231 W. 27th Ave, (call AA phn for info.)
* Women's Music Show on KRUA 88.1 FM, 1-9pm, call 786-4846 to make requests.

"There should be no confusion between someone with a political passion and someone with political ambition. I am a filmmaker and one of the films I'm planning to make, called 'The Normal Heart,' about AIDS and everybody's right to love, can probably do more to effect positive change than running for office." -- Statement from Streisand in response to reports she was considering running for the Senate.
Full Page: $75

1/4 page: $25

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3 months: 10% discount
6 months: 17.5% discount
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Full inside back page: $100
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