HAPPY SAINT PATRICK'S DAY

ILLUSIONS TOAST THEATER
MARCH 22 - APRIL 8

CELEBRATION OF CHANGE MARCH 18

WELCOME SPRING
Table of Contents

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Albums of Potter's Lane (Mike&amp;Steve)</td>
<td>27</td>
</tr>
<tr>
<td>Amazon Trail</td>
<td>44</td>
</tr>
<tr>
<td>Book Review[s]</td>
<td>29</td>
</tr>
<tr>
<td>Bushville</td>
<td>14</td>
</tr>
<tr>
<td>Business Spotlight</td>
<td>46</td>
</tr>
<tr>
<td>Calendar</td>
<td>57</td>
</tr>
<tr>
<td>Classifieds</td>
<td>None</td>
</tr>
<tr>
<td>Club Notes</td>
<td>35</td>
</tr>
<tr>
<td>Crossword</td>
<td>36</td>
</tr>
<tr>
<td>Dandelion</td>
<td>11</td>
</tr>
<tr>
<td>Deadline for Identity Submissions</td>
<td>March 5th</td>
</tr>
<tr>
<td>Directory</td>
<td>49</td>
</tr>
<tr>
<td>Discrimination Questionnaire</td>
<td>Inside Cover</td>
</tr>
<tr>
<td>Editorial</td>
<td>6</td>
</tr>
<tr>
<td>Emperor's Letter</td>
<td>40</td>
</tr>
<tr>
<td>Equal</td>
<td>56</td>
</tr>
<tr>
<td>Eye</td>
<td>30</td>
</tr>
<tr>
<td>Fairbanks</td>
<td>31</td>
</tr>
<tr>
<td>Financial</td>
<td>20</td>
</tr>
<tr>
<td>Gift Catalogue</td>
<td>21</td>
</tr>
<tr>
<td>History</td>
<td>26</td>
</tr>
<tr>
<td>Legal</td>
<td>8</td>
</tr>
<tr>
<td>Letters to the Editor</td>
<td>5</td>
</tr>
<tr>
<td>Masthead</td>
<td>5</td>
</tr>
<tr>
<td>Membership Form</td>
<td>42</td>
</tr>
<tr>
<td>Membership Renewal</td>
<td>54</td>
</tr>
<tr>
<td>Movies</td>
<td>24</td>
</tr>
<tr>
<td>Obituaries</td>
<td>47</td>
</tr>
<tr>
<td>Potluck/Social</td>
<td>37</td>
</tr>
<tr>
<td>Queer Abby</td>
<td>10</td>
</tr>
<tr>
<td>Rate Sheet</td>
<td>Back Page</td>
</tr>
<tr>
<td>Travel</td>
<td>39</td>
</tr>
</tbody>
</table>
Identity NorthView

Identity NorthView is a monthly publication of Identity, Inc., a non-profit, Alaskan corporation concerned with issues of sexual identity. NorthView is published as a community service and the views expressed herein do not necessarily represent the views of the directors, officers or members of Identity, Inc. The publication of an individual's or organization's name or photo in NorthView is not to be construed as any indication of the sexual orientation of such person's or organization's membership.

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Submissions: 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 OK or MAC HIGH DENSITY ONLY). All media will be returned. All contributions must be signed, but upon request names will be withheld or pseudonyms used. NorthView reserves the right to edit as necessary and to refuse to print any article submitted.

Deadlines: All articles must be received by the 5th of the month for inclusion in that month's NorthView.

Advertising: Rates are displayed graphically on the last page of this newspaper. Contact NorthView by mail or through the Helpline at 258-4777. Advertising can be submitted camera-ready or can be composed for you for an negotiated fee. NorthView does not accept Personals, nor does it accept advertising that is sexist, racist, discriminatory or sexually explicit.

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

Phone: Anchorage Gay & Lesbian Helpline 907-258-4777. Hours: Wed-Sun, 6pm-11pm. Messages left during off-hours will be returned as soon as possible.

Letters to the Editor

February 22, 1995

Dear Editor,

I am writing this letter with the hope that you can help me. Last year I attended the Coronation in Anchorage. I bought quite a few chances for the Grandfather Clock that was raffled off. I won and I have never heard another word from the man who took my name and address and told me my clock would be mailed to me in Fairbanks.

I have informed the Empress XXII Jasmine of my dilemma. Perhaps the coordinator of last year's events could be of help to me. I expect that the Imperial Court of All Alaska would like to see that any raffles that are held at their events are legitimate. I am hoping that you print this letter in your letters to the Editor column as a warning to all others who wish to defraud the Gay Community especially at such a highly visible affair such as the Coronation. Enclosed is a copy of this letter for the Imperial Court of All Alaska. Please if you would be so kind as to see that they get it, I would appreciate it as I do not know where to address it.

Thank You

Bobby Winn, Fairbanks

cc: Imperial Court of All Alaska
Empress XXII Jasmine
Empress XXI Tiger Lily

To Whom It May Concern or Dear Shirley,

As much as I enjoy reading Identity NorthView, I live in Ft. Lauderdale and don't think I will subscribe for another year. I only subscribed last year because I was making a trip to Alaska in June and had wanted to learn about your community. I really have enjoyed keeping up with things up there even after my return. You are all to be commended for an excellent, very high caliber, informative publication! I especially love the humorous articles that Lesléa Newman writes—they're great! The Alaska Gay community has much to be proud of—I'm really impressed by how together you all are. Larger cities could learn a lot from you all.

Thanks for an enjoyable year of reading--but I can hardly get through everything that I receive now.

Sincerely, Barry Jay Izak

Dear Ruth, Ken & the rest of the NorthView staff,

Thanks for the great issue on Celebration, community and current/upcoming events. I enjoyed reading my first subscription issue cover to cover. While reading national publications such as "OUT" and "Advocate" are great for keeping up on the national arts, entertainment, political and legal scene, there's still nothing like hearing from local folks on issues close to home.

Keep up the good work - I look forward to an informed 1995.

Thanks, Susan Peck
Editorial
"Chasing Ambulances"

What's the fascination with the O.J. Simpson trial? Of course not everyone watches, but it seems that nearly everyone is at least a little curious. Perhaps it's the ambulance chaser syndrome. Or maybe we enjoy watching in fascinated horror when our stars fall (similar to England's "Royals"). There but for the grace of God, go I....

In the LesBiGay community it seems there's more than a penchant for what I'll call star bashing. The various leaders that have emerged in the last ten years, have, save for a few, been vilified, criticized and run out of office, not by the non-Gay folks, but by ourselves. We are the drivers of the ambulances, the people who cause the accidents and the victims all rolled into one. I wonder if this is due, in part, to the rocking boat syndrome: if our leaders rock the boat and we can shoot them down, then we don't have to have our world shaken up, we don't have to contemplate change, face our own fears.

Seems, too, that we spend lots of time celebrating our diversity with a vengeance and not much time rallying around a single, long-range cause. When a Tori Osborne speaks out or a Tom Stoddard we are quick to point out that not everyone thinks that way. At the community conference ("In Search Of... A New Vision for the Lesbian and Gay Community") last year, keynote speaker Ellen Ratner proposed subordinating some of the radical fringe(s) to a single focus in order to achieve lasting changes. That focus might include lending some of our power to leaders who may say things from time to time with which we disagree.

Digressing for a moment: part of the energy in the Black Civil Rights Movement came from a sense of want, the knowledge that there was little to lose, and everything to win. Additionally, one couldn't be in the closet if one was Black. In the LesBiGay community it's almost the opposite, there's a lot to lose and (seemingly) little to win, i.e., coming out and being political and supporting The Cause, which can be damaging to one's career and personal life. Additionally, we can generally pass for straight if necessary, and thus avoid the opprobrium that Blacks could not. (Of course, we do have things to gain, such as civil rights, but if we don't make waves, we can even have those, sort of, as long as we "don't flaunt our lifestyle.")

So, what's the deal with eating our leaders? (At least, in the non-LesBiGay community when leaders come under fire, they generally don't get destroyed as leaders.) But we eat ours and spit them out. This under the guise of "s/he doesn't speak for me," "s/he doesn't speak for the whole LesBiGay community!!" This militant adherence to the diversity issue seems to be exactly what keeps us in the political backswash.

This is not to say we haven't made advances. Domestic Partnership legislation is popping up here and there, we are getting elected to local and national office, our culture is being noticed more and more, written about, made into movies, plays, etc. We win Tony Awards and Pulitzer prizes. And we're still the moral outlaws, the ones with little protection from job firings, apartment evictions, tax breaks, hate crimes and even murder. I posit that it's because we haven't focused on political gain (which means taking on the patriarchal powers on its terms), we haven't cultivated leaders that can be effective on our behalf, that can pass the legislation that the Black Civil Rights Movement lobbyed for and got. True, the mentality of middle America required that Blacks take the new-found power and teach the particulars to the masses in one-on-one meetings. We as Lesbians and Gays need to do the same, but without the teeth of law to back us, we remain moral and social pariahs, tolerated, at best, by some well-meaning liberals.

I believe we can be diverse AND get ahead politically. (Remember that the 1954 case of Brown v. the Board of Education of Topeka, Kansas started the Black Civil Rights movement along with The Mother of the revolution, Rosa Parks,) and it took bus burnings in Anniston, Alabama to change the vision into the intent and eventually the realization of the promise.) We are now 25 years into "Our Revolution" and every several years a new group emerges and becomes the spokesperson for a while until other factions chime in with the now familiar tune, "they don't speak for us." Couldn't we put aside our need to self identify as a faction of a faction and rally behind a cause, even if it doesn't speak yours/my/our exact words?

It seems that unity in purpose could move us forward. If that means investing some energy in leaders (or aspiring to leadership with the knowledge that you wouldn't be bloodied by your own people), and/or rallying around a single cause while temporarily subordinating factional needs to that cause, then there might be more substantial progress.

The thought here is that there needs to be a marriage, you should pardon the expression, between process-type thinking and action-type thinking. The feminist and patriarchal attitudes do co-exist, if uncomfortably, and they have much to learn from each other and much to gain from each other.

It's your call.
F. Kenneth Freedman is co-editor of the NorthView.
Fathi Mathies is co-editor of the NorthView.
Jen Kobout contributed to this Editorial.

Support the Gay
and Lesbian Community

Tell Our Advertisers You Saw
It In the NorthView
Urgent Notice:

There are two house bills that are going before the Alaska House of Representatives that you need to know about. One (HB 227) restricts marriage to one man, one woman (see articles in this newspaper as well as *Anchorage Daily News*, 3/10/95). This is clearly a swipe at the pending legislation in Hawaii that may grant marriage to same-sex couples. It may also be a backhanded hit at the domestic partnership decision just made in Fairbanks (UAA has to grant domestic partners the same benefits as married couples). HB 226 allows employers to withhold benefits from anyone who is not legally married to the employee, i.e., a domestic partner of an employee can be denied benefits. This is the second pincer in the rabid right's attack on anything that doesn't smell like hetero-marriage.

Please write your representative (as indicated on the cards you've been receiving from time to time from Dandelion) and tell them what you feel. Remember, Pervo got his minions elected to the Anchorage Municipal Assembly with a hate-filled campaign of postcards and TV ads. Don't sit back and wait for this legislation to be enacted in a snowstorm of Pervo-inspired (sic) mail. Write now! Call now! Fax now!

If you wish to support the Fairbanks domestic partner issue, contact the Tumtoo and Wattum Defense Fund, Account 42190, Northern Schools Federal Credit Union, 1417 Gillam Way, Fairbanks, AK 99701.

At some point you may want to write directly to the Governor and encourage him to veto both bills.

Also, the Anchorage Municipal Assembly will meet on March 21 at 6:00pm in the Assembly Chambers at the Loussac Library to continue the decision-making process regarding the University of Alaska sexual orientation resolution issue. Your continued support of this worthwhile effort is needed. Please attend.

Please note that there are articles on these issues in the Fairbanks Section as well as the Dandelion/political pages and in the "Cavend Homo" column. Read and then write or call your legislators, or both.

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Marriage Bill Spells It Out: 1 Man, 1 Woman

As it reads now, Alaska law says marriage is "a civil contract requiring both a license and solemnization." Fair enough, one might conclude, and admirably simple to boot. How could it be improved?

Consider House Bill 227. It would make a marriage a civil contract "entered into by one man and one woman." And in those eight words, the bill's co-sponsor, Rep. Norm Rokey, reads a world of difference.

"The bill prevents a loophole," the Anchorage Republican said. "There wasn't a clear definition of marriage in the state of Alaska."

That's not to say that same-sex couples could have been married here until now.

While state law now doesn't prohibit marriage between same-sex partners, "what it does do is consistently refer to 'husband' and 'wife,' which can only be male and female," said state vital statistics bureau chief Al Zangri. That's also how the state attorney general's office interprets the statute, Zangri said.

So why change the law? Superior Court Judge Mary Greene of Fairbanks decided two months ago that the university of Alaska must offer the same health benefits to couples who live together as it does to married ones. The University is appealing that decision.

"What they're trying to do is reinforce the Catch-22 that already exists, where gay people are told, 'You can't have this benefit unless you're married, and you can't get married,'" said Evan Wolfson, of the Lambda Legal Defense Fund, a New York-based national lesbian and gay rights organization.

Several gay-rights activists say such actions in Alaska are part of a nationwide pattern. They point to Hawaii, where the state's Supreme Court ruled in 1993 that bans on homosexual marriage may be unconstitutional. Hawaii governor John Waihee subsequently signed a bill banning same-sex marriages, but the issue is slated for a lower court rehearing this year. If such weddings went forward in Hawaii, other states may be obligated to recognize them.

"It's the same question as when you marry your first cousin in a state where that's allowed and then you go to a state where it's not," said Allison Mendel, an Anchorage attorney who is on the board of the National Lesbian and Gay Law Association. "Are you still married? This is ultimately a constitutional issue, regardless of what our legislature does."

Thanks to the *Anchorage Daily News*, 3/10/95.

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Gay Games

Amsterdam, 1998! Save your $5 and fire up the Internet!

Questions about the Gaymes? Talk to the Games Board directly: Marjo Meijer, President at Marjo.Meijer@gaygames.nl; Marc Janssens, Secretary at Marc.Janssens@gaygames.nl; Joed Elich, culture at Joed.Elich@gaygames.nl

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Notice! Notice! Notice! Notice! Notice! Notice! Notice!

Do you wish to receive your NorthView in a "brown paper wrapper"? Several people have said they'd like that. Others have said they would become members of Identity ONLY if they could receive their NorthView that way. Well, now you can!

For only $50 per year, you can have a membership AND receive this rag, by First Class Mail, in a regular mailing. Overseas mail is $75 per year.

Drop a note to Identity, Inc.: P.O. Box 2000070, Anchorage, AK 99520-0070. We'll do the rest!
Caveat Homo:  
advice for queers  
on the law  
and other mysterious topics  
by Sue A. Sponte

PLEASE TAKE NOTE: This is not a real advice column, although it may contain real advice. Sue Sponte is a pseudonym for a local paralegal, who hopes that this column will make you think, giggle, and encourage you to learn more about your rights and responsibilities as a queer citizen of our fair community. It provides a general overview of the state of the law, and personal opinions that are not those of the Identity's NorthView, its editors, or board of directors. It should not be considered legal advice, or relied upon in lieu of legal advice from a non-fictional character.

Dear Sue: My girlfriend of 6 years and I just bought a house. We bought it in my name only, since I was eligible for better financing. If I die, will Mary Lou (my sweetie) automatically inherit the house?

Betty Sue Intestate

Dear Betty: If you die tomorrow, your partner won’t own that house, not one bit. Not so much as a doorknob. Even if both your names are on the house, if you die with no will, your bereaved gal will own the property with your next of kin. Depending on your family, this could be fine, or a world-class nightmare.

Take heed all you scounts out there. Don’t do this to your sweetie. You don’t necessarily need a lawyer to write a will. You can get a will form at the drugstore, or use a form in the Gay and Lesbian Legal Guide, published by NOLO press (and available at Bona Dee, AKA the Alaska Women’s Bookstore).

Remember that a will is intended to protect your interests, and those of the people you leave behind. The best plan is to get some general legal advice to see if a drugstore will is adequate for you, or if you need an iron-clad lawyer-drafted model. You can get this kind of information at Gay Bar, which costs nothing.

The best part is, if you are female, you will get to call yourself a testatrix. Ooooh. Sounds kinky, but it’s really quite wholesome.

Yo, Sue: Is sodomy illegal in Alaska? What is sodomy anyway?

-Dateless, But Ever Hopeful

Dear Hopeful: No one really knows what sodomy is. The states that have laws against it all have different definitions. Some mean certain body parts touching other body parts, some specify homosex, and some don’t discriminate. Generally defined, it’s the kind of sex that Jerry Prevo just can’t stop thinking and talking about. Making love with a same-sex partner in Alaska is not against the law. In certain other states, however, you could be committing a felony just by getting up close and personal with a person who looks like you.

On a related issue, at this writing, the Alaska legislature was about to vote on a bill which would make it a crime to knowingly have sex if you are HIV positive. Not exactly a queer issue, but certainly worth knowing about. This proposed law presents a variety of concerns, not the least of which is that it seems likely to discourage people from getting tested. Then there’s the issue of enforcement. Perhaps something to chat with your legislator about, no?

Dear Sue: A lot of our friends have been breaking up lately. We plan to stay with each other ‘til the stars fall from the sky, but if we ever do break up, we want to do it in a civilized way. Do you have any advice about how to avoid messy Gay divorces?

-Nellie and Butch, Chickaloon AK

Dear Chickalooners: You must have been boy scouts. I’m so glad you asked this question, because there seems to be a great deal of misinformation out there. Specifically, a lot of queers seem to think that there is no law that applies to us when we break up, which isn’t true. It’s not in the statutes, but it is found in recent case law (this is the law which is created when cases on appeal are decided by old white men in dresses.) The most recent case, D. M. v. D. A., is the first AK case which involves dissolution of a same-sex domestic partnership.

Interestingly enough, the Court never specifically refers to the fact that the ex-partners are both women, or makes any distinction between unmarried heteros and homos. Does this have legal significance, or does it just mean they were afraid of the L word? Hard to say. The word from the supremes is that unmarried domestic partnerships should be treated like other partnerships, when they are dissolved.

And now a real piece of advice: If you are in a relationship, give your partner a different kind of (belated) Valentines Day gift this year. Spend a romantic evening planning how you will fairly and amicably divide the property and debts if and when you split up. If you can’t agree now, when you are in love, how can you even pretend that you could do it when you are cranky with each other, because he left you for that buffed blonde bimbo he met at Coronation? The NOLO legal guide has very good advice on structuring an agreement, or a lawyer can assist.

Addendum Obiter:

The recent UA benefits case said that Alaska’s Human Rights Act, which prohibits discrimination on the basis of marital status, required UA to not discriminate against unmarried domestic partners in health insurance. Closer to home, the Anchorage Assembly, aka Craig (“I love spanking”) Campbell, and his militarie band, took an advisory vote (i.e. no one asked them) on the University’s consideration of an anti-discrimination ordinance. Their advice was that UA should keep the anti-discrimination policy they have now, not add protections for L&Gs. Wolford opposed, Triani abstained.

NEWS FLASH: A bill was introduced into the AK legislature this week to ban same-sex marriage in Alaska. This begs the question: What public policy problem would this new piece of legislation solve? That pesky Constitution has those ‘phobes worried, I guess.

Send your questions, comments and mean-spirited lawyer jokes to Sue A. Sponte, c/o Identity’s NorthView.

It is hard to fight an enemy who has outposts in your head.

Sally Kempton, b. 1943, American writer
Take Back the Night

Tuesday, March 21, 1995
6:30pm March
8:00pm Program
For more information, call 566-1171
Harrison Lobby, Performing Arts Center

I have often been asked, "What is Take Back the Night?" I hesitate to answer, unable to express the depth of the emotions involved. How can I explain the feelings, the empowerment, the teachings of this night?

So I tell people, "Take Back the Night is a community event to increase awareness about violence against women." Women march through the streets in strength and unity to remind us that they often cannot walk safely alone. The march is usually accompanied by a program of speakers, singers, dancers, poets, and perhaps most importantly, survivors—anyone who wants to speak out against violence toward women.

The intent of Take Back the Night is threefold:
1. To increase community awareness about violence against women. In our society, women are confronted by violence in the form of rape, sexual assault, domestic violence, child abuse/incest, sexism, and pornography.
2. To empower the victims of this violence.
3. To come together and work toward positive change.

To understand where we are now, we must explore where we have been. The origins of Take Back the Night arose out of a vision for change to stop the violence which permeates our society, within the pornography industry in particular. In 1978, Women Against Violence in Pornography and Media, an organization of 1,000 women, organized a national conference entitled, "Feminist Perspectives on Pornography" (November 17-19, 1978 in San Francisco, California). This was the first time that women from across the country gathered to discuss the destructive consequences of pornography. In conjunction with the conference, a Take Back the Night March was staged through San Francisco's pornography district. Over 5,000 women from thirty states participated in this first Take Back the Night march, and returned to their own communities to continue the work (Lederer, Take Back the Night: Women on Pornography).

Take Back the Night continues today through the efforts of a community of women nation-wide to care for their sisters struggling against violence. After each Take Back the Night march, the participants leave with a seed of knowledge and empowerment that they can plant in their own lives.

That is the vision of Take Back the Night—we as a community working together to stop violence against women. We often say, "that's not my problem," or "it can't happen to me." It is sometimes easier to ignore the facts: every 45 seconds a woman is raped in this country. One out of three women will be sexually assaulted in her lifetime. These are mere words on paper. But look around you: your friends, your family, your sisters, your mother, your partner. You know someone who has been sexually assaulted. These atrocities cross all lines of age, sexual orientation, ethnicity, socioeconomic background, body size and shape.

Therefore, Take Back the Night is not just a women's event. The march welcomes men and children as well as women. It is an event for anyone who is concerned about stopping violence in our community. It is a social gathering, a place of empowerment, a learning opportunity, a grass roots event, a united effort to stop the tide of violence against women. Let us join our voices so we can be heard across Anchorage.

We are taking back the night.
Trang Duong, Coordinator, Join us! ~

AMA Officially Opposes Efforts to Change Gays

The American Medical Association, reversing a 13-year-old policy, has stopped recommending efforts to turn unhappy Gays and Lesbians into heterosexuals.

In a report adopted by the AMA's governing House of Delegates, the association calls for a "non-judgmental recognition of sexual orientation by physicians."

"All patients, regardless of their sexual orientation, have a right to respect and concern for their lives and values," says the report, entitled "Health Care Needs of Gay Men and Lesbians in the U.S." "However, Gay men and Lesbians face ostracism and discrimination from some health professionals."

The policy paper, adopted at a meeting Dec. 6, replaces a 1981 paper titled "Health Care Needs of the Homosexual Population." The 1981 paper supported treatments aimed at changing the sexual orientation of homosexuals. The notion that Gays could not be turned into heterosexuals was a myth, the paper said.

In its new policy paper, the AMA notes that homosexuals may have "some unique mental health concerns" related to negative social attitudes regarding homosexuality. However, it says, most of the emotional disturbance homosexuals may feel about their sexual orientation "is due more to a sense of alienation in an unaccepting environment."

For this reason, it says, "aversion therapy"—such as showing a Gay man pictures of nude men and then administering electric shocks or a substance to induce vomiting—"is no longer recommended."

"Through psychotherapy, Gay men and Lesbians can become comfortable with their sexual orientation and understand the social responses to it," the new policy says.


Rush Limbaugh: Political WatchHog

Dear Queer Abby,
Rush Limbaugh.
Help!!!
Debra, Claremont

Queer Mark,
We can't beat him. Not yet, anyway. Although he has toned down recently with terms like "feminazi" and various endurances for the gay community, he is still out of control. I guess you are asking for some ideas, so here goes:

1. Solution: Assassination. Poisoning, "hunting accident," forge his signature and register him as a Democrat. Perhaps increasing his already high fat intake would speed up the time bomb. It will happen, you know.

Drawback: It's a crime. Plus, fighting fire with fire solves nothing. Look at Harvey Milk. Best you can do is let him have extra butter on his muffins.

2. Solution: Scandal. Get the hog on tax evasion. Photograph him with a mistress. Accuse him of sexual harassment. We know what boys like, so let him indulge—then nab him. Bride a disgruntled female Dillothead to seduce him and make it look like he was the perpetrator.

Drawback: Yuck! What self-respecting woman would alp into anything slinky enough for him to find seductive, let alone allow him to touch her (think of the ketchup and grease stains from decades of French fries that his stubby fingers would leave on that cocktail dress). Plus, it's kinda immoral.

3. Solution: Slander. Use the one of the more successful tactics that the Republicans tried against Bill Clinton in 1992: "If he can't control his own appetite, how can he control a country?”—was an allusion to Clinton gaining nearly fifty pounds during his candidacy.

Drawback: Backfiring. Any innuendo in the hands of a great manipulator can be turned back onto the slanderer. His answer to the above would be, "I'm not running for office. I have never claimed to be able to outdo any politician (insert slam against liberal du jour). I'm just a political watchdog."

You mean, watchdog?

Rush is brilliant. He coolly manipulates fact to Distory, and he's so damn charming about it that it's going to be a while before we can sway moderate fans away unless, like mentioned, we nail him on something like tax evasion (which isn't going to happen...he's rich enough to cover his little bum). Since equal representation in the media has been done away with in the late 1980s, there is no counterbalance. Also, he can tie all he wants to: it's his First Amendment right. Sure, he's abusing unregulated media, but there are no laws requiring broadcasting responsibility beyond things like divulging classified national security information. We're talking WW2/Cold War stuff, not Rush's "freedom of misinformation."

(Hint: Get your elected reps to introduce such legislation.)

What we can do, meanwhile, is remain educated about the front page stories. You're going to have to take five minutes extra and flip to the inside pages where the headline stories continue. Question everything...what are Rush's sources, how current or reputable or biased are they? Is he manipulating fact? If so, exactly what is untrue? As soon as you ascertain what his lies are—and can substantiate your claim to the truth—you will undermine his foundation of half-truths.

Queer Abby,

I just came out to my mom about a month ago, and she said that we'd "have a talk" (her words), but then that was it. Well, yesterday she told me that tomorrow she's sending me to a doctor for being gay and that that's the only way I can stay at home. I'm going to school full time and I don't have a job and all my time is at school doing homework and papers, but I have gone to a gay meeting on campus and that's helped a little, but I've still got to deal with going to the doctor. What if he does something like, putting me in a place, or giving me pills. I feel like shit because there's nothing I can do about it. Don't I have a say in this? I'll be 18 next Christmas. Do I have to wait until then? I'm cool with being gay and I don't know what to do to get my mom to calm down. Thanks for listening.

Please just print this in the paper because I don't want her to find a letter from you. She thinks it's a stage.

Anon.

PS—You gave my friend some good advice and we thought that it was great.

Queer soul,

My, the pressure! All right, you're out to people. Great! Your mother, I'm sorry to hear, isn't doing well at all, and that you might have to put up with it till the end of the year. Other solutions like getting emancipated (having a judge declare you a legal adult) or just leaving home would mean that you'd have to probably find work and no doubt leave school. Hang in there.

How has the doctor been so far? Is he trying to change you? Have you told him how you feel about being gay or lesbian (I don't know your gender)? Is he taking that and trying to screw you up? Remember, you're fabulous as you are. I'm glad you're going to a group at school. Have they been supportive? Are you able to hang out with them as much as you like? It's important to have a circle of friends who can support you.

Are there other lesbian/gay groups you can go to in the city? The letter you sent was dropped on my desk, no postmark or address, so I'm sorry that I can't make any referrals beyond suggesting you call your local gay/lesbian center (ask your friends in the group, look up "gay" or "lesbian" in the phone book, pick up a gay newspaper or magazine at a cool (e.g. Barnes and Noble or women's) bookstore and find out when they have coming out support groups for youth. Maybe you can get free counseling through your community center to contrast who your mother is making you see.

I'm sorry that all I can do right now is a little damage control. Please don't give up. Write back and let me know what's happening. And thanks for the compliment.

Love, Q.A. λ

Anchorage Gay & Lesbian HELPLINE

258-4777
Six Little Words

On Tuesday, March 21, at 6:00pm the Anchorage Assembly will meet at Loussac Library to decide the fate of EQUAL's next bus sign. Assemblypersons Bob Bell from South Anchorage and Craig Campbell from Eagle River cosponsored an ordinance requiring People Mover to censor signs "mentioning" sexual orientation. As February's Dandelion article stated--until people are comfortable with the words (gay, lesbian, transgender, bisexual, etc.), they will never be comfortable with us!

It appears Assemblyperson Bell and Campbell prefer to not only see us return to the closet, they want nothing to remind them we are here--not even a bus sign! EQUAL plans to display the sign shown below during the week of Independence Day--the day ALL Americans set aside to celebrate our freedoms. If the Assembly decides to reject this ad for buses, we will display it in the Anchorage Daily News so all residents of Alaska can see the "six little words" that were so offensive to the Assembly and their supporters.

HELP! HELP! HELP!
Please plan to attend the Assembly Public Hearing to speak out in favor of free speech or in support of others. Thanks!

As stated above, EQUAL would like to have the "..with Liberty and Justice for ALL!" signs on city buses or in the Anchorage Daily News during the week of Independence Day. Please help us by using this form to make a donation. Thanks!

Please make checks payable to
EQUAL Bus Fund and mail to the address shown at right.
(donations are not tax deductible)

Name(s): _____________________________
Mail Address: _____________________________
Home Address: _____________________________
City: _____________________________, AK Zip: _____________________________
HOME PHONE: _____________________________
I would like to make a donation of: (please circle one)
$10 $25 $50 $75 $100 $125 $ ______

EQUAL
PO Box 244452
Anchorage, Alaska 99524-4452
I Love My Sister--But Not the Rest of "THEM"  
• Is there an election in April or "Why our allies are deserting us--AGAIN"  
• "I'm sorry, Your Honor, he said he admired me so I had to kill him"

Could you believe your eyes and ears when you saw and heard Newtie Gingrich saying he loved his lesbian sister, Candace, "a lot" and the very next day saying he was opposed to any "special rights" based on sexual orientation. Yep, I love you Sis, but I think you should be fired from your job, kicked out of your apartment and... The Daily News seems to have missed the point in their editorial of 10 March when they wrote: To his credit, half-brother Newt said of her dual roles as lesbian political activist and sibling: "I don't know that one has anything to do with the other. I have a sister who I love a lot." The message Newtie doesn't seem to get (or the Daily News in this instance) is that being a lesbian is not something his sister does as a hobby. His sister IS a lesbian! How can he love her without respecting her? How can he respect her while continuing to deny her basic freedoms enjoyed by other Americans? How can he continue to dismiss equality as a "special right?"

Why are heterosexual men so sensitive? During the recent uproar over allowing gays in the military (don't worry, I know we've been in the military for centuries but I think its ironic that "they" don't know), the issue of straight men's reluctance to live and shower in the same areas as openly gay men was raised over and over again. It seems as though straight military men are to sensitive to be treated the same as they have treated women for decades—or longer.

"I accept Candy... but I do wish Candy would be—how should I say it?—more natural." says Kathleen Gingrich, mother of "Newtie" & Candy

Now we have the case of the man in Michigan who was told he had a secret admirer and could meet his admirer by appearing on the Jenny Jones Show (another one of the endless daytime talk shows). Turns out his admirer was another man. Was he surprised? You bet! Was he happy that someone thought he was attractive? No, he said he was embarrassed and humiliated. This is the reason he gave for murdering the gay man who admired him. Maybe the question shouldn't be why are heterosexual men so sensitive—the question is why are they so violent! It will be interesting to see how this legal case develops and how "appropriate" his actions will seem to a jury.

In a "nonbinding" resolution, the Anchorage Municipal Assembly voted 9-1 to send a recommendation concerning "sexual orientation" to the University of Alaska Board of Regents. The Assembly's resolution requested the current antidiscrimination policies be retained and the term "sexual orientation" not be added. Perhaps it shouldn't be a shock that two Assemblypersons who have steadfastly supported equality and an end to discrimination based on sexual orientation voted with the majority against us. Assemblypersons Pat Abney, South Anchorage, and Mark Begich, East Anchorage and Muldoon, have been vocal supporters in the past. Could their votes against equality on this issue reflect the fact they are up for reelection this year? I hope not but I am politically realistic enough to know better. Although he is not up for election this year, I hope all of us will send a message of support to Assemblyperson Charles Wohlfirth, representing Downtown and Government Hill, for his courage in being the sole vote against the resolution.

In another attempt to put us in "our place," the Municipal Assembly will have a Public Hearing (3/21 at 6:00pm) on an ordinance to ban bus signs mentioning "sexual orientation" (see Dandelion article in this newsletter for more info). Isn't it a little strange the Far-Right and religious extremists think the term sexual orientation doesn't apply to heterosexuals. I hope the outcome of the hearing will be a strong statement by the community and Assembly that free speech is still important to most of us. Politicians like Assemblypersons Craig Campbell and Bob Bell would probably be happy to see all of us return to the closet but the battle we went through three years ago when many of us "came out" for the first time is going to continue. We're not going to disappear. And neither are our bus signs or our efforts to educate and inform and become more visible.

Dan Carter is a local gay activist
G
reg. Greg, Greg, Greg. Is this name going to get as tired as Magic Johnson's?

No, sad to say. The most memorable thing about Greg going public is the controversy surrounding keeping his HIV a secret. This "moral dilemma" is filling the already sparse sympathy he has received from America as a whole. "Poor sick baby" has been replaced by "Shame! Shame!" for not telling the doctor who sewed up his skull in Seoul (sounds like a nursery rhyme!) about his status. Forget that there were only five minutes in which he had to decide whether to continue competing or not. Forget the hysteria it would have created had he told the world then—can you just imagine them draining that pool in paranoia and bleaching the diving board? Forget that it is ethically irresponsible for surgery—even something as minor as sutures—to be done without proper protection—the doctor gave him the stitches with his bare hands because there apparently were not any latex gloves around.

Hello! What professional—world-class!—first aid technician doesn't have at least a couple pair in the kit along with the butterflies?! It is everyone's responsibility to protect ourselves as individuals—to assume that everyone is HIV positive. Whether or not the diver revealed his HIV status to him, Greg's confidante (could have been a doctor, even could have been a lover) still chose to engage in risk behavior by willingly forsaking the use of latex. The man chose to handle blood with bare hands! We can't blame the HIVer anymore, knowing the responsibility to use protection is our own.

Compounding the reproach from that side are the people in Queer society who believe that he should have come out much sooner. When the most appropriate time would have been ranges from Magic's revelation all the way back to birth. Had he come out sooner as Gay (later as HIV positive), the thinking goes, he would have immensely increased visibility.


Has anyone stopped to think of how incredibly difficult it was for Greg to come out even now? Since he technically has AIDS (although he has no symptoms, his T-cell count is below 200, as opposed to the normal range of 800-2,000), perhaps the clock started ticking loud enough to help him decide that he should say something before the tabloids do.

Greg had little support until recently. His history is cheerless: physical and emotional abuse from the kids at school all the way up to the lover who raped him at knife-point. Pervasive racism from everywhere outside his broken family, and absolutely no support network or positive role models. He knew from birth that he was worthless. Funny how he's the most valuable thing we have now.

Watching the 20/20 interview, I commented to a friend that perhaps now middle America would be more sympathetic. Through Greg, it became suddenly clear why we Lesbians have especially acute growing pains—because We accepted Their legacy of low self-esteem, a life in which we're "never really happy", where we'll "grow old alone", where Remember those promises? Like Greg, we didn't think we deserved anything better. The friend said that most Americans would not see it that way at all...they still would see us as a community of "AIDS victims" who care more about things like fame than protecting the public from Our plague. I'm still holding out that my friend will adopt my optimistic view. But then, I'm also hoping that Mr. Louganis hasn't accepted any of the surely hundreds of marriage proposals from potential suitors.

He's just such a cutie-pie!

Christopher Fabbro is a lifeguard outreach specialist in Pasadena, Calif. © 1994 C.P. Fabbro

I've never climbed a mountain, I've never seen the Taj Mahal by moonlight, I haven't even read the last issue of the North View!
Of Robbers and Boogers and Cats and Things
by Karen Carlisle

S

he came across the room, knelt between my legs, pulled up my T-shirt, put her mouth against my belly softly and began to croon. I started giggling. "What are you doing?" I laughed.

She said, "This is the sound of kittens running through the forest." And she bent her head to her work again.

I pulled her head up and said, "What is the sound of kittens?"

She lifted her head proudly, and said, "Pat-a-pat, pat-a-pat, pat-a-pat, pat-a-pat." She lowered her lids mysteriously the way cats do when they are pleased with themselves and don’t care if you understand the enigma or not, grinned, and resumed her run across my belly.

With this one act of catness, Dear Love bridged the non-intimacy gap that had widened between us over the week and a half since she had suffered a robbery while on a work travel, a gap that was beginning to scare me. You know how they talk about parallel realities?

We were walking merrily through life together side-by-side much in accord about most things. Then life slammed its unsuitable way into our story and all of a moment, we are not together anymore, for she is alone now on an island of loss and rage. This didn’t happen to us, it happened to her.

So now we get to have our first time of one being there for the other in a time of trauma. What is effecting me most is that her loving focus on me has disappeared. Selfish, isn’t it? Here she is suffering the loss of security as well as things, here she is having to stay in a house where strangers have pawed over her things, looked in all her recesses, eaten her food, and even the four locks now on the door don’t make her feel safe, for they tried to break in a second time, and now it’s her beloved computer is at her workplace. No Internet surfing even to comfort her.

And I, I am feeling bereft because she hardly notices me when I come into a room. Sometimes she doesn’t even look up where she used to come directly into my arms. And she only calls me to report missing inventory. I have been robbed too.

Now what? Neither of us knows. It is a process. One she has to walk through. All the steps of grief. And I want to walk through them with her. Only I don’t know how. It’s so much easier to comfort someone when it doesn’t really effect me. I watch her hypervigilantly to see if what I am doing or saying is helping or hurting. Sometimes the saying is hurting, and I don’t know whether to do it or not. But I think she needs a reality check from someone outside the trauma and I should risk it, but I’m afraid she’ll go further away. And maybe I shouldn’t be the one to do it. But, there is a dearth of friends out here. The friends in other towns are sympathetic and supportive, but they aren’t living through the daily outrages and psychological shifts. They aren’t here when she needs them. And sometimes, neither am I.

I know one thing I do right. I’m very good at it. I pet her and stroke her until she releases into my body and then she cries out some more pain, but she always stops too soon because she doesn’t want to get boogers on my clothes. I tell her I don’t care; it’s just body fluids. But she has great prohibitions against boogers.

Last night, we watched “Girls’ Night Out” on cable. Any of you seen it, dear readers? It’s a hoot, a women’s comedy show. Sometimes its hootier than other times. I hope never to see Dr. Joyce Brothers doing comedy again. I hope never to see another male comic on this show. The whole rest of the world is for male comics.

Last night, the show was good, and Dear Love was laughing. I thought to myself, there she is, and I felt relieved. A lesbian comic came on who told us that she had stopped using mace because she always has access to boogers and everyone is terrified of boogers. She then acted like she was going to put a booger on a mugger. Both of us howled and shook our heads yea. It’s true. People are terrified of boogers. I remember in the early days of the Rape Crisis Movement, that one of the strategies used to send a rapist on his way was to snort all over him. This information came too late for me to try it, but I think it might work.

We could put a sign in the window that said “This House is Guarded by Attack Boogers.” Or we could put boogers all around the door handle so they wouldn’t touch it. That would work, wouldn’t it? But then we’d have to put it on the windows too, and that would just be gross, and besides, who’s got that much body fluids? We’d have to enlist the help of some other people and ask them to donate their body fluids. And then somebody would probably have us both committed. And there’s no way of knowing for sure we’d get put in the same institution.

Dear Love and I had our wonderful, lazy Saturday morning talk today. We have Saturday mornings reserved for talking which always increases closeness and leads more often to lovenaking. It is a sacrosanct time for us. No matter how frenzied the week is, or how little time we have together, or how tired we are, we know that we will spend Saturday morning in bed, drinking coffee, pulling close again, speaking our fears, comforting, playing, laughing, and worshipping at the altar of our incredible bodies.

I tried to keep Dear Love from talking about her inventory, and she agreed, but it froze her because she needs to talk about her stolen inventory for as long as she needs to, and who wants a frozen girl friend? And soon, she was talking about it anyway, and she had thawed out and it wasn’t a downer and we flowed into other things whose current I hope we can flow into again this afternoon after I fax this article to Northview.

Dear Love gave me a beautiful freesia plant day before yesterday. And I love it, but it’s her heart I don’t want her to take away. I saw it again this morning, so I believe she’s not going to take it and run away to Venezuela, but just in case, I asked her to stay and work it out.

One thing the robbery has done is end the dilemma—live together or not to live together. We are definitely looking for a house. Seldom are both of us traveling at the same time. Someone will always be home to guard the castle. Alas, there are none available. At all. Having decided to do it, I am chomping at the bit. I think Dear Love won’t fully recover for a long time, and I think moving would hasten the process.

The little-one-who-lives-inside-each-of-us is looking out of Dear Love’s face more often right now. That little one also calls robbers and other bad people boogers. Dear Love and I both thought there weren’t any boogers in Bushville because it’s so small, but there are. There are boogers everywhere.

That’s what I told her when she said she wanted to run away.

“Where, honey? There are boogers everywhere. We have to take a stand where we are.” We can’t give them the power. And we won’t.

Karen Carlisle, believing in Bushville.
The Case of the Successful Sequel: A Talk With Mabel Maney by Owen Keehn

Last year Mabel Maney did a howlingly funny and painstakingly accurate parody of young adult female detective and nurse novels called The Case of the Not-So-Nice Nurse. Set in the late fifties, the book expertly captures the feel of the 'gosh-golly' genre, only Ms. Maney populates her opus with a lovable band of plucky, loyal, and resourceful Lesbians. It's hilarious, sweet, suspenseful, and it also reestablishes myth in Gay terms. There are peaks and clues into the hidden world of women who loved women during that socially and politically repressive era.

Fans of her first novel will be clapping their hands and spinning in a series of small excited circles to hear that the sequel, The Case of the Good-For-Nothing Girlfriend, has just been released by Cleis Press. The second picks up precisely where the first novel ends. Once again the results are winning.

Recently I called Mabel on the phone in San Francisco and true to her characters she informed me that, though the interview was going to be conducted by telephone, she had groomed and dressed herself in an appropriate manner.

Owen: I've heard you have been a big fan of detective stories since you were a kid?

Mabel: Of Nancy Drew and also Cherry Ames, who's not as well known, she's a nurse character. She was invented in the 1940s to try and get girls to be war nurses so they focused a lot on uniforms, so they have this incredible uniform fetish going on in them, which is great because so do I. In fact, the woman I'm currently chasings is a cop.

Owen: Having just finished The Case of the Good-For-Nothing Girlfriend I could say that's sort of life imitating art. What was your intent when you began writing the first in the series, The Case of the Not-So-Nice Nurse?

Mabel: Actually I wrote it because I had a back injury and was stuck in bed. I'm a very hyperactive and compulsive worker and after three days of lying around thinking my life was over I thought, "This is a good time to write that book." I've been thinking about it. I think my intent was to write something I wish I had read as a kid, something very positive with sexy Lesbian characters. Something fun too--I think humor is really important these days.

Owen: You recreate so much of the genre with such detail, do you feel more as though you're creating myth, or giving existing myth a Gay sensibility?

Mabel: I think I'm creating it. I talked about this with a lawyer, about what is true parody. I don't want to just lift a character, but to talk about Nancy as an icon of proper middle class America and create characters that show the hidden world of women that's always been there. I wanted to create a world that was a whole lot nicer.

Owen: This type of writing was your thesis in college...

Mabel: Specifically on Cherry and the homoerotic subtext of these nurse books. It's this world of women that emerged during the war when there were very few men around. They were always admiring each other, the cut of one another's uniform. They're very sexy. Often Cherry will stare at a woman and think, "If I were a man I'd love her." It's very interesting and very sexy. In the Nancy Drew books I was very interested in the missing mother and the sort of incestuous love. She's her father's partner. He's young and handsome, but there's never any mention of a lover. I think it has a creepy incestuous undertone.

Owen: That's a theme you definitely explore more fully in the new book.

Mabel: Exactly. Plus, in Nancy Drew you had George "The giggly girl with the boy's name." Come on, everybody knew George was a dyke. It was great.

Owen: What do you think was the overall contribution of the genre?

Mabel: Nancy Drew was invented by the same man who invented the Hardy Boys, so he gave her some traditionally, for the time, male qualities. She's fearless, though she will stop and change before chasing a crook, which I can certainly understand. She doesn't doubt herself, she's stubborn, she's smart, and she has an incredible energy. That's what it did for girls--it gave girls like me a great role model.

Owen: You've really mastered the cornerstones of that style. Do you have more fun naming characters, describing their clothes, or toying with the syntax?

Mabel: I try to focus on all three. I fuss and write very slowly. It's a learned language and different from my other writing.

Owen: Cluespeak.

Mabel: That's a great name for it. I have to read them every night and study those books and keep them in my head. When I get to the point when I talk like that on a daily basis I know I'm ready to write. I have to be totally in that world.

Owen: Which character do you most closely resemble?

Mabel: I think Lauren, the bratty girl with a lot of interests. But I'm in love with Midge. I'm really hot for my character Midge.

Owen: Midge certainly comes to the forefront in this novel as the voice of reason.

Mabel: She's also passionate and a bit of a hot head, and she is extremely loyal. Actually I think I'm all the
characters...only Cherry is who I used to be and Velma, Cherry's look-alike and Midge's lover, is where I'm going.

Owen: Your cast is rapidly expanding. Is it fun to create this big Gay and Lesbian community in 1957 Americana style?

Mabel: It's the best. I wish I had two brains so I could do an off shoot. I keep wanting to take them to all these different places. I like them as a group. In the next book The Hardy Boys come to visit them—so there will be a cast of thousands. I'm working out how to do that.

Owen: Something else very clear in your books is the delineation between butch and femme. Is that a commentary on Lesbianism in general or more on 1957?

Mabel: It's fifties and it's fun. I don't think it accurately divides the world, but it does my world. I'm clearly a femme and I love to tease butches. I love to tease butches in the same way that I'm a Lesbian. I love my people, my group, my girls...but I like to tease girls about romance because everyone knows Lesbian romance is a really funny subject.

Owen: Does writing this perky prose require a certain frame of mind for writing?

Mabel: Absolutely. I'm perky anyway, but I have to be completely into it. Often I'll go days where I don't want to have conversation with anyone—what I really want to think about is the language, the drama, the clothing.

Owen: The great themes. Tell me about The Hardy Boys book you're working on for release next fall from Cleis Press.

Mabel: It's called The Ghost in The Closet. It's a continuation of The Case of The Good-for Nothing Girlfriend. Frank Hardy shows up, curious about the announcement that he has been married. Then both Hardy Boys move in to try and save Nancy and Cherry's relationship, and along the way discover some secrets of their own...

Owen: I'm sorry this is over the phone because after reading both books I've had no idea what you're wearing.

Mabel: A simple frock. But I'm a writer in San Francisco so I have to wear black, it's mandatory.

Owen: Keehl is a nationally syndicated interviewer and a monthly columnist for Forum Magazine. His fiction has appeared in Christopher Street, Hypatia and The Evergreen Chronicle, among others.

Alaska Frisbee Gals Learn the Ultimate Hula
by Jen Kohout

Deadline: Kapiolani Park, Oahu. It's a little after two on a humid Hawaiian Saturday afternoon. A time for lounging in the shade with a pineapple drink after a morning of soaking up sunshine on the beach. But not today. Instead, acres of multi-colored players chase frantically up and down dozens of informally marked fields.

The game is ultimate frisbee. And the object is to pass the disk (that's a frisbee in "ultimate" lingo) to one of 7 teammates without dropping it. In the unfortunate instance that a turnover occurs, the opposing team picks up the disk and tears off towards the opposite endline. It's a sport that demands excellent conditioning, speed and finesse.

Off in the distance, on a field at the far end of the park, a group of mud-covered women come into focus. They are sporting handmade, intricately designed tee-shirts with the inscription "Bella Coola." Instead of blazing speed or pinpoint accuracy, what is most striking about this particular team is their pale skin.

"I tried to find SPF 60 for the tournament," reports "Slim and Well-Padded" Hicks, "but I didn't have any luck so I put on 4 layers of 15 this morning." It turns out "Bella Coola" hails from Anchorage, Alaska, and has brought a team of 15 over for this two day tournament. Asked how she the Alaska team managed to train for the tournament in the middle of winter, "Cannondale" Combes responds, "the gloom lot," with a grin that resembled the look she wears tearing down icy hills on her studded-snow-tire bicycle.

Turns out the "gloom lot" is an Anchorage high school where the team gathered twice a week to play...in the dark, in the cold, on the ice. Not the way most folks prepare for a vacation in Hawaii, but to each her own...I guess.

Any suspicions about the sanity of these Alaska gals is soon confirmed. "Grab her belly button ring," shouts "Jen-esque" Kohout from the sidelines to a teammate struggling to keep up with her pierced opponent from the Bay Area team. Unfortunately for Bella Coola, the speedster from "Whirled Peas" darts past "Dr. Ruth" Caravano and catches the disk in the end zone to score another point.

As the teams line up across from each other to begin the next point, the Alaskans seemed distracted. "Eligible Single Babe" Hickey stifles her desire to teach everyone a new line dance while "Golfing Fiend" Chesha wishfully watches the golf balls flying at the course across the street. Sensing the mental lapse, Captain Deb astutely calls for the experienced players to substitute in. Tammy, Peggy, Amy, Kathleen and Celeste run out onto the field. Meanwhile, teammate, Chrisa, stands on the sidelines shouting "Hula girls don't wear flannel!" Apparently, Bella Coola interpreted this as encouragement.

Not that flannel or outrageous attire of any kind is discouraged. The tournament-winning men's team members are dressed from head to toe in women's underwear. Somehow, the site of a muscular guy with long hair tearing down the field in a purple teddy epitomizes the whole event. Well, that and Bella Coola star, "Lolo" McDonough, stripping down to her jockeys for a post-tournament dip in the ocean. Maybe these gals do know how to vacation after all.

Story by NorthView sports reporter Jen Kohout.
A Pro-Gay, Pro-Family Policy
by Jonathan Rauch

If you listen carefully, you can hear the sound of a taboo cracking. In September, William Bennett told the Christian Coalition: "In terms of damage to the children of America, you cannot compare what the homosexual movement has done to what divorce has done. It is not even close."

In October, when Rep. Steve Gunderson, R-Wis., publicly came out of the closet, Rep. Newt Gingrich pronounced the matter of no political importance. In November, the Washington Blade quoted the House speaker-designate as saying that the GOP’s stance on homosexuality “should be tolerated.”

Maybe Republicans are ready, at last, to decouple the debate about family from the obsession with homosexuality. They now have the chance to build pro-family policies that embrace all responsible Americans, homosexual and heterosexual alike.

In pleading for those policies, I address myself to Republicans not because I am one (I’m not) but because Republicans are uniquely positioned to build a stable, principled and humane position between the politics of intolerance and the politics of radicalism. And if they let the moment slip by, the cost to society may be steep—as we have seen once before.

During the debate on race in the 1960’s, Republicans stood on the sidelines and on occasion pandered to racist whites. “We Republicans had a great history, and we turned it aside,” Jack Kemp wrote in 1993.

Republicans could have constructed stable, principled ground between the politics of white backlash and of affirmative action. They could have severed the cause of colorblindness from the taint of white bigotry.

Instead, racial policies tumbled into the morass of color test, race-norming and ethnic entitlements—policies that exacerbate and institutionalize racial tensions. All Americans, black and white, suffer as a result.

Now another historic window opens. This time the issue is homosexuality and the family. At a stroke, the pro-family movement could enlarge its tent, disarm the charge that “family values” means intolerance and, most important, bolster the family itself.

To recognize this opportunity, pro-family advocates must first acknowledge reality. To wit: Homosexuals exist and are not going away.

Any policy insisting that homosexuals lead lives of loveless celibacy or furtive secrecy is futile and inhumane, to say nothing of unrealistic. Because fewer and fewer homosexuals are willing to hide, the old deal—homosexuals pretending to be heterosexual and heterosexuals pretending to believe them—is off.

“That may be,” say anti-Gay activists, “but homosexuality is a threat to the family.”

But this is a canard. Divorce, illegitimacy and infidelity are the enemies of the family. Homosexuality is a peculiar and rare human trait that affects only a small percentage of the population and is of little inherent interest to the rest. To see it as a threat to the family, you need to believe that millions of heterosexual Americans will turn Gay if not actively restrained—an absurd notion. And it is perfectly possible to venerate the traditional family without despising those who are, for whatever reason, unable to have one.

Yet two claims made by anti-Gay activists are true. Many activists on the Gay (and non-Gay) left are hostile to traditional institutions in general and the family in particular.

And the American family is in trouble. Half of all new marriage end in divorce; 30 percent of children are born out of wedlock and a fourth live in fatherless homes. Sexual license has had dire consequences—illegitimacy, child abandonment, child poverty and more.

Those facts underpin all of the country’s most serious problems. But they have nothing to do with homosexuality. Whatever one may think of Gay people’s sexual practices, they do not produce illegitimate children or account for more than a tiny fraction of divorces. Conversely, condemning homosexuality does no good for the beleaguered family. Indeed, anti-Gay rhetoric is today an obstacle to dealing squarely with the crisis of the family.

On the one side, blaming homosexuals for the decline of the family leads the family’s friends to avoid the real issues. It fools them into believing they are talking about saving the family when in fact they are merely talking about hammering homosexuals.

David Boaz of the Cato Institute recently counted reports and articles by “pro-family” groups and discovered that they devoted obsessive attention to homosexuality while virtually ignoring divorce. This is pro-family?

On the other side, blaming homosexuals for the decline of the family also allows the enemies of the family to avoid the real issues. Instead of confronting the real problems, they can point to the ugly rhetoric of anti-Gay activists and say: “See what ‘family values’ really means? It means beating up on people who are different and snooping in our bedrooms.” (In just that same way, advocates of ethnic entitlements have been able to point to racism and say, “See what ‘colorblind’ really means?”)

In recent years, an alternative has emerged, a principled, pro-family but not anti-Gay position:

“No,” family advocates might say, “We are not anti-Gay. We are pro-responsibility. We welcome open homosexuals who play by the rules of monogamy, fidelity and responsibility. And we frown upon heterosexuals and homosexuals who do not play by those rules.

“We believe that marriage and fidelity are crucial social institutions that channel lust into love and caprice into commitment. We believe faithful relationships are not only good for children but also for men settled and help keep the burdens of caring for one another off society’s shoulders. And we support extending these norms to all Americans, Gay and straight.

“We do not insist that homosexuals ‘change,’ which is impossible, or that they live lives of lovelessness and despair, we do ask that they—and heterosexual Americans—settle down into patterns of responsibility. We believe in the genuine universality of family values. We embrace all who embrace those values, without regard to sexual orientation.”

Here is a fully consistent and staunchly pro-family position, one who benefits are manifold. It elevates family values to genuine universality. It separates the real issue (responsibility vs. license) from the phony one (straight vs. Gay). It hurts radical activists by putting them in the position of arguing for license rather than for tolerance of minorities.
This paradigm opposes partner benefits for unmarried heterosexuals, who should get married if they want the benefits of marriage. But it may accept partner benefits for homosexuals, who can't get married but should be encouraged to settle down. It holds that the two-parent family is special and should be favored by public policy—not at the expense of homosexuals per se, but at the expense of single people (including homosexuals) and childless couples (again including homosexuals).

This view doesn't require family advocates to like homosexuality, but it does require them to accept the importance of settled relationships for homosexuals. No easy sell, perhaps, but consider the alternative. More nonfringe, nonradical homosexuals emerge into public view every day. As the stereotype of the homosexual as antisocial deviant crumbles, a party or faction that tolerates Gay-baiting rhetoric in the name of "family values" makes "family values" look more and more like common bigotry.

That would be tragic, since there is no problem more urgent than sorting up the family, but as long as family advocates imply that it is better to be an adulterous or licentious heterosexual than a faithful and monogamous homosexual, the chance to rescue the pro-family position from the taint of intolerance goes unclaimed.


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**A gay in the life. by John Sieruta**

This is really hard for me to say, but I want to break up with you.

Y'know, for once I thought things were gonna be different!! I thought the future held happiness! And contentment!!

Are you OK?

NO!!

I wanted to be the one to do it!!

---

**Mango Nights**

Mango nights drip
with laughter
juices running from
your mouth down my
spread, upturned fingers
down to my elbow
down
my fingers reach
for your mouth wrapped
widely around the mango
seed I envelope the other
end with my mouth we
wrestle the fleshy seed like
two puppies
laughter spilling from the corners
of our mouths over our breasts
spilling down our thighs into
that other reservoir
of liquidity.

Quick! Lick it up before the bed becomes too sticky
to sleep in.

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Financial News by Chris Olson
"The Mighty IRA and Her Ugly Step-Sister, the Tax Refund"

It's time to figure your taxes once again. You will either owe tax or get a refund. This may be of practical use to you if you have not yet filed your 1994 return. If you have you can still benefit from these tips.

Everyone pays taxes. Reducing this obligation is a challenge. It is the famous refund that can be deceptive.

Income is withheld from your paycheck. This represents a partial payment of Auntie Samantha's tax. The number of exemptions you put on your W-4 form at work determines how much tax is withheld. One exemption equates to about $400 in taxes. Listen up if you receive refunds in excess of $400 each year. The government is taking too much tax out of your paycheck! You have lent your money to the government, interest free, for the entire year. Sure, they refund your money but wouldn't you rather have a bigger paycheck? It is forced savings that would be better off in your choice of investments where you control the outcome.

If you received a refund for $1,200.00 that means that you overpaid your tax by $1,200.00. Go in to your personnel department at work and fill out a new W-4 form. Increase your exemptions by 3 ($400 x 3 =$1,200.00). What will happen is that you will increase your monthly income by $100.00.

Tax refunds are the enemy. They work against you. They tie up your money when you could be putting it to good use as you earn it. If you invested the extra $100.00 per month in a simple money market fund (current returns about 6%) you could have $1,234.00 after 12 months. After 10 years the total comes to $16,388.00. If invested for 10 years in a stock mutual fund (at 12%) this could accumulate to $23,000.00. Working for you in this case are compounding interest, systematic investing, and the time value of money.

Here's a tax shelter: the IRA. You are allowed to put up to $2,000.00 into an IRA each year. If you do this regularly for 30 years you can accumulate in excess of $350,000.00. $2,000.00 equals $166.67 per month or $5.00 per day. CAN YOU LIVE ON FIVE DOLLARS LESS PER DAY IN ORDER TO ACCUMULATE A THIRD OF A MILLION DOLLARS?

A SEP/IRA (simplified employee pension) allows contributions of up to 15% of your income. If you are self-employed and earn more than $13,000.00 annually you should consider a SEP and shelter even more income from taxes.

If your employer offers a retirement plan, sign up! But as much as you possibly can into this account. If the firm matches your contributions then at least put in what is required to get the match.

Did I forget to mention the obvious? You do not have to pay a penny of tax on any deductible dollar you put into an IRA, SEP, 401(k), 403(b), Keogh, etc. Your tax bill is reduced by $300.00 or so for every $1,000.00 you put in a retirement plan. These contributions will further compound your ability to accumulate wealth. Even non-deductible contributions can accumulate, tax deferred, until you withdraw the money.

Good luck, fellow investors. Remember that the refund is your enemy. Tax deferral, compounding interest and systematic savings let you transform your income taxes into financial independence. JUST DO IT!

Chris Olson is a fully licensed insurance and securities representative, has lived in Alaska for 14 years and welcomes new clients and referrals, especially from the Gay & Lesbian Community.

Low Cost - Level Premium TERM LIFE INSURANCE Call: 338-3962 and leave a message for Chris Insurance Broker for Alaska’s Lesbian & Gay Community

IT'S A GAY LIFE

Of course he'll let us on. He wants a pair of every species, doesn't he?

Deadlines: All articles must be received by the 5th of the month for inclusion in that month's NorthView.
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"Three Faces of AIDS," design by Stacy Belser, T-shirts: $15; Sweatshirts:
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OUT ON CAMPUS

Resolution 95-07 Comes
to the University of Alaska

by Kevin McLain and Graham Dunstan

It's time for change at the University of Alaska.
The current anti-discrimination policy of the University of Alaska states that the university does not discriminate on the basis of “race, color, religion, national origin, sex, age, disability, or status as a Vietnam veteran or disabled veteran.” “Sexual orientation” is conspicuously absent, and already appears in the anti-discrimination clauses of most colleges in the nation.

Simply put: people of all sexual orientations should be afforded the same protection and equal treatment. As it stands now, the university has full license to discriminate on the basis of sexual orientation. A teacher could be fired because he or she is homosexual. A student could be harassed because of his or her sexuality, and the University would not be obligated to do anything. Such things have happened in the past and will continue to happen until something is done. This lack of equality for people at the University of Alaska is intolerable.

We're not going to tolerate it any longer.

A group of concerned students, both straight and gay, is currently fighting to change this situation. Our student government passed Resolution 9-07 at the beginning of this semester. 9-07 declares student support for the inclusion of “sexual orientation” in the university’s anti-discrimination policy. Because of 9-07, this issue will be brought before the Board of Regents at their next meeting in April.

Among those fighting for 9-07 are the Family in Anchorage, and AGLA, in Fairbanks. The odds are against us; this issue has been brought before the Board of Regents in the past, and been ignored. But we're not going to let that stop us. We've been screaming about this for awhile now, and we plan to keep on screaming until this issue is addressed.

We're doing what we can to generate and demonstrate student support. But this issue is growing beyond the campus community. Rumor has it that everyone from the chamber of commerce to the Anchorage Assembly intends to get involved. So we also need support from you, the greater Alaskan community. Please take a moment to write to any one, or all, of the regents of the University of Alaska, and express your support for this issue. A letter to the governor or your local representative may also help. Your voices can make a huge difference!

Kevin McLain and Graham Dunstan are members of the Family at the University of Alaska Anchorage.

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VANYA ON 42nd STREET
A FILM BY LOUIS MALLE

Beautiful film account of a New York cast
rehearsing David Mamet’s adaptation of
Chekhov’s Uncle Vanya as directed by Andre
Gregory. The participants of My Dinner With Andre
reteam in this new cinematic effort which also
stars Julianne Moore. Rated PG, 119min.
Premieres Fri. Mar. 17

New Zealand director Peter Jackson has been
known to the film festival circuits for his offbeat
sci-fi and horror movies. (Bad Taste and Dead
Alive), which have gone on to achieve international
cult status. His reputation is about to change with
the release of his new film, Heavenly Creatures, a
powerful dramatization of the 1954 Parker-Hulme
case, in which two New Zealand teenage girls
murdered the mother of one of them. The film
has already won the prestigious Venice Film
Festival Silver Lion and Toronto Film Festival
Metro Media Award. Rated R, 94 min.
Premieres Fri. March 24

the
Hollywood
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Coffee House & Amusement Center
Open Daily 9am to 11pm

A film by DAVID MAMET
Whatever side you take, you’re wrong.

OLEANNA

David Mamet wrote and directed this film
based on his two-character play, a drama
about a college professor accused of sexual
harassment by one of his failing female
students. William H. Macy plays the role of
the professor and Debra Eisenstadt is the
accuser. See the play “Oleanna” now at
Cyrano’s Playhouse, info 274-2599. Not
rated, 93 minutes.
March 22-28 only

A MAN OF NO IMPORTANCE
ALBERT FINNEY

Albert Finney is brilliant as Alfie Byrne, a Dublin
bus conductor who regales his passengers
with daily excerpts from the works of Oscar
Wilde. Secretly in love with the handsome
young driver of his bus route, Byrne lives with
his sister above a butcher shop, and dreams of
mounting a local production of a Wilde play
using his friends as actors. When a beautiful
country girl who recently arrived in Dublin
appears on his bus, Byrne is convinced he has
found his “Princess Salome” and earnestly
begins preparations for the production. Also
with Brenda Fricker, Michael Gambon, Rufus
Sewell and Tara Fitzgerald. Rated R, 98min.
Premieres Fri. March 31
Meeting Moses by Lesléa Newman

My parents, who live in New York, visit my older brother, who lives in Miami Beach, once a month. My parents have visited me, their only daughter, who lives in Massachusetts which is a whole lot closer than Florida, once in the last twelve years. Not that I'd want my parents to drop in on me and Flash every time I get my period, mind you, but the discrepancy seems a bit extreme. And when my parents did come to see us, it was only because they had a Bar Mitzvah to attend in Hartford, so they figured they'd come early and drive the extra 35 miles to say hello and have a little nosh.

So, what does my brother have that I don't have? Besides the obvious—that thing between his legs—and the only-slightly-less-obvious-six figure salary—my brother has produced the one thing that has rendered him God-like in my parents' eyes forever: a grandchild. And not just any garden-variety type grandchild. A grandSON. Since everyone treated the little tyke like God, Flash and I have taken to calling him Moses. Not that we see him that often since I have visited my brother even fewer times in the last twelve years than my parents have visited me. But my mother, who can't imagine that Flash and I are less than fascinated by every move her heir apparent makes, sends us videotapes every so often so we can monitor his development and growth.

Have you ever sat through a thirty minute video of a five month old infant swaying back and forth in one of those wind-up, musical swingthings planted on the floor of somebody's kitchen? And I thought David Letterman was boring. I wanted to send my mother a videotape of our two cats snoring in the sun, but Flash thought that would be rude. Flash also thought it would be rude not to send the little messiah a birthday present when the occasion arose a few months later and every year thereafter as well.

The first couple of years were easy. Flash and I picked out a tiny playset, miniature sneakers, a cute little jacket. Last year when Moses turned four, Flash said he was getting too old for clothes. "You don't want to be his least favorite aunt, do you?" she asked. "Get him a toy."

"But I don't know what he likes," I whimpered.

"Guess who does?" Flash asked, handing me the phone.

So I called my mother, ever the expert, for advice. "He likes cars, trucks, anything with wheels," she said, her voice oozing with pride. God forbid my mother's grandson would like dolls, pooh-bahs, anything with rhinestones. We sent him a set of one-hundred miniature vehicles which were a great success with him, though my sister-in-law made it clear she didn't appreciate having to pick them up from behind the couch, under the TV stand and between the stove and refrigerator on a daily basis. In a move that would make Miss Manners proud, my brother broke a three year silence to call me and put Moses on the phone to say thank you. "Tell Aunt Lesléa how much you like your new cars," my brother said. After a few minutes of babble, my brother got back on the phone. "Wait," I said to him. "Let Moses thank Auntie Flash."

"The rates are really high right now," my brother said, fooling no one since it was Sunday afternoon. "Some other time."

Flash and I finally met our nephew at my mother's 65th birthday party, which was quite a gala affair. There was enough food to feed all the Lesbians in Northampton and Park Slope combined, as well as a one woman band, whose rendition of "Sunrise, Sunset" brought tears to everyone's eyes. We sat at a table with my parents and my brothers and their wives, and of course little Moses, who got even more attention than the birthday girl. He was very into dancing, and Flash and I were impressed at how he would ask anyone to dance, male or female, grown-up or child.

"When do you think he'll learn that it's not okay to dance with boys?" I asked Flash, right after a waiter had said to her, "Another beer, sir?"

"With your brother? I'd say before the night is over," Flash replied, taking another bite of Chicken Kiev. "Oh, c'mon, Flash, he's not that bad."

"Wanna bet? Stand up," she said, taking my arm.

"Where are you going?" my brother asked, looking up from his London broil.

"Out there," Flash gestured to the middle of the room. "To dance."

"With each other?" My brother dropped his fork. "You're not serious, are you?" he asked, his eyes darting frantically, his complexion instantly pale.

"Cool your jewels, Brother. We're just going to the ladies room," Flash said, steering me away from the table. She had proven her point.

A few days later my mother called to discuss the party. "Your nephew can't stop talking about you," she said. "He keeps saying to your brother, 'Aunt Lesléa and Aunt Flash live together, just like Grandma and Grandpa, right?'

"Smart kid," I said to her. "So what should I get him for his birthday this year?"

"He's very into books right now," my mother said. "He won't go to sleep without two bedtime stories."

"Two, huh?" I asked, relieved that my problem was immediately solved. I didn't have to choose between Heather Has Two Mommies and Gloria Goes To Gay Pride. I could give him both.

"What do you think?" I asked Flash. "Is Moses old enough for Heather?"

"Sure," she said. "Too bad your brother isn't."

Too bad, indeed.

Lesléa Newman is the author of seventeen books, the newest ones being a young adult novel, Fat Chance, and a short story collection, Every Woman's Dream. She is currently working on a book of columns called Out of the Closet and Nothing to Wear.

Our strength is often composed of the weakness we're damned if we're going to show.

Mignon McLaughlin, 20th-century American writer
somewhere special, tells her jokes and makes her laugh. But today, Uncle Leonard is tired, and he coughs a lot. "It's part of being sick," he says. Being sick doesn't stop Uncle Leonard from finding up fun things to do like taking Zoe to the Planetarium. At home Uncle Leonard surprises Zoe with glow-in-the-dark stars on her bedroom ceiling which remind Zoe of something Uncle Leonard said at the Planetarium, that the stars are "too far away to touch but close enough to see." This comforting message is repeated later on a trip to the beach when the two of them watch for shooting stars and discuss the possibility of Uncle Leonard's death. The stars are part of Uncle Leonard's reassurance that no matter what happens, he will always be there for Zoe.

HISTORY

Twenty-five Years of Courtroom Trauma
Thanks to the Advocate, August 23, 1994

In the coming months each issue of the NorthView will review a couple of years of legal developments in the world of sex and sexual diversity as compiled by the Advocate. As you will probably notice, it is most often we who lead and the law that follows.

75

In Doe v. Commonwealth's Attorney for the City of Richmond, a federal appeals court panel rejects a challenge to Virginia's sodomy law. The Supreme Court refuses without comment to consider an appeal of the ruling, making the Doe decision the federal court's authoritative word on sodomy laws until the Supreme Court's Bowers v. Hardwick decision in 1986.

Ex-marine Oliver Sipple sues 50 publishers for invasion of privacy after media reports reveal that he's gay. Sipple became a hero after saving President Gerald Ford's life by knocking aside would-be assassin Sara Jane Moore in San Francisco.

When members of Sipple's family -- who didn't know about his sexual orientation -- saw the media reports, they disowned him.

Santa Cruz County, California, becomes the first U.S. county to ban anti-gay discrimination.

76

In Marvin v. Marvin, a palimony lawsuit that captured the nation's attention, the California supreme court rules that contract law may be applied to the breakup of heterosexual domestic partnerships. The lawsuit was filed by Michelle Marvin, the longtime lover of actor Lee Marvin, who asserted that she had an understanding with Marvin that they would share their assets. The actor unsuccessfully argued that the nonmarital nature of their relationship made the agreement invalid. In its decision the court doesn't address similar questions surrounding the rights of gay and lesbian partners.

In Lovisi v. Stalton a federal appeals court rules that the constitutional right to marital privacy doesn't apply to group sex.

In Rose v. Locke the Supreme Court summarily rules that cummings is covered by Tennessee's "crimes against nature" statute even though it is not explicitly mentioned in the statute.

In Singer v. United States Civil Service Commission, a federal appeals court rules that civilian federal employees can be dismissed for gay-related political activities only if the activities impair the agency's work, not if they merely have the potential to do so. But the court also rules that flaunting one's sexual orientation is forbidden.

Superior people never make long visits.
Marianne Moore (1887-1977), American poet
The Albums of Potter's Lane (Remembering)  
by Dan Cook  

Part 23  
"Aunt Vera's Will"  

Each morning the sun inched it's way across the large oriental rug, its target the huge four-poster bed and the two men snuggling underneath the feather comforter. It seemed the sun was saying, "Wake up you sleepy heads, I've started a new day." But Mike's alarm clock wasn't old sol and anyhow Steve's gentle kiss on Mike's neck each morning was a different call, luring him from one dream to another.

Mike had given up using a pillow years ago. Even if he fell asleep on one he would still wake up and find Steve had worked his arm under his neck and head, his pillow Steve's large biceps, and the original pillow had been tossed on the floor. Steve's other arm always urged Mike to turn for that first embrace of the day although it never took much urging.

Mike loved to look up and see that boyish grin and receive that first sweet kiss of the day. Steve did know the right buttons to press. Mike was never a morning man, but over the years Steve learned if he took his time Mike would be far more passionate—quickies were out of the question. The pure joy of loving and being loved filled their bedroom. Their satisfaction of knowing love affair was made just for them made their passion each morning a joy and an adventure all rolled up into one.

1938 photo of a single pillow lying on the bedroom floor. 1938, February, Newspaper clipping of Aunt Vera's Obituary.

"Poor Aunt Vera," Mike said. The old girl choked to death on a cracker while she and Mother Potter were having tea. They were planning another trip to New York. It was their favorite place to shop and party. Mother's best friend was gone.

Mike and Steve drove to Seattle as soon as they received the call from Mike's Uncle.

Two wreaths adorned the large front doors each with black ribbons. Mother's estate was in mourning. All the drapes were pulled and mother was obviously in mourning when they arrived. Mike's Uncle met them at the door. His wife was sitting with mother when he and Steve walked into the parlor. All three looked like they hadn't slept in two days. His Mother was very weak. Steve got Mike's bag out of the car so he could give each of them a sedative—Doctor's orders. All three did what Mike said. After he got everyone in bed he asked the head housekeeper where Miss Victoria was. She told him Miss Victoria went to the funeral home yesterday and still hadn't returned. Mike called the home hoping she was there but she wasn't. She had been there the day before to check all the arrangements. Aunt Vera was being buried in Portland. All the family were going down by train in two days.

So, Mike and Steve decided to lie down for a nap—mother, aunt and uncle would be out for hours. When they got up later they found the three stil "out like a light."

Mother's staff made them dinner and that's when Victoria showed up with her mother's car, the Duesenberg.
Photos included one of the bar with staff mixing martinis, The dining, lounge and custom sleeping compartment with double bed, master bath and a ladies' lounge. All this in one car. Food was brought in from the first class dining car.

Victoria changed after the will had been read. She knew she was her own person, independent and wealthy, but she wasn't a cold bitch. As a matter a fact she was very likable and even loving. She had convinced mother she should go to New York and mother wished she would go along not as her secretary but as the daughter of her very best friend. They both liked to shop and party. That got Mother out of her depression and Mike would always be thankful for that.

Two Border Collies with trainer. Thanks to Mary and Etta, the guys were now owners of two trained border collies. With hand signals and simple whistles, these two dogs could herd and cull cattle, horses, sheep, and even chickens. It only took a week with the trainer and Bob and David had it all down pat.

The Lee's also had a very bad spring. The only blood relative on either side was Dennis' brother. He and his wife were killed in a car accident leaving one son eighteen years old. They were owners of a truck farm just outside of Auburn, Washington. The nephew's name was Byco. The kid sold everything and was coming to John Day for the summer and then he was planning on going to college in the fall. He wanted to be an engineer, not a farmer. Steve, Mike and Robert really liked this little guy, and Steve told him he would be happy to help him get into the University of Oregon just like he had helped Carl Jr., Lucy's son.

Robert and Byco came back from the hot springs after a great soak. His first words to Mike in private were "I won't do that again." He whispered, "that's about the cutest thing this side of heaven. I didn't dare get out of the water until Byco was in the drying shack." Mike didn't have to tell Robert how to conduct his private life. He had a real handle on that. And his love triangle with Bob and David kept him more than satisfied.

Mike and Steve sitting on the backboard, stacked and strapped with pipe.

The huge herd was now at the miner's cabin. Using that cabin only four months a year had it's advantages, one of them being fresh water—from March to the first of July the stream ran strong and true. Then it would dry up until the winter rains and that meant ice. Now they were going to have running water fed to the barn and the cabin. This would be a gravity fed water system a lot like the one Steve did for the little house years ago. But this time the pipes would be buried. David and Steve with 12 foot section of pipe on their bare shoulders. Bob and Mike building a rock reservoir. Then a family portrait of Bob, David and Robert with the two border collies. Then Steve turning the large water valve, all this in the spring of 1938.

Now all they could think about was that Island and what treasures they might find.

Turning the page....

Cherreesse AKA Dan Cook was Empress I of Eugene, Oregon, Empress 18 of all Alaska and very active in Gay politics over a long period of time.

[Note: if you've been following the saga of Steve and Mike and are missing sections of the storyline, please write or call Cherreesse, who will send the missing sections at no charge.] ▼
**Bitter Thorns**  
by Chris Anne Wolfe  

Pride Publications, $10.95, 1994  
Review by Lee Lynch  

When I was a child I was given a very large volume of fairy tales by Grimm and Anderson. I hated those stories. They were filled with violence and horror. I could not identify with helpless princess-victims. I could not aspire to be a hero because I was a little girl. Worse, fairy tales terrified me and spoiled for me the world of magic and fantasy.

In college my first English professor gifted me with a volume of *Contes Du Temps Passe* (Stories of Olden Times). In about 1740 Phillipa Pearce shortened the tale for another collection. A governess in London adapted it for a new version in 1757. The Walt Disney studios refurbished it for modern times. Who's to say what the original story was like? Who can prove that Wolfe's version is not the closest yet to that of the long past storyteller?

Wolfe's butch heroine, Drew, is a wonderfully romantic figure. The princess character, Angelique, actually a merchant's daughter, is no wimp herself. Angelique's father and brothers are pretty thoroughly evil, and her mother is crippled by a disease that seems to be a metaphor for the pitfalls of widom.

Beyond the perfect simplicity of plot, beyond Wolfe's perceptiveness, she tells the story with a great deal of magic.

Amidst much fog and darkness and springing on white steeds is just about everything a fantasy fan could want: shifting realities of time and space, protective spells, eternal curses, the ability to change physical objects, an ease of sending and receiving messages telepathically. I had a hard time following all that magic, but then I suppose that's the point of magic. I think it takes a certain kind of genius to imagine such going-on, much less tell them in a comprehensible manner.

Does the Lesbian rendering of this fairy tale give us a happy ending? I'll just say that, unlike the Grimm tales of my childhood, this is a pretty safe fantasy to enter.


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ich with dirt, the EYE goes boldly where many eyes have gone before. The difference is that EYE dishes, where all others merely snack. With that in mind, read on. ▼ So, there they were, at the monthly NorthView labeling and mailing party when EYESpy overheard FKf ask KH&BW (that hot new item around town) if they'd like to join FKf&JM:L (not an item) for dinner. The question was posed to BW, but BW looked at KP who shook his head, whereupon BW said "no, I guess not." EYE wants to know if "joined at the hip" is an appropriate observation or is simply that "you can't have one without the other" thing? ▼ Late break--heard tell the lovely young couple (KH&BW) has set up pots and pans! Ah, Spring can't be too far behind, now? ▼ Along those lines (the above dish happened on Valentine's Day, you know), there was a card (appropriate enough) lying on the counter that apparently had been given to RM by MF (very nice) and the front was covered with X's & O's (you know: XXXXXXXXXX) ▼ Well, turns out KP (see above) didn't have a clue what that meant--honest. BW--what have you been teaching that lad? ▼ Not to be outdone, turns out MF didn't know what the significance of the Lamba was. The Lamba, as mentioned in last month's Editorial is a physics term adopted by the Gay Movement. It stands for that moment when matter turns to energy (as when a piece of paper catches flame and in that split second becomes released from solid form to energy—that moment of the greatest concentration of activity. Sorry for the history lessons—it's a dirty job but someone's gotta do it. ▼ Got wind of the following conversation between a Gay journalist trying to reach the NorthView offices and a Directory Assistance Operator: GI: "Is there a listing for the Northwind?" DAO: "No, I don't have anything like that, listed here." GI: "Well, how about a listing for any Gay organization...is there anything like that?" DAO: "Well, I'm one. Let me tell you about what I know." No names were exchanged, but the implications are maddening: here is Perro trying to make a call to his twin Falwell and, guess what—oops! telephonous interruptus!! ▼ Heard tell, too, that FKf and DF showed up at the Radical Faeries Gathering in Oregon last month. Don't know any of the particulars but hear tell it's all about community, connecting, spirituality, dancing, hot springs and yes, the "S" word. You guys want to talk about it? ▼ eBob presumably ran into FKf in SF (same trip, different venue)! Can't help but wonder if it's really true—stand on Castro St. in SF long enough and you'll meet.... ▼ Got word of a new "alternative" bar in town. Of course, these rumors surface from time to time, but this one seems more real, somehow, considering the folks behind it—no, EYE

▼ Granted, it's not as well known as the Pink Triangle which was memorialized and seared into our consciousness forever when the Nazi's made Gay prisoners wear them, but did you know that Jews has yellow triangles, political had red, criminals had green, anti-socials had black, Jehovah's Witnesses had purple, emigrants had blue and gypsies had brown?

Media Briefs

HOMOPHobic BITE... People magazine recently ran a news bite about Kirsten Dunst, the 12-year-old star of Interview with a Vampire. While commenting on the bizarre and graphic nature of the film, writers Dan Santow and Leah Feldon-Mitchell write: "Even weirder, at least to some people, might be the idea of casting a seventh-grader in a movie that drips with blood and hints at homoerotic interaction among the main male characters." Comments go to People, Time & Life Bldg., New York, N.Y., 10020, fax (212) 522-0794, e-mail 74774.1513@compuserve.com.

TO TEACH THE TRUTH... One Teacher in 10, a new anthology, edited by Kevin Jennings, in which "Gay and Lesbian educators tell their stories." For details, contact Alyson Publications, 40 Plympton St., Boston, Mass., 02118, or GMP Publishers, P.O. Box 247, London N4 8BW, England (or Bona Dea, The Alaska Women's Bookstore. Ed.)

CURRENTLY IN PRODUCTION... Over The Rainbow will be a feature-length documentary on the evolution of the Lesbian/Gay civil rights struggle in the United States. The film chronicles that journey through archival film and present-day interviews with activists and historians. For more information, contact Over The Rainbow, 4383 Darrow Ct., Fremont, Calif., 94536 (or Bona Dea, The Alaska Women's Bookstore. Ed.).


A 'Gay CD'

In an age of micro-marketing, it was inevitable. This week Teldec becomes probably the first major recording company to aim an American release specifically at gay men. The cover of "Sexual Classics, Too" shows two men embracing. The back cover lists an AIDS hot-line number, and the lead selection is by Tchaikovsky, who was homosexual. (The rest of the CD features works by various masters including Beethoven, Chopin and Ravel.) Teldec executives expected record dealers to be reluctant to carry a "gay CD." Instead, they say they have been surprised to find that most stores are eager to stock it.

Lucy Howard and Carla Koehl, with bureau reports.
Separatism:
A Risky Proposition
Laura Burleson and Robert Lint

The book "Lesbian Origins" by Susan Cavin defines Lesbian separatism as "female noncooperation with the patriarchal system and patriarchal men." In reality, however, Lesbian separatism in particular and women-only events in general go against this basic definition. Lesbian separatists are often seen by the LesBiGay community as women who do not like men regardless of how much of the patriarchal system these men have bought into or as women who wish to be apart from society and its rules, ignoring mainstream politics and other mixed-gender systems. Lesbian separatists often do not participate in integrated LesBiGay community activities, which contributes to the perception that Lesbians in general do not ever go to mixed events in the LesBiGay community. This leads to resentment toward Lesbians by the rest of the community which in turn further disenfranchises the Lesbians.

One of the fundamental problems associated with separatism is the feeling of exclusion that it engenders. Many members of the LesBiGay community, including some Lesbians, feel uncomfortable with events that do not include all of the community's members. Considering that straight society bases so many of its practices on excluding groups, LesBiGays are especially sensitive to further exclusion by the community that is supposed to be their own. Alienation is only aggravated further by fractionalizing a community that is already the subject of exclusionary tactics. For instance, a major women's only function made a point to exclude male to female transsexuals posting a sign that reads "Woman born Woman Only."

This is nowhere better shown than at women's events themselves. While many Lesbians enjoy these events, they can lead the women who attend them into a cycle in which they become more and more excluded from the rest of the LesBiGay community. By only attending women's events they miss exposure to other groups which share many, if not all, of the actions and goals that the LesBiGay community is working toward. When this occurs, these other groups must often make decisions without significant Lesbian input. This lack of a voice keeps Lesbians on the sidelines of the LesBiGay movement for the simple reason that they are not around. This is also (largely) why Lesbians have been perceived as an "invisible" part of the LesBiGay rights movement.

The effects of women-only events span far past the Lesbian community itself. Female bisexuals in the community can feel especially excluded from these activities if they are involved in a relationship with a man. While they can go to these events themselves, their partners cannot. Calvin's definition of Lesbian separatism as not associating with patriarchal men expressly allows supportive males to be participants in otherwise all-female activities. This problem is further compounded by Lesbian or bisexual women who have male children who they want to bring with them. Though the most recent Fairbanks women's dance allowed male children under the age of seven to enter, many women's events do not allow males in, regardless of age.

Lesbian separatism affects the Gay male segment of the community as well. Lesbian separatists have been known to encourage Gay men to hold their own separatist events. In our experience, the only reason many Gay men want this to occur is as a specific retort against "women only" activities. The process of making more and more of the community's events into separatist affairs only work to drive us asunder. This fractionalization makes it more difficult for the community to come together in any kind of a unified force when action is needed, especially in the case of anti-Gay initiatives or legislation. By allowing members of our community to practice discrimination against other community members, we allow our common enemies to perpetuate stereotypes about us and ultimately contribute to their victory because of our divisiveness.

While it is true that separatist events serve many functions, such as allowing their participants to socialize with same-gender people in an environment of their own choosing, we have illustrated that they can be detrimental to all involved. One solution to this is to open these events to all members of the community after a certain time. By doing this, people participating in these events can experience a same-gender environment as well as an opportunity to interact with other Lesbian-friendly members of the movement. A second solution to the problems caused by separatism is to work for increased communication within the community about issues that affect us all, perhaps going as far as allowing political speakers to attend separatist events. This goal can also be ensured by means of phone trees, e-mail mailing lists, etc.

Whatever solution is found to the problems caused by separatist events, we must remember that we are always members of the LesBiGay community. Until all us, we cannot afford the negative effects of separatists fracturing our community. All of the LesBiGay rights legislation that has ever been pushed through was supported by a united coalition. We must not go into the fights we are facing with anything less than this.

The authors are students at the University of Alaska, Fairbanks.
To Be or Not To Be
by Pete Pinney

Pete Kelly is a Fairbanks representative in the State House. He and Rep. Rocheberg have introduced a bill in the legislature that would make marriages only valid between one man and one woman. Another bill introduced would allow the state to offer benefits to spouses under the arrangement of marriage. This is a direct reaction to the university employees who sued for spousal benefits and won. Pete Kelly maintains that although he is concerned about the moral implications, he is more concerned about the economic burden the state would suffer if spousal benefits were extended to domestic partners as well as married couples. I see an inherent flaw with this argument.

If supporters of this bill would like to leave behind their moral agenda, I still see discrimination against single people at work here. Single people who either cannot marry because of who they love or because they do not want to be taxed for the choice of living with a significant other regardless of gender are subsidizing a benefit offered to married people. No matter which way you slice it, the cost is unfair to singles.

Kelly's bill (House Bill 226) doesn't really fix the problem he says he wants to address. A Fairbanks judge ruled that the university system unfairly offers more benefits to married people than it does to single employees by covering spouses under a medical coverage plan. No compensation is offered to domestic partners, spousal equivalents or whatever other term is available for unmarried couples. But even if it was, that would still be a benefit not offered to a single employee, who then is actually receiving less in compensation than a married counterpart or colleague. If Kelly is truly interested in cutting costs in a fair and equitable manner, he should be fighting to cut benefits to anyone beyond the individual employee. While it is admirable that the parties sued the university were basically saying that they should receive the same respect and recognition as those who are able to legally marry, and well they should, there are quite a few others who question why the award of benefits should be so aligned with coupleddom.

So is there actually something else going on here? These representatives are less concerned about fairness and more concerned about promoting special rights for heterosexual couples. Since that is what the bills introduced actually argue for, they should at least be honest enough to say so. The costs involved with covering domestic partners, regardless of the gender issue, is really minimal. But what kind of uproar would married couples create if they thought such a line of thinking might end up in taking away a privilege they have taken for granted at a cost to single people.

Some in the community feel we should be entitled to marry and also enjoy all the benefits of such a union. But some of us feel that the straight model is inherently flawed (as one in two marriages end in divorce) and see no relevance to following a model that wanted to make gender an issue. There are many opportunities to entangle two lives together in a partnership that can even survive the negative energy of separation. In my own case, I was married in the eyes of everyone but the IRS and the state, since it was to a man. Financially, had that marriage been acknowledged, the benefits would have been no better than what we arranged through legal filing and recording with the court. At least those were binding.

One of my students, who is also Gay, told me that things weren't going well for us politically these days. In one sense, I would agree. We do seem to be on a backslide of progressive thought, if headlines are a weather vane for conventional wisdom. But I guess being inside a community that was coming out of the dark ages of civil rights just a couple decades ago, I am tempted to think that these are actually pretty good times we live in. Our community is now front page news, worthy of debate and comment.

But we are constantly being pigeon-holed into defending what others call special rights for one group while they are actually trying to defend special rights of their own at our expense. I don't mind a good fight, but not when the other side is being hypocritical.

Pete Pinney is single. 

P-FLAG Fairbanks

The most important news is:
Our regular monthly meeting was held February 21, 1995 in the Unitarian Universalist Church building.
The main agenda item was finding a replacement for Nancy Kailing as Chapter President. Bonnie volunteered to purchase a special telephone number that gives a recorded message. She also volunteered to call the number daily and field or refer all calls received. The recorded message could update callers on important PFLAG happenings.

Nancy will send out a letter to all local P-FLAG members and others who have shown an interest. It will state the need for someone to come forward and guide P-FLAG Fairbanks for a year or more. Hopefully someone will volunteer to do this by April so that he or she can coordinate with Nancy and Steve before they move to the Lower 48 in June, 1995.

Steve reported on Mel White's new book entitled "A Stranger at the Gate." The book is "must" reading for Gays and their families and friends. It is particularly good for those who have a problem with the Christian religion. Eric reported that Mel is in prison right now for trespassing on CBN property in Virginia Beach, Virginia. Mel has been trying to talk to Pat Robertson, a friend and businessman associate before Mel came out. Robertson refuses to see him, and Mel went on a hunger strike in prison to pressure Robertson to stop defaming Gays.

The Kailings are now on line. Their E-mail address is <wrvfalk@northstar.k12.ak.us>
Steve Kailing, Chapter Correspondent
"absentia"

not A moment goes by,  
whether Day or night,  
that you fall to  
touch My heart

in what way have I  
erred that  
cruel miles should take  
your Kiss,  
your Embrace  
so far away?

you know I miss your love  
so alone,  
my soul entreats:  
"will I ever find myself  
whole again?"

only one  
man holds me like  
you do

december Winds,  
though icy cold,  
are given warmth by  
thoughts of you

"no one on earth could feel like  
this  
i'm growing over-blown with bliss  
there must be an angel playing with my heart"

come home, angel,  
to my open, yearning arms

i'm here, and i know  
that sooner than i think  
(though later than i pray)  
you'll bring your love  
back home to me

-william michael-

One Spider

A spider began to spin:  
She did a lovely web;  
She soon caught a buzzy fly  
And drank its blood, zeb.

She hung in suspense after meal  
By a glossy silk thread,  
She then dropped to my hand;  
My heart felt no dread.

Her many eyes pierced mine  
Probably thinking what skin!  
They were filled with awe, I thought.  
She stirred her mouth in a grin.

A-sudden she clumb the window frame  
Because I put in her handwork a loathsome bug.  
She used lots of umph and string to  
Finally make the bug mug.

Thus labor divides the work into  
Too hard, just right, or too easy,  
But where does the time go  
for this spider's effort?

-Travis M. Brazille-

A Scene From Spring

Jolly Mr. Sun melts away the snows,  
The bluejay lets out a screech to scare away Winter,  
Rabbits come to seek tender green shoots front and centre,  
From tree to tree nests go up, but first up are the crows.  
Flowers begin to cover the riverbanks and lush meads,  
Buff bullfrogs bellow loudly for the females,  
Eagles glide on the wind as golden sails.

Do you like how this nature poem reads?  
Earthworms are hard a their soil-aerating job,  
Fireflies help Moon illuminate the dark with dancing candlelight,  
Trout use His light to catch mosquitos for their meat.

Mrs. Swan and her cygnets sleep while standing guard is the cob,  
Bats stir in their caves ready to take flight for the night, and  
Last of all, the great horned owl hoots to Earth from his seat.

-Travis M. Brazille-
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QUESTIONS WELCOME.
Groups & Gatherings

Circles and Clubs

News from Gay & Lesbian Organizations from around the State

Alaskan AIDS Assistance Association (4As): offers HIV testing Wednesday afternoons (2-4pm) at their offices, 1057 W. Fireweed Ln, Ste. 102. Fri-day at noon is a luncheon for People With HIV and AIDS. We are always looking for groups willing to donate and provide these meals. If you are interested in helping with the luncheons, volunteering with the 4As, or need information, please call the 4As at 276-1400.

Alaska Gay and Lesbian Association of Fairbanks (AGLA): a UAF Student Organization, has regular meeting open to Gays, Lesbians and allies, every other Friday. For further information about meeting time and place, contact Pete at 457-0246.

Anchorage Garden Buddies (AGB): a social group for Gay men looking for an alternative to the "bar scene." For next meeting time and place or to get on the mailing list, call Kurt at 248-0425.

Anchorage Lesbian Families' Alliance (ALFA) (formerly Lesbian Moms): usually meets every 4th Sunday at various locations (mostly at Susan & Janet's) to socialize and provide support for one another. Adults, children, Lesbians, allies and newcomers are welcome. Call Mary or Val at 276-3478 for more information.

Anchorage Women's Political Caucus: for Lesbians and non-Lesbians, meets 7pm at the First United Methodist Church (Anchorage) on the first Wednesday of every month.

EQUAL, Inc: Equal meets on the 1st Thursday of each month at 7:00pm at the Anchorage Unitarian Universalist Fellowship. EQUAL provides education and information about political issues to our community. EQUAL is not a political action committee and does not endorse candidates. EQUAL has a social "coffee house" get-together at the Hollywood Canteen (Capri Cinema) from 7:00-9:00pm on the 3rd Thursday of each month. For more information, call 566-0930.

Fairbanks Dance Club: the Palace Saloon in Fairbanks is still the hottest spot in town to meet. You can go dancing on Friday and Saturday nights from 11:00pm 'til the wee hours of the morning (it's a straight tourist bar at all other times.) The DJ will be spinning Country, Disco, Top 40 and Oldies for your dancing pleasures.

Fairbanks Gay Youth Group: for more information call Jeff or Andy at 457-6818.

Family, the (formerly LGBSA): Meets every Saturday from 6-7pm in the Arts Building, Room 121 on the UAA campus. Social group after 7pm (bowling, dinner, etc.) Wednesdays from 11am-4pm there is an information booth in the Campus Student Center. High school people, bi-sexual men & women, transvestites and transsexuals most well come! Information—Kimberly at 786-4959.

Criminal Sing-a-Long, women only: third Saturday of every month. 1741 Westview Cir. (maps available at the Alaska Women's Bookstore) or call Carol and Fran at 357-3543. Non-singers are more than welcome. 6:30 potluck, 7:30 singing (from the KK—Thanks!)

Gay Bar: free legal question and answer sessions on issues of interest to Lesbians and Gays. Second Monday of every month, 7:00-8:30pm at 845 'K' St. 279-5001.

Identity: founded to improve self and community awareness, understanding, and acceptance of the expression of individual sexual identities, in order to promote positive attitudes and healthful ways of living for all people within the State of Alaska. Identity builds bridges between different segments of the Lesbian and Gay communities as well as bridges between the Gay/Lesbian and non-Gay/non-Lesbian communities. Potluck Social: held on the 4th Fri-day of every month at the Anchorage Unitarian Universalist Fellowship, 3201 Turnagain St. Doors open at 6:30pm; dinner at 7pm; program at 7:30. See the Calendar for this month's guest speaker.

Imperial Court of All Alaska (ICOAA): is a social and support group that contributes to our Community by being active in many causes; we plan and present wonderful entertainment, and donate money to needy organizations for them to carry out their important goals. See Calendar for this month's planned activities, or contact Empress XXII Jasmine at 563-8650.

IMRU: is an MCC Outreach group for young people, ages 15-21. IMRU meets every Thursday from 7:00-9:30pm at the MCC at 615 Hollywood Drive. The last Thursday of the month is a special program. 258-5266 for information.

Interior AIDS Association (IAA): offers medical and dental program assistance, "buddies" (volunteers who help HIV & People Living With AIDS), meal delivery, food supplement program, a lending library and counseling support. If you're interested in volunteering or need assistance, please call the IAA in Fairbanks at 452-4222.

Lamb of God Metropolitan Community Church (MCC): holds Sunday services at 11:00am and 7:00pm, and Wednesday at 7:00pm at 615 Hollywood Dr. Church is open Sunday through Wednesday 9:00am-4:00pm. Call 258-5266.

Last Frontier Men's Club: a members-only club for the Leather/Bear communities of Alaska. Meetings 3rd Thurs. of each month, 9:00pm at the Raven;
Midnight Sons: Gay Men's AA Meetings, Fri & Sun. Check calendar for times and locations.

Mr. McKinley (non-ascent) Club (MMcNaCC): is a social group open to anyone Gay, Lesbian, or ally. Look for upcoming events in the Calendar, or call Dan Cook at 561-8744.

Northern Exposure Bowling League: each Sun-day afternoon at 3:00pm, Park Lanes. 561-8744 (Bob).

Parents and Friends of Lesbians and Gays of Fairbanks (PFLAG(F)): meets the 3rd Tuesday of every month at 5:30pm at the Unitarian Universalist Fellowship Log Cabin (Noble & 5th). Contact Nancy at 475-9444 for more information.

Parents, Families and Friends of Lesbians and Gays of Southcentral (P-FLAG(SC)): holds meet-ings on the 3rd Wednesday of every month. For in-formation call Sylvia at 562-4992 or Fred at 562-7161.

Klatch, formerly the Fairbanks Think Tank, is an informal gathering of lesbians, gay men and friends with diverse interests, tastes and views. Our goal is to encourage enlightenment and growth, both within and throughout our Community. Volunteerism creates success. Members lead trips, organize activities and offer social gatherings. We meet on the first Wednesday of each month, and enjoy events scattered throughout (check the NorthView cal-endar). For more information please contact Kathy at 455-6358 or Eric at 455-4051.

Shanti of Juneau offers support services to per-sons with HIV/AIDS and their loved ones, as well as offering comprehensive AIDS prevention and educational information. Offices: 222 Seward, Suite 200; mail: P.O. Box 22655, Juneau, AK 99802-2655. 907-463-3665, 1-800-478-AIDS (2437).

FLAAS (Sex & Love Addicts Anonymous): 12-step meeting; Tues., Thurs., Sat. Check calendar for times and locations. 566-1133


Support Group (Soldotna): a group for people with HIV or AIDS or families or friends. Call Jan at 262-2589.

Women's Coffeehouse: every 4th Saturday, 7:30-9:30pm, Alaska Women's Bookstore. Sliding scale, suggested donation $2. Call Barbara or Candy at 337-2011 for information or if you wish to per-form. Check the calendar for this month's program.


Word Gayme: ANTI-GAY PROPAGANDA

ACROSS
1. Anti-gay Congressman Doman
2. Anti-gay pol Buchanan or Robertson
7. Baw-wow alternative
10. Henry and June's Thurman
11. Net material
12. Marijuana native
13. Twitch
14. Hurt
16. 16 ounces
17. Anti-gay propaganda video
19. Brooch
20. 2000 pounds
21. African nation
22. Second one
24. Lipstick product
25. Anti-gay propaganda video, Gay Right

Down
1. On the cowowny
2. Leave out
3. German composer
4. Southern pie ingredient
5. Gray
6. Malice for Kuchin and Finstein
7. Similar
8. Peel
9. Greek cheese
11. O'Henry's The Gift of the
12. Ajac
17. The Anecdote, for one
18. Mongolian desert
21. Chinese food additive
22. Mantis
23. Dr. over in transis
24. Household pest
25. Popular article
26. Seventeen, see Societies
27. Cigarette residue
29. To type
30. Pinkie pieces
31. Greek sandwich
35. Ski lift
36. Highway instruction
37. Crossword clue
38. Suck with a whoop
39. Laugh's Johnson
40. Flesh
41. Take the ear
42. Anti-gay propagandist
43. Limbaugh
44. Dogwood or palm
47. Wind direction
"THE'Y'RE GRRREAT!"

Whether you staple and label the NorthView every month, write thank you cards to contributors, buy NorthView advertising space, answer the Helpline, set up chairs or wash dishes at the potlucks, or just pay your annual dues, your contribution is appreciated!

Thanks to the enthusiastic support of scores of volunteers, Identity is able to offer the NorthView, monthly potlucks, and the Helpline, not to mention National Coming Out Day activities and the Pride Picnic. Dozens of folks regularly volunteer their time, energy, and dollars to keep these great services going. And touch the lives of hundreds of Gays, Lesbians, bisexuals, transgendered folks, and allies in process.

As a small token of our collective admiration for the time and energy volunteers have dedicated to Identity, the Identity board has identified two stellar volunteers to receive complimentary tickets to the Celebration of Change. Those folks are TORI LENTFER, NorthView volunteer extraordinaire, who, rumor has it, is also quite a star on the church, and GRETCHEN LEGLER, Identity's erudite and dedicated helpline volunteer. Take a bow, Tori and Gretchen!

P.S. The board would also like to express its gratitude to 15% who donated the tickets to Identity. 15%, thanks for making this year's Celebration a true community affair! Thanks, also, for providing our February Potluck program about Celebration of Change. We relish the community spirit and the camaraderie generated by this effort, and hope it is the first of many such joint ventures.

Identity, Inc. - Fourth Friday Potluck & Social

Join Identity at its celebrated Fourth Friday Potluck-Social. Bring a dish, whether soup, salad, main dish, deviled eggs, hors d'oeuvres, fruit salad, bread, dessert, chips, dip, pizza, etc.

Identity provides the drinks (tea, coffee, punch). Admission is free. Donations are unabashedly appreciated.

Date: Friday, March 24
Time: 6:30pm doors open/socialize; 7pm dinner; 7:30pm announcements & program
Place: Anchorage Unitarian Universalist Fellowship, 3201 Turnagain St.
Program: Chris Olson: your taxes (or how to keep it from the IRS legally)

Chris brings years of tax and investment savvy to the business of money. If you weren't there for her last talk on investing, don't miss this one. Extra seats available for latecomers.

You know the Anchorage Unitarian Universalist Fellowship as the location of Identity potlucks. What else do you know?

"I've heard that the fellowship is a very unchurchy church." Quite So. You may recognize some of our song and hymn tunes, but the words are different. We have time for meditation but we rarely pray. The ministers and people from the community alternate in the pulpit. After the main speech or sermon there is usually a time for questions and discussion.

"Discussion? Does that mean people disagree publicly?" Yes, and we see that as challenging and stimulating. Our fellowship encourages people to pursue their own spiritual quest. For some this means a search for God, and for others, who don't believe in God, the search can lead in various directions.

"It sounds as if you have no beliefs." Ah, but we do. A belief in the dignity of all human beings, regardless of sex, race, sexual orientation or economic level. A willingness to help each other. A commitment to compassion and social justice.

Come visit us! Services are Sundays at 9:00 and 10:30 a.m.
See the Anchorage Daily News Saturday Religion Page for speakers and their topics.

3201 Turnagain St., four blocks south of Northern Lights Blvd.
Phone: 248-3737; Informative Recorded Message: 248-0715
MEMBERS PRESENT: Ruth Mathes, Don Naff, Kurt Parish, Jennifer Kohout, Tom Rachal.
MEMBERS ABSENT: Shirley Randall-Harris, Ken Freedman, Nora Jean York, Sylvia Short.
GUESTS PRESENT: Candy Bonham, Barbara Soule, Jay Brause.

THE FAMILY: The University of Alaska is once again considering non-discrimination on the basis of sexual orientation; the Board of Regents will make the decision in April. Meanwhile, the Anchorage Assembly is this evening beginning to debate a resolution to oppose the inclusion of sexual orientation. The Family has asked us to support inclusion by writing letters to the Regents.

GAY PRIDE PICNIC: Beth Vann and Sheldon Meier have agreed to organize this event for us on June 25 at the Park Strip. We will ask Sylvia Short to secure the necessary permits and will gladly reimburse any associated fees. We are grateful to Beth and Sheldon for volunteering their services.

TREASURER’S REPORT: As Ken was out of state, no financial statements were ready for presentation.

CELEBRATION OF CHANGE: We have been given four tickets by the 15% Inc. to use in any manner we choose. We decided to give them to one Helpline and one Northview volunteer in appreciation of their volunteerism. Jen agreed to write a Northview article expressing our thanks to 15% for their generosity.

BUS SIGNS: The Anchorage Assembly is considering an ordinance which prohibits bus signs which might offend the general public, we presume Gay and Lesbian organizations will be included. As Dan Carter is an employee of the Transit Department, we agreed to let him take the lead on this matter; we will support any reasonable effort to oppose such a municipal ordinance.

NORTHVIEW: The February issue, featuring articles by and for women, was welcomed by the women’s community. Many have indicated their intent to take a new look at Identity. An extra 100 copies were printed for free distribution at the Celebration of Change on March 18.

HELPLINE: Don detailed difficulties filling the schedule on a quarterly basis. Therefore, future schedules will be prepared bi-monthly. The Volunteer Potluck meetings are also changing to bi-monthly; the next one is scheduled in April at Kurt’s. Jen expressed concern about volunteers following established procedures in assisting callers. We agreed Michael Covone will write a letter to the volunteers emphasizing adherence to established policies and procedures.

MEMBERSHIP: As both Ken and Shirley were absent, no report on membership was available. Tom did mention Shirley had not yet organized a “writing thank-you cards” dinner at her house. Seems she (along with Chris and Michelle) have fallen behind with the task.

IMRU: This group is “on hold” for a couple of weeks while they re-organize; things were not working out with MCC. F-FLAG (with its national stature) is better able to provide the guidance that is needed. Leon Webber is assisting the group in its reorganization and hopes to incorporate some of the principles of “Big Brother/Big Sister.” Leon has recruited local Lesbians and Gays to help these young people deal with their sexual orientation. The group will meet again on March 17 from 7:00 to 9:00 pm at 4 A’s.

FOURTH FRIDAY POTLUCK: Fred Hillman and about 30 AUUF members representing the “Welcoming Committee” will appear at our March potluck. They will not be the program for that month (Chris Olson is already scheduled).

ANNUAL MEETING: This meeting will be held at the Fourth Friday Potluck on April 28. We have five positions to fill: Nora Jean, Sylvia, Ruth, Kurt and Tom. The Nominating Committee has made several recommendations to be placed on the ballot to fill seats being vacated by Nora Jean and Sylvia; Ruth, Kurt and Tom have indicated a willingness to seek re-election. Nominations from the floor and by petition will be accepted. Each candidate will be given up to two minutes to speak on their own behalf. We will ask F-FLAG or IMRU to speak while the ballots are being counted.

MARRIAGE LAW CHALLENGE: Jay Brause and Gene Dugan (partners for 16 years) are going forward with their challenge of Alaska’s prohibition of marriage between people of the same gender. Lambda Legal Defense and Education Fund agreed to represent them several years ago but the Hawaii issue arose and Alaska’s case was dropped. This has never been a national issue, and the local community is divided due to personal differences. Jay explained why they felt the need to pursue this challenge to Alaska’s law, why they wanted our assistance, and what benefits would accrue to us if we helped. As a non-profit organization recognized under IRS Code 501(c)(3), we are able to receive tax-deductible donations and fund non-political activities; we would be the fiduciary custodian for the project. Potential donors would have confidence in our ability to control the funds. Barbara Norris and Edgar Paul Boyko are among those representing them. We must determine what risks there might be if we agreed to help. The benefits would be positive regard by the community, fulfillment of our mission statement, and added prestige on the national scene. No decision was reached on this issue. There are many questions, legal and otherwise, which need to be answered before reaching a decision. We agreed to respond within 30 days.

NEXT BOARD MEETING: Scheduled for 7:00 PM on March 28 at our office.

Correction:

In last month’s Northview, we inadvertently “corrected” a word in Karen Carlisle’s story “Morning, Love” (page 25), and sincerely regret the error. The changed word was the last in the following paragraph, reprinted here. The word “loins” should have been “lions.” Sorry, Karen! ☺

“I bet you thought I was going to forget. After dinner out, I took Dear Love home to prepare a workshop, and I was coming home to write this article. When I asked her what I should write about this time, she smiled sensuously and said, “This morning. I thought about you off and on all day, and every time I felt a stirring in my lions.””
Gay Cruise

Florida Adventures, Inc. has put together a special cruise to Bahaman Out-islands for September 17-23, 1995. The 30-passenger deluxe vessel with a hardy crew of 9 has all outside cabins (with views) with private baths. Add to these luxury accommodations, gourmet meals, visits to exquisite deserted beaches for shell hunting, sunbathing, snorkeling, underwater photography, and spectacular marine life and you have a cruise to remember. Total price (meals included and based on per person double occupancy) is $1350.00 plus port taxes of $119.00. Special air fares are available for travel to Fort Lauderdale. There are only 15 cabins on this very special ship.

Ski Local

Alyeska Prince Hotel is host to several events this month. On March 9-11 Alyeska will host the Alaska Special Olympics; March 11 is Powder Eights competition; March 14-15 is Bud Challenge Racing; a special event is to be held March 16-19—the Alaska Extreme Skiing and Snowboard Trials. On March 23rd it's the Town League Race finals; March 25-26 is another Bud Challenge Race, ending the month March 26-31 with U.S. Masters Championships.

The Prince is offering a variety of packages during the month. The “Premier” at $140.00 offers deluxe accommodations for two, full American breakfast and round-trip tram ride. The “Alpine Escape” at $200.00 offers all the above plus all day/all mountain lift tickets for two and hot cider upon arrival. The “Resort to Romance” at $295.00 is premium accommodations for two, Full American breakfast (with gratuity and in bed if you like), round trip tram ride, dinner for two at Seven Glaciers, and chilled champagne in a basket. These specials are available through April 30th only, so call your travel agent today.

Different Drummer Tours '95

Different Drummer has announced their 1995 season, beginning with South America March 15-27 at $2,360.00 including air fare from New York, land transportation by private vehicle with licensed guide, 4 & 5 star accommodations, entry fee, and most meals.

April 22-30 is Amsterdam, one of the world's gayest cities! At $1058.00 including air fare from New York, hotels, breakfast daily, and tours.

Greece may not be same after this May 20-28 Athens-and-the-islands tour. Priced at $1025.00 the trip includes air fare from New York, breakfast daily, tours and round trip transportation to the islands. June 8-18, Russia at $1330.00; July 16-28 visit Kenya for $2130.00; August 19-Sept. 2 try Thailand for $1950.00; September 15-24 Italy at $1495.00;

October 20-29 visit Israel for $1195.00; October 27-Nov. 5 $1235.00 buys you Egypt; November 2-12 enjoy Nepal for $1450.00. For more details of these dates call your travel agent.

Queen's Birthday in Amsterdam!

Above and Beyond Travel is offering a special tour to Amsterdam April 26-May 2, 1995 for THE Queen's birthday. The tour includes round trip air on KLM, 5 nights at the 5-star Grand Krasnopolnsky, daily breakfast buffet, taxes and service charges, half day city tour, welcome dinner, canal brunch cruise, full day Grand Holland tour, farewell dinner, Gay welcome packet, and the services of a local Gay tour guide. Air fare is included from San Francisco or LA at $1775.00 per person double occupancy. Air add-on to Anchorage at a very good price on Northwest Airlines is available.

James Dean Tours

Europe is the theme for April 29-May 7 with London, theatre visit, castle tours, Amsterdarn, canal cruise, and the Kukenhof Gardens as highlights. $1850.00 includes air from NYC, with add-on to Seattle available.

June 6-10, Sep 8-23 and Sep 27-Oct. 8 “The Incas and MEN” tour highlights an Amazon cruise, Ficus, Cusso, Letica, IQUITOS, and Bogota. The basic five-day tour is $1,642.00. The full 13 day tour is $2,347.00 and is available in June and September. Africa is (Safari in style) July 15-31 at $4,700.00 from New Zealand (Ski week down under) Aug 25-Sept. 3 at $1,535.00. Europe (Fun Capitals) is Oct. 27-Nov. 8, 1995 $1,848.00. Rio (for Thanksgiving) Nov. 17-25 at $1,625.00. England (Deluxe Olde English Christmas) Dec. 22-29, 1995 for $2,200.00 including air fare from NYC.

Bob DeLoach, president of Apollo Travel, BG Tax and Accounting, The Electric Doctor, Apollo Real Estate, Lock Doc, is an insurance broker and still finds time to write novels for adults, take part in Community Theatre, write this column, and be active in the Community.

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DOUBLE SPEAK

"LIFE IN LUBBOCK, TEXAS TAUGHT ME TWO THINGS: ONE IS THAT GOD LOVES YOU AND YOU'RE GOING TO BURN IN HELL. THE OTHER IS THAT SEX IS THE MOST AWFUL, FILTHY THING ON EARTH. AND YOU SHOULD SAVE IT FOR SOMEONE YOU LOVE.

--BUTCH HANCOCK"
Letter from the Emperor

To the good people of All of Alaska,

By the time you read this letter we will no doubt be talking about what a great time we had at the Mardi Gras Ball for the Imperial Crown Prince and Princess. Also this letter should serve as a reminder that on St. Patrick's day Peg Murphy and the Imperial Court will be holding the Mystery Balloon Auction at the Raven. I have seen a list of the prizes and so far their value exceeds two thousand dollars. Do join us that evening around 8:30-9:00pm and be prepared to have a good time.

Congratulations to everyone who worked on the float! “The Gay and Lesbian Community and Friends” was it’s caption. It was a rendition of the Performing Arts Center, complete with the signature flashing circles of light. It even included the surrounding lawn area with flowers, lights and eight volunteers dressed as giant flowers. Yous truly was dressed as a six-foot pansy. No comments please! We were most pleased when the float won 1st place out of 62 entries! As one of the judges put it: “You people’ are so talented, it’s no wonder you people’ do so well every year.”

Well, since we had queens, dykes, drag queens and straights of both genders who made the float happen, I guess “you people” must mean Alaskans. “You people” indeed!

Last month Jasmine and I took the opportunity to go into personal debt by traveling to the Coronation of Seattle, and the following week to the Coronation in San Francisco. We believe these were important missions as we spread the good name of Alaska over the Courts of the lower 48. We made many new friends as well as renewing old acquaintances. The word on the circuit is fast spreading that Alaska’s Coronation ’95 is not one to be missed! Many people we spoke to were rearranging their vacations and travel plans to be able to come up and celebrate with us this September.

The Imperial Court is still planning a Bowl-A-Thon in April or early May and we will be announcing the final plans soon. The Eklutna Picnic is fast approaching on Memorial Day, so get out your shorts and sunglasses! This year the Court has the main grounds and the Mt. McKinley Club has the lake grounds for a campout. Sounds like the makings of one winner of a weekend to me!

I would like to take a paragraph or two to draw attention to the “Celebration of Change” that is about to take place. Every year for many years (I believe twelve) the Lesbian members of our community participate in this event. It is an event that is as big as our Coronation. The event will be held at the Performing Arts Center on March 18th, followed by a dance at the Egan Center. Tickets are available from Carr’s Tix.

This is a time when divisions in the community could easily be escalated; a time when it would be easy to walk away from things that we don’t know a lot about. It is also a time when we should make an effort to reverse these problems. I call on all of you to join in and attend this celebration at the PAC. I believe that this is the perfect chance for us to show some support for our sisters. If we do, the strength of unity can only help us all. One Empire, One People.

Well, enough news for now. First place on the float, great parties and fund raisers still to come, picnics, Celebration of Change, growing popularity of the Imperial Court, both at home and in the lower 48. Life is good and all is well in the Empire of All of Alaska!

Love, Peace, Unity.

Sincerely,

Emperor Bob (Pager: 275-0046)
Seattle Mother Played Historical P-FLAG Role
Tom Flint, Associate Editor

Parents, Families and Friends of Lesbians and Gays (P-FLAG) has become a major player in the struggle for Gay and Lesbian rights during the last few years, as "traditional family values" became the focus of national debate.

Fundamentalist Christian "pro-family" groups often try to paint Lesbians and Gays as threats to the family. P-FLAG has perhaps become the leading family/parents organization to advocate the idea that Gays and Lesbians come from normal, natural families.

Arlene Nelson of Seattle has been involved in the parents movement since 1974, when her oldest son came out to her. (The son, Mark, died in a car accident in 1989.) She was also one of the founders of the P-FLAG federation in 1981 and attended the historic Los Angeles meeting that launched P-FLAG. She helped to found the Seattle chapter of P-FLAG in 1979.

Nelson now works as the AIDS programs coordinator and outreach coordinator for Seattle Counseling Services for Sexual Minorities. She has been on staff since 1989 and worked with the organization for 10 years before that.

In a recent interview with the SGN, Nelson discussed coming to terms with her sons' homosexuality and the origins of P-FLAG.

SGN: How did you become aware of homosexuality?
AN: I have four children. Two of my sons are Gay. One of my sons came out in 1974.

In the '70s, things were different. I was a social worker and I had an unusually well-grounded education on sexuality due to study of the Kinsey report when it was published. I had an intellectual understanding of homosexuality as being a natural orientation. But emotionally it was difficult to come to terms with your own child being Gay.

I had to go through an emotional process of assimilating what I knew in my head. I loved my son and I didn't want others to have to go through what my son, my family and I had gone through.

SGN: When did you become socially active as a parent?
AN: A month before my son came out to me. Everything was happening in my life at once.

The Methodist Pacific Northwest Conference was studying the relationship between the Gay and Lesbian community and the church, and I was appointed as the chair of that task force. Within a month of my appointment to that task force, my son came out to me. Not only was I trying to deal with these issues intellectually to help the Methodist Church understand it and how to relate to the sexual minorities in the church, but I was dealing with it in a very personal way at the same time.

SGN: How did you find a parents group in Seattle?
AN: Because of my work on the Methodist task force, I met an Episcopal priest named John Houston who was organizing the Task Force for Lesbians and Gays on the Church Council of Seattle. He asked me to join the Church Council's task force in 1977.

I helped organize educational meetings for parents in 1978, when Initiative 13 was on the ballot (attempts to repeal Seattle's new Gay rights ordinance).

I began hearing rumors of other parents around the country who were doing similar things... Someone put me in touch with Adelle Starr and Larry Starr in Los Angeles, and I talked with them on the phone. I had met many parents in my involvement in the Church Council during Initiative 13.

I kept in contact with several of the mothers and invited them over to my house on a Sunday afternoon in January 1979. Four of the five of us agreed that we wanted to start a group for parents. We didn't know any better and decided to have our first meeting in February.

The Church Council was very supportive in the early years, helping us get established. One mother and a grandfather showed up, the head of the American Civil Liberties Union, and he brought two Gay teenagers. And that was our first meeting. We persevered and kept on.

Today there are about 200 members in the Seattle chapter, with about 1,000 on the mailing list.

SGN: What did you talk about with the Starrs?
AN: Mainly we talked about what they were doing in Los Angeles and what they'd learned during the 1979 March on Washington for Lesbian and Gay rights. I didn't go to the march, but representatives from the six or eight groups met in D.C., and Adelle talked about that meeting. Those groups wanted to get together and support each other so that we'd have regular contact and sharing of information.

We held a meeting in Los Angeles in 1981... At that time the groups that were in existence decided that they wanted to become chapters of a federation. They wanted to be a federation of P-FLAG. During the meeting we wrote what became the basis of the articles of incorporation. We wrote the bylaws. We didn't have them finished that weekend, but we had the structure of the organization and decided to have regional representatives and a board of directors that would be the governing board of the organization.

The chapters became the original charter members of the federation. We chose the word "federation" because we saw ourselves as independent local groups that wanted a national connection. We wanted to have some standards of what would comprise a group that would want to join us.

SGN: How has it changed?
AN: The size, for one thing. It's grown enormously. At the first convention the following year in Los Angeles, I think we had 60 or 70 people representing 15 chapters. It almost doubled in the first year. (There are now more than 200 P-FLAG chapters and thousands of members.)

We have moved from a federation in which the chapters were members, to a membership organization in which individuals are members. That happened in 1993. Now there's much more structure at the national level, which allows us to engage in more activities, not only at the national level.

But we are an international organization. We have chapters in Britain, Holland and Canada. There was a group in Moscow, Russia. There are members in Australia.

SGN: Dan Quayle traditional family values: What is your involvement?
AN: We have taken the stance that we are family-oriented from the very early years. We emphasize our family orientation. We are families that include Gay, Lesbian and Bisexual members. Also transsexuals, though there are fewer transsexuals.

The three prongs of support, education and advocacy have always been part of our organization and were part of
our original articles of incorporation and bylaws. We try to keep a balance of all three of those. We have always advocated for civil rights. We're not just a support group.

SIGN: F-FLAG does things others can't.

AN: We have credibility, membership in both communities. Our children are members of the Gay/Lesbian/Bisexual community. We parents are mostly straight. We have a sense of what it is like to be Gay or Lesbian, because we see what happens to our children, who are so vitally important to us... We are not totally invested in either community, but we are part of both. It gives us credibility.

We are less open to attack than our children. It is difficult to attack parents for defending their children. What is a more basic family value than defending your children? We are less vulnerable to being economically hurt than our children, because we're older and more established. We recognize that our children sometimes can't defend themselves, and sometimes have to be in the closet because of their jobs, because of fear.

I have much less to lose.

P-FLAG REVISITED

The national stigma about sexual differences affects everyone. Perhaps it's hard to believe that there are those affected who are not Gay themselves, but P-FLAG exists for many such persons who, by the very basics of biology, outnumber the Gay community, and in addition to which include other family-members and friends.

The emotions hitting the person who learns a loved one is Gay are many and can be destructive. Not the least is the realization of what our society can do to the loved one through no fault of his/her own. So P-FLAG exists not only to bring support and acceptance to those affected, but to help educate society on the subject and to advocate for change.

The healing process involves facing the situation objectively and sharing its rigors with others similarly affected. Just talking about it helps to bring perspective and even injects a spot of humor which is the best balancer there is. Some of the dilemmas faced by families and their ways of working it out in each case follow, as expressed by members of P-FLAG.

First generation citizens: The middle daughter of three, a college graduate, told her parents that she was a Lesbian. The mother, Japanese-American, knew no open Gays and didn't believe there were any who were also Asian. The mother didn't want to talk about it or face it for, maybe, ten years; she "went into a closet." She grieved for her daughter as though she were dead for a year and a half; didn't want to talk to anyone; felt people wouldn't want her in their lives. Finally sympathetic friends in whom the daughter had confided introduced her to P-FLAG, and she began bringing her life together.

The girl's father had read about homosexuality, but after he learned about his daughter thought he had better re-read the material and learn more. He went to a book store but was embarrassed when a clerk offered to help him and said he was "just looking." The books he found helped a great deal, especially when he learned that other Asian-Americans were affected too. He changed from his church, however, saying an institution supposedly based on love has a lot to learn on this subject.

Now daughter and parents are reconciled and they feel they all know and love each other, even more, accepting the daughter as a whole person.

Politician: While the divorced mother of three was running for Congress in California her middle son came out to her. He knew he was Gay in high school but didn't admit it until he was in his 20's to warn his mother in connection with her campaign. He felt safe in telling her, and she embraced him without hesitation, making the lifting of the ban on Gays in the military one of her top priorities. After she was elected, she persuaded him to accompany her to Washington to help her. His mother had to prepare his father before he was told, but both of his brothers said they knew all about it and were just waiting for him to come out to them.

Professional: Coming out to a mother may be hard enough, but what if the mother happens to be a psychotherapist? When the daughter fell in love with another female in college, she knew she was a Lesbian but hesitated to tell her mother. She hated to hide it—living a lie—but didn't know the right way to put it. Finally the mother called her in and accused her of being a Lesbian, and when she admitted it, the mother immediately said she was to go into therapy. She insisted she was happy; the mother was humiliated—"what will my patients say?"

After a long, sometimes acrimonious discussion, they each agreed to accept the other for what they were because they still loved each other. The process took several months, but the blocking cement came when they agreed to write an article on the subject for a magazine the daughter was connected with.

The article elicited a large public response from others having a great deal of trouble trying to confide in their families or accepting their children. One woman called the mother and was whispering over the telephone, she was so cautious. The article drew the mother and daughter together and brought help and understanding to others in the same plight.

These are only a few of the stories that are a part of the "support" of P-FLAG. Stories told by parents, children, Gays, non-Gays, families, friends—people who care. The three prongs of P-FLAG are the strongest base upon which change can be brought about because they constitute a leveling base, and if society is ever to accept true equality, it must be level and true.

Sylvia L. Short, Attorney at Law, lives in Anchorage.
The Amazon Trail: Generations of Gays
by Lee Lynch

Anthony just called, in tears. It seems that her college class discussed values today. The instructor gave the class a list and asked for responses to various items like "a man in a dress." Anthony, a drag butch, told me, "I walked out. I couldn't listen to their homophobia." On the phone she kept saying, "They hate us. They just hate us."

Gay people are at an awkward stage on the road to independence. As difficult as it was for those of us who came out thirty or forty years ago, at least we weren't the victims of our own high expectations. Anthony has had the good fortune to have come out into an era when she could buy tapes of Lesbian music and take her girl to a Lesbian movie. She even has access to Leslie Feinberg on E-mail and has a college instructor who dares discuss difference in a classroom. But when she does, she is caught without her armor. Older dykes would have been ready for the onslaught of misinformation, prejudice and contempt that she heard today. The young femmes and baby butches have nothing but the fledgling promises of Gay liberation to comfort them.

I know they are taking care of themselves just fine, like we all do, but it's hard to watch yet another generation suffer at the hands of a twisted dominant culture. In this time of redefining moral good, I have come to believe that I have a moral responsibility to the young. Yet the old ways die hard, or not at all. Coming out is not an option for everyone.

How can we persuade John the local florist and Joyce the alluring pump jockey to poke their heads out of their closets when they are like ground hogs who never found spring? I asked Mean Norma Jean if, when she and her lover retired here, they had checked out the area for kindred spirits, for local attitudes toward Gays, for safety. She replied, "No! We were too closeted." So closeted none of those things mattered because no one would ever, ever know. The Gays' groundhogs don't even believe in spring -- fighting for it would never occur to them.

"I went back, though," Anthony told me, "and talked to the teacher. He wanted to know why I was so angry. He just didn't get it." I kept looking for words to comfort and support her, but all she really needed was to be told that she's okay. That a gang of heterosexuals had insulted and degraded her--and they were wrong.

So I told Anthony she is okay. I hope it helped. The problem is, there's only one of me and so many Anthony's who need to be reminded that they're okay. Most of them have no one to call. Joyce and John are still sound asleep, not even dreaming of spring.

I don't blame our groundhogs. The reason I asked mean Norma Jean about how she had approached relocating was because Lover came back from a trip to the Gulf Coast of Texas enthused enough about it to consider living in that area. I immediately started ticking off cons on my scardy-cat questionnaire. Texas still has a sodomy law on the books. Texas just replaced Governor Ann Richardson with George Bush, Jr. The Gulf Coast is filled with conservative retires. Norma would call the moving van and play it safe once she got there, but Anthony, Anthony might not go there at all.

Anthony gave me more news on the phone. "This girl has been following me, trying to get me to run for student senate. I kept saying no, but I finally said yes. Then she told me that all the other senators are conservative. I don't need that," I agreed. Martyrdom is not a requirement for today's dykes.

But later, thinking about it, I decided maybe she did need it. Why shouldn't a Gay kid be able to develop her leadership skills in college -- whether she wears a tie or not. Why shouldn't a young Lesbian find out if politicking is for her. The Victory Fund will need new candidates to support ten years down the line.

Beyond Anthony's immediate ambitions, there is the fact that Gay-hating is a societal disease just like child abuse is a family disease. All it takes is one generation to break the cycle. Not only is Anthony telling the straight world how wrong it is, but she is the future. When today's newborn comes out in twenty years it will be Anthony she turns to. Anthony's not going to tell little Sappho that she, unlike Mean Norma Jean, was too closeted. Anthony's not, like me, going to cautiously agree with her fear. Anthony's going to say, "Co-ol! Go for it!"

Even in the old days young dykes had their mentors. In 1963 I knew a Gay gym teacher who spoke to me in code, at least letting me know she acknowledged me as a "member of the club." She passed on the torch, but dared not light it. My generation has set that torch ablaze.

And Anthony -- Anthony called me back and said, "I'm going to do it. I'm going to run for student senate. Fack 'em."

Lee Lynch is a columnist/authoress based in Southern Oregon. She writes 'The Amazon Trail' regularly for The Dallas Voice, JustOut, The Washington Blade, the Identity NorthView (some 16 papers, in all) and is the author of ten books. Copyright © Lee Lynch, 1995.
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**BUSINESS SPOTLIGHT**

**MENDEL & HUNTINGTON, ATTORNEYS AT LAW**

*by Ruth Mathes*

My interview with Allison Mendel (of Mendel and Huntington) was preceded by my interview with Frank. Frank is the resident gray tabby whose permanent abode is the law office. He reclined in splendor in Allison’s office, her sun-drenched pink couch his personal salon. He alternately purred and snored while Allison and I talked.

**Identity:** Are you a long-time Alaskan resident?

**A.M.:** I’ve lived 13 years in Anchorage, and have practiced law for 15.

**Identity:** Why did you select the field of law anyway, Allison?

**A.M.:** I didn’t. It sort of selected me. I took the “LSAT” while I was in graduate school, and did really well on it. Up to that point I had never considered going into law. I was studying Russian at the time, and it occurred to me that there was no great future in that!

**Identity:** You seem to have adopted a relaxed atmosphere here. Is that deliberate?

**A.M.:** Most law offices are so stuffy and intimidating the clients are afraid to ask what is most important to them. We decided that we wanted to work for ourselves, not for someone else whose public image was stiff or inflexible.

**Identity:** What types of cases comprise the bulk of your practice?

**A.M.:** We do a lot of “family law” here...divorce cases, adoptions, child abuse cases. We also frequently handle civil rights suits...employment discrimination, housing discrimination, etc. That’s by no means all we do, but we certainly do our share. We also do wills, partnerships and other such documents.

**Identity:** You hold a “Gay Bar” here once a month where folks from the Lesb-Bis-Gay community can obtain free information of a legal nature. How has that been received?

**A.M.:** Very well, actually. We often have a large attendance, although that varies with the topic and the weather. It’s great free information, and a chance to ask questions. I would encourage anyone to come down who has thought at some time or other that some legal advice might be an appropriate solution to a problem.

**Identity:** What advice would you give to a prospective client?

**A.M.:** Many folks don’t know if they have legal problems or not. Often they need to ask some pertinent questions regarding a specific aspect of their business or personal lives. They are wiser to pay for an hour of legal advice when it will do them the most good rather than waiting until a situation has reached crisis proportions before seeking advice. It’s the old “ounce of prevention” adage that so aptly applies here.

**Identity:** How would you go about counseling such folks?

**A.M.:** Plan ahead! Make an appointment in advance. Waiting until the last minute is not a good idea. Your attorney could be in court, out of town, or have a calendar full to the brim for 4-6 weeks. Don’t wait until the last minute. Call and ask that all-important question...how much per hour. A few words of explanation may indicate that your needs can be addressed reasonably. You’ll never know unless you ask.

**Identity:** (I glanced down at Frank, who chose that moment to stretch and turn over.) Does Frank treat all of your clients this casually? (Frank obliged by snoring softly at this point.)

**A.M.:** Frank instinctively knows when someone doesn’t care for cats, and heads for that particular lap deliberately. It’s his innate sense of justice plus a driving need to flaunt his nine lives which motivates him.

**Identity:** (I observed that Frank, who is not quite three years old, weighs as much as the spare on my Trooper.) We’d like to invite you to speak at one of our potlucks. You can even bring Frank! (Frank yawned expansively and licked his whiskers.)

**A.M.:** I’d be glad to come, but Frank stays here. Besides, he doesn’t care much for standing in lines.

Ruth Mathes is retired from ASD, finished with redoing their kitchen, and is studying up on the fine points of spray-painting one’s house.

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**Gay Bar**

A monthly question & answer session on legal issues of interest to Lesbians and Gay men, such as relationships, contracts, wills, custody & visitation.

Second Monday of every month, 7:00-8:30pm.
Open to the public. No charge.

Mar 13... partnership & marriage, benefits & obligations
Apr 10... taxes & financial planning
May 8... new laws affecting Lesbians & Gays

Mendel & Huntington
845 F Street
279-5001

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Deadlines: All articles must be received by 5th of the month for inclusion in that month’s NorthView.
Stargazer Commentary

by Barbara J. Soule

The NorthView is a publication concerned with Gay and Lesbian political and social issues. So, why is there some nut with her head in the clouds talking about spirituality, a totally unrelated subject? Bear with me a moment, please. The purpose of government is to govern or lead a group of people. In order to govern, the government has to get people to recognize the government’s authority. It is easier to tell people what to do and have them do it if the people believe they are to follow an institution or person who has authority over them. People are more likely to cooperate when they are led by God, the ultimate authority. Then, the government has little resistance.

Recognized, organized religion acts as an internal government, a control of how the people act and live their lives. At the internal psychological level, religion controls people who are striving to control themselves. As a social institution, religion provides the rules by which we live our lives and the idiom and archetypes by which we measure ourselves and mark the major events of our lives: birth, coming to adulthood, marriage and death.

Religion is still in control, even to the Gay or Lesbian, who stands outside the Church, knocking at the door crying, “Let me in!” In that position, Gays and Lesbians are no threat to the Church because we are still recognizing the Church’s authority. As long as Gays and Lesbians are expending their energy trying to convince organized religion of our integrity and inherent good as human beings, the Gay community is little threat to the Church. At this point, the Church is still in the position and has the power to define what homosexuals are to their congregations and society at large.

The Gays and Lesbians who shout at and challenge the systems status quo are important. They stand in the front lines of living hell and have my total support. The people who challenge the courts to define the law of the land are very necessary. Our civil rights, our human rights will not be won without the work of many courageous men and women. It is, also, necessary to confront conventional thinking and prejudice on our behalf. Already there is evidence to suggest homosexuality is a naturally reoccurring genetic phenomenon. There is the possibility we were “born” this way. If so, how can such a variation of the Creator be immoral? We can hope that science is an advocate for us in the end.

For the most part, Gays and Lesbians are the outcasts and outlaws of established religion. The men and women of the gay community who light candles, burn incense and do their rituals according to the season are a huge threat to the establishment. They are outlaws because, a part or the whole of who and what they are, will not allow the Church to define and control their identity. The big emphasis here is on the word control. We are renegades who can not be controlled. By taking control of one’s spiritual expression, at the least, a person salvages a portion of their self esteem.

Most people do their rituals by themselves because it is so individual and personal. They keep to themselves or a small safe group of like individuals. Rarely, is a person public about this kind of spirituality. The people involved are solitary, fragmented, unorganized and unknown to each other. This is one factor that keeps the established Christian religions from going after this type of spirituality with a vengeance.

So, you Gays and Lesbians, who thought that the gentle relaxed thing that felt so right with the candles and incense was a private matter of no political or social consequence. Wrong! If it isn’t bad enough one is a homosexual, that person just became an enemy of the established Church. Welcome to the political arena. Few acts of political defiance have been so easy. All is not lost, nor have we lost our immortal souls. In fact, as Gays or Lesbians, we just took our soul and personal power away from the Church and the establishment. For once, our soul is our own and then we decide where to go from here. You may have heard about the rejoicing in Heaven when a sinner repents. That’s nothing in comparison to becoming of age and claiming one’s own soul and power. The Angelic realm truly rejoices. I have heard them singing. It is your turn, now.

Barbara Soule is a Reiki Master, a clairvoyant psychic, a Lesbian artist, performer and writer.

Obituaries

John D. Morino

Former longtime Alaskan John David Morino, 34, died of AIDS on February 28, 1995, while surrounded by friends and family at Bailey-Boushay House in Seattle.

Mr. Morino was born January 15, 1961, in Anchorage. After graduating from Bartlett High School in June 1979, he moved to Los Angeles. While pursuing a career as an actor, he appeared in Los Angeles theatrical productions, several international television commercials and was employed at the Plaza Suites Hotel in Hollywood, advancing to the position of hotel manager.

Due to his illness, Mr. Morino moved to Seattle in May of 1994.

He was preceded in death by his oldest nephew, Jason Kent Morino. He is survived by his parents, E. Joe and Alice Morino, his fraternal twin brother and family, Paul, Anne, Elizabeth, and Benjamin, of Anchorage; his six brothers and their families, Fred, Sherri, and Tam, of Portland, OR; Tony, Amy and Rebecca, of Anchorage; Joe, Jodi, Joshua, Chelsea and Micah, of Anchorage; Bill of Shohola Falls, PA; Jim and Kathie of Seattle, Mike, Beccie, Alissa, Spencer and Thomas, of Palmer; his sister and brother-in-law, Mary and Frank Skjerjanc of Anchorage; and his longtime companion, John Liu.

In lieu of flowers, the family asks that donations be sent to Bailey-Boushay House, 2720 East Madison, Seattle 98112; or to the Alaskan AIDS Assistance Association, 1057 West Fireweed Lane, #102, Anchorage 99503.

Arrangements were handled by Bleitz Funeral Home in Seattle.
GROW UP!
by Marvin Liebman

In bars and clubs across the country, a new generation of Gay men—now in their teens and twenties—is devoting its time, money, and lives to partying. It is time for the party to end. It is time to grow up.

The Black Party. The White Party. The Underwear Party. The Leather Party. There's always a party and plenty of entrepreneurs ready to profit from the bars, discos, baths, sex clubs, drinks, and drugs required to pacify the relentless pursuit of pleasure by so many young Gay men. Little has changed since the partying of the generation before which caused the deaths of tens of thousands of Gay men.

So many young men, feverishly chasing something or other—dancing, drinking, eyes darting to the room, faces saying "look at me," shirts off, muscles flexing, men smoking, snorting, drifting into the corner, the toilet, the back room, and afterward taking drunken taxi-rides to a stranger's room. What are all the young men seeking? Sex? Love? A "relationship"? Assurances that youth will never end? Oblivion? What?

It is time to get off the merry-go-round. It is time to face the world as it is, not how we would like it to be. Our enemies, who fear our difference and hate us for existing, are growing in strength. We are not prepared to resist them. A whole new generation of young men have left their closets of denial only to wind up in walk-in closets of Gay men, desperately partying, living out their lives uncritically with no interest in their brothers and sisters or their community, besieged by political, religious, and social homophobia.

I base this on no scientific study, but on my own observations. Of course, there are many young Gay men—and even more young Lesbians—who give their time and energies to working for our community. But, I believe that the majority of "out" Gay men, from their teens through their twenties, are falling into the same hedonism that decimated the generation before.

I know that I sound like the disapproving parent—or, in my case, grandparent—whose voice was supposed to die down when the closet door opened. I am certain, however, that it is time for all of us, from the youngest to the oldest, to grow up and take our lives more seriously and confront the mortal danger we face from opponents whose notions of religion, family, and society totally exclude us. They will stop at nothing to drive us back into the silence and invisibility which was forced on us in all the centuries past. By the very fact of our survival, Lesbians and Gay men stand in the way of their twisted vision of heaven on earth.

Young Gay men are coming out by leaps and bounds at earlier ages. As a community, we have provided little leadership for them and few models of an enduring life. Left to their own powers of navigation, too many follow a downward spiral of self-destruction. Giddily with freedom from former inhibitions, they shut their eyes to the future, perpetual adolescents partying their lives away.

Believe me, my young friends, the party always ends. Is there a man alive—Gay or straight—who, after a night of anonymous partying and half-drunk sex, hasn't wakened to the painful questions, "What am I doing?" and "What is it all about?" He heads for a job the next day to earn enough money only to get by, to buy some cool clothes, to get as drunk as possible at the next Happy Hour when the drinks are cheap, and later, perhaps, to dance until oblivion. What do other guys, sitting at home, know about having fun?

In the quarter century since Stonewall, two generations of Lesbians and Gay men have had the courage to be adults, to step out of the bars, away from the party, and build a Gay community. THEIR NUMBERS WERE CONSTANTLY DIMINISHED BY HATE-INDUCED SUICIDE, VIOLENCE, AND AN EPIDEMIC THAT RAVAGED THEIR RANKS. Still, they kept fighting so that subsequent generations of Gays would not have to start from scratch. They fought so that people after them would not be forced to endure the same agony and anguish as they did. They built us a shelter of self-awareness, pride, and community.

We need that shelter, especially those who have recently come out and seek a genuine family and a collective space to call home. That shelter lies not in smoky clubs or transient sex or the pretense that we really do not need each other. We find that shelter in our community of brothers and sisters, around whom we should be proud to hold up our heads and accept our share of the burden of making a better future for ourselves and those who follow.

This means participating. It means supporting the political and service-related work that our forebears began. It means stepping forward to take positions of leadership ourselves in these organizations and in the broader civic arena. It means accepting responsibility for our own lives and for the lives of our brothers and sisters.

This doesn't mean that we mimic the tight-lipped, pinched-nosed, hostile demeanor of our detractors. We are free and liberated men and women. It's fine to party sometimes. Sex, too, is a great gift to be enjoyed, but not recklessly, without thought to potential consequences of disease and death.

We must accept responsibility. We must stand up, as mature men and women, to confront the challenge of those who would destroy us. For Gay men in particular, if we are to survive, we need to grow up.


Angie Slingluff
337-0253
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The Directory

This directory is our "yellow pages" and reference guide. 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 AK at 337-0253.

The designations of (L)esbian, (G)ay and (A)llied 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., 263-2050
(A) Alaskans Living with HIV (ALHI), Juneau, Rita, 463-5688
(A) Anchorage Neighborhood Health Center (free HIV testing), Stephanie, 257-4637
(A) Interior AIDS Assoc., 452-4222
(A) Pierce County AIDS Found. (WA), 206-333-2565
(A) Shanti of Juneau, 907-463-5665, 1-800-478-AIDS (2437)
(A) S.T.O.P. AIDS Project, Koala, 278-5019

Alternative Medicine/Health:
(A) Hope, 561-2330
(A) Gateley, Kiki/Jaimini, 561-7327
(A) The Old Herb Shoppe, Constance, 522-4372

Amusements:
(G) Hollywood Canteen, Rand, 561-8064 (see ad)

Apparel:
(A) The Look, Karl, 278-5665

Architectural Design:
(G/A) Lipson/Brown Design, 274-0913

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

Automotive:
(A) Courtenay's, Linny, 562-1227 (see ad)
(A) S&W Radiator Supply (Fairbanks), RJ, 907-452-2220

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

Bars:
(G) The Blue Moon, 277-8441
(G) Palace Saloon (Fairbanks), AlaskaLand (Fri and Sat ONLY)
(G) The Raven, 276-9672
(G) O'Brady's, 344-8433, 338-1080, 563-1080 (see ad)

Bed & Breakfast:
(G) Alta's (Fairbanks), Pete, 907-457-0246 (see ad)
(G) Arctic Feather, Doug, 277-3862
(G) Aurora Winds, James/Bill, 346-2353
(A) Beach House, Mary (Homer), 907-235-5945
(L) The Butterfly Inn, Kay (Hawaii), 808-966-9736
(L) Chenery Lake B&B, Mary/Janetta, 337-4391

(G) The Crabtree Guest House (Fairbanks), Phil/Bobby, 907-451-5561
(L) Garden Cottage (Orofino, FL), Lisa, 407-894-5395
(G) Gingerbread House, Yes (Montreal), 514-597-2884
(A) Island Watch, Eileen (Homer), 907-235-2265 (see ad)
(L) Mermaid Inn, Nancy/Bonnie (FL, Lauderdale, FL), 305-565-8437
(L) Northern Comfort, Reeda, 278-2106

Bicycle Repair:
(G) Roy's Bikes, Roy, 333-8221

Boarding School Selection:
(A) Tom Croke, 277-7004

Body Work:
(L) Movement Options, Shari, 272-0816

Books:
(L) Bona Dea: the Alaska Women's Bookstore, Joanna/Barb, 562-4716 (see ad)
(A) Alaskanana, Gena, 561-1340 (see ad)
(A) Cyrano's Books, Sandy/Jerry, 274-2599
(A) Into The Woods Bookshop (Fairbanks), Connie, 907-479-7701

Carpet & Linoleum Installation:
(A) Big Bob's, Mark, 561-2121
(A) Don, 349-1065

Catering:
(G) Alaska Best Catering, Maurice, 338-1080, 337-1969
(G) Illusions, Brian, 243-8457
(G) Silver Spoon Cleaning & Catering, Brent, 258-8828

Chemical Dependency:
(G/L/B) Pride Institute (Minnesota), 800-54 PRIDE (547-7433). Abo Los Angeles, CA, Coconut Grove, FL and New York City.

Child Care:
(G) Kid Zone, Andrew, 337-3082

Churches:
see Spiritual

Coffee Houses:
(G) Hollywood Canteen, Rand, 561-8064 (see ad)

College Selection:
(A) Tom Croke, 277-7004

Computer Bulletin Board:
(A) Metropolitan Community Church, 276-0380; 276-8399
(G) The Wise Side, 333-4839

Computer Supplies:
(A) Frigid North, Tom, 561-4633 (see ad)

Computer Consultants, Graphic Design, & Desktop Publishing:
(G) A/P's P.C. Connections, Alfred, 561-2767
(L) Angie, 337-0253 (see ad)
(G) By-Teq Alaska, Inc., Glen, 248-2422
(L) CDA Services, Waltraud, 276-6862
(A) Computer Magik, Phil, 274-3528
(L) gra./x, Lucian, 272-0328
(A) Helleck & Assoc., Terry, 276-3869
(A) LVR Technologies, Logan, 272-7377
(G) Mark, 338-3357
(G) PC Possibilities, 248-6277

Costume Design:
(G) Every Bloomin' Thing, Jerry, Malcolm, 274-3158

Construction:
(L) R&L Construction, Lisa, 279-4606

Counseling:
(G) Ability Design Associates, Doran, 562-9575
(A) Counseling Alternatives, Connie, 562-1826
(L) Counseling Alternatives, Janna, 562-1826
(A) Jann, 248-9408
(A) Marion, 562-9012
(A) Psychological Services Center, 786-1795
More Directory

Deaf Support:
(A) Interpreter Referral Line, 277-3323 voice, 277-0735 tty
(A) Deaf Rehabilitation Serv., 277-3456 voice, 258-2232, tty

Dental Care:
(A) Ward Hubert, DDS, 248-0022

Dog Boarding:
(A) Doggie Vacations, 344-3647

Drug Dependency:
(G/L/B) Pride Institute (Minnesota), 800-54 PRIDE (547-7433). Also Los Angeles, CA, Coconut Grove, FL and New York City.

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

Electronics:
(A) Frigdl North, Tom, 561-4633 (see ad)

Electrolysis:
(A) Anchorage Skin Care Clinic, Barbara, 277-4247
(A) Gentle Touch, 561-6688 (see ad)

Entertainment:
(G) Capri Cinema, 561-0064, Movieline: 275-3799 (see ad)
(A) Mascocora Music, Diane, 277-9751
(L) Real Talent Productions, Karyn, 562-5777, 278-5683
(A) Synergy/ Music Magic, Linda, 274-2599

Financial, Insurance, Investments:
(L) Chris, 561-0840/339-3962 (see ad)

Feldenkrais:
(L) Movement Options, Shari, 272-0816

Fishing:
(L) Puffin Family Charters, Leslie, 278-3346

Floors & Tile:
(A) Quality Floors, Bob & Ruth, 248-3900

Florists:
(G) Every Bloomin' Thing, Jerry, Malecom, 274-3158

Furniture:
(A) Design Craft, Laura/David, 279-0638 (see ad)

Gas:
(A) Courtenay's, Linny, 562-1227 (see ad)

General Contracting:
(A) Mat-Su Weatherization Services, L. Hansen, 907-745-4039

Gifts:
(L) Bona Dea: the Alaska Women's Bookstore, Joann/Marsh, 562-4716 (see ad)
(A) Design Craft, Laura/David, 272-4438 (see ad)
(A) Love of Alaska, Talyne, 243-8876

Hair Styling:
(G) Gabriel, 272-9045
(A) 36th Ave. Hair Design, Ledjha, 561-8967

Health:
(A) Gatekey, Ketik/Jaimini, 561-7327
(L) Health Advocacy-Medical/Legal Research, Linda, 337-0253
(A) Home Health Care, 261-3173
(L) Movement Options, Shari, 272-0816
(A) Nature's Own Way, Roberto/Debby, 561-0181
(A) The Ole Herb Shoppe, Constance, 522-4372
(G/L/B) Pride Institute (Minnesota), 800-54 PRIDE (547-7433). Also Los Angeles, CA, Coconut Grove, FL and New York City
(A) Skin care, Shari, 345-7451

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

Helpline:
(G/L) Fairbanks Lesbian/Gay Line, 907-458-8288
(G/L) Identity Helpline, 258-4777 (see ad)
(G) Kodiak Gay Info, 486-2986

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

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

Housewares:
(A) Design Craft, Laura/David, 272-4438 (see ad)

Imperial Court:
(G) Imperial Court of Alaska, Jasmine, 563-8650, Bob 272-3042

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

Income Tax Preparation:
(A) Lynn (LaPerriere) Thomas, 263-0720 (see ad)

Independent Marketer:
(A) Mark, 279-5264

Jewelry:
(A) Peggy's Jewelry & Repair, Peggy, 562-1095

Kites, Games, Banners, Puzzles:
(L) Northwind Kites, Pat, 279-4386
(L) Wood Nymph Landscaping, Valerie, 338-0338

Legal:
(L) Mendel & Huntington, Allison, 279-5001 (see ad)
(A) Mendel & Huntington, Karla, 279-5001 (see ad)
(A) Short, Sylvia, 562-4992 (see ad)

Massage:
(G) Don, 338-8826
(G) Gabriel, 272-9045
(A) Joyce, (CMT), 562-1916 (see ad)
(L) Leslie (non-sexual), 278-3346 (see ad)
(A) Marion, 562-0012
(L) Vicki, 277-5222

Mortgage Brokers:
(A) City Mortgage, Lynn (LaPerriere) Thomas, 277-0700 (see ad)

Music/Instruments:
(A) Oldtime Music Company, Marge, 561-6862 (see ad)

Native Arts/Culture:
(A) Moon Dancer Arts, Rosemary (Wasilla), 373-5353

Obstetrics & Gynecology:
(A) June, 563-5151

Odd Jobs:
(L) Deb, 275-3018
(A) Service with a Smile (non-sexual), Liz, 274-5290

Painting:
(L) L&L Painting, Lisa, 277-7549

Personal Services (non-sexual):
(A) Service with a Smile (non-sexual), Liz, 274-5290

Pet Care:
(A) Alaska Pet Palace, Sharon, 276-0668 (see ad)
(A) Doggie Hst, Arlid, 279-5861
(A) Doggie Vacations of Alaska, Constance, 344-3647

Photography:
(G) Fotos by Frank, Frank, 337-3399 (see ad)

Political:
(A) Alaskans Concerned About Latin America (ACALA), Ruth, 333-1190
(A) Anchorage Women's Political Caucus, Rhonda, 274-9308
(G/L) Equal, Inc., 566-0939 (see ad)
(G/L) Log Cabin Republicans, (503) 642-7292
Directory again

Printing, Electronic Graphics:
(A) Alaska Micro Associates, Rebecca, 337-0460
(A) SOS Printing, Val, 562-1678
(A) Timeframe, 562-3822 (see ad)

Private Investigators:
(L) K&M Investigations, Karyn, 561-3665

Producing:
(L) Real Talent Productions, Karyn, 562-5777, 578-5683

Recreation:
(L) Puffin Family Charters, Leslie, 278-3346 (see ad)
(L) Alaska Women of the Wilderness, Rachel, 688-2226

Real Estate:
(G) Apollo Real Estate, Bob, 561-7481 (see ad)
(A) Bronwyn Hillman, 261-2804; 563-3156 (see ad)
(L) Dynamic Properties, Jill, 561-7663
(G) Dream Homes (Fairbanks), Jonathan, 907-451-1828 (see ad)
(L) Waltraud Barron, 274-2634 (see ad)

Reiki/Counseling:
(A) Joyce, CMT, 562-1916 (see ad)
(L) Spirit Services, Barbara, 274-4089

Research:
(L) Cracum & Associates, 279-3982 (see ad)

Restaurants:
(A) Cymo's Cafe, 274-1173
(G) O'Brady's, 344-8033, 338-1080, 563-1080 (see ad)

Retirement Plans:
(A) Lynn (LaPerriere) Thomas, 263-0720 (see ad)

Rooming Houses:
(A) Regina's, 276-4904

Security Alarm Systems:
(G) Mark, 278-2029

Self-Healing:
(A) Joyce, CMT, 562-1916 (see ad)

Sightseeing:
(L) Puffin Family Charters, Leslie, 278-3346 (see ad)

Social:
(G) Anchorage Garden Buddies, 258-4777
(GLA) Q*Klatch (Fairbanks), Eric, 455-4051

Social Research Design, Student Consultation, Evaluation:
(L) Susan E. Johnson, PhD, 272-4113

Spiritual:
(A) Alaska Women of the Wilderness, Rachel, 688-2226
(A) Anchorage Church of Religious Science, Center for Positive Living, Rev. Nanee Sweeney, 258-0018
(A) Anchorage Unitarian Universalist Fellowship, Art, 248-3737 (see ad)
(A) Church of the Covenant (Matanuska Valley), Pastor Howard Bass, 746-1089
(A) Lamb of God Metropolitan Community Church, Jim, 258-5266
(A) St. James the Fisherman Episcopal Church (Kodiak), Fr. Paul, 486-5276
(A) Unity Church of Anchorage, 346-2824

Sports:
(L) Alaska Women of the Wilderness, Rachel, 688-2226
(A) Elks by Ilene (Eagle River), 907-694-6946
(G) Roy's Bikes, Roy, 333-8221

Student Organizations:
(G/L) Alaskan Gay and Lesbian Association (AGLA, Fairbanks), Pete, 907-457-8246 (see Club Notes)
(G/L) The Family (formerly Lesbian, Gay & Bi Student Association), UAA, (see Club Notes)

Support Groups:
(G) Ability Design Associates, Doran, 562-9575
(A) P-FLAG (Parents and Friends of Lesbians and Gays, Anchorage), Sylvia 562-6992, Fred 562-7161 (see ad)
(A) P-FLAG (Parents and Friends of Lesbians and Gays, Fairbanks), Nancy, 907-479-4944

Tarot/Psychic:
(L) Spizzile Services, Barbara, 274-4089

Therapeutic Facilities Out-of-State:
(A) Tom Croke, 277-7004

Theatre:
(A) Out North Theatre, Gene/Jay, 279-8099

Travel:
(G) Apollo Travel Agency, Bob, 561-0661 (see ad)
(G) Apollo Travel Agency, Cherisse, 561-0661 (see ad)
(L) Apollo Travel Agency, Karyn, 561-0661 (see ad)
(L) DreamQuest Tours, Karyn, 562-5777, 278-5683
(L) Equinox Wilderness Expeditions, Karen, voice mail: 274-9087
(G) World Express Travel, Greg, 756-3701

Tutoring:
(A) James, Biology, 248-6412
(L) Pam, Math & Physics, 561-2634

Veterinarian:
(A) Dr. Jean Battig (Fairbanks) 452-6055

Woodworking:
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During 1994 we are presenting a selection of the papers from the conference. This month's contribution was given in a panel on "Combating Marginality: Lesbian Writing," Carol Seay, editor of Feminist Bookstore News, who spoke along with writer Judith Barrington and publisher Nancy Berrano, filled in the practical context of publishing and book selling which make reading and reviewing possible in the first place.

The Backlash and the Backlist
by Carol Seay

I'd like to begin this discussion by taking a moment to state the obvious: Lesbians are a marginalized population. We comprise about five percent of the population in a society that hates women—and, essentially, has no way at all to value Lesbians.

And now a moment to state the amazing: We have a Lesbian literature. We complain about it, we say there isn't enough of it, that we want better, that our diversity isn't adequately represented... But we do have a literature to complain about—and that's a world of change from 25 years ago.

And now to state the essential but sometimes overlooked fact in the mainstream-worshipping nineties: Lesbian literature is primarily published by Lesbian and feminist publishers. Lesbian literature exists because it is published from the margin, by publishers who exist in the margin, for a people who live on the margin of society. I know it's tempting to say "But so much work is being published by the mainstream publishers now!" but what we're referring to, when we fall into that line of thinking, are the exceptions. If you look at any of the surveys of Lesbian literature—Bonnie Zimmerman's The Safe Sea of Women, for example—you'll find that 85 to 90 percent of the books are published by Lesbian, feminist and other small publishers. Granted, denial is one of the major sports of the nineties, but we cannot intelligently discuss Lesbian literature unless we get real about where it isn't coming from.

Let's take a moment to look at that ten to fifteen percent of the literature that is published by the mainstream press. First off, we need to be conscious of the fact that much of what is published by mainstream publishers is not (let me try to be tactful) trustworthy. Mainstream-published Lesbian fiction is replete with Lesbian characters who are mentally ill, who are batters and/or engage in truly brutal sex or, alternately, desexualized and sexualized "Lesbian" characters. And then there's the brilliant mainstream strategy of publishing out Lesbian authors—as long as their books have no Lesbian content or the Lesbian content is written in code so subtle that half of the Lesbian population can't recognize it.

OK, so who writes books about normal happy people? Literature is about drama. But neither are Lesbians represented among the stock characters of mainstream non-Lesbian novels. We rarely number among the store clerks, school teachers and everyday people who make up the non-central characters of novels. When was the last time you read: "The cabbie, a handsome jock in his late fifties, looked Fred up and down and decided to do him a favor"? Note, too, that Lesbian characters who make mainstream print almost always exist at a remove: they're from another era, they're mad, or Southern (or both), or from an "exotic" culture... Mainstream Lesbian literature is clearly telling us that Lesbians are not mainstream.

Like it or not, one of the vital functions of literature for marginalized people is to provide a mirror in which they may see themselves reflected. Mainstream-published Lesbian literature is a very dangerous mirror for contemporary Lesbians to peer into.

So that's the bad news about mainstream-published Lesbian literature. Are there exceptions to this gloomy picture? Of course there are. Some wonderful books have been published by mainstream publishers. But it's a good thing that we haven't had to wait for mainstream publishers to provide us with a Lesbian literature. It's a good thing that we did it ourselves—because if we hadn't, we'd still be waiting.

We have a flourishing Lesbian press and a flourishing feminist bookstore movement. I know it's tempting to cite doomsday statistics and to let our hearts linger over the presses and bookstores we cherished that have closed. We need to grieve these losses, but we also need to know about the new presses and new bookstores that open. We need some real statistics—and I just happen to have some.

In the 1993 fall publishing season, 40 women's presses published a total of 129 books, 87 of which are significantly Lesbian in content. Not only do we have a Lesbian press, we have an entire distribution system: there are 130-plus women's bookstores in the U.S. and Canada, up from 110 stores only two years ago. In the last two years, 25 new women's bookstores have opened—that's more new stores than in any period since the seventies. Women's bookstores do an estimated business of $35 million a year, 40 to 60 percent of which is in Lesbian books.

I'd like to tell you all this came easily. I'd like to tell you that Lesbian presses—and Lesbian literature—could exist without women's bookstores and vice versa. I'd like for the world to be that simple. But it isn't. It took a lot of vision and hard work on the part of a lot of women to get here. The first five to ten years of Lesbian literature saw a lot of presses sprouting up—and closing down. We saw a lot of bookstores opening—and closing. Publishers couldn't survive financially until there were enough bookstores to sell their books. Bookstores couldn't survive until there were enough books to sell to pay the rent (never mind salaries). We are all in the debt of the women who, in the early days of Lesbian literature, started Lesbian presses and opened bookstores that didn't have a chance of
surviving. I respect these women tremendously. Their dreams—and their hard work against incredible odds—laid the foundation for the Lesbian literature we have today.

Because we have the women's bookstores, Lesbian presses have a distribution network. Women's bookstores stock and sell Lesbian- and feminist-press books. Not just the three or four "bestsellers" from each publisher, not just the new books each season, but all of the books published each season. And they stock and sell the backlist, keeping it alive and active. General independent bookstores have learned to stock and sell frontlist Lesbian and feminist books from Lesbian and feminist presses. Sometimes they even stock some of the best-selling backlist titles. This is very important. But it is backlist sales that keep the Lesbian and feminist presses alive and solvent. And it's feminist bookstores that make it their business to stock backlist books from the Lesbian presses. Because we're idealists? Partly, but also because we know that the presses won't survive if we don't. Because there still isn't enough Lesbian literature published to satisfy the demand. And because the women in our communities want and buy backlist Lesbian books.

OK, now let's talk about chain bookstores and superstores and all those pretty, new, well-lit discount stores for books that are springing up in every town and city. What do they have to do with Lesbian literature and marginality? Surprisingly, a lot. General independent bookstores have worked, with good cause, about the explosion in superstores and chain discounters. The superstores are predatory: they generally move into communities that already have successful independents and, much too often, partners, move to locations within blocks of the most successful bookstores in town. Sometimes two or three superstores will open around a single, successful independent bookstore. And, increasingly, they're driving the independent bookstores out of business.

Not only do they not play fair—according to the Federal Trade Commission, these stores have wangled unfair (and illegal) discounts and benefits from publishers that make them "favored retailers" and turn independent and specialty bookstores into "disfavored retailers." Industry experts estimate that most chain stores are getting an additional fifteen percent cut in legal discounts to which they are entitled. (Just in case you wondered why chains are able to offer discounts and independent and feminist bookstores don't.) The FTC sees this as a very dangerous situation for independent book selling and the book industry in general, but they have been very slow to resolve the cases that are before them.

In 1992 the combined income of chain bookstores was $39 billion—about 40 percent of total book sales in the U.S. Their stated goal is to be "the dominant channel of book distribution" within five years. What this means is that a handful of book buyers working for a handful of corporations select 40 percent of the books that are sold. Their decisions have tremendous impact on print runs, on promotion budgets, and even on what gets published. Entire publishing companies are being restructured to focus on publishing mega-sellers, which is to say books that will sell well in chains, and entire imprints that have been known for publishing quality literature, are being disbanded.

In the 1970s we used to say "Freedom of the press belongs to those who own the presses." In the 1990s freedom of the press means the freedom to publish and circulate ideas—including books. If book sales become centralized into the hands of a few corporations rather than being distributed through thousands of independently owned bookstores, what will we be able to read? Whose ideas will be selected for mass distribution—and whose ideas will be excluded as too marginal? What books and ideas will not be published because there may cease to be a way to sell them? These are some of the most serious and least acknowledged issues of the 1990s.

I'd like to dwell for a few moments in what I hope is paranoia. What I want to know is this: Is this sudden concentration of power in one aspect of the book industry just coincidence—a "natural" development of advanced capitalism in which large corporations devour independent businesses (as happened in the hardware industry, the pharmacy industry, and with the chicken farms of the fifties), or might there be something more at work here? We aren't talking about chicken farms, we're talking about the information industry, and my paranoia dwells on right-wing think tanks and plots to undermine the dissemination of ideas in this country. We do know that one of the two major book distributors in the U.S. was recently purchased by a group of men with deep ties to the Reagan/Bush administration. Who are the rest of the players in this game, and how are they related?

Enough paranoia: let's get back to Lesbian literature. Until about two years ago, conventional industry wisdom was that the chains would hurt independent bookstores significantly, but that they wouldn't seriously affect feminist, Lesbian and Gay bookstores. We were "boutique" stores. Too specialized a market to go after.

Wrong. Virtually every superstore in the country has a Gay and Lesbian section as well as a women's section. Many of them actively go after the Lesbian and Gay (and feminist) markets. I've seen sales in some feminist bookstores drop by ten percent and more during the first six months after a superstore and/or discounter opens in the neighborhood. If you will contemplate, for just a moment, the effects of a ten percent drop in sales in an industry where the average net profit is between one and three percent, you'll understand the situation completely.

I don't think that we can afford to lose women's bookstores. If you cut out the women's bookstores, I think you'd see most of the Lesbian and feminist presses fold within two to three years—and, I suspect, all of them within five years. Think, for a moment, about the consequences of having no Lesbian press in this country. No new Lesbian press books and no backlist titles. Think about what you do get from the mainstream presses and think about how the quality of even that would slip if they had no feminist presses to challenge them, no feminist presses to raid for new authors, and no feminist bookstores to hold them accountable or to prove that there is a market for quality, ground-breaking Lesbian and feminist books.

The importance of spending your book dollars in feminist bookstores can't be overstated. When you're tempted by convenience or location or parking or by those tricky little discounts, take a moment to weigh the value of these things against the value of your access to Lesbian literature. Ask yourself if your high street store would carry Lesbian books if they weren't competing with a store that did—or would their Lesbian section dry up? Do they have all the new Lesbian titles or just the easiest to get and the easiest to sell? Ask yourself if they stock as much feminist-press and Lesbian-press backlist as they can afford. Ask yourself where you will be if Lesbian-press backlist goes out of print because no bookstores will stock it.

Ask yourself how Lesbian presses—the presses that publish 85
percent of the Lesbian literature in this country—will finance
new books if their blacklist revenues dry up. Ask yourself
what’s your best long-term investment for the money you have
to spend.

As a movement, feminists are fortunate that, whenever
mainstream publishing tried to say it’s over. There’s no more
interest in feminist work,” we have been able to point to the
ever-growing network of feminist bookstores and say “Wrong!”
When they didn’t believe our analysis, they did believe our
sales figures, and that made all the difference to the continued
publication of feminist literature.

Margaret Atwood, in this conference’s opening plenary, told
us that Canadian literature didn’t exist until a generation of
Canadian writers didn’t leave, didn’t go abroad to those foreign
centers of literature, but stayed home and created Canadian
publishing houses and a Canadian review media. And now we
benefit from a proud and strong Canadian literature that is
confident about what it is. I think there’s a lesson here for
Lesbians. We can’t afford to give up our visible, outlaw,
"marginalized" status and strength. If we do, we will
disappear.

- National Feminist Bookstores Week will be celebrated
  May 13-20, 1995. Call your local feminist bookstore to
  see how you can contribute to local festivities or national
  publicity.

- For a complete list of feminist bookstores, see the
  FeministBookstores’ Fall Catalog or send $1 and a SASE
to Feminist Bookstore News, P. O. Box 882554, San
  Francisco, CA 94188.

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you can’t) and support your Identity!
Thanks! Thanks!
Including Irish Lesbians and Gays: A Battle of Identity
by D. Killian

Historically, the Irish in America are a close-knit community. In the last few years, however, this family has been fiercely divided, battling it out over whether Lesbians and Gays can march in the annual St. Patrick's Day parades in Boston and New York. Clear to many observers is the fact that what's at stake here is not politics, legality, or tradition. The real issue is identity: What does it mean to be Irish-American? And how does this identity restrict the visibility of women and Lesbians and Gays?

Cathleen Finn, a first generation Irish-American, an out and outspoken member of Boston G.L.I.B. (Gay, Lesbians, Irish Bisexuals), is an official spokesperson for the group, has marched with every "Gay" St. Patrick's parade in Boston, and has been on the inside of negotiations and court proceedings with the veterans who sponsored the event and oppose G.L.I.B.'s involvement. Last year the organizers canceled the parade (after the court ruled that G.L.I.B. could march), this year they have been successful in barring G.L.I.B.'s participation. In April, the case goes before the U.S. Supreme Court.

We've been put on trial for what it means to be Irish. I think for them [the parade organizers] being heterosexual is somehow so wrapped up with being Irish that they can't imagine someone being Irish and not being heterosexual. I don't think it's so much important about how many relatives you have in Ireland and how many sones and Guinness beer you've drunk in your life but rather who you are and what you value and your responsibility to the Irish community. I think these men who have organized the parade have really disgraced the Irish community and they're really the ones who will go down in history as being all the things not Irish: being bigoted, being close minded, turning their backs on their Irish brothers and sisters.

I grew up in an Irish home. Both of my parents are from Ireland -- they came to the United States and met in Chicago in the 1950's and got married. All my immediate relatives live in Ireland, most of my aunts, uncles, and cousins. So I strongly identify with my Irish culture. Although [in G.L.I.B.] we have different connections to our Irishness -- some of us are from Ireland, some of us are first or second generations -- we are all Irish. When you're talking about something as broad as ethnicity, there's diversity. And the parade organizers are really in denial about that.

They're saying that it's first amendment speech and that they have a right to decide who can participate in it [the parade], that it's a private event, and that it's their own values that they want to promote and not our values. But it's really just a smoke screen for their bigotry.

The first reason that they gave was that they had insufficient information about our social group, though they held a meeting with members of G.L.I.B. and had people's phone numbers. If they had insufficient information, there were many ways that they could have got more.

And then they said it was a public safety concern to have us participate in the parade. The Boston police came out, furious, and said, "it's our job to make sure people have public safety and if this group marches, we will provide it."

Another reason they gave was that the people in the group were political extremists, a cover up for Queer Nation or ACT UP. They wanted to delve into all these things, but we have people in the group who represent the widest spectrum of political viewpoints. We have people in the group who are Republicans, we have people in the group who are Catholics, we have people in the group who are in their sixties.

In '91 I went to the parade as a spectator, just for St. Patrick's Day. And then in '92 I marched with G.L.I.B. and it was just amazing to me how much opposition there was to our participating in the parade.

Basically all we did was march down the street and wave. You know, some of us were saying, "Hey, happy St. Patrick's day!" and things in the spirit of the day. And people would just glare at us. They wouldn't know how to react. They saw me, saw that I look Irish. You know, I have red hair, blue eyes, freckles -- when I'm in Ireland, people stop and ask me for directions! They saw that they have the same connection that I have with them, that we share a common heritage. And yet, they didn't want to like me.

Kids would be waving, just like they wave at every other group that would go by, and the parents would pick the kid up, stop them from waving, and turn their face away so it couldn't look at us. And there were a lot of really ugly signs. "God said kill the fags." "Go home queers." Things like that. And here are people who claim to be church people and they're standing in front of a church with "God says kill the fags." And I was in the third row, on the end near the sidewalk. And it was just amazing to see people, Irish people, from all different age groups, flipping us the bird, screaming at the top of their lungs homophobic garbage they've heard all their lives-- "Fucking fags!!" "Why don't you get out of here?" "Go home!" "Perverts!" And then throwing stuff like you wouldn't believe. That year there were smoke bombs, silly string, empty beer bottles, glass beer bottles. Men would break out from the crowd and try to assault the people who were marching. A friend of mine, Ruth, who was marching in front of me, got hit in the head with a rock.

And so for me, it becomes a really cynical question: What do you have to do to prove to these people that you're part of the community? And the answer is, as long as you're fighting people who are ignorant, there's no way of proving it. There's no way of proving your value to the community.

I have received death threats and maybe it's my Irish fatalism, but I'm willing to die for this cause. A lot of people we're talking people in their twenties and thirties, when they were going into the parade in '92, they wrote out their wills. We really had a sense that something could really go wrong because no one in the community -- no church or political leaders -- took a moral stand on this issue, even from a human rights perspective. There were very few voices saying these people should be left alone. That they should be allowed to march and be treated with the same dignity and respect that you wish to be treated.

There was a conspiracy of silence.

And there was also an attempt to really shame us. There were a lot of people filming and taking pictures of us along the parade route. And then there were accusations made that we had shouted something obscene or that someone had made an obscene gesture and I challenged the parade organizers openly. I said, "You know, you had so many people along the parade route, video taping us, taking pictures, recording us in every way, I challenge you to find
one frame of one photograph that shows anyone in
G.L.I.B. engaging in anything other than completely polite
and civil behavior.” And they couldn’t produce anything.
And yet, if you looked along the sidelines, people were
making all kinds of obscene gestures, screaming all kinds of
swears, even in front of their children in many cases. And
yet we were considered the people who were being obscene
just by openly identifying the fact that we’re not
heterosexual.

It’s such a fundamental thing, your sexual orientation.
And so being different about that is really scary to some
people and yet the fact that it is so fundamental is the
reason why we want to be open about it. The veterans'
contention is that they’re not against all Gays, just these
particular queers, who openly identify.

Some people look at us and say, Why do you go
somewhere where you’re not welcome? Why do you have
to march in this parade? And really, the only paradigm that
I can think of, at least in American culture, is the civil rights
movement. And, you know, what did African-Americans
have to do in order to secure their civil rights? They had to
be visible. They had to go places where they were not
wanted. And once they won — and this was the argument
for ’94, we had won in court and yet people expected us to
capitulate and say, okay, we won’t march this year — but
once you win your place at the lunch counter, you eat there.
You don’t walk away. It’s just such a basic issue. Why do
you go where you’re not wanted? Because I don’t kid
myself. If I can’t walk down the street with my Irish
community, then how can I expect to get a fair shake at my
job or when I try to buy a home or any other things in life?

Dian lived in Ireland for more than six years and now, back in the
U.S., is compiling a book about the Irish experience in America
including Irish Lesbians and Gays.
Mar. 17, Fri:
\[ \text{PLWA lunch, 4A's, 12noon-1:00pm, 1057 W. Fireweed Ln., Ste. 102, 263-2050} \]
\[ \text{Gay & Lesbian News, 4:30pm, KRUA 88.1 FM, sponsored by the Family at UAA,} \]
\[ \text{hosted by Burt and Graham} \]
\[ \text{Live and Let Live AA Meeting, 7:00pm, 637 A St. (non-smoking)} \]
\[ \text{Midnight Sons Gay Men's AA Meeting, 7:00-9:00pm, 1231 W. 27th Ave.} \]
\[ \text{1st Annual St. Patrick's Day Mystery Balloon Auction, 9:00pm-?}, \]
\[ \text{Raven, 50% to College of Monarchs, Proceeds: 50% to S.T.A.R.} \]
\[ \text{Dancing in Fairbanks! 11:00pm-3:00am, Palace Saloon in Alaska} \]

Mar. 18, Sat:
\[ \text{SLAA (Sex and Love Addicts Anonymous) 12-Step meeting, 12:00; call 566-1133} \]
\[ \text{KSUA, 103.9 FM, 6:00-8:00pm, "Queer Beans" (Gay issues and music, Fairbanks)} \]
\[ \text{Sing-a-Long, not this month--go to Celebration.} \]
\[ \text{Celebration of Change XII, 8:00pm, Discovery Theatre in the PAC, Tix at Carr's (good at dance after at Egan Ctr.)} \]
\[ \text{AGLA Movie Night, "Tales of the City," TBA} \]
\[ \text{Dancing in Fairbanks! 11:00pm-3:00am, Palace Saloon in Alaska} \]

Mar. 19, Sun:
\[ \text{AUIF Services, 9:00 ("Ritual: The Magic that Transforms Lives," Beatrice Hitchcock) 10:30am} \]
\[ \text{("Lilith and Her Sisters: An Historical Exploration," Lisa Kemmerer), 3201 Turnagain St., 248-3757} \]
\[ \text{Lamb of God Metropolitan Community Church,} \]
\[ \text{11:00am and 7:00pm, 258-5266, 615 Hollywood Dr.} \]
\[ \text{Midnight Sons AA Meeting, 1:00pm, (Gay, Lesbian only), MCC Church, 615 Hollywood Dr.} \]
\[ \text{Northern Exposure Bowling League, 3:00pm, Park Lanes, Bob 561-8744} \]

Mar. 20, Mon:
\[ \text{Gay & Lesbian News, 4:30pm, KRUA 88.1 FM, sponsored by the Family at UAA,} \]
\[ \text{hosted by Burt and Graham} \]
\[ \text{HIV+ Men's Support Group, 5:30pm, Call Larry Holman, 272-7002 to reserve a seat & info.} \]
\[ \text{Gay, Joyous & Free, 7:00pm, AA Meeting 1231 W. 27th Ave.} \]

Mar. 21, Tues:
\[ \text{P-FLAG Fairbanks, 5:30pm, Unitarian Church, Nancy, 1-907-479-4944} \]
\[ \text{Sexual orientation clause change in UAA charter hearings, 6:00pm, Anchorage Assembly,} \]
\[ \text{Loussac Library Chambers} \]
\[ \text{Take Back The Night, 6:30pm, March through downtown Anchorage, 8:00pm, Program and Speak Out,} \]
\[ \text{Harrison Lobby, PAC, 566-1171} \]
\[ \text{"The Dominant Egg," (women's music show) on KRUA 88.1FM, 7:00-10:00pm, 786-4846 to make on-air requests} \]
\[ \text{SLAA (Sex and Love Addicts Anonymous) 12-Step meeting, 8:00pm; call 566-1133} \]

Mar. 22, Wed:
\[ \text{Free HIV TEST at 4A's, 2:00-4:00pm, 1057 W. Fireweed Ln., Ste. 102, 263-2050} \]
\[ \text{Gay & Lesbian News, 4:30pm, KRUA 88.1 FM, sponsored by the Family at UAA,} \]
\[ \text{hosted by Burt and Graham} \]
\[ \text{Social at Summit Lounge, after work (Juneau)} \]
\[ \text{Lamb of God Metropolitan Community Church, 7:00pm, service, 615 Hollywood Dr., 258-5266} \]
\[ \text{"Women's Prerogative," KTOO-FM, 9:00-10:00pm, Juneau} \]
\[ \text{Blue Moon Follies, 10:00pm, $3 Cover} \]

Mar. 23, Thurs:
\[ \text{Gay & Lesbian News, 4:30pm, KRUA 88.1 FM, sponsored by the Family at UAA,} \]
\[ \text{hosted by Burt and Graham} \]
\[ \text{SLAA (Sex and Love Addicts Anonymous) 12-Step meeting, 5:30pm; call 566-1133} \]
\[ \text{J.M.R.U. Youth Group--MCC Outreach (ages 15-21),} \]
\[ \text{7:00-9:30pm, MCC Church, 615 Hollywood Dr., #5, 258-5266} \]
\[ \text{Gay, Joyous & Free AA Meeting, 7:00pm, 1231 W. 27th Ave. (non-smoking)} \]

Mar. 24, Fri:
\[ \text{PLWA lunch, 4A's, 12noon-1:00pm, 1057 W. Fireweed Ln., Ste. 102, 263-2050} \]
\[ \text{Gay & Lesbian News, 4:30pm, KRUA 88.1 FM, sponsored by the Family at UAA,} \]
\[ \text{hosted by Burt and Graham} \]
\[ \text{AGLA Discussion Group, 6:30pm, "Bisexual Issues," 402 Gruening} \]

\[ \text{Identity Potluck} \]
\[ \text{(Chris Olson: deep in the heart of taxes)} \]
\[ \text{6:30pm: See Ad...} \]
\[ \text{Live and Let Live AA Meeting, 7:00pm, 637 A St. (non-smoking)} \]
More Calendar

Mar. 25, Sat:
- SLAA (Sex and Love Addicts Anonymous) 12-Step meeting, 12:00; call 566-1133
- KSUA, 103.9 FM, 6:00-8:00 pm, "Queer Beans" (Gay issues and music), Fairbanks
- The Family (formerly LGBSA), meeting 6:00-7:00 pm, UAA Arts Bldg, Rm 121; social after 7:00
- Women's Coffee House, not this month--see entry below
- Mystery of the Goddess slide show, 8:00-10:00 pm, artist appearance and video, with Barbara Soule. Discussion follows. Bona Dea, the Women's Bookstore, 562-4716.
- Dancing in Fairbanks!, 9:00 pm-3:00 am, Palace Saloon in Alaska.
- I.M.R.U. Winter Barbeque (MCC outreach), time & location to be announced through I.M.R.U.

Mar. 26, Sun:
- AUUF Services. 9:00 am ("The Gospel of Nature: What Might We Learn From the Wild?" Susan Johnson)
- KSUA, 103.9 FM, 6:00-8:00 pm, "Queer Beans" (Gay issues and music)
- The Family (formerly LGBSA), meeting 6:00-7:00 pm, UAA Arts Bldg, Rm 121; social after 7:00
- Women's Coffee House, not this month--see entry below
- Mystery of the Goddess slide show, 8:00-10:00 pm, artist appearance and video, with Barbara Soule. Discussion follows. Bona Dea, the Women's Bookstore, 562-4716.
- Dancing in Fairbanks!, 9:00 pm-3:00 am, Palace Saloon in Alaska.
- I.M.R.U. Winter Barbeque (MCC outreach), time & location to be announced through I.M.R.U.

Mar. 30, Thurs:
- Gay & Lesbian News, 4:30 pm, KRUA 88.1 FM, sponsored by The Family at UAA, hosted by Burt and Graham
- SLAA (Sex and Love Addicts Anonymous) 12-Step meeting, 5:30 pm, 566-1133
- Tarot Study Group, 6:30-8:00 pm, introductory meeting, $3.00
- Women's Two-Step Dance, 7:30 pm lessons, 8:30 pm dance, Pioneer Schoolhouse
- SEAGLA April Fool's Dance, 9:30-1:00 pm, VFW Hall. Wear a T-shirt.
- Dancing in Fairbanks!, 11:00 pm-3:00 am, Palace Saloon in Alaska.

Mar. 31, Fri:
- Gay, Joyous & Free AA Meeting, 7:30 pm, 1231 W. 27th Ave. (non-smoking)
- AGLA Dance, 9:00-3:00 am, Mushers Hall (non-alcoholic)
- Dancing in Fairbanks!, 11:00 pm-3:00 am, Palace Saloon in Alaska.

Apr. 1, Sat:
- Fight the Right Conference, 9:00 am-4:00 pm, Sat-Sun, UAA Business Bldg., Graham 562-8463
- SLAA (Sex and Love Addicts Anonymous) 12-Step meeting, 12:00, 566-1133
- KSUA, 103.9 FM, 6:00-8:00 pm, "Queer Beans" (Gay issues and music)
- Women's Two-Step Dance, 7:30 pm lessons, 8:30 pm dance, Pioneer Schoolhouse
- SEAGLA April Fool's Dance, 9:30-1:00 pm, VFW Hall. Wear a T-shirt.
- Dancing in Fairbanks!, 11:00 pm-3:00 am, Palace Saloon in Alaska.

Apr. 2, Sun:
- Fight the Right Conference, 9:00 am-4:00 pm, Sat-Sun, UAA Business Bldg., Graham 562-8463
- AUUF Services, 9:00 & 10:30 am, 3201 Turnagain St., 248-3737
- Lamb of God Metropolitan Community Church, 11:00 am and 7:00 pm, 258-5266, 615 Hollywood Dr.
- Gay, Joyous & Free AA Meeting, 1:00 pm, (Gay, Lesbian only), MCC Church, 615 Hollywood Dr.
and More Calendar

Northern Exposure Bowling League, 3:00pm, Park Lanes, Bob 561-8744
Gay, Joyous & Free, AA Meeting, 7:30pm, 1231 W. 27th Ave.

Apr. 3, Mon:
Gay & Lesbian News, 4:30pm, KRUA 88.1 FM, sponsored by The Family at UAA, hosted by Burt and Graham
HIV+ Men's Support Group, 5:30pm. Call Larry Holman, 272-7002 to reserve a seat & info.
Gay, Joyous & Free, 7:00pm, AA Meeting 1231 W. 27th Ave.

Apr. 4, Tues:
FLAG Fairbanks, 5:30pm, Nancy, 1907-479-4944
"The Dominant Egg," (women's music show) on KRUA 88.1FM, 7:00-10:00pm, 786-4846 to make on-air requests
SLAA (Sex and Love Addicts Anonymous) 12-Step meeting, 8:00pm; call 566-1133

Apr. 5, Wed:
NorthView Deadline ** this is the deadline-deadline this month!!
Free HIV TEST at 4As, 2:00-4:00pm, 1057 W. Fireweed Ln, Ste 102, 263-2050
Gay & Lesbian News, 4:30pm, KRUA 88.1 FM, sponsored by The Family at UAA, hosted by Burt and Graham
Social at Summit Lounge, after work (Juneau)
Q*Klatch (Fairbanks), 7:00pm, Eric, 1-907-455-4051
Homosexuality in the Bible, 7:00pm, UAA Campus Center, sponsored by The Family, Graham, 562-8463
Lamb of God Metropolitan Community Church, 7:00pm, service, 615 Hollywood Dr., 258-5266
Women's Prerogative, KTOO-FM, 9:00-10:00pm, Juneau
Blue Moon Follies, 10:00pm, $3 Cover

Apr. 6, Thurs:
Gay & Lesbian News, 4:30pm, KRUA 88.1 FM, sponsored by The Family at UAA, hosted by Burt and Graham
SLAA (Sex and Love Addicts Anonymous) 12-Step meeting, 5:30pm; call 566-1133
EQUAL, 7:00pm, MCC, 615 Hollywood Dr.
I.M.R. U. Youth Group-MCC Outreach (ages 15-21), 7:00-9:30pm, MCC Church, 615 Hollywood Dr., #5, 258-5266
Gay, Joyous & Free AA Meeting, 7:00pm, 1231 W. 27th Ave. (non-smoking)
Debate between The Family and The College Republicans on sexual orientation protection in the U.S. Constitution, 7:00pm, UAA Campus Center, Graham, 562-8463

Apr. 7, Fri:
PLWA Lunch, 4A's, 12noon-1:00pm, 1057 W. Fireweed Ln, Ste. 102, 263-2050
Gay & Lesbian News, 4:30pm, KRUA 88.1 FM, sponsored by The Family at UAA, hosted by Burt and Graham

April, Mon:
AGLA Discussion Group, 6:30pm, "Summer Pride Festival Planning," 402 Gruening
Live and Let Live AA Meeting, 7:00pm, 637 A St. (non-smoking)
"Stop the Hate," 8:00pm, Java Joint, show support for Sexual Orientation clause in UAA Regents policy, Graham, 562-8463
Midnight Sons Gay Men's AA Meeting, 7:30-9:00pm, 1231 W. 27th Ave.
Dancing in Fairbanks, 9:00pm-3:00am, Palace Saloon in Alaskanland

Apr. 8, Sat:
SLAA (Sex and Love Addicts Anonymous) 12-Step meeting, 12:00, 566-1133
KSUA, 103.9 FM, 9:00-8:00pm, "Queer Beans" (Gay issues and music, Fairbanks)
The Family (formerly LGBSA), meeting 6:00-7:00pm, UAA Arts Bldg, Rm 121; social after 7:00
Dancing in Fairbanks, 11:00pm-3:00am, Palace Saloon in Alaskanland

Apr. 9, Sun:
AUUF Services, 9:00am & 10:30am, 3201 Turnagain St., 248-3737
Lamb of God Metropolitan Community Church, 11:00am and 7:00pm, 258-5266, 615 Hollywood Dr.
Midnight Sons AA Meeting, 1:00pm, (Gay, Lesbian only), MCC Church, 615 Hollywood Dr.
AGLA Sunday Chat, 1:00-4:00pm, Women's Center
Northern Exposure Bowling League, 3:00pm, Park Lanes, Bob 561-8744
Anchorage Lesbian Families' Alliance (ALFA) (formerly Lesbian Moms), 4:00-6:00pm, Mary and Val Jean's, 276-3478
Gay, Joyous & Free, AA Meeting, 7:30pm, 1231 W. 27th Ave.

Apr. 10, Mon:
Gay & Lesbian News, 4:30pm, KRUA 88.1 FM, sponsored by The Family at UAA, hosted by Burt and Graham
HIV+ Men's Support Group, 5:30pm. Call Larry Holman, 272-7002 to reserve a seat & info.
Gay, Joyous & Free, 7:00pm, AA Meeting 1231 W. 27th Ave.
Gay Bar, legal Q&A, "Taxes & Financial Planning," 7:00-8:30pm, 279-5001

Apr. 11, Tues:
The Dominant Egg, (women's music show) on KRUA 88.1 FM, 7:00-10:00pm, 786-4846 to make on-air requests
SLAA (Sex and Love Addicts Anonymous) 12-Step meeting, 8:00pm; call 566-1133

Apr. 12, Wed:
Free HIV TEST at 4As, 2:00-4:00pm, 1057 W. Fireweed Ln, Ste. 102, 263-2050
Gay & Lesbian News, 4:30pm, KRUA 88.1 FM, sponsored by The Family at UAA, hosted by Burt and Graham
Social at Summit Lounge, after work (Juneau)
MCPRTF Meeting, 7:00pm, Juneau, 1907-586-6623 (info)
(sigh) yet more

Lamb of God Metropolitan Community Church, 7:00pm, service, 615 Hollywood Dr., 258-5266

"Women's Prerogative." KTOO-FM, 9:00-10:00pm, Juneau

Blue Moon Follies, 10:00pm. $3 Cover

**Apr. 13, Thurs:**

Gay & Lesbian News, 4:30pm, KRUA 88.1 FM, sponsored by The Family at UAA, hosted by Burt and Graham

SLAA (Sex and Love Addicts Anonymous) 12-Step meeting, 5:30pm, 566-1133

I.M.R.U. Youth Group--MCC Outreach (ages 15-21), 7:00-9:30pm, MCC Church, 615 Hollywood Dr., #5, 258-5266

Gay, Joyous & Free AA Meeting, 7:00pm, 1231 W. 27th Ave. (non-smoking)

**Apr. 14, Fri:**

PLWA lunch, 4A's, 12noon-1:00pm, 1057 W. Fireweed Ln, Ste. 102, 263-2050

Gay & Lesbian News, 4:30pm, KRUA 88.1 FM, sponsored by The Family at UAA, hosted by Burt and Graham

Live and Let Live AA Meeting, 7:00pm, 637 A St. (non-smoking)

Midnight Sons Gay Men's AA Meeting, 7:30-9:00pm, 1231 W. 27th Ave.

Dancing in Fairbanks! 11:00pm-3:00am, Palace Saloon in AlaskaLand

**Apr. 15, Sat:**

SLAA (Sex and Love Addicts Anonymous) 12-Step meeting, 12:00, call 566-1133

KSUA, 103.9 FM, 6:00-8:00pm, "Queer Beans" (Gay issues and music, Fairbanks)

Sing-a-Long, 6:30pm potluck, 7:30pm singing, 1741 Westview Cir, 333-0871

Millinery Madness "Easter Bonnets on Parade," 7:00-10:00pm, Raven, all proceeds benefit the 4A's

Dancing in Fairbanks! 11:00pm-3:00am, Palace Saloon in AlaskaLand

I.M.R.U. Dance (MCC Outreach), Time & Location through the group

**Apr. 16, Sun:**

AUUF Services, 9:00 & 10:30am, 3201 Turnagain St., 248-3737

Lamb of God Metropolitan Community Church, 11:00am and 7:00pm, 258-5266, 615 Hollywood Dr.

Midnight Sons AA Meeting, 1:00pm, (Gay, Lesbian only), MCC Church, 615 Hollywood Dr.

All You Want To Know About Dragdom, 2:00-4:00pm, KRUA, panel discussion, Graham, 562-8463

Northern Exposure Bowling League, 3:00pm, Park Lanes, 561-8744, Bob

Gay, Joyous & Free, AA Meeting, 7:30pm, 1231 W. 27th Ave.

**Apr. 17, Mon:**

Gay & Lesbian News, 4:30pm, KRUA 88.1 FM, sponsored by The Family at UAA, hosted by Burt and Graham

HIV+ Men's Support Group, 5:30pm, Call Larry Holman, 272-7002 to reserve a seat & info.

Gay, Joyous & Free, 7:00pm, AA Meeting 1231 W. 27th Ave.

**Apr. 18, Tues:**

P-FLAG Fairbanks, 5:30pm, Nancy, 1-907-479-4944

"The Dominant Egg," (women's music show) on KRUA 88.1 FM, 7:00-10:00pm, 786-4816 to make on-air requests

SLAA (Sex and Love Addicts Anonymous) 12-Step meeting, 8:00pm, call 566-1133

**Apr. 19, Wed:**

Free HIV TEST at 4A's, 2:00-4:00pm, 1057 W. Fireweed Ln, Ste. 102, 263-2050

Gay & Lesbian News, 4:30pm, KRUA 88.1 FM, sponsored by The Family at UAA, hosted by Burt and Graham

Social at Summit Lounge, after work (Juneau)

Lamb of God Metropolitan Community Church, 7:00pm, service, 615 Hollywood Dr., 258-5266

"Women's Prerogative," KTOO FM, 9:00-10:00pm, Juneau

Blue Moon Follies, 10:00pm. $3 Cover

**Apr. 20, Thurs:**

Gay & Lesbian News, 4:30pm, KRUA 88.1 FM, sponsored by The Family at UAA, hosted by Burt and Graham

SLAA (Sex and Love Addicts Anonymous) 12-Step meeting, 5:30pm, 566-1133

The Last Frontier Men's Club, 6:00pm, Raven

Coffee with EQUAL, 7:00-9:00pm, Hollywood Canteen at the Capri Cinema

I.M.R.U. Youth Group--MCC Outreach (ages 15-21), 7:00-9:30pm, MCC Church, 615 Hollywood Dr., #5, 258-5266

Gay, Joyous & Free AA Meeting, 7:00pm, 1231 W. 27th Ave. (non-smoking)

**Apr. 21, Fri:**

PLWA lunch, 4A's, 12noon-1:00pm, 1057 W. Fireweed Ln, Ste. 102, 263-2050

Gay & Lesbian News, 4:30pm, KRUA 88.1 FM, sponsored by The Family at UAA, hosted by Burt and Graham

AGLA Discussion Group, 6:30pm, "Uphill Against AIDS fundraiser planning," 402 Gruening

Live and Let Live AA Meeting, 7:00pm, 637 A St. (non-smoking)

Midnight Sons Gay Men's AA Meeting, 7:30-9:00pm, 1231 W. 27th Ave.

Dancing in Fairbanks! 9:00pm-3:00am, Palace Saloon in AlaskaLand

**Apr. 22, Sat:**

SLAA (Sex and Love Addicts Anonymous) 12-Step meeting, 12:00, 566-1133

KSUA, 103.9 FM, 6:00-8:00pm, "Queer Beans" (Gay issues and music, Fairbanks)

The Family (formerly LGHSA), meeting 6:00-7:00pm, UAA Arts Bldg., Rm 121, social after 7:00
Gay, Joyous & Free AA Meeting, 7:00pm, 1231 W. 27th Ave. (non-smoking)

Apr. 28, Fri:
- Live and Let Live AA Meeting, 7:00pm, 637 A St. (non-smoking)
- Midnight Sons Gay Men's AA Meeting, 7:30-9:00pm, 1231 W. 27th Ave.
- AGLA Dance, 9:00-3:00am, Musher's Hall
- Dancing in Fairbanks, 11:00pm-3:00am, Palace Saloon in Alaska

Identity Potluck & Annual Meeting, 6:30pm, AUUF
- SLAA (Sex and Love Addicts Anonymous) 12-Step meeting, 12:00; call 566-1133
- KSUA, 103.9 FM, 6:00-8:00pm, "Queer Beans" (Gay issues and music), Fairbanks
- The Family (formerly LGHSA), meeting 6:00-7:00pm, UAA Arts Bldg, Rm 121; social after 7:00
- Dancing in Fairbanks, 11:00pm-3:00am, Palace Saloon in Alaska

Apr. 30, Sun:
- AUUF Services, 9:00am & 10:30am, 3201 Turnagain St., 248-3737
- Lamb of God Metropolitan Community Church, 11:00am and 7:00pm, 258-5266, 615 Hollywood Dr.
- Midnight Sons AA Meeting, 1:00pm, (Gay, Lesbian only), MCC Church, 615 Hollywood Dr.
- Northern Exposure Bowling League, 3:00pm, Park Lanes, Bob 561-8744
- Anchorage Lesbian Families' Alliance (ALFA) (formerly Lesbian Moms), 4:00-6:00pm, Mary and Val Jean's, 276-3478
- Gay, Joyous & Free, AA Meeting, 7:30pm, 1231 W. 27th Ave.

April 24, Mon:
- Gay & Lesbian News, 4:30pm, KRUA 88.1 FM, sponsored by The Family at UAA, hosted by Burt and Graham
- HIV+ Men's Support Group, 5:30pm, Call Larry Holman, 272-7002 to reserve a seat & info.
- Gay, Joyous & Free, 7:00pm, AA Meeting 1231 W. 27th Ave.

April 25, Tues:
- Identity Board Meeting, 7:00pm, AUUF, Room A
- "The Dominant Egg" (women's music show) on KRUA 88.1 FM, 7:00-10:00pm, 786-4846 to make on-air requests
- SLAA (Sex and Love Addicts Anonymous) 12-Step meeting, 8:00pm; call 566-1133

April 26, Wed:
- Free HIV TEST at 4As, 2:00-4:00pm, 1057 W. Fireweed Ln, Ste. 102, 263-2050
- Gay & Lesbian News, 4:30pm, KRUA 88.1 FM, sponsored by The Family at UAA, hosted by Burt and Graham
- Social at Summit Lounge, after work (Juneau)
- MCPRF Meeting, 7:00pm, Juneau, 1-907-586-6623 (info)
- Lamb of God Metropolitan Community Church, 7:00pm service, 615 Hollywood Dr., 258-5266
- "Women's Prerogative," KTOO-FM, 9:00-10:00pm, Juneau
- Blue Moon Follies, 10:00pm. $3 Cover

April 27, Thurs:
- Gay & Lesbian News, 4:30pm, KRUA 88.1 FM, sponsored by The Family at UAA, hosted by Burt and Graham
- SLAA (Sex and Love Addicts Anonymous) 12-Step meeting, 5:30pm; call 566-1133
- J.M.R.U. Youth Group---MCC Outreach (ages 15-21), 7:00-9:30pm, Jean Crackin talks about "being a family unit," MCC Church, 615 Hollywood Dr., #3, 258-5266

Your mom thinks we're goin' to my mom's...my mom thinks we're goin' to yours. Finally, a holiday we can enjoy.
A Gay View from the Right
by Ron Rasmussen

Sometimes, you have to have a sense of vision: vision to see the rose while it is still in the bud, vision to see the rain while it is still a mist rising from the seas, vision to see Gays and Lesbians making open, active, and honest contributions to the political and economic vitality of our nation, vision to see Lesbian and Gay ingenuity and creativity brought forth to build economic productivity and prosperity. Our community can make this happen when we, as Gays and Lesbians, are seen as an active, vital component of liberal, moderate, and conservative political movements across the spectrum, across the country.

Democrats and liberal pressure groups have taken the Gay vote for granted since the 1970’s. Now, there is even more reason for Gay and Lesbian moderates and conservatives to answer the call of party activism, since just as radical socialism is used to run rampant within the Democratic Party, now the “religious right” is running rampant with the Republican Party. Gay and Lesbian moderates and conservatives have a patriotic duty to assure that the party of Abraham Lincoln and Lyrlin Martin does not get hijacked by intolerant, ignorant, pseudo-Nazis using the Bible as a shield.

Given the current dominant liberal media culture, why should Gay conservatives even exist at all? Here’s a thought: because of the incredible diversity of our community, we are now blessed with Gay and Lesbian denominational support groups for almost every Judeo-Christian denomination in the country. These groups, such as Dignity, Affirmation, and Integrity, attest to the plurality thought, and sincerity that are the hallmarks of America.

Why shouldn’t the same be true for political movements. Our voice needs to be heard everywhere, from the Pentagon to the boardroom, from country clubs to the chamber of commerce. Sexuality is just one slice of the pie! We are strong, proud, confident, red-blooded Americans ready to strengthen, not tear, the fabric of our society. Whether you remain a thoughtful independent voter or join the Log Cabin Republicans, one concept is becoming increasingly clear: we must establish a Gay Republican organization in our state to act as part of a bi-partisan alliance to assure that our voices will be heard.

Because we are on freedom's frontier, Lesbian and Gay conservatives are going to be fighting battles state-by-state and side-by-side with Gay moderates and liberals. As Margaret Thatcher said, “There is no alternative!”

Comments on the above are welcome and should be directed to the Log Cabin Federation, Northwest Region, P.O. Box 7557, Beaverton, OR 97007. Names and addresses are always held in confidence. 

To be successful, the first thing to do is fall in love with your work.
Sister Mary Lauretta, Roman Catholic nun

Special Issue: Lesbians, Gays, Bisexuals, Transgendered People, and Education

The Harvard Educational Review is a journal of opinion and research in the field of education. We are planning a special issue devoted to exploring the lives and experiences of Gay, Lesbian, bisexual and transgendered students and educators. In light of a growing climate of homophobia, we feel it is particularly important to provide a forum that gives voice to the lives and experiences of Lesbian, Gay, bisexual, and transgendered young people, teachers, and others who have positive regard and concern for members of these communities. We want papers that explore the day-to-day experiences of Lesbians, Gays, bisexuals and transgendered students, parents, teachers, administrators, and counselors in schools and other educational settings. Our hope is that we can provide a forum to portray the realities of their experiences and the ways in which their learning, teaching, and work in education is affected by their experiences as Lesbian, Gay, bisexual, or transgendered. We are particularly interested in papers that describe current programs and practices dealing with related issues of sexual/gender identity development, race, culture and sexual orientation intersect. We are also seeking papers that describe current research and innovative programs and practices dealing with related issues of sexual/gender identity development, race, culture and sexual orientation, Lesbian/Gay parenting issues, harassment and homophobic violence, Gay/straight alliances, Gay youth and HIV, Lesbian/Gay studies, policy issues and organizing for school change.

Papers can range from 10 to 30 pages, but should not exceed 35 pages of text, double-spaced. Reviews of books that address these issues are also welcome. Book reviews (if one book) typically run 5-8 pages, essay reviews (if two or more related books) typically run 8-12 pages. The author(s) of all submissions should be identified only on the title page. 3 copies of each manuscript, double-spaced, and accompanied by a one-page abstract, should be sent to the Harvard Educational Review, attention: Vika Eisen/Irene Hall, Special Issue Editors, Gutman Library Suite 349, 6 Appian Way, Cambridge, MA 02138. Our phone number is (617) 495-3432. Manuscripts must be postmarked by September 1, 1995.

We are offering an optional proposal process in order to assist authors who may want feedback on their ideas. The purpose of the proposal process is facilitative, rather than evaluative. Proposals should be no longer than 3 double-spaced pages and should include a description of the planned submission. All proposals will receive a response by July 1, 1995. Response to a proposal, however, should not be viewed as a guarantee of publication. All proposals must be postmarked by May 1, 1995.

We may be including a resource guide in the special issue. If you would like your organization or program to be listed in the resource guide, please send us a brochure, program description, or other current information.
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