

ISSUE  
NUMBER  
REPEATED  
SHOULD BE  
vol. 9, no. 5

COMING UP!

THE GAY/LESBIAN  
NEWSPAPER  
AND CALENDAR  
OF EVENTS FOR  
THE BAY AREA



# DRUG WARS

Demonstrators descend on Burroughs Wellcome in Burlingame to protest profiteering by the AZT manufacturer. And in San Francisco, the boycott of Burroughs Wellcome over-the-counter drugs continues.

## On Screen: Celebration of Women in Film



### IN THIS ISSUE:

- Interview with Eleanor Smeal
- Coronation & Men Behind Bars Preview
- The Full Moon Rises Again
- In & Out an Era

# Red

WITH  
THE COMMUNARDS



"NEVER CAN SAY GOODBYE"

LONDON

## LETTERS

### Letters to Barbara Rosenblum

Dear Barbara:

I want to tell you how immensely I enjoyed your "Letters on Living with Cancer." As a survivor of breast cancer since 1979 (I was then 29), I shared your rage and your tears and fears, all so eloquently, simply, expressed. Thank you for succinctly capturing an experience which is often so difficult to relate to others. I had always planned to share my growth/ideas through an article, never took the time to do so. Thank you for doing it — for all of us!

Dear Barbara:

Your letters are an inspiration. As a P.W.A., I share a lot of the feelings you expressed.

To Life, with Love  
(Names Withheld)

### It's Easy To Get Rid Of Your VISA

This is a letter of appreciation to thank those of your readers who responded to a suggestion from Bill Jones of Sausalito. *Coming Up!* had printed Mr. Jones' January 1988 letter urging people to change from VISA to MasterCard and of his painless transfer experience.

As a result, we have responded to many cardmembers as we did to Mr. Jones... no additional credit application, no lowering of credit limit, and no loss of bonus points. It's one of our ways of providing high quality customer service here in the Bay Area and around the world.

Thanks to Bill and the many cardmembers who responded, we feel we are getting closer to meeting our customers' needs. Should any of your readers who may have missed his letter want to change over from VISA to MasterCard, please call collect (415) 953-0142 or write to me at BankCard Center, One South Van Ness, SF, 94103. Please mark your envelope "Personal & Confidential."

Sincerely,  
David M. Hudson  
Executive Director  
Bank of America Card Center

P.S. We welcome cardmembers who do not currently have Bank of America VISA accounts, yet want to transfer from their current VISA to a MasterCard. If they so desire, they may contact me and I will personally handle their request, and as a welcome gift we'll throw in 500 bonus points (expires March 31, 1988).

### A Little History for Evans

Arthur Evans' contention that the belief that historical Jesus was the Son of God evolved, not from the teachings of the Christ himself, but from the application of the cult of the Greek God Dionysos by the four Greek-language writers of the New Testament's gospels is difficult to answer by someone like myself who lacks a solid knowledge of Judaism before and after Jesus' birth, of the history of the Christian Church in the first century after Jesus' death, and of the conversion of the Mediterranean basin into the Hellenized world by the conquests of Alexander the Great.

It is difficult also to answer Evans' contention without unintentionally giving offense to contemporary believing Jews, but it is necessary to point out that the New Testament's Acts of the Apostles, which is attributed traditionally to Saint Luke's authorship, indicates that the companions of the historical Jesus, the original apostles and disciples, were believing Jews.

After Jesus' death and resurrection the first great controversy of the early Christian Church concerned the Gentiles: were the Gentiles called to participate in the Jewish Jesus' redemptive death and resurrection?

Peter the Apostle settled this question affirmatively for all time when he visited Cornelius as narrated in the Acts.

Once this question was settled the second great controversy arose: did Gentiles have to become Jews in order to become Christians? Were they to be circumcised? Were they to be subjected to the Jewish law?

All these questions were answered negatively by Saints Peter and Paul, who traditionally symbolize in their historical roles Jesus' salvation of both the Jews (Peter) and the Gentiles (Paul). Yet,

apparently, some Jewish Christians, perhaps even Saint James the Just, who was both Jesus' brother and the bishop of Jerusalem, still held to the idea that a Christian had to be or had to become a Jew.

What all this controversy shows is that the Christian concept of Messiahship was rooted in Jewish belief — not a Greek God-cult.

There is no indication in Luke's Acts of the Apostles (which biblical scholars accept as authored by the same Luke of the gospel and as a writer whose addressed audience was educated Greek-speakers) that the early companions of Jesus were aware of any cult to the Greek god Dionysos.

Finally, Arthur Evans needs to consider that an ancient tradition of the Christian Church has held that an earlier, but much briefer, gospel of Matthew existed. This original gospel, probably authored by Saint Matthew the Apostle, was written in Jesus' native Semitic tongue in either Palestine or Syria about 50 A.D. According to this tradition the original gospel of Matthew was one of the two non-surviving historical sources which was used by the writer of the gospel of Mark.

Mark's gospel, the oldest surviving gospel, is believed to have been written in Rome about 70 A.D. by an author personally associated with the Apostle Peter in his ministry.

The Greek-language writers of the gospel of Luke and the "revised" gospel of Matthew show linguistic evidence of having been acquainted with the gospel of Mark.

Arthur Evans' makes the unfortunate mistake of thinking that the writers of the gospels of Matthew, of Mark, of Luke, and of John — regardless of the identity of the original manuscript writers of each of these gospels — intended to compose either a biography of the historical Jesus or a history of Jesus' life.

These gospels are neither biography nor history. They are four separate testimonies of Christian believers that the historical Jesus was God's promised Messiah to the Jews and that this Jewish Christ is the redeemer of all humankind, Gentiles as well as Jews.

Respectfully yours,  
James F. Gibbons  
San Leandro

### Settling Old Grudges

Arthur Evans is known to practiced re-mystification, publicize garbage, dump on sadomasochism, engage in liberal whitewashing, preach a fringe religion, and make preposterous attacks on Christianity. He's also a sniveling cadre and a pretended prol. Or so says Tim Speck in a letter criticizing my December article in *Coming Up!* on the origins of Christian mythology (excerpted from my forthcoming book *The God of Ecstasy*).

Let's assume that Tim is right in his personal characterization of me. But even so, what does any of this have to do with the article itself? Were there errors in the evidence presented in the article? If so, what specifically were they? Was there a fallacy in the article's reasoning? If so, what was it? On these questions, alas, Tim is silent.

The issues raised in my article (and forthcoming book) certainly deserve public scrutiny and debate. But that debate, if it is to be principled, should at least make a pretense of dealing with those issues and should not be just an excuse for settling old personal grudges.

Sincerely,  
Arthur Evans  
San Francisco

### Gay Aunt Mary

Once again, Randy Shiels with his new book *And the Band Played On* has proven he is the Aunt Mary of Gay society. Much like the Uncle Toms of Black society, who do everything to be accepted and are not.

He writes in a fashion that Jerry Falwell or Pat Robertson would be proud of. He gives the straight community what they want to hear and not the truth.

As a PWA (person with AIDS), I myself am infuriated by this book. It makes gay people look like rabid infected disease carriers who can't wait to give AIDS to someone else. He himself has admitted that perhaps he got a little carried away

with Patient Zero. I encourage everyone in the Gay community to steal this book and burn it. Although it will probably win a Pulitzer prize, I, for one think it is anti-Gay, closeted, and an example of Randy Shiels' Aunt-Mary attitude.

Sincerely,  
Jerry A Lazier

### Bill of Rights For Terminal Patients

Dear Congresswoman Nancy Pelosi:

This letter concerns some ideas I have about legislation that I feel should be passed in Congress in order to assist people with AIDS in order to make AIDS a treatable disease instead of an untreatable one. Having had AIDS myself for over fifteen months I see the need to pass legislation that would enable anyone with any kind of terminal illness to be able to obtain any drug after it has passed phase I toxicity studies. This drug would be provided to the patient with his or her physician's consent without needless paperwork placed upon the physician. Also anyone faced with a terminal illness should be able to get any drug that is legal in any foreign country with a simple prescription from his or her physician again without undue paperwork. This law should free doctors from any liability for aiding his or her patient in obtaining these drugs. Nor would the pharmaceutical companies be liable for providing these drugs after phase I studies.

The reasons for such laws are so clear it hardly needs to be stated. People are not only fighting for their lives, they also have to travel abroad, submit themselves to inhumane studies, and pay exorbitant prices in order to bribe their way into getting treatment. We can't wait three to five years for a drug to get approval. Probably by the time you argue to get a bill like this into Congress, thousands more will be dead. This type of inhumane bureaucracy does not work.

Another bill that needs to be passed is one that will force insurance companies to pay for experimental drugs and treatments for patients with terminal illnesses. Too many times the patient is left to die because the insurance company will not pay for some new treatment; or the patient is bled to death financially while still being fully insured. Also insurance companies should be forced to pay for drugs that are approved for other uses but might be helpful in a particular patient's problem but has not been approved for that use. Many times insurance companies are using these loopholes to get out of paying for many of a terminal patient's treatments.

I am proposing to you Congresswoman Pelosi that you draft the terminal patients' "Bill of Rights" and that you present this draft before Congress so that all terminal patients can be guaranteed the freedom to use the latest medical treatments available with their doctors' guidance and be adequately insured. We want the chance to live and be treated humanely.

Sincerely,  
John Fox  
Berkeley

### AIDS Claims Processing

I am writing to inform the readers of *Coming Up!* of the active support and commitment of Congressional representatives Nancy Pelosi and Barbara Boxer relative to several critical issues affecting myself and other people with AIDS and ARC.

Although the Reagan Administration has been overly negligent in responding to the AIDS crisis, I believe that our community should be aware of the advocacy and pro-active commitment of our Congressional representatives.

I had written identical letters to Congressional representatives Nancy Pelosi and Barbara Boxer and Senator Alan Cranston, in which I had identified my extreme frustration and anxiety relative to the appreciable delay — one year — of the Social Security Administration in the processing of my SSI and SSA claim which I had initially filed in January 1987, upon confirmation of my diagnosis of ARC. At the time of the filing, I was experiencing AIDS-related conditions and emotional distress, and had been unemployed since April, 1986.

In October 1987, I was formally diagnosed with AIDS, which I had been informed is (continued on page 20)

## COMING UP!

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Advertising Director: George Kneufel  
Display Advertising: Rate cards are available by calling 626-8121 or by writing *Coming Up!*  
Classified Advertising: Refer to the order form in "Open Exchange." No classified advertising can be taken over the phone. Deadline is the 20th of the month preceding publication. If you are interested in a display classified, please call the advertising coordinator.  
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# Activists Hit the Roof; Burlingame Cops Hit the Ceiling, Arrest 19

Story & Photos by Tim Kingston

**G**o! Go! Go!" screamed protesters as 13 AIDS activists swarmed up the walls and onto the roof of the Burroughs Wellcome distribution center in Burlingame, backed by over 130 supporters of the January 25 demonstration.

Once on the roof, the grinning Burroughs protesters jabbed their fists in the air, leading the demonstration in exultant chants of "ACT UP! Fight Back! Fight AIDS!" A total of 19 high-altitude activists were arrested for trespass. It was all part of a two-day protest challenging Burroughs Wellcome to justify the \$8,000 a year price tag for AZT, the only federally-sanctioned treatment available for AIDS.

"Arrest the AIDS profiteers, not the angry queers!" chanted the boisterous crowd outside Burroughs Wellcome as the police eventually made it onto the roof (via an official Fire Department ladder) to arrest the activists for trespass — an aerial violation, perhaps?

As police approached to make arrests, the activists on the roof linked arms in a circle, surrounded by the baton-toting, rubber-gloved riot police.

"They didn't want to admit we closed it down," exclaimed Keith Griffiths, a tired but happy protest organizer. "There was a sign on the door saying, 'This office is open for appointments only. The Warehouse is closed.'" A Mr. Brown at the Burlingame office flatly denied the offices shut down. He claimed employees arrived at 7 a.m. on the dot. He said the front doors are now firmly locked, all the time, ever since the first much smaller AIDS Action Council protest at Burroughs last spring.

Mr. Brown forgot to tell *Coming Up!* about a mysterious power outage. "At about 10:20 the power was cut," said activist Terry Sutton. "...somebody told me the lights were out during the entire action, for 2 or 3 hours."

The demonstration was called by the San Francisco AIDS Action Council (AAC) to focus public attention on the price of AZT, a goal the group more than achieved. The AAC is demanding the firm open its books to show how the price was calculated and how much money in profits is garnered by the drug. The AAC also wants an "unbiased" report on AZT efficacy, an explanation of why it is still virtually the only drug in clinical trials to combat AIDS, and a list of companies involved in AZT trials. Finally, the AAC wants to know why the National Institutes of Health received a \$55,000 check from Burroughs, the very same day BW was granted exclusive marketing privileges for AZT.

Mr. Brown defended the price of AZT and pointed to the recent 20 per cent price cut [see *Coming Up!* January '88]. "We made it clear we priced the drug as appropriately and compassionately as we could. The company approached this in a compassionate manner."

For the n'th time Kathy Bartlett, the company's overworked public affairs representative, explained to *Coming Up!*, "Our financial records are not public information... We operate in a highly competitive industry where information could be of use to our competition. We consider specific information to be confidential; just like any other business. I think while we understand the frustration of the people at Burlingame we have taken a leadership position for 3 years... We have

always tried to provide information about the development of AZT and the reasons for the price."

Larry Glover, AIDS activist and person with AIDS, flatly disputed the company's explanation: "As one of the first AIDS drugs approved (AZT), [Burroughs Wellcome] is setting a pace for the behavior of the other drug companies... It's taking more money than people can be possibly expected to earn or raise, especially if they are already in a weakened position. The connection between capitalism and the profiteering on this epidemic is so blatant that I feel if people simply know the cost of the drug, it's gonna make them do an analysis of the political and economic system."

## Storming the Citadel

The AIDS Action Council demonstration was a model of timing, resources and numbers, plus a hearty element of surprise. At 10:00 a.m. on Monday, January 25, five protesters had been hauled off the roof of the Burroughs Wellcome distribution center. By about 10:30 a.m., all seemed reasonably quiet, with the remaining group of edgy-looking activists trying to look blasé.

Seconds later, an orange and white van careened into the Burroughs Wellcome distribution center parking lot with a very determined looking young lad at the wheel. Edgy waiting became a thing of the past.

As the van screeched to a halt, the rear door flew open, spewing out a pair of ladders and a passel of CD's, intent on ascent. They raced to the side of the building and smacked their rattling cargo up against the wall. A split second later, climbing teams sprinted to the ladders from where they had been waiting. The crowd caught onto the game and surged into the parking lot.

Suddenly the area filled with hurtling forms: demonstrators yelling encouragement, protesters making for the ladders, and the press everywhere underfoot. Too late, the outnumbered police realized the cause of the commotion. By the time they got to the scene, 13 men and women climbers had skittered up the rungs. It is not clear what sort of action the Burlingame police expected, but they had only assigned eight cops to the scene.

Those police were not happy. It was the second time that morning they had been outfoxed by demonstrators sneaking up on the roof.

According to AAC activist Griffiths, the police were entirely unprepared for the morning's first roof invasion. Six police were stationed inside the building at the start of the protest, but none on the roof. Jay Hanke, a member of the first crew ladder team, helped five activists get up. He explained, "I was a ladder holder, and when the marchers were originally coming in from the front (of the building) we came around from behind. And two of us held ladders and the rest of the group went up, and then we disappeared with the ladders..."

The first five up, including Hank Wilson, instigator of the whole effort, unfurled a banner over the company logo declaring "Burroughs UnWellcome!" The first AAC squad was on the roof for about twenty minutes, due to the police's inability to get on top of the building. The police first had to track down a couple of fire trucks with ladders before they could get on the roof to arrest anyone.

"When (the police) walked out of the building that's the first they knew of it," said Griffiths, who proclaimed the element of surprise was complete. Another demonstrator said police looked mighty startled, to say the least, when they found their adversaries on top of them. The second wave of wall-crawling protesters only added insult to injury. The police had sent one fire truck home and hauled down all the ladders on the other truck, only to have to do it all over again for the next batch.

One male arrestee got the giggles; as his arresting officer made the de rigueur pat down, the activist responded with raised eyebrows and small, surprised appreciative noises. The chanting supporters cracked up; the police officer's face remained expressionless.

Police officers used what several demonstrators termed "excessive force" in one arrest. A tense confrontation erupted as protesters surrounded the officers and their captive, Henry (aka Camo) Bortman. When officers #10 and #27 tried to wrest one of the ladders from the demonstrators, Bortman pro-



tested the ladder was not their property. #10 and #27 turned around and tackled Bortman to the ground, and picked him up by his neck, applying a chokehold, according to witness Arle Naydell.

Bortman wound up with his hands behind his back and his face screwed up in pain. Ac-

## Thoughts on the Roof; Thoughts on the Day

BY ROHN MAGGIO

**W**ith one mind, one heart, one soul, we moved forward with unwavering certainty and determination to our goal. Police in full riot gear postured themselves behind the locked doors Burroughs Wellcome — producers and profiteers of AZT — to thwart our presence/penetration into their Burlingame headquarters from the ground floor. They had prepared a defense on one level, the ground level.

We, the AIDS Action Pledge, comprised of many affinity groups, but of one mind and heart, peacefully seized our target in a multilevel, non-violent assault on their building and their image. Would this non-violent act of civil disobedience raise their consciousness as we had hoped and prayed, or would it simply raise their temperature, leaving them still blinded by their fever of ignorance and greed? We would know their answer in the days to come.

As we scaled the walls of Burroughs Wellcome, our crusaders, our loving, courageous sisters and brothers, were within steps of reaching the common goal of their soul-bonding 15 mile "trek of love and hope": the Burroughs Wellcome offices. Our crusaders had reached the face-off. It appeared they had not bothered to put their face-on for us.

It was immediately obvious that they dared not greet us, nor even look us in the eye. They sent not one representative or spokesperson from within their ivory tower to address our crusaders. Instead they locked their doors. They chose to close their eyes, their ears, their minds and their hearts to the peaceful, justly enraged marchers.

Why were they cowering behind the "apron

strings" of riot police within the confines of their own walls? Had they, in their fear of truth, imprisoned themselves within their confines, within their self-serving reality? We posed no physical threat. We are not a violent destructive people. Violence is not our way. We adhere to justice and the love of life for all of humanity. We need not be feared. We need to be recognized as a force, fueled by compassion and love, to right human atrocities surrounding the AIDS epidemic.

We pose no physical threat. Burroughs Wellcome and others may choose to remain fearful. Their energies are wasted in policing themselves in their armor of riot gear, helmets, plexiglass masks, nightsticks, and rubber gloves. All are statements of their fear and ignorance, a fear of physical contact with those of us enduring and persevering, but living with AIDS and ARC and HIV positivity!

They have responded to us with fear. We have reached out to them with love: but also with certain well defined demands for humanity. It is one of our goals to raise their consciousness and to demonstrate to them the power of compassion, the power of love and the power of non-violent civil disobedience. We mandate these empowering forces to passively encourage Burroughs Wellcome to take another look in the mirror. Not just their own, but the mirror of humanity and moral obligation.

Speaking now solely on by own behalf as an individual citizen and a person with ARC, I have this to say to Burroughs Wellcome: I observe you as fearful, if not simply uninformed of the catastrophic consequences of your exorbitant AZT prices. I observe you as a heartless glutton, a pig of corporate corruption gorging itself on our gay and straight American dollars, and accuse you of monopolizing and profiteering on the universal tragedy: AIDS. Must I wait for a diagnosis of AIDS before I am granted the only recourse presently available to me to take AZT: welfare?

According to Allen Harris, a Registered Nurse on the scene, police tightened the cuffs so they made Bortman's hands turn blue. The rough handling may very well have backfired. Bortman's pained visage was splashed all over the local media.

Harris said of Lt. Chase, the officer in charge, "He's sweet one minute, and the moment something gets stressful, he gets upset." Harris said he asked for the cuffs to be loosened, but Lt. Chase retorted, "I'm doing sixteen things at once, this is a battle!"

It just wasn't the Burlingame P.D.'s day. No sooner had the rubber-gloved officers started making the arrests than chants rang out, "Your gloves don't match your shoes!" This reporter pestered officers, questioning why and who gave permission for officers to wear the ubiquitous gloves. No reply was forthcoming at the scene.

The favored color on the West Coast for rubber gloves is a stomach churning shade of green (as opposed to Washington D.C.'s bright canary yellow). You'd think so near to San Francisco police could at least exercise a bit more taste, but then, we were in Burlingame.

Burlingame Police Commander John Parkin, — "John," he said, "as in toilet" (he must have had a rough day) — defended the tactic, saying all first response units now carry rubber gloves, "...it's just general procedures." Parkin acknowledged the virus cannot be transmitted casually, but remained wary of incidents involving possible injury and loss of blood, a dubious scenario at a CD protest. Still, he warned, "You can't cover all the what ifs... suppose the officer or protester fell off the roof?"

To the apparent exasperation of some officers, nearly every protester got their own private press conference after being arrested. News-hungry reporters jostled round the police vans, waiting their turn to pose questions.

The crowd chanted an old favorite: "Not the church; not the state; only we can decide our fate!" and the arrestees in the van yelled a gleeful chorus of the ACT UP jingle ("ACT UP/Fight Back/Fight AIDS") every time a new arrestee joined the van, only to be cut short as she or he was hustled in and the van door slammed shut. It looked pretty packed in there, but Terry Beswick quipped, "It's OK, we're all friends." *Coming Up!* could not verify whose lap he was sitting on at the time. Hank Wilson sat in the back of the van grinning like the cat who swallowed the canary, when he wasn't hollering his lungs out.

Eric Slade complained to one reporter, "People are paying \$8,000 a year and being forced to choose between living and the drug. Burroughs Wellcome is forcing them to do that."

"What do you mean?" the reporter asked. "You mean like food, rent, things like that?" "Right exactly..." said Slade, and into the van he went.

Lynn Taylor, one of 3 women arrested, explained, "Hopefully this will generate enough public concern so they will lower the price, so you'll realize we need other drugs, not just AZT..." She was bundled into the van, but not before her companion's voice floated out, "Say we need a national health care system for everybody." And Lynn Taylor said it.

The crowd and the protesters knew the demo was a success, their mood correspondingly upbeat, despite the generally confrontational tenor of the day. One male arrestee got the giggles; as his male arresting officer made the de rigueur pat down, the activist responded with raised eyebrows and small, surprised appreciative noises. The chanting supporters cracked up; the police officer's face remained expressionless.

Perhaps police officers were not amused by being out-manuevered twice in one day; maybe they didn't like protesters' impromptu press conferences. Whatever the case, this reporter

(continued on next page)

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Camo (Henry) Bortman screams as the police cuff him at the Burroughs Wellcome demonstration.

(continued from previous page)

suddenly found himself marshalled away from the arrest area under the forceful guidance of a rather large cop. Neither an official press pass nor protestations such as, "I'm press! See, look goddamit, this is a press card! Press! Put me down!" had any effect. The crowd's loud response, "Freedom of the press!!" did the trick. Thanks, everyone. Then again, maybe the officer just doesn't go for bleached blonds.

Police also harassed Peggy Ferrogunti, a medical observer who was keeping an eye on police arrest procedures. She was told, "If you don't move back, you go in the van!"

The real issue on Monday was not the police, but the company, as one demonstrator pointed out to a Burlingame police officer: "We should be in this together..." The January 25 protest took the first steps to raising local awareness about Burroughs Wellcome. Anthony Purchin, a Radical Faerie from San Francisco, said the reception to the march from the city to Burlingame was both interested and supportive. "We've been able... to address people all along Mission and El Camino Real." According to Griffiths, the local Burlingame paper gave the march and protest banner headlines.

Larry Glover says a crucial component of the protest is educating the public about the cost of AZT, "...because it is the state government, the federal government, and through the insurance companies, they themselves that are going to be putting the \$800 a month into the pockets of Burroughs Wellcome. And when people realize that it isn't just us poor sick people that are having to pay for it, but the price is borne by everyone in society, when someone goes off on a profiteering binge (the public is) going to start asking questions... Why does this drug cost so much, and why is such a large chunk of my tax dollars going into the pocket of Burroughs Wellcome?"

If the AAC has its way, the company will be getting less money out of the lesbian and gay communities. At a rally after the protest, speakers reiterated their call for a boycott of Burroughs Wellcome products until the price comes down or the company opens its books to scrutiny.

**In Jail, Going Upstate**

All those arrested were released on their own recognizance after about two hours in the San Mateo County Jail. They will be arraigned on March 1, a day when virtually the entire membership of Citizens for Medical Justice and a good portion of the AAC will be up in court.

In the San Mateo County Jail, AIDS paranoia ran rampant. Terry Sutton says almost everyone who came into contact with the protesters was wearing the dreaded green gloves,

including the clerks behind the booking desk.

The arrestees continued their protest action in jail. Terry Beswick and other protesters accused jailers of taking away AZT from two of the protesters, a move the jailers probably soon regretted. The activists promptly moved into jail solidarity mode, screaming, "ACT UP! Fight Back! Fight AIDS!" Beswick said the authorities responded by throwing three activists into solitary confinement. The outcome was predictable. AIDS activists jacked up the decibel level. Unfortunately for the jailers, San Mateo County Jail is one of the more crowded in the Bay Area, and visions of mayhem danced in the administrator's heads.

According to protesters, the episode concluded with jail authorities practically begging the activists to shut up. A deal was struck: the AZT was returned, the chanting stopped. Shortly afterwards the activists were out of jail. Ten minutes later they were back on the street outside the courthouse chanting the FIGHT BACK! theme.

"I'm here to raise a lot of hell and get people activated and to get some attention," summed up Radical Faerie Anthony Purchin outside the Burroughs office. "I think the demonstration has been going great. I'm really pleased about the impact of the whole march into here. The energy's been great."

"Not only have we shut this place down, we have claimed it as our own," stated one bullhorn-toting speaker after the demonstration. "We had a proud action. We've been proud, we've been defiant. We are together. In the same way we came together in Washington over 500,000 strong, we are continuing that spirit. We will continue that spirit! WE'LL BE BACK! We're dykes and faggots and we are here to stay. We'll be back another day!"



**ACTIVISTS READY TO FACE LaROUCHE II**

BY BRETT McDONNELL

AIDS political activists from across the state met in San Francisco January 9 and 10. They formed an organization to fight the new LaRouche initiative and others that may make the ballot this year and to begin fighting back with a more positive strategy. The activists hope to start shaping events and pass an initiative of their own, rather than merely reacting to threats from others.

The two-day conference was the second meeting, and the first public one, of a new federation of AIDS political organizations and activists, which will meet quarterly. The weekend conference broke into two parts. The Saturday session focused on clarifying the general goals and structure of the organization, while the Sunday session was devoted to the ballot initiative and creating an organization to deal with them.

Many at the Sunday session focused on presenting more positive alternatives to the public. In his welcoming talk, Supervisor Harry Britt said, "We have a responsibility to get out to the people that there is something we can do." Bruce Decker, who is working with State Representative Johan Klehs on a positive proposal, said the voter's attitude on Proposition 64 was "I'll vote against 64, but dammit, what are you going to do about AIDS?"

Decker sounded a warning: "The level of anxiety among the voters on AIDS is immense, and it has been our fear that unless given a positive alternative, they will express that anxiety by voting for the negative measures."

The positive measure that Decker and others are working on is an AIDS research tax credit proposal that would set up a fund, overseen by an eleven-person commission, to support AIDS research. Decker said, "I think it's absolutely imperative that we create a vehicle that is above the political fray and that will help find a cure for AIDS. Without that vehicle, research efforts will be mired in political fights."

The tax credit passed the Assembly and Senate unanimously last year, but Governor Deukmejian vetoed it. It has been re-introduced as Assembly Constitutional Amendment (ACA) 8, and if it passes both houses by a two-thirds vote by January 28, it will automatically go to the June ballot without the governor's signature. The governor's support, or at least lack of opposition, is still crucial though, because if he asks Assembly Republicans to fight the measure, it will not make the deadline. If ACA 8 does not pass through the legislature on time, its supporters will have to immediately start a massive signature drive to make the November ballot. A half to one million signatures must be obtained within a few months.

The organization formed to pass the tax credit and to oppose LaRouche II and several other conservative initiatives that may be on the November ballot will be called "Stop AIDS — Yes on — No on —" (with the blanks to be filled in by the appropriate initiative numbers once they are decided). San Francisco political activist Dick Pabich wrote the basic outline for the organization passed at the January 10th meeting and will serve as acting coordinator along with Steve Schulte of Los Angeles.

The organization differs from the No on 64 campaign. This time there will be one main statewide group, not two, and the focus will be on local grassroots activism, not on an expensive media blitz. The main debate at the Sunday meeting centered on how democratic and decentralized the organization should be. Some feared that the statewide Steering Committee (later changed to Finance Committee to help make clear its limited scope) would be ar-



(Above) Gay activist J.J. Belanger (left) confronts Bruce Decker of the Deukmejian administration (right), while Dr. Steve Morin of Rep. Nancy Pelosi's office looks on at the 2nd AIDS Initiative Conference. (Left) Dick Pabich speaks at the conference.



Photo by Rink

bitrarily chosen by a few well-established leaders. The four co-chairs of the two state groups from the last campaign will choose the first ten members, who will then choose ten more. Some preferred a democratically-elected Steering/Finance Committee, or wanted it to be subsided by the statewide Coordinating Committee, also created in the proposal, which will consist of coordinators from each county campaign group.

Paul Boneberg of Mobilization Against AIDS, and a leader of the last effort, opposed too great an emphasis on such moves to democracy. "I'm concerned that we can lose LaRouche. We have 120 days until people vote on it. In that short compression, do we want to have grassroots meetings in each county, then balance the outcome for sex and minorities, before we have a working committee?"

Some concerns were lessened as it was made clear that the Finance Committee will be limited to raising money and overseeing how it is spent. Literature and thematic development will be done at the local level, with the Coordinating Committee doing what its name implies. Pabich's proposal was modified to have three new places on the Finance Committee chosen by the Coordinating Committee.

The other main point of contention came with a proposal to make the Finance Commit-

tee follow the example set by the March on Washington National Committee and impose a guideline of 50 percent women, 25 percent people of color, and 25 percent people with AIDS or ARC, and also to urge each county committee to follow these guidelines. The motion passed for the county committees, but those gathered (mostly white men) felt the Finance Committee was too important to be so encumbered.

The issue of women and minorities surfaced repeatedly both days of the conference. Phil Wilson, one of the few people of color present, opposed the proposed guidelines, saying they would "short circuit the hard work that needs to be done. People of color and women aren't here because we haven't worked at including them."

Pat Norman, while facilitating the Saturday afternoon session, said "There needs to be an understanding on what it means to do outreach to people of color and women's groups. We will be talking to a stone wall if we only talk about lesbian and gay issues. We have to have a workshop or discussion on it at our next meeting."

On Saturday the assembled activists clarified the role of the new AIDS federation. It will not itself take action because, as Boneberg said, "If it becomes an action-taking organization, we have the problem of how to take action — votes, chairs, phone banks, etc. If we take action, it will become the focus of some diseases that have plagued us in the past, and that with AIDS can be life-threatening — bureaucracy, empire-building, and in-fighting." Instead, the federation will serve to share information and help coordinate the actions of already-active organizations and individuals. When more is needed, those present may move to create a new group, as has happened with "Stop AIDS."

On Saturday afternoon the federation meeting broke into workshops to discuss federal, state, and civil disobedience issues. A few, but only a few, sparks flew over civil disobedience. Tom Brougham said, "Civil disobedience is going to have an impact on

other campaigns. At some point we're going to have to have an interactive dialogue on whether civil disobedience is meshing gracefully or is in conflict with other strategies that other groups have adopted. The world out there is going to look at us as a whole."

Eric Rofes, Saturday's other co-facilitator (along with Norman), summed up the not too uneasy peace that mostly prevailed on the issue, saying, "I think there has been a great deal of division between people working in mainstream lobbying and more radical groups. In the last year, there has been a great deal of movement on both sides in seeing the importance of the other." Still, he continued, "There is some denial going on when we deny that there won't be some conflict, because there will."

The next meeting of the federation will be one called by the civil disobedience workshop, set for February 20-21 in Los Angeles. After that, three will be general meetings on March 26-7 in Orange County, August 6-7 in Sacramento and October 8-10 (or some of those days) in San Diego.

Eight people volunteered to be on a facilitating committee: D. Jan Beck (Sacramento), J.J. Belanger (San Francisco), Geni Cowan (Santa Barbara), Werner Kuhn (Garden Grove), Ken McPherson (San Francisco), Nicole Ramirez Murray (San Diego), Eric Rofes (Los Angeles), and Paul Self (Los Angeles).

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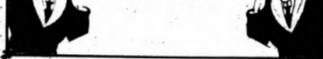
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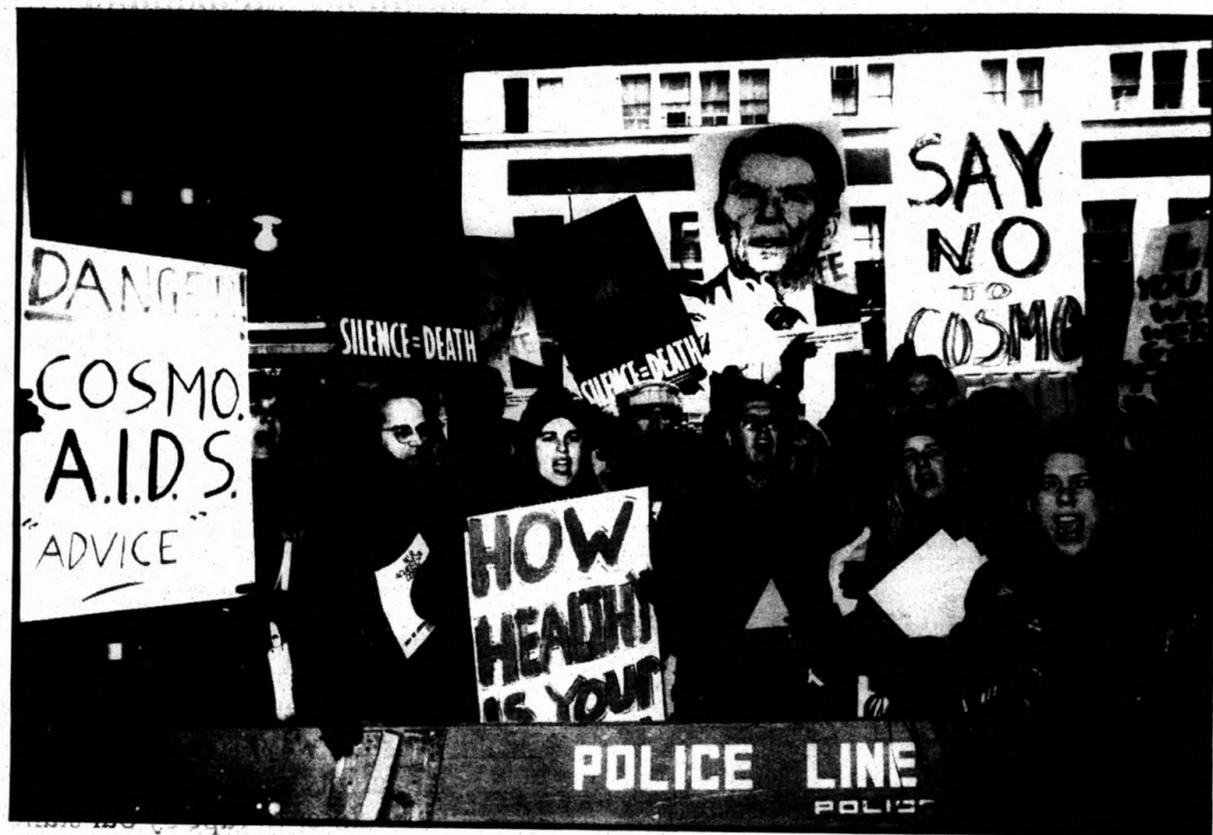


Photo by Sarah Feinmuth

# Cosmo Article Declares No AIDS Risk for Women Practicing "Normal" Sex

## AIDS Activists Angered By Irresponsible Coverage

BY TIM KINGSTON

None has ever denied that anal intercourse or IV needle sharing is highly risky behavior. But what riles many people about Robert E. Gould's article in the January 1988 Cosmopolitan is that he completely writes off vaginal intercourse as a transmission vector for HIV. Gould has every right to react to AIDS hysteria and do his best to abate it, but in the opinion of many he has fallen off the other end of the scale.

Gould concurs with current data asserting the "virus is very fragile," but goes on to allege that is "a medical finding frequently downplayed because of the disease's inevitable fatality. But the severity of the disease should not be confused with its degree of contagion, and...it is hard, if not impossible to contract the virus outside of direct entry into the bloodstream." He stresses to Cosmo readers the only risk factors for HIV infection are anal intercourse and IV needle sharing.

The article states categorically, "there is almost no danger of contracting AIDS through ordinary sexual intercourse" (heterosexual penis/vagina contact), a conclusion Gould draws from his own independent study of "most" of the available articles on AIDS, visits to hospital wards, and "talking with leading researchers in virology." He emphasizes, "the only undisputed route of transmission is direct introduction of the virus into the bloodstream. And I maintain it is the only route."

Gould contends in his Cosmo piece that he is merely trying to inject a note of sex positivity into the debate around the disease and says that the figures for potential AIDS cases are exaggerated. Gould opposes the AIDS hysteria sweeping the country. "I don't mean to underestimate or downplay the horror of AIDS... Still, this killing of our sexual selves, I feel, may prove more destructive in the long run than the virus itself."

When contacted by *Coming Up!*, Gould stood by his article despite the controversy. "I will be gathering more and more data to support my position. If it's not there, I will print a retraction." Gould said he is in the process of writing a book to fully explain his argument.

"Ordinary intercourse," as defined by Dr. Gould for the benefit of Cosmo readers is, "penile penetration of a well lubricated vagina...that is not rough and does not cause lacerations... Assuming that the genitals of both partners are healthy and intact — that there are no lesions or other openings due to infection — the virus, I contend, will not be transmitted from an infected person to his or her partner."

Women are "safe from contracting AIDS," he asserts, because the virus cannot be transmitted through the vagina. He cautions, however, this is only true "assuming the genitals of both partners are healthy and intact — that there are no lesions or other openings due to infections." Gould does caution anyone unsure about vaginal lesions "would feel safer and more comfortable... to use a condom."

He fails to mention lesbians at all, seemingly presuming no risk because no penis is present.

The above caveats concerning "lesions" and "healthy genitals" were only included in the article, Gould revealed to *Coming Up!*, "to be cautious, because many women do have (vaginal) tears. I do think the virus does not get through even then" (italics added). In fact, he asserts if vaginal transmission were a reality, there would be 10,000 infected women in the country.

"He's wrong, period," pronounced Sarah Glass, field director of the California Partners study. "Absolutely, with an exclamation point." The California Partners study has tracked HIV positive couples since the summer of 1985, and Glass says the data contradicts Gould. "Of 97 women, 22 are infected; of those 22, 11 had practiced anal sex. Eleven of those infected practiced vaginal sex."

Interestingly enough, Gould cited the Partners project to *Coming Up!*: "Information on heterosexual transmission still includes anal sex. Padian (Nancy Padian, coordinator of the California Partners study) is one of the first public reports to include published information on anal intercourse. The study was startling, because it did break behaviors down." He believes the Partners project backs his hypothesis that anal sex is the fundamental transmission route, because women who practice anal sex are documented with AIDS.

"Citing our study as proof of that is wrong," bristled Glass, "because half our women on the study were not infected that way." Of the 11 infected women who did practice anal sex, transmission could not be definitively linked to the practice, since the women also engaged in vaginal intercourse.

However, Lauren Poole, a nurse practitioner with Project AWARE, states the Partners project does show anal intercourse as a high-risk activity. Poole and Glass both say anal intercourse is a risk, but that doesn't mean vaginal intercourse is not. Poole added that studies undertaken in Florida, Haiti and New York do not show anal sex as an indicator for women, but it is not clear whether the activity was investigated separately.

Glass and Poole agree "most" of the 30 or so studies of women and AIDS come to similar conclusions about vaginal transmission: it can and does happen.

"It's a terrible article in my opinion," stated Poole. She says Project AWARE has kept track of women with AIDS for the last two and a half years, and based on her experience, the article is "full of factual inaccuracies and is falsely reassuring to women." The most glaring factual error, argues Poole, is Gould's insistence that "vaginal intercourse with infected men does not put women at risk even if the partner is infected. That simply isn't true."

For the virus to get into the bloodstream it has to enter through tears in surface tissues. Vaginal sex with an infected male is a "terrific way to get AIDS," says Isabel Auerbach of the SF AIDS Foundation, Women's AIDS network. Auerbach notes, "Just the motions of



Robert E. Gould defends his article on a *Nightline* broadcast.

Gould's article offers an explanation for the greater incidence of AIDS among heterosexuals in Africa: "Many men in Africa take their women in a brutal way, so that some heterosexual activity regarded as normal by them would be closer to rape by our standards."

intercourse can create microscopic tears (in vaginal tissue) that can provide a gateway for the virus."

"He basically says that if the woman is sufficiently lubricated, she has no risk of HIV infection," recounts Glass. She says, paraphrasing Gould, if the sex is not abrasive there will be no lesions, therefore no transmission. Glass drew attention to two problems with the scenario: first, women may have lacerations from erosion of the cervix, from the use of tampons, or other prior conditions they may not even know about. Second, "It's sexist to say if a woman is lubricated enough she won't get infected. Given social relations as they stand, the majority of women are not in a position to demand... 'well, I'm not sufficiently aroused.' In my mind, it's much easier just to put a condom on."

"The normal secretions of a healthy vagina are very inhospitable to the AIDS virus," declares Gould in the article, "so normal lubrication from one's own secretions not only serves as a preventative measure against lacerations but would tend to neutralize the virus if present."

Glass retorted, "There is absolutely no proof of that." In fact, the opposite may be true. She says a study is underway suggesting that the Ph level of vaginal fluids skyrockets at orgasm, making the vagina more "conducive to the virus at the point of arousal."

Gould is convinced that the number of current and projected AIDS cases are dramatically exaggerated, as are projections for the heterosexual community, based on his belief the only vectors for the disease are anal intercourse and IV needle sharing.

Glass and others agree original predictions for the spread of the disease were probably exaggerated by researchers using CDC figures

based on Defense Department HIV tests, which understandably underestimated both incidence of anal sex and IV drug use (how many IV drug users and/or individuals engaging in anal sex — when that is seen as a marker for homosexuality? — are going to admit that to their recruiter?). It is also true researchers originally based their projections for disease distribution on African distribution, a paradigm since reviewed. What they do not accept are Gould's blanket claims of misreporting — specifically of anal intercourse and of IV drug use.

Gould says the combination of lower figures, the fact that studies generally do not break down information in terms of sexual practices, and misreporting of AIDS transmission due to social unwillingness to report anal intercourse, combine to substantially reduce the extent of the disease outside of groups practicing anal sex or using IV needles.

The sole data Gould says he relied on to build his case against heterosexual penis-vagina transmission comes from a *Time* magazine article on AIDS last summer. That article's information probably came from CDC statistics earlier in the year. Gould wrote, the "latest survey available at press time" of heterosexual cases was a total of 1,375 or 3 percent. From that he subtracted 661 individuals who contracted the disease outside of the U.S., leaving 714 cases. He then chops this figure in half saying, "so imprecise are the data that no breakdown as to gender has been established," leaving 357 cases of American women with AIDS or 1 percent. Then he says, "for various reasons people afflicted with AIDS may not give a true history of their infection." In other words, he says the number of women with AIDS is tiny, and they may be lying anyway

(continued on next page)

# ACTUP SAYS: BOYCOTT COSMOPOLITAN

(ok, we know this is a crushing blow to all you Coming Up!/Cosmo gals)

BY TIM KINGSTON

Tell everyone you know to boycott Cosmopolitan Magazine," declared Maria Maggenti to 100 angry protesters outside the Manhattan headquarters of Cosmo on January 15. "Tell them to put a condom in an envelope and send it to every person on the Cosmo masthead."

The New York City AIDS Activist organization ACTUP (AIDS Coalition To Unleash Power) declared the boycott after Cosmopolitan refused to discuss ACTUP's objections to an article penned in the January issue entitled, "Reassuring News About AIDS, A Doctor Tells Why YOU May Not Be At Risk" by Dr. Robert E. Gould, a New York psychiatrist. Gould believes that there is almost no danger of contracting AIDS through "ordinary sexual intercourse."

The boycott is well on its way to becoming a national effort. ACTUP is sending letters to both the magazine and its advertisers declaring the boycott and suggesting advertisers apply pressure and disapproval to the magazine, or find themselves at the receiving end of the boycott campaign.

Gould's article declares the only way HIV can be transmitted is direct introduction of the virus into the bloodstream, through needle sharing or anal intercourse, not penile-vaginal contact.

Maggenti told the protesters and assorted media, "We're here protesting an article that stated that women could have (unprotected)

sex with an infected male partner, and not be at risk for the virus. In fact, that is not true; there are many women living in this city that have AIDS. It's the number one killer of women between the ages 18 and 34."

The object of all the controversy, Dr. Robert Gould, is identified in Cosmopolitan as a clinical professor of psychiatry and a clinical professor of obstetrics and gynecology. When contacted by *Coming Up!*, however, he said he should not have been identified as professor of gynecology, because he merely teaches courses in family planning to visiting students in the gynecology department at the New York Medical School.

As Amy Baur, another ACTUP demonstrator put it, according to Dr. Gould "as long as you are not having anal intercourse" women are safe from AIDS. Baur complained that the article dismisses vaginal transmission of HIV by saying, "because your vagina has secretions that will kill the virus in the semen, (if) you have a 'healthy' vagina, which is a very iffy thing, then you are not at risk for AIDS."

When the magazine hit the stands and got into the hands of ACTUP, something was bound to happen. It did. The women's coalition in ACTUP organized the demonstration at the Cosmo offices. Protesters held up traffic, rattled scaffolding outside the offices and stayed warm in the freezing cold weather by loud chanting and making more noise per demonstrator than one could think humanly possible. They carried placards suggesting "The Cosmo girl can get AIDS," "Misinformation is Murder" and handed out leaflets

warning "Don't Go To Bed With Cosmo."

At the demonstration, Maggenti read a letter of support from Mathilde Krim, M.D., of the American Foundation for AIDS Research, condemning the Cosmo article and castigating the author: "What Dr. Gould said was, in fact, inaccurate, that there have been cases of heterosexual transmission, and that when he said that you shouldn't be worrying, he wasn't thinking of all the women who are in minority groups in this city who are giving birth to babies; one out of every 61 babies in this city is being born HIV positive."

It wasn't just the content of the article the demonstrators were upset by; they weren't particularly pleased with the tone or underlying terminology. Dr. Gould writes that women are safe so long as penile penetration "does not cause lacerations (as it might in rape or violently macho thrusting...)"

This caused some confusion amongst demonstrators who discussed the variability of the "macho thrust." ACTUP's Maggenti commented, "We haven't been able to figure it out exactly, but I guess none of us should be doing it."

More seriously, Dr. Gould describes one possible explanation for the greater incidence of AIDS in Africa: "Then, too, many men in Africa take their women in a brutal way, so that some heterosexual activity regarded as normal by them would be closer to rape by our standards." Several demonstrators decried the statement as particularly offensive racism.

A somewhat chagrined Gould later acknowledged to *Coming Up!*, "I guess I should have

left that out, it doesn't read well. I can see how it would send people through the roof."

Rebecca Cole, co-organizer of the rally for ACTUP, said the magazine's reaction to their protest was less than gracious. "Their response to us was that they are not responsible for the content of each and every one of their articles. They said they thoroughly researched the article, and when we pointed out to them their statistics were a year behind, they said that wasn't their responsibility and gave us [Gould's] home phone number."

On "Nightline," Cosmo publisher Helen Gurley Brown finally said, yes indeed, she is responsible for what goes into her magazine. She defended printing the article, saying she sent it to six doctors for review; half urged her not to print it, two supported her, and one said she shouldn't publish it because she would be bucking the AIDS establishment. She explained she thought the proportions would have been the same if she had contacted 6,000 doctors.

Marianne Soufas, another demonstrator, disagreed, saying Cosmo has a special responsibility to readers: "Women in particular [can get] a false idea that they are not susceptible to this virus, and this article... has intensified those myths by saying that it's more difficult than women think to get this virus."

ACTUP member David Robinson summed up the protesters' reaction to the magazine's decision to print the article. "It's completely irresponsible. The entire opinion of the doctor is based on conjecture. He feels, he says,

about what they were doing in bed.

Problem. The Time magazine figures Gould uses are probably based on the CDC March 25 totals. For that date the total number of heterosexual cases of AIDS was 1,375, the same as the Time and Cosmopolitan figure. First, both Gould and Time do not count female IVDU's, 1,222. Second, the CDC figures are broken down by gender, heterosexual female AIDS cases at 711; total for both 1,733. Third, the 661 figure is broken down by gender. And even if the 661 figure is subtracted from 1,733, one ends up with a much larger number of cases for purely American HIV transmission than Gould allows.

On top of that, the figures he uses in Cosmo are outdated. Currently 3,727 women have AIDS in the U.S. (CDC 1/18/88), 7 percent of total cases; 1,095 as a result of heterosexual contact or 25 percent of total female cases, and about 3 percent of the total. 1,877 cases are due to IVDU contact, 50 percent of women and about 4 percent of the total. The number of women with AIDS is still small, but is at

least three times greater than Gould asserts.

The way he deals with IVDU and heterosexual transmission is not encouraging. Gould gives an example of men who said they became infected through prostitutes when they had actually engaged in anal sex. Using this example, he attempts to throw doubt on all HIV transmission figures. Thus he implies misreporting of data to further discount any transmission route but anal sex.

Glass shot back in rebuttal when asked about misreporting of anal sex by women on her study, "I know some of these women and that's an insult. These are not people he would consider deviant, they don't use drugs, they are very strait-laced, but still there is heterosexual transmission."

Gould writes, "...another high risk group has been identified as 'IV drug users and their partners,' a phrase that conveys the false impression that an IV drug user passes the AIDS virus on to his or her partner through vaginal intercourse. In truth, the sexual partner of a drug user is often a drug user as well, and it is

probably through the needle, not routine intercourse, that the virus is transmitted." Gould commented to *Coming Up!*, on one IVDU couple he was familiar with, "It's hard to believe, living with someone five, six, seven years that no needle was shared."

A reasonable point, but Poole, who is involved in collecting data for Project AWARE, disagrees. "[Thirty percent] of the women in our study had a sexual relationship with a man who uses IV drugs, but they themselves do not use drugs." She acknowledges not all respondents will tell the truth, but to say that one third of all infected women are lying about a needle habit implies an inordinate number of liars.

As for Africa, Gould explains the high rate of heterosexual transmission of AIDS as being due to unreported use of infected needles by couples ignorant of IV transmission as opposed to vaginal transmission. It's a reasonable hypothesis, but one that he uses no data to back up. He says anal intercourse is a widespread form of birth control, with no supporting data. He also declares after teaching sex

education to African nurses in New York for six years, "that homosexuality although commonplace among their people [say what?] was not talked about... it is not far-fetched to assume that data may well reflect infection by homosexual activity (i.e., anal sex)." He also recounted to *Coming Up!* the "60 Minutes" report where the Health minister of Uganda denied the existence of homosexuality in his country, and described a sequence from the program that showed Ugandans not clear on the concept of condoms.

This is no place to engage in a lengthy critique of AIDS in Africa (in any case *Coming Up!* did not have the time for a continent by continent investigation), but Gould's bald statements of common misreporting are not backed by data, references or context. Thus what he says is at best just as undetermined as the data he is attacking. We simply do not know.

Gould uses a low level conspiracy to explain why women are being told to worry about AIDS, "with so little proof of AIDS spreading to women practicing healthy heterosexual intercourse, you have to ask why so few experts are saying so."

Gould suggests it is in the best interests of both the research community who want to maintain their grants, and gay organizations who are "not unhappy with warnings that the virus is spreading out into the larger community — understandably so" to spur work forward on a cure and "dilute the burden" on the gay community. Dr. Gould praises the gay community for its alteration in sexual habits away from anal intercourse as a reason for the decreasing incidence of HIV infection, a statement few would disagree with.

Dr. Gould said the controversy around his article, "is ironic, it's upsetting to me (to be attacked by ACTUP and other lesbian and gay organizations). I've been one of the staunchest supporters of gay rights." Gould says he has written letters defending homosexuality to Time when it was not fashionable to even think of doing so in 1962, testified in court in discrimination cases, and (although he says he is straight) he serves as chair on the American Psychiatric Association's committee on gay and lesbian rights.

What Gould appears to be trying to do in his article and conversations is hold the line against the "old feelings of fear, guilt, sinfulness and immorality" associated with sex. In the concluding sentence of the Cosmo article he pleads, "We need to believe we can enjoy sex without fearing our life is in danger with every sexual encounter."

"What he's basically saying for your average woman Cosmopolitan reader is basically quite true," noted Glass — white, middle class, single women are still one of the lower risk groups around. If his intention was to check AIDS hysteria, she exclaimed, "The article is just wrong. If those were his intentions he ended up on the opposite side of those who say you can get AIDS from a toilet seat!"

Gould seems to be attempting to prove homosexuality is safe again and everything will be OK. He commented to *Coming Up!*, "The only reason I'm not pushing condoms (in the article) is it would give the impression that heterosexual sex is more dangerous than it is."

"He's taking a very cavalier attitude to the risks that AIDS poses," objected Poole, who said she and other women working in AIDS service organizations were "appalled by it. It will perpetuate the myth of AIDS as only a gay and IVDU disease and will falsely reassure women Cosmo readers that there is nothing to worry about... I do believe there are relative levels of risk. No responsible AIDS researcher would say have vaginal sex without a condom. He is at the extreme of saying 'normal' heterosexual sex will provide a level of safety that is just not there. I also find a tone of paternalism, but the content is more disturbing than the tone."

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# The Feminization of Power Campaign:

## An Interview with Founder Eleanor Smeal

BY KIM CORSARO

On February 7, feminists in the Bay Area are invited to attend a special event at the Cathedral Hill Hotel in San Francisco. It's a two-hour political rally — complete with speakers and entertainment — sponsored by the Feminization of Power Campaign. The campaign, a national effort initiated by Eleanor Smeal, has a very straightforward agenda: to inspire feminists to run for public office, to elect more feminists to office to promote the feminist agenda.

Smeal was in San Francisco last month to support the local organizers as they ready for the event. I met with her at the San Francisco National Organization for Women office. It was an otherwise quiet Monday afternoon, but the NOW office was the focus of a great deal of activity, as several women worked the phones, enlisting support and encouraging participation in the Feminization of Power Campaign.

*(Coming Up!): Why did you establish the campaign at this time?*

(Smeal): Because I'm sick of begging people who don't understand the basic principals of feminism to act on our issues. The movement for women's rights and women's issues is a majority movement. And it's mature enough now. What are we waiting for? We should take power ourselves.

I also think the timing is right for women to be elected. We're all fed up with what is, not only feminists activists, but the general public.

*So you're going to major cities across the country seeking out women to run for public office?*

We're setting up grassroots organizing campaigns with advance and follow through. We come in with a big event, a combination of music and inspiration, to inspire feminists to run for public office. The event on February 7th will look and feel like a political convention.

*How are you training women to identify candidates?*

Well, the first thing that we're doing is trying to change the prevailing mind set. There is a conventional wisdom that says candidates must be a certain type. We're saying that the qualifications for office are wanting to do it

and feeling committed to the issues. And essentially the most important thing in searching for a candidate is to find someone whose sincerity, commitment and capabilities you can believe in. And that you should look for candidates who stand for the feminist agenda — the fundamental principles of equality, non-discrimination and humane social services — so we don't have to worry about what they'll do in office.

*So you identify the candidates, but where will women find the money to run? One of the major issues in Pat Schroeder's aborted presidential campaign was that she couldn't get the money she needed.*

I don't believe that. I was very close to Pat Schroeder's campaign, and I helped in the fundraising. I believe the money was there. I think she did not run for other reasons. And do you know why I believe she had the money? First place, I spent the last fifteen years of my life fundraising on a national level. I know a great deal about direct mail, and I have never seen numbers like her percentage of return — it was magnificent. Her returns were off the charts.

I'll give you some comparisons: in the few months that she was considering declaring, she raised more than Hart raised in the entire year covering the same period prior to the '84 election. And he came in second place against a person who had a tremendous head start. Schroeder had already become number three in the polls, and she had not really declared her candidacy.

She wanted a surer shot; she thought she had gotten in too late. But in my opinion, the odds were quite high for making history. Ultimately, the candidate must make up their own mind, whether they're ready or not. And she's young enough to do it again. So those are all personal decisions. But as far as financial ones, the money was there, in my opinion — as much as for these other guys.

*But the perception promoted in the media was that Schroeder couldn't raise the money. How do you see that playing out on local levels when women consider running?*

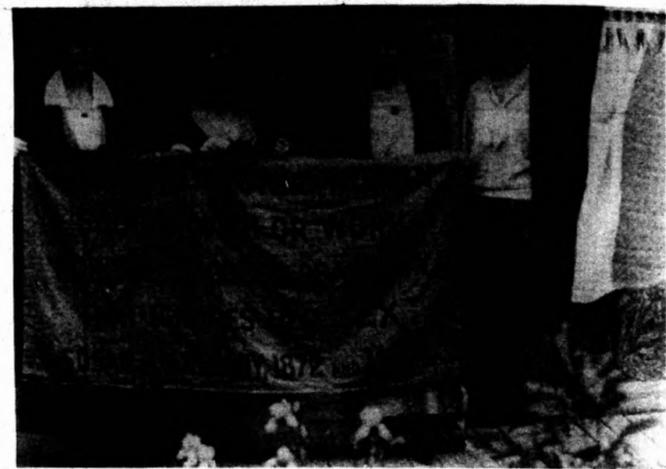
Well, that is one of the things I'm saying to potential candidates. Women raise a lot of money. They also have an advantage, and we should just be real frank about that. The public wants to see change, and both men and women are looking for more women to run. And there is a percentage boost because of that.

## Roberta!

On Wednesday, February 3, lesbian activist Roberta Achtenburg announces her candidacy for the 16th Assembly District seat left vacant by the election of Art Agnòs as mayor of San Francisco.

Achtenburg's campaign has emerged from a groundswell of unified support in the gay/lesbian community. Achtenburg, Director of the Lesbian Rights Project, is a community activist and legal expert on family law, reproductive rights, child custody, employment discrimination and AIDS discrimination. She presents a significant challenge to John Burton, the only other major candidate in the race to date.

If you'd like to be part of the effort to elect Roberta to the State Assembly, call campaign headquarters at 777-0909.



Everybody hears the nay, but they don't hear the positive. One of the purposes of this campaign is to create a more positive attitude. You can't say to people, "This is terrible, this is terrible, this is terrible," and expect them to go for it. If I didn't think women could successfully challenge for public office at this time, I'd institute another strategy. But I think the time is very, very right.

It will never happen if we don't dispel the mythology out there. And of all the myths about why women are not running, the major reason is they're not being encouraged to. And in fact, they're being systematically discouraged from doing it.

*By the traditional Democratic Party establishment?*

By the parties. The only time they encourage you is when they don't think you can win the seat. They need someone in every seat, right? And they want to have people run for every seat. A lot of seats they know they can't win. That's when they're more likely to encourage a woman. I'm not saying they don't ever encourage a likely winner — obviously Barbara Boxer is running in this district. There are times when they do, but as a rule of thumb you can say that the more winnable a seat is for the party, the less likely they're going to encourage a woman to run for it.

So parties are a problem, but I also happen to think a lot of progressive feminist groups are becoming gate-keepers, because they tell people all the negatives, and they put up unnecessary barriers. One of the barriers is: you shouldn't run if you can't win. That's not wise. There are times you should run to get your name out there so you can win a later seat. There are times when it is important for visibility, it's important for developing a base, for developing lists, for creating a fundraising mechanism for future victories. You can't think in terms of, "I've got to go to the bat and hit a home run with the bases loaded every time." You must plan a little longer term.

To tell feminists that they must win every time they run is to create an unnecessary barrier, which is going to only stop them from running. There are no guarantees in this business. It's great for those who want to keep us in the minority — it narrows the competition. And it's a great tactic of the non-feminists: "Hey, I want to help you. I don't want to hurt you. You got to be savvy — you got to always win." Well, please. Look at their own win/loss record.

*Do you think that Pat Schroeder's crying when she decided not to run hurt women at all?*

No. I don't think that it has an effect on a whole class of people as large as women. Even though the press played it up that way?

*Do you think you'll ever run for anything?*

I don't know. I'll be curious to see myself. I've spent a lifetime on issues advocacy, and it gets to you — you like to make decisions yourself, and at least have a vote where it counts. And so maybe I will do that at some later time. I feel though, that the kind of work I do now is extremely necessary, and there's few of us doing it.

*What kind of reception has the Feminization of Power Campaign been getting nationally?*

Excellent. We've had events in Los Angeles, Houston, Dallas, Cincinnati, Cleveland, Pittsburgh, Philly, Columbus, Raleigh. And almost every one was the largest feminist event that had taken place in that city.

We are getting more and more people to declare that they might run for office in the future. In Philadelphia we had 43 people who came up on the stage, some of whom never really thought of it before. What we're saying to feminists is: Are you needed? Yes. This is what's happening to our issues. Is it possible? Yes. This is what's happening to people who do run. Is there a base? Yes. These are the feminist PACs and this is how large the network is. Is it smart to take a chance? We try to tell them what they and the movement can gain by their efforts.

Until one woman wins they'll tell you she can't win. When she wins, they'll tell you why they thought she could win. And that we weren't the ones pushing her. The press denies this any way they can. And as far as I'm concerned, the fact that Schroeder did not run after she explored it only convinces me that we should encourage several to run, so that when one drops off, you still have others. Redundancy in this field is the only security you have.

My anger at this family for not being able to accept me as I am was diffused by the sad fact of their loss and their inability to face the truth about their son's life. Perhaps they do, in private. Perhaps, as that mother told my own mother, "There are many things we don't talk about and that (homosexuality) is one of them." In any case it was a strange evening punctuated by grief and new hope (the wedding of their — now — only child). My own trouble seemed petty and insignificant. After dinner, my girlfriend and I endeared ourselves by walking their dog (complete with flashing Christmas lights on his collar) around the Newport Beach neighborhood. At least one Audi, BMW ("Beamer" they call them) or more commonly Mercedes graced the drive of each million dollar home. What, finally, to say? I don't know. A family full of loss, as many are: they invited my girlfriend to the wedding.

*Meanwhile, Please Pass the Presents.* Being a writer, when Santa asked for my Christmas list I eagerly put pen to paper: Sheets, stainless silverware, juice glasses. My mother's reply: "How boring." I took the opportunity to lash into my now-famous lecture on how non-nuptialites have needs, too. And I got what I asked for. And did you catch the strange column by *The Tribune's* East Bay Ear Martin Snapp about his yuletide gift? Seems as though his mom sent him a copy of Randy Shilts' book *And the Band Played On* and he thought that meant she thought he was gay. An odd assumption, I think, on his part — as if all readers of Shilts' book should and would be gay? Odder still that Mr. Snapp (44, unmarried and living alone) found it necessary to call mom up and tell her he was *not* gay. He reckoned she was disappointed being, in his words, "one of those progressive Beverly Hills matrons who prides herself on being hip." Strange...

*More follow up:* Remember ace cartoonist Alison Bechdel (who is from Minnesota NOT Michigan, my mistake) telling about receiving ominous letters in the mail from religious zealots in Kansas? The same folks have targeted local sex-pert Susie Bright of *On Our Backs* editorship. Hmmm... any lezzie sleuths eager to take the case? While we're talking follow-ups, how come no response from any of you prosperity-pyramid players? I find it interesting that no one — not one! — respond-

*What kind of a response have you been getting locally for the February 7th event?*

We're looking forward to a good event here in San Francisco. We know that the level of support here is higher, for heavens sakes, than

(continued on page 17)

## WHAT'S GOING DOWN

BY LOUISE RAFKIN

**An Annual Event?** Yes, I was on vacation last month, recovering from the holidays. Doncha think Christmas would be a whole lot more palatable if it came, say, every five years or so? (Not to mention keeping ol' J. Christ a lot younger). There were some moments that were wonderful: a Trivial Pursuit game with the whole neighborhood, including Ruth, the 85-year-old sports whiz!

**It turned out well, for me, actually.** And, to my astonishment, the dreaded dinner with the family of my brother's fiancée was a high point. The background is that the family hadn't invited my girlfriend to Christmas Eve dinner, and having just lost their son to AIDS while denying his homosexuality, I wasn't so sure I wanted to eat with them *anyway*. After much ado, we were both invited and though we didn't make anything blatant, the mother had a copy of my book (on mothers of lesbians) and so made what she would of our liaison. The father (who wore the same red cashmere sweater as my girlfriend — a big hit with both families) waxed reminiscent of his lost son, tears rose up between courses, and after dinner while sitting around the fire, my brother's gal snuffled softly into his shoulder. It was very, very sad.

My anger at this family for not being able to accept me as I am was diffused by the sad fact of their loss and their inability to face the truth about their son's life. Perhaps they do, in private. Perhaps, as that mother told my own mother, "There are many things we don't talk about and that (homosexuality) is one of them." In any case it was a strange evening punctuated by grief and new hope (the wedding of their — now — only child). My own trouble seemed petty and insignificant. After dinner, my girlfriend and I endeared ourselves by walking their dog (complete with flashing Christmas lights on his collar) around the Newport Beach neighborhood. At least one Audi, BMW ("Beamer" they call them) or more commonly Mercedes graced the drive of each million dollar home. What, finally, to say? I don't know. A family full of loss, as many are: they invited my girlfriend to the wedding.

**Speaking of books:** writing's no way to get rich, especially if you are Charlotte Fedders. Ms. Fedders will have to share royalties from her book *Shattered Dreams*, which tells the sad tale of her nineteen years as a battered wife of former Reagan official John Fedders. Mr. Fedders was head of the Security and Exchange Commission in 1985. Yup, crazy as it seems, Mr. Fedders will share royalties (25 percent) from his ex-wife's book under what the judge called an "equal" divorce settlement. After all, his wedding picture was in the book, says the fair and equitable judge. Can you believe it?

**Snoozing with Steinem:** I'm talkin' about Gloria's rave in *TV Guide* last month with the exciting title "Why I consider Cagney and Lacey the Best Show on TV." (A sequel to "What I did on my Summer Vacation?") Boring as hell, but Steinem did drop the info that the gals' Tuesday night ratings will determine whether or not the show will continue next season. Also, I reckon that episode last month when Chris got raped (date-rape) was pretty damn interesting. Though they chose to script

ed to my plea for a post-mortem on the "Infinity Game" (that's assuming it is dead, of course). Everybody feels great about it, I guess... Well, tax-time's almost upon us, maybe that'll bring some of you out of the closet. Kidding aside, it would be nice to know how it collapsed, what are the feelings of winners and losers, etc...

**A Quick World Wide Round-Up:** The kind of nightly news that Dan Rather, (or even William Hurt) ain't a-gonna give you. In Sweden, gay couples living together will get the same cheap family flights available to straights on domestic flights when they travel with *Linjeflyg*... The airline offers half price tickets to "spouses."

On a less positive note, the Gay Association of South Africa (GASA) has been suspended from the International Lesbian and Gay Association (ILGA) at its annual meeting (held this year in Cologne, West Germany) because a predominantly Black South African gay group charged that the association was collaborating with the South African government. Last year GASA sent a delegate to the ILGA conference loaded down with substantial evidence that showed they were fighting apartheid. The material, which included letters of "support" from Bishop Desmond Tutu and imprisoned Black gay activist Simon Nkoli, were found to be forged. White gays against GASA say it is a collaborationist group interested only in reform of current South African policies. Meanwhile, the predominantly Black Rand Gay Organization from Soweto has been pledged funds by ILGA to support its new Soweto office. Next year's ILGA meeting will be held in New Zealand. (And I wanna go!)

And while we're in the vicinity... In Australia a 105 year old lesbian, Monte Punched, has been chosen to be the roving ambassador for World Expo 1988 which will take place this year in Brisbane. As a six-year-old at the 1888 Expo, Monte was the winner of a handiwork contest. After being hired for the PR job, officials found out about Monte's private life. Her reaction? "If they want to look into my private life, they can go to pot. I'm not ashamed to say I love my friend." In another interview Monte revealed she'd been "like that" ever since she was about six. Anyway, she still has the job and before the Expo will tour Japan promoting her new book which recalls historical events and how they affected her. (Or perhaps how she affected them?)

**More follow up:** Remember ace cartoonist Alison Bechdel (who is from Minnesota NOT Michigan, my mistake) telling about receiving ominous letters in the mail from religious zealots in Kansas? The same folks have targeted local sex-pert Susie Bright of *On Our Backs* editorship. Hmmm... any lezzie sleuths eager to take the case? While we're talking follow-ups, how come no response from any of you prosperity-pyramid players? I find it interesting that no one — not one! — respond-

the scene so Chris didn't fight back (an odd choice considering her character) they revealed the blame-the-victim mentality of the cops, the law, even the woman herself. What was good was the support of Mary Beth, the fact that Chris stood her ground with the hard to prove date-rape case, and that the rapist was an upper middle class businessman who was set to prove that she had asked for it.

Also curious is the extent to which Harvey Lacey's anti-war, anti-military stuff has come out recently in the show. Whoever's writing the scripts these days are pulling the political stoppers out. I hope that doesn't mean they're racing in front of the axe! We can't let 'em cancel!

**Hot Tip Just For You:** Hopefully I'll see you all at the benefit for the Women's Cancer Resource Center, February 4th (see Calendar listing for details.) A veritable smorgasbord of entertainers and speakers will appear: Marga Gomez, Angela Davis, and the *Blazing Redheads* to name just a few. It's a great lineup, an important cause, and they need the support of all of us together — men and women. In the wake of all the publicity around AIDS, it's important to remember other longstanding battles and the support that is needed in many arenas.

**I've got to leave this snakes and ladders column** and what better way than with a touch of humor. (I hear you! There ain't been much of it this month!) Here's a little ditty for those of us who tire of fielding accusations from bible-toters who sling anti-gay stuff at us from the hole-y book of the lord. You know what I mean, the folks who start every anti-gay statement with the words "The bible says..." Well,

Sister Polly Esther of the Christian Coalition Against Mixed Fabrics is on a one-run crusade to enforce Leviticus 19:19, the biblical passage in the King James Bible which reads, "Neither shall a garment mingled of woollen and linen come upon thee." S/he carried a placard at a recent demonstration in support of a gay rights bill in Massachusetts which read "Mixed fabric is a sin: Jesus Loves Your Soul But Hates Your Wardrobe."

Clean out those closets, ye sinners, and I'll see you next month.

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## The Full Moon Coffeehouse Rises Again

BY KATE BRANDT

The Bay Area women's community of 15 years ago enjoyed few of the gathering places so familiar to us today. There was no Women's Building, no Old Wives' Tales, no Artemis Cafe, no Mama Bears. Outside of the bars, no women's space existed except for a Woman's Place in Oakland, and there was nothing comparable to it in San Francisco. Nothing, that is, until 1974, when an enterprising group of friends from the Women's Studies program at San Francisco State decided to open a combination coffeehouse and bookstore for women. Ripping apart and rebuilding an underground movie theater in the Castro, they created the landmark Full Moon Coffeehouse/Bookstore.

Now, ten years after the closing of the Full Moon, a commemoration and celebration of the much-loved cafe is in the works. Nanci Stern (one of its five founders), musician Betty Kaplowitz, later collective member Carol Thompson and Full Moon "regular" Kristen Bachler are putting out a nationwide call to women who were involved in the Full Moon in any and all capacities: workers, "angels," performers and patrons. The goal is an invitation-only party to be held on Saturday, June 25, 1988, the eve of the Lesbian and Gay Freedom Day Parade.

The results to date have been gratifying. Nanci Stern says, "I'm thrilled at seeing people that I haven't heard from in ten years, twelve years, fourteen years, answer these letters... I think one of the most fascinating and incredible parts of doing this reunion is how many intense emotions, both positive and painful, we're getting to doing this. It implies to me that we had an enormous impact, that we've been closed ten years and there's still this much strong feeling in a variety of directions about the four years we were open, and who we were, and what we did."

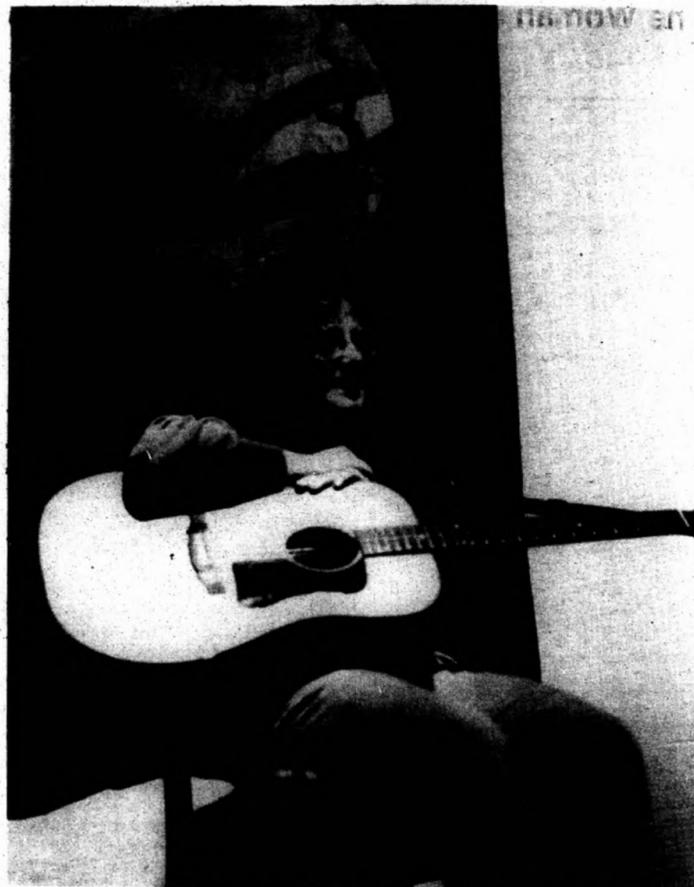
Who were the women of the Full Moon, and what did they do to elicit such a response? In a recent conversation, Nanci Stern reminisced about the very special place which she, Esther Bateman, Sharon Orr, Rae Lyn Winblad and Joan Deutchman created — and its very special time:

"Women's services were almost nil in this city at that time," Nanci explains. "As a result, people wanted everything from us. We were shocked — opening night, we couldn't sell anything, we couldn't serve anything, because the place was so jammed, we were all pinned against the wall. There was just a desperate need for this place at the time... Almost as soon as we opened, women wanted everything. They wanted day care, they wanted a crisis center, they wanted a place for women who were homeless, all this from one little coffeehouse..."

The original intent of the Full Moon was modest — "It was just simply going to be a women's coffeehouse/bookstore, a place for women to hang out, buy and read books, have a cup of coffee, discuss ideas" — but by virtue of its time and place, the Full Moon took on a much more historic significance:

"(We) hadn't planned on entertainment at Quarterly, whatever was just first coming out, all the first real wave of the feminist presses... "(We) hadn't planned on entertainment at all... (But it) became one of our big things... It was really a time of women wanting to express everything in their lives through poetry and music... And there was art always on the walls; we had a lot of artwork."

"The amazing and exciting part was how much the community wanted to be involved.



Betty Kaplowitz was one of the original performers featured at the Full Moon in the late '70s. She's pictured in front of the banner that was the trademark of the coffeehouse/bookstore.

All the time, we had women dropping in, 'can we help, can we help do plumbing, can we paint, can we make tables, can we work...'"

With so much to offer, and with so much community support, how could the Full Moon close? There were several reasons, according to Nanci. One was very concrete and practical; the coffeehouse had never obtained an entertainment license, and the residential tenants of the building called the police and "made our lives miserable." The energy expended to obtain the license took away from the energy needed to operate the coffeehouse.

But there were more basic reasons for closing the Full Moon. Nanci admits that the collective was "never quite sure whether we were a community service or a business... We did ourselves in, in a certain way, because of that." The opening of Old Wives Tales and Artemis also had an effect: "With each of those places focusing on one of the two areas (bookstore and coffeehouse), instead of both, like we were, they were able to... provide something different than we were." Also, while the Full Moon's founders had been students during the initial years of the cafe, "(In) the four years we were all progressing into our professions... so that our outside interests were becoming a big pull."

The collective's intention was to reopen the Full Moon at a later date, and several options were discussed, including relocating to the then-new Women's Building. But "through the year of still meeting and trying to pull things back together, I just think we got worn out, and started having much more divergent interests. So we did not reopen, although the intent (had been) to do that."

The idea for a reunion took shape in a

typically Full Moon way: one woman had the notion; she mentioned it to someone else, who mentioned it to Nanci Stern, who started contacting people. And, as in 1974, an idea became something much more:

"We're trying to get back the old entertainers," enthuses Nanci. "We're going to try and do the whole bit! We're even talking about one of the food tables being called something like 'Full Moon Leftovers' and serve bagels and tuna and Just Desserts, which is what we used to serve back then. We're asking people when we contact them if they have any memorabilia."

But for Nanci, there is more involved than the mere marking of a milestone:

"I've lost so many friends over these years to death. I've lost women to cancer. I'm losing men to AIDS. And I decided that we needed to gather again and meet and celebrate, that that would feel really good..."

"I think it's a good time to gather. I think we need to gather. We were all very important to each other... I really truly believe that for women who were connected to the Full Moon in a continuous manner, I think it influenced each one of us to go on and do whatever we decided to do."

Whatever it is you've decided to do, if you are one of the women who was connected to the Full Moon, Nanci Stern and friends are looking for you! They can be reached c/o Boof Bray Records, P.O. Box 170606, San Francisco, CA 94117.

The coffeehouse itself may be gone — but the Full Moon is a part of our herstory. And as Nanci Stern reflects:

"We did a wonderful thing. And I think we lived our time."

## The Woman at Kokonor

BY CANYON SAM

One of the people who made the greatest impressions on me in my travels through Central Asia was a woman in whose presence I spent only a few hours, and to whom I spoke barely more than a few words. In fact, about our association I can merely say that I had dinner at her house with some friends... I find it hard to pinpoint why my meeting her etched so deeply in my memory.

I was the companion that summer of some freshly graduated architecture students from Canton and we were traveling in northwest China, a sparsely inhabited area of old Tibet. The region formerly called Amdo and the birthplace of the present Dalai Lama, leader of Tibet. We drove for two days without seeing much in the way of towns, villages or even farmland — highly unusual in China where every inch of earth was used to support the burgeoning population.

Our destination was Kokonor (its Tibetan name) or Qinghai "Blue" Lake (its Chinese name), the largest saltwater lake in China, renowned for its Bird Sanctuary and unspoiled wilderness beauty. It would take us two full days of driving to completely circle this 2800-square mile body of water. We stopped to spend the first night at a loose settlement of about 50-100 people. Wide deserted dirt lanes, cross-thatchings of civilization in the midst of this vast isolation, cradled an oasis of low-built homes — some older ones of whitewashed wood, and the newer ones of concrete, box-like utilitarian. Eager for our first glimpse of the lake, we headed on foot toward the lakeshore. I looked off to see hundreds of acres of wild mustard and what looked like a huge calm bay or an inland sea. Sand dunes, beige and smooth as satin pillows, hugged the opposite shore and behind them stood low rolling hills. It was July, and they were quite green. The sky, a pale wash of blue with islands of billowy clouds, was immense. The place had an open wild feeling to it, but quite gentle, most serene.

My friends who I collectively called the Guangzhou Architects were keen on tasting the fish from the lake. After asking around for a place where we could sample it, we were led to a local resident, the village doctor who we were told liked to have out-of-town guests over for dinner and conversation.

She had thin features, an overbite. Her eyes meeting mine were direct and bright with just a hint of shyness. They didn't linger or extend the greeting any longer than necessary; soon she was moving around the tiny house rustling up extra wooden stools, disappearing to the kitchen to put on teawater. It seemed that was her domain because we stayed for hours in the front room visiting with her husband and she never came out and chatted with us. I suppose she was busy in there because she emerged only a couple of times to cheerfully chase out the chicken when he squeezed past the front door and strayed into the house.

She was very rural, very peasant in appearance as was her husband. She wore the dark blue cotton tunics that up until the last few years practically every person in China wore. The little bit of fashion that had seeped into China of late had not made it out as far

Writer Canyon Sam returned last spring from a year of independent travel through Central Asia. A slide show of her trip will be shown Friday, February 5 (see the calendar). Canyon's work has appeared in Coming Up!, Feminary, Common Lives/Lesbian Lives, New Lesbian Writing, and will be featured in the forthcoming book *Unholy Alliances: New Fiction by Women* (Cleis Press, May 1988).



Photo by Trishly Orleans

as Blue Lake. Judging by the age of her children, she was probably in her late forties or early fifties, and he a tad older. Her hair was pulled straight back, pinned neatly behind the ears and cut blunt at the ends.

My friends chatted away at the doctor in Mandarin; he was genial enough, short and stout, a little proud. Wore the blue Mao cap even indoors. He was like the old patriarch who sat in his stuffed chair and had his household trained to serve him, so that he rarely even had to leave his seat. My friends asked him where he was from, how long he had been living here, how he liked it, etc. because most all the Chinese out this far west had been assigned here and relocated from points east.

Their house was typical. A cement form with bare concrete walls and floors, sparsely decorated. A hot water thermos in florid pink design, a small portable radio, a wall calendar. Two stuffed highback chairs for sitting. A low table. A single window on the far wall.

As we got up to leave to buy groceries for the evening meal I peeked into the kitchen. It was shockingly barren, also fashioned completely out of stone. A cement sink with a hole for drainage. Buckets containing the water supply. A wooden surface for chopping and a Chinese meat cleaver. A single free-standing gas burner, a few cooking utensils, and a few bottles of spices. No refrigerator. No shelves.

Several hours later. We were enjoying dinner. There were maybe eight of us huddled around a makeshift table in the front room. She and the rosy-cheeked, plait-haired daughter passed in and out between the kitchen and our table of hungry diners. I noticed the beginnings of a slight stoop in her posture, and her movements showed some stiffness in the joints. Dishes came out. Bowls

of rice came out. Dishes came out. Glasses of water came out. More dishes came out. The food was all simply delicious. Brown bean soup. Duck. Zucchini, finely sliced and lightly-fried; winter-melon and deep-fried pork in batter; eggplant with a sweet spicy bean curd seasoning; hom daan (salted egg); black mushrooms and beef in rice noodles; juicy raw tomato slices. We ate eagerly, appreciatively. I love that about Chinese people: that we unabashedly enjoy our food, no polite pretense is ever involved. Mother and daughter were carefully attentive to our needs in a good-natured, matter of fact way. The long-awaited fish from the lake was sumptuous: tender flavorful morsels of white meat that melted from the bone.

But after the stream of dishes had stopped and some were already getting refills of their ricebowls, I noticed that she hadn't come out to join us. I told one of my friends and he asked after her. His loud banter crackled into the kitchen. Suddenly others joined in: a quick rising of a chorus, insistent, assuring. One long round till she was finally persuaded to come in, blushing like a bride, to a space we made for her at the table. Her eyes were watery from standing cooking dish after dish over the single burner. She seemed very pleased to join us and ate heartily, so what kept her from the table for so long was not lack of appetite. What were we to her that she should have been hesitant to sit down and eat with us in her own house?

Sunset. The wide open sky stretched unobstructed for as far as the eye could see. The land was flat and clear and treeless. Brilliant dabbles of yellow wildflowers as high as one's chest grew thick like acres of carpet all the way out to the lake shore. We left the house past the sagging pen of scraggly chickens, trundled along the narrow dirt path to a clearing in the grass and then plunked the chair down. We wanted to catch the light in time. He sat down. She stood behind him to one side. They were happy and proud, cast for that moment in the pink orange glow from the sunset behind. My Guangzhou friend moved in an arc in front of them, camera pointed, adjusting the controls, barking kindly at them to be ready.

The doctor had asked this one favor: a portrait, since there were no cameras out here at Qinghai Lake for such a purpose. She tugged

at the corner of her topcoat and I noted her neat, clean, simple appearance. That they were excited was obvious, though they posed in typical Chinese fashion: formal of posture and wearing implacable expressions.

Only when we left were there relaxed smiles all around. We said goodbye along the path where now the wooden chair stood empty. The sky was orange turning dark blue; the light was fading. Long goodbyes. I didn't even try to really express myself in Mandarin; my words would have been inadequate. My four friends spoke Mandarin loudly, emphatically — it was normal. A cross-barrage of salutations, expressions, exclamations. I reached out and shook their hands in turn: the man, the older daughter, and the woman.

Her hands. The insides of her hands were hard and ridged, convoluted into calloused folds like gnarls of a tree trunk. They shocked me, frightened me. It was not touching flesh, but like touching something of the earth. Something weathered, hardened, left out. At that moment the reality of her life finally sunk in, no matter what I had observed before. How purely she had given to us suddenly meant even more. Ten fold more. Like her Self had drifted out with the breezes over the years, and only her heart remained. As big as Blue Lake. As reflective and deep as its waters.

Her hands spoke of catching chickens, scrubbing pots with cold water, of bitter winter mornings in the chilly concrete house. They spoke of being without the niceties we took for granted, the softness: moisture lotion, garden gloves, hot running water to wash in. They spoke of scraping scales from lake fish, and digging the frozen earth.

She was delighted to have us visit; it was a privilege to entertain guests who had come from so far away. From Guangzhou. And from... can you believe it? America. She smiled, her teeth jutting in all directions, her shining eyes serene in the confusion of leaving-taking. Never before my trip to Asia have I met this profound and rare level of warmth and humility. But I did again several times that year. Always from people of the barest means. Most always women.

We turned to leave. They stood on the path watching us. Glowing. As illuminated and soft, with as gentle a haze as the vast sunlit sky behind them... setting.

# In One Era & Out the Other: Our Recent Past, Our Coming Phase

JACK FERTIG

The gay and lesbian communities are now at a major turning point. Not since the Stonewall Rebellion have we come to such a crossroads. Like any community, ours grows through changes and phases which may be qualified and quantified. From such analyses, academics like to project historical cycles. Astrology provides ready keys to such cycles, so please bear with the astrological references. This is not an article about astrology. If I were a sociologist rather than an astrologer, I could write the same article with different, more academically acceptable labels. This is about the past, present, and potential growth or destruction of our communities. From before the beginnings of the Mattachine society in the late '40s, the gathering and expression of the gay/lesbian communities can be described in seven-year phases. (Such overviews are inevitably simplistic reductions of reality. Your own personal history may be radically different. The aim here is to describe prevailing trends, not universal experience.) These seven-year phases correspond easily with the motions of Uranus, a planet of special significance to gays/lesbians. With an 84-year orbit, it spends seven years in each sign. The sign that Uranus is in describes quite accurately the phase of development of the gay/lesbian

communities.

During World War II, as young men and women left their homes and passed through the port cities of the world, gay men and lesbians began making contact. Uranus was then in Gemini, the sign of ideas, messages, communication. It was then that the traffic of the war allowed us the broad contacts and mobility to start breaking out of isolation.

In 1949, Uranus went into Cancer, the sign of community and nationality. Harry Hay started the Mattachine Society, and soon after the Daughters of Bilitis (DOB) was founded. These were the cornerstones of the new gay/lesbian communities which we are still building. The Mattachine Society had been founded by Communists, but during the McCarthy era, in very Cancerian fashion, the Mattachines parochialized and affirmed their patriotism, dismissing broader progressivism to focus on gathering and protecting homosexuals.

As a uranian community, we promote qualities of individualism and rebellion. Bringing together a unified structure goes against our grain. Failure to do so may be suicidal.

The Leo (theatre and recreations) phase began in 1956. In the following years, gay themes broke more openly into the entertainment media; for example: *Tea and Sympathy* (1956) and *Suddenly Last Summer* (1958). The Black Cat provided a stage for drag operatics which took on special historic significance when that diva della dive, Jose Sarria, ran as an openly gay candidate for SF Supervisor.

The Virgo years, 1963 to 1969, saw the rise of student homophile societies and analytical studies of homosexuality. Virgoan etiologies of "pathological" behaviors proved to be openings for debate and gave us a chance to criticize our critics.

When Uranus went into Libra, the first full moon (June 29, 1969) marked the Stonewall Rebellion. The Gay Liberation Front (GLF) identified us as allies with our government's Vietnamese enemy (alliance and opposition — principles of relationship — are the core meanings of Libra). Images of gay culture and society flowered openly as never before.

The private, erotic, and protective themes of Scorpio overshadowed the years beginning in 1975. Although we'd come together in the Stonewall/Libra era, men and women divided into separate communities. Gay male erotic

abandon and lesbian separatism peaked in this era. Scorpio is also the sign of death. Now Harvey Milk would find prominence and martyrdom, and a certain retrovirus would find its way to us.

The Sagittarian era (travel, humor, religion, science) opened up in 1981 with a period of growing internationalism. The UK was challenged by the European Parliament and forced to repeal anti-gay laws in Northern Ireland. Immigration and American tourist visas became *causes celebres*. Gay groups formed in virtually all major religious denominations, and gay and lesbian clergy came out, while wiccan and faerie circles grew. Gay humor erupted on the scene and occasionally met gay spirituality (Sisters of P.I.). AIDS drew the attention of scientists and brought us to the media as never before.

In 1988, Uranus moves into Capricorn, signaling a new age, a new set of issues. Capricorn is the sign of authority, conservatism, limits, and maturity. I warn you, this paints a bleak picture, but also offers ideals, hopes and strategies.

We now have a long enough history to see parallels as indicated in astrological "elements" and "modalities." Like Cancer and Libra, Capricorn is a "Cardinal" sign, a turning of the corner. As did the Mattachines, the DOB, and the GLF, we must reorganize ourselves. This time we must find and develop a structure for our community that recognizes the diversity of our elements and brings them together in a network. Out of this we must develop a leadership that gives us a unified voice and authority.

As a Uranian community, we promote qualities of individualism and rebellion. Bringing together a unified structure goes against our grain. Failure to do so may be suicidal. We have, however, the talents and backgrounds that offer a chance to coalesce and cooperate in ways that will be less hierarchical and rigid than the existing precedents.

Capricorn, like Virgo, represents an "Earth" phase. We will have to get very "real" and confront authoritative studies with equally authoritative rebuttals. The Virgo era debates were in universities and classrooms with self-styled medical and sociological experts. We will now have to challenge more established authorities with greater and better organized bodies of information. People like Dan-nemeyer and Helms have become influential — solely through positions of political authority — in matters of (nominally) medical authority. We will have to meet them increasingly on their own ground.

This will be a time to get rid of dead wood, to focus our agenda and our process. It is the darkest, most conservative phase of the Uranian cycle. We will not be able to afford frivolous battles on peripheral issues. We will not even be able to take on issues which will be generally perceived as frivolous or peripheral, however legitimate they may be. (For example, while I agree in principle with NAMBLA and defend their participation in community events, I would suggest that they strategically lie low to protect their long-range interests.)

Gay conservatives may now have opportunities to win some measure of progress within the Republican Party, and thus to gain some stature within our communities. (This may seem absurd in the Bay Area, but in cities like San Diego and Dallas, Republican gays abound.) As the AIDS crisis furthers, a relatively humane Republican element may surface in response to reactionary hysteria. If Republicans can indeed put forward homophilic candidates and earn some support from us, then both major parties will have to start competing seriously for our support.

Usually the phase change is gradual, but an "incidental" conjunction of Saturn and Uranus dominates 1988 while Uranus changes

(continued on page 54)



Jimmy (right) with lover Donald Montwill

## James Manness, 1957-1988

James Manness and Donald Montwill came to San Francisco in the summer of 1979. Lovers and gay liberationists, they sparked much of the cultural and political grassroots activism of the early '80s in the city. Jimmy could be counted on to rattle rouse to great effect — he was full of life, love and energy. Jim helped form Solidarity, was co-chair of the 1981 Parade Celebration, and he produced two Rock Against Reagan concerts. He and Donald kept the Valencia Rose going during its cultural heyday. When Dan White was released from prison, Jim and Donald organized the march and protest rallies. They left San Francisco for Hawaii and some much-needed rest early in 1984.

Jimmy was diagnosed with AIDS in the spring of 1985 and given two weeks to live. He died Monday morning, January 25, 1988. Jim is survived by Donald, his lover for the last eleven years, his close friend Tom Calvanese, his mother and father, sisters and a brother.

Jim and Donald exported gay activism to Hawaii, where they started the Maui AIDS Foundation. Jimmy wanted donations made in his memory to the Foundation, PO Box 2089, Kahului, HI 96732.

Photo by Rick

## Smeal...

(continued from page 12)

in Dallas, or one of those cities.

How do you think the feminist movement is doing nationally?

Well, I think that we're very popular.

You've alluded to that a number of times. Why do you think feminists are so popular?

Because every poll shows it, and I'm tired of fighting on the facts. Not only does every poll show it, but my experience shows it. I'm a walking bumper sticker for this movement. I can't go on a plane, I can't operate in a normal day without being recognized. People come up to me and thank me for what the feminist movement has done. It's always support; it is overwhelming support.

Then I look at the polls. Fifty-seven percent of women in Gallup's polls say they're feminists. I think that's damn high for that word. I believe if they knew exactly what the word meant, it would be in the 80s. Even though the press and everybody else tells us we're unpopular. Even though we have never had a major national advertising campaign — not one. Coco Cola spends you know how much. We aren't able to control our image because the press interprets us. And yet we still have a tremendous following.

And I look at the issues. Seventy-five percent of Americans support the Equal Rights Amendment. The vast majority in every poll I've ever seen support legal abortion. And I don't think you need polls for that, because 25 million abortions have been reported. It's been estimated that one out of every two women of childbearing age has had one. Most of the things we register opinions on, we don't have a chance to do ourselves. This is more than a registered opinion — it's activity. Since it's a voluntary procedure, one must think that these people have opted for it. Therefore, they obviously favor it. And then think of all the other issues — something like 80 percent support pay equity or no wage discrimination.

We are clearly not without following. Our problem is capital and reaching more people. I think that we must constantly reach out. That's the reason I'm doing this campaign. I see it as filling a need. I'm on the road constantly doing what I think I do best, which is political selling of the issues. I like speaking, and I like turning people on to feminism, and I think we must do it more full-time.

Are you promoting women running outside

the traditional party structures in their areas?

Frankly, if I could figure out how you could do that more regularly, I think the more competition the better.

My dad told my something when I was very young. If you're an outsider, and I was — I was born an Italian-American first generation — and you're not the anointed one, then you can't follow the exact same rules to get to your desired position. In other words, if they say to everybody: the only way you can become "A" is by going to Princeton and you were raised a poor person, well the odds of you getting there are not as good as if you were rich. Then you have to think: O.K. Then I have to get there another way.

Well, basically I think that we must look at rules changes. That these rules favor limiting the competition to what is, and unless we change these rules to a degree, it will take us much longer to get there.

To me the number of women holding public office is unacceptable. To achieve an equal number of women mayors as men, it will take until the year 2021 at the current rate of growth. For state legislatures it will take until the year 2038. Well, that is two generations. That's not even my daughter; that's my granddaughter. What is wrong? There is something wrong with this strategy that's not going to get there until you're long gone off this earth.

Look at Congress. At the current rate of growth, for the number of women in Congress to equal the number of men will take until the year 2233. Hell, the United States might not be around then.

This is a ridiculous strategy to continue as we've been. We must change. And I don't think we will ever see more feminist policies until these numbers change. I really don't.

Now, consider flooding the ticket. The more women who run for office, the more who get elected. In the last Congressional election, 58 percent of the women who ran won. Too few ran. That's why we have problems.

Now you say to yourself: does it matter? Yes it matters. Look at what women in the feminist caucus in Congress do, they're the people who introduce the progressive legislation — childcare, women's rights, abortion rights.

We have created a very novel thing for the campaign. When Susan B. Anthony and Elizabeth Cady Stanton were fighting for suffrage, they said that women should withhold support from parties that ignore their sex. And I thought, what's a comparable pledge? So we invented the Feminist Pledge.

(continued on page 54)

## Cosmo...

(continued from page 8)

that it's not likely that a woman could get AIDS from, as he puts it, "normal" sexual intercourse. He has no basis for that; there's all these statistics that show it's likely that a woman can get it.

"Anyone with any responsibility should be warning women about the dangers," Robinson continued. "What he is doing is really irresponsible, and what Cosmopolitan is doing with their readership of women who are not exposed to information about AIDS... is criminally irresponsible... There's so much misinformation around about AIDS that it, it is criminal, it's just heinous to be spreading more of it."

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# COMMUNITY FORUM

## The Best Interest Of the Child: It's Not So Simple

BY PETRA LIJESTRAND

It's been with real distress that I have read the articles and letters in *Coming Up!* regarding the use of anonymous donors in insemination. I have no problem with adoption coming out of the closet, and can imagine some of the pain and anger experienced by birth mothers and adoptees. What upsets me is the way in which what are personal issues and opinions have been presented as if they were objective facts. I am also bothered by the assumption that the information/experiences of birth mothers and adoptees is somehow more legitimate than that of lesbians involved with insemination. Also missing in the letters/articles is a sense of the larger social and historical context of insemination. What follows is based on several years of my dissertation research on policy issues and politics of insemination around the world, as well as my personal experience of being a mother of a child conceived through insemination.

First, regarding the use of adoption as a metaphor for insemination: metaphors are

usually figures of speech applied to something to which they are not literally applicable, in order to suggest a resemblance. The resemblances between adoption and insemination are easier to articulate than the differences. As is common with the (mis)use of metaphors in politics, the adoption analogy serves to simplify a complex issue, focusing on certain selected perceptions, while purposefully leaving others ambiguous or ignored.

There is one big difference between adoption and AID (artificial insemination by donor), and that is that the conception involved in adoption and insemination are different kinds of social acts. Whether we like it or not, adoption in the past has always had an element of charity (and cruelty) in it. That is true regardless of how strong the desire for kids was on the part of the adoptive parents and regardless of the myths about bad birth parents and good adoptive parents. In adoption, the social parents take over responsibilities and privileges from someone who relinquishes them, either voluntarily or under coercion. The child was not conceived for the sake of the adoptive parents (if it was, surrogate motherhood would make a better comparison than insemination). Insemination, on the other hand, has an element of gift in it. They are not identical phenomena — and therefore it is unreasonable to merely translate the needs of adoptive kids onto AID kids.

The debate has been loaded with assumptions and speculations about how the AID kids will feel and respond to the fact of having been

conceived with the help of an anonymous donor. But feelings are to a large extent influenced by the society in which we live (think, for example, of how we are socialized to view/perceive love). It is reasonable to suggest that much of how children feel about having been adopted has to do with the stigmatized view of adoption that has existed in society. (Theoretically, the feelings of birth mothers are also influenced by society's views of adoption, but in all honesty I must say that I find the argument less persuasive for them. However, we're supposedly talking about the effect on the children, not the ones who have "given them up," although there has been a lot of confusion in the debate around that, too.) We're talking about social constructions. Many people associate adoption with notions of deception, betrayal and stigma. Those notions have more to do with not telling the child that it was adopted (or giving mixed messages), rather than not telling the child who the biological father was.

The negative notions associated with disclosure of the fact of adoption seem to have been applied primarily to disclosure of donor identity in AID. But it is really unlikely that gay and lesbian parents are not "open" and "honest" about the fact of insemination. If they deceive their children at all in this area, it is unlikely that they do it in exactly the same way that used to happen with adoption. It's pretty hard for most lesbians to not tell their child anything, so it is more a question of *how much* is disclosed and *when*. It is not a black and white issue. It is not simply a choice between "continued denial/defensiveness" or affirmation of the "child's right to know." And "truth" is not equal merely to biology! I believe that it is the ways in which we tell our children about the circumstances of their conception, and what we tell them about their origins, that will have an effect on how they respond. To a large extent we present them with a certain reality that in turn shapes their reality.

It has been suggested elsewhere that one of the reasons the adoption analogy is so attractive to many of us is that it allows us to acknowledge the personal presence of the donor in the act of conception rather than viewing him merely as a purveyor of a useful material. Of course, this ties in with the concerns with objectification, commodification, eugenics, and the like, which are prevalent in the insemination arena, and which are issues that many of us are concerned with generally.

In the debate in CU! we have heard from those who have been adopted as well as those who have given their children up for adoption. Unfortunately, we have not heard from those who have adopted children. Each group has its own interests (as do AID parents), though some of them may overlap at times. I think we need to be clear on what vested interests each of us have, and how they influence our perceptions. The questions addressed by birth mothers whose children have been adopted are not identical to questions insemination mothers do or should face. Yes, we can listen and learn from each other, but keep in mind that there are multiple social and personal contexts.

Second, regarding the use of terms like "the child's best interest" (to know the donor identity), the "child's need and right," "natural parents," etc. — we all want what is best for the child! But let's face it, we don't know exactly what is best for the child. Previous letters have alluded to research in progress on AID kids and their adjustment, but so far not one has been published. Even if we have faith in social science, we will need more than one study before making any conclusions based on research. To say that most AID kids have a need to know the identity of the donor is simply opinion at this point, because no such thing has been documented. At this point in time, the child's need to know is a moral claim rather than an empirical fact. The child's "best interest" is a buzzword that has a lot of legitimacy in this society at this time in history; it

is an argument that is ideologically unassailable, and anyone who criticizes it is considered suspect. The outcome of the conflict is given from the outset.

When making claims about the "child's right" we must keep in mind that definitions of rights are not carved in stone, but change over time. The idea that children have rights is a recent phenomena, developed over the past hundred years only. Keeping that in perspective makes the issue more complicated. It is not so easy to decide exactly what kids' rights are when they conflict with the "rights" of their parents. That issue is currently being played out in the arena of reproductive technologies, where there have been cases where the rights of the fetus have conflicted with and won over the rights of the mother. Where should we draw the line? Is it unreasonable to allow the rights of donors' wives, parents and siblings to be included in the calculus of rights, in addition to mothers, co-mothers, and the child? The point is, things like "rights" and "best in-

## Artificial insemination by donor and anonymous donors or single or lesbian mothers pose the ultimate threat because this form of reproduction implies a potential for diminishing the male's social role in reproduction.

terest" are social constructions, which frequently are used to justify the user's argument. Clearly, when it comes to creating and developing a family in this society, the gay and lesbian community has interests that differ from those of mainstream society, and we need to remember our history and be aware of the political ramifications of applying a concept so frequently used and abused by heterosexual society.

Use of terms like "denial," "resistance" and "defensiveness" also have political and ideological ramifications. Anyone can be described as "defensive," and the term is frequently used to invalidate a person's argument. It is rather insidious, since any rebuttal will be interpreted as more defensiveness. In this debate it's been used to imply that AID mothers have such vested interests that they can't be "objective." Can any one of us be "objective" in all of this? Why would birth mothers and adoptees be more objective than others?

Third, we need to take into account the social and historical context of insemination. In my research I have seen clearly what many people have said for a long time, that AID is a threat to the existing social order (i.e. patriarchy). It violates "natural" law (another word gay people, considering the history of homophobia, should be careful with). AID and anonymous donors or single or lesbian mothers pose the ultimate threat because this form of reproduction implies a potential for diminishing the male's social role in reproduction. This threat runs through the history of insemination, in which a main concern has been to maintain the nuclear family, and to protect patrilineal descent. It can be seen in the issues that have been foci in court cases; for example, beginning in the 1920s, courts hearing cases involving AID have found women guilty of adultery despite the absence of sexual relations, based on the notion that the woman's body is the property of her husband. Another

early issue in the courts was whether or not the child should be considered illegitimate (even if there was a husband present who had consented to the insemination). The consequences of illegitimacy were severe, both for the child and the mother. Because only males can confer "legitimacy," AID stood the whole notion on its head. In most places the first, and in some instances the only, attempts at legislation were prompted by a desire to make sure that children of insemination were protected and had rights equal to those conceived in the old-fashioned way.

The issues of donor anonymity and access for single women are more recent than those of adultery and illegitimacy. That does not mean, however, that adultery and illegitimacy are not influencing today's picture. Both of them still linger in the background, however ludicrous that may seem, and I think there are links between the earlier focus on adultery and the present focus on anonymity, especially in the elements of disclosure and betrayal common to both.

For men in heterosexual relationships they pose similar questions, having to do with men's uncertainty of whether or not they are the father of a child and whether or not their partner has been faithful. For a patrilineal society, protection of lineage is vital to the social order. One of the foundations of patriarchy is that fatherhood is construed to reside in genetic contribution (recently brought home in the Baby M case where, according to some observers, the male's genetic contribution was deemed more important than the woman's genetic contribution, child-bearing and caring for the child taken together).

In Sweden a law was passed in 1984 with relevance to this debate. The law permits access to insemination only to heterosexual couples and gives the child the right to know the identity of the donor. (Note the relation of these two statutes with issues of paternity.) I do not believe that it was a coincidence that these two statutes were passed. In the debate preceding the passage of this law, the whole notion of legitimacy, if at all mentioned, was claimed to be outdated. While this may seem to be a radical departure from past traditions of determining the child's status by reference to the father (cf. patriarchy), legitimacy was accomplished by excluding single women from access to insemination. This was justified by appeals to the child's "best interest," i.e. having a father. Incidentally, this was consistent with Sweden's tradition of securing a father for each child, with sanctions for mothers who don't cooperate in the process. The focus thus became the presence or absence of a father, rather than the child's status. In fact, one of the catalysts for the law was a particular case in which the (social) father "annulled" paternity to the AID child after divorcing his wife, with the court upholding his claim. The child became "fatherless," causing an uproar in the country!

I will end with a final question to those who advocate the child's need and right to know the identity of the donor. Studies have shown that a large number of presumed "fathers" indeed cannot be the biological fathers of their children (in Sweden it's 8-10 percent who are not; in England studies have shown 30-50 percent). Would you insist on correcting those children in their faulty knowledge of who their fathers are? If not, why is that? Is it possible that an underlying concern is for children of lesbian mothers who have no father? How does anyone of us know that "the deep desire to know 'who daddy' is [for a deep desire for the presence of a daddy, for that matter] goes way beyond the patriarchal conditioning of this society"? Show me evidence of such a strong desire in non-patriarchal cultures and I might be convinced!

Petra Lijestrand is a sociologist and ("co")-mother of an child conceived by artificial insemination.

# MOTHERLINES

BY CHERYL JONES

## The Difficulty of Being Different

Let's face it, being part of a gay or lesbian family is a little different from what most of us grew up with. We have little experience ourselves in how to deal with some of what comes up. I find myself running a trial and error program every now and then. I feel like I'm going along just being you (more or less) normal, everyday parent, and suddenly it hits.

Like the other day. I took a walk with my daughter to a rose garden in our neighborhood. As happens sometimes on a beautiful weekend day, there was a wedding going on there. She stopped (as always) to eye the "beautiful bride" with her classic white dress and veil. "The bride is really pretty," she said with awe. Then, "If you get married, I don't want you to do it here. That would be embarrassing."

"How come?" I asked, innocently. "Because two women never get married here. Only a man and a woman. Only if two women get married here with a kid, then after that maybe it would be OK."

I asked her where she'd like it to happen, and she said in our backyard. I told her it was going to take some of us doing things no one had done before to change it so anyone can marry the person they love. Etc., etc. Needless to say, we didn't get too far.

And I see her trying to define this wild and crazy family of ours. A new baby is coming to our family, and not through my body. Well, Cait wants some assurances that she gets to be its sister even if I do something stupid like break up. I think what she'd like best is if it all looked a little more like what everyone else has. And she's not going to get that.

It's a mixed thing, though. As "embarrassed" as she is by certain ways of being visible, she's the one who lets people know, often before I'd even think of it, that she has two moms. She talks almost as if everyone does! She somehow got the message to be embarrassed without the message that she should hide or "not tell."

A child's growing awareness seems to grow wider month by month. Her world is getting so much bigger, and yet without certain ways of putting it all together into a big picture. It's hard to sort out which part of the picture is affecting her — part of that embarrassment seems to relate to being a child of divorce — me "marrying" someone who is not her parent.

These issues seem to rise in importance at certain times of the year for me. There is some dread of her potential hurt because of the way I live my life. And every year, there is less and less I can do about it. I can feel the tendency to protect, keep safe, yet that would do infinitely more harm than would teaching her how to cope with other's attitudes.

Let's face it, I wish I could protect myself. It makes me angry and frustrated sometimes to be "different." Some days, I'd like to be able to get married in the rose garden without anyone batting an eye. At least I'd like the chance to decide against it!

And (here's a hard one) I'd like my children to be able to be proud of me. Never to have to overcome an obstacle to talk about their family. I remember being embarrassed about my family, but eventually I realized I didn't have to be — they were a lot like other parents. I'm not going to be all that much like other parents.

Much as I worry over these things, talk about them, think them over, I also realize this is something she's going to have to work out

and face. She is the one who will, in the end, become a fuller person because she has faced the difficulty of being different. She's the one who will be angry at my choices, sorting out her own choices against the backdrop of an unusual family which gives her, sometimes, more choices than she's sure what to do with. Every year it's clearer that, in some essential way, she's on her own.

I feel more and more that the potential for interesting, alive, self-loving people to come out of our families is being realized. My friends' teenagers come of their own and have so much to offer in the world. Our hopes and dreams of raising kids who are more tolerant, feel a greater sense of choice in their lives and a greater ability to act do come true. Our

children also do all those normal teen things — coming home too late, making too much noise, not "believing in" school, etc., etc. But somehow, these teenagers I'm coming to know go through the growth process with their parents, and come out with a bond intact.

If my observation is correct, I wonder why. Certainly, a more open attitude from us as parents must be a part of it. But I also wonder if our kids don't end up feeling a bit protective of us in the face of a world that is all too ready to judge us harshly. It sometimes seems that that keeps kids wanting to stay. (I'd really love to hear from some parents of teens about this.)

Meanwhile, I try to plant the seeds in my almost seven-year-old for a self-aware, full person of tomorrow. I read recently a quote from Bruno Bettelheim, a child psychiatrist, to the effect that every child faces problems as they grow up, that it is our job as parents not to protect them but to help them learn to get through. That's one for posting on my wall and reading every morning!

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I would like to be seated at a singles, golden girls, sober & social or other interest group table. (indicate selection)



Photo by Rank

## Phyllis & Del Celebrate 35 Years

On February 14, 1953, Del Martin raced to San Francisco from Seattle, so she could join Phyllis Lyon by Valentine's Day in the home they were establishing in the Castro (a quiet Irish-Catholic neighborhood at the time). Del barely made it — it was 11:00 in the evening when she arrived.

This Valentine's Day, Phyllis & Del celebrate their 35th anniversary together. Coming Up!, along with the rest of San Francisco, extends congratulations and best wishes for many more!

## Letters...

(continued from page 3)

sidered presumptive eligibility for SSI benefits. However, after repeated inquiries at SS, I consistently received no information as to the date and amount of payments.

Several SS representatives had informed me that only by contacting my Congressional representative would this matter be expeditiously resolved. Fortunately, Nancy Pelosi responded by formally acknowledging my letter and by issuing a letter to SS requesting an expeditious response to my request for information. Mr. Bill Reed of Barbara Boxer's office also stated that he would assist in expediting this matter.

My therapist and psychiatrist have stated that the stress I encountered due to the extreme delay in the processing of my claim was a significant factor to my condition of major depression and a rapid decline in T4 cell counts.

On December 6, 1987, I received notification from SS that my claim for disability benefits had been approved, retroactive to my last date of employment in 1986. I am extremely upset that a one year period of time was required to confirm and validate serious medical conditions which were pre-existing prior to the date of filing an SS claim in January, 1987.

Unfortunately, my situation is not unique. As an emotional support provider with the Most Holy Redeemer AIDS/ARC Support Group, I have encountered clients who also have experienced similar concerns with the non-response and extreme delay in the processing of SS claims.

I recently attended a meeting at Representative Pelosi's office in San Francisco, at which she had invited representatives of various AIDS/ARC organizations to openly discuss concerns with the critical delay encountered by people with AIDS

and ARC in the processing of SS claims. Concerns were also expressed relative to the delay of the federal government in the approval of experimental medications for people with AIDS/ARC.

I was most impressed with the sincerity of Representative Pelosi and her assistants Steven Morin and Kenneth Brooks in responding to these concerns by her commitment to address these issues by her representation in the Human Resources and Governmental Relations Committee of Congress.

I am convinced that the actions of representatives Nancy Pelosi and Barbara Boxer and their staff personnel were major contributing factors in the resolutions of my problems with the Social Security Administration, and I am extremely grateful for their continuing support and concern for people with AIDS and ARC.

Unfortunately, if this letter is published, as I sincerely request, I must remain anonymous, as my mother who is disabled with serious physical and emotional conditions, and resides with me, is unaware of my diagnosis. Her psychiatrist has advised me that such knowledge would have a critical impact at this time.

Sincerely,  
Name Withheld By Request

## Condemning Voices

I have seen many letters like the one I am about to write printed in this newspaper, always with a reply by Ms. Corsaro after it explaining why the opinion expressed in the letter is wrong. I am tired of it. I believe that editors should be as objective as possible. If some point needs clarification, then of course an editor may step in and write a reply. However the policy of always responding to opinions or concerns that differ from or find fault with the editor's opinions or actions is rather self-serving. Worse is the policy of letting stand opinions expressed in letters to the editor that cry out

for clarification due to obvious inaccuracies because they do happen to agree with Ms. Corsaro's personally held opinions. I refer to the brouhaha over how gay and lesbian parents choose to procreate or adopt (Oct-Nov-Dec), but this same policy can be seen in the brouhaha caused by the Nancy Pelosi endorsement.

Several letters that ran without reply in the December issue of *Coming Up!* stated that the Lesbian/Gay Parenting Group advocated "no dialogue" about the issues that were raised and that these issues should be "kept in the closet." Naja Sorella wrote that the group "maintained these adoptees and birth mothers had no right to voice their concerns". My understanding of the LGPG's reply was that dialogue and discussion were fine, but bitterness and vitriolic attacks were not. Naja Sorella's letter cried out for clarification when she stated that the group "wants the right to shut another oppressed group up." Because this letter happens to agree with Ms. Corsaro's belief that closed adoptions are always bad, the letter ran as the last word to the debate, without clarification or reply. My understanding of the reply that LGPG made to the personal attacks printed against two alternative families who shared their lives *not to this newspaper* but at what they believed to be a safe place, a conference of sympathetic people, was in no way advocating a cessation of dialogue. Instead, it seemed to me after I read the reply in this newspaper that it advocated a cessation of the bitterness and personal attacks against gay parents and the many complications *each* choice brings. The articles shouldn't have been printed not because of the issues raised, as Naja Sorella believes, but because of the way they were raised. Open adoptions/inseminations are not automatically right for all concerned (no, it's not automatically better even for the child), no matter what feelings we as adults may have about not knowing our birth parents and then projecting that on every adopted child. Every gay and lesbian parent must make difficult choices. Again and again I read in the letters Ms. Corsaro replied to that these parents considered and considered again all the different choices. The dialogue occurred and is occurring among parents and those who seek to be parents. This particular dialogue in this particular paper has devolved because some voices are vehemently condemning others because of bitterness over their own past, a past that has nothing to do with the loving family some gays and lesbians have created against all odds. This bitterness directed at gay and lesbian parents who make a certain choice is inappropriate because it is counterproductive to an open, caring and loving dialogue. It is perfectly possible and indeed it has happened many times over in the long course of human history that one can be adopted and know nothing whatever about one's birth parents and be happy. Everyone's experience is different. A reply, Ms. Corsaro?

Paul Nordin  
San Francisco

Dear Mr. Nordin: Once again, I'd like to address the issue of printing of names in connection with the original coverage of the Parenting Conference. This is the third time I've explained this, but still

the rumor persists in the community (the Lesbian/Gay Parenting Group's newsletter has mentioned it, and this month Congregation Ahavat Shalom pulled their advertising in protest of our printing the names).

Coming Up! received permission to cover the conference. The conference coverage included first and last names of those who spoke, and we did not receive any complaints whatsoever about that coverage in the month after it ran (in fact we heard that people liked it). Not until the following issue when we printed letters from readers in response to the article that cited people quoted in the article (as happens with many articles we publish) did the printing of names become an issue. There wasn't a word about it until then.

That leads me to believe that the printing of the names is not really the issue here. The questions that arise around closed adoption and anonymous donor insemination are very difficult ones for our community to consider — it's a very loaded topic for everyone concerned, as the volume and tenor of mail we've received indicates.

Much of the information available in our community concerning adoption and insemination is based on widely-held beliefs of the larger culture which don't hold up. The families gay men and lesbians form are going to be under intense scrutiny by mainstream society — they'd love it if we didn't parent, and they'll be looking for any excuse they can find to prove that we're not up to it.

And it's already known (although not widely reported) through tons of studies that adoption as it's been practiced in this culture is often damaging to the parties involved. For example, 2 percent of the population is adopted, yet 30-40 percent of kids under psychiatric care and 10-20 percent of the adult population in therapy are adoptees. That says there's something wrong with business as usual.

By virtue of the simple fact that the only families gay and lesbian couples can form are adoptive families (since there's no way for both partners to be biological parents), it's important our community have as much information as possible on the difficulties that arise with adoption, so that we can parent as effectively as possible. That's been the point of the coverage in *Coming Up!* — and also the point of my responses to readers' letters. —Kim Corsaro, Editor

## Prevent Custody Hassles

I am responding to the recent controversy concerning adoptions and donor insemination. I am an attorney who represents both mothers and children. My representation of mothers involves litigation concerning custody rights and the prevention of litigation by preparing agreements regarding custody and visitation (for heterosexuals and lesbians). I represent children in contested adoptions and in dependency proceedings. As a result, I am well aware of the various issues and rights involved in making decisions regarding custody, visitation and adoption.

I am concerned that the current debate is happening without needed information concerning what options are available. For example, many people don't understand that adoptive parents

have full parental rights and, therefore, are not vulnerable to losing custody. Because of this, it is possible for adoptive parents to agree to "open" adoption without being vulnerable to losing custody. In California a judge may not, without an agreement from the parties, order an open adoption; that is, when an adoption occurs, the biological parents' rights are absolutely severed and the judge cannot order visitation rights. However, the adoptive parents can agree to visitation and can ask the judge to include this in the adoption order. While it is unknown to what extent the visitation order will be enforced, there is a good possibility that the court will enforce it and an agreement the parties have thought out and included in their court order is less likely to be breached.

Lesbian couples who have children through alternative insemination do not intend the donor to be an active parent and are much more vulnerable than adoptive parents. Using a known donor, without further legal protection, could lead to that donor obtaining visitation or custody rights of the child. The donor may or may not be an adequate parent. Since the court puts a premium on parents' rights, even an inadequate parent may be granted substantial visitation. I have seen instances where fathers who have been sexually abusive to their daughters have been given overnight visitation rights. I don't think that we can minimize the potential danger of having our children be parented by fathers who do not share our values, who do not have good parenting skills, and who may go so far as to be abusive. The question frequently becomes whether it is better to have no father or to have an abusive father. Many women who were sexually, physically or emotionally abused may feel that no father would have been better for them. I also understand that women who were adopted and did not know their natural father may feel differently. These are not necessarily the only two options.

There are methods for using donor insemination with a known donor while protecting the mother's custodial rights. If the insemination is done through a licensed physician, then, under Civil Code 7005(b), the donor is not legally considered a father. Many women who have given birth through alternative insemination have entered into a contract with the donor ahead of time, delineating what rights and responsibilities he would have. Frequently the donor gives up any parental rights and responsibilities but agrees to maintain contact with the mother and child. These agreements often contain an arbitration clause so that, if they are violated, they will be resolved outside of the traditional courtroom setting. While these agreements have not yet been tested, they have offered security and protection to countless lesbian mothers.

My experience in counseling lesbians who plan to have children through alternative insemination is that they have given a good deal of thought to the way they wish to go about doing so, and have taken into consideration the child and the entire family structure they are creating. I have seen all kinds of creative arrangements, many of which have worked very well. I have also seen women without a written agreement who believed that things would be flexible and work out. In some instances the effects have been devastating on the family. (For example where a father sued for and won visitation rights).

I do find it somewhat ironic to hear lesbians talking about the vital importance of children knowing their fathers. Over more than 7 years of practice, I have represented hundreds of heterosexual women, many of whom were battered. Most of these are women who are raising their children alone. Their battle has been to protect their children from alcoholic, abusive fathers. In many cases, these fathers have disappeared; sometimes they appear unpredictably. As a feminist, I have always supported the rights of these women to raise their children alone and have felt that their families were as strong, nurturing, and positive as any traditional heterosexual 2-parent family.

In closing, I hope that whatever choice is made, it is made based on knowledge of the possibilities, and that we then respect each other's choices.

Sincerely,  
Amy Oppenheimer  
Oakland

## Fighting LaRouche

At each of the next elections in the foreseeable future there is going to be an initiative directed

against people suspected of having AIDS or associating with people with AIDS. It will start in June with the "Son of 64" and will probably go on to the Block, Doolittle, and Dannemeyer initiatives in November and beyond.

It is clear that we are going to have to be responding to this negative legislation. The question is how to educate the public to stop panic and fear.

Last year a lot of money and volunteers were expended fighting Initiative 64. Unfortunately, the campaign conducted by SF Can/No on 64 was for the most part very narrowly focused and had very little educational intent with few long lasting results.

We, who are writing this letter, were all part of efforts last year to broaden the work around 64, either through the People of Color Task Force

of SF CAN, or through Stand Together Coalition. We believe that to permanently defeat legislation like this, there needs to be deeper education around AIDS and the politics of AIDS. We want to build an ongoing group with representation from the lesbian/gay community, disabled, seniors, women, Chicanos/Latinos, Blacks, American Indians, Asian American/Pacific Islanders, labor, straight people, and persons with ARC or AIDS.

What we are calling for is the building of a broad inclusive coalition that is multicultural, gender balanced and reaches into all of the different communities. It will subscribe to all of the principles of the March on Washington and will counter the misinformation and hysteria on the epidemic with a program for education, prevention, services, care and a cure for AIDS. To do

otherwise is to be truly out of touch with the times and cuts us off from potential allies and pits us against each other.

We would like to invite the entire community to participate in an upcoming Town Meeting to be held in March, 1988. We will discuss how our communities feel is the best way to defeat the initiatives while building a broader base of support for future battles.

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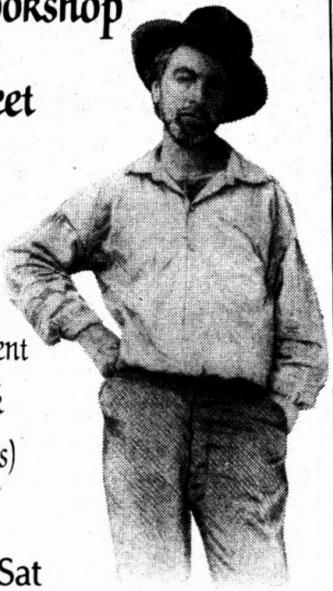
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## ASTROLOGY

BY JACK FERTIG

February is my favorite month. In this case my peculiar taste is easily explained since it is my birthmonth, but there is more. Devised by Rome's second king, Numa Pompilius in the 8th century B.C. (really! I wouldn't make this up), February is the month when the Sun is in Aquarius and Pisces. This month more than any other typifies its sun signs. Its Aquarian character is unique and finishes quickly. Its name is the most challenging to spell and to pronounce. On its Piscean side it shifts forms (28-29 days) and it has been viciously plundered and left in short shrift by the Caesars Julius and Augustus. Also like both signs February is much maligned by those who adhere to common tastes and slavish devotion to heat and sunshine. The February born are different: Aquarian inventors and eccentrics. Piscean dreamers and mystics.

But for all that, the real star of the zodiac this month is Capricorn. Uranus moves into Capricorn this month at 4:36 pm on Sunday the 14th. (This has vast implications explored elsewhere in this month's *Coming Up!* Here, however, we will examine personal experience of the sign change.) The day before that (yes, Saturday the 13th!) at 3:55 pm Saturn goes into Capricorn. Both planets will retrograde back into Sagittarius later this year and then move forward into Capricorn. Saturn for two and a half years. Uranus for seven.

Planets in Sagittarius work through issues of freedom and philosophy. In Capricorn they deal with authority and accomplishment. Saturn rules Capricorn and will in the next few years clarify lines of order and responsibility. If you are not prepared to examine your own basic abilities to deal with and to develop limits, ambition, authority, and integrity you will find yourself dealing with these issues on somebody else's terms. That person is almost inevitably an authority figure such as a parent, boss, landlord or law enforcement official.

This would in fact be a good time to examine your own ability to deal effectively with those who may assert authority over you and to learn how to develop your own sense of authority. Start by examining your ambitions and how you intend to achieve them. It is in achievement that you develop authority.

By authority we mean the ability to express mastery, the expression of ability, or if you will, "power." It is important to differentiate between "over-power" and "em-power." Our culture relies far too heavily on the former. For example, in a gymnasium the person who strives to lift heavier weights than the others seeks (over)power; the one who seeks to perform at a personal best seeks (em)power. In the workplace one seeks (over)power by being promoted over others, one seeks (em)power by finding satisfaction and growth in one's own work. A police officer or judge or boss is an (over)powerful authority figure. An extremely educated, expert or skilled person is an (em)powerful authority figure.

If you define your power as power/authority over others whatever strength or authority you have is dependent upon their acceptance of your authority. This ephemeral condition of contract or tradition is necessarily insecure and unsatisfying. It can become addictive in that as one searches for power one finds none really. One continues to develop one's (over)power and finds no deep and substantial (em)power(ment). And so one continues pursuing power as our culture has taught, through competition and conquest.

Where (over)power develops hierarchies, (em)power encourages networking. But even an effective network requires that each partici-

pant knows how and where s/he is most effective, productive, and authoritative. This requires a strong sense of authority ("This is what I can do and be responsible for.") and very importantly, *humility*. ("I cannot do/manage this.") In this humility one may have to abandon notions that one can accomplish things that one really lacks the commitment, ability, or time to do. This is not necessarily an admission of incompetence, although that may be wise in some cases. No one is competent in all things.

The key to Capricorn is structure and limitation. It often expresses through "no." With Capricorn transits it is easy to fall into "I can't..." but this too can be real and valid when it is used to clarify. "...but on the other hand, I can..." A Capricorn would typically say, "Don't waste your time flapping your arms trying to fly like a bird." A sensible Capricorn will then say, "If you really want to fly why don't you learn how to fly a plane? If you want to feel the beauty and power of motion, why don't you run?"

So with Saturn moving from Sagittarius to Capricorn we will take the ideas and lessons we have been developing over the last few years and seek to apply them in ways that offer us power. We will seek to develop and work with authority. As Uranus moves into Capricorn we will find ways to apply our developed ideals of freedom and individuality. This will probably be a brilliant period in which concrete applications will be made for new scientific theories.

At the most personal level each of us will begin to find our ideals challenged by reality. The greatest challenge will be to find ways to remain true to our ideals while adapting them to a less than ideal world. This is inevitably a time for very hard work. It is hopefully a time for great accomplishment.

**Aries:** Your search for knowledge, like so many things in your life, is very independent. For the most part that style works well for you and it has been doing so lately. It is now time to step forward from your independent studies and find a solid program, a reliable teacher. On your own you've always been an avid student. Now you can learn to be a decent pupil. Choose your teacher wisely. You tend to be very rebellious, but you can learn to question openly rather than to challenge aggressively.

**Taurus:** Your pragmatic nature leads to an attitude about sexuality and about death that is commonly referred to as "philosophical." Your apparently casual acceptance of what is is beginning to harden and crumble. In recent years you have been an example of acceptance. Now you will find some hard facts and notions that you will have trouble accepting. It would be very easy for you to get stubbornly locked into once useful patterns which are now obsolete and potentially destructive. Allow yourself any necessary change and catharsis as an opportunity for growth and enlightenment. If it were easy would it be worthwhile?

**Gemini:** Your pattern has been to seek open, explorative relationships. All of a sudden you want security and commitment... or do you? Faced with conflicting desires (well, you're quite used to that!), you may find yourself making unreasonable demands on your partner or feeling that s/he's doing that to you. Most likely you are making demands which are really not fair and projecting that on your mate. Try applying those demands to yourself and see how it feels. A double standard can sometimes work if both parties agree to it. Keep communications open. At least you can do that flawlessly!

**Cancer:** The hard, cold realities of your work and health situations are getting harder and colder. Work can get especially dicey as dissatisfaction manifests as rebelliousness. And then you wonder

(continued on page 54)

## COMING UP! CALENDAR OF EVENTS FOR THE BAY AREA

### 1 MONDAY

**Lake Tahoe Ski Trip** deadline—see 2/5 for details.  
**Theatre Rhino Auditions** for play written by Denise Garepis, directed by Adele Prandini—see 2/27.  
**Gay/Lesbian Liberation:** History, Theory & Practice—class taught by Peter Drucker at New College of California. Discuss theories on the bases of oppression and liberation, historical roots of the lesbian/gay community, lesbian feminism, gay & lesbians of color, youth & children's issues, the politics of AIDS. Registration open thru 2/22. For reg info call 626-1694, for class info call Peter Drucker 775-7213.

**Ministry of Light** Healing Service 7 pm at Trinity Episcopal Church, 1666 Bush at Gough, SF. Loving service of music, meditation, communion, laying on of hands, anointing with oil. Please be there.

**Greater Gay Area Marching Band** is forming to serve the Bay Area communities—SF, East Bay, San Jose, etc. Play anything & anywhere, from bar busts to bar mitzvahs. Interested in joining a volunteer band family, committed to providing musical goodwill throughout the Bay Area? Call 558-9693 or 282-4136 for info.

**Leathermen's S/M Support Group** meets 7:30 pm at MCC-SF, 150 Eureka St. SF. Room 204. Donation requested. Group meets every other Mon.

### 2 TUESDAY

**Theories of Political Organization:** Marxism, Leninism & Socialist Feminism: a course taught by Peter Drucker at New College of California. Pt 1 of course covers Marxism, Anarchism & Social Democracy, pt 2 covers Leninism Variants & Alternatives, pt 3 Revolutionary Strategies in the West Today. Students may take the entire course, or any part. Today's the deadline for late registration. Reg info: 626-1694, class info: Peter Drucker 775-7213.

**Ground Hog Day** Celebrate with Castro Lions Club. Combination party & fundraiser at Cafe DuNord Restaurant, 2170 Market St. SF. Entertainment by pianist Donald Elton Westcott & comic Danny Williams. 6-9 pm. \$20 tx includes bar privileges & light buffet. Proceeds benefit the AIDS Day Care Services Ctrs. Info: 626-9081.

**Service Thru Touch** Workshop. 9-wk training for massage volunteers to work with people with AIDS in home, hospice & hospital settings. See 2/23.  
**Southbay SOL** (Slightly Older Lesbians) meet 7-9 pm at DeFrank Community Ctr, 1040 Park Ave (bet Race & Lincoln), San Jose. Tonight's topic: Control by Affirmation. Newcomers welcome!

**BWMT AIDS Awareness** Mtg topic: "BWMT HIV Positive Support Group." 7-9 pm, 3135 Courtland, Oakl. Info: 261-7922.

**Gay/Lesbian Sierrans Outings** planning mtg. Help plan trips & hikes. 7:30 pm, Sierra Club, Polk at Ellis, SF. Info: Steve Griffiths, 776-2211, ext 6633.

**Samba Pagode** at El Rio: authentic Brazilian samba from Rio & the countryside. 9 pm-midnight, no cover. 3158 Mission St. SF. Info: 282-3325.

### 3 WEDNESDAY

**Mae/West Diamond Lil** Lookalike Contest: today's the deadline to enter the contest to benefit Open Hand. Lily Tomlin will be among the judges! See 2/5 for details.

**Heartlover CPR Class** at Pacific Presbyterian Medical Ctr, 2333 Buchanan St. SF. Merrill Room, 1st floor. 6-9:30 pm. \$2. Info/res: 923-3362.

**People with AIDS Mtg?** 7 pm, 350 McAllister, State Bldg room 1200. Open meeting. Info: John 655-1219, Hank 441-4188.

**Judy Grahn Celebrates** Gertrude Stein's birthday at Mama Bears. 7 pm, \$5.7. 6536 Telegraph Ave, Oakl. Info: 428-9684.

**Jazz at Yoshi's** singer Mariena Shaw, with Danny Nixon, piano; Harold Jones, drums; Herbie Lewis, bass. Tonight thru 2/6. Wed-Thurs, 8 & 10 pm; Fri-Sat, 9 & 11 pm. 6030 Claremont Ave, Oakl. Info: 652-9200.

**Comedy at El Rio:** Renee Hicks hosts open mics. 8-10 pm, \$2. 3158 Mission St. SF. Info: 282-3325.

**"Electric City,"** lesbian/gay TV magazine on PCTV Cable network in

Emeryville. Tonight's program: first in a series on the legal problems facing the AIDS/ARC Vigil; a look at how we care for our own in the face of gov't apathy; also comedy with Karen Williams & a discussion with Roberta Achtenberg on her state assembly bid. 9:30 pm.  
**SF SPCA Low-Cost** Vaccination Clinic offers inoculations for pets of SF residents on limited incomes. For info/appt call SF SPCA Animal Hospital 554-3030.

### 4 THURSDAY

**Lesbians Who Have Been Battered** therapy group for lesbians who are in—or have left—violent relationships. New group beginning Thurs eves, East Bay location. Info: Audrey Mann, MFCC 428-1505.

**Heart Warrior Chosa** Women's Medicine Workshop at ClaireLight Women's Books. 6:30 pm, \$5-10 SL. 1110 Petaluma Hill Rd -5, Santa Rosa. Info: (707) 575-8879.

**Andy Tibby Storytelling** Workshop at Cocker Stone Bookstore. 19375 Hwy 116, Monte Rio. Intro to the history of storytelling, followed by story sharing. Bring pillow for seating. 7 pm, free. Info: (707) 865-9922.

**Alcohol-Free Social** for Women at Mama Bears. Every Thursday evening. Tarot readings by Suzanne Judith available, to reserve reading call 428-9684. 7-11 pm. 6536 Telegraph Ave, Oakl.

**BWMT Rap:** "Black History—We Have Come A Long Way?" 7:30 pm, 1350 Waller St. SF. Info: Black & White Men Together 931-BWMT.

**Black History Month** at Old Wives Tales Bookstore: playwright/author Helen Jones improvises a drama about Mary Ellen Pleasant, a 19th century human rights leader in California. 7:30 pm, 1009 Valencia St. SF. Info: 821-4676.

**An Evening With...** Marga Gomez, Angela Davis, Mimi Fox, Sylvia Kohan, clowns Carol Borneo & Meryl Lieberman, and *Blazing Redheads*. MC Margaret Stone-Hunter. Benefit for the Women's Cancer Resource Ctr. 8 pm, \$10-25 SL. Victoria Theatre, 16th St & Mission, SF. WA. SIGN CC (at Women's Bldg, 3543 18th St. SF). Tix at Modern Times Bookstore, SF; A Woman's Place Bookstore, Oakl. Info: 653-9028.

**IF Stone: A Conversation** at 80: an onstage conversation with journalist & quinquennial muckraker IF Stone, hosted by Sedge Thomson at SF's Herbst Theatre. Part of City Arts & Lectures: "On Art & Politics" series. 8 pm, \$13.50 & \$11. Proceeds benefit the Women's Foundation. Tix at BASS, STBS Union Square. Info: 552-3656.

**Code Blue Birthday Party!** Come & celebrate! Laser light show and dance contest at 16th & DeHaro. SF. 9 pm-2 am. \$6. Info: 979-5557.

**5  
FRIDAY**  
**Lake Tahoe** Beginners' X-C Ski Trip. 2/5-7. \$40. Carpools possible. Info/res: Fernando 540-0393. Reg deadline is 2/1.

**"The Haunting of Hill House,"** special benefit performance for the San Mateo County AIDS Project & Ellipse; Peninsula AIDS Services. Gothic horror play, adapted from Shirley Jackson's novel, a "chilling & mystifying study in mounting terror." Tix: \$25. Info/res: 349-6411. Hillborn Theatre, 1285 East Hillside Blvd, Foster City.

**Single Parent Shabbat** Dinner at SF Jewish Community Ctr. 6:30 pm. Special time to join other single parents & their children for traditional vegetarian meal, blessings, songs & socializing. \$7 adults, \$3.50 kids. 3200 California St. SF. Info/res: 346-6040.

**"New Developments in Self-Hypnosis,"** workshop led by Marc Leher, PhD. Learn self-hypnotic techniques that can be applied to yourself or your clinical work. Improve imagery, bodywork, stress management. 7-10 pm tonight, 9:30 am-5 pm trw. \$80. Info/res: Calif Institute of Integral Studies 753-6100.

**Taipei Erotic Massage** with Joseph Kramer. Most conventional male sexual-ly focuses on discharging energy from the body. Taoism heals by circulating erotic energy thru the body. Hands-on class done nude. 7:30-11:30 pm, \$30. Body Electric School of Massage & Rebirthing, 6527A Telegraph Ave, Oakl. Info: 653-1594.

**MCC-SF Men Together** present

**"Men—You Can't Live With Them, You Can't Live Without Them,"** discussion series on men & relationships. Tonight's topic: "Forming/Beginning". 7:30-9 pm. Metropolitan Community Church, 150 Eureka St. SF. Info: 863-4434.  
**Heart Trek, Part I:** Canyon Sam honors Chinese New Year with a slideshow/talk on her year-long travels thru China & Tibet. Provocative narrative with strong visual images. 7:30 pm, \$3-5. Proceeds benefit the Tibetan Nuns Project. Modern Times Bookstore, 968 Valencia St. SF. Info: 282-9246.

**FOG Game Feat:** play Monopoly, Scrabble, Risk, Trivial Pursuit & others. Refreshments & snacks served. 8 pm, 304 Gold Mine Dr. SF. Info: 641-0999.

**Lily Tomlin** is a judge in the Mae West/Diamond Lil Lookalike Contest held today at Geary Theatre, immediately following ACT's performance of "Diamond Lil", a benefit for Project Open Hand, which feeds over 300 needy AIDS patients daily. Those interested in participating in the contest should call Project Open Hand, 771-9808 for details—you'll perform a 2 min "schtick" as Mae West/Diamond Lil. Musclesmen also needed to act as escorts for contestants. Contestants receive 2 tix to a "Diamond Lil" performance. Show starts at 8 pm, contest follows. Tix: \$35 orchestra/mezzanine, \$25 balcony. Deadline to sign-up: 2/3.

**Berkeley Symphony Orchestra** in concert tonight & trw at First Congregational Church of Berkeley, Dana & Durant Sts, Berkeley. Tonight & trw, 8 pm, \$10-25. Program: Peter Maxwell Davies "Symphony No 2"; Johannes Brahms "Violin Concerto". Info: 841-2800, WA.

**Fiddleymanth:** duo featuring Crystal Reeve (violin) & Libby McLaren (synthesizer) at Mama Bears. Original tunes, plus your favorite r&b classics. Women only. 8 pm, \$5. 6536 Telegraph Ave, Oakl.

**Over Our Heads** Comedy Troupe & The Spoolie Sisters join together to present evening of improv comedy & "girl group" sounds from the 40s to the 80s. Lots of glitter & guffaws at La Pena, 3105 Shattuck Ave, Berkeley. 8 pm, \$5-7 SL.

**Jazz pianist Denny Zeitlin** at UCSF's Laurel Heights Auditorium, 3333 California St (at Walnut). SF. 8 pm, \$9 gen'l, \$7 srs & stdnts. Info: 476-2035.

**Poetry, Autobiography & the Cross-Over:** a reading/discussion with American-born author Michelle Cliff, poet & teacher Kathleen Fraser, poet Mary Oppen & peace activist/author Edith Jenkins. Part of "Women Poets Today & the Reclaiming of the Past." series sponsored by Small Press Distribution. 8 pm, \$4. 1814 San Pablo Ave, Berkeley. Info: 549-3336.

**Judi Friedman in Concert** at Artemis Cafe: original folk, blues, vocal jazz, improv & laughter—8 pm, \$4-6 SL. 1199 Valencia St. SF. Info: 821-0232.

**Legal Clinic** for Gay & Lesbian Seniors, spon by Operation Concern's GLOE (Gay & Lesbian Outreach to Elders) and Legal Assistance to the Elderly. 10 am-12 noon, by appt only. Meet with an attorney to discuss your individual legal needs. Info/res: GLOE 626-7000.

**Rock at Firehouse 7** with Pray for Rain. 10 pm, \$4. 3160 16th St. SF. Info: 621-1617.

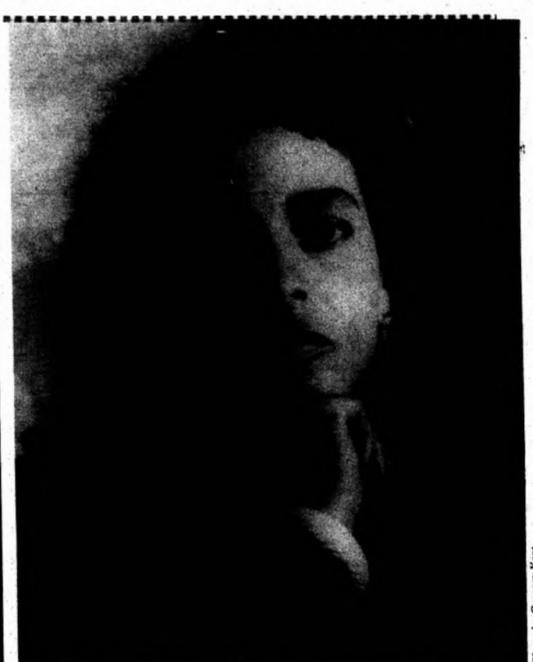
**Ways of Seeing & Ways of Being Seen:** a body-mind centering workshop/retreat. Today's the final day to register, see 2/12 for details.

**6  
SATURDAY**  
**Latina Health Issues:** 6-wk class offered thru Merritt College in Oakland, co-sponsored by the Organization Nacional de La Salud de la Mujer Latina. 2/6-3/19. Topics covered: better health thru empowerment, mental health, curanderismo, elderly health needs, domestic violence, sexual abuse. \$5 per session, free to those on AFDC, SSI, GA, etc. Info: 534-1362.

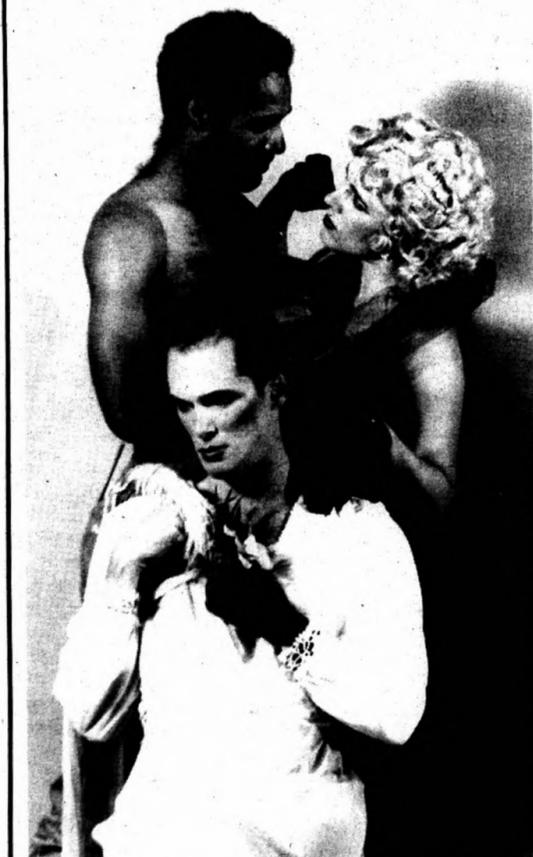
**Gourmet Potluck** for lesbians & gay men who enjoy cooking. Bring your favorite dish, eat on fine food & socialize in a smoke-free setting. Res/Info: Nikos 775-6143, 11am-7pm.

**"The Kabbalah:** Lessons for Counseling & Psychotherapy." Workshop provides specific Kabbalistic principles & methods for counselors, therapists & health care practitioners. Led by Edward Hoffman, PhD. 7-10 pm tonight, 9:30 am-5:30 pm trw. No previous background in the Kabbalah necessary. \$80. Info/res: Calif Institute of Integral Studies, 753-6100.

**Gay Men's Relationship Mixer:** Ready for a relationship with another man? Attend tonight's mixer—a comfortable way to meet other high quality men thru small group discussions & personal



Angela Davis hosts the benefit for the Women's Cancer Resource Center. See February 4 for details.



The Seven Descents of Myrtle — see Onstage for info.

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sharing. Social hour follows. Doors open at 7:15 pm. mixer begins at 7:30. \$5. MCC-SF Social Hall, 150 Eureka St. (3 blocks west of 18th & Castro). SF. Info: Partners Institute 343-8541.

**From Harper's Ferry to Howard Beach:** white people & the struggle against white supremacy. Program sponsored by John Brown Anti-Klan Committee. Speaker Ahmed Obafemi of the NYC Coalition Against Racism. Plus documentary *Mean to be Free*, a video about the 30s & times of abolitionist John Brown. 7:30 pm. \$3. Free CC. Women's Bldg, 3543 18th St. SF. Info: 431-8339.

**Author Mary Ann Abrahamian** reads from *Kore*, her poetic, punchy novel based on the Demeter-Kore (Persephone) myth. 7:30 pm. \$4.1 Man-dana St. Oakland.

**"The Spiritual in Contemporary Art"** a discussion with Karen Brody, Anna Valentina Murch, Charles Mieczkowski & Roger Berry at SF Art Institute, 800 Chestnut St. SF. 7:30 pm. \$4. Info: 771-7020.

**"The Sparks Fly:** Fueling the Fight for Free Speech," a benefit for lecturer Merle Woo's suit against UC Berkeley. Program includes speakers on other discrimination cases, poetry, music. Features: Opal Palmer Adisa, Francisco X. Alarcon, Mary TallMountain, Nellie Wong, Roz Spafford, Freeway Hall Case speaker, Marty Springer, Merle Woo, Judy Goodwin, Nancy Reiko Kato, Judy Fredman & others. 7:30 pm. \$6-15. La Pena, 3105 Shattuck Ave. Berkeley. Info: 833-1853, 864-2776.

**FOG Theatre Trip:** Fraternal Order of Gays go to see a hysterical comedy, "ER (Emergency Room)" about the one night's worth of happenings in a hospital emergency room. For info/res: 641-0999.

**Berkeley Symphony Orchestra** in Concert at First Congregational Church of Berkeley. see 2/5.

**"Rightfully Proud"** — and ready to party! Lynn Lavner & Tom Ammann in concert at the Victoria Theatre, 2961 18th St. SF. 8 pm. \$8 adv. \$10 at door. Fundraising benefit for the 1988 Lesbian/Gay Pride Parade & Celebration. Info: 647-FREE.

**At ClaireLight Women's Books:** Elaine Townsend in Concert. 8 pm. 1110 Petaluma Hill Pl. Ste 5, Santa Rosa. Info: (707) 575-8879.

**Comic Barb Regan** (left-brain identified adult child of recovering Catholics) & pianist/vocalist Sheryl Duncan at Seterspirit Women's Bookstore & Coffeehouse, 1040 Park Ave. San Jose. 8:30 pm. \$3-7 SL. Info: (408) 293-9372.

**La Purissima Creek Hike** with Gay/Lesbian Serrans. Strenuous hike from a redwood canyon up to Skyline Ridge via Whittaker Gulch Trail, with good ocean views coming down. Rain cancels. Carpool to Half Moon Bay area. 9 am. Church/Market Pay 'N Save. SF. Bring lunch beverage. Info: Dodi Horvat 992-3798.

**Hearthover CPR Class** at District Health Ctr. 4, 1490 Mason St. SF. 9 am-12:30 pm. \$3. Info/res: 558-3158.

**Cross-Country Skiing for Beginners:** Tahoe-Donner. 2-days of instruction & guided skiing, 2 nights lodging in mountain chalet. \$185. Info: Mariah Wilderness Expeditions 233-2303.

**10K Run for Turtle Island** in celebration of the 10th anniversary of the Longest Walk. Ceremonial Circle at 9 am, run begins at 9:30. Lake Merritt, Oakland. Info: 654-2284.

**Lake Merritt Run** with Eastbay Front-runners. Meet 9:30 am, corner of 14th St & Oak St in Cameron Stanford House. Flat 3 mile loop. Info: 939-3579, 251-3246.

**Fathers of Gays & Lesbians** wanted for an anthology on the experiences of fathers of gays. Share your thoughts & feelings about how your child's lifestyle affects you & your family. Book to be edited by Ann Davidson of Parents & Friends of Lesbians & Gays and Laune Salen. MSW. For info contact David-Salen, PO Box 8265, Stanford, CA 94306.

**The Body:** an all-day seminar with Richard Dausman, sponed by FOG. Learn how to add impact to what you say with your body language, how to read the non-verbal expressions of others. 10 am-6 pm. \$50. Info/res: Fraternal Order of Gays 641-0999, 304 Gold Mine Dr. SF.

**"Emerging World Community: East/West Perspectives,"** a workshop offered by Liz Campbell, PhD. Explore the connections between social justice, population, peace, global economics & ecology. 10 am-4 pm. \$80. Info: Calif Institute of Integral Studies 753-6100.

**"The World's Exotic Music,"** second concert of Bay Area Women's Philharmonic. 1987-88 season. Highlights: "Pura Bessika," a work by Nancy Van De Vate reflecting the music on Indonesian, guitarist Sharon performs the Villa-Lobos Concerto for Guitar. US premiere of Australian composer Jennifer Fowler's "Chimes Fractured", "Bata" by Cuban-American composer Tania Leon. 8 pm. \$12. JoAnn Falletta, conductor. Artists: Director Niam Washburn will host "Concert Conversations" with composers Tania Leon & Nancy de Vate at 7:15 pm, immediately prior to concert. First Congregational Church, Post & Mason Sts. SF. Tax at BASS. Free CC. WA. Info: 626-4888.

**Inge Hoogerhuis & Guests** in concert at Mama Bears. 8 pm. \$5-7. Women only. 6536 Telegraph Ave. Oakl. Info: 428-9684.

**Dieco Diva** Gay/Lesbian Cabaret sponed by BAWNS at the Warehouse Cabaret, Oakl. 10 pm-4 am. \$12.50. Info: 923-9389.

**Programs for Kids** at La Pena: storytelling by Mark Freeman, music by Nancy Raven. 10:30-11:30 am, 3105 Shattuck Ave. Berkeley. Tax \$3 adults, \$2 kids. Info: 849-2572.

**Alice in Wonderland** performed by the Berkeley Ballet, part of Kidshows Performing Art Series for Children at Julia Morgan Theatre, 2640 College Ave. Berkeley. 3 shows: 11 am, noon & 1 pm. \$3.50. Info/res: 548-7234.

**Lesbian Moms-to-Be** or Moms of babies interested in networking in SF. Come to a potluck/lunch. Call 864-4529 for details.

**In the Heart of Relationship**, video features Stephen & Ondrea Levine. Part of Access Group's "Exploring the Heart of Healing," a video series focused on health (including AIDS), spiritual practice, relationships & service. 7:30 pm. SF Zen Ctr. 300 Page St. SF. Info: 883-6111.

## 7 SUNDAY



**Cheryl Crane**, daughter of Lana Turner, signs copies of her new autobiography, *Detour: A Hollywood Story*, accompanied by her partner, Josh LeRoy. 3-5 pm. free. A Different Light Bookstore, 489 Castro St (at 18th). SF. Info: 431-0891.

**Sundays at El Rio:** salsa with Grupo Sinigual. 4-8 pm. 3158 Mission St. SF. Info: 282-3325.

**Concert:** Pacific Mozart Ensemble and the Pacific Chamber Orchestra in concert at First Congregational Church, Durant at Dana, Berkeley. Program: four Glinas, by Monteverdi, Poulenc, Vivaldi & Weelkes. 5 pm.

**Milko & Friends** at The Gallison. 718 14th St. SF. 5 pm. Info: 431-0253.

**Bay Area Gay Fathers Mtg:** see Not All Parents Are Straight, a documentary on gay/lesbian parenting. Monthly potluck/social hour, 5-7 pm, followed by group meetings, 7-8:30 pm. Newcomers welcome. Congregation Sh'ar Zahav, 220 Danvers. SF. Info: 841-0306.

**Skiers & Gay Athletes** monthly membership mtg come meet other gay & lesbian skiers. 7 pm, St John's Church Hall, 5th Ave & Irving. SF. Info: 928-1736.

**Psychology & the Social World** lecture series continues with "Growing Up Wasted," a talk by Elliot Curme on the psycho-social problems of young people in the 80s; an analysis of how the process of growing up has changed over time, & is currently being shaped by unfavorable changes in the American economy & culture. 7-9 pm, 50 Fell St. (bet Van Ness & Market). SF. Lecture

series sponed the Graduate Program in Psychology of New College of California. Current attempts to integrate psychoanalytic theories with exploration of social & political issues.

**One-Woman Cabaret** with Lynn Lavner at Billy DeFrank Gay & Lesbian Community Ctr, 1040 Park Ave (bet Race & Lincoln). San Jose. 7 pm. \$9 in. Info: (408) 293-8898.

**"Safe, Strong & Free,"** Judy Fell sings at Plowshares. SF. Mason Ctr. Marina at Laguna St. SF. 7:30 pm. Info: 441-8910.

**NOW Lesbian Rights Task Force/GLAS Rap Group** meets 7:30 pm at the Old Firehouse, Stanford campus. Tonight's topic: "Relationships Aren't Everything" let's talk about being single." Info: Marilyn 969-1260.

**Psychology in Nicaragua:** a Feminist Perspective: Antioch University's Feminist Therapy/Women's Studies Dept sponsors a talk by Nicaraguan psychologist Luz Maria Sequiera. 7:30 pm at the Women's Bldg, 3543 18th St. SF. A bilingual Spanish/English event. Call before 2/1 for CC (282-5362). Tax \$3-7 SL.

**"X-Potheads** are Fascinating People" —Women's Marijuana Anonymous Group forming, attend tonight's mtg. 7:30-9 pm. For info/contact: 334-8670.

**Sunol Regional Park Hike** with Gay/Lesbian Serrans. Strenuous hike in the coastal range foothills to see the "Little Yosemite" Valley. Meet 8:30 am to carpool at Church/Market Pay 'N Save. SF, or meet at 10 am at Sunol Park HQ. Bring lunch, beverage. Info: Bob Edwards 387-8453.

**Birdwatching Spectacular:** a day trip to Thornton with Wilderness Women. Travel thru the Delta to observe some beautiful wintering waterfowl: tundra swans & sandhill cranes, geese, ducks & raptors. Meet at 9:30 am at the Park & Ride on Hwy 12, east of Interstate 5 (almost to Lodi), about 1 1/2 hrs from the Bay Area. Rain cancels. Bring binoculars, scopes, lunch & liquids (count on a gourmet potluck). Beginners welcome. For info/carpooling: Joan 530-2427.

**Old Wives' Tales Bookstore** Black History Month. Events: 2/4. Helen Jones, local playwright & author of *Mary Ellen Pleasant*, improvises a drama about Pleasant, a 19th century Black human rights leader in California. 7:30 pm, free, all welcome. 2/11: poems in celebration of Black women—a reading by Stephanie Henderson. 7:30 pm, especially for women. 2/18: Kesho Scott, Cheryl Muihanji & Egiytra High, authors of *Tight Spaces*, read from their art. 2/13-14: *Carmen Jones*, Otto Preminger film, with Harry Belafonte, Dorothy Dandridge & Pearl Bailey; plus Oscar Micheaux: *Film Pioneer*, about Micheaux's efforts to offer a positive image & alternative for Black people in the 1920s & 30s. 2/20-21: *St. Louis Blues*, one of the first all-Black musical films (& the only one in which Bessie Smith appears); & *Boogie Woogie Dreams*, 1941 film with Lena Horne, Pete Johnson & Albert Ammons. 2/27: *Eyes on the Prize*, 3-part series traces the history of the Civil Rights Movement. Vintage footage, eyewitness accounts. 2/28: *Ethnic Notions*, Marlon Riggs video documents how American folklore perpetuated stereotypes against Black Americans. Riggs appears in person. Info/showtimes: 563-7337.

**African History Month** Events at SF State University, 1600 Holloway Ave. SF. 2/11: Maxine Howard and her *Rhythm and Blues Explosion Band* perform at noon in the Student Union Barbary Coast Room, free. 2/17: Jamaica Dub Poet Mutabanka reads in celebration of African History Month at SF State University. Also high-spirited reggae music by *Raskidus: Roots Connection*. 3 pm. Advance tx: \$5 gen'l, \$4 students; \$7 day of show. Barbary Coast Room. 2/23: *Eyes on the Prize*: Juan Williams, author of the highly acclaimed book *Eyes on the Prize* and a reporter for the *Washington Post*, gives a video/lecture presentation on the Civil Rights Move-

ment, plus updated analysis of current controversies affecting people of color. Noon, \$2-6. Barbary Coast Room. 2/26: lecture/conversation with jazz artist Oscar Brown, Jr. Noon, free. Barbary Coast Room. 2/27: 7:30 pm jazz concert with Oscar Brown Jr & Trio. \$8 gen'l, \$5 students. McKenna Theatre, School of Creative Arts Bldg. Info: 338-2444.

**Harper's Ferry to Howard Beach:** White People & the Fight Against White Supremacy—program sponed by John Brown Anti-Klan Committee. See *Mean To Be Free*, a film by John Brown. Also talk by Ahmed Obafemi of the New African Peoples Organization & the NYC Coalition Against Racism. 7:30 pm, \$3. Women's Bldg, 3543 18th St. SF. CC. WA. Info: 431-8339.

**Black History Month Film Series** at La Pena. 2/3: *Now Is The Time*, documentary about the civil rights movement, narrated by Ossie Davis & Ruby Dee; plus *A Time For Burning*, a 1966 documentary on the failure to integrate a church in Omaha, Nebraska. 7:30 pm, free. 2/10: *Tribute to Malcolm X*, film about Malcolm X's influence on the Civil Rights Movement. Plus documentary *Martin Luther King: from Montgomery to Memphis*; and *Harriet Tubman and the Underground Railroad*. 7:30 pm, free. 2/17: two films about Haiti—*Voyage of Dreams*, award-winning documentary on the Haitian revolution; and *Bitter Cane*, about the history & contemporary reality of Haiti. 7:30 pm. \$4. 3105 Shattuck Ave. Berkeley.

**Black Americans & Crafts** Exhibit at The Exploratorium, 3601 Lyon St. SF. 2/7: *Motherstone*, group of a cappella singers perform & discuss the craft of a cappella singing as it existed in Africa & later developed in the US. 2 & 3 pm. 2/13-14: "Black History through Dolmaking," a talk with artist Karen McKie; noon to 5 pm. 2/20-21: "Linoleum Block Printing," a talk/demo by Amana Johnson about her work & her images, drawn from Black culture & experience. 2/27-28: "The Art of Making Shakers (percussion instruments)," talk/demo by Avotja on the construction & use of African percussion instruments; noon to 5 pm. 2/14: lecture by Xam Carter, author of *Bebob Rebob*, on the impact of jazz on Black American society. 2 pm.

**Black History Month Events** sponed by Uhuru Solidarity Ctr: 2/1 & 8—discussion of Walter Rodney's *How Europe Underdeveloped Africa*, (chap. Black Gay & Lesbian Conference, PO Box 29812, Los Angeles 90046 or call (213) 664-4716. (213) 667-2549.

Journalism. 7-9 pm. UC Berkeley. Free info/location: Suzanne Dornovan 642-4890.

**Judaism & Wellness** Dealing with Stress, a talk by Edward Hoffman, PhD at SF Jewish Community Ctr. 3200 California St. SF. Hoffman relays the messages of Jewish sages regarding relaxation & tension reduction, based on Hasidic texts, the Kabbala & Maimonides. 7:30 pm. \$8. Info: 346-6040.

**Simple Facts & Flights of Fancy:** an eye of poetry & prose to benefit Lesbians & Gays Against Intervention (LAGAI). Cathy Cookrell & Tede Matthews read prose & poetry at Modern Times Bookstore, 968 Valencia St. SF. 7:30 pm. donation collected for LAGAI.

**Raising Health Children:** Dr. Dyanne Antang, DC and Nancy Barrette Moore, RN, CNM discuss the necessary physical & emotional factors. 7:30-9:30 pm, 2234 Channing Way, Berkeley. Info/res: 549-9080.

**GAWK** (Gay Artists & Writers Collective) meets at 8 pm. For info/details: Jon Sugar 431-2527.

**BATS** Bay Area Theatresports! Tournament continues! Members of Faultline, Fratelli Bologna, Femprov, Riot Squad, Free Fall, Comedy Underground, plus unsigned improv free-agents compete

tonight & 2/15 at the Climate, 252 9th St. SF. 8 pm. \$5. Info/res: 824-8220.

**Non-Orator Society** program: "Things That Gave By Being Painted," a concert of contemporary Japanese music, with the US premiere of Gerald Barry's settings from "The Pillow Book." Program: Gerald Barry's "Things That..." Ryoko Hirose's "Ode One," & "I'd Like One" Yasuji Kyose. "Recorder Quartet," "Shogun," "The Pillow Book," plus traditional Zen stories & traditional shakuhachi music. 8 pm. \$7. First Unitarian Church, 1187 Franklin St. at Geary. SF. Info: 863-3027.

**Food Drive** for the SF AIDS Fdn Food Bank, sponed by STBS Ticket Booth. 2/8-14 at theatre & art events all over SF. Collection boxes for donations of canned goods & toiletries in the lobbies of ACT, Climate Gallery, the Curran Theatre, Theatre Rhino, the Conservatory of Music, In Flight Studios & other areas. If you're attending an art event this week, please bring a donation with you. Call Performing Arts Services 552-3505 for info. Every little bit helps.

# BINGO

EVERY THURSDAY AT 7PM  
(Doors open at 6pm)

"WORKING TOGETHER" to support

- COMING HOME HOSPICE
- AIDS EMERGENCY FUND
- AIDS FUND FOOD BANK

\$10 Admission • 100 Diamond, SF

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\$12.00

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**1 Year Anniversary Party**  
THURSDAY, FEBRUARY 4th  
from 9 pm - 2 am

Cover only 4.99 and includes  
Birthday Cake • Go Go Dancers  
Laser Light Show • Video & Slide Show  
Midnight Dance Contest  
\$50 cash prize  
plus "A Chance to Make a Date in '88"

Location: CODE BLUE 2 DJ Paige Hodel  
16th and De Haro (near Vermont, Portrero Hill)

The Adventure continues...  
Bring your date to  
CODE BLUE's Valentine Weekend February 13th & 14th  
Saturday: CODE BLUE at Metropolis, 1484 Market Street 9pm -2am  
Sunday: CODE BLUE 2 at 16th & De Haro 8:30pm - 2am  
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