

Who are the Radical Faeries ?

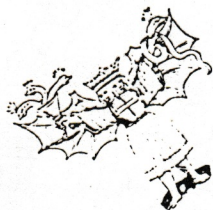
We are a network of Faggot farmers, workers, artists, drag queens, political activists, witches, magickians, rural and urban dwellers who see gays and lesbians as a distinct and separate People, with our own culture, way of Becoming, and spirituality.

We believe that as a People we have unique and necessary contributions to make, ones that we must make to help regain the lost balance of the larger Human Community here on the planet.

Being radically (at the root) decentralist and anti-authoritarian, we have no leaders. Each Faerie is Devine and speaks for himself.

We join together with each other in mutual aid and love for play, work, self-discovery and nurturing. To be a Faerie is an act of self definition and while we have no dogma, there are common Visions which we share and celebrate. Some of these are: a belief in the sacredness of

Nature and the Earth; honoring the interconnectedness of spirit, sex, politic and culture; an understanding that each one of us has our own Path (or Paths) which leads to the Garden Of Who We Are and, by uniting with each other in Circles, Gatherings and Sanctuaries, we can increase the joy of Weeding and Tending our Gardens together; a commitment to the process of group consensus; and a belief that we are each other. As Faeries we share a view of the world in which the dualities of either/or, minority/majority thinking are dissolved in the experience of "both/and", I Am You ways of thinking and being. If this form of Gay Consciousness interests you, make a connection with one or all of the contacts listed below. Blessed Be.



Faerie home Companion

A COUNTRY JOURNAL FOR GAY MEN EVERYWHERE



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Lesbian Gay Freedom Day March and Rally in Seattle

Photo by Allen Bluch



What the Hell is a Radical Fairy, Anyway?

by Laughing Otter

Recently I've noticed a strong reluctance on the part of the radical fairies to define themselves. Since self-definition was one of the hallmarks of the early fairy movements, I find this current situation perplexing. I often hear people say things like, "Ask 100 fairies for a definition of a fairy and you'll get 100 answers." It seems to me very different from how I remember my first fairy gathering. While there were many differences in emphasis, tactics, and so on, there was an unofficial consensus as to what we were and what we were up to.

"Well," I can hear you asking between sobs, "what was this so-called consensus?" Simply put: A radical fairy is someone who is pursuing the path of gay enspiritment, i.e. — exploring and developing the spirituality of being gay. Now, of course, within the bounds of this definition there is still plenty of room for variety and difference, but the basic concept was that we were developing something new. Not so much a gay Wicca or a gay Buddhism or a gay new religion, but rather a spiritual path that grows out of our unique experience and vision.

It was understood that spiritual systems reflect the society they grow out of. Therefore, all the religions that already exist tend to have their foundation in the hetero man's viewpoint. A gay version of another religion become a modification of a hetero spirituality. In contrast to this, the radical fairies insisted on discovering and developing a spirituality that is gay-identified. Or, as the 1979 "Call to Gay Brothers" proclaimed: "Throw off the ugly green frog-skin of hetero imitation."

In this model of looking at things, the difference between a fairy and a gay Christian/Buddhist/Pagan/(fill in the blanks) is the same as the difference that exists between a gay man and a homosexual. In fact, the radical fairies vigorously rejected "The Myth of the Homosexual" as an attempt by the larger society to define and control us. The first, and most essential, step on the path of gay enspiritment was to discover (i.e. define) who we are for ourselves — precisely what modern fairies refuse to do.

Individual fairies came up with many useful concepts — none of them mandatory. They include: "subject-subject consciousness" (articulated by Harry Hay); "double-vision" (an old Native American concept from the berdache tradition); "ROKA, the gay spirit-energy" (articulated by Mitch Walker), and so on.

My own personal definition is as follows: **RADICAL**, because we dare reject the patriarchy's definition of us (i.e. The Myth of the Homosexual), and because we use our double-vision to pierce all accepted authority in order to promote a world free of sexism, racism, classism, ageism, etc. **FAIRY**, because there is a tender magick, within us, and because heteros, seeing this tenderness, made fun of it and called it "fairy" — the opposite of "man." Because now, after years of shame, we honor this tender magick and reclaim the magical power of the word "fairy." "In the beginning, we flew."

Understand, please, that I am talking about ideas here. In real life, there are no purists. For example, I am both a radical fairy and a Wiccan, and a shamanic student and more things than I could possibly list. Concepts are useful only so long as they do not become straitjackets.

However, without any concepts, we are left with meaningless terms and we arrive at the current point where the definition of radical fairy has become "anyone who goes to at one fairy gathering." This leaves us with a very watered down version of what is still a potentially important movement. It also leaves us with the current situation of fairies behaving no differently from mainstream gay men, aping all the hetero behaviors that the early radical fairies so vigorously rejected — male chauvinism, sexual exploitation, a pecking-order based on physical beauty, etc.

There is less talk around these issues nowadays and most fairies I know who have recently joined the movement have never been exposed to such ideas. I'm not sure why this so. Has the original vision died? Or, as one friend suggests, is the issue of "finding out who we are" no longer relevant to the late 1980's? Or did we just get tired of talking about it?

Whatever — I encourage readers of *Faerie Home Companion* to share with us your thoughts on this subject. What is your definition of a radical fairy? (And if you don't have a definition, how do you recognize one when you see one?)



- Touch Circle 11577, San Francisco, C.A. 94101
- Attempts to create, preserve and manage sanctuaries for Faeries and their friends. They are a non-profit, tax exempt organization and have acquired 80 acres in Southern Oregon as a Faerie Sanctuary.
- Mountaintop Mountain Sanctuary
- Route # 1 Box 84-A
- Mountain Tenn. 37095
- 200 acres of forest and farm in middle Tennessee.
- They host two gatherings a year and welcome lesbians and gay men.
- Touch Circle and The Holy Fairy Database
- P.O. Box 3350
- Beverly, C.A. 94703
- A Faery listing and referral project dedicated to facilitating communication between Faeries.

In addition to these contacts there are gatherings held in New York State, Florida, Louisiana and other parts of the U.S. at various times of the year. To find out about them read R.F.D. Magazine or write to Touch Circle.

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(from the call for the Napa gathering, October, 1983)



Oct. 11 '87 Washington, DC



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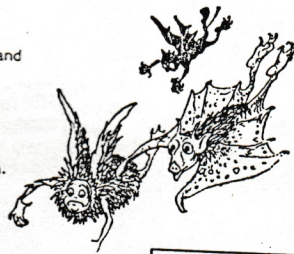
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(from the call for the Napa gathering, October, 1983)

Oct. '87 Washington, DC



AIDS

Some
Alternative
Theories

by Lynna Landstreet

Ever since AIDS first appeared, there have been at least a few people suggesting theories other than the "official" one, although they haven't received much attention in the mass media other than the occasional reference to "a few crackpots who think it's some kind of conspiracy". Even most of the alternative press have tended to present the official theory unquestioningly and refer to HIV as "the AIDS virus" as though there were no doubt that it was the cause of AIDS. Even the name given to the virus (Human Immunodeficiency Virus) reflects this assumption.

However, lately there's been more attention paid to some of the other theories that have been developed, mainly due to a series of very well-researched articles in the Covert Action Information Bulletin (no. 28 & 29), which have been a nice change from the usual half-baked rumours and speculation. In this article I'll try to just briefly describe some of the various theories brought up in CAIB, in as non-technical language as possible.

IS HIV 'THE AIDS VIRUS'?

Ever since HIV was discovered in 1984 by Dr. Robert Gallo, it's been presented as the definite and only cause of AIDS by Gallo and the media in general, but this is far from being a proven fact.

The main person who has been disputing it has been Dr. Peter Duesberg, a molecular biologist specializing in retroviruses (the group of viruses to which HIV belongs). According to an article he wrote in the journal Cancer Research (vol. 47, March 1, 1987), 50% of people with AIDS (PWAs) don't have the virus present in their blood, and 10% don't even have antibodies to it. (According to Gallo and the medical establishment, these would have to all be "false negatives"!.) Also, contrary to recent media scare stories about how "if you're infected, you're dead, it's just a matter of time," most people who test positive don't develop AIDS! Some get ARC (AIDS-related complex), and some stay healthy.

Duesberg also cites a lot of biological evidence about the virus itself to show that it could not have the long latent (inactive) period that AIDS does, that in most tests it doesn't seem to destroy the T-cells of the immune system as AIDS does, and that it only manages to infect a very small proportion (less than 1%) of the lymphocytes (lymph cells) that it supposedly affects.

There are many other viruses that are also found in PWAs just as often as HIV is, among them

Epstein-Barr virus (commonly known as "Yuppie flu" although you certainly don't have to be a yuppie to get it), cytomegalovirus (CMV), and Herpes.

Duesberg suggests that, rather than being the cause of AIDS, HIV is merely one of the most common opportunistic infections, like the other viruses and Kaposi's Sarcoma and PCP (pneumocystis pneumonia). He also says that it may cause the condition we now call ARC, which, contrary to the name it's been given, would not necessarily be connected to AIDS, but merely a disease that, like CMV, Herpes, etc., many people with AIDS get, but so do many people without AIDS.



THE CIA CONSPIRACY THEORY

This, of course, is the one occasionally referred to contemptuously in the mass media, and is what most people usually assume you're talking about if you mention alternative theories about AIDS. It's also the one most political activists like the best because it's the most exciting and sensationalist. However (I hate to disappoint everyone!), there isn't really a lot of evidence for it, at least in the classic form where the CIA (or the KGB, depending on who you hear it from) brews up HIV and releases it into the population in order to wipe out gay men and anyone else they don't like. There is

a fair amount of evidence that CIA Chemical-Biological Warfare (CBW) operations may have been indirectly responsible for AIDS, but I'll get to that later.

Two East German scientists, Jakob and Lilli Segal, released a pamphlet in Africa in 1986 claiming that the CIA created HIV by combining visna, a virus affecting sheep, with HTLV-1, a retrovirus thought to cause lymphatic cancer in humans, in the Fort Detrick, Maryland CBW lab and then tested it on prisoners who were released when they didn't show any immediate symptoms (due to the long dormant period). Two right wing scientists, John Seale and Robert Strecker, think that the KGB created it by combining visna with either bovine (cow) leukemia or equine (horse) infectious anemia.

However, aside from the fact that HIV may not cause AIDS at all, Dr. David Dubnau, a microbiologist and anti-CBW activist, said in CAIB that combining viruses results in one that has a large section identical to each parent virus, which is not the case with HIV and visna and the others.

There are some other problems with the Segals' theory too (CAIB goes into them in more depth), so it looks like activists just may have to reconcile ourselves to doing without the excitement of our beloved conspiracy theories for a while, at least unless an alternative one comes up which is a little more scientifically sound.

THE MAGUARI-DENGUE THEORY

There is a small town in Florida called Belle Glade which has the highest rate of AIDS in North America. It also has the highest proportion of "no identifiable risk" (NIR) cases among its PWAs -- that is, people who are not part of any known high-risk group. This is more similar to the situation in Africa and many other tropical countries with high AIDS rates than to the usual situation in the U.S. This prompted two doctors from the Miami Institute for Tropical Medicine, Mark Whiteside and Carolyn McLeod, to start looking into new explanations that didn't rely on the usual sex-and-drug connection.

They ran a number of tests on PWAs in Belle Glade and in the slums of Miami (where the situation is similar) and found high levels of two tropical insect-borne viruses, maguari and dengue. This was surprising for two reasons: neither virus had ever appeared in the U.S. before, and the two viruses are native to two totally different parts of the world and would not normally be found together.

Now here comes the interesting part (I told you we'd get to that eventually): dengue, although nat

to Africa and Southeast Asia, is known to have been used in a CIA CBW operation against Cuba in 1981, and possibly also in 1977, when there was a major epidemic of it there. Its symptoms are very similar to AIDS. Maguari is native to the Western Hemisphere, so it could have combined with it after the CBW operations brought dengue into the area. Maguari belongs to a family of viruses some of which have been linked to Kaposi's Sarcoma.

Whiteside and McLeod think that AIDS in tropical areas is basically a result of poverty and slum conditions (they note that the small

AFRICAN SWINE FEVER VIRUS (ASFV)

This is a somewhat similar theory, concerning another tropical virus. African Swine Fever (ASF) is a disease affecting pigs -- which again has a history of CBW use against Cuba -- but scientists Jane Teas and John Beldekas think it may be affecting people too -- in the form of AIDS. ASF has symptoms which are very similar to AIDS and is transmitted via infected blood and semen (like AIDS) and also via tick bites (possibly accounting for places like Belle Glade). Several Latin American, Caribbean, and Central African countries have had AIDS outbreaks a year and a half to two years after ASF epidemics. Interestingly, during the years 1978-80, there were ASF outbreaks in Cuba, Brazil, Haiti and the Dominican Republic. In Cuba, all the infected pigs were killed and their bodies destroyed, but in the other countries the USDA (U.S. Department of Agriculture) encouraged people to eat them, assuring them that humans couldn't possibly get ASF. Today, Cuba has hardly any AIDS cases while Brazil, Haiti, and the Dominican Republic have the second, third, and fourth highest rates in the world (the U.S. is first). Makes one think, hmmm?

Jane Teas notes that the USDA administered a hog cholera vaccine to pigs in most of the affected areas shortly before the ASF outbreaks, which may have been contaminated with ASFV. Some Haitian activists think that this was done deliberately to destroy the economic self-sufficiency of the peasants in Haiti and other countries and make it easier for U.S. agribusiness to take over.

Not surprisingly, this theory, even more so than Whiteside and McLeod's, has met with a fair amount of hostility on the part of government agencies such as the USDA and CDC (Centre for Disease Control), since both place the responsibility for AIDS at least partly on poverty and economic oppression as well as raising the question of possible CBW connections. The ASFV theory also threatens the \$9 billion U.S. pork industry and the USDA itself.

Because of this, Teas and Beldekas have had a hard time getting permission to do testing of PWAs for ASFV antibodies, or samples of ASFV to compare with, although after pressure from journalists Teas was finally able to run a small test which showed antibodies in 47% of PWAs. That's not a very high percentage, but it's pretty impressive considering the disease isn't supposed to affect humans at all. Also, veterinarians say ASFV is always hard to detect

and requires a full series of tests, not just the minimal testing that Teas was allowed to do, so the actual percentage may be much higher.

AIDS and Vegetarians

Aside from the more obvious areas of prevention, such as safe sexual practices, you can also help protect yourself through a strong immune system. 97% of food poisoning and other immune failures annually are related to animal products. While vegetarians are 5 - 8% of the population, they are hardly any of the people with AIDS. The percentage of gays and lesbians who are vegetarian and non-vegetarian is the same. Since the lymph glands and immune systems of vegetarians have not spent years battling animal bacteria present in dead flesh, their systems are stronger in this most essential of battles. For more information write APPLE - AIDS Protection League, Box 115, Akron, Ohio, USA.

Source: Talk Is Cheap, Vol. 1, No. 6.

THE HEPATITIS B CONNECTION

Like the maguari-dengue theory though, the ASFV theory still doesn't explain how it came to affect gay men and IV drug users in the U.S. The usual assumption that whichever virus, be it HIV, ASFV, maguari and dengue, or whatever was picked up by gay men vacationing in "exotic" places and then spread sexually in the U.S. doesn't fit with the initial very rapid rise in AIDS cases which then slowed down considerably -- sexual (and/or needle) transmission of AIDS would have resulted in a slow and steady increase right from the beginning. The rapid increase at the start looks more like what's called a "common source infection", or a large number of people catching a disease from a single source.

One possible source suggested by Beldekas and also by Mathilde Krim of the American Foundation for AIDS Research is that it was spread to the U.S. by contaminated blood products being bought from the Third World. The buying and selling of blood and blood products was big business until it was exposed by the press and new regulations were imposed. The blood of poor and often diseased people in Third World countries was sold to U.S. hospitals and clinics for big profits, and a lot of the countries most involved in this were countries where AIDS is now widespread, such as Haiti and Zaire.

During the 1970s, infections of Hepatitis B Immune Globulin (HBIG), made from the blood of people who had been exposed to hepatitis B, were widely used by gay men and IV drug users to provide temporary protection

It's hard not to think of...



Republican
Dallas, TX Convention
Aug. 1984

and relatively wealthy white population in Belle Glade do not get AIDS!) which weaken people's immune systems to begin with (via malnutrition, poor sanitation, lack of medical care, etc.) and also allow large insect and rat populations to develop which spread viruses such as maguari and dengue. (It seems to be repeated mosquito bites over a long period of time, in people whose immune systems have already been weakened, so contrary to the Larouche fascists' claims, you're not likely to get AIDS from one bite or one weekend camping trip).

However, there are a lot of things this theory doesn't explain, like how maguari got to Africa (if it did), and how gay men and needle users in North America ended up getting AIDS although there may be an answer to that one, we'll get to it later).

against the disease. This may have been made from blood infected with any of the various viruses that might cause AIDS. Also, the hepatitis B vaccine was tested on 500 gay volunteers from 1978-80 before being marketed, and could have been contaminated in the same way.

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COALITION FOR RESPONSIBLE HEALTH LEGISLATION



DIOXIN

It's not only viruses that have the ability to cause symptoms similar to AIDS. A series of articles by Susan Cavin in Big Apple Dyke News during 1983 pointed out that dioxin poisoning has very similar symptoms including immune system breakdown. In cases of low-level poisoning, such as that caused by drinking contaminated tap water and eating contaminated food, symptoms may take months or years to show up-- just like AIDS. And dioxin poisoning may be sexually transmissible, since it's so highly toxic and finds its way into virtually all bodily tissues and fluids.

This theory has never been tested and probably never will be, since Cavin isn't a scientist and as far as I know hasn't managed to convince any scientists to check it out, but it's worth thinking about the next time you turn on the tap, as if Toronto tap water wasn't scary enough already.

SUNLIGHT

What? Sunlight? Oh, I know we're all used to thinking of sunlight as natural and healthy and wonderful, but with the ozone layer deteriorating as it is, the kind of sunlight we're getting these days isn't natural, healthy, or wonderful in the least. Skin cancers are skyrocketing, including the really dangerous kinds like melanoma, and so are cataracts (an eye disease related to ultraviolet light). Could AIDS be another result of this? At the recent Conference on the Changing Atmosphere in Toronto, Dr. Lester Grant of the U.S. Environmental Protection Agency said that skin cancer "may be among the least of our problems" because, among other effects of ozone depletion, "a general systemic suppression of the human immune system" is occurring. That means everybody's immune system, to some extent. And while he didn't link it specifically to AIDS, it's certainly thought provoking. Other researchers, like Dr. Helga Rubsamen-Waigman from Germany who spoke at a recent genetics conference here, have been more specific. She says that exposure to sunlight can activate the HIV virus, bringing it out of its dormant state, and has seen ARC outbreaks brought on by southern vacations. Other researchers in the U.S. have done studies showing that its activity is increased by 50-150 times when exposed to direct sunlight. Even though it's questionable whether HIV is the cause of AIDS, it's quite likely that it's involved somehow, and in any case, it's probably not something that you want increasing its activity 50-150 times in your bloodstream no matter what it causes.

MULTIPLE CAUSES?

The name AIDS was originally invented to distinguish cases of immune system breakdown with no known cause from the many other types of acquired immune deficiency whose causes were already known. Malnutrition, cancer, aging, chemotherapy, and various other things can all cause a syndrome identical to AIDS, so it shouldn't really come as any surprise that AIDS could in fact be caused by a variety of different things, both viruses and other agents such as chemicals and sun.

It may well be that AIDS is not just one disease with one specific cause, but a range of similar conditions brought on by a variety of different causes, possibly in combination with each other as co-factors. All of the causes discussed above could be co-factors, plus many other viruses and other diseases, such as CMV, herpes, hepatitis B, Epstein-Barr, syphilis, toxoplasmosis, TB, malaria, gonorrhoea, and maybe more.

Radiation may be a factor too. Dr. Ernest Sternglass suggests that free-floating fallout from nuclear tests in the South Pacific during the 1950s and 60s may have resulted in an entire generation growing up with weakened immune systems.



Drugs, both prescription and recreational, may have a lot to do with it too. Many drugs have been proven to suppress the immune system. Heroin and alcohol are two of the worst, and cocaine, LSD and pot, among others, do to some extent as well. Probably the worst though -- and maybe one reason why AIDS is so widespread among gay men -- is poppers (amyl nitrate). Studies have shown much higher history of poppers use among PWAs than among healthy gay men. Interestingly, it was first developed by the U.S. military as a CBW weapon! It's produced by a multi-million dollar industry, and some people think it might have been introduced to the gay community by the CIA in an attempt to destroy the gay liberation movement, just as the ghettos were flooded with heroin in the early 70s to destroy the Black Power movement.

As I mentioned, prescription drugs may also be a factor, especially antibiotics. The medical establishment is very fond of prescribing antibiotics as a cure-all for everything, especially in Third World countries. Gay men and drug users often receive them for sexually transmitted diseases, and they are also found in factory-farmed meat. Long term use of antibiotics, especially penicillin and tetracycline, has been shown to cause immune suppression.

Malnutrition can also be a cause, not only in the Third World but right here in North America where people eat way too much refined sugar, fat, meat, and processed foods in general. Many vitamins and minerals are needed to keep your immune system functioning and you're not going to get them eating at McDonalds.



- Montreal - outside Librarie Alternative

SO WHAT DO WE DO?

Just because AIDS probably isn't caused by just one little virus which they'll find a cure for any day now (BWA! As if they're trying!) doesn't mean we should give up hope. There's still lots you can do to cut down your chances of getting AIDS:

--Practise safe sex. Even if HIV isn't the cause, there's plenty of other viruses that may play a role.

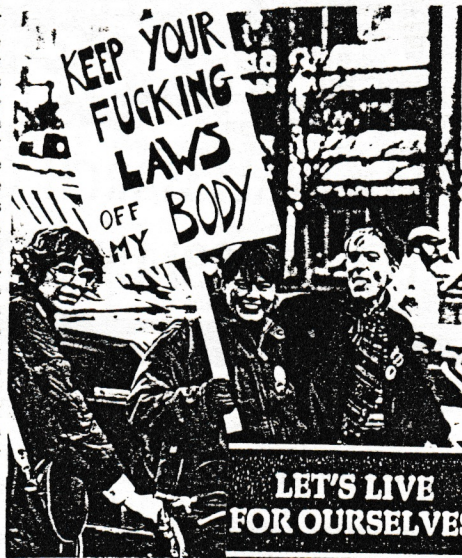
--Try not to be exposed to dioxin or other pollutants more than you can avoid. This means eating organic food (growing your own is best, and *lean* too) and not drinking tap water if you live in a big city.

--Don't eat meat, and try not to take antibiotics unless you really need them. Explore alternative medicine (herbs, homeopathy, etc.)

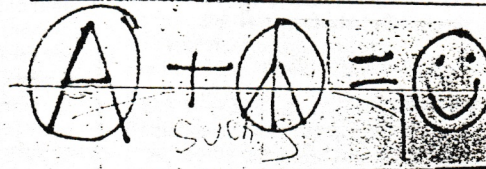
--Everyone else who writes for this zine is going to kill me for this one, but here goes: don't take drugs!

of us know what's good for our bodies and what isn't; we just don't always go with those instincts. And as far as staying informed, most of us know not to take anything we read in the mass media as being absolute truth, but it's sometimes harder to remember not to take everything we hear from "alternative" sources as being unquestionably true. Alternative sources are not necessarily any more accurate than mainstream sources and are often just as prone toward exaggeration, sensationalism, and presenting theories as facts. Just because you read something in an alternative newspaper (or even in Jerking Off!) or hear it from a friend doesn't mean it shouldn't be questioned. Nothing is carved in stone. Learn to ask "Where did you hear that?" before just mindlessly absorbing and then repeating a rumour. In the long run we'll all be a lot better off.

lifestyles and in the whole structure of society.



**"PRAY FOR THE DEAD,
BUT
FIGHT LIKE HELL FOR THE LIVING!"**
Mother Jones



BE FREE

FOR MORE INFORMATION:

"The Origin and Spread of AIDS: Is the West Responsible?" by Robert Lederer in Covert Action Information Bulletin no. 28 and 29 (it's in two parts). Also "Chemical-Biological Warfare, Medical Experiments, and Population Control" by Robert Lederer, and "Is AIDS Non-Infectious? The Possibility and its CBW Implications" by Dr. Nathaniel S. Lehrman, both in no.28 as well. Available from Covert Action Publications, P.O.Box 50272, Washington, D.C., U.S.A., 20004.

Also, if you can understand medical language or know someone who can help you translate it, Dr. Peter H. Duesberg's article, "Retroviruses as Carcinogens and Pathogens: Expectations and Reality" in Cancer Research, vol.47, March 1, 1987, is about the most thorough critique of the HIV theory around. You can find it in a university library, just photocopy it (you don't need to be a student).

Apparently there's a debate between Dr. Duesberg and Robert Gallo in a recent issue of Science magazine, but I haven't seen it yet and don't know what issue it's in. It should be interesting though.

SO DO YOU THINK IT'S A CONSPIRACY OR WHAT?

There's a saying I heard somewhere: Never attribute to malice what can be adequately explained by stupidity. Sure it could be a conspiracy, but there's no way of finding out for sure, and everything that we know right now can be explained pretty well just by good old-fashioned human stupidity, greed, arrogance, irresponsibility, and negligence, so there isn't really any need to speculate about conspiracies. I don't think anyone really thinks there's a conspiracy to destroy the environment either, but it's certainly happening, just because the people in power have absolutely no respect for anyone or anything except power and money. As far as I'm concerned, AIDS is the breakdown of the ecosystem on a human scale - the internal ecosystem of our own bodies, reflecting the breakdown of the ecosystem on a larger planetary scale, and neither will be stopped without radical changes in all of our

if that sounds too scary, at least take less, and try to avoid the ones that damage your immune system most like Poppers heroin, and, yes, alcohol.

--Don't go out in the sun without using a strong sunscreen (at least SPF 15, I'd say, and higher is better). Some people are allergic to PABA (the most common natural sunscreen, a B vitamin), so if you're not sure if you are, try a little of someone else's first to see if it irritates your skin. If you're not allergic, you can also get PABA tablets to take internally as well, which is also supposed to be good for other things like ozone toxicity (one of the ironies of our situation; while ozone is being destroyed up where it belongs, it's accumulating down here where it doesn't belong, with many nasty effects).

--And lastly, just try to be sensible about your health in general. Stay informed, keep track of what's happening in and around your body, notice any health changes and check them out with a doctor, and in general just use common sense. Most



Frontline of the March on Washington for lesbian and gay rights. Patrick Hornbush

her own life / choose her own love; and to combat fascist mandatory AIDS testing and quarantine sentiments. *Right On!*

The morning began as we threw on our skirts and sequins and rushed off to gather with the Radical Faeries in a circle at the base of George Washington's monumental granite penis. Honouring the sacredness of Nature, Earth and the interconnectedness of spirit, sex, politic and culture, we were united in our love.

by Mark Turrell

Washington, DC
(Democracy Crumbling)

& Kenn Quayle

from: "Spurious Emissions"
Ontario College of Art

YOOHOO!!! Oct. 8, 1987 — It was time once again to open the collegiate closet door and break for recess, as Brian Beaver and Mila Maple, Canada's Anarchist Faggot Ambassadors travelled south to shake hands and peruse the gay antics of our Amerikan brothers and sisters.

Our journey began with all the usual pomp of a queen's visit as we were asked to participate in a primitive Amerikkkan ritual at customs. As cultural emissaries we were proud to stage an example of genuine Canadian performance art for the deprived Buffalonian customs officials in their quaint, but passé para-military drag.

- Q: Are you queer, anarchist, communist, acidhead, lunatic or criminal?
- A: Uuuuummmm... Is it okay if we bring California grown grapes back into the USA?

As foreign indignantaries, we were eventually whisked off on a timeless journey aboard the Amtrak corporate cattle car. Apparently Amerikans are so patriotic they choose to stand at attention for hours on end, shunning the decadence of adequate seating arrangements.

We were everywhere. A half million plus. (Later it seems the Mass Media made a boo-boo and miscounted. Journalist objectivity? 250,000 indeed! A more paranoid queen would cry conspiracy!). We *were* everywhere-faggots, dykes, every variety of gay flora and fauna filling the streets, painting the town pink. Strolling down 'P' Street through crowds - traffic stopped - thousands hanging out, talking, cruising. Community! Amerika's finest turned out in their prettiest colours. Even the most conservative bar clone must have noticed the change. A 1/2 million lovers getting over a 2000 year old Christian hangover with the flick of a wrist. Withdrawal was painless - together we were healing.

Unfortunately the pre-march dinner at the White House was cancelled. Ron and Nancy's ignorance and deafness to the suffering of AIDS victims proved no protection against disease as malignant cancers once again ran rampant through the oval office. Little consolation to our dead and dying as AIDS education and research funding is sacrificed to fund further murder in Central America.

Oct. 11, 1987 — **The March.** 650,000 fags, dykes, bi's and straights assembled to demand human rights legislation, AIDS funding (Silence = Death); to repeal the Supreme Court's anti-sodomy ruling in the Michael Hardwick case; to fight for disabled lesbian Sharon Kowalski's right to run



A dizzy flurry of skirted sissies, we pranced over the hill to the March, joined with the anarchists and fell in behind the leathersmen. Our parade of queer pride was met with recognition and a massive standing ovation as thousands lined the streets cheering and returning the deaf "I love you" hand sign. The marchers and the crowds consisted of everyone from the most conservative straight couples to the mgst far-out queens. It seems "un-Amerikan activities" are *very* Amerikan. Political objectives aside, it was a massive celebration of personal identity and every human being's freedom to be whatever they are, i.e.: **authoritarians fuck-off.** Everything a dizzy queen could want and more!

The March ended at the capital building, with speakers and musicians. The Faerie contingent disbanded and three of us went together to the Names Project. The quilt with a panel for each person dead of AIDS sewn by their lovers, friends and relatives stretched off into the distance. Too many beautiful lives snuffed out by "a mysterious virus" and economic/political silence, i.e.: genocide. Anger and sorrow.



Oct. 13, 1987 — The Civil Disobedience. A day that will live in *infamy*. Once again it was late to bed, early to rise, and into a cab. Just in time to join hands with a couple of hundred of our brothers and sisters including the Radical Faeries and Goddess worshipping dykes across the street from the Supreme Court in a park Walt Whitman is known to have spent his hours cruising. Some women wove a web of yarn joining all present in the circle, symbolising our commitment to freedom, to ourselves and each other, and the connection of our personal and political lives. Starhawk led the spiral dance while we sang, ending in a tight group and calling upon our powers to heal those who are ill. While we joined in community for strength and love, the police were *scrambling* to assemble their barricades on the steps of the court (closed to the 'big bad public' for the day).

We joined with the crowd of thousands outside the palace gates. *Charge!* In waves beginning with women and people with AIDS, affinity groups climbed the steps to meet the friendly men in blue. Occupying the steps and

breaking through the police lines in groups, the arrests began. Oh! Ignorance and Paranoia! Many of the cops were *actually* wearing rubber gloves, which we met with a chant of "your gloves don't match your shoes." *Never mind* that their laws don't match their constitution!

Over 800 were arrested and appeared in court the next day, most choosing three days in jail rather than paying \$50. As one Faerie informed the commissioner, "I am acting for your right to commit sodomy in your own bedroom if you so choose!" With most of the Faeries reunited we met for one last gathering and a farewell dinner. Dykes chanting "we love faggots" and Faeries chanting "we like dykes" in the restaurant. *So sweet!* We hugged, kissed and said farewell to our new extended family all leaving stronger and more empowered to fight moral anti-sex hysteria in our own communities. Back to the straight world, sitting on a train with King Ronny's mindless young army recruits, wondering what the future holds for lovers and friends.



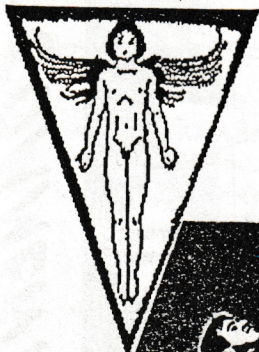
ACT UP! ACT NOW! FIGHT AIDS! RETURN TO DC! October 8-11, 1988

- ▼ October 8 - Teach-In to build and empower the AIDS activist community
- ▼ October 9 - National AIDS activism strategy session ACT NOW (AIDS Coalition to Network, Organize and Win)
- ▼ October 10 - Rally at the Department of Health and Human Services to protest the appalling lack of positive response by the U.S. government to combat the epidemic
- ▼ October 11 - Direct Action and Civil Disobedience at the U.S. Food and Drug Administration (FDA) to let the bureaucrats know what they should be doing in the fight against AIDS

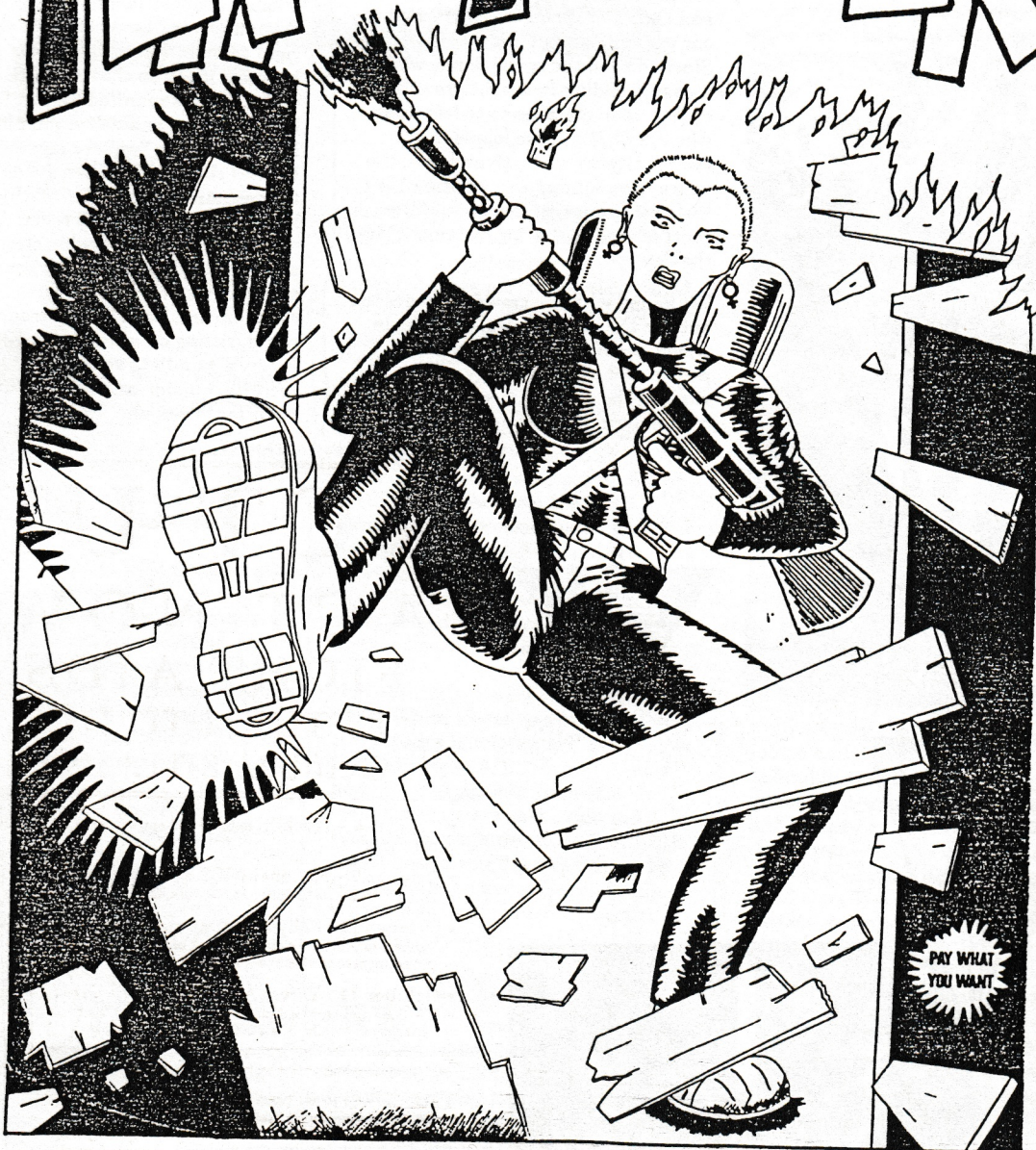
DON'T MISS THIS IMPORTANT AND HISTORIC RETURN TO DC!

- ▼ ACT UP/ACT NOW Teach-In and Actions - October 8-11
- ▼ Display of The Names Project Quilt - October 8-9
- ▼ National Gay & Lesbian Task Force (NGLTF) Lobby Days - October 7-10

For further information, call ACT UP/SF at 821-9087



FLAMETHROWER



NO FT... NO COMMENTS!

PRY WHAT YOU WANT

6/121 Ralston Rd. Brixton, UK.

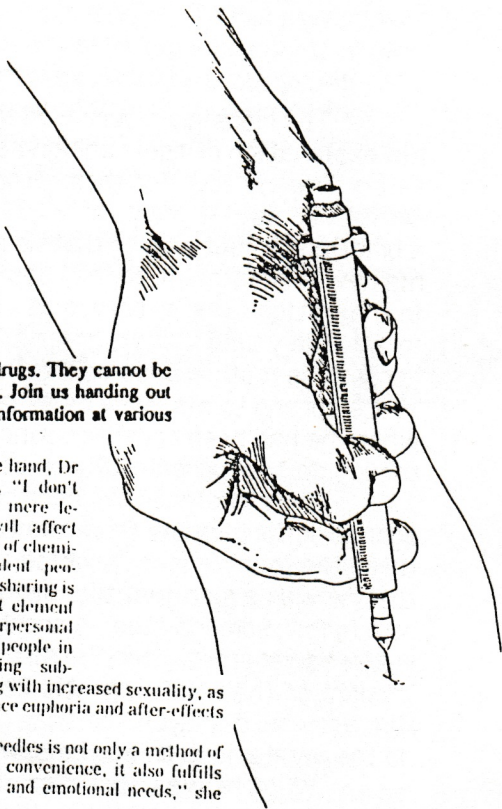
AIDS and free needles

Children and young people are sexually active, and do use drugs. They cannot be denied protection from AIDS due to adult moral conservatism. Join us handing out condoms and explicit safer sex and IV (intravenous) drug use information at various schools.

LORI KARAN OF
JOHN HOPKINS UNIVERSITY
IN BALTIMORE, MD.
DISCUSSES NOT
SHARING NEEDLES
WHILE USING DRUGS

On the one hand, Dr Karan says, "I don't believe that mere legalization will affect the behavior of chemically dependent people." Needle sharing is an important element in the interpersonal trust among people in the drug-using subculture, along with increased sexuality, as they experience euphoria and after-effects together.

"Sharing needles is not only a method of economy and convenience, it also fulfills psychological and emotional needs," she adds.



Needle exchange

On the other hand, there is no question there is a demand within the IV drug community for clean needles. There is evidence a number of diabetics sell their used needles on the blackmarket, and some dealers include clean needles with each drug purchase.

In San Francisco, however, there is already *de facto* legalization by many pharmacists: they don't ask questions when people come in to buy needles.

Dr Smith says he would like the American Medical Society on Alcoholism and Other Drug Dependencies to support the method he and colleagues at the Haight-Ashbury clinic have developed of "teach and bleach." Community workers go out among the IV drug users and try to get them to treat their needles and syringes with bleach.

EVEN WHEN PEOPLE
HAVE ACCIDENTALLY
INJECTED BLEACH,
NOTHING HAS
HAPPENED TO THEM.

QUEER ANARCHIST NETWORK - PRISONER SUPPORT:

P.O. Box 6705 Stn. A
Toronto, Ontario
M5W 1X5

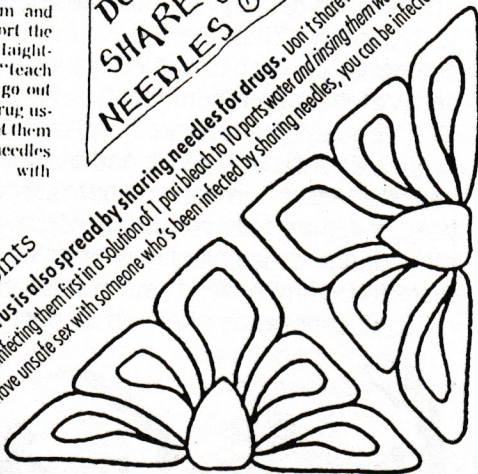
WIMMIN PRISONERS' SURVIVAL NETWORK:

P.O. BOX 6326 Stn. A
Toronto, Ontario
M5W 1P7

DON'T
SHARE
NEEDLES

Needle Points

The AIDS virus is also spread by sharing needles for drugs. Don't share needles or syringes without disinfecting them first in a solution of 1 part bleach to 10 parts water and rinsing them well. Remember, if you have unsafe sex with someone who's been infected by sharing needles, you can be infected.



Holy Mission

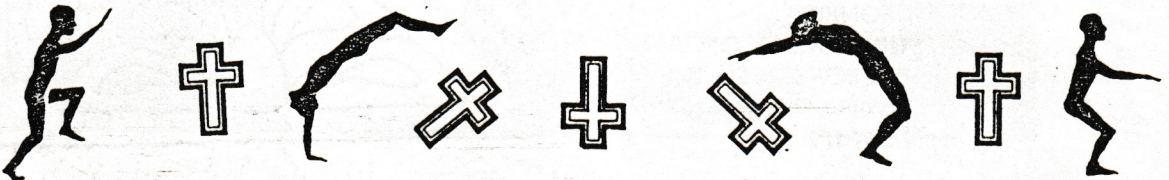
by Mary

The Monsignor surveyed the group of men that waited so humbly, patient to hear his explanation of their assignment. The Mission, he had called it with a vague smile. He felt a surge of love for them, from somewhere under his stomach where his soul was. Christ had said "Love your neighbor as you love yourself." So the Monsignor did. He said a brief and silent prayer that he should lead them wisely, that he should have success in his new appointment at the Mission he had been personally selected to do by those high up in the Vatican. As he prayed he visualized Christ's body as he had seen it depicted so often in art, the young Christ, graceful and forgiving even in death, His body draped languidly across His mother's lap or the shoulders of faithful Apostles pulling Him from the cross. Tears sprang to his eyes, as usual, at the thought of Christ's great agony. The Christ, to whom he had been promised since childhood, loved him unfailingly and unquestioningly, though somewhat painfully.

The Monsignor had been raised a Catholic. From infancy he had watched Jesus agonizing forgivingly from the tortuous cross. As Christ watched him. When he was three the local Priest chuckled at the child calling him God. The good Father explained that he was a man just like Daddy, and if the little boy loved Jesus hard enough he could be a Priest someday too. A short lecture followed, somewhat overdone, about how Jesus suffered generously for the sins the boy hadn't yet dreamed of committing. The little boy thought of the painful, gentle Christface, and felt very sorry indeed. He decided to live Him very hard. Maybe someday he would get to wear solemn and awe inspiring gowns and do the mysterious things he saw on the altar vaguely from knee level.

When he was six years old he saw Mass from just above hip level. He saw other boys, importantly helping on the altar. He begged to be allowed to serve Jesus too, but was denied the privilege due to his young age. He watched the older boys enviously and had prayed to Jesus that they all die so he would be the only one left to help. Luck, or Jesus, was not with the boy on that one. Not one of the boys died nor even got really sick. His parents decided to move to another city. So the child sat sulkily in the pew on his last Sunday. Then the Priest invited him, personally and public ly, to go to the altar and serve on that last day. Three hundred curious pairs of eyes turned to him benevolently and indulgently. His child eyes had grown wide and his mouth formed a tiny "O". He squawked, ducked and crawled back six rows under the cedar benches.

Eventually, older and at a new church he did become an altar boy. IN the same year he learned in school that man was originally led into sin by women. It took another year to figure out from that information that it was therefore woman's fault when *he* sinned, and consequently woman's fault that Jesus had to suffer generously for all of mankind. No wonder they couldn't be Priests. His dear mother was exempted from this guilt of course, as she was as pure as the Holy Mother of God, and nearly as virginal.



The young man condescended to forgive women for their weakness as a good Christian should. "Judge not lest ye be judged." They couldn't help it. To tempt men was in their nature. He even loved them. After all, had Jesus not said "Love one another as I have loved you"? Just the same when other young men grew passionate about young women, he grew passionate about religious art and devotion to Christ. It was during adolescence that this occurred. At the same time he first experienced the deep stirring below his stomach where his soul was. He was especially moved by the stirring of his passionate soul when gazing fascinated and with fervor at the religiously inspired works of Caravaggio and Michelangelo, who he sensed shared his passion for Christ and other devoted men. This same stirring eventually drew him to university with an Art History



major, Theology minor. It drew him to the Priesthood, to Jesus, and his agonizing, forgiving, unconditional love.

The years passed, and the humble Priest's reputation as an art expert grew. His Christ devotion also grew. After a decade or so of unquestioning devotion to Christ and the Catholic Church he was honored with an appointment to the Vatican, as a minor consultant on Vatican art.

Now he stood, a Monsignor, newly appointed, and well into middle age. His power and influence had grown significantly, yet he remained humble still. He had not forgotten his childhood lesson that Priests are only men, after all. He was a man like any other, who upon reaching the age of forty-five or fifty contemplated his middle aged decline. He contemplated it now, surrounded by eager young Deacons and Priests. As he viewed the photographs of ancient statues of men far younger than he, and in fine physical condition he felt that vague stirring he knew as his Faith. He pointed out to the young men around him what fine works of art these were, and how important their mission would be. These statues had survived thousand of years of weather and war. It was man's moral conscience in conservative times that damaged them the most.

He passed the photo's around, emphasizing both the enormity of their job and its importance. Thousands of such statues existed. It would take many prayers and years to sort by size and shape the many restoration parts, locked so deep and for so long in a dark basement Vatican room. Too bad there were no Christ statues to be restored, but the Christian works hadn't the particular "problem" that caused the Classics to be so altered. Just the same, although it was Christ the Monsignor's interest focused on, these statues were sculpted by Greeks and Romans who, even in their Heathen ignorance, had managed to capture that religious power and beauty that caused his stirring soul such elation. Thus he was confident he could approach the Mission with his usual Christ inspired zeal.

He winced, as any man would, as he thought of the particular nature of the Mission. How his predecessor of Medieval times must have agonized during his task! Well, the Monsignor was at least attempting to rectify that situation. And he knew these were statues, stone and cold and unfeeling, but still...



He strode about the room meaningfully and authoritatively. His helpers flocked behind much as Christ's disciples had flocked behind Him. As he pulled open drawer after cupboard after drawer he felt that great stirring once again, under his stomach where his soul was. Excitement, importance, devotion, pride, feelings overwhelmed him. Exposed for the first time in centuries in various shapes and sizes and vintages were thousands of phalluses, Greek and Roman all. The Monsignor prayed and promised that in the name of Jesus Christ almighty who was crucified, died and was buried, but rose on the third day, that he would take every one of these phalluses, and return them to where they belonged.



Over our meal, Dale told me that he could make me the Virgin. He said that he could 'reach right in' and 'draw it out.' I smiled.

On my chest, prone, I heard the grease covered glove smack as he pulled it on. I felt the cheek of my ass smack as he slid his fist in. Like a glove. I fit him like a glove. It suits him. It suits me.

'I'll fill you with the Spirit' he growled from behind. 'I'll fill you with the Body.'

- Etienne 29/3/88

(from 'Waiting for the Virgin' series)

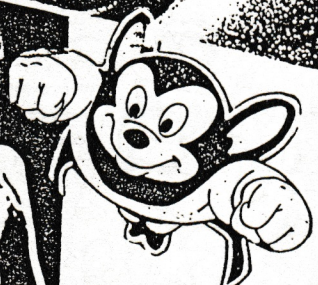
"Face to Face

with Anarchy"

"It really hits you during bayonet training, when you're screaming 'Kill! Kill!'"



OPEN YOUR EYES, STUPID !!!



GAY RODEO?

JUST SAY NO!

"Women should not rodeo any more than men can have babies. Women were put on earth to reproduce, and are close to animals. Women's Liberation is on an equal to gay liberation—they are both ridiculous."

—a rodeo steer wrestler, as quoted in *Rodeos: An Anthropologist Looks at the Wild and the Tame*, by Elizabeth Atwood Lawrence (U. of Tenn. Press, 1982)

Mourning Sickness
Flesh A Delectable Detriment

Membrane Boy
"Extra Potent"
—Jim Jackson of
BGNAs an insult!

NEW 60min G2
tape
Industrielle
dances (4 times)
GUT!

PLEASE SEND CASH or cheque
to MOURNING SICKNESS.
\$ 7.00 Can or US
for tape,
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with lyrics.

Blowjobs
10 of
the
Best
The
Burning Times

Artwork by
Mary Greer

PCB
003

Radical Cunts Anonymous Records
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Toronto, Ont., Canada M5C 2R9
Stylish Motorhead
cover Organisation

Penile Vomit / Nice & Dead!
You Don't to Say Please!

The S.F. chapter of the Golden State Gay Rodeo Association plans to host the 1987 Finals of the International Gay Rodeo Association at the Rowell Ranch near Livermore on September 19 & 20. Some fundamental issues relating to both gay and animal rights need further consideration.

Gay rodeo is a sell-out to the very ethic which is most responsible for the oppression of gay people, women and ethnic minorities in this country. Rodeo is an exercise in domination: man (or woman) over beast, one step removed from rape. Surely this is a feminist as well as a gay issue. That one oppressed group (gays) should brutalize another already oppressed group (animals) for "entertainment" and/or money is morally indefensible.

Every major animal welfare organization condemns rodeo for its inherent cruelty. Otherwise docile livestock are maddened by fear, gouging spurs, electric prods and bucking straps (without which the animals would not buck). Extensive bruising, torn ligaments and broken bones are common at most rodeos (and not only on the livestock). But people have a choice here—the animals do not.

The organizers of this particular rodeo are to be commended for planning some positive changes regarding treatment of the animals. Nonetheless, we are convinced that a "humane" rodeo is an impossibility.

We implore those concerned, of whatever persuasion, to inform themselves about the realities of rodeo, and then to contact the organizers below, hopefully persuading them to present instead an event which neither harms, terrorizes nor exploits animals. We all deserve better.

Write:
GSGRA - Bay Area Chapter
P.O. Box 410773
San Francisco, CA 94141

With copies to:
ACTION FOR ANIMALS
P.O. Box 20184
Oakland, CA 94620

[This flyer is being circulated in an attempt at consciousness-raising to help prevent the unnecessary pain and exploitation of nonhuman animals, and is in no way intended to divide the gay community. Isn't it time for gay rights and animal rights groups and individuals to unite in the struggle against the common enemies: romance and oppression?]

BOYCOTT ALL RODEOS

MOMOS & WAR!

...Suicide squads of Cockletoes
friendly disguised in leisure
suits will ripack singles
bars and hold them
for ransom...

The MCC will simultaneously immolate
in washrooms across the nation...

...cleverly placed agents will dramatically
increase the estrogen content of
very cheap colognes and after shaves...
popular with
straight men...

...place this in der
A Que uena...

...the emergent skills of
unemployed gay persons
at manipulating social
services... while not
directly influencing the
sexual revolution will
effectively break the
back of the
Protestant work ethic...

1101 1102

"DYKES ON BIKES" terrorizing T
By riding through the ha
HOLIDAYINNS at 3am...

Chimpanzees "Stolen" by Animal Liberationists

Representatives of People for the Ethical Treatment of Animals (PETA) announced on Sunday December 7, 1986, that earlier the same morning, "the animal liberation group, True Friends, removed four baby chimpanzees" (valued at \$60,000) from the laboratories of SEMA Inc. in Rockville, Maryland. SEMA, a contractor of the U.S. National Institute of Health (N.I.H.), acquired the Maryland facility in 1986, formerly known as "Meloy Labs". The contract research performed by SEMA is mainly related to carcinogens and infectious diseases such as hepatitis and AIDS. The company houses 600 to 700 non-human primates of a variety of species as well as guinea pigs and woodchucks.

At a PETA press conference held in Washington, DC, on Dec. 8, 1986, a 15 minute videotape narrated by Ingrid Newkirk was shown. The tape, said to be taken as part of True Friends' surveillance activities, consisted of a tour through primate rooms (allegedly SEMA's) conducted by two masked women. The narration focused on the animals' isolation and "expressions of insanity." An exhibit of still photographs, mostly of caged primates, was also shown at the press conference. The exhibit and other written materials were labelled "Breaking the Species Barrier." True Friends are noted as saying, "We must break the spe-

cies barrier ... these experiments are a horrendous crime that displays human arrogance and irresponsibility in its ugliest form."

The rescued chimps were about a year and a half old. It is important to note that these animals had just been weaned and are highly susceptible to viruses of all kinds as well as other health hazards. PETA said that they were due to be used in AIDS and hepatitis experiments. According to Alex Pacheco of PETA: "The differences between us and chimpanzees do not justify taking these highly intelligent individuals and infecting them with a disease they would never get, sentencing them to up to 50 years alone in a sealed, soundproof chamber. The chimps in the film have gone mad from the desperation of enduring living death."

Newkirk reported that True Friends had stolen many documents in addition to the chimpanzees. She claimed the SEMA facility had a history of accidental primate deaths that were preventable and predicted PETA would be sitting down with the N.I.H. to discuss such charges once the documents were reviewed. Newkirk declined to answer questions concerning True Friends on the advice of legal counsel, saying only that the Federal Bureau of Investigation was involved in the case.



P.O.B. 6531, STA. A,
TORONTO, ONTARIO,
CANADA M5W 1X4

BOG is a magazine for and by women. The 3rd issue will be coming out in the Spring of '89. BOG is a space for liberatorics (our stories, our mothers' photography, images, collage, humour, or whatever). Submissions MUST be in by Feb. 13 '89. We don't get grants, we live on subsistence incomes, we consider EVERY donation vital. We don't want to milk people who can't help out with bucks, so if you know people who do have, don't be shy. BOG is by and for women, to be shared amongst ourselves and anyone we choose. In other words feel free to reclaim BOG from the hands of any man, to keep it in circulation with women. Remember, there are only 1000 copies. We welcome all submissions. We want to minimize our editorial role. We would like to print everything that is received by the due date. If you want response to your article put an address on it so people can respond to it directly.



ANIMAL RESEARCH AND AIDS; ETHICS AND EFFECTIVENESS



Many of us, I dare say most particularly women, have over the centuries increasingly mistrusted the foundations of western medical practice. We have wondered about its obsessive drive to rid humankind of death and "imperfection" at any cost. We have questioned its human chauvinism, its invasive techniques, its disregard for process, and its often arrogant disrespect for the intelligence and dignity of the individual patient.

Because we are now making large and justified demands upon medical and pharmaceutical institutions and because we are a gentle, but angry people, lesbians, gay men and feminists can have a tremendous influence in the changing of current scientific practices, particularly those that encourage useless, redundant and inhumane animal protocols. Even as we fight for our own lives and the lives of those we love, we can teach medicine and industry that the methods by which they accomplish their goals have values in themselves, that there is an ethic to the "how" of science as well as to its "what."

The California AIDS initiative (*The AIDS Research Act of 1988*) raises a serious question of conscience for many of us who fight for both lesbian/gay causes and the liberation of animals. My first reaction was delight that we had finally formulated an initiative that would allow Californians to vote FOR an AIDS bill; my second reaction was dismay that the initiative was for AIDS research instead of for AIDS education and the care of people with AIDS.

The problem I have is that our bill could increase the imprisonment, suffering and death of non-human animals. AIDS research is of two kinds: 1) that which seeks a CURE for or an arrest of the disease in people with AIDS or in those who are antibody positive, and 2) that which seeks PREVENTION, specifically research to discover a vaccine or other barriers to the disease. Even most researchers will admit that animals are not necessary in the first area when so many human volunteers are eager to participate in clinical trials for newly-developed drugs and therapies.

It is the second area that many would argue requires animal experimentation, for before a vaccine is tested on human subjects it is ordinarily tested on animal models. The likelihood is not great that healthy human volunteers will elect to take the vaccine before it has been "proved" to work on chimpanzees or other animals (though some people have suggested that the researchers who are convinced that HIV is harmless and not the cause of AIDS could themselves volunteer to be subjects for the testing of HIV vaccines).

I want research, yes, but not at the expense of animals. I want researchers - and lesbians, gay men and feminists - to abandon their efforts to find an animal model for vaccine testing and shift the money presently underwriting that highly questionable research into an area that we know is effective, i.e., into prevention through education.

I take this position because it is becoming clear that AIDS is not a part of non-human life experience. First, *empirically speaking*: seven years of frantic testing, millions of dollars, and thousands of animal lives have failed to give any animal the disease, not even the chimpanzee, the most promising non-human subject. Second, *scientifically speaking*: HIV infects humans via the T-cells; the fact that the non-human T-cell structure (even that of primates) is so very different from that of humans casts serious doubt on the suitability of non-human animals as models for HIV infection. Finally, *behaviorally speaking*: non-human animals do not ordinarily participate in the activities that most frequently transmit the virus, i.e., they do not exchange it through anal intercourse, intravenous drug use, or the receiving of blood products.

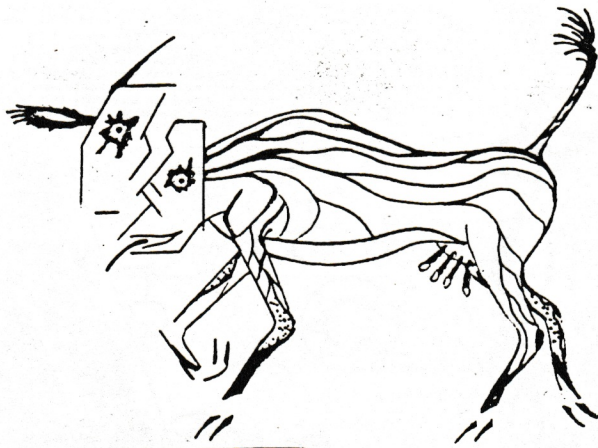
In other words, we have to face the possibility that AIDS is a UNIQUELY human disease and that if we want a vaccine we must test that vaccine only on human subjects who have given their informed consent.

If I understand correctly the initiative's history, we at first attempted to get the State Legislature to place it before the voters on the Nov. 1988 ballot. That body resisted doing so because legislators felt that the Governor would certainly veto the action. Thus we are left with the task of getting the signatures ourselves for its inclusion on the ballot.

Originally the measure had proposed the use of laboratory animals in three specific parts of its detail. When the statewide committee set to work to ready the initiative for the signature-gathering campaign, some animal rights activists from the lesbian and gay community challenged those recommendations. The committee responded immediately; it deleted those three references and sent the entire initiative back yet again through all the red tape of the Office of the Secretary of State for a final approval. Thus what is before us is a proposition that has within it No Reference Whatsoever To Animal Use, and even more important, a position from which any such reference has been deliberately and laboriously deleted.

The fact that so much effort went into this changing of the language testifies that we do not by this initiative intend any AIDS research to use animals. Those efforts allow us as voters to expect that the Board administering the funding will steadfastly refuse to fund any such research.

Our task when the initiative passes will be to remind the board and the legislature of the clear intent of the proposition. Between now and Nov. our task is to educate ourselves, medical science, and the pharmaceutical industry about our needs as a community stricken with AIDS and about our desire not to exploit other species in helping ourselves. As a strong political entity in this state and in the nation, our lesbian and gay community is in an almost unique position. The epidemic has touched our lives more deeply than it has touched any other organized group and as a result we have been and will continue to be forced to deal with medical institutions on a large scale. We have discovered over these years some of the miracles of medical science and some truly sensitive, caring, and intelligent practitioners of it. We also now know how self-aggrandizing and with what



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thankyou -

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questionable ethics medical science can operate. We have seen that the pharmaceutical industry can be competitive, profiteering, and exploitative to the disadvantages of those they purport to help.

So I call on all of us to join forces with animal rights activists and to make the next decade more than just a battleground for our rights, our dignity, and our health. It can be as well a time for our education of the medical establishment and a time for our expression of concern for all life, whatever its form.

Sally Miller Gearhart is a lesbian and feminist activist and writer from San Francisco. This article was reprinted from the April 10-16, 1988 issue of *Gay Community News (GCN)*, 62 Berkeley St., Boston, MA, 02116 USA.

Psychosocial factors, in fact, can modify resistance in infectious diseases, including viruses. This has been documented for the herpes simplex virus, poliomyelitis virus, coxsackie virus, and polyoma virus. In addition, stress and manipulation can effect susceptibility to malignancies, of obvious concern to research on AIDS. Part of the syndrome of AIDS is a susceptibility to unusual malignancies. No primate can be considered physiologically normal if deprived of movement and socialization. This has been clearly shown in chimps, for whom companionship and socialization through mutual grooming are important.

Life Sentences

Animals involved in AIDS research are at a particular risk for long-term suffering. Not only is there prolonged and strict isolation from their peers, there is also a lack of contact with caretakers due to fear of contamination. The animals are never considered free of disease. They may live in confined isolation for decades while observers watch for manifestations of illness. Their "service" and their isolation may never be finished.

Given the limitations of the "chimpanzee model" and the prohibitively small number

of chimps, it is important that better methods of testing be investigated. Production and batch testing for safety of some vaccines can now be done with *in vitro* techniques. These should be expanded and exploited to streamline research on AIDS.

A special report on AIDS from the National Academy of Sciences (N.A.S.) and Institute of Medicine issued concerns about the ways chimpanzees might be used: "The committee is gravely concerned that chimpanzees have been and might be used for experiments for which the rationale is not compelling in light of the scarcity and irreplaceable nature of these animals."

It will come as no surprise that medical scientists are working to develop a vaccine against AIDS, but there could be major problems. Vaccines against other viruses mobilize the body's immune system. No vaccine has ever been developed against a virus which actually attacks the body's



Different Systems

For all our similarities with the chimpanzee, the chimp's immune system has significant differences. They naturally have lower numbers of a certain cell, the T4 lymphocyte, the cell which is the principal target of the AIDS virus. They have higher numbers of another blood cell commonly measured in AIDS patients, the T8 lymphocyte. Chimps show a different ratio of T4 cells to T8 cells. This ratio is one of the principal blood tests for the AIDS syndrome. In response to the virus, some researchers have found that chimps have no change in the T4:T8 ratio, while in humans change in this ratio is the signal that AIDS is underway. In humans, the AIDS virus can be found in blood plasma. In chimps, little or no free virus is found in plasma. The virus is found only in blood cells.

Another additional problem is that infant and adult chimps are often used in AIDS research. The time frame for maturation of a chimp is roughly similar to that of the human. A two-year-old chimp is physiologically and sexually immature. Yet chimps are often used with little regard for their age. Some studies have used a peculiar mixture of older and younger chimps. Infants and juveniles are not ready to live apart from their mothers let alone in the isolation required by viral research. Chimps normally live in social groups but for AIDS research they will be kept in solitary confinement for years to see if any clinical signs of disease develop. The psychological effects are of concern in and of themselves, and have important secondary effects in the immune function of the animals. It has been shown that the immune system, which is of principal interest in AIDS research, is heavily affected by stresses such as isolation and the laboratory environment.

natural defences. The National Academy of Sciences report states: "Developing a vaccine to prevent HIV infection and AIDS presents a number of scientific challenges that have never before been responded to successfully. As a result, an effective vaccine may be very difficult, if not impossible to produce. Should an effective vaccine candidate become available, there are significant social concerns that may limit or prevent its testing and use. Even for the next 5-10 years, the committee generally believes that the probability of a vaccine becoming available is low."

Testing vaccines on chimps will carry a significant problem in interpretation, as neither safety nor efficiency in chimps is any guarantee of the behaviour of a potential vaccine in humans. This problem will be more grave with an AIDS vaccine because of the fatality of the disease. There will be no permissible mistakes. Because animals do not develop human AIDS, any vaccine must ultimately be tested on volunteers to see if it works. But no one can afford to wait years for a vaccine even if it does prove safe and effective. Vigorous and explicit health education campaigns need to be initiated now to stop the disease spreading. Like other sexually transmitted diseases, AIDS can only be effectively controlled by prevention, through voluntary changes in behaviour, and no amount of animal experimentation can achieve that.

Sources: The "Animal Model" in AIDS Research, by Physicians Committee for Responsible Medicine; PETA News Vol. 2, No. 1.

Speaking Out! PETA

PO. Box 42516
Washington DC
20015

Statement of Frank Branchini on behalf of the Gay and Lesbian Caucus, PETA.

As Gay and Lesbian people we condemn the use of primates and other animals in AIDS research at SEMA laboratories....

The infliction of suffering on baby chimpanzees at SEMA is not likely to ease the pain or comfort those who already have AIDS. The money being spent to inflict suffering on intelligent, sentient creatures at SEMA could be more effectively spent on education campaigns to prevent the spread of AIDS and on providing care for those already suffering from the disease.

Assertions of the medical research industry that no medical progress is possible without animal research are ridiculous... With so many people incurably and desperately ill with this terrible disease it is incongruous that medical experimenters are obsessed with the idea of spreading the disease to animals.

Chimpanzees are highly intelligent, highly social animals. Recent research has demonstrated their capability to use tools, use plants for medicinal purposes, and learn and

use language. Those who argue that people have a right to inflict suffering on chimpanzees because they are "inferior" fall back on the same arguments which at other times and places have been used to justify genocide against gay and lesbian people (among many others). Those who think this is an unfair or extreme comparison should consider the research conducted by Jane Goodall, Francine Patterson, Dian Fossey, Roger Fouts, and Allan and Beatrice Gardner and then examine the videotapes made at SEMA. These tapes show the filthy conditions which animals are subjected to at SEMA. They show the complete social isolation of primates who are highly socially oriented. They show primates screaming and exhibiting other signs of extreme emotional distress and need.

We call on gay and lesbian people and all people of goodwill to reject the notion that just because people are suffering we have a right to inflict suffering on other sentient creatures.

The assumption that everyone is naturally heterosexual is heterocentric and ignorant. In acute cases of homophobia (fear of homosexuality), the victim is driven to wild acts of violence against strangers, often those of a different sexual orientation. Institutionalized homophobia runs rabid in the schools and churches, as unquestioning little cogs are churned out regularly by the family to fit nicely into society's machine. Individuality is punishable by electroshock and chemical lobotomies. Taking what is needed for survival is rewarded by prison. In both cases, violent, armed agents enforcing the dictates of the wealthy elite are present to make us conform and follow along nicely with all the other sheep...

The assumption that animals are for humans to use as they may see fit is called speciesism. Wild cases of speciesism lead the one suffering to desperate acts, such as consuming rotting flesh (sometimes even on a daily basis), or the wearing of skins and furs to satisfy a fashion-tormented ego. Acute cases of speciesism lead one to seek employment in the name of science torturing animals in laboratories, confining them to a life of torture on factory farms, or selling them as pleasure units for family consumption.

The attitude that one may proceed as one wishes, even in such a case where consent may be lacking is a violent attitude. In a case where consent may be obtainable (in the case of humans' inability to communicate with animals in most cases), any further relations must be halted. This 'dominion over everything' attitude is the cause for massive environmental destruction, the macho nuclear arms shit, and sexism, and homophobia.

Some PETA members have formed a Gay caucus to specifically work on issues of animal liberation and AIDS testing on animals, within the Lesbian and Gay community. Some Toronto ALFSG members have taken on similar projects, and the following information is taken from a pamphlet compiled by "Homo Humans for Animal Liberation" entitled *Animal Liberation is a Gay and Lesbian Issue*.

For the anxiety that comes from not fitting in

Phoenix Rising - Smash the Psychiatric State!
Box 7251 Stn A
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The newcomer in town who can't make friends, The organization man who can't adjust to altered status within his company. The woman who can't get along with her new daughter-in-law. The executive who can't accept retirement.

These common adjustment problems of our society are frequently intolerable for the disordered personality, who often responds with excessive anxiety.

Serentil is suggested for this type of patient. Not simply because its tranquilizing action can ease anxiety and tension, but because it benefits personality disorders in general. And because it has not been found habituating.

Serentil

(mesoridazine)

Connect the Dots

Clockwise from left: One of the protestors in youth-led Palestinian resistance to Israeli occupation; starving child in Haiti, where world agribusiness creates hunger; survivor of right-wing death squad in El Salvador; Spanish boy joins demonstration against U.S. airplanes in his homeland.

Information.

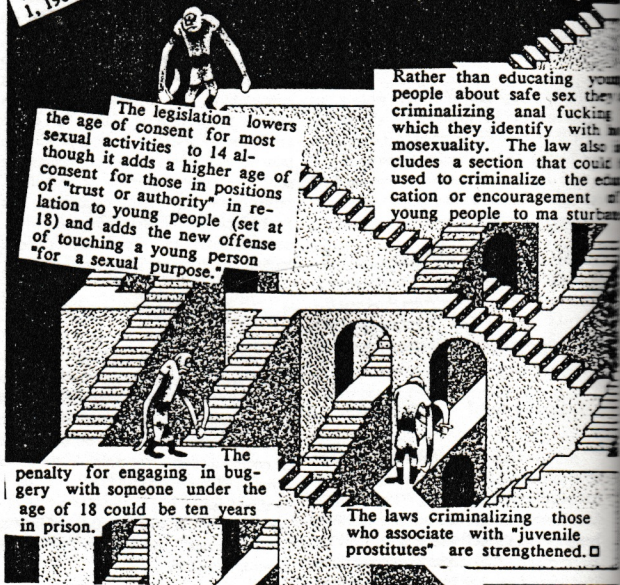


Some anarchists had the innocence of saints and martyrs. They believed that 'government, like clothes, is the sign of lost innocence.'

MARBLA

The new Canadian federal legislation that abolishes the offense of "gross indecency" and lowers the age of consent for buggery in "private" to 18 went into effect on January 1, 1988.

Justice Minister Ray Hnatyshyn defended the higher age of consent for buggery as necessary to defend youths from the AIDS virus.



The legislation lowers the age of consent for most sexual activities to 14 although it adds a higher age of consent for those in positions of "trust or authority" in relation to young people (set at 18) and adds the new offense of touching a young person "for a sexual purpose."

Rather than educating young people about safe sex the government is criminalizing anal fucking which they identify with homosexuality. The law also includes a section that could be used to criminalize the education or encouragement of young people to masturbate.

The penalty for engaging in buggery with someone under the age of 18 could be ten years in prison.

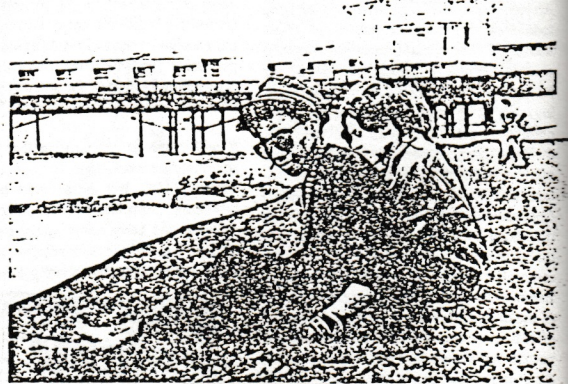
The laws criminalizing those who associate with "juvenile prostitutes" are strengthened.

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♀♂

ANDROZINE is an anarcho gay fanzine. Some articles are translated in English, other are only summarized: just follow the ☕ signs. You can contribute in English, French or German about news, music etc

WHERE WE STAND

We don't like the way they treat us like we're stupid or something. Older people have no idea of what we think about. They make us sit on a park bench looking pretty and sob, and a handsome boy with a shaggy dog will come and solve all our problems. It's a load of rubbish and most of us know it. So we've produced an alternative. It's not perfect, but it's a start and if enough people help it could be quite good.

BOYS... FASHION... POP... FASHION... POP... ROMANCE... BOYS... BBBBBB OYS... Shocking Pink II wants to fight unnatural obsessions with trivial things like boys, fashion, spots and suntans. We've had enough. There are many more things we're interested in, like motorbikes, jobs, sport, parents, our friends, politics, news....

Politically we're left wing, show marxist with shades ofarchy. We expect that a lot of people will say that SPIII is offensive but really if you think about it, My Guy and The Sun are worse.

The Shocking System
Myths & Truths about Lesbianism

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WE STAND BY SHOCKING PINK

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International review for free childhood relations

minor PROBLEMS
 POB 196
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is an independent radical review of the worldwide struggle for children's emancipation and integration into society, to be published quarterly.

Its editorial policies are guided by a non-profit distributing Advisory Board which jointly owns the magazine

The magazine is affiliated to CHE/Campaign for Homosexual Equality and LLGRC/Legislation for Lesbian and Gay Rights Campaign (both in London).

'minor Problems' on Hold

Minor Problems, the London-based international review "for free childhood relations," announced on November 30, 1987 the suspension of all its activities for the time being. The magazine's full-scale launch had been in preparation for two years, and a few pilot issues were published.

Though independent and not backed by or connected to any group or organization, minor Problems has become the target of repeated allegations that it is the publication of some vice ring of child molesters. Most recently, these charges were leveled by the London Sunday Times on November 29th, in an often wildly inaccurate article on the magazine and the international pedophile movement.

The Sunday Times claimed that mP "has replaced the notorious PIE as the leading contact group for those campaigning for sex with under-aged youngsters [sic]."

The article made lurid references to international conspiracy and terrorism. "These groups have learned from PIE and have now gone into terrorist-like cells," said the article, quoting a former pig now in the sexual-offender treatment industry. "There is now one [such group] in every major town," said Diane Core of Childwatch, in an estimation of the pedophile movement's power and expanse that is almost flattering.

Minor Problem's editor, Mick Licarpa, has decided to close down what there was of the magazine's operations until it gets the financial means it has lacked up until now either for an effective launch or self-defense against attacks. "Offers of funding are invited," he says. □

NAMBLA
 Jan. Feb. '88 Vol. 9 #1

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Clothes stolen by guys in drag

"The things they took were top-of-the-line," said store manager Michael Goldstein. "These swimsuits retail for \$80 to \$150 and coverups go for \$90 to \$220."

What the thieves were doing with the stolen clothes remains a mystery, Deischer said.

WEST PALM BEACH, Fla. (AP) — Thieves with an eye for "top-of-the-line" women's fashions baffled police for two months, until lawmen discovered they were dealing with a ring of transvestites.

Detectives investigating robberies of at least 10 boutiques in affluent south Palm Beach County arrested two men — one dressed in women's clothes. They had a carload of beachwear stolen moments earlier.

The men are alleged to be part of an organized group of 10 to 15 men who dress as women and were responsible for thefts of at least \$200,000 worth of women's clothing in the past two months, said Sgt. Ken Deischer.

The thieves who threw a rock through the plate-glass window at Doreen's Swimwear on Tuesday, cleared the racks of \$10,000 worth of swimsuits, rumpers, coverups, shorts and tops, officials said.



Dr. Smith #7

Inappropriate
 Inappropriate
 Inappropriate

A.S.F.

REDD KROSS

GLEN HEADS

RED HOT CHILI PEPPER

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CAMPER VAN BEETHOVEN

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RUNAWAYS

76% UNCERTAIN

SEIZURE

SON OF SAM

Such affect is characteristic of individuals who are diagnosed as disorganized (hebephrenic) schizophrenics.

who is most likely to

produce neologisms,

clang associations,

word salad.

Inappropriate giggling and constant silliness.

an diagnosed as a disorganized schizophrenic, solely because of his inappropriate mirth



Dreaming in the year 2000 by Judy

The sunrays tingled the skin on the back of Llin's neck, delicately stimulating and caressing the hairs like a warm breath. She had removed her shoes and as she walked the muddy earth sucked at her toes and licked the soles of her feet. As she reached the pathway to the train, grass began to tickle her ankles, and her leg hairs resonated the sensation upward to her thighs. She ran the palm of her hand lightly across her breasts and belly and her skin amplified to the scratchy pressure of her cotton shirt.

A tall dark-haired woman was leaning against a tree, eating a peach. Two drops of juice meandered down her wrist and forearm as she sank her teeth into the ruddy skin. She watched Llin approach her and the tips of her peach-wet lips curved upwards. Llin reached and smiled.

"I'd like a ticket please," said Llin, reaching into her pocket for a coin. Her pocketed hand tickled some stray hairs of her inner left thigh.

The woman's smile widened and, extending a dark red tongue to lick a drop of peach juice off her upper lip, put her fingers into an embroidered pouch between her breasts and removed a small carved wooden stick. She slid her upper body forward and, with the hand holding the stick, lifted Llin's shirt. Her tongue licked the tip of Llin's nipple and circled about it as she placed the wooden object in the waist of her pants, sliding the tip against her moist cunt. Llin shivered happily and slid the coin slowly across the woman's neck, over her right breast and into the pouch. The woman straightened up and Llin ran her tongue up a rivulet of peach juice on her inner arm. They laughed and smiled at each other for a moment and Llin walked toward the platform.



On the platform, which was actually a wide grassy mound, people were enjoying the spring sunshine, laughing, fucking, playing and running about. She sauntered languidly by a group of five or six people of varying age and sex, who were caressing and nibbling each others' bodies upon the grass. As she passed by a hand reached up and wrapped itself about her calf, inviting her to join them. She hesitated as a tongue reached out and began to lick the drying mud from between her toes. She could see her train coming so she playfully ran her saliva-wet toe up a bared back and continued on her way.

The train pulled in silently on its cushion of air and the doors like peeled apple skin curled outward in an unfolding spiral. Suctioned tendrils emerged from the doorway and hovered undulating. Llin moved toward one and the soft latex wrapped itself gently

around her legs and lifted her up as it retracted into the train. Suctions massaged her back and ass, tugging at her skin like dozens of curled lips. She thought of her lover Jeni, whose lips had nuzzled and roved the contours and crevices of her body that afternoon. She unbuttoned her fly and with her forefinger began to massage her clit with a slow languid rhythm which harmonized with the subtle vibrations of the moving train. Across from her a woman was nursing a baby whose small mouth sucked her swollen breast eagerly like a hungry gerbil. Two men dressed in flowing robes of purple and green sat to her left, stroking a white cat which had jumped onto one's lap. Her finger settled deeper into the warm wet recesses of her cunt and explored the bumps and folds within. The cat jumped down from the man's lap and in one easy relaxed motion leapt up onto Lynn's. She removed her forefinger and the cat licked the fluids on it with a rough tongue. She guided the finger back toward her clit and the cat followed, rubbing its head against the scratchy furriness of her pubic hair. It placed a front paw on the crevice beside her hipbone and sought her musky scent with a cool damp nose. As the cat's tongue licked her she leaned back and drifted with its motion away into the lulling drumming movement carrying her on her journey.

Lynn awoke with an electric jolt. She jerked her head back startled and realized that the train had stopped. Quickly grabbing the purse on her lap she stood up and stumbled. Looking down she saw her feet encased in strange spiked and belted strips of leather. It confused her for a moment before she remembered that those were her shoes and that she was being stared at by the other passengers who were waiting to get off. She mumbled an apology and staggered out onto the concrete, smoothed her outfit hastily, for somehow it had gotten impossibly wrinkled. She cursed herself for falling asleep on the train, but again she knew that where she had been was not a dream. That defied all logic but her breasts and clit tingled all too realistically with recent memory. She knew she must hang on to the fading image in her mind and groped for some vestige to get her back there. Skin, skin like creamed caramel on her tongue...Jeni's skin...the image was fading fast, but she could remember that sensation. It was too late to go back now, but soon, very soon...

Now was the creeping of train fumes choking her lungs, lights flashing incessantly, grey hunched forms darting suspiciously past her. She had a headache. She also had a Job

Interview, which she was late for. She hurried out of the station and into the square. Two men were on display, wrists and necks encircled in chains hanging from wooden posts, bodies scrawny and mottled. From their shoulders dangled ropes attached to wooden signs identifying them with the words, "SEX CRIMINALS". She rushed by, her eyes averted. The sight was all too common these days. Newspapers were filled with stories of depraved sex perverts who were committing heinous acts, and reassuring articles about how special government squads were working to crack major sex rings and maintain order. But



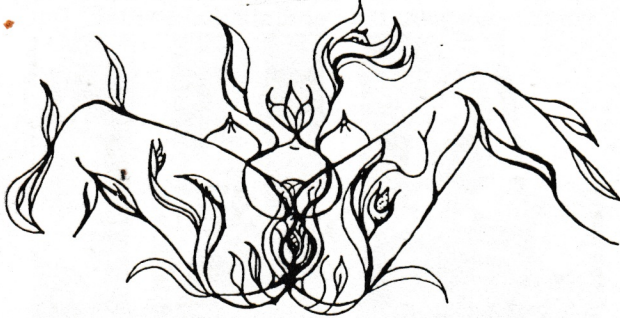
Washington DC - Oct. 13 '77

Lynn had heard rumors, rumors which never got into the papers. She heard about the infamous Sex Revolutionaries; about people who had infiltrated government offices, seduced workers and incited them to set fire to the files while in a state of orgasmic ecstasy. There was the story, unconfirmed of course, of a 25-storey office building which had been paralyzed when its employees began to fuck uncontrollably just after the second coffee break. It was said someone, or a group, had placed strong aphrodisiacs in the water coolers.

People exchanged these tales in lowered tones with the proper disapproval or fear lest they be marked with suspicion, but one could detect a barely controllable note of excitement, or perhaps even hope, in their voices.

Lynn sighed. She had reached her destination and entered the grey stone building. She automatically strapped on an air filter picked up from the reception desk (the air-conditioning was malfunctioning again, as it often did in these buildings). She managed to simulate the clumsy gait of those about her, smiling to herself, for she was not wearing her

The first man was called in by the Boss, a greying, brown-suited being with a physique like a bull bound in plaster strips. Lynn could not stop looking at the secretary. She was properly clad with beige suit, high collared blouse covering cone-shape multipadded brassiere. As the office door clicked shut the woman calmly disconnected the wires from her fingers and ears and pressed a button on the typewriter which caused it to continue typing by itself, then stood up and walked gracefully toward Lynn. No chast-o-lock hampered her stride.



chast-o-lock. The device, which strapped around the thighs and genitals like metal underwear, was required by law to be worn in public, supposedly to protect against rape and/or possible sexual arousal which might lead to Inefficiency on the job. Not wearing one could lead to arrest and future surveillance—fortunately there were no metal detectors in this building.

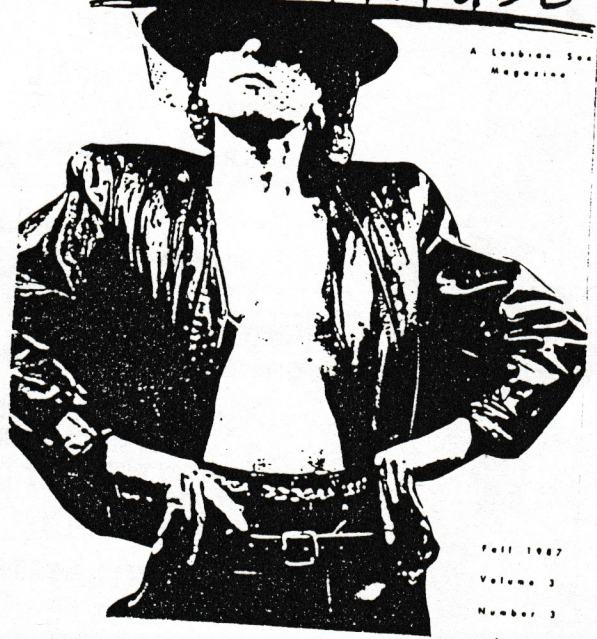
She entered the office waiting room. A man was there ahead of her, seated in a hard beige plastic chair, his legs pointing straight forward, hands resting suitably on either side of him. A secretary with wires attached to her ears and fingers was typing busily. She looked up at Lynn and nodded to a seat. Something was wrong. Lynn realized as she sat down that amidst the typewriter and machine noise was another, barely discernable sound. For a moment Lynn couldn't trace it, then it hit her: the secretary was humming to herself and smiling slightly. Her heart quickened. Nobody was supposed to enjoy themselves while on the job. She glanced in alarm at the woman, trying to warn her in case the other person heard. She glanced up and looked directly at Lynn and then, very deliberately, winked before returning to her typing and humming. Lynn fell back in her chair, sweating. It could be a trap. Her breasts pricked upright in mingled fear and arousal beneath her padded bra.



"We have ten minutes." She nudged a leg between Lynn's knees and knelt down. She quickly unbuttoned the three top buttons of Lynn's shirt, snaked her long fingers under her bra and pressed her warm palm against Lynn's erect nipple. With her other hand she twisted a button on her own shirt which caused shirt and bra to fall open in one motion. Lynn trembled and flung her parted lips upon the woman's exposed breasts. She slid her hand up the woman's thigh under her skirt to find she was wearing no underwear at all. Her cunt moved forward to welcome Lynn's fingers into

BAD ATTITUDE

A Lesbian Sex Magazine



Fall 1987
Volume 3
Number 3

Cover Photo by S. Wolfe

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its hot wetness. She lifted Lynn's skirt, stuck her thumbs inside the elastic of her pantyhose and deftly pulled them down to her knees. Her tongue moved forward to envelop Lynn's clit and two fingers entered her vagina and pressed it toward her. Lynn sank to the floor and the scratchiness of the rug rubbed against her bare ass with each rhythmic movement of the woman's fingers and mouth. Her insides began to throb and she felt small spasms at the response of her fingers inside the other woman's cunt.

They heard the click of the office door opening. They froze, their hearts contracting in fear. Lynn suddenly realized the means of escape. She looked at her partner.

"Keep going!" she said desperately. The woman looked into her eyes with a gaze devoid of hope. "Trust me."

They rubbed and licked each other furiously. Dimly, Lynn was aware of shouting, an alarm and the sound of running feet. *Must concentrate!* Their bodies began to shudder and palpitate. They moaned. The sound of boots running up the hallway. Their bodies were beginning to glow. *Now!* With a throbbing cunnilinguic wave of energy they exploded and dissolved into smoke.



Two women were lying naked in a vegetable garden. A third woman was shaking the shoulder of one lightly. Llin felt the soft touch and looked up into Jenn's eyes.



LET'S CREATE A COMMUNITY WITH WIMMIN WHO ARE ILL



Ca\$hing in on the Revolution

by Tracey T.

Along time a gogo there was
A cliché

far

far away

and the rind on a weasel's mind
and the drippings over the hibachi on the cat
On that WEDGEWOOD china
On that WEDGEWOOD china
The Other Side of the Boston Cream, me

help the juice

flow through your umbilical cord to mine
Oh you goddess of stomach ache
and float and say what you're feeling
"don't drink piss or take cum in the ass"

++ I can't wait to see her see her there KOKOKOO
get out of there

I've only thought of you so often & only on your weekends

/\$/%/\$%/\$%/\$%/\$%/\$%/\$%/\$%/\$%/\$%/\$%/\$%/\$%



The Boston test The Boston tea party
Wherein

Two womyn neighbors

met

Exchanged kisses and wetness, saliva and
policies for
a democratic vision of their world

Wherein

One womyn fell to her knees
and leaned backwards
the Other poemed her briefcase
and pulled out a calculator

She pulled off her friend's shirt and rested the
calculator

on her skin. Then kneeling, bent over One Betty
looked at

her watch reaching into her purse
Pulling out her AMERICAN EXPRESS card
Cashed in on the Revolution



Fleeting moments



Old Women walk, smoke and talk.

FROM THE
EVENT DOESN'T
DIRECTLY AFFECT
YOU



PRISON
ER

We
DO
exist

Lesbian
Strength

Seizing him, she maneuvers hands along his neck toward powerful snapping jaws, to clamp them closed.

DEIRE

ans of

"But this — you've got to cover this — the police operation, their black outfits and helicopters, the arrests, the crowd. I haven't seen anything like this since I was a kid."
 Meanwhile, back at the summit, copy must glow, but all that's happening is...

I AM A
CONSENTING
ADULT

v.
ageist!

TH TO
CAPISTS

Tuesday was a tacky enough night, and cold as a dick's ass, that Dee and I should've let the take go at eighty bucks each. We're standin' out there with the gold metallic gloves and fuckin' studs screaming to freeze to our skins, whining "to cab or not to cab?" - waitin' on the golden john.

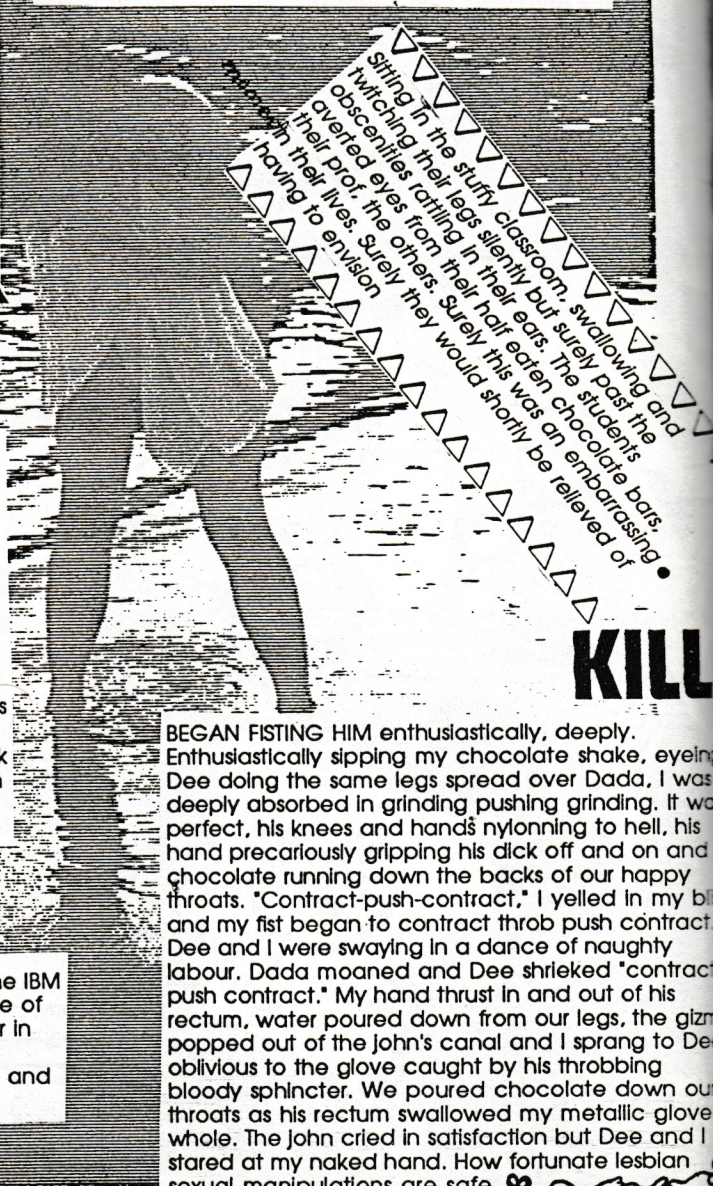
Sitting in that stinkin' apartment with my belly at ninety degrees to my pubes an the air wet at ninety degrees, I daydreamed of fistfucking. It was my pregnancy fetish, like the pickle thing only I envisioned fucking Alan with the pickle and savouring the chocolate ice cream later.

In my most delicious fantasies, I'd leave the pickle a good few inches up his ass and command Alan, ice cream foaming on my lips, to contract-push-push-contract. I hoped it would bring on contractions. Three days after my due date and my fantasies recurred at thirty minutes, then fifteen and every three minutes until I was plummeted into the bliss of my bloody chocolate fist. I barely made it to the hospital before little Johnny popped out.

By 2:30 am Dee and I were shattering on lukewarm Mr. Submarine coffees when some disillusioned businessjohn drives up in the family car. "Fist job" commented Dee, and sliding her hand down my thigh "or maybe a duo." No cops, no radio, nothing obviously bad news, so I walked over to the family dick's car to the open window. The usual careful but never so polite exchange occurred, I suppose. "How much for some of you girls' time?" "What do you want?" "Oh I wanna bad girl to spank her dada heh heh and maybe show a bit uh pussy and do naughty things to dada." "Sounds like fun -- two of us one hour two bills, for cab fare." I rang off dryly, visions of Alan spinning in my head. Dee came back with two double chocolate shakes and we leaned in the window. "Two bills, please" we chimed.

Dick-o led us to his office on the 42nd floor of the IBM tower. Compu-Ident-cards neither have a sense of time or decorum, we reasoned, passing a sister in sleaze in the hallway. The tacky brown leather couches suited both the Tuesday nitelite smog and our client's penchant, as it turned out.

This golden opportunity began on the gold rust Dupont nylon carpet. "I'm your pussy womyn," Dee crooned stripping her mini-dress. "Pants down, on the floor, dada." I Intoned. Dada lay on the floor looking like a skinned seal and watched me reach for my ciggy pack. "Uh, no smoking in the office, sorry" he mumbled. I whipped out two rubber gloves and a condom. Dee stood over his dippy drooly face and daintily poked the thing onto his wimphood. The girl had such a phoney giggle. I told him to get his ass to the air and he shivered with cold and doggy delight. Armed with rubber gloves on top of the glitter ones, I



Sitting in the stuffy classroom, swallowing and twitching their legs silently but surely past the abscentialed eyes from the others. Surely they would shortly be relieved of having to envision

KILL

BEGAN FISTING HIM enthusiastically, deeply. Enthusiastically sipping my chocolate shake, eyeing Dee doing the same legs spread over Dada, I was deeply absorbed in grinding pushing grinding. It was perfect, his knees and hands nylonning to hell, his hand precariously gripping his dick off and on and chocolate running down the backs of our happy throats. "Contract-push-contract," I yelled in my bliss and my fist began to contract throbbing push contract. Dee and I were swaying in a dance of naughty labour. Dada moaned and Dee shrieked "contract push contract." My hand thrust in and out of his rectum, water poured down from our legs, the gizmo popped out of the John's canal and I sprang to Dee oblivious to the glove caught by his throbbing bloody sphincter. We poured chocolate down our throats as his rectum swallowed my metallic glove whole. The John cried in satisfaction but Dee and I stared at my naked hand. How fortunate lesbian sexual manipulations are safe.

MY COMRADE

Premiere Issue!

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Putting the word "RADICAL" back into the Radical Faeries.

The following is an opinion.

by Ginger (Faerie Home Companion)

We as individuals and as a group cannot separate our politics from our sexuality, or our sexuality from our spirituality, or our spirituality from our politics. They are all interconnected.

Faeries, witches and pagans have suffered oppression at the hands of governments for centuries. This oppression stems from our sexual, spiritual and political beliefs. Saying, "we are going to be ourselves!", IS a political act, and in this day and age it is a RADICAL political act. When you throw in our Goddess worship and drag wearing it becomes even more radical.

I believe using the word "radical" in our name is copping to who we really are. Anything else is hypocritical.

If someone can answer one question for me, I might shut up about this. The question is, "Why

was 'radical' dropped from the name in the first place?"

I offer some guesses. Maybe some faeries are afraid of the stereotype and didn't want the label of radical. Maybe some faeries honestly don't agree with the radical approach or don't agree with the issues. Maybe some faeries are racists. I think that AIDS is caused by promiscuity. I hope none of those are the case but I honestly don't know the answer. Enlighten me please.

Part of the original reason for my being involved with the Radical Faeries was that beyond being spiritual and sexual the word "radical" signaled that they were also political. For the past four years I have seen a downplaying of politics within the Radical Faeries, and some out and out hostility toward Radical Faeries that are politically active. A dangerous precedent. We must be militant to ever achieve our rightful place in this society. Without that militancy (radicalism) we will never be taken seriously, and our movement will be squashed.

Some change is becoming evident. Hopefully, some of the energy raised by the RADICAL FAERIES, and their skirts, at the National March on Washington will spread to all the Faeries. It was a proud day for me when the RADICAL Faeries broke through the police line with thousands of Civil Disobedience demonstrators chanting "Go, Faeries. Go!"

"Honey, I dig "camp" as much as the next queen, but try to drag me off to quarantine and I'll blow your fucking balls off!"



The Faeries: A Separate People?

Cass: I was at first very turned on to the idea of us as a people and I thought of us as like a tribe, and it was almost like this other species, to go to this place and belong and feel this connection. But lately, I don't I've been coming around to feeling that it's not so much that I'm a fairy and other people are not -- that there are these other people who are not fairies -- but that fairy is more like an aspect of personality that you either let manifest or it doesn't manifest. I feel it's a part of everybody that they either let into their lives or they don't.

John: That's true.

Cass: So I'm still troubled with the idea. Are we a separate are we separate from a) straight people, and then separate from b) our own gay brothers?

Jason: I think you answered some of it in the way you described it. We let a magical part of ourselves, that is a part that in the end goes beyond individual consciousness, we let that manifest and we celebrate it. We build from that. Yes, straight people have that, too. Everybody who opens up in that way, opens up the higher chakras, etc., is doing that, but our way is really ultimately connected with our history as gay men, in the past, and in the present, and in the future. And there's some kind of magical continuity when we're together, especially in gatherings. That is, they were probably doing that in the middle ages, and they were probably doing that thousands of years ago -- I haven't read the books on witchcraft, so you can fill in the history -- but that we are recreating

David K.: I see it as sort of a wave. You have a water wave, and the individual particles are not going anywhere. They're just going around in little circles, but there's this sort of wave that passes through them all, and there's this sort of wave that passes through us and there's this little vortex, and we gotta be part of that. It's really something that's not any one of us. Individual like the idea of us as separate from anything, because I very soon separate myself down to one against the universe, so separation seems a wrong track, completely.

Jym: I would say that. Yes, everybody has it. But there are some things that are special. It's hard for me and for a lot of people to accept specialities, but I know that if I would take art -- I mean, I can't draw a picture better than a first-grader or kindergardener, and there are some artists who, with ease, can just draw beautiful pictures -- and I think that while artistic talent may spread throughout, and lots of people have it, that there are special talents. I think that the fairies do have some special qualities, and that there's nothing wrong with having special things, and that we have the responsibility to share those special qualities with those people who don't have them . . . Just like the artist does a beautiful drawing and everybody else appreciates it.

Jason: To get right down to it, many of us have been together for many lifetimes, and we have been in spiritual brotherhoods and spiritual orders together, and we've all chosen to be here like we've all chosen to be in this room, and we're manifesting things that we've manifested before but in different ways. A lot of us are really part of the same brotherhood. That's one of the special things about it: we've been here before.

I had an experience where I was addressing the massage volunteers of Hospice of San Francisco about dying and about AIDS, and about choice and responsibility, and there was a heterosexual reporter there who called me heartless and cruel, and I shook up that group like never before, and I learned some things from that. But I went home and I did something that I don't usually do, because I'm very independent. I called several people who were fairies, just for support. The response was, "Oh, well, of course! That's hospice; those people are into dying. They're attached to dying. They don't want to deal with reincarnation." It was then that I realized what an incredible support network we have and the kind of, level of consciousness that we share, because the people who were telling this to me were people whom I never talked to about any of this stuff before, but they were all there. And then I realized that this is so wonderful, what we have, such a blessing.

Mica: That's a real important point to focus on, that we have . . . we don't talk about it much typically, but we have so many shared assumptions and perceptions of the world. And the things that we share and take for granted, basically, among each other -- with rare exceptions -- are the things which most of the rest of the world doesn't want any truck with at all, and gave us nothing but trouble about while we were trying to get our support out there. That really is important.

Harry: The reason why the last couple of years I have spoken of ourselves as a separate people whose times has come: I am trying to call our attention to the fact that we may very well have a consciousness which is our responsibility to find ways and means to contribute to the whole society. . . . I am simply suggesting that we have something very unique to contribute to the whole society, something that they themselves won't come to, but we will. And possibly it's something that we can help them share with us, to move to new levels of society. . . .

We have to remember that for most of the history of mankind, or womankind, it has been an oral culture, not a written one. . . .

There's always a question of losing something that we have learned, and then adding it to the oral culture in such a way, by stories or by rituals or something, so that we continue to grow and learn new things, but not forget the things of the past which were important. So that in this regard, it is terribly important for the

... to be able to change and to change to change. By the same token, the group must be able to change when a situation requires drastic change, and there have to be those out in front who are able to make that change. These people are going to have to be independent and free. They cannot be caught within the responsibilities of the consortium; they've gotta be somewhere else. And I am suggesting that this is the reason why we people, for whom likes attract and unlike repel (the exact opposite of "unlikes attract and likes repel" . . .), that we have our responsibilities, that we are out there to serve the whole, great Mother Nature, to serve the whole consortium. . . . As Huxley said 75 years ago, no negative trait ever appears in any given species, millennia after millennia, unless it somehow serves the survival of that species. And we haven't asked the question, How do we serve the survival of the species? . . .

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BILANCIA



CORPIONE



AGITTARIO



APRICORNO



AQUARIO



PESCI



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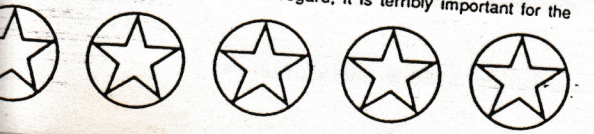
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YEAH, SURE IT'S GREAT HAVING THE STRENGTH TO DEMOLISH NUCLEAR SUBMARINES WITH THE BAT OF AN EYELASH...

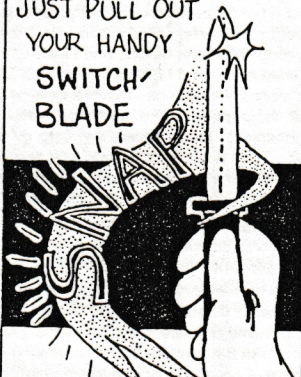
BUT ANY LADY CAN TAKE CARE OF HERSELF. ALL SHE NEEDS IS ONE SIMPLE MANEUVER.



WHEN SOME MEAN OL' RAPIST IS GIVING YOU A ROUGH TIME

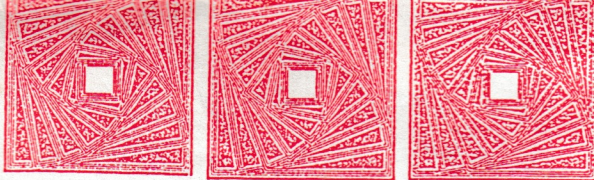
HEY BITCH SUCK MY DICK

JUST PULL OUT YOUR HANDY SWITCH-BLADE



AND WHACK OFF HIS WEENIE!





Voyeur

by K.L.

It was a foreign word. It is not a preference of mine, so I only thought about it recently.

"I want to watch my friends have sex. At our house, I see my friends have sex often. I do not look, but see. Now they are whole to me."

Fantasy, remembering are the first stages of my voyeurism. And at the moments I am making love, I am above us, watching, moving. It is a dance of internal pleasure and external form. Like deep dance, it is also joy to watch, moving with the spectacle.

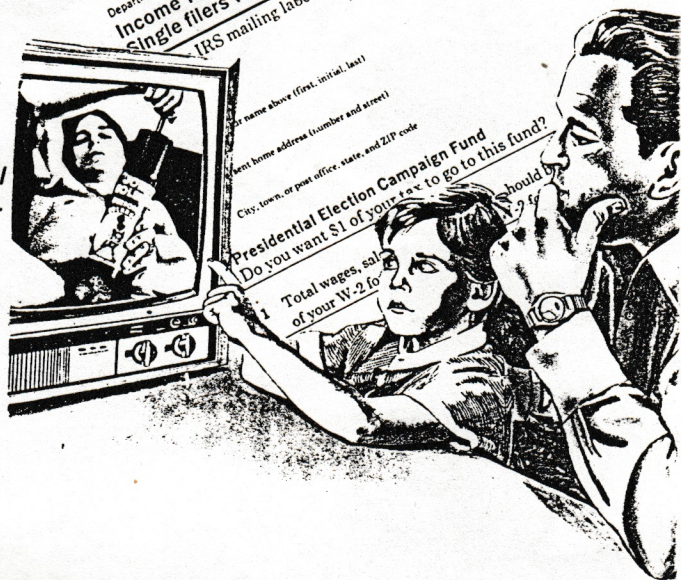
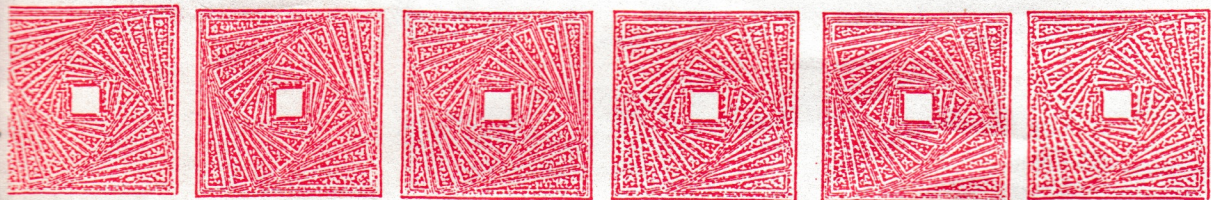
I return to my own spectacle in memory, in fantasy. Am voyeur, am participant, am object and subject.

I miss her. I remember her body. I focus on one fold my plea, sure, her form, my skin tingles now. **How can she be objectified!?**

If I am into my fantasy, I am into her in my mind and body. We are at once object and subject. The distant girlie mag disinterest me, as if I could only enter the set cold and pose the external form. Dynamic is possible with a stranger, possible with a camera, possible in a pose, with live watchers. *But why not here?*

ONE - I watch myself perform as well as I can on her
TWO - I watch myself perform the pleasure from her
THREE - I watch the external form, the camera's eye, the voyeurs' eyes as we perform the performance.

I do not enjoy this. The internal, subject nature is missing. Lose myself, lose yourself. Into each other - internal. And now you, voyeur, we consent, you are participant, moving inside yourself in the now. Into it, this third state, not us, not you, but ALL. **Watching is a sexual activity.**



... watching, you become who you are sexually, whole.

Why does the straight man fantasize gay sex?
Or the lesbian fantasize having sex with a gay man or straight man?

I think to fantasize is to practice voyeurism. And so to accept the fantasy for itself is especially NOT to wish to "make it happen". It is to be there as voyeur.

It does not seem important that I am lesbian, you are man and woman, thirteen and forty, man and man. Watching transcends orientation. This is how I become omnisexual, how I enjoy his body, their configuration. I will hardly join in.

With this permission, I, lesbian, become heterosexual, gay man, paedophile, lover of all whom I watch. As voyeurs we may all make pleasure with each other.



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