

phoenix resource.

**the “how big is your
hypothalamus?” issue.**

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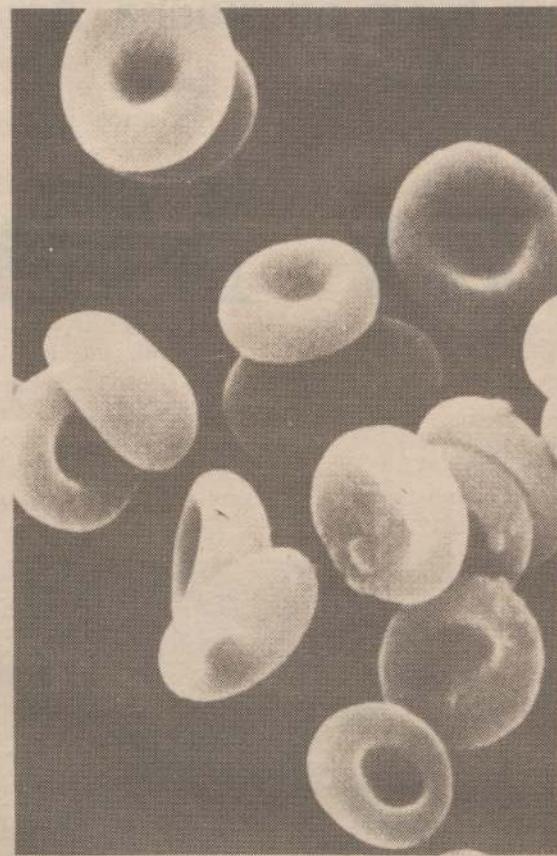
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homosexual men.

Apparently, straight guys have great big hypothalamuses, while us sissies have itsy bitsy, nearly nonexistent ones.

So science has finally determined what causes our aberrant carnal desires. Gee, I'd consider LeVay's time better spent if he'd looked into why men don't call when they say they will, or why they want to fuck but can't fathom romance.

Now there's a question

worth investigating. Instead, he's gone and opened a nasty can of brain worms.

The implications of LeVay's study are terrifying.

Will future generations of homosexuals go in for homo-ectomies? Will

genetic manipulation of the hypothalamus result in the eventual obliteration of homosexuality? If so, who

will design furniture and style hair? The whole

scene smacks of Nazism.

In this issue of *Phoenix*

Resource, you can determine the size of your

hypothalamus without lots

of messy surgery. Our

multiple-choice quiz on

page 12 allows you—in the privacy of your own home!

—to determine just how fancy you really are. (Those

of you with paltry scores, take heart: Ellen Young

says you can come back and take the test over in another lifetime. See page

6.)

Hypothalamus be damned. If only he'd asked,

I could've told LeVay the truth and saved him a lot of

lab time: The only real difference between gay men and straight men is

that straight men want women to suck their cocks and do their laundry, and

gay men want guys to suck their cocks and do their laundry.

—Pela

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september 13 - 26 1991

On the cover: A new neuroscientific study suggests that homosexuality is determined by a part of the brain called the hypothalamus. Yeah. Right. See related stories, pages 4, 5, 6 and 12.

Okay. Last time. This is your brain...This is
your brain on quiche. Any questions?

Gay Matter

the apparent discovery of a biological cause for queerness could change the course of gay history. No longer could our aberration be attributed to arrested development, or an unwholesome attachment to a dominant parent, or even to Satan. Nevertheless, many gay activists are alarmed by the news (they're always

alarmed about something), mainly because a biological cause implies a biological "cure."

This is an alarming possibility. I, for one, don't wish to be cured. Having sex with other men is fun. I'd miss it. I have nothing against women, but the prospect of chasing after them, having sex with them, marrying them...well, it's a cliché. (And believe me, *they're* better off.) I like being a radical. I like being different. I like hairy butts that are *supposed* to be hairy.

Sure, the research reported recently on the relative sizes of gay and nongay men's hypothalamuses is shaky at best: It contends that the gay men's brain tissue resembled that of women's. The hypothalamuses of nongay men, the researchers said, are much larger than the tiny or virtually nonexistent counterpart in gay men and nongay women. (The samples were taken from gay men, nongay men, and nongay women who had died of AIDS. Because lesbians are God's chosen people, none of their brains were available. However, I'm sure, in accordance with these results, that the hypothalamuses of dykes are huge.) I'm no scientist, but I am aware of the belief that the hypothalamus region of the brain controls sex drive, and I find it remarkable that any part of *my* hypothalamus could be tiny or virtually nonexistent. In fact, I expect my hypothalamus to be petitioning for more cranium space any day now.

by Paul Lind



Okay, like I said, I'm not sure I grasp the scientific aspect of this study. And I readily admit to some resistance to its conclusions. The best scenario for our socio-political fortunes is for homosexuality to be a genetic trait, neither chosen by the individual who possesses it nor changeable. Such a scenario would finally force society to accept homosexuality as a function of nature, and homosexuals as a constant, non-threatening part of the universe.

Yes, that would be ideal. But we may at some point have to face the terrible truth. A simple hypothalamus transplant could turn irresponsible, hedonistic gay men into well-behaved husbands and fathers (while, presumably, a hypothalamus-ectomy could turn lesbians into ordinary housewives).

It could happen. Really. So we should look at some of the possible consequences.

The ultimate result would be the ghettoization of queerness. Members of lower socioeconomic classes would most likely not be able to afford the hypothalamus-correction procedure. As more and more skittish middle- and upper-class queens decided to have themselves corrected, homosexuality would become the exclusive province of the lower classes. (Why does this idea excite me?)

Even if the government were to begin a program of universal hypothalamus repair, many of these same unfortunates would undoubtedly fall through the cracks. Homosexuality would eventually be seen as a symptom of abject poverty, a condition to be pitied, not scorned. At some point it would begin to be seen as exotic. Stripped to its stigmas, homosexual behavior would join other forms of ghetto culture, viewed by outsiders as dangerous, forbidden, exciting. Just as upper class whites journeyed into Harlem during the 1930s and '40s for its exotic brand of nightlife, drugs and sex, future thrill seekers would prowl the slums in search of that rare queer fling.

Let's say, however, that gay men and lesbians don't rush to be fixed, and a sizable portion of the population remains queer, despite the availability of

treatment. And further, let's imagine that the same treatment that turns homos to heteros could work in reverse.

Scenario: A gay doctor becomes enamored of one of his male patients. Unfortunately, the patient is hetero. In a slight breach of medical ethics, the doctor prescribes some medication secretly intended to shrink the patient's hypothalamus. A few days later, the doctor calls the patient to ask how he's feeling and whether he'd like to go to the opera with him.

Another scenario: Queer Nation or some other radical gay-rights group obtains a large quantity of hypothalamus-shrinking drugs, which the group then introduces into America's reservoirs. Soon, "Queer Nation" is not merely a slogan, as the entire country's male population turns gay. (Aha! you say. What about people who drink only bottled water and Perrier? C'mon, let's face it, most of these people are already gay.)

Say, this hypothalamus stuff may be a real boon after all. Sure, the homophobes will have a field day with their potential "cure." But we'll know the truth—that science can giveth, as well as taketh away (am I lisping?). Just think, by tinkering with this tiny amount of brain tissue we may some day be able to change our sexual orientation the way Jesse Helms changes his underwear. Or maybe even more than once a week! The homophobes won't like that. Then again, we don't need to point it out.

In other words, the hypothalamus might turn out to be our friend, but let's keep it under our hats.

How big is your hypothalamus? See page 12.

On Thursday, August 30, The Associated Press released this news story, detailing the results of a study on human sexuality, to its wire service. The story broke big the following day, appearing on the front page of some two hundred dailies across the country.

Biological link to being gay suggested

Brain part guiding sex drive called key

WASHINGTON (AP)—Researchers for the first time say they have discovered that tiny areas inside the human brain appear to differ strikingly between homosexual and heterosexual men—findings that could confirm a biological basis for homosexuality and profoundly affect the way society views the gay world.

"I don't think that this tells us the answer to the question, 'Are you born gay?'" the author of the study, neuroscientist Simon LeVay, said Thursday.

"But it does tell us that the topic of human sexuality can be studied biologically. Up to now, it's been pretty much left to psychology."

The study, conducted by LeVay at the Salk Institute for Biological Studies in San Diego, is to appear in today's issue of *Science*.

The study found that in homosexual men, the part of the hypothalamus that governs the sex drive typically resembles a woman's rather than a heterosexual man's.

LeVay's research focused on a cluster in the interstitial nuclei of the anterior hypothalamus, or INAH, which has been identified in animal studies as a principal root of male sexual behavior. He said he found a difference in a cluster called INAH 3, which is one of four INAH groups of cells.

In the brains of heterosexual men, he said, INAH 3 is "about the size of a grain of sand." In homosexual men and in women, the structure is "small to vanishing."

If the study is confirmed, it may provide a biological explanation for why homosexuality, despite cultural taboos, has been present in virtually all human societies," said Dennis Landis, a neurologist who studies brain structure at Case Western Reserve University in Cleveland.

Homosexual rights activists, although intrigued with the study, responded with caution.

"History has shown that society can take the conclusions of such a study to support a political agenda," said Robert Bray of the National Lesbian and Gay Task Force.

"Some will argue we can 'cure' gays if we tweak this chromosome or rearrange that cell. From Nazi Germany to present-day America, people have felt the need to repair homosexuals through biological means."

Dr. Roger Gorski of UCLA, who has specialized in studies on the influence of the brain on sexual behavior, said LeVay's findings generally are consistent with what he has found in research using rats.

"It (LeVay's study) suggests that there may be anatomical differences that could underlie sexual orientation," Gorski said.

But with the present state of

understanding, that is "highly speculative," he said.

Gorski said that his research has shown that the sexual behavior of rats can be manipulated by the influence of hormones before birth.

"Does this apply to humans?" Gorski asked. "That's very difficult to determine."

LeVay and other brain specialists cautioned that the study drew upon a small sample and that its findings need to be confirmed in other studies.

To perform his research, LeVay obtained the brains from 19 homosexual men who died of complications from AIDS, 16 presumed heterosexual men, six of whom died of AIDS, and six presumed heterosexual women, one of whom died of AIDS.

The hypothalamus was sectioned, and each specimen was given a coded number that did not identify the source of the specimen. The sections then were catalogued based on the size of the four INAH cell clusters.

Only after the sections had been examined was the code opened to determine the source of each specimen. In this way, the brain tissue could not be identified with a sexual orientation until the microscopic study had been completed.

LeVay said that because of the large numbers of AIDS deaths in the gay community, he was able to get tissue known to come from homosexual males. However, tissue from homosexual females was not easily available, so lesbians were not included in the study.

Although AIDS has been shown to alter the brain, LeVay and another neuroscientist say in a second article in the same issue of *Science* that it unlikely was a factor in the differences observed in the subjects' brains.

If the study is confirmed, the next step will be to determine whether "brain structure is driving behavior, or whether it's the other way around," Landis said.

"If brain structure turns out to be the driving factor, homosexuality is beyond the power of the individual," he said. "That would make the 'sinful' argument that some religions make against homosexuality harder to agree with."

seeking answers to a meaningless question

Gland Illusion

a s long as gay, lesbian, and bisexual people have been known to exist on this planet, much has been made of the debate regarding the cause of our orientation...as if it mattered. Consequently, much is now being made of the new "hypothalamus theory." As if it mattered. And it doesn't.

Some will argue that this supposed discovery is a step forward since, if proven, it could be used to refute accusations of willful immorality. That is to say, homosexuality would no longer be viewed as a conscious choice in the face of religious or social prohibitions.

Others will point to the danger in such a discovery, since gay and bisexual people could now be viewed as physically damaged and in need of surgical repair. Indeed, there would inevitably be some gay people willing to submit to such experimentation. Consider those "religious" groups which claim the ability to change orientation by the grace of an apparently homophobic god. Those individuals hoping to "become heterosexual" would very likely present themselves as candidates for surgery.

The aforementioned arguments, both for and against the hypothalamus theory, are certainly valid and worthy of consideration. Should these studies continue, the gay and lesbian community must maintain a cautious vigilance to assure that civil rights are in no way sacrificed. But in observing the overall picture—from my own perspective, at least—the outcome of these studies is insignificant for two reasons. The first of these I present, not as a matter of scientific fact, but as my own personal opinion.

In 1981, when I was a nineteen-year-old college student, a friend told me about the famed psychic Edgar Cayce, who lived early in this century. As an agnostic, I had questioned a god who would allow injustice and unwarranted suffering. Traditional Western religions taught that I must accept such things on the assumption that God had reasons to which we mortals are not privy. To my mind, this was a load of rubbish put forth by a bunch of lazy theologians who were just as confused as I was. I demanded a logical universe, and in Edgar Cayce I finally found one.

by ellen m. young

In his biography of Cayce, *There Is A River*, Thomas Sugrue summarizes the Cayce philosophy, describing the origin of human life and explaining its purpose. In examining this world view, one could conclude that the subject of affectional orientation is no different from any other personal characteristic. Sugrue writes, "Man is at all times the total of what he has been and done, what he has fought and defended, what he has hated and loved. His aversions and preferences, his fears, his follies, his ambitions, his character, are the sum of what he has done with his free will since it was given to him."

As with Eastern philosophy, the Cayce teachings assume the validity of reincarnation and karma, but not as a harsh, insensitive mechanism. In the Cayce philosophy, discarnate entities—people between lifetimes—review their previous experiences and choose the circumstances of their future lives in order to gain a better understanding of themselves. Life is a classroom. As Sugrue explains, "No soul takes on flesh without a general plan for the experience ahead. Which a soul would become—male or female—is a matter of choice. There is not, basically, more advantage in one than in the other. Whichever sex would best suit the problems to be attacked is chosen. It is a voluntary assumption of an attitude, not a fall into error, and once a sex is assumed, it can be changed from life to life, if the change is considered advantageous."

It follows logically that if, for example, one has been a heterosexual over several lifetimes in the same gender, a change to the opposite gender would not automatically change the emotional orientation. Whichever gender one was attracted to before, one will likely be attracted to again. Karma has been known to forcibly alter this, however, as when a homophobic bigot comes back gay to reap the pain of discrimination. This was the case with one man who received a psychic reading from Cayce;

he was now gay because he had scorned gay people in a past life.

I do not mean to suggest here that one can change one's orientation within a lifetime. But I do believe that most of us have lived lives as both males and females, and consequently as both homosexuals and heterosexuals. If we have lived numerous lifetimes, the odds favor it. This also refutes the belief held by some that bisexuality does not exist. It would perhaps be more reasonable to suggest that bisexuality, in connection with androgyny, is the natural state of the soul. Cayce, in fact, stated that the first souls to walk the earth were androgynous "thought forms" of neither gender.

Returning to the subject of the hypothalamus, I have proposed that its relationship to orientation is irrelevant, and one reason for this is simple. Even if this biological link were proven to be valid, it would not affect the state of the soul. A discarnate entity who wished to live a life as a gay person in order to learn from that experience would simply choose a body containing that biological determinant. Consequently, physical experimentation on gay people would be immoral in more ways than one. Not only would it be discriminatory and unnecessarily invasive, it would also be a direct affront to the higher consciousness of those individuals.

The hypothalamus studies are irrelevant for a second, much more obvious reason: Namely, that what really matters is how one person treats another, regardless of that person's orientations or beliefs. Until society learns this simple principle, it is bound to continue wasting valuable time and money on the measuring of brain particles—time and money that could be better spent researching AIDS or otherwise helping people to live more healthy and productive lives. It doesn't really matter why some people are gay while others are not. Let's just be what we are and get on with it.

Parole Nor Pardon

**In which the writer ponders
the contest between male
desire and man's indifference**

by perry shurtz
illustration by teri gomez

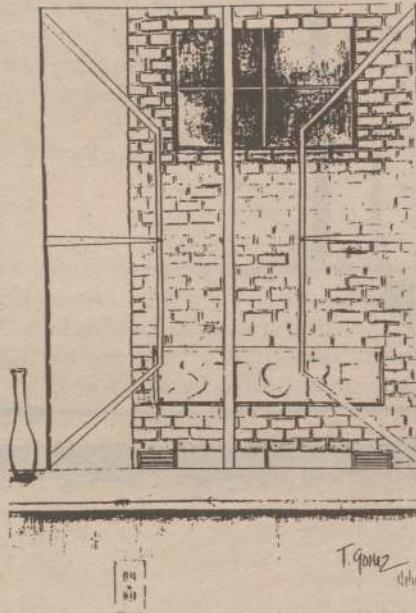
You're fucking a man who owns a *wig shop*?" My mother's conversational skills are debatable; she seems incapable of hearing other people speak. She sweeps in and out of any discussion, planning what she will say next. Once, as she stood peeling carrots at her kitchen sink, I told her I was pregnant. "Good for you, baby!" was her response.

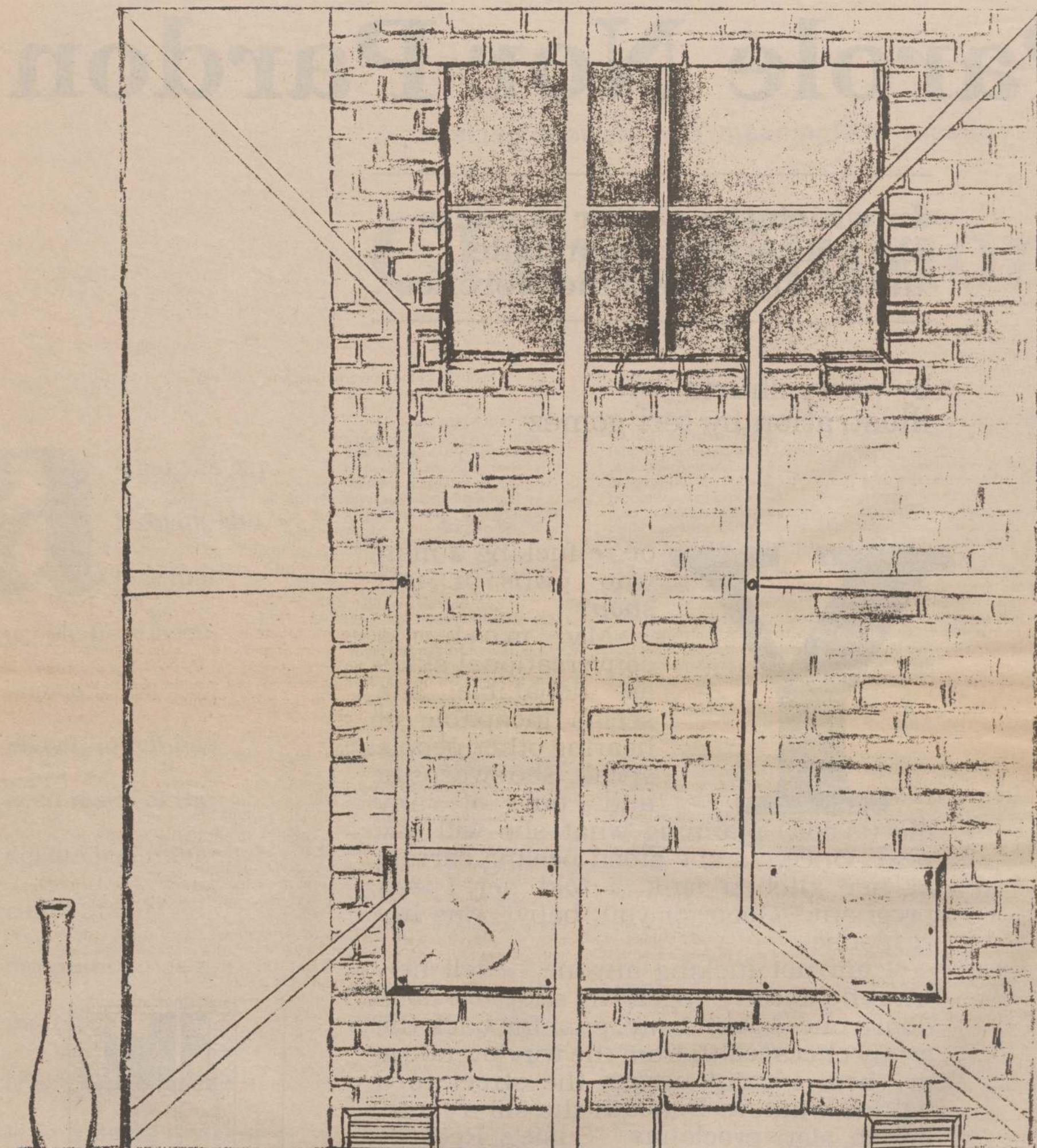
"I am not fucking anyone," I tell her. "And he doesn't own a wig shop. He *lives above* one. Look," I say, pushing back the grimy cheesecloth from the window above my bed. I point across the street to a lighted window. Beneath the sill a large, garish sign proclaims, "Susie's Records and Wigs."

My mother glances up from the squash she is disemboweling onto the "Life and Leisure" section of yesterday's *Times*. "So he lives on top of a wig shop. What does he do for money?"

"He's an engineer."

"He drives trains?" My mother wants us to be Martin and Lewis, Stiller and Meara, Shari Lewis and Lambchop. She craves humor, and I am her straight man.





T. GOMEZ
9/9/91

"No, ma. He's an *electrical* engineer."

"He drives electric trains?"

I don't respond; I'm still looking out the window at that patch of light. After awhile she says, "It's not a good idea to fuck your neighbors."

This time I'm the one who's not listening.

I invite him over for dinner. He helps himself to beer from the fridge. He spots the Rubbermaid crisper stuffed with cucumbers—my fave diet snack—and asks, "Do you ever use those?"

"Only for salad," I reply.

He offers me a beer. I decline. I haven't swallowed beer in years; it gives me a headache and makes me sleepy.

Sucking his tongue into my mouth, I taste cold Bud Lite and black olives. I imagine what I would look like with a cucumber sticking out of my ass.

I crack a beer for myself later that night, after he's left me heaving and sweaty and unfulfilled. It tastes like sex.

I pace the living room, trying to feel "on vacation." Three-day weekends don't mean much when you're unemployed. I watch "The Brady Bunch." I eat cucumbers. I play House; I am the mom.

I nap, and dream of a bony girl bent over a wooden crate, sobbing and pounding her fist on the floor. "What is she doing?" I hear myself asking in voice-over.

"She is crying," someone replies. "She wants him to be her boyfriend."

I awaken to discover his belt buckle pressed against my nose. He is standing above me, his crotch at face level. The cold tongue of his zipper is denting my upper lip. "Your door was unlocked," he tells me. "You didn't answer the buzzer, so I buzzed your neighbors. They let me in." I make a mental note to learn Arabic so that I can explain to the Syrian couple next door the importance of not buzzing strangers into our building.

He climbs onto the bed and we look out my window into his darkened apartment. His television is on; from across the street we watch tiny images of Doris Day and Rock Hudson talking on the phone to one another.

"Move Over, Darling," he says.

"Pillow Talk," I correct him.

"He's a hypochondriac living next door to Doris Day. He wants to fuck her, but she's married to his best friend."

"No. She's an interior decorator; he lives next door. He wants to fuck her, but she knows he's a lecher and she's not going for it; she's not that kind of gal."

"She wants it," he says. We are both quiet for a moment.

"Tony Randall was the hypochondriac," I tell him.

"Huh?"

"In *Move Over, Darling*," I start to say, but he is suddenly on top of me, his hands inside my shirt, his tongue down my throat. For the moment, I forget Tony Randall.

Iwant to stand on something. I climb onto the coffee table; I don't have a wooden crate. I hold my index finger over the bridge of my nose and stare at the water stain on the living room ceiling. I quote David Feinberg:

"I wasn't asking for much. I just wanted someone who was overwhelmingly appealing physically, sexually, and mentally, who told jokes and could always keep me entertained and knew calculus and didn't go to Studio 54, which once did not admit me even though I had a pass, and read books and lifted weights and was hot enough to pose in a pornographic magazine but wouldn't for reasons of privacy and wasn't married to anyone. What I wanted was oxymoronic: a unique clone. I had always wanted to be a clone. Failing that, I wanted to own one."

My mother calls. "I'm sorry to wake you," she says. *How did she know I was asleep?* I wonder. "It's just there's this sale at F.A.O. Schwarz, and I know how you are about Barbies. Says in the paper they have Super Suntan Skipper on sale for nineteen-ninety-nine."

When I don't reply, she switches tactics. "So how's your boyfriend?"

"He's not my boyfriend, Mother."

"Your man-across-the-street-who-doesn't-sell-wigs, then. Has he broken your heart yet?"

"Men don't break my heart, Ma," I lie. "He's fine. I'm seeing him tonight."

"You didn't need a boyfriend when you were nine years old," she reminds me. "You were content to go with me to Golden Gate Park and ride the stone ponies and eat shaved ice out of a paper cone."

"My needs were different when I was nine years old," I tell her.

"Your hormones were different," she says before hanging up.

We are sitting across from one another in a sleazy Greek diner. The waitress is cross with us because we are the only men in the place and we haven't looked at her legs. We are holding hands and smiling. I am telling him about my new temp job as an artist representative's assistant at a smallish theatrical agency.

"Okay, so it's my second day on the job," I am saying, "And they have me escorting Bingo the Clown to WNBC. He's doing an appearance on *Today* to talk about his work with children with AIDS, and I'm supposed to accompany him to the studio and introduce him to the line producer and stuff. So the limo arrives to pick him up and he's passed out in the lobby of his building, dead drunk. We take him to the NBC commissary and pour coffee down his snout and pretty soon it's time to go to makeup and he refuses to put on his clown suit until someone brings him a Manhattan. So one of the sound techs passes him a flask and he gulps the whole thing and passes out again.

"Anyway, it's three minutes to air time, and they end up putting me in the clown suit, and Jane Pauley introduces me as 'one of Bingo's helpers,' and she grills me for ten minutes about this drunken clown's dedication to kids with AIDS. I was paralyzed. I didn't know what to say. I made everything up. But I figured, 'hey, no one will recognize me in this clown suit.'"

He is smiling, looking into my eyes. He is obviously thrilled to be holding hands with someone who appeared that morning on national television.

"So now we're back in the limo, me in the clown suit and the clown in his cups, and he looks at me and he says, 'Hey, you make a pretty cute clown,' and he flops a hairy paw onto my knee. A drunken clown made a pass at me!"

"Was he cute?" my paramour wants to know.

"In fact," I snicker, "he was quite hot out of costume. But," I add, going for big points, "I never do sex with strangers."

"Wow. A drunken clown in the back of a limo. You should have fucked him," he says.

Suddenly, his palm feels sweaty and cold.

Imasturbate while thinking of an ex-lover I haven't seen in years. Afterwards, I roll over and lift the cheesecloth curtain and stare at the shadows on his window blind. I contemplate our long-distance affair: With only a dozen yards separating us, we resist one another's company; we jerk off alone when we might be together.

I want to relish this irony, but all I feel is sadness. I peel a cucumber and drink a final beer.

Perry Shurtz is a freelance writer at work on his first novel. His profile of Romanovsky and Phillips appeared in the March 15 issue of Phoenix Resource.

"Parole Nor Pardon" is excerpted from *Chickenfaces: Stories From the Nurse of Love* by Perry Shurtz. Copyright ©1991 by Radical Phaerie Marketing, Inc. All rights reserved by the author.

art smart

Radix Gallery: New computer drawings from "Zones of Resistance" and "Cerebral Geographies" now through October 12. The compographic prints from the series-in-progress "Cerebral Geographies" investigate the relation between the medical establishments' use of high-tech imaging processes and our own interior body spaces. The small scale works of computer-manipulated brain imagery offer a mode of countering fear of disease and death through abstraction. Artist Leah Siegel will be present for an opening reception on Friday, September 13 from 7pm to 9pm. 1429 N. First St., 256-9252.

Plotkin Judaica Museum: Changing exhibits, historic documents and artifacts. Open 10am to 3pm Tuesday through Thursday, noon to 3pm Sunday; closed on national and Jewish holidays. 3310 N. Tenth Ave., at Temple Beth Israel. 264-4428.

Galeria Mesa: "Hold Everything!" a national juried exhibit of vessels in all media, created by 30 artists from 17 states, now through October 5. Located in Mesa Arts Center, 155 North Center. 644-2242.

Udinotti: "Post-modernism Re-Examined," a group exhibit of recent works in all media by Maurice Grossman, Anne Davis Mulford, Mo Kamel, John Toki, Agnese Udinotti and Evelyn Remmelle West. 4215 N. Marshall Way. 946-7056.

Scottsdale Center for the Arts: "Larry Rivers: Public and Private," a retrospective of 40 years of the New York artist's work, which includes elements of pop and abstract

expressionism, through October 13. Through September 22, paintings that explore religious myths and symbols by Henry Leo Schoebel, assistant professor of painting and drawing at Arizona State University. 7383 Scottsdale Rd. 994-ARTS.

Alwun House: "They're All Different: A Body of Figurative Work," featuring Arizona artists Roald Gundersen, Michael Rider, Matthew Smith, and Ken Storch. Through October 6. 1204 E. Roosevelt. 253-7887.

Art Walks: Through September, most of the galleries along Scottsdale's Marshall Way—Main Street, Craftsman Court, Stetson Drive and environs—are open for "Thursday Night Live" art walks from 7pm to 9pm on the third Thursday of each month. Music, dining, browsing, show openings and refreshments are on the agenda. More information by calling 948-1591.

Metropophobia: This unusual new book, magazine and audio store currently features a showing of small-scale works in various media by eight local artists. Hours: 5pm to 10pm Wednesday through Friday, Noon to 10pm Saturday and Sunday. 128 E. Taylor. 255-0668.

center stage

Beehive: Actor's Theater of Phoenix kicks off its 1991-1992 season with Larry Gallagher's flashback to the Sixties, a musical buzzing with the energy, enthusiasm and spirit of the female vocalists of the decade. Songs by such artists as Lesley Gore and Annette Funicello, Lulu and Petula Clark, Aretha Franklin and Janis Joplin. Performances

Thursdays, Fridays and Saturdays at 8pm, Sunday matinee at 2pm. Tickets: Thursday and Sunday shows \$18.50; Fridays and Saturdays \$22. Stage West, Herberger Theater Center, 222 E. Monroe St. Box office: 252-TIXS.

42nd Street: Phoenix Little Theatre resurrects Harold Arlen's "Lullaby of Broadway" musical through September 29.



On the avenue they're takin' us to: Phoenix Little Theatre kicks off the theatrical season with 42nd Street, starring Keith Ellinger, Molly Marie Davis and John Sankovich.

With songs like "We're in the Money," "You're Getting to Be a Habit With Me" and "Shuffle Off to Buffalo," this tapping, singing salute to Broadway is sure to please everyone. Tickets \$13, \$15 and \$17. PLT Mainstage, 25 E. Coronado Rd. 254-2151.

Save Me A Place At Forest Lawn: Actors Theatre of Phoenix's Brown Bag Theatre reprises a popular production from the past, in which two old friends meet daily at a cafeteria to share secrets and contemplate the future. 12:15pm Tuesdays, Wednesdays and Thursdays through September 26, Herberger Theater, 222 E. Monroe. \$3.50. 254-3475.

Murder by Proxy: What could be better than an original theater piece featuring performances by both Elaine Boothby and Molly Kellogg? How about actor/ playwright Neil Cohen in a wig and a cocktail dress? This audience-participation-murder mystery-dinner-theater extravaganza is the pick of an overworked genre. Go see it. Tickets are \$32.50, which includes a four-course dinner along with the play. Thursdays through Saturdays at 7:30pm, Sundays at 5:15pm. Ramada Valley Ho Resort, 6850 E. Main in Scottsdale. 423-8737.

Guv, The Musical: Wednesdays through Saturdays at 8pm, Sundays at 7pm, through September 15. Mill Avenue Theatre, 520 S. Mill Ave., Tempe. \$12 for Wednesdays, Thursdays and Sundays; \$14 Fridays and Saturdays. 921-7777.

appearance

Tim Miller: Famed "NEA Four" performance artist Miller will present his ever-changing "Sex/Love/Stories," documenting our relationship with AIDS, sex, romance, and finding an apartment in New York City. One performance at Kerr Cultural Center, September 14, 8pm. Miller will appear afterwards at an after-



On the avenue they're takin' us to: Phoenix Little Theatre kicks off the theatrical season with 42nd Street, starring Keith Ellinger, Molly Marie Davis and John Sankovich.

hours reception at Alwun House, 1204 E. Roosevelt, from 11pm-2am. \$5 at the door (free with performance ticket stub). Miller's performance will benefit the AIDS Coalition to Unleash Power. Tickets are \$10, available at Dillard's.

Alix Dobkin: A thunderbolt in feminist circles since the Seventies, Dobkin transcends the usual performer-artist boundary with music, wit and political satire. Saturday, October 5, 8pm at Science of Mind Center, 2838 N. 7th St. Tickets are \$10 in advance, \$13 at the door and are available at Changing Hands Bookstore, Humanspace Books, Arcadia Bookstore in Flagstaff, Antigone Books in Tucson or by calling CB Productions at 438-1157. For more information, call 234-3009.

Clin Black with Merle Haggard and Lorrie Morgan: Veterans' Memorial Coliseum, Friday, September 27, 7:30pm.

Psychedelic Shack: "Getting Back to Acid House Basics," a dance party. Saturday, September 14, 10pm at Sub-Cultural Arts Center, 130 N. Central Ave. 252-0607.

KUKQ Q-Fest: With House of Freaks, Chapterhouse, Book of Love, the Mighty Lemon Drops, HooDoo Gurus, Dramarama, Dread Zeppelin, the Candy Skins, Pere Ubu, Richard Thompson, Crowded House, the Wonder Stuff and the Meat Puppets. September 13 and 14, 7:30pm, \$9. Compton Terrace. 678-2222.

Open Dance/Aerobics: Performance artist Michelle Cote will instruct classes on

Bebe and Cece Winans: September 27, 8pm. \$18.50. Celebrity Theater.

Diana Ross: September 28, 7pm. \$30. Celebrity Theater.

Front 242: September 29, 8pm (all ages) at Club Rio, 430 N. Scottsdale Rd., 894-0533.

Celebrity Skin: Friday, September 27, 8pm (all ages) at Silver Dollar, 417 E. Madison, 258-0667.

Patti LaBelle: Thursday, October 10, 7:30pm at Celebrity Theatre.

Ladysmith Black Mambazo: Saturday, October 12, 7:30pm at Scottsdale Center for the Arts, 7383 Scottsdale Mall, 994-2787.

Pointer Sisters: Thursday, October 3, 7:30pm at Celebrity Theatre.

toe shoes

Tap Dance: Former Hollywood instructor Michael McBain, who's taught terpsichorean prowess to Burt Lancaster, Kirk Douglas and Farrah Fawcett, currently teaches tap classes for all ages on Tuesdays and Thursdays at Phase Four Studios, Tempe's multimedia complex at 1700 W. Drake, Suite 1. For details: 345-8377.

West African Dance and Drumming: "Uncle C.K." Ganyo, master drummer and former director of the National Folkloric Company of the Arts Council of Ghana, instructs classes in West African Percussion, song and dance from 7pm to 9pm on Mondays, Wednesdays, and Fridays. Fee is \$5 per class or \$25 per month; all ages and skill levels are welcome. For details and location, call 253-5920.

Ballet Folklorico: Mexico's largest dance company, Ballet Folklorico de Mexico will perform meditative dances derived from vanished Indian traditions. September 18, 7:30pm. Desert Sky Pavilion, 2121 N. 83rd Ave. Tickets are \$35, \$20, and \$15. 230-9112.

Stars of the Bolshoi: The dancers of the Bolshoi Ballet return to Arizona for one performance. September 27, 8pm. Chandler Center for the Arts, 250 N. Arizona Ave. Tickets are priced at \$75, \$50, \$25; \$50 for benefit reception. 381-0184.

Cynthia Gregory and Balletmet: See this prima ballerina and company when they perform their dynamic repertoire. September 28 at 8pm and September 29 at 2pm and 7pm. Theater at the Scottsdale Mall, \$22 evening, \$29 matinee. 994-ARTS

Open Dance/Aerobics: Performance artist Michelle Cote will instruct classes on

Mondays and Wednesdays: 5:30-7pm at the Sub-Cultural Art Center, 130 N. Central Ave. \$25 per month or \$3 per class. 252-0607

Dance-a-rama: Voted "Best Underground Scene" and "Best Dance Club" by *New Times*. Underground videos and ambient art on alternating Fridays; Post-Acid House music, European Ambient Music like what's hip in England's "Ambiance Houses."

Mutha Gaia and Calvin Martin: take you on a musical journey beginning at 8pm. 242-2808

other stuff

Arizona Arts and Crafts Market: This 25,000-square-foot, climate-controlled facility at 4750 N. 16th Street (one block south of Camelback) features handmade items and some one-of-a-kind artworks. Hours are 9am to 6pm daily. Free admission. 248-7090.

big screen

Paris is Burning: Jenny Livingston's documentary offers the final word on the New York City drag ball scene. Hurry up and see this: Despite its hold-over, it won't be playing much longer. Exclusive engagement at Camelview Cinema.

Married To It: All about the marital problems of three New York City couples: Rich (Ron Silver and Cybill Shepherd), Real (Beau Bridges and Stockard Channing), and Repressed (Robert Sean Leonard and Mary Stuart Masterson). Could be fun to laugh at the similarities to our relationships; on the other hand, it could be scary.

Freddy's Dead: The Final Nightmare: Director Rachel Talalay promises that this sixth outing for deep-fried Freddy, everybody's dreamboat, will be the last. Sweet dreams.

Company Business: Gene Hackman (he's CIA) and Mikhail Baryshnikov (he's KGB) are two over-the-hill agents who put aside their differences when they find themselves on the run together.

The Butcher's Wife: Clairvoyant Demi Moore moves to Greenwich Village to be with her new husband—and the neighborhood will never be the same. Co-starring Jeff Daniels.

The Fisher King: Total turn-on Jeff Bridges plays a total turn-off radio shock jock who goes too far and quits his job. Out on the streets, he meets visionary Robin Williams and moves on to a whole other wavelength. Directed by Terry Gilliam.

The Pope Must Die: Corruption in the Vatican and a rock guitar-playing pope who advocates birth control and women priests. Sounds like a comedy. Starring Beverly D'Angelo, Alex Rocco and Robbie Coltrane.

workshop, or participate in open mike, contact Dianne Post at 258-7985. For more info contact CB Productions at 438-1157.

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Charlie Jordan
Lucy
Donna Mills
Betty Rubble
Waldo P. Emerson Jones
Dwayne Stone
Marque Bobier
Stewart Copeland
Bobby Locke
Skip Anderson
Lou Reed
Chris Uithoven
Ed Asner
Bob Breeding
Mrs. Butterworth
David Blais
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some cells

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brain
striated
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How big is it?

Love me for my mind!

According to some silly neuroscientists in Cleveland (*Cleveland!*), it's what's upstairs that counts. The size of your hypothalamus is all-important in running a successful Girlfriend Game, their investigations show.

With a little research of our own, we've designed this valuable quiz to help you determine the dimensions of your own INAH 3 cluster. So crank up the original cast recording of *Funny Girl*, grab your pet pencil and go to town, Miss Thing. And remember: There are no small hypothalamuses, only tiny minds.

Section A

1. Who said, "Be gone, before someone drops a house on you!"?

- A. Margaret Thatcher
- B. Margaret Mitchell
- C. Margaret O'Brien
- D. Margaret Whiting
- E. Margaret Hamilton
- F. None of the above

2. Who made up the original cast of "Four Girls Four"?

- A. Rose Marie, Helen O'Connell, Rosemary Clooney, and Margaret Whiting
- B. Rose Kennedy, Helen Gurley Brown, Rosemary DeCamp, and Margaret Mead
- C. Rose Marie, Kaye Ballard, Helen O'Connell, and Rosemary Clooney

3. In 1987, hemlines were worn:

- A. An inch below the knee
- B. An inch above the knee
- C. At the ankle

4. What does MM stand for?

- A. Mickey Mouse
- B. Mickey Mantle
- C. Mary Martin
- D. Marilyn Monroe
- E. Marlboro Man

5. What is your favorite color?

- A. Taupe
- B. Teal
- C. Seafoam
- D. Butterscotch
- E. Misty plum

6. Which of these statements is true?

- A. Eric Davis is a baseball player.
- B. Randall Cunningham is a football player.
- C. Gary Payton is a basketball star.
- D. I don't have any idea.

7. Your car won't run without:

- A. Gasoline.
- B. Spark plugs.
- C. Internal combustion.
- D. I haven't a clue.

Section B

8. Who is your favorite designer?

- A. Orry-Kelly
- B. Edith Head
- C. Adrian
- D. Frank Lloyd Wright

9. How many hours of cosmetology school have you completed?

- A. 101-250
- B. 51-100
- C. 1-50
- D. I'm studying diesel mechanics.

10. Which of these colognes do you most often wear?

- A. Chanel No. 5
- B. Drakkar Noir
- C. Old Spice
- D. Hai Karate

11. Which of the following elements of interior decor are considered *de trop*?

- A. Wicker and canvas
- B. The "High Tech" look
- C. The "Country Kitchen" look
- D. Huh?

12. What do you do on Sunday morning?

- A. Recover from a night of disco dancing.
- B. Brunch.
- C. Aerobicize.
- D. Go mud bogging.

13. How many Twelve-Step programs have you completed?

- A. 10
- B. 8
- C. 6
- D. None.

14. Who is your hero?

- A. Joan Crawford
- B. Quentin Crisp
- C. James Dean
- D. Mr. T

15. What is your favorite book?

- A. *Travels With My Aunt* by Patrick Dennis
- B. anything by Jackie Collins
- C. *Gone With the Wind* by Margaret Mitchell
- D. *Popular Mechanic's Annual*

16. What is your preferred mode of transportation?

- A. Any vehicle so long as it's painted pink
- B. Mazda Miata
- C. BMW 325i
- D. Chevy Blazer

17. Which of these is your favorite John Waters film?

- A. *Female Trouble*
- B. *Multiple Maniacs*
- C. *Cry Baby*
- D. Who is John Waters?

Answers

Section A

Score 5 points for each correct answer

1. F
2. A
3. B
4. D
5. E
6. D
7. D

Section B

Score 5 points for every question you answered with an A; 3 points for every B; 2 points for every C, and 1 point for every D.

Total your score and discover your sissy significance below.

What Your Score Indicates:

0-20 Points: You big brute! Your hypothalamus is so enormous that you're practically heterosexual. You're the guy they refer to as "straight-acting" in the classifieds. You work on your own car. Ick. Hey, what are you doing reading this newspaper, anyway?

59-71: Probably you didn't spend enough time with your mother when you were a kid. Try watching *All My Children* every day for six months. Learn needlepoint. Take a class in floral arrangement. There's still hope.

74-80: Congratulations! You have a teeny weeny hypothalamus. You probably play with dolls and redecorate your friends' apartments. You are a credit to your gender. Go have brunch with your best girlfriend.

85-75: You don't have a hypothalamus. You are a great big fairy. Good for you. Go design something really beautiful and sell it to a large corporation for bundles of money. But yourself a mink coat. Sneer at heterosexuals who are tied to unhappy marriages and squalling brats and a mortgage. Have fun, Miss Girl!

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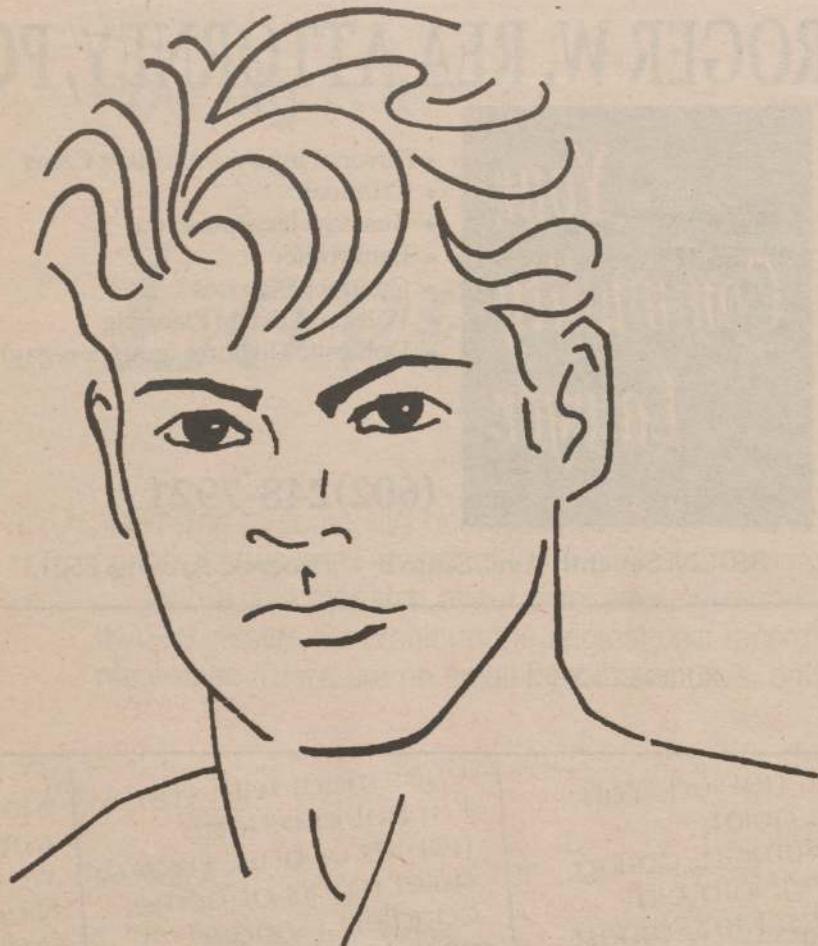
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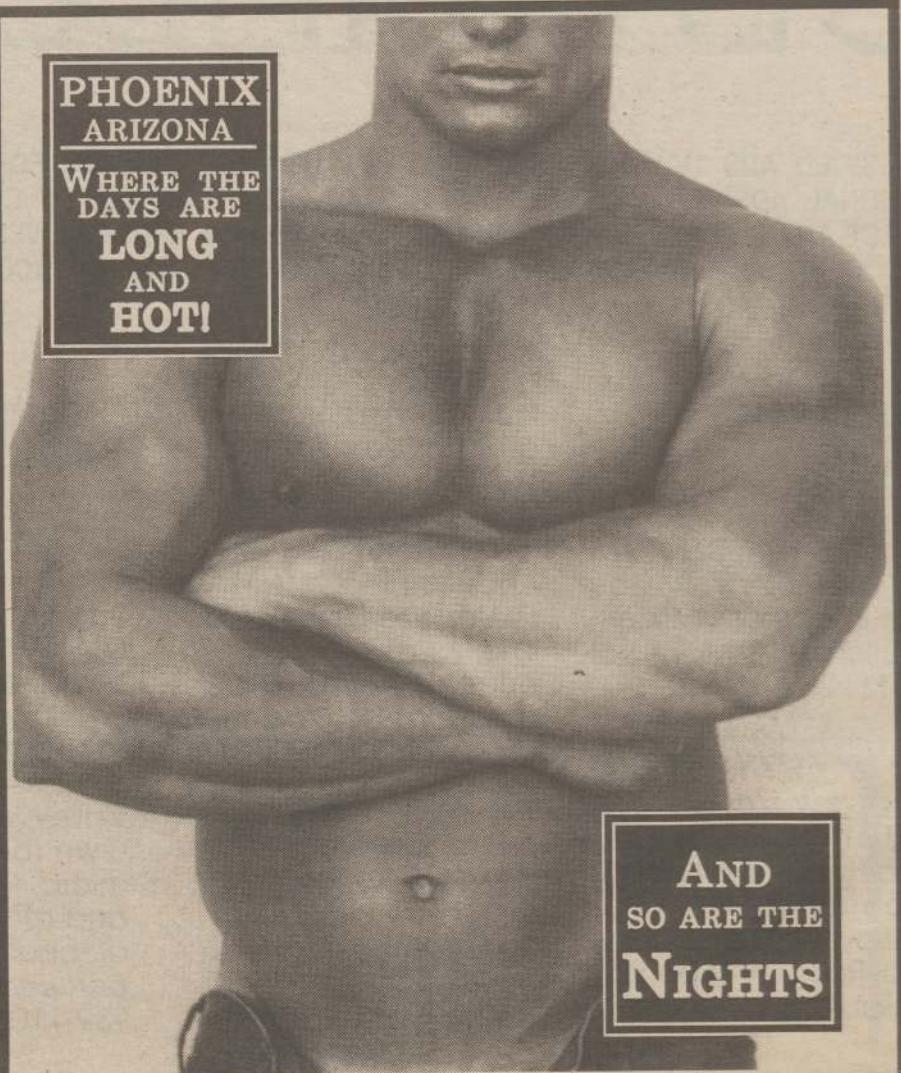
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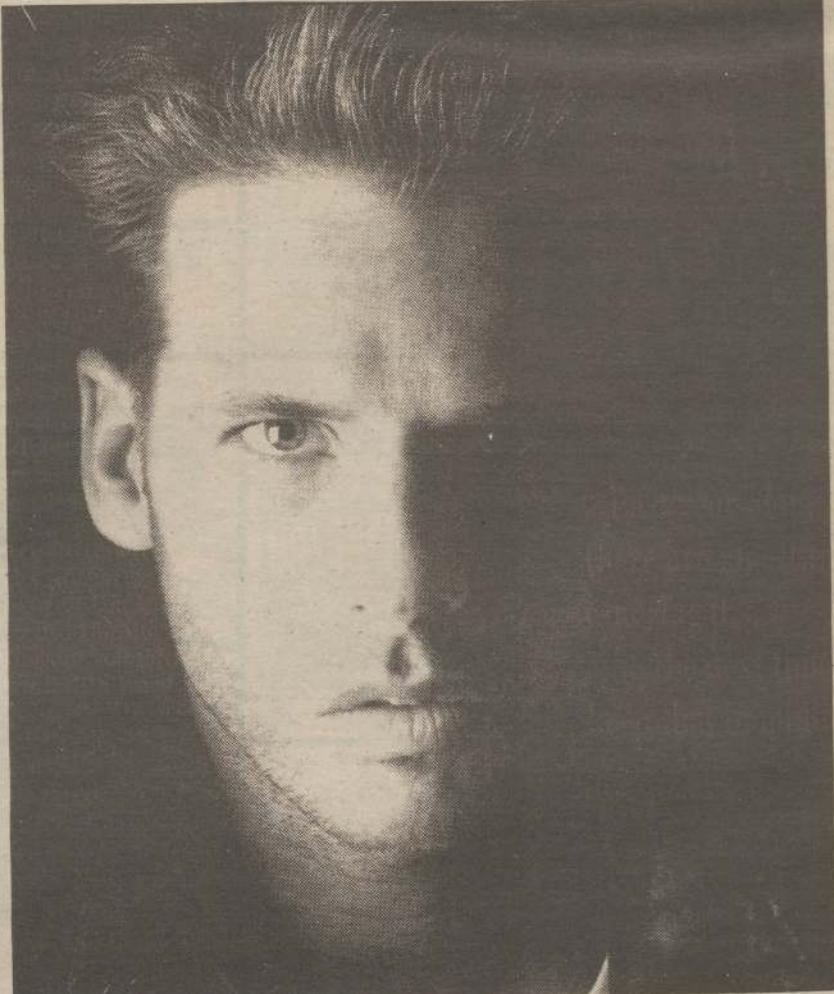
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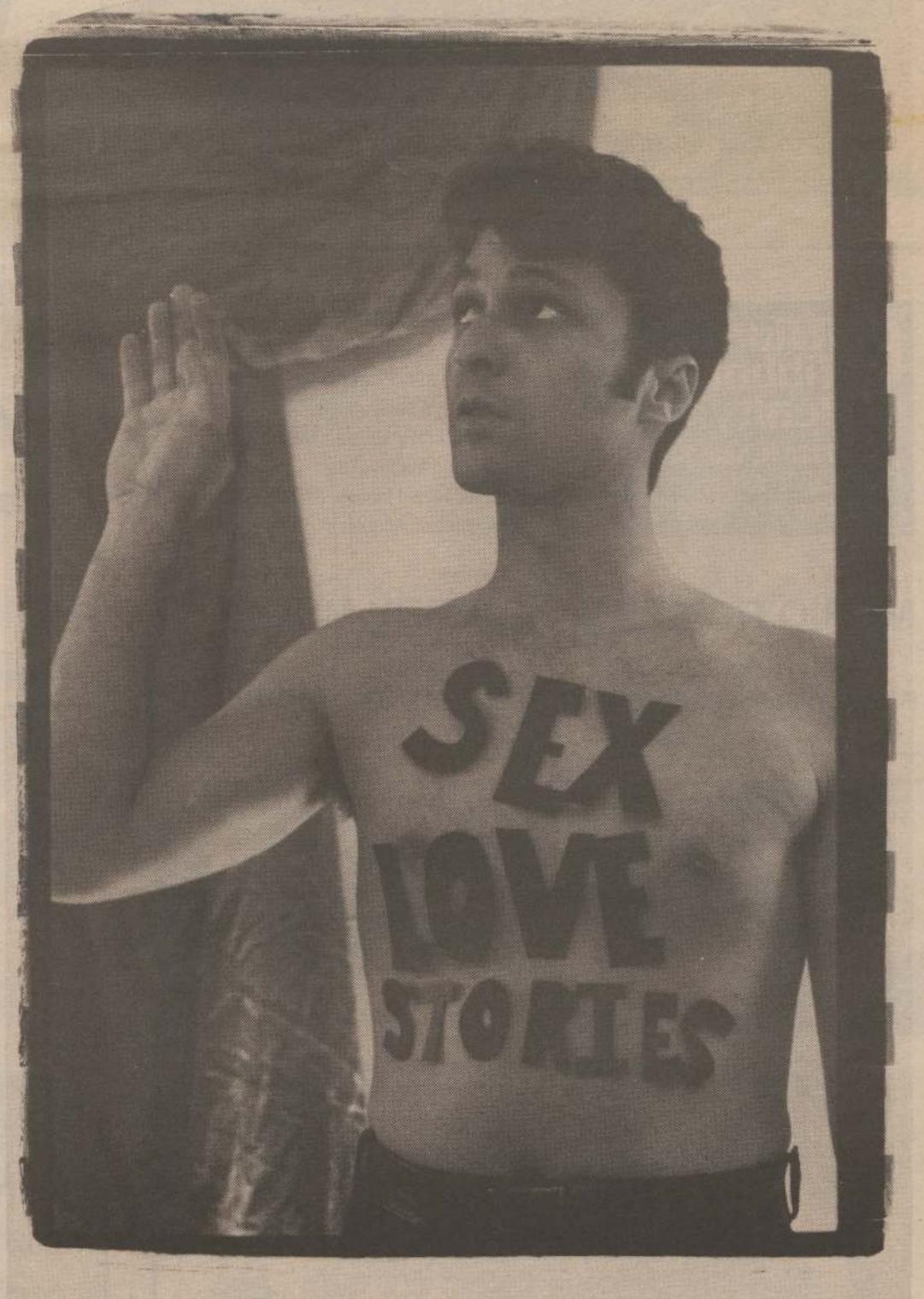
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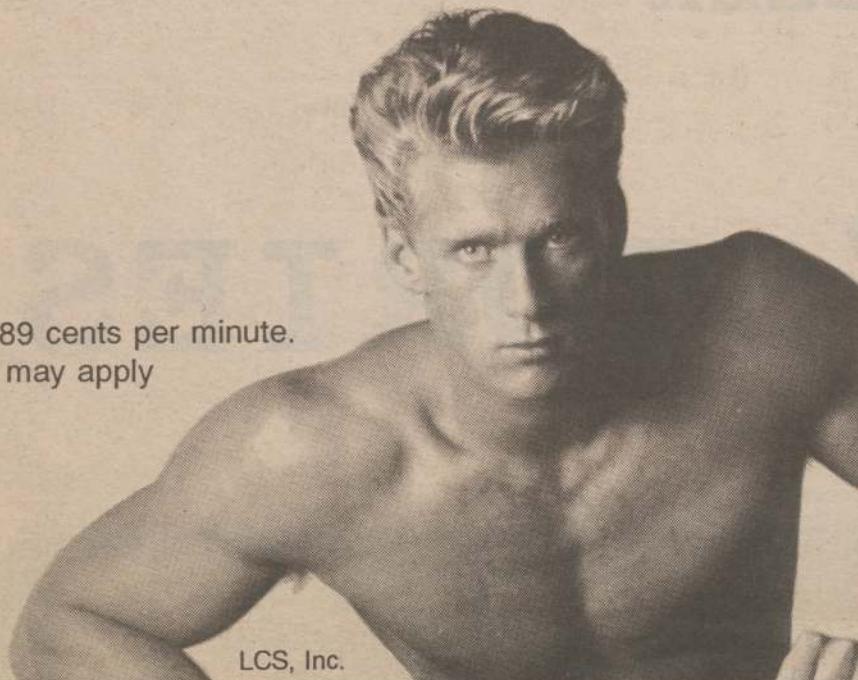


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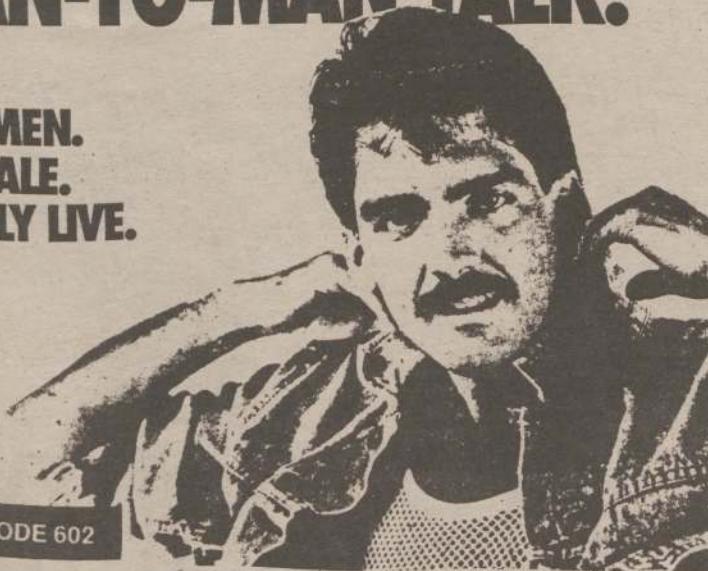
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