

'Human Rights Day' proclaimed

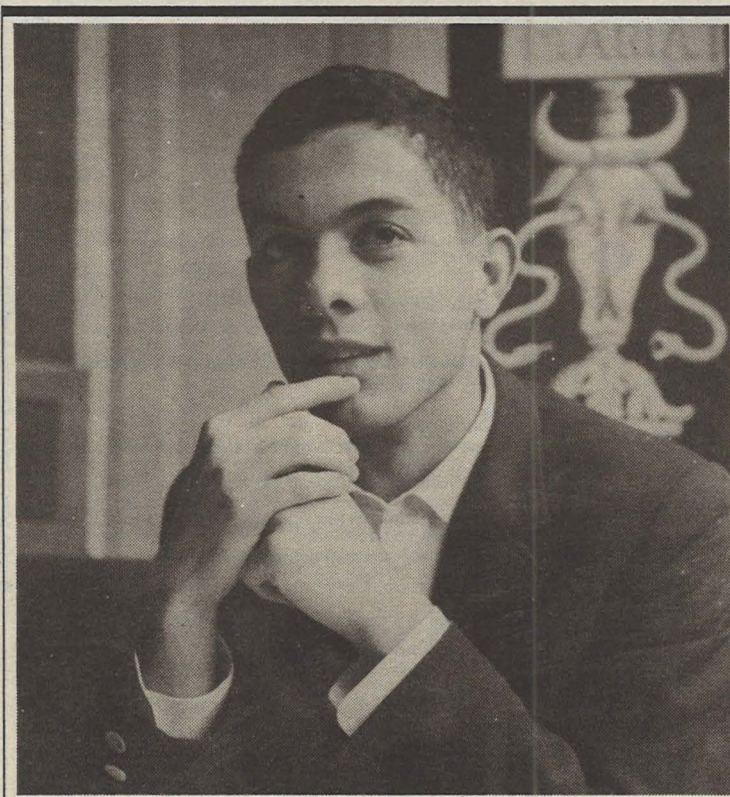
by JEFF ELLIS
Managing Editor

Despite circumstances which could have turned into a circus, local planners of Pride Week observances in the state's capital city were finally able to secure a proclamation from Nashville Mayor Bill Boner, designating Saturday, June 24, as Human Rights Day.

That designation fell short of the goal set by lesbian and gay activists — a mayoral proclamation naming it Gay and Lesbian Pride Day — but they nonetheless heralded the proclamation as an improvement over last year's refusal by the mayor's office to issue the document.

"We had talked to representatives of the mayor's office, as well as the mayor himself, following last year's celebration," said Pride Committee member Deborah Burks. "We had hand-delivered the appropriate

• continued on page 3



Jim Grooms poses at Maria, a Greenwich Village bar, around the time of the Stonewall Riots. Grooms and his lover Ray Ankrom will speak at Nashville's celebration of Pride Week '89 Saturday about the famous riots and their effects on the course of the lesbian and gay civil rights movement. See *Memories*, page 6. — PHOTOGRAPHER UNKNOWN

Mayor's AIDS Task Force finally meets

by SHERRE DRYDEN
Staff Writer

More than 18 months after Nashville Mayor Bill Boner promised representatives of the city's gay and lesbian community that such a group would be empaneled, the Mayor's Task Force on AIDS finally met June 7.

Boner, who had been scheduled to preside over the meeting, made only a brief appearance. He charged Task Force members with establishing policies, procedures and educational programs aimed at addressing AIDS and AIDS-related issues among Metro employees.

"We can no longer wait for the Federal government to do something [about the AIDS crisis], if they do anything at all. I wish you well in your task and look forward to

reviewing your recommendations," Boner told the group.

Voicing concern, several Task Force members expressed confusion over their mission. Many reportedly had been asked to serve with an understanding that the Task Force's scope of influence would include general city-wide policy making in addition to educational programs for Metro employees.

After outlining the purposes of the Task Force, Boner left to attend to unspecified "budget woes." The mayor then turned the meeting over to Frieda Wadley, director of the Metropolitan Health Department.

Jeff Cantor, whom Wadley asked to preside over the

• continued on page 5

Governor signs ban on homosexual acts

by JEFF ELLIS
Managing Editor

Sweeping changes in Tennessee's Criminal Code, enacted during the 1989 session of the state legislature, will become law Nov. 1, after Gov. Ned McWherter last week affixed his signature to the massive document.

The Governor's signing of the bill comes just weeks before the June 30 National Day of Mourning, planned by National Gay and Lesbian Task Force (NGLTF) and Pittsburgh Cry OUT!, to commemorate the Supreme Court's *Hardwick v. Bowers* decision. That case challenged the con-

stitutionality of Georgia's sodomy law.

The newly-adopted statute concerning the state's "sodomy law" will change the current prohibition against "crimes against nature" to a specific ban on all homosexual acts. Since the crimes against nature statute has rarely been invoked against heterosexual acts, members of the Tennessee Sentencing Commission (TSC), charged with eliminating "archaic language" from the code, encouraged legislators to make the law more specific if the state is attempting to enforce the ban on

homosexual acts.

Changes in the criminal code were included in a massive document prepared by TSC members. The report, issued last fall, was mired in controversy from the start. Not only did lesbian and gay activists object to its inclusion of a ban on homosexual acts, but the report also came under fire from the state's attorneys general, Mothers Against Drunk Driving (MADD) and the Tennessee Sheriff's Association.

Tennessee's criminal code currently prescribes a sentence of not

• continued on page 3

Nashville Pride Week events under way

from STAFF REPORTS

Vowing that this year's Pride Week celebration will be better than last year's, planners of Nashville's 1989 festivities have slated events they hope will attract crowds in greater numbers.

"We expect more people to participate this year," said event coordinator Penny Campbell. "As the date nears for the parade, rally and festival, it looks as if we'll have a huge turn-out for all the events."

The Celebrities and Friends Auction, sponsored by AIDS Southern Kentucky (ASK) and Nashville's Metropolitan Community Church (MCC), drew almost 100 people last Saturday night to the Gas Lite Lounge to bid on a variety of items donated by celebrities and groups.

More than \$2,000 was raised during the auction, which served as a kick-off for Pride Week festivities. A collection of autographed scores from gay composer Ned Rorem topped the night's bidding, fetching almost \$200. A collection of photographs by Ken Hawke, known for his studies of the male nude figure, went for around \$100.

The celebrated Christopher Makos portrait of Andy Warhol was auctioned for \$110, while an original Wendel cartoon by artist Howard Cruse was auctioned for \$90.

The event was coordinated by Billy Isaacs of ASK.

This year's Pride Parade will step off Saturday from Fannie Mae Dees Park (Dragon Park) at 24th and Blakemore at 3 p.m., Campbell said. The parade will follow the same route as last year's, but marchers will circle the Parthenon in Centennial Park before heading to the festival site at the park's bandshell.

Renée McCoy, executive director of the National Coalition for Black Lesbians and Gays will be keynote speaker for the rally, set to begin at 4 p.m. Speakers representing the National Organization for Women (NOW), Nashville CARES, MCC, Nashville Youth Network and other organizations will also take part.

The rally, emceed by Deborah Burks and Jeff Ellis, will open with a performance of "Come Out and Play," the song written last year by local musician Gerrit Wilson to commemorate the event. Also featured is a joint performance by female impersonators Monica Munro, Déjourné Shounté, Bianca Page, Dana Alexander and Shelly Stone, to commemorate the role played by female impersonators in the 1969 Stonewall riots.

At 6 p.m., Olivia Records artist Deidre McCalla will be presented in concert. The concert, free and open to the public, will also take place at the bandshell.

The annual Pride Picnic, to be

• continued on page 3

I N S I D E

Dare this week

The play's the thing:
Steel Magnolias and Avante Garage.
Curtains, page 4



What really happened
at the Stonewall Inn?
Riot Acts, page 8.

A new agenda for lesbian
and gay image: **After the Ball,**
Pages, page 12.



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Gay Alternative Hour Radio show, WEVL-FM 90, 6-7pm.
Phoenix (Gay Alcoholics Anonymous) Open meeting, Memphis Lambda Center, 8pm. Info 901 272-9459.

Tuesdays

Phoenix (Gay Alcoholics Anonymous) Open meeting, Memphis Lambda Center, 5:30 and 8pm. Info 901 272-9459.

Wednesdays

Phoenix (Gay Alcoholics Anonymous) Open meeting, Memphis Lambda Center, 8pm. Info 901 272-9459.

Thursdays

P-FLAG (Parents and Friends of Lesbians and Gays) Support group, St. John's Episcopal Church, 322 S Greer, 1st Thursday only. Info 901 761-1444.
Phoenix (Gay Alcoholics Anonymous) Open meeting, Memphis Lambda Center, 5:30pm. Info 901 272-9459.
Into the Light (Women's Alcoholics Anonymous) Meeting, Memphis Lambda Center, 8pm. Info 901 276-7379.

Fridays

Phoenix (Gay Alcoholics Anonymous) Open meeting, Memphis Lambda Center, 5:30 and 10pm. Info 901 272-9459.

Saturdays

Twisted Sisters (ACOA) Open meeting, Memphis Lambda Center, Noon. Info 901 276-7379.
Phoenix (Gay Alcoholics Anonymous) Open meeting, Memphis Lambda Center, 8pm. Info 901 272-9459.

Sundays

Agape New Life Church Sunday School, 9:30am. Worship service, 11am. Info 901 276-1872.
Holy Trinity Community Church Worship service, 11am, 1216 Forrest Ave. Info 901 726-9443.
Into the Light (Women's Alcoholics Anonymous) Meeting, Memphis Lambda Center, Noon. Info 901 276-7379.
Phoenix (Gay Alcoholics Anonymous) Open meeting, Memphis Lambda Center, 8pm. Info 901 272-9459.

NASHVILLE

Mondays

Gay Overeaters Anonymous Open meeting for lesbian and gay overeaters, MCC, 5:30pm. Info 615-327-4614.
Nashville CARES ARC/AIDS Support Group, 6:30pm. Info 615-385-1510.
Lambda Group Closed Alcoholics Anonymous meeting for gay men and lesbians, Unitarian Church, 8pm.
MAGNET (Married and Gay Network) Support group for married gay men, 1st & 3rd Mondays only, MCC, 7:30pm. Info 615-320-0288.

Tuesdays

Nashville CARES HIV+ Support Group, 6pm. Info 615-385-1510.
Al-Anon Closed meeting, MCC, 6:30pm.
P-FLAG Meeting of Parents and Friends of Lesbians and Gays, 4th Tuesday only, Unitarian Church, 7:30pm. Info 615-662-0332.
MTSU Lambda Association Meeting for lesbian and gay Middle Tennessee State University students, faculty, staff, and alumni, Murfreesboro, 7pm. Info 615-890-3787.
Sober Sisters (Lesbian Alcoholics Anonymous) Closed meeting, MCC, 8pm.
Gay Cable Network Viacom Channel 35 (Community Access Television), 9pm.

Wednesdays

Sex Addicts Anonymous Closed meeting for gay men and lesbians, MCC, 5:30pm.
Nashville CARES Newcomers Group, 6pm. Info 615-385-1510.
Gay Parents Support Group Meeting, MCC, 1st Wednesday only, 7pm. Info 615-831-2941 or 615-320-0288.

Thursdays

Incest Survivors Anonymous Closed women's meeting, First Church Unity, Franklin Rd, 6:30pm.
Nashville CARES Visualization Group, 7:15pm. Info 615-385-1510.
Alternatives (Alcoholics Anonymous) Closed meeting for lesbians and gay men, MCC, 8pm.
Lesbian Adult Children of Alcoholics (ACOA) Meeting, 8pm. Info 615-385-4776 or 615-352-5823.

Fridays

Sex Addicts Anonymous Closed meeting, MCC, 5pm.
Alcoholics Anonymous Program Study Group Meeting, Belmont United Methodist, 7:30 pm.

Saturdays

Incest Survivors Anonymous Open meeting, First Church Unity, Franklin Rd, 5:30pm.
Metropolitan Community Church Community Dinner, all you can eat, 7:30pm, \$5. Info 615-320-0288.
Gay Cable Network Viacom Channel 35 (Community Access Television), 8pm.

Sundays

Metropolitan Community Church Worship services, 11am and 7pm. Info 615-320-0288.
Incest Survivors Anonymous Closed meeting, First Church Unity, Franklin Rd, 6pm.

Your nonprofit event can be listed free in Dates. Write to **Dare**, Box 40422, Nashville, TN 37204-0422, or phone 615 327-Dare and leave a message. Please include information about time, location, cost, sponsor, and a contact person's name with address and/or phone number for verification. Deadline noon Tuesday for publication next Friday.

Special Events

Saturday, June 24

Beach Party In the Smokies. Meet 10am at University Center, University of Tennessee, Knoxville. Sponsored by UT Gay and Lesbian Student Union. Bring lunch, swimsuit and towels. Free. Info 615-521-6546.

Parade Nashville Pride Week '89 parade. Gather at 2pm at Fannie Mae Dees Park, 24th Ave and Blakemore, Nashville. Step-off at 3pm. Route follows Blakemore to Natchez Trace to Centennial Park. Info 615-297-4293.

Rally Nashville Pride Week '89 rally. Centennial Park bandshell, Nashville. Keynote speaker Renée McCoy, executive director, National Coalition for Black Lesbians and Gays. Entertainment, crafts, food, local speakers and a special awards presentation. Free. 4pm. Info 615-297-4293.

Concert Nashville Pride Week '89 concert. Olivia records artist Deidre McCalla. Centennial Park bandshell, Nashville. Free. 6pm. Info 615-297-4293.

Pride Prom *Wind Beneath My Wings*, at Church of the Savior, 934 N. Weisgarten Rd, Knoxville. Sponsored by Metropolitan Community Church/Knoxville. Photo booth, \$1.50. Prom, \$3/person, \$5/couple. Refreshments. Info 615-521-6546.

River Ride Mississippi River cruise featuring Joyce Cobb benefits Memphis Gay Coalition. \$15. Tickets at Star Search Video, 1264 Madison, Memphis. Info 901-324-GAYS.



Sunday, June 25

Picnic Metropolitan Community Church/Knoxville service and picnic. Concord Park shelter #8, Knoxville. Potluck. Free. Noon. Info 615-521-6546.

Picnic Nashville Pride Week '89 picnic. Potluck, bring your own beverage. Edwin Warner Park site #10, Nashville. Free. Info 615-297-4293.

Benefit Benefit for Nashville AIDS service organizations. Pre-event *Circle of Friends* reception with Janis Ian, at Cakewalk Restaurant, 3001 West End Ave, Nashville. \$150 per person, \$250 per couple. Main event *For Pete's Sake!* Janis Ian sings at Slice of Life Restaurant, 1811 Division, Nashville. \$25 minimum donation. Info 615-269-7552.

Tuesday, June 27

Film *Before Stonewall*, at the Book Oasis, Nashville. Sponsored by Nashville Pride Week '89. Free, but seating limited, reservations suggested. 7pm and 9pm. Info 615-292-7100.

Sunday, July 9

Book Circle Feminist Book Circle discussion of Carol Gilligan's *In a Different Voice*. First Unitarian Universalist Church, 1808 Woodmont Blvd, Nashville. 5pm-7pm. Free.

... 'Human Rights Day'

• continued from page 1

documents at least three weeks before the proclamation was due to be issued."

According to Burks, an answer to the request for a proclamation was expected Monday, June 12. However, mayoral aides told Committee members then that a decision would not be made until Friday, June 16.

"We appeared at the mayor's office at 8 a.m. last Friday and asked to see Julius Sloss, Boner's official liaison to the gay and lesbian community. He assured us we would have an answer that morning," Burks said.

Organizers had planned a press conference for noon had the mayor refused to issue the proclamation. That press conference could have turned into a circus.

During the press conference, organizers planned to distribute copies of a Nashville *Tennessean* photograph showing Boner issuing a proclamation to a bear from the Shoney's Circus, a promotional event for the Nashville-based restaurant chain.

Plans had been made for the press conference to include people dressed as clowns and other circus performers in order to point out the mayor's normal procedure of issuing proclamations to groups who request them.

"We finally got an answer around 10 a.m., but the original draft of the proclamation was not acceptable," Burks said.

Penny Campbell, coordinator of Pride events, met further with Sloss and mayoral press aide Tom Lee to work out compromises on the wording of the proclamation.

Lee explained that Boner's reluctance to proclaim Gay and Lesbian Pride Day was due

to his feeling that one group should not be singled out. Lee said the mayor considered lesbian and gay rights a human rights issue.

However, after the proclamation was finally issued, a glaring error was discovered: the year was wrong. Instead of June 24, 1989, the date read June 24, 1988.

Committee member Laura Tek returned to the mayor's office Monday to have the document corrected.

"When Julius saw me, he said, 'How did the celebration go Saturday?' I explained to him that it was set for the following Saturday and he seemed quite surprised," Tek said.

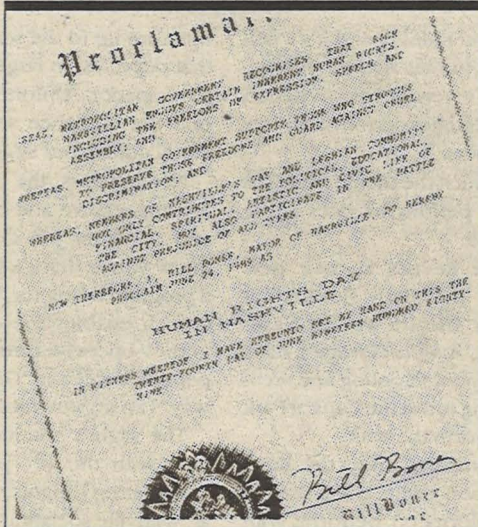
Tek pointed out the errors in the document's wording and asked Sloss to make the corrections.

"He asked me to wait while he took care of it. In about 20 minutes, he was back with a new proclamation that had been signed by the mayor," Tek said. "What we got is what was agreed upon during last Friday's meeting."

"I guess I wanted to be excited about getting the proclamation, but it wasn't good enough to excite me," Burks said. "I was disappointed that he (Boner) still refused to declare Saturday, June 24, as Gay and Lesbian Pride Day."

Last year, the mayor's office refused to issue a proclamation. During a meeting with leaders of the lesbian and gay community, Boner placed blame for the lack of a proclamation on the inefficiency of his staff. He assured the community leaders that this year an answer would be forthcoming.

"I can't tell you now what that answer will be, but you will get an answer. I'll be straight with you," Boner said. •



Nashville Mayor Bill Boner's order proclaiming "Human Rights Day."

...Nashville Pride under way

• continued from page 1

held at Edwin Warner Park Picnic Site 10, is set for Sunday, June 25 at 1 p.m.

Later that evening, a benefit for Nashville's AIDS services organizations — "For Pete's Sake" — will feature a performance by noted singer Janis Ian.

The 7 p.m. performance will be held at the

Slice of Life Restaurant for persons making a minimum \$25 donation.

A portion of the NAMES Project National AIDS Quilt will be displayed Monday, June 26-Sunday, July 9, at Vanderbilt University's Benton Chapel. Hours are 8 a.m.-9 p.m., Monday through Friday; 10 a.m.-6 p.m., Saturday; and noon-6 p.m., Sunday. •

...governor signs criminal code revisions

• continued from page 1

less than five years and not more than 15 years for those convicted of committing a crime against nature.

When the new law goes into effect Nov. 1, the new statute will remove penalties for heterosexual acts and reduce homosexual crimes against nature to a Class C misdemeanor, carrying a sentence of not more than 30 days and/or a fine of \$25. Tennessee joins five other states which specifically classify homosexual acts as criminal.

Homosexual acts are misdemeanors in Texas, Arkansas and Kansas. Montana and Nevada statutes classify such acts as felonies. More than half of the United States classify sodomy or crimes against nature — either

homosexual or heterosexual — as felonies.

Sources on Capitol Hill earlier had told *Dare* that some legislators were willing to strike the sodomy statute from the code. However, following a marathon session last month to hammer out final compromises in the bill, the ban on homosexual acts remained intact.

Advance, the political action committee of the Tennessee Gay and Lesbian Alliance (T-GALA) had lobbied legislators throughout their 1989 session to make changes in the proposed revisions.

Members of the state senate and house of representatives, after much debate on the various points of the bill, gave their approval just prior to the adjournment of their 1989 legislative session. •

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CURTAINS

The All New Avante Garage

reviewed by **JEFF ELLIS**
Managing Editor

IT'S FUNNY, it's entertaining and it's a hell of a bargain. It is *The All New Avante Garage*, an uproarious night of inventive improvisation and scathingly witty sketches performed by six very talented performers.

And any show in which the theme from *The Patty Duke Show* is performed rates a big thumbs up in my book.

Presented by Rave Revues at their new home, Backstage at the Barn (located at Chaffin's Barn Dinner Theatre west of Nashville on Highway 100), *Avante Garage* is back after several months spent retooling and recuperating from their long run at the Capitol Park Inn. But it was well worth the wait.

The six-member company, under the direction of Michael Bouson (who does double duty as one of the performers), performs with a gusto and fervor that are sadly lacking in many productions. They approach their material with a zealous lunacy, infecting the audience with their zany antics and leaving them begging for more.

Their characters — who range from a Shiite image consultant (who advises Mayor Bill Boner to "stop fooling around with blonde bimbos, but introduce them as your bodyguards.") to a Ramada Inn-Opryland lounge singer (who sings "I Love My Dog More Every Day (When I Think of the Men I've Loved)") — are inventive and imaginative, a wacky sampling of Nashville personalities. The cast's scripted sketches are superbly written and expertly performed.

But the improvisational sketches for which *Avante Garage* has long been noted don't

measure up to the scripted lunacy. Of course that depends, in large part, on the audience's participation. Unfortunately, on *Dare's* night out, the audience was full of dweebs with lame, uninspired suggestions.

Nevertheless, the premises of the improv are imaginative and clever, thanks to Bouson and co-writer Joe Correll. Let's face it, you know you're in for a good time when you see a program listing for "Metro Opera Company" (which enables the company to present an improv opera for three characters during each performance) and "Give My Regards to Broadway" (an improv musical comedy).

The night's entertainment shifts into high gear with the two-part soap opera parody "Chickering Heights," a tongue-in-cheek look at Nashville socialites, featuring biting characterizations such as Tish Flügelhorn (who's married to Hong Kong Philharmonic maestro Kenneth Flügelhorn) and her sister Martha Chin (who, with her husband Leslie Chin, founded Chinwood). Despite the horrors of serving cold duck at the Swan Ball ("What will Catherine Darnell say?" is the tag line for many of the jokes here), Tish and Martha are even more aghast at the idea of Martha's daughter dating a waiter from the Bellevue Pizza Hut. It's truly inspired stuff that wags a wickedly funny finger at Nashville's stuffy social set.

Martha Gabel, as Tish, and Karen Mundy, as Martha, are wonderful as the two sisters and are ably supported by Su Hyatt (as the daughter), William Hood (as Martha's son Cleft), Bouson (as Leslie Chin) and Correll (as the

• continued on page 13

Steel Magnolias

reviewed by **JEFF ELLIS**
Managing Editor

CHICAGO — Robert Harling's *Steel Magnolias* is a sweet, endearing portrait of Southern women, their strengths and weaknesses, their humor and grit.

In the production running since last November at Chicago's Royal-George Theatre, *Steel Magnolias* last week brought a new cast on board to play the six appealing women to which the title refers.

The play is as naturally and unapologetically Southern as any work of literature to ever come from this region. It's a down-home good time that features six women who are brought together each Saturday at a neighborhood beauty shop (conveniently located in the converted carport of Truvy, a beautician who firmly believes there's no such thing as natural beauty: "Look at me! I have to work at looking this good.") Over the play's course, which spans almost three years in the women's lives, we get to know them, laughing at their jokes, empathizing with their vulnerabilities, reveling in their joy and crying in their despair.

As we come to know the women, more of their backgrounds and characters becomes

apparent. Harling's characters are not stereotypical, nor are they caricatures. Instead, they are like the women in your hometown. These are not the aristocratic Southern belles of old: these are "real" Southern women — strong, earthy and vibrant, radiating a sense of self-sufficiency and survival.

Although they appear, upon casual observation, to be nothing more than lovely blossoms they reveal themselves to be strong-willed and forthright — in every way, the steel magnolias of the play's title.

Playwright Harling writes in a knowing manner, with an instinctive, perhaps intuitive, rhythm. His characters talk like Southerners, about things you would expect to hear at the beauty shop on Saturday morning. They exhibit an almost heart-wrenching concern and love for one another while maintaining a respect for privacy.

There is Truvy, the beautician, whose twin sons (Louie and Poot — yes, Poot, you read it right) are giving her worries and whose husband ("That slug who's been in front of the TV since he converted this carport so I could

• continued on page 13



National Day of Mourning set

Commemorates Hardwick ruling

by LAURA TEK

Contributing Writer

On June 30, 1986, the U.S. Supreme Court ruled in *Bowers v. Hardwick* that Americans have no constitutional right to engage in consensual sexual relations with members of the same sex, even in their own homes.

That decision has not only made it more difficult for homosexuals to achieve social and sexual equality, but it is being cited in more and more cases to chip away at the hard-fought gay-rights gains of the last two decades.

The National Gay and Lesbian Task Force (NGLTF), along with Cry OUT!, a Philadelphia gay and lesbian activist group, have joined to designate next Friday, June 30, as a National Day of Mourning for the Right to Privacy.

Sue Hyde, head of NGLTF's Privacy Project and an organizer of the event, said that "public awareness of this decision and its effect on us all must be greatly increased. Because of this decision, 25 states and the District of Columbia are still allowed to classify us as criminals. We are urging all cities to join the already fifteen others across the country to commit to activities in observance of the Bowers decision."

Kansas City is one of the participating cities. The Pink Triangle Coalition will sponsor a petition drive and an informational mailing to all state legislators.

St. Louis groups will "bury the right to privacy" and hold a candlelight vigil afterwards at the city courthouse.

Both are cities in a state—Missouri—where the maximum prison sentence for those convicted of sodomy is 20 years. Richmond, Virginia, will also participate. Activists there will stage a die-in in front of the state legislature building.

Perhaps the largest observance will be Atlanta's. Jeffrey Loyman, chair of the Metro Atlanta Council of Gay and Lesbian Organization (MACGLO), an umbrella group of over 80 different local organizations, has planned a national press conference June 30.

Loyman said that all the major news organizations are expected. Speakers slated include Loyman, Hyde, Nan Hunter (director of the American Civil Liberties Union's Lesbian and Gay Rights Project) and Judd Herndon of Atlanta's ACLU. A candlelight vigil will follow the press conference.

...mayor's AIDS Task Force

• continued from page 1

meeting, found a consensus among members that Boner's executive order should reflect the group's conviction that its findings and recommendations would affect policies outside as well as within Metro government.

Cantor, a staff physician at St. Thomas Hospital and a former Public Health Investigator for the Centers for Disease Control in San Francisco, noted that Nashville is one of the few cities of its size in the nation without a physician specializing in the treatment of AIDS patients and declared that securing an AIDS specialist will be a top priority for the city.

The group also will review proposed additions to the Metro employee handbook which address concerns about AIDS. The additions were prepared by Metro's Legal Department, with assistance from Gene Copello, Vanderbilt AIDS Project director.

The Task Force was convened by Julius Sloss, Boner's official liaison to Nashville's gay and lesbian community. Membership reflects

Atlanta's observance is especially significant because it was in Atlanta where Michael Hardwick was first convicted of sodomy. And it is here again that the city finds itself in a similar controversy, only this time the one convicted is a heterosexual man who performed cunnilingus on his wife.

John Doe, a Georgia resident and father of two, is now serving a five-year prison sentence, the minimum mandated by state law.

Civil-rights activists call the facts of the case "chilling." Doe had filed for divorce from his wife. Both sought custody of their two small children. Doe alleged that his wife was "a philanderer" who neglected their children and was, in his opinion, an unfit mother. His wife countersued and testified that, during the marriage, Doe had committed sodomy on her.

Doe, relying on Georgia Attorney General Michael Bowers' promise that the sodomy statute would not be used against heterosexuals within the confines of marriage, did not refute the charge. Bowers never formally charged Doe with violating the sodomy law.

However, the judge who was hearing the case, instructed the jury on the sodomy charge.

Ison told the jury that, under Georgia's sodomy law, Doe was an unconvicted felon. Subsequently, the jury found him guilty.

Doe lost custody of his children and was then sentenced to five years in the state penitentiary, two of which must be served before he is eligible for parole.

In prison since February, 1988, Doe has convinced the ACLU to take his case. Attorneys will look to Bowers' statement that sodomy within the confines of marriage is permissible, as the basis for their argument.

The Tennessee legislature has changed the state's criminal code, specifically dealing with sodomy laws. On Nov. 1, consensual sodomy will be classified as a Class C misdemeanor, carrying a maximum sentence of 30 days and/or a \$25 fine.

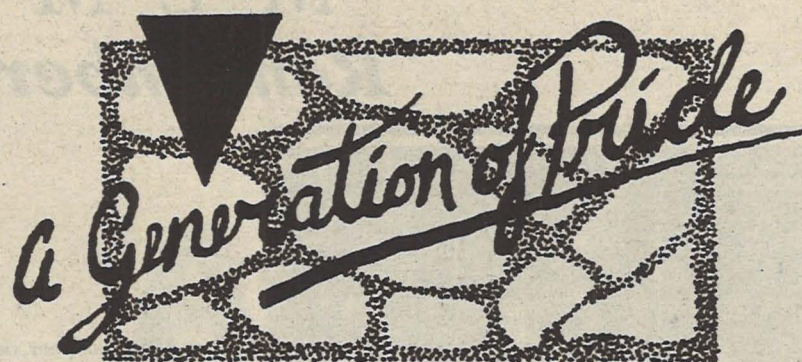
"This does not mean that we cannot join others across the country in their fight to repeal their oppressive statutes," Hyde said. "I praise this reduction but the downside is that the statute has been narrowed down to homosexual behavior only. This makes Tennessee one of only seven states to criminalize, therefore stigmatizing, homosexual sodomy." •

the diversity of interests and expertise gay and lesbian lobbyists have long demanded, including AIDS service and education providers, private and city-employed physicians, attorneys, a city council member and a representative from the Tennessee Gay and Lesbian Alliance (T-GALA).

The Task Force formed three subcommittees. Members of the Education subcommittee include: Copello, Sandee Potter (executive director of Nashville CARES), Carole Cunningham (T-GALA), Fred Cloud (Metro Human Rights Commission) and Bill Moynihan (Metro Social Services).

Legal subcommittee members include Mike Safley (Metro Legal Department), Joe Clinard (Metro Insurance and Safety), Jim Luther (Metro Employee Benefit Board), Ashley Wiltshire (Legal Services of Middle Tennessee) and Metro council member Stewart Clifton.

Direct Services subcommittee members include Wadley, David Gregory (a physician), and Iris Cozil (Alive Hospice). •



STONEWALL 20

▼ PRIDE GUIDE Nashville Pride Week '89

Saturday, June 17

▼ ART AUCTION

6:30 p.m. Sale and Exhibition

7:30 p.m. Auction

Gas Lite Lounge, 167-1/2 Eighth Avenue North

Information ☎ 615 320-0288

Monday, June 19

▼ LECTURE

8:00 p.m. John D'Emilio, co-author of *Intimate Matters: A History of Sexuality in America*. Vanderbilt Furman Hall 114

Information ☎ 615 327-4614

Saturday, June 24

▼ PARADE, RALLY and CONCERT

2:00 p.m. Parade Line-up

Fannie Mae Dees Park, 24th Ave South and Blakemore

3:00 p.m. Parade Step-off

4:00 p.m. Rally, Centennial Park Bandshell

Keynote speaker Renée McCoy, Executive Director

National Coalition for Black Lesbians and Gays

6:00 p.m. Outdoor Concert, Centennial Park Bandshell

Deidre McCalla

Information ☎ 615 297-4293

Sunday, June 25

▼ PRIDE PICNIC

1:00 p.m. Potluck and BYOBeverage

Edwin Warner Park Site #10

▼ FOR PETE'S SAKE

Benefit for Nashville AIDS service organizations

6:00 – 7:00 p.m. Pre-event "Circle of Friends" reception with Janis Ian, Cakewalk Restaurant

\$150 per person, \$250 per couple

7:00 – 9:00 p.m. Janis Ian Sings, Slice of Life Restaurant

\$25 minimum donation

Information and reservations ☎ 615 269-7552

Monday, June 26 – Sunday, July 9

▼ NAMES PROJECT QUILT

Monday – Friday 8:00 a.m. – 9:00 p.m.

Saturday 10:00 a.m. – 6:00 p.m. Sunday Noon – 6:00 p.m.

Benton Chapel, Vanderbilt University

Information ☎ 615 386-9211 or 615 269-7552

Tuesday, June 27

▼ FILM

7:00 p.m. and 9:00 p.m. *Before Stonewall*. The Book Oasis. Space limited, reservations suggested.

Information ☎ 615 292-7100

▼ Pride Week '89 needs volunteers: coordinators, security, stage crew, sales, promotion and much more. Please join us at our weekly planning meetings, Sundays at 1:00 p.m.

To volunteer or just to find out more, phone ☎ 615 297-4293.

MEMORIES

Remembering the Times



Ray Ankrom, photographed on the Esplanade at Brooklyn Heights, New York, in September of 1971. — PHOTOGRAPHER UNKNOWN

by **DEBORAH BURKS**
Staff Writer

THE SUMMER OF 1969 I was nine years old and preparing for my first trip to summer camp. Even though I wore bellbottoms and made peace signs at passing cars, I was generally unaware of the social changes happening around the country as a result of the "60s movements". One thing is for certain: I knew nothing of the event happening that June in New York City which fundamentally shaped the current gay and lesbian civil rights movement.

Only in the past few years have I learned about the importance of that night at the Stonewall Inn, a gay bar in New York City's Greenwich Village, when customers refused to endure police harassment and fought back. As we prepare to celebrate gay and lesbian pride week and commemorate the 20th anniversary of the riots at Stonewall, I've found that there are those who have memories of 1969 which are much different than my own. Nashvillians Jim Grooms and Ray Ankrom are two such people whose memories of that year fortunately include Stonewall and not Camp Neyati.

Grooms, a costume designer for Nashville Ballet, was actually at the Stonewall Inn the night the riots occurred. He had been living in New York City and working in theatre since the early 60s.

"There weren't many bars back then, particularly dance bars. You couldn't dance. It was against the law for same sex couples to dance," he recalled. "Cherry Lane had one bar. You went in the front and into a back room to dance. If the lights came on, everybody ran and sat down. Barbra Streisand was a hat check girl there when I first went in 1959."

Grooms described Stonewall Inn as a "cruise bar" and explained that although

it was not a show bar, drag queens were always there. He remembers that going to bars in those days included a real risk of being harassed or arrested.

"Everybody was getting so tired of going to bars and not knowing if there would be a raid or if the person sitting next to you was a plain clothes policeman. You could even get picked up by the cops on the street," Jim says. "The police harassment had been growing. The week before the riots, there had been a raid at the bar. One boy jumped out the window to avoid being arrested and landed on a spike fence."

Grooms said his recollection of the actual night of the riots is "vague" because he had drunk too much alcohol.

"I was drunk. We had started drinking in the afternoon — that's the way we lived in those days," explained Grooms, who then went on with his story. "A friend had a fight with his lover. It seemed like a good fight night. One of the drag queens had a fight with her lover and I think that's what got the drag queens involved."

"THE POLICE MADE TWO raids that night. They came and took out some kids and then came back again later. When they returned and started pushing and getting rough, the fighting started. For a long time, the door was blocked because the gays wouldn't let the police out."

"Everybody was pushing and screaming. Drag queens were clawing. A few people around me were hit. Things were also happening outside the bar. A parking meter was ripped up and thrown through the window. It was crazy."

Grooms said his main fear that night was that he would be arrested. He was

not and after finally being able to get out of the bar a day and a half later, he returned to his "uptown, piss-elegant" circle of friends without really realizing what he had witnessed.

"At that time I didn't know the significance of Stonewall. I thought it was just another raid but one with a lot of anger," he says. "It wasn't until a lover and I started a newspaper in the 70s called *Gay Chicago* that I realized the importance of Stonewall."

GROOMS'S LOVER of 11 years died in October of 1969. He left New York and returned to Tennessee.

Grooms and his current lover, Ray Ankrom, share memories of the Stonewall era. Ankrom's story of Stonewall and gay life in New York City picks up where Grooms's ended, in the years immediately following Stonewall.

Ankrom, a self-described hippie musician, had been traveling around the country in the late 60s, participating in demonstrations and playing music.

"I was living in Indianapolis in 1969 and I heard about Stonewall that summer, but being a hippie, I was much more interested in Woodstock and such," he recalled.

Ray visited friends in New York City and decided to move there. That was July 4, 1970, just over a year after Stonewall. He spent the next 2 and a half years in New York, eventually living just a half block from the Stonewall Inn which was closed by then. His stay in the city provided the opportunity for Ankrom to observe the changes that occurred in the gay community following Stonewall.

"My experience with the birth of the gay rights movement involved my being

energetic and growing. I grew up a conservative farm boy and I was letting my wild oats fly," says Ankrom. "I was invited to the first public gay dance ever held in New York. It was at Columbia University and a few hundred people attended. Not long after that, they started having them at NYU [New York University] with thousands attending."

"Things started mushrooming in terms of diversity and volume of events. I remember one night someone got up and announced that the Black Panthers endorsed the gay liberation movement. Everybody cheered. That statement made us feel like there really was such a movement."

Ankrom recalls the formation of such groups as the Gay Activists Alliance and the start of New York City's gay community center. But even with so much organizing and apparent progress occurring, life was far from easy for most gay men and lesbians.

"You still had to be careful. You never knew when you'd be bashed. People were, of course, afraid of losing their jobs. The fight was not over by any means. It was really just beginning," he said.

GROOMS AND ANKROM both recognize how far the gay and lesbian rights movement has come since Stonewall. But they also see shortcomings in it.

"One thing I see is that our movement lacks unity," Grooms said. "In the 70s we had Anita Bryant to unite against. There were actually people in the community who paid to keep her alive. AIDS is bringing us together to some extent now."

Ankrom feels that lack of unity is also a problem but also believes the movement is not inclusive enough.

"I'm glad so many younger people are involved in the movement but we often forget about older gays and lesbians," says Ray. "Often they must return to the closet for financial reasons. We need to address issues that concern them so they don't disappear from our movement."

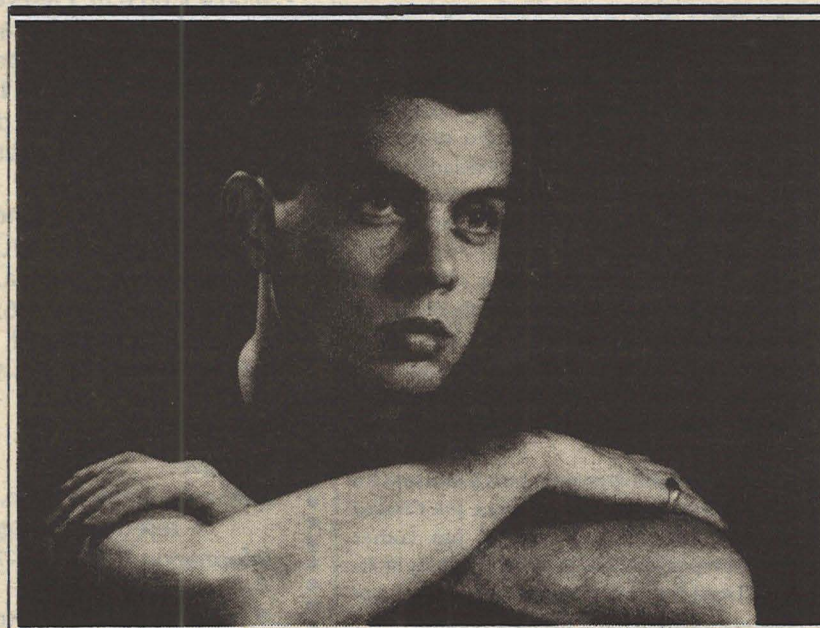
When asked if it feels like 20 years have passed since Stonewall, both acknowledge that it has been experience and not time that has made a difference in their lives.

"It just seems like another life to me. When I left New York, I left another life behind. But I'm glad I was a part of what was happening then," Grooms concluded.

I know what he means. Summer camp now seems like another life to me. Fortunately, the riots at Stonewall have had a larger impact on my life than participating in all those campfire singalongs. I'm glad I'll be celebrating Pride Day this Saturday rather than toasting marshmallows. •



Ray Ankrom (left) and Jim Grooms in a recent photo. — PHOTOGRAPHER UNKNOWN



Jim Grooms, photographed in the mid-1960s for his dance résumé. — PHOTOGRAPHER UNKNOWN

P R O F I L E S

Barbara Savageby **DEBORAH BURKS**
Staff Writer

BARBARA SAVAGE IS ONE of the few Nashville natives I know. She owns and operates Too Tired To Cook, an in-home cooking and catering service. Savage has always impressed me with consistently being herself, no matter who she's with or where she is.

And this woman gets around. In my travels, whether to San Francisco, Chicago or Murfreesboro, I invariably encounter someone who knows Barbara Savage. It's an amazing phenomenon but then, she's no ordinary person.

How is it that you know so many people?

I've worked for the last 8 years coordinating kitchens at both the Southern and West Coast Women's Music Festivals and have made a lot of friends there. I travel a lot, visiting these friends and seeing the country. But, basically, I'm not afraid of talking to people and being myself. That opens me up to a lot of people. I'm really fascinated with people so it's something I enjoy doing.

Tell me your coming out story.

I don't think I really have one—I've always been an out dyke.

Even when you were growing up?

Yes. I had a girlfriend in high school and everyone who wanted to know about me, did. Even my principal knew. I wrote a letter to my girlfriend and her parents read it and gave it to the principal. Nothing really happened.

The first time I remember being attracted to a girl was in the second grade. God, I can still remember what she looked like.

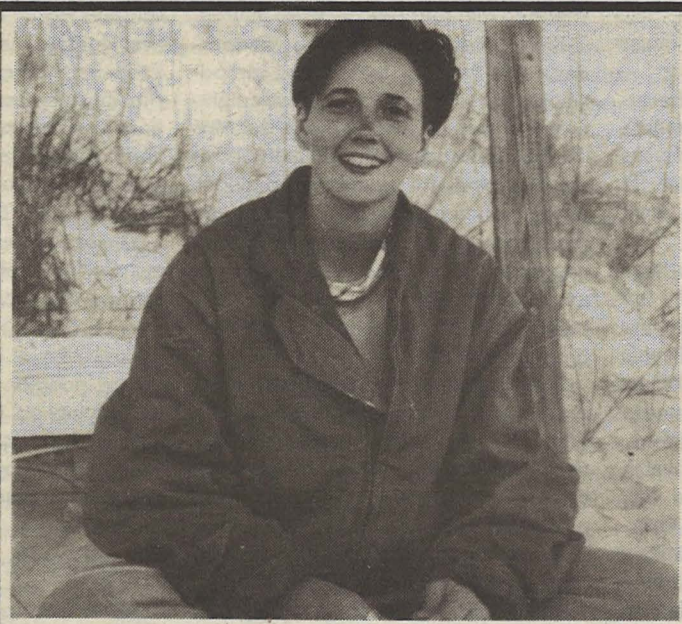
Many gay men and lesbians have a difficult time accepting themselves but you always seem comfortable with who you are. How do you do it?

I'm content with who I am. My sexuality is one aspect of myself that I'm very comfortable with and proud of. I accept and like myself. If I didn't, I couldn't be happy. It can take time and work to do this, given all the negative stuff people say about us.

You've observed gay and lesbian communities in most cities in the country. How does our**community here in Nashville compare?**

People here are too afraid to stand up and say what they believe in. And, when they do, they don't say it in a way that people listen. I don't think these [things] have to do with the fact that it's the South. Nashville's a small community and people tend to judge each other rather than accepting.

There's a lot of energy here now. The March



on Washington got everybody excited. The formation of T-GALA [the Tennessee Gay and Lesbian Alliance] has been really important for putting out information and letting others know that lesbians and gays exist this city.

For the community here to get strong, each person needs to accept not only themselves but other people for what they are. Supporting each other is really important.

What's been the best thing to happen to you in the past few years?

I suppose finding out who I am and realizing that my dreams can come true. One of those has been getting into a committed relationship. Hey, stable lesbian relationships do exist.

What does celebrating pride mean to you?

Being as proud of my life as I can be. When I think of pride, I think of a peacock strutting around with its feathers spread out and its colors shining. But I guess I've got my feathers spread all the time anyway. Loving women is the best thing to happen to me and I'm not ashamed to say so.

Pride Week is also an awareness time for everybody. Issues get talked about. People come out. We have fun. It's not a regular kind of week. •

Avoid the rush.



Dare is pleased to announce our second smash-hit tee shirt, just in time for Pride Week '89. If you missed out last year, you'll want to line up early for this year's limited edition, all-cotton tee.

We'll unveil the latest rage at Nashville Pride Parade Saturday, June 24, and you can get one at the rally following. Just don't wait around too long.

A steal at \$8.



Tennessee's Lesbian and Gay Newsweekly

R I O T A C T

The story of the Stonewall Riots



by **SHERRE DRYDEN**
Book Editor

IN THE PRE-DAWN hours of June 28, 1969, a crowd of 200 was packed into the Stonewall Inn, at 53 Christopher Street in New York City.

The Stonewall, rumored to be controlled by the Mafia, was on the site of a burned-out straight bar which had stood empty for almost a year before the new management painted the ruins black and opened a gay bar. It had one exit. Some people said its seldom-washed glasses had been the source of one of the city's hepatitis outbreaks.

For \$3.00, customers could stay inside all night. Many were under 18, the legal drinking age in New York then. Many were street people or drag queens. For some, the Stonewall was the only alternative to sleeping in a doorway, or getting arrested for vagrancy.

June 27 hadn't been much different than any other Friday night in New York, although Judy Garland had been buried earlier in the day (the older male homosexual elite, sunning at Cherry Grove, had flown their flags at half-staff and mourned decorously) and there was a full moon.

The "Love Theme" from *Romeo and Juliet* had just replaced the Beatles' "Get Back" as the number one song in the country; Donovan's "Atlantis" and the 5th Dimension's "Aquarius/Let the Sunshine In" were still in the top forty. *The Killing of Sister George* was playing at movie houses all over town and *Oh! Calcutta!* had just opened off Broadway. *The Boys in the Band* was continuing a 503-performance run.

Fighting back

Police raids of gay bars were common. In June alone, five New York City gay bars had been raided. Customers usually cooperated with the police, leaving the scene quietly, happy to have escaped.

On June 28, the Stonewall Inn's customers didn't slink away.

At the Stonewall the lights are dim and dance music pounds from the jukebox. Many of the dancers and drinkers — some

women, but mostly men — are high on pot or acid or speed. Some have the long hair and unconventional clothes of hippies. Some are the flamboyant cross-dressers called "street queens." The evening has just begun.

Some time between midnight and 2:00 a.m., deputy inspector Seymour Pine of the New York City Police Public Morals Section arrives at the Stonewall with seven other plain clothes officers (five men, two women) and a warrant charging that liquor is being sold without a license.

Stonewall Inn employees will be arrested. Customers who cannot produce identification and those suspected of cross dressing will be taken to the station for questioning. Officers stand at the door, releasing people one by one.

With little to lose, stoned and in high spirits, customers ejected from the bar gather on the other side of Christopher Street to wait for their friends. People passing stop to ask what's going on. Others hear the shouts and applause and come to investigate. Most of them join the crowd.

Reporter Lucian Truscott came to watch from the offices of the *Village Voice*, fifty yards away: "Cheers would go up as favorites would emerge from the door, strike a pose, and swish by the detective with a 'Hello there, fella.' The stars were in their element. Wrists were limp, hair was primed, and reactions to the applause were classic."

The mood of the crowd, which police estimated at 400 and an eyewitness writing in the underground paper *Rat* said was more like 1500, will not remain festive.

When the police wagon arrives and people, some in full drag, begin to be loaded inside, police are greeted with boos and catcalls. Spectators threaten to rush the wagon. Police order them to move back. Someone, maybe a woman, refuses to get in.

Pine tells the drivers of the wagon and three police cars to leave with the prisoners. "Hurry back," he says, "Just drop them at the Sixth Precinct and hurry back." The crowd explodes.

The police, pushed against the door, lock themselves inside the bar. The crowd throws coins, bottles, rocks, eventually breaking open the door. One of the officers, rushing to shut it, is cut under the eye. Police drag someone from the crowd into the bar, accusing him of throwing whatever cut the officer. They slap him around, punch him in the mouth, handcuff him.

Someone outside uproots a parking meter to use as a battering ram against the bar door. Police try to use the bar's fire hose to subdue the crowd, but water pressure is low and officers inside slip in the water. Pine orders them to turn it off. The officers draw their guns, and one arms himself with a sawed-off baseball bat as well.

"We'll shoot the first motherfucker that comes through the door," he yells.

Crowd members try to set the bar on fire,

squirting in lighter fluid and stuffing blazing trash cans through the windows. Pine aims his gun, but doesn't fire. The sound of sirens announces the arrival of reinforcements.

It had lasted 45 minutes. Thirteen people were arrested on charges ranging from harassment and resisting arrest to disorderly conduct. The *New York Times* reported that four officers were injured.

Rioting continued through Wednesday, July 2, with the temper and composition of the crowd changing each night.

Saturday night, a crowd that the *New York Times* estimated at 400 gathered at the Stonewall to protest the previous night's police action. Activity was a little more focused — there were fliers and gay power chants — but people were still more defiant than political. They held hands, kissed and taunted police with drop-dead one-liners.

A reporter for the underground paper *East Village Other* was critical: "Saturday night was very poor. Too many people showed up looking for a carnival rather than a sincere protest. Queens were posing for pictures, slogans were being spouted out, but nothing really sincere happened in the way of protest."

TACTICAL PATROL FORCE units (the "riot squad") were sent to the area about 2:15 a.m. after local units were unable to control the crowd. By this time people were throwing rocks and bottles, starting fires and stopping cars driven by heterosexuals.

Arms linked, a row of helmeted police officers stretching the width of the street marched up and down Christopher Street between the Avenue of the Americas and Seventh Avenue. The crowd would retreat, then go down a side street and re-form behind the police line.

Twice the police broke ranks and charged into the crowd. People who didn't get out of the way fast enough were pushed and shoved along. People were clubbed to the ground. The police withdrew at 4:00 a.m., having made three arrests for harassment and disorderly conduct.

Sunday night was quieter. There were no gay power chants, but the openness and exhibitionism of previous nights was still in evidence. Lucian Truscott wrote: "Steps, curbs, and the park provided props for what amounted to the Sunday fag follies as returning stars from the previous nights' performances stopped by to close the show for the weekend."

The Tactical Patrol Force (minus helmets) arrived in the area about 1:00 a.m., effectively dispersing the crowd.

Monday and Tuesday, June 31 and July 1, were peaceful, but on Wednesday Lucian Truscott's piece on the riots was published in the *Village Voice*. Copies sold like mad and, according to Don Teal, "contributed new courage to homosexuals who'd tried/hadn't tried

their strength the previous weekend." One eyewitness called Wednesday the worst night.

Police from the local precinct were again joined by the Tactical Patrol Force officers to confront a crowd, set at 500 by the *New York Times*, near Sheridan Square.

THE CAMPING AND HIGH spirits of the crowd were gone, and observers sensed a desire for retaliation in the police. Homosexuals were joined by Black Panthers, Yippies and other activists, and possibly members of street gangs as well. Cans and bottles were thrown at police and fires were set along the street. There was looting. Police officers drew their nightsticks and beat the protesters.

The newsletter of the Mattachine Society (a "homophile" organization) described the scene: "At one point, 7th Avenue from Christopher to West 10th looked like a battlefield in Vietnam. Young people, many of them queens, were lying on the sidewalk, bleeding from the head, face, mouth, and even the eyes." Four people were arrested, charged with harassment.

In the beginning?

It has become common to think of Stonewall as the beginning of the gay liberation movement. Yet the movement to win civil rights for homosexuals had existed long before 1969. The Stonewall riots were not even the first activist response to police harassment.

Police action against Los Angeles gay bars in 1967 had sparked a rally of several hundred. Student activists at Columbia University had already formed radical gay caucuses. Beginning in 1965 homosexual men and women from across the country had picketed Independence Hall in Philadelphia on July 4, a demonstration known as the Annual Reminder.

DECADES BEFORE, the homosexual rights movement had begun in Germany, England and the United States, a part of the broader social reform movement blossoming in those countries. In Chicago in 1920 Henry Gerber organized the Society for Human Rights, which had as one of its goals reforming Illinois statutes pertaining to homosexuality.

In 1953 American leftists formed the Mattachine Foundation (renamed Mattachine Society the next year), dedicated to exposing injustice and protesting the harassment of homosexuals. Four lesbian couples in San Francisco started the Daughters of Bilitis, originally to provide a social outlet but later taking a more activist stance, in 1955.

Groups flourished in the sixties. Rivalry between Mattachine Society (MS) groups in New York and San Francisco led to MS chapter independence. MSNY, MSSF and MSW (Washington) became movement leaders; it was MSW that organized the Annual Reminder.

T S

The San Francisco-based League for Civil Education assisted in cases involving homosexual civil rights. Also in San Francisco the Society for Individual Rights claimed 900 members and had its own blood bank and thrift shop.

In 1967 PRIDE (Personal Rights in Defense and Education) was formed to protest police action against homosexuals in Los Angeles. PRIDE's major contribution was its newsletter, *The Advocate*, which eventually overshadowed the parent organization.

ONE, the Council on Religion and the Homosexual, San Francisco's Tavern Guild, Vanguard (for young street hustlers in San Francisco), the Metropolitan Community Church, the Columbia University Student Homophile League and the Committee to Fight Exclusion of Homosexuals in the Armed Forces were all begun in the sixties as well.

Umbrella organizations like ECHO (East Coast Homophile Organizations) and NPCHO (National Planning Conference of Homophile Organizations) were also formed before 1969. NPCHO changed its name to the North American Conference of Homophile Organizations (NACHO) and established a National Legal Defense Fund. In 1968 NACHO passed the Homosexual Bill of Rights.

Still, it is the Stonewall riots that are used to date events in gay and lesbian history, much as the birth of Jesus is used to date events in the Christian calendar. The anniversary of the first night of rioting is commemorated across the country by gay and lesbian pride marches and celebrations.

The trigger

The first indication of Stonewall's future importance came on July 4, just two days after the last night of rioting. Forty New Yorkers rode a bus to Philadelphia to participate in the Annual Reminder.

Reminder organizer Franklin Kameny insisted that picketers illustrate that homosexuals were as respectable as heterosexuals. Women were required to wear dresses and heels; men wore suits and ties. Only Kameny was allowed to talk to the press.

Two of the women from New York, full of energy from Stonewall, moved from their assigned places in the line to hold hands. When Kameny became agitated and divided them, New York organizer Craig Rodwell was incensed.

He broke into a reporter's interview with Kameny, announcing that the Stonewall riots marked a new militancy on the part of homosexuals. To make the subject of the militancy clear, the New York picketers finished the march in same-sex pairs, holding hands.

Others, too, were energized by what had taken place at Stonewall. Dissatisfied with the conservatism of homophile or-

ganizations like Mattachine, radicals who identified with the politics of the new left and the protest tactics of the Yippies and Black Panthers organized the Gay Liberation Front (GLF).

The GLF held community meetings on July 9 and 16, then announced its first action. On July 19 there would be a demonstration in support of jailed Black Panthers. GLF members handed out fliers: "The newly formed Gay Liberation Front urges all homosexuals to join in this demonstration with Yippies and Panthers to show our concern for unharassed life styles." Liberal Mattachine and Daughters of Bilitis members, more interested in working within the system than in revolution, were not amused but failed to take the GLF seriously.

Then, following a July 24 meeting largely ignored by MSNY and DOB, another Gay Liberation Front leaflet announced a rally in Washington Square.

Attendance at the rally, GLF said, would show support for "the rights of homosexuals to openly love whom we please...We refuse to accept the straight person's guilt about sex...Help bring about the day when we can walk out in the open as first-class citizens...Wear a lavender armband to show your support." Three or four hundred lesbians and gay men turned up for the rally, held one month to the day after Stonewall.

By November, the Gay Liberation Front was powerful enough that ERCHO (the Eastern Regional Conference of Homophile Organizations, which had superseded ECHO) reluctantly admitted its unaccredited delegates to their Philadelphia meeting. Unaccredited delegations from several student homophile organizations were also seated.

GLF radicals successfully lobbied for the passage of a resolution brought by members of the Homophile Youth Movement and the New York University Student Homophile League:

Resolved: That the Annual Reminder, in order to be more relevant, reach a greater number of people and encompass the ideas and ideals of the larger struggle in which we are engaged— that of our fundamental human rights— be moved both in time and location. We propose that a demonstration be held annually on the last Saturday in June in New York City to commemorate the 1969 spontaneous demonstrations on Christopher Street and that this demonstration be called CHRISTOPHER STREET LIBERATION DAY...

The resolution also proposed that homophile groups across the country be encouraged to hold demonstrations on the same day.

Immediately after the November meeting ERCHO voted to suspend itself—avoiding a takeover by radicals like the Gay Liberation Front.

Christopher Street Liberation Day went on as planned. •

Judy Eron, LCSW
Licensed Clinical Social Worker
Jim Siebold, PhD
Licensed Clinical Psychologist

Individual and Couples Counseling
615 329-1656

ABBY R. RUBENFELD
ATTORNEY AT LAW

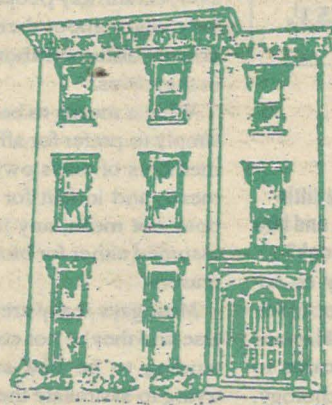
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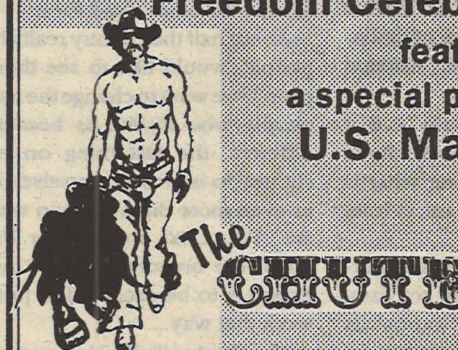
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VISIONS

Marshall Kirk talks about the aftermath of "After the Ball"

Marshall Kirk and Hunter Madsen's new book *After the Ball* presents a plan to reshape the way straight America thinks about lesbians and gay men. The book has already stirred some controversy. Book Editor Sherre Dryden spoke to Kirk about his interpretation of the book and controversy.

Why don't you start with a little about your background, and how you came to write the book?

MARSHALL KIRK: I and my co-author Hunter Madsen were both social scientists in graduate programs at Harvard University and that's how we came to know one another. I was in psychology, he was in government. We were, at that time, and are still, outsiders to the entire gay activist or gay political network. We've had nothing to do with it. We've led our own lives.

Nevertheless, we felt that a lot of things were wrong with the way the community was doing its business — that it was not getting what it ought to get and this was in part because it wasn't going about it in the right way.

We wrote a couple of articles for *Christopher Street* on a whim which were published, apparently also on a whim. A Doubleday editor was interested in the second article, which was entitled "Waging Peace" and asked us to write a book — this was in 1986. Three years later it actually appeared.

One of the major criticisms of *After the Ball* is your apparent desire for the assimilation of gays and lesbians into mainstream culture.

The problem here, essentially, is that gay people by and large are not so much concerned with actually doing what is necessary to get what they want, at least the activist wing isn't.

Frankly, there is a whole silent majority that has nothing to do with activism, doesn't think the activists and journalists and so forth speak for them at all. We are perhaps somewhat more in touch with those people attitudes and desires simply

because we have never been part of the mainstream ourselves. What purports to be the mainstream — we've come from the outside. As far as the whole business of assimilation goes, there are a couple of comments I'd like to make.

In the first place the mass of gay people are, actually, pretty much like everybody else except for their affectional preferences. We take no particular position, by the by, as to where those affectional preferences come from — it's not really germane to the book. There are, however, certain gay people around who are very angry about their lives, very emotionally disturbed about what's going on in their lives.

What it means to be gay is purely and simply to prefer for affectional purposes members of one's own sex. It need not mean, and in fact for most gay people does not mean, any lifestyle difference assumed either for biological or political reasons.

Most gays really are just like anybody else and they're not copping out by pretending to be like anybody else and trying to assimilate themselves.

We have to assimilate to a certain extent in any event in large parts of our lives, because we only have two choices. Given the fact that we live in the broader society we can either try to opt out of it by sequestering ourselves into ghettos, which is a bad idea and historically ends in disaster. Or we can assimilate.

We're stating bluntly that if we want to be accepted, if we want to deal with the root problem of hatred of homosexuals in this society, then we're going to have to do whatever is necessary to solve it.

First we have to recognize that the root problem is hatred. Its not laws against homosexuality, or lack of laws to protect homosexuals. (Although those are useful things to deal with - we're not opposed to in principal to legislative efforts). The basic problem is the underlying hate. There's no other word for it.

About half the country really hates gay people, would like to see them disappear. If we want to change the attitudes of people who dislike us because we're different, the last thing on earth we should do is present ourselves in public as even more different than we actually are. You can't shove your difference down the broader society's throat and expect it to be accepted. It just doesn't work that way...

The Hardwick decision was intellectually bankrupt. It was a bare-faced admission of fuck-you bigotry. That is exactly

the way these people really feel about the issues and if you back them into a corner, that's what it'll come down to. They'll say, "Look, we have the power, you don't. We out number you — well, they think a hundred to one but they're quite wrong about that — so you can't do anything. Just go to hell."

We think in private that everybody should be able to behave however they want to behave. We're working ultimately for a day when everyone can, in fact, do exactly what they want to do as long as other people have no reasonable basis for objecting to it. That they could dress the way they wanted to, go to bed who they want to. But we say that there's a right way and a wrong way to go about that. An effective and an ineffective way, and we're concerned only with getting results. Not with whether the methods are politically correct or make people feel good or bad.

Some people might have a problem with your preference for integration over radical social change.

Let's keep two things separate here. There are two separate problems. One is getting our standing in the general community — in other words, ceasing to be the last truly abhorred, completely rejected minority in this country. And we really are.

The other is working for broader social change. Those are not the same issue and they should not be dealt with in the same way. A lot of gays think they can hitch a ride on the bandwagons of organizations like the Rainbow Coalition that are working for broader social change.

We say our problem is desperate that our charity has to begin at home. We have to start doing what we're suggesting in this book (or something like it, not that our exact program has to be followed) are the lines along which we have to start thinking. If we are rendered completely powerless as a community, completely fragmented, isolated and despised by the prevailing situation of oppression in this country, then we're not going to be doing anybody else any good in the future either.

So you think we should be working to eliminate specific prejudices rather than working to eliminate prejudice in general?

People, simply being what they are, being people, are innately primed to hate and fear other people who aren't like them. Its part of human nature, you can't work around that. They're going to hate

others who are different in any event, but the hate is in fact ultimately directed at specific difference and specific groups marked by specific differences.

We wish to start with more modest goals that happen to benefit us directly. We want to point out that, if people work for more than one issue, divided efforts are less effective efforts. You can't do everything at once.

There's another point here, too. There's no *quid pro quo*. We try to work for everybody else's benefit, and what do they do? Again, when push comes to shove and they get some power, they're looking out for themselves, they're not looking out for us.

Others say that you tend to marginalize the experiences of lesbians.

In the first place, I don't quite know what the word marginalizing means. It certainly doesn't mean, for me, that we consider lesbians less important as people than we do gay men. When we said that we didn't know as much about them and their concerns, that was the literal truth.

It's perhaps a sad fact, but a fact nevertheless, that most gay men seem to form most of their friendships with other gay men and, I suspect most lesbians do with other lesbians. There is generally relatively little interchange between the two groups socially and as I said, I don't belong to political activist networks. This means that I and my co-author wrote about what we knew. I don't think it means that we shouldn't have written the book.

There are other factors that bear on this as well. It appears to be the truth that there are a lot more gay men than there are lesbians. Probably there are three times as many. About 15% of the male population seems to have considerable homosexual experience and seems to identify itself as gay or bisexual.

I base this on a great many studies. Whereas every study that I have ever run across seems to find a much lower percentage of women who identify themselves as lesbians and who have same-sex experiences.

A lot of the things that we have to say in this book simply do apply directly to the lesbian community and insofar as they don't apply directly we feel its inappropriate for us to make suggestions. Lesbians ought to write books of their own if they feel they have special issues. It would be presumptuous for us as gay men to write about aspects of the lesbian

by **SHERRE DRYDEN**
Book Editor

experience that are different from aspects that are different from aspects of the gay male experience. How would we dare to do so?

What about the portrayal of gays, and particularly lesbians, as victims?

What can we say to that except that they are, and we can't help it at this point. We ought to make use of it if we possibly can, and we can make use of it. It's an ugly thing that straights do to us and it should be shoved back in their face. Now, it's important again to differentiate between the images that are presented and anything we that we are asking actual people to do or to be. It does not follow that because we present in advertisement gay people as victims, which so many of them are, that somehow this is magically going to make gay people be victimized.

You use drag queens as an example of "living down to the stereotype."

I think it was historically inevitable that they would be the ones, because they are so inevitably out, who would first come into confrontational conflict and start the ball rolling. I think that having said that, that in so far as they participate in public exposure today, insofar as they march down Fifth Avenue or the main street of Nashville, that they do enormous damage. They confirm negative stereotypes. I also think that men who feel a compulsion to dress up as women on a regular basis are rather peculiar.

I have had occasion to talk with more than one drag queen in my time. I have found all of them, without exception, quite apart from their cross-dressing, to be very peculiar people with very peculiar ideas and severe maladjustment. They just don't get along, they can't get along, they don't want to get along. Although there may be exceptions that I don't know about, as a group the ex[posure] that I've had to drag queens suggests that they're very badly emotionally maladjusted people. That doesn't mean that I hate them. I don't hate them. It doesn't mean that if I had the choice I'd force them to stop cross dressing. I have, frankly, no interest in the issue whatever, except in so far as its good or bad for the community as a whole and it's clear to me that it is bad for the community as a whole. If they want to cross dress, fine, let them do it in bars. Let them not do it in gay pride parades.

The same thing holds true, by the way, for lesbians who insist in dressing up in stereotypically male fashion, although

it's not as destructive when that happens for the simple reason that women have always been allowed greater license in our society to cross dress.

What about coming out?

A lot of gay people have been saying that Kirk and Madsen want to keep us in the closet. That's not the case at all. We want people to come out of the closet, but in the right way.

The right way is to let people know that you're gay and that side from what you like to do in bed, or who you love, which is actually the more important part of it, that you're just like everybody else. And that if you do have any peculiarities they certainly have nothing at all to do with the fact that you are also gay.

The one sentence in the book that I think describes our point of view concerning our tactics better than anything else is "You hammer a wedge in narrow end first." The meaning of that is, if you're trying to get people to accept you as a gay you don't try to make them swallow everything at once. Once you get them to swallow the central and most essential thing then you can start thinking about trotting in the rest of it.

How do you feel about the fact that many people are not actually going to read the book, but will not hesitate to take issue with it?

I'm quite concerned. We both have been. We knew all along that no matter how we presented this unpalatable yet I think very necessary argument to the people, most people were going to say, "That's not me. That's not what I want. These terrible people, how dare they write these things."

And take a peek at the book, or not even take a peek at it but listen to what somebody else who also just took a peek at it at best has to say about it and decide not to read it. We're not crazy people. There's scope for legitimate disagreement on a number of points here.

I urge people, I urge gay people particularly to put aside what they may have heard and to read this book. If necessary, borrow it from somebody else. But please do find out what we have actually said, and not just what we're supposed to have said and make up your own mind. Try to put aside emotional reactions. Be dispassionate about it and think in terms of what our problem is, what we want and how to get there. In other words, do what will work, not what will make you feel good. •

Talk About AIDS

How Would You Deal With It If One Of You Got AIDS?



Rob: I would be really upset.

But you would still be friends?

Rob: Yes.

Would you invite him to dinner?

Rob: Yes.

Would you hug him?

Rob: Yes. Look, my best friends are my family. And if one of us got sick, we'd all be there for support.

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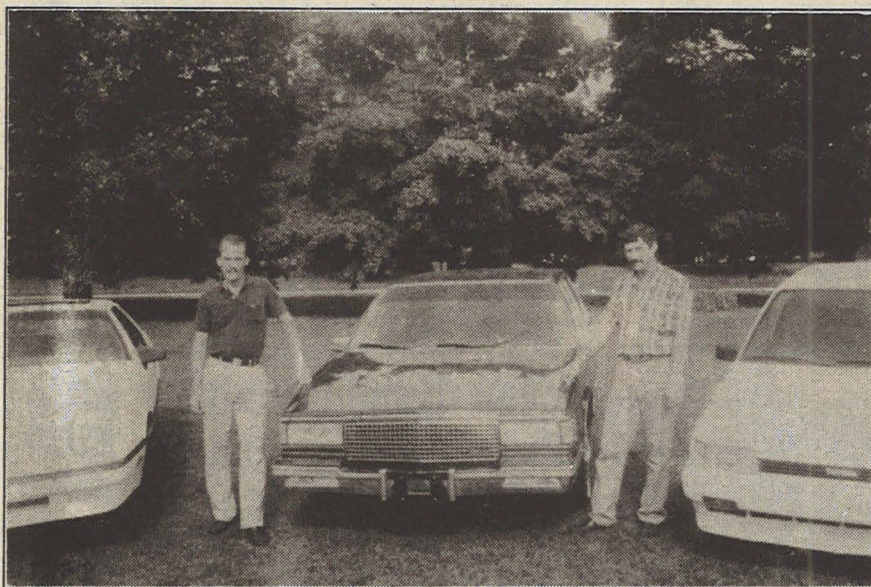
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PAGES

After the Ball

After the Ball: How America Will Conquer Its Fear and Hatred of Gays in the 90s.
Marshall Kirk and Hunter Madsen. NY: Doubleday, 1989.

reviewed by **JOE MAROHL**

Staff Writer

"ON HIS BEST DAYS, the recognizable gay person is treated as a harmless freak, enjoying all the respect accorded to the Bearded Fat Lady at the circus. On not-so-good days — which, since AIDS, have been most every day — he is treated more as a leper, menace, moral cretin, and third-class citizen."

So say writers Kirk and Madsen about the state of the male homosexual's public relations in the late 80s. Partly to blame for this, they say, is a deep-seated homophobia [sic] in American society. Partly to blame also are homosexual Americans themselves (including, sometimes especially, gay leaders and rights activists). More recently, part of the "blame" goes to a virus that has, in the amoral way of disease and natural calamity, served the propagandistic purposes of fear-mongers and oppressors.

Kirk and Madsen's solution to this problem — and it is at least refreshing to hear gay thinkers who propose solutions, not just bewail the current state of things — is a "program of unabashed propaganda, firmly grounded in long-established principles of psychology and advertising."

The book identifies three kinds of anti-homosexual actions which we must fight:

- Laws which prevent homosexual behavior
- Efforts to deny homosexual women and men their civil rights
- The open expression of disapproval, hatred and ridicule of homosexuals

Kirk and Madsen recommend that the cause of reforming social attitudes should work from the bottom of the list up. We must overcome hostile feelings and beliefs before we can expect to see definite improvements of a formally political nature. The primary task in overcoming what the writers call the Big Lie (all the lies about homosexuals, even those endorsed within the ranks) is to improve our public image.

What they propose is a pragmatic agenda to enlighten and persuade (rather than to shock and confront) the American public through grass-roots propaganda.

Laws which discriminate against homosexuals are based purely on prejudice, not on logic or science. You can't argue a bigot out of his bigotry, because prejudice is not intellectual. The application of logic to prejudice is only a rationalization, which occurs inevitably after the fact. Prejudice is the result of emotional conditioning. Therefore, the writers recommend a pragmatic approach, applying principles of behavioral psychology and social Darwinism in order to re-condition society's emotional response to homosexuality and homosexuals.

Since, as they say, "Reality isn't politically correct," a realistic plan for achieving the real goals of gay activism may involve a sacrifice of some of the sacred cows of the cause. Confrontational displays of "men in tutus, dykes on bikes" at gay pride demonstrations and the comforting faith that if we only love and respect ourselves enough, others must love and respect us too are two aspects of gay liberation which the writers contend have done the

A SELF-POLICING SOCIAL CODE

Rules for Relations with Straights

- I Won't Have Sex in Public Places.
- I Won't Make Passes at Straight Acquaintances, or at Strangers Who Might Not Be Gay.
- Wherever Possible, I Will Come Out — Gracefully.
- I Will Make an Effort, When Among Straights, Not to Live Down to Gay Stereotypes.
- I Won't Talk Gay Sex and Gay Raunch in Public.
- If I'm a Pederast or a Sado-masochist, I'll Keep It Under Wraps, and Out of Gay Pride Marches.
- If I'm a Transvestite, However Glamorous, I'll Graciously Decline Invitations to Model Lingerie for "Oprah" or "Donahue."

Rules for Relations with Other Gays

- I Won't Lie.
- I Won't Cheat on My Lover — or with Someone Else's.
- I'll Encourage Other Gays to Come Out, But Never Expose Them Against Their Will.
- I'll Contribute Money in Meaningful Amounts to the Gay Cause.
- I Will Not Speak Scornfully or Cruelly of Another's Age, Looks, Clothing, or Social Class, in Bars or Elsewhere, Least I Reveal My Own Insecurities.
- When Forced to Reject a Suitor, I Will Do So Firmly but Kindly.
- I'll Drop My Search for Mr. Right and Settle for What's Realistic.
- I Won't Re-Enact Straight Oppression by Name-Calling and Shouting Down Gays Whose Opinions Don't Square with Mine.

Rules for Relations with Yourself

- I'll Stop Trying to Be Eighteen Forever and Act My Age.
- I Won't Punish Myself for Being What I Am.
- I Won't Have More Than Two Alcoholic Drinks a Day.
- I Won't Use Street Drugs at All.
- I'll Get a Stable, Productive Job and Become a Member of the Wider Community Beyond the Gay Ghetto.
- I'll Live for Something Meaningful Beyond Myself.
- When Confronted by Real Problems, I'll Listen to Common Sense, Not Emotion.
- I Will Not Condone Sexual Practices I Think Harmful to Individuals or to the Community Just Because They're Homosexual.
- I'll Start Making Some Value Judgments.

cause more harm than good.

The "hearts and minds" approach to liberation comes through in the book's conversive prose style. The book's tone combines glibness and authoritativeness with a tendency towards epigrams ("These days, America rebukes all bigotry, except that which it imagines is God's") and wistful flights of fancy (the writers jocularly recommend that America's 25 million homosexuals turn themselves in *en masse* as criminal sodomites in order to dramatize the impracticality of state sodomy laws).

Not unlike John Molloy's 1975 *Dress for Success* and other popular how-to books, *After the Ball* seeks to be conservative rather than dashing, practical rather than idealistic, populist rather than intellectual.

Readers who are by nature nonpolitical may find the central chapters too nuts-and-bolts to read. Chapters three, four and five outline the writers' strategy for effecting successful ideological change. Though an overview, this section is sufficiently specific to serve as a sales pitch for a unified effort to overcome the American public's homophobia. Any plan this

• continued on page 13

...After the Ball

• continued from page 12

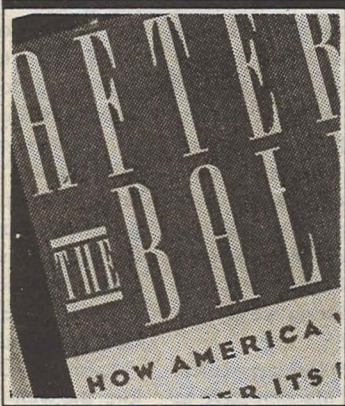
specific is bound to draw fire and opposition [Editor's note: see "Soapbox," page 14], but it is heartwarming, as I said before, to know someone is motivated at least to suggest a remedy to the sorry state of Gay Liberation, now unfashionable, untimely and overwhelmed by a health crisis on one hand and the long-ago defeat of the ERA on the other.

The first two chapters and the last should be Required Reading for anyone with even half an interest in the fate of homosexuals in America. The first chapter is as good a description of the present state of things as I have read anywhere. The last chapter, in which the writers "read the riot act" to the gay community, is thought-provoking and different from what has generally been reiterated since the Stonewall riots, 20 years ago.

The last chapter suggests that, though more sinned against than sinning, homosexuals (particularly men) have been nevertheless sinning.

"Straights hate gays not just for what their myths and lies say we are, but also for what we really are; all the squeaky-clean media propaganda in the world won't sustain a positive image in the long run unless we start scrubbing to make ourselves a little squeakier and cleaner in reality."

The writers go so far as to suggest "A Self-Policing Social Code" [Editor's note: see inset, page 12] in the interest of promoting good behavior. Moreover, they say outright that the limited advances made in the last 20 years have



occurred despite what we've been doing, not because of. The American homosexual subculture has been plagued internally, they say, with irresponsibility, amorality, narcissism, self-destructiveness, tactlessness, reality-denial and oppression. These things are not conducive to a positive image.

As a remedy, they suggest a measured return to ancient Greek social patterns of homosexual relationships, in which intellect governs passion, rather than the reverse. They also recommend a 15-year age difference become the norm in these relationships.

After the Ball is going to raise the consciousness of some readers and the ire of others. It is a book definitely to be read and discussed, but I would caution readers not to be too readily swayed by it nor too readily put off by the writers' insistent high moral tone and didacticism, which is sometimes quite shrill.

Appeals to common sense and pragmatism are not strong tools in support of a moral proposition.

In their appeal to absolute values, Kirk and Madsen forget that "absolute values" exist already and it is they, alas, which are so often invoked against us and our cause.

IF ABSOLUTE VALUES are really what we're dealing with, no program of education and propaganda is going to affect them. If, however, what we have are values formed ideologically and culturally, Kirk and Madsen's plan deserves attention, as do their recommendations for behavioral change inside the community. •

...Avante Garage

• continued from page 4

pizza-packing 37221-er).

Gabel, last seen as *The Unsinkable Molly Brown* in Circle Players' production, is a great talent. She mugs and clowns her way through a variety of characters and situations; for her alone the \$10 ticket price is worth every penny.

Su Hyatt's controlled hilarity makes you want to give them some more money. She's wonderfully funny, with a strong, never-say-die voice.

You may even want to throw in a few extra bucks after seeing the 1989 Miss Fan Fair Pageant featuring Lucille Mandrell (Miss Goo Goo Cluster), Lawanda June Cash (Miss Rudy's

Farm) and Lendora McEntire (Miss Martha White).

And "A Musical Tribute to the Couch Potato" is a television fan's feast — a collection of TV theme songs that includes everything from "Patty Duke" (but where's the "hot dog makes her lose control" line?) to "Love Boat," "The Partridge Family" and "The Munsters."

The *All New Avante Garage* continues through mid-July at Backstage at the Barn and promises to be back for another run in the fall with an all new-*All New Avante Garage* production.

It's by far the most imaginative new theater offering in Nashville. Don't miss it! •

..Steel Magnolias

• continued from page 4

support him") takes her for granted. Former Nashvillian and WSM-TV (Channel 4, now WSMV) *Noon Show* host Nancy Baird plays Truvy as wise and wisecracking. Beneath her one-liners runs a thread of truth and honesty.

Her assistant Annelle (Brenda Varda, in the show's weakest performance) changes more than the other women during the course of the play. A frightened, confused, deserted wife, she becomes a born-again Christian always looking for a soul to save.

Among the neighborhood women who come to Truvy's on Saturday mornings is Vera Ward's ingratiatingly likable Clairee, widow of the town's former mayor. Not the stereotypical Southern dowager, she is a well-bred woman who knows she's funny and knows when to use her offbeat sense of humor to shock.

Then there's M'lynn (Linda Stephens in a portrait of efficient Southern control) and her daughter Shelby (Rebecca MacLean as the spoiled child with a stubborn streak, who's matured admirably despite her fondness for anything pink: "It's my trademark color!"). Shelby's marriage, and subsequent pregnancy, spark a dramatic turn that brings a deeper look at the women's relationships.

Last is Ouiser Boudreau, a sassy divorcee whose crusty demeanor and salty wit mask a kind heart. "I'm not crazy. I've just been in a bad mood for 40 years," she says. Marji Banks, whose raspy voice and comic timing make her perfect for the role, imbues Ouiser with life.

Harling's "human" comedy is really a play for everybody, touching something in all of us.

When is somebody in Nashville going to produce this gem of a play? •

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Tennessee's Lesbian and Gay Newsweekly

VIEWS

Celebrate!

TWENTY YEARS AGO, when the customers at the Stonewall Inn, a gay bar in New York's Greenwich Village, decided to do battle with the city's police, they turned around a fledgling movement and set in motion the modern lesbian and gay civil rights movement.

Although other efforts had been under way for many years, the Stonewall Rebellion, as it has come to be known, seemed to unleash pent-up hostilities and emotions. It was as if that night the Stonewall's customers shouted, "We're mad as hell and we're not going to take it any longer."

Their shouts and their cries for freedom rang throughout the world in the wake of the riots which ensued on those steamy June nights in 1969.

But those cries for emancipation continue, stronger than ever, today. Hundreds of thousands of voices call for equality and human rights for lesbians and gay men: we ourselves and justice-minded heterosexuals as well insist that we be allowed to live our lives openly, with dignity and safety.

As cities throughout the country and around the world observe Pride Celebrations, here in Tennessee, lesbians and gay men commemorate their own activism, their own struggle for civil rights.

It is not an easy task. It seems that at every turn we are faced with obstacles in the path of our progress.

Those obstacles, however, can serve as catalysts—catalysts to spur our movement on to its ultimate goal of equal rights for lesbians and gay men just as the intense and violent police harassment triggered those at the Stonewall Inn to cry "Enough!"

This year, as we mark the beginning of the third decade since Stonewall, we should all try to recapture the spirit of those days, when lesbians and gay men stood up for themselves in the first heady throes of a truly proud and unabashed demand to be treated with the respect that all human beings deserve.

We've come a long way as a community in the last twenty years, of course, but there is still plenty to be done before we achieve equality. Celebrate this week. Give yourself a pat on the back.

And get ready to go back to work. •

BOX 40422

Freedom, choice

Dear Dare,

A response to Mr. Steve Davidson's letter taken from the Nashville *Tennessean* ("Quotes," June 2-8, 1989).

What we are allowed to do with our own bodies and what we choose to do to another (a fetus as a result of conception) are two distinct moral issues.

Two independent bodies at present (at best) are permitted to choose to produce a third independent body which in itself chooses to continue life through tissue development.

Freedom and equality, as Mr. Davidson calls for, in respect for continuing life for a third independent body is both moral and scientific.

JACK GREGORY
Nashville

Dare

TENNESSEE'S LESBIAN AND GAY NEWSWEEKLY

"I am the Love that dare not speak its name."
—Lord Alfred Douglas, "The Two Loves," 1892

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SOAPBOX

After the Ball

by CAROLE CUNNINGHAM

Staff Writer

"Nor is it distance of place that makes enmity, but enmity that makes distance of place."

—John Milton, "Of the Tenure of Kings and Magistrates"

WITH ITS TITLE, *After the Ball* clues us to the attitude and approach its authors take in producing what they believe should be the manifesto of the gay movement in the 1990s. Gay and lesbian activism since Stonewall has been misdirected, naïve, and the product of unscrupulous malcontents, say *After the Ball* authors Marshall Kirk and Hunter Madsen [editor's note: see review, page 12], demanding that gay men and lesbians take assess their failures and misbehaviors now that the post-Stonewall "ball" of dandyism and demagoguery is over, and begin the serious business of creating a national media campaign to cajole unwitting straights into believing we're "just like them."

Many gay and (especially) lesbian readers may not like what Kirk and Madsen have to say. The authors don't care. They are as contemptuous of community-building as they are of community builders. If the last two decades tell us anything, they say, it's that we have spent far too much time promoting and praising the profligate masses in the interest of inclusivity, and not nearly enough time assessing the effect activists' querulous, kamikaze tactics have had on the straight world.

Whose approval we want and how we go about getting it are at the heart of *After the Ball*. Readers not offended by the authors' glib marginalization and misunderstanding of lesbians, their inflated pulp psychology (straights must undergo "repeated infralogical emotional conditioning"), their dismissal of activists as attention-seeking professional agitators, will surely take exception to the authors' bald-faced desire to assimilate us into straight culture. The book is sensational. It is full of faults, ideological miscalculations and second-class sophistry; but so were the Reagan and Bush campaigns. We had better listen up.

Those faults are precisely why it merits reading. If you read it as an activist, your hackles will rise at the authors' observation that activists damn as politically unsavory strategies that rely on "cunning manipulation" in favor of the "pugnacity" of orthodoxy — meaning the orthodoxy of gay politics plods along with the speed and determination of an ox and with just about as much imagination.

If you read the book as a lesbian you will be enraged within ten pages as the authors patronizingly write of issues affecting gay "men (and women)" or apologize for their indifference to lesbians in the civil rights movement because the ladies haven't been "misbehaving" as much as gay men. Their disregard for lesbians' influence in shaping the agenda for social change in the gay movement betrays not ignorance from Kirk and Madsen but "cunning manipulation."

By presenting "icons of normality" to straights through the media, the authors contend that they and we will change the American perception of us. We must make, they say, a "clean sweep" of those elements that threaten and nauseate straight Americans (promiscuity, "deviant" sexual practices, prac-

ticing sex — from hand-holding to kissing — where straights might see, "adultery" in any form).

The danger of the book is that its plan and execution are easily understood and enacted, and the laboratory they hope to test their theories in isn't a lab at all: it's the media that reach millions of Americans every day, and if the experiment fails in any unforeseen way, we know who won't pay and we know who will.

The "theories" behind their strategies have nothing to do with gay culture, identity, or notions of ideological consistency, decency, or inclusiveness. The enemy, they argue, is "The Big Lie," that gay America consists of a few ill-mannered exhibitionists. We should gratefully approve anything that helps undo the Big Lie: "cunning," even "lying," are necessary evils in the battle against the Big Evil. This, too, would be easy to disregard if the authors didn't persuade us that it just might work.

I am reminded of that favorite trope of folklore: the well-intentioned, beleaguered character whose efforts to get ahead in the world have always been just and good and utterly futile, and who, in a moment of weakness, is offered the opportunity to have his worries vanish, her obstacles disappear, if only he's willing to bargain with the temptor. The deal is always simple, the price the same: for their souls, the would-be heroes are given the tools to realize their worthiest dreams. *After the Ball* holds out that kind of promise and asks that kind of price.

But, they seem to suggest, by that time your strict attention to the "self-policing code of conduct" will doubtless have shorn even the most stalwart individualists of any lingering interest in individuality. Your freedom will have been won at the price of your soul. But freedom's worth having at any price, isn't it?

After the Ball begins with a false assumption and ends with a dangerous one. The authors are at odds with Milton's correct observation that the chasm between two groups does not cause enmity, but rather enmity causes the chasm. They believe that by closing the perceived distance between gays and straights by making gays effectively mirrors of straights, something worthwhile will be accomplished.

Perhaps if straights see us as no different than themselves their fear and distrust may wane. But if Milton's right, closing the gap by erecting paper dolls will only work so long as the genuine fear and enmity that created the gap are met and dispelled as well.

To ignore that process might mean the only souls saved in *After the Ball's* crusade are clean, white, male, All-American souls. The rest of us, whose gay or lesbian identity is as fundamental, individual, and irreplaceable as our limbs, may indeed twist in the wind.

REMEMBER AS YOU take part in Pride Day celebrations how easy it would be to create the kind of sanitized gay world they tell us is our only road to freedom — how easy it would be to just not invite the part of our community whose unsavory appearance would attract sensationalist journalism, whose behavior might incite the infrastructural emotional conditioning of a straight observer in a less-than-pleasing way. Hmm.

The party feels a little empty, doesn't it? So will you, *After the Ball*. •

BETWEEN THE LINES

Mourning the loss of privacy

by LAURA TEK
Contributing Writer

MICHAEL HARDWICK, a gay man living in Georgia, was happily fellingating his lover one day in the privacy of his own bedroom, when a police officer, who just happened to be strolling by Hardwick's bedroom door, couldn't resist a peek.

Being an especially bright police officer, he immediately saw that a heinous crime was being committed so he barged into the bedroom, dragged Hardwick to his feet and promptly arrested him.

The charge? Violation of section 16-6-2 of the Georgia Code Annotated, the Georgia statute outlawing consensual sodomy. He faced a possible 20 years in prison.

Hardwick, understandably not pleased at all by the turn of events, filed suit in Federal District Court against the Attorney General of Georgia, Michael Bowers, challenging the constitutionality of what he thought was a repressive, unfair and inane statute. He said that the statute violated his, a homosexual's, fundamental basic right to privacy; a right supposedly protected under the Ninth Amendment and under the due process clause of the Fourteenth Amendment.

Hardwick further said that the state had no compelling interest in regulating his, a homosexual's, behavior.

For what possible reason? What did the state care what he, a homosexual, did in the privacy of his bedroom? So, he said that if the state wanted to win this case, it had better show that it has a compelling interest, and to please tell him what that interest was.

Unfortunately, Hardwick suffered a defeat at the trial court level. But he filed an appeal and one year later the U.S. Court of Appeals for the Eleventh Circuit, to every sane person's relief, reversed the trial court's decision and ruled in favor of Hardwick.

Wow! What a great victory! Homosexuals now had complete protection under the Constitution. This will be the forerunner of other victories to come. Full emancipation for all homosexuals might just become a reality. Justice rang after all.

BUT GEORGIA WAS very angry about this decision and appealed. What did they continue to argue? That "sodomy is simply immoral, and therefore it must continue to be outlawed." And, in a devastating blow to all homosexual Americans, on June 30, 1986, the U.S. Supreme Court agreed with them.

In a 5-4 decision, the Eleventh Circuit's ruling was reversed. Supreme Court Justice Sandra Day O'Connor, a Reagan appointee, had cast the final vote. What did the five say? That the Georgia statute was constitutional, and that states did have a compelling interest in controlling sexual activity between homosexuals because it "spreads communicable diseases and fosters other criminal activity."

What the five decided was that "the

Constitution simply does not confer a fundamental right upon homosexuals to engage in sodomy."

Oral-genital and anal-genital sexual contact has been vigorously outlawed by many states throughout history.

"Therefore," the five wrote, "we had a constitutional mandate to continue enforcement."

So the states are allowed to continue maintaining their sodomy laws, thereby allowing them to continue regulating homosexual behavior.

"And such activity occurring within the privacy of one's home will make no difference," the majority wrote.

What the minority's dissent expressed, however, was extreme outrage at the shortsightedness and bigotry of the majority's opinion.

"The majority's almost obsessive focus on homosexual activity," the four wrote, "was a mystery when the language of the Georgia statute was written to include heterosexual as well as homosexual behavior."

"The statute," the four wrote, "stated 'a person commits the offense of sodomy when he performs or submits to any sexual act involving the sex organs of one person and the mouth

or anus of another.'"

THEREFORE, THE SEX OR STATUS of the persons here who engage in the act doesn't matter. So why, you five, did you single out gay men and lesbians? What did we ever do to you?

The four concluded their unanswered and unanswerable questions in their dissent with, "The fact that individuals define themselves in a significant way through their intimate sexual relationships with others suggests, in a nation as diverse as ours, that there may be 'right' ways of conducting those relationships, and that much of the richness of a relationship will come from the freedom an individual has to choose the form and nature of these intensely personal bonds."

It has now been three years since the *Bowers v. Hardwick* decision. Three years since the right to privacy was taken away from gay men and lesbians.

In observance of this irrational and unhappy decision, The National Gay and Lesbian Task Force's Privacy Project, along with Cry OUT! a Pittsburgh gay and lesbian activist group, has designated June 30 as the National Day of Mourning for the Right to Privacy. It is a national effort to get cities all across the country to educate their communities to the damage that has been caused and is being caused, by this one decision. We are all urged to recognize and observe this third anniversary of the *Bowers v. Hardwick* decision.

As the dissenting opinion expressed, "A way of life that is odd or even erratic but does not interfere with the rights or interests of others is not to be condemned because it is different." •

"...Much of the richness of a relationship will come from the freedom an individual has to choose the form and nature of these intensely personal bonds."

M A R K E T

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made with crisp lettuce. Topped with ripe tomato wedges, cucumber slices, broccoli, cauliflower, mushrooms, bacon bits and your choice of dressing2.95
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1" thick chop marinated in our special Bar B Q sauce, charbroiled and served with your choice of potato, vegetable of the day and tossed salad5.95

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