

Dare

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TENNESSEE'S GAY AND LESBIAN NEWSWEEKLY

JULY 7-13, 1989

Ex-skinhead renounces group

by JEFF ELLIS
Managing Editor

Fifteen-year-old James McKenzie, who only days earlier had hurled epithets at marchers in Nashville's lesbian and gay pride parade, last Wednesday issued a public apology and renounced his membership in the local skinhead organization.

McKenzie, reacting to media coverage of the counter-protest of local pride festivities by the skinheads, told Nashville's *The Tennessean* that he "realized [he] shouldn't have been" at the pride parade.

"I am not a Nazi and do not believe that way," McKenzie wrote in a letter to the paper. "The reason for protesting gay people's rights was because of my fear and confusion of the gay society turned into hate. I was very confused and I'm sorry."

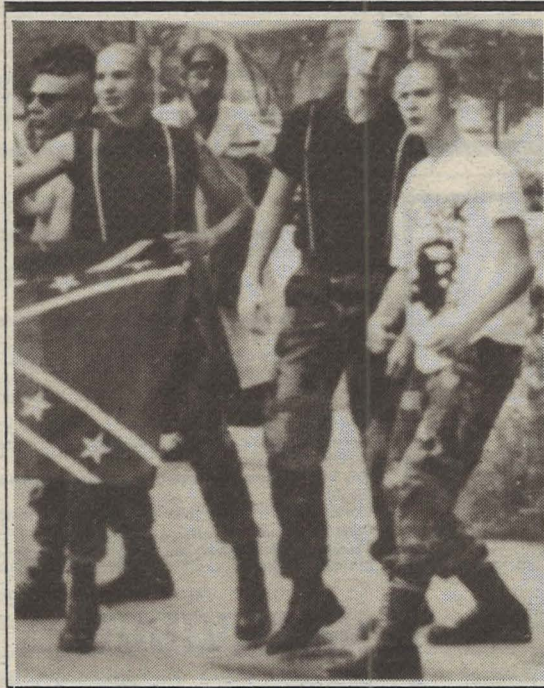
The Hillsboro High School student renounced skinhead principles of racism and fascism after stories and photographs of the counter-protest were published following the pride celebration.

Throughout the course of the parade, McKenzie (wearing a tee-shirt with "You Suck!" printed on it) and other skinheads chanted "Faggot, faggot, faggot! Out, out, out!" to marchers and gave Nazi-style salutes to photographers documenting the event.

Penny Campbell, coordinator of Pride '89, said that McKenzie could have been the skinhead who retrieved a smoke bomb that was hurled at a group of women following the pride rally.

Campbell said that she, along with Debbi Harrington, Cynthia Young and another woman, had returned to Fannie Mae Dees Park on Blakemore Avenue, site of the parade step-off, to pick up a car one of the women had left there, when skinheads gathered at the park approached them.

"They weren't really saying anything obscene. It was more like, 'Isn't this sweet, look who's here.' It was obvious from their actions that they knew who we were," Campbell said.



James McKenzie, (in white tee-shirt, above) has apologized to the lesbian and gay community for his part in anti-gay protests at the Nashville Pride Parade and Rally Saturday, June 25. McKenzie was one of a group of eight skinheads who carried signs and a Confederate flag and shouted anti-gay slogans at the event.. — DARE STAFF PHOTO

As the skinheads continued to taunt the women, one member of the group threw a smoke bomb, causing the car to fill with smoke. Another skinhead, obviously fearing trouble with Metro police, retrieved the bomb and threw it in the opposite direction, Campbell said.

"It was pretty dark, so it was hard to really see the people, so I have no idea if it was James McKenzie who threw the bomb away from our car," Campbell said. "After hearing about his resignation, I thought it could have been him. But we were all pretty shaken up by the incident and were just thankful we were able to get away unharmed."

• continued on page 3

Sharon Kowalski's father resigns as guardian

by JEFF ELLIS
Managing Editor

Donald Kowalski has resigned as guardian of his daughter, prompting organizers of the National Committee to Free Sharon Kowalski to close down operations, according to co-chair Tacie Dejanikus.

Sharon Kowalski was moved in mid-June to Trevilla of Robbinsdale, an extended care facility near Minneapolis, Minn., that provides rehabilitation and transition to less structured care for brain-injured persons. The move is the first step in the rehabilitation plan recommended by Kowalski's therapists at the Miller-Dwan Medical Center in Duluth.

Kowalski was moved to Miller-Dwan in January, under the orders of St. Louis County District Court Judge Robert V. Campbell, for a period of rehabilitation and further evaluation. Prior to that order, Kowalski had been kept at a nursing home, receiving little in rehabilitative care.

Kowalski's injuries were suffered in a 1983 automobile accident. Her father, who had been acting as her guardian since then, had refused to allow his daughter to undergo competency testing, which is required annually by Minnesota guardianship laws.

Kowalski's family partner, Karen Thompson, had pursued legal action since 1984, seeking proper medical care for Kowalski, as well as

the right to visit her. Donald Kowalski had refused to allow visits between the two women since 1984, when Thompson revealed to him the lesbian nature of their relationship.

Separated since 1985, Kowalski and Thompson were finally reunited in February of this year.

Sue Wilson, Thompson's attorney, said Donald Kowalski had asked Campbell to terminate his guardianship of his daughter, "because if he can't do it his way he doesn't want to do it."

Campbell already has said he will not appoint Thompson as Kowalski's guardian. Appointment of a third party to serve as guardian is pending.

Dejanikus called the change in guardianship status a sign for "a secure future for Sharon."

"With Sharon's move, we have substantially completed the agenda around which we organized in 1987. Sharon is getting good rehabilitation; she has contact with Karen and other friends; she has returned to the Minneapolis area, where she had made her home; we've promoted the book Karen wrote with Julie Andrzejewski (*Why Can't Sharon Kowalski Come Home?*) to get the facts of the case out to the public; and as a bonus, Donald Kowalski will be replaced as guardian. We're proud of what we've accomplished."

• continued on page 3

Courts address abortion; major changes possible

by JEFF ELLIS
Managing Editor

Pro-choice advocates heartened by a federal judge's decision Friday to overturn a Tennessee abortion law saw their delight turn to dismay as the U.S. Supreme Court issued a ruling Monday which gave states more freedom to impose new restrictions.

U.S. District Judge John T. Nixon last Friday ruled unconstitutional a Tennessee law requiring minors to get both parents' permission before having an abortion was unconstitutional. The law would have gone into effect on Saturday [July 1] had Nixon not acted Friday.

On Monday, a divided Supreme

Court ruled that states are free to impose new restrictions on abortions, stopping just short of overturning its landmark 1973 *Roe v. Wade* decision. In a series of new rulings, justices — by a 5-4 vote — upheld several provisions of a Missouri law that imposed new restraints.

"Obviously, we were delighted with Judge Nixon's decision, but that spirit was dampened by the Webster decision issued Monday by the Supreme Court," said Hedy Weinberg, executive director of the Tennessee chapter of the American Civil Liberties Union (ACLU). "The decision Monday completely eviscerates the constitutional rights of women to

• continued on page 3



CORRECTION: A front-page story in last week's *Dare* incorrectly listed the time of closing ceremonies for the Nashville display of a portion of the NAMES Project National AIDS Quilt. The ceremony begins at 7:00 p.m. Friday, July 7, in Benton Chapel at Vanderbilt University. — DARE STAFF PHOTO

INSIDE

Dare this week

The work of Andy Warhol on display in Chicago, *Fifteen Minutes*, page 4



On hate violence: remembering Charlie Howard. *Anniversaries*, page 6.



You said it: "God Help America." *Quotes*, page 8.





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MEMPHIS

Mondays

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 615-327-1514.
Nashville CARES ARC/AIC. 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.
AI-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
 615-631-2941 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

Sexualities 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.

Special Events

Friday, July 7

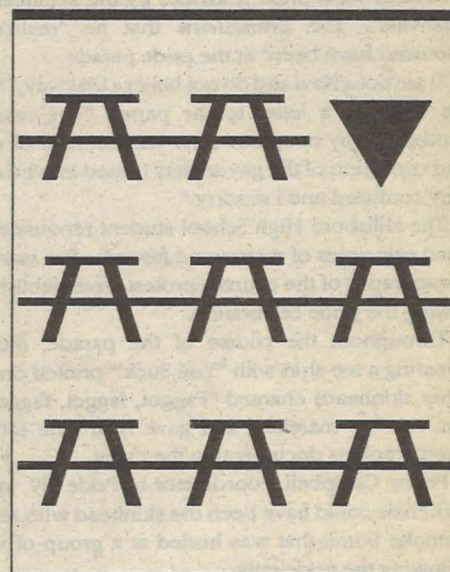
Closing Ceremonies NAMES Project National AIDS
 Quilt. Keynote speaker Fredia Wadley, Metro Nashville
 Health Commissioner, reading of names, and closing
 remarks by Metropolitan Community Church/Nashville
 pastor Paul Tucker. Benton Chapel, Vanderbilt Univer-
 sity, Nashville. Free. 7pm. Info 615-386-9211 or 615-
 269-7552.

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.

Monday, July 10

Consciousness Raising Black and White Men To-
 gether/Memphis. 7:30pm. Info 901-726-1461.



Saturday, July 15

Cookout Gay Women's Social Group cookout and
 Memphis Chicks baseball outing. Memphis. Hot dogs
 and chips, 5:30pm. Game starts at 7:15pm. Info 901-
 324-6949

Sunday, July 23

Brunch Black and White Men Together/Memphis. At the
 Public Eye, Overton Square, 17 South Cooper, Memphis.
 Noon. Info 901-452-5894.

Monday, July 24

Consciousness Raising Black and White Men To-
 gether/Memphis. Main Library, 1850 Peabody Ave,
 Memphis. 7:30pm. Info 901-726-1461.

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.

...skinhead apologizes to community

• continued from page 1

According to *The Tennessean's* account, several members of McKenzie's family had talked with him about the gravity of his actions. As a result, he said he no longer subscribes to the prejudices espoused by skinheads.

McKenzie's grandmother, Winifred McKenzie, volunteer director of the St. Patrick's Shelter for the Homeless, said her grandson "is a good boy...who just didn't know what he was into until the protest last Saturday."

She said the entire McKenzie family had been shaken by the incident and had urged young James to resign from the loosely-knit skinhead organization.

"We have a lot of Jewish friends, black friends and gay friends," she said. "We are a family that's not biased in any way. All of us were affected by this."

Campbell said she had written a letter to

James McKenzie, as well as a letter to the editor of *The Tennessean* (which was published Wednesday), applauding him for his "courageous" stand in resigning from the group.

"I told him that if he was undergoing a lot of harassment from the other skinheads, there are other people in Nashville who support his stand. I just hope that, as an adult, he will still be that brave and that articulate," Campbell said.

According to the younger McKenzie — who said he had been a skinhead since January — the local group has about a dozen members, most of whom are between the ages of 17 and 20.

Meetings are usually held at the home of a member, although members of the group are frequently seen at Fannie Mae Dees Park (known locally as Dragon Park) and in the Elliston Place area. •

...Kowalski gets new guardian

• continued from page 1

plished," Dejanikus said.

"The Committee has achieved a great deal," Thompson said. "Any further areas of question in Sharon's future can be hammered out by my lawyer in court. This nightmare is almost over, and Sharon and I can be free to determine what the future holds for us."

Prior to the move to Trevilla, Kowalski spent several weeks at the Ebenezer Caroline Center in Minneapolis, awaiting a vacancy at Trevilla. While at the Caroline Center, she participated for the first time in a medical staffing conference about her care, and received a pass to attend a barbecue with Thompson and other

friends.

Thompson, who appeared in Nashville in March, 1988, toured the country, recounting her experiences in an effort to encourage same-sex couples to create durable power of attorney documents and to bolster public opinion in the controversy.

Between October, 1987, and June, 1989, the National Committee organized the National Free Sharon Kowalski Day on August 7, 1988, involving some 2,000 people in 21 cities nationwide. Seventeen local Free Sharon Kowalski committees were formed, including one in Nashville, to bring the case to the attention of the public. •

...courts address abortion

• continued from page 1

choose to have an abortion while dishonestly pretending that the result does not conflict with the holding in the original *Roe v. Wade* decision.

"The decision will make it harder for poor women, for rural women, for young women, and even for low-and-middle-income women to obtain abortions."

Planned Parenthood Associations in both Memphis and Nashville had filed suit a week earlier challenging the constitutionality of the Tennessee statute, which would have required a minor to get the permission of both parents before having an abortion.

Doctors performing abortions on minors without the written consent of both parents or the legal guardian would have been charged with committing a misdemeanor if the law had gone into effect.

The law apparently failed to account for minors in single-parent households, whose parents are separated or are abusive, Nixon said.

"Due to the uncertain meaning of the phrase 'reasonable time and manner,' a physician will only be able to safeguard himself from criminal prosecution by absolutely refusing to perform abortions in the absence of divorce, court proceedings, or both parents' consent, even where the physician believes one parent to be unavailable," Nixon said. "Thus the statute's vagueness can be expected to have a substantial chilling effect upon a minor's right to obtain an abortion."

"We are at a critical turning point in the fight to preserve women's right to choose," Weinberg said. "In the past, the struggle has been centered in the courts. Now it is shifting to the

political arenas where it will be played out in Congress and in state legislatures and in the court of public opinion."

Monday's Supreme Court decision ruled that states may require doctors to determine through various means of testing to determine if a 20-week-old fetus is considered "viable" — capable of surviving outside the womb. Missouri and many states make it a crime to abort a viable fetus.

Roe v. Wade, which found that women have a constitutional right to abortion, prohibited states from protecting fetal life until the 24th week of a pregnancy.

The 1973 ruling said a woman's decision to have an abortion during the first three months of pregnancy, must be left to the woman and her doctor.

It further said states may regulate abortions during the second trimester of the pregnancy only to protect the woman's health, and may take steps to protect the fetus' life during the third trimester.

"In submitting reproductive decisions to state legislatures, we are transforming this nation into a confederacy of states that the authors of the Constitution rejected. Any suggestion that state legislative processes would result in an accommodation to abortion is unfounded," Weinberg said.

"No doubt some states will retain legal abortion. But others have expressed their hostility to women's freedom by repeatedly enacting unconstitutional statutes since *Roe v. Wade* was decided," she said.

By stopping short of overturning *Roe v. Wade*, observers say that the Court may have indicated a willingness to impose new restrictions in cases to be heard next year. •

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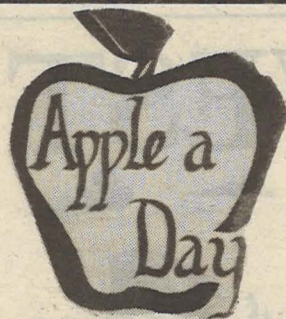
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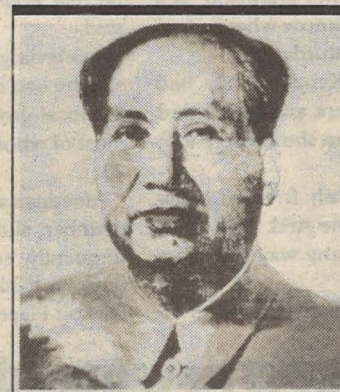
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F I F T E E N M

The Art Institute of Chicago lo



Mao, 1973, silk-screen ink on synthetic polymer paint on canvas. The Art Institute of Chicago. — ANDY WARHOL



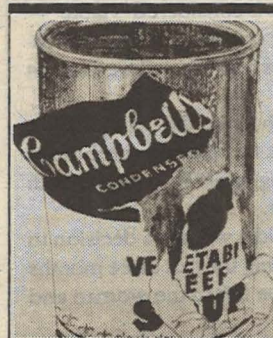
Turquoise Marilyn, 1962, silk-screen ink on canvas. Collection of Stefan T. Edlis. — ANDY

by **JEFF ELLIS**
Managing Editor

"I NEVER WANTED TO BE A PAINTER. I WANTED TO BE A TAP DANCER."

Despite his professed love for the theatricality of tap dance, Andy Warhol nevertheless challenged conventional artistic wisdom—perhaps even changed orthodox artistic thought—with the unique blend of humor, arrogance and wide-eyed adoration exemplified by his paintings.

When he died in 1987 at age 59, the silver-wigged Warhol left behind an artistic legacy ranging from pop culture iconography to inventive multi-media images of disasters. His was a world where, "in the future, everybody will be world famous for 15 minutes."



Big Torn Campbell's Soup Can (Vegetable Beef), 1962, synthetic polymer paint on canvas. Kunsthau Zurich. — ANDY WARHOL

Now, in a retrospective of Warhol's artistry at the Art Institute of Chicago, both devotees and detractors are given an opportunity to see, once and for all, the depth of his work.

Soup cans, celebrities, comic book characters and women's pumps combine for an eloquent and enlightening study of the son of working-class Czech immigrants who became one of the socialites he so often chose for his subjects.

"When I die, I don't want to leave any leftovers. People wouldn't say, 'he died today,' they'd say, 'he disappeared.' But I do like the idea of people turning into dust or sand, and it would be very glamorous to be reincarnated as a big ring on Elizabeth Taylor's finger."

The Chicago exhibit is an edited version of an earlier retrospective mounted by New York's Museum of Modern Art

(MoMA). MoMA, which never showed much interest in Warhol's work when he was alive, was quick to plan the retrospective after the artist's death in 1987.

A slightly-altered version of the MoMA show is currently ensconced in the Art Institute's Regenstein Hall (the MoMA show had more than 300 pieces, the Art Institute's has 250—primarily due to space limitations), attracting the Warhol faithful, who stand reverent, seemingly awestruck by the images of Liz, Liza, Jackie, Marilyn and Elvis.

The works in the Art Institute retrospective include a giant version of a *New York Daily News* headline which reads, "Eddie Fisher Breaks Down—In Hospital Here; Liz in Rome." The last work viewed in the exhibit is his 1986 "Last Supper" series, based on a dime-store version of Leonardo da Vinci's masterpiece.

Warhol remains the consummate purveyor of mass-media invoked, pepped-up pop culture.

"I like boring things. I like things to be exactly the same over and over again."

Considered by many art critics to be derivative and lacking in creativity, Warhol's imaginative, and often repetitive, uses for common, everyday household items represent a nudge of the elbow, a wink of the eye at the stodgy artistic establishment.

It was this repetition of images that was to become his trademark. His unorthodox technique of using everything from Brillo boxes to Coke bottles exemplified his wit, infusing his work with a capriciousness too often lacking in the works of other, more "serious" artists.

Warhol's works seem to indicate his background in retail merchandising. In fact, his first works (paintings of those everyday items) were used as backdrops for mannequins in department store windows. Later, working as a compre-

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looks back at Andy Warhol



green ink on synthetic polymer paint on
— ANDY WARHOL



Jackie (The Week That Was), 1963,
synthetic polymer paint silkscreened on canvas, 16
panels. Collection of Mrs. Raymond Goetz. — ANDY
WARHOL

hensive artist in advertising, he further developed his skill at reproducing consumer goods in two-dimensional form.

But it was through the photo silk-screen method, that Warhol was finally able to achieve the hands-off result he so desperately sought to portray in his work.

"In August '62, I started doing silk screens," he wrote. "The rubber-stamp method I'd been using to repeat images suddenly seemed too homemade; I wanted something stronger that gave more of an assembly-line effect."

"I used to drink [Campbell's Soup]. I used to have the same lunch every day, for 20 years, I guess, the same thing over and over again..."

The MoMA exhibit, which focused almost exclusively on Warhol's works from the '60s, included the famous Campbell's soup cans and the artist's portraits of the FBI's most wanted criminals (commissioned for the New York's World's Fair).

THE ART INSTITUTE'S retrospective, which attempts to give a more balanced view to the entire body of Warhol's work, extends from his earliest works to his final collection.

Warhol's giant portrait of Chairman Mao, the second-largest painting owned by the Art Institute, is included in the "Retrospectives and Reversals" segment of the exhibit. Images of Marilyn Monroe (who is virtually deified through Warhol's somewhat campy vision) and various natural disasters recur throughout the exhibit.

Warhol's fascination with the macabre and the chilling is apparent in his series of electric chair portraits and in a work called "Death by Tuna Fish" which shows

a blown-up newspaper account of the death of two women from botulism borne by a bowl of tuna salad.

But perhaps most surprising are Warhol's pencil sketches of silver screen beauties Joan Crawford, Ginger Rogers and Hedy Lamarr. Sketched from 1940s cosmetics ads, the portraits of the three actresses betray an adoring fan, who — although he practically defines the term "urban sophisticate" — remains an awestruck outsider.

His "Jackie (The Week That Was), 1963" is a stunning example of his fascination with the horrors of public life and their effect on those who fall under the harsh glare of public scrutiny.

The Art Institute exhibit attempts to show Warhol's works as they were displayed in their debuts: his "purple cows on bright yellow background" and silver helium-filled balloons are shown in a room which approximates the original size and his 32 Campbell's soup cans are displayed on little shelves, just as Warhol himself showed them.

"My paintings never turn out the way I expect them to, but I'm never surprised."

The Chicago exhibit, which opened June 3, continues through August 13. Tickets are only \$5 and, considering the inexpensive air fares to the Windy City, a weekend jaunt to see the Warhol exhibit is an entertaining summer diversion, as well as the last chance to see the show stateside.

After Chicago, the exhibit travels to London's Hayward Gallery for a September showing; to Cologne's Museum Ludwig in November; and Milan's Palazzo Reale next February. The exhibit will conclude in May, 1990, at Paris' Pompidou Centre. •

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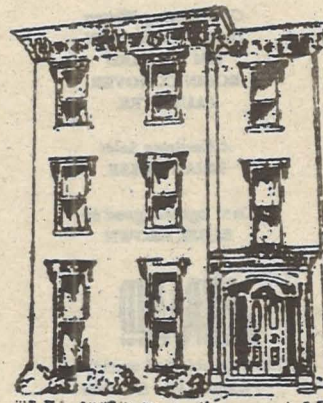
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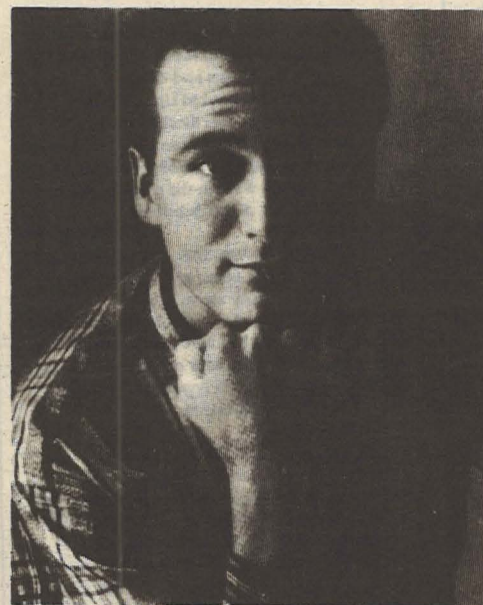
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Talk About AIDS

Do You Talk About AIDS On The First Date?



Phillip: I sure do.

That surprises me. A lot of people don't like to talk about AIDS.

Phillip: Nobody talks about it. But everybody's afraid of getting it.

Are you afraid?

Phillip: Of AIDS—yes. Of talking about it—no.

What sort of reaction do you get when you mention AIDS?

Phillip: It certainly gets their attention.

TENNESSEE
RESPONDS
TO AIDS

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Education call (615) 385-AIDS
For information on individual or group counseling
call (615) 385-1510

Aid to End AIDS Committee (ATEAC)
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M-F 3:30 pm - 11 pm Sat, Sun 7:30 - 11 pm
call (901) 458-AIDS
Answering service 24 hours call (901) 762-8401

a public service message from Dare and Tennessee Responds to AIDS

James at 15

by **STUART BIVIN**
Publisher

THE APPEARANCE of counterprotestors at the Nashville Lesbian and Gay Pride Parade was no surprise. Publicity-addicted Madison preacher Mel Perry and a friend popped in last year to add a measure of the ridiculous to an otherwise-uplifting day. Of course, Perry couldn't resist a return appearance, and showed up again, although without his sidekick.

He was accompanied, in spirit at least, if you'll pardon the pun, by a pair of robed disciples carrying a banner exhorting those gathered to "turn from sin," who shouted "False prophet! False prophet!" as Metropolitan Community Church pastor Paul Tucker took his place in the parade lineup. There is some question as to whether they were accusing Tucker of pastoral falsity, or only making public confession of the emptiness of their own rantings.

It looked like the celebration had all the makings of some great fun at the expense of a few kooks.

Things got rather somber, though, when parade participants were met by a thoroughly nasty little crowd of eight "skinheads" screaming hate-splattered obscenities ("Faggot, faggot, faggot! Out, out, out!") — not necessarily an invitation to leave the closet and carrying signs with such enlightening notices as "Leave the fudge-packing to Willy Wonka." I felt my hair stand up as I rounded the corner and saw a Confederate flag unfurl over a tee-shirt reading "You suck!"

THE SKINHEADS MOVED over under the "Turn from sin" banner and began snarling vitriol, while most of the crowd, by now a couple of hundred, looked on in dismay. Finally someone began some cheers, and the mood was broken. "What do we want? Gay rights! When do we want 'em? Now!" the crowd roared, and the parade was off.

The skinheads and the robe-wearers followed along, shooed away by Metro police when they got too close. The crowd mainly ignored them, giving a few counts of "Shame! Shame! Shame!" as the parade passed the flakes, who by now had joined the unfortunate Mel Perry at the entrance to Centennial Park.

The counter-protestors didn't keep anyone from having a gay old time at the rally, but there was still a muted awareness of the meanspirited ignorance they represented. I didn't see a lot of difference between the skinheads and the religious phonies — other than perhaps a difference in degree — but basically the same stupidity and pettiness.

And that sameness is what struck me when I read later that one of the skinheads had recanted and dropped out of the group.

James McKenzie did something that took a little common sense and a lot of courage. He realized that the message of hate the skinheads were spewing was no different than that the Nazis began vomiting up 60 years ago.

And he went public with his realization.

Of course, he's right. Every human being has a right to live life undisturbed by bigotry and hatred, and no one has a right to abuse those who are different just for being different.

Why is it that it took a 15-year-old kid to figure out something millions of well-educated adults can't seem to grasp? Well, Mel? •

TENNESSEE'S GAY AND LESBIAN NEWSWEEKLY

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

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ARCHIVES
Dare is available on microfilm at the Tennessee State Library and Archives.

Charlie Howard's death from courage

by **SHERRE DRYDEN**
Book Editor

FIVE YEARS AGO, on July 7, 1984, three Bangor, Maine, teen-age boys murdered 23 year-old Charles Howard because he was gay.

James F. Baines, 15; Shawn I. Mabry, 16 and Daniel Ness, 17, entered pleas of admission (equivalent to pleading guilty in Maine's juvenile court) to manslaughter, admitting that they assaulted Howard and threw him 20 feet from a bridge into a 10-foot-deep stream. Howard, who had told his attackers he couldn't swim, drowned.

"They were laughing — just laughing like when you tell a joke," Jennifer Vafiades, 17, testified at a hearing to determine if there was sufficient evidence to try the boys for murder.

Vafiades and Shawna Vanidestine, 15, were in the car with the boys the night of July 7. They girls testified that the boys jumped from the car and began a struggle.

"I looked over and saw a guy on the ground and people kicking him," Vafiades said. "Later I saw a leg going over the bridge." When the boys returned to the car they laughed and shook hands.

Howard had been walking in downtown Bangor with a friend, Roy Ogden. When the boys jumped Howard, Ogden raced to a fire alarm box.

"This kind of thing isn't supposed to happen here," said Bangor high school principal John Fahey, "Bangor is a typical New England

city, a good place to bring up your family."

A Bangor lesbian had a different view: "This is such a small conservative town, a place for mom, dad and the kids, that we've had to be very closeted," she told a reporter. "The only way we could exist in Bangor is by fitting in, by not looking different."

CHARLIE HOWARD did not fit in.

"He was very open. Charlie was so outlandish, swishy and flamboyant, he was all the clichés of a young gay man, though he was very endearing and nonthreatening," the woman, who would not give her name, said.

Dwight Cathcart, an English teacher at the nearby University of Maine in Orono and a friend of Howard's, agreed.

"Charlie was effeminate, he was lovely, he was a friend," Cathcart said. "He attracted abuse and derision by his appearance and manner. Many of us who knew him admired his courage. He died of it."

In October District Judge David Cox sentenced the boys to indeterminate terms at the Maine Youth Center, calling the crime a reflection of society's "prejudice, ignorance and intolerance." He specified no minimum term, but ordered the boys confined until no later than February 1988, when the oldest of the three turned 21.

Bangor gays and lesbians were angered when Cox released Howard's attackers without bail into the custody of their parents. Cox

later refused motions by Maine Assistant Attorney General Thomas Goodwin to confine the boys for psychiatric examinations and to try them as adults.

"Imagine how the judge and the city would have reacted if the person who was murdered was a mother with three kids," Dwight Cathcart said.

Howard's murder became a rallying point for Bangor gays and lesbians. July 9, two nights after the murder, 300 gathered at the Unitarian Church of Bangor for a memorial service. A new group, the Coalition of Lesbians, Gay Men and Straights, began meeting and organized a march of over 500 through downtown Bangor. Gay bars closed for an hour in Howard's memory on the Friday following the murder.

Activists renewed a push for a gay/lesbian rights bill and encouraged Governor Joseph E. Brennan to endorse an antidiscrimination measure.

Brennan issued a statement deploring the murder and stated that he would support legislation forbidding discrimination against gays and lesbians in housing and credit.

That measure was taken up again last month by members of the Maine legislature and was defeated by four votes.

The action by Maine legislators coincided with the release of new hate crime statistics compiled by the National Gay and Lesbian Task Force (NGLTF), which indicate that criminal activity directed at gay men and lesbians continues to be a problem — not only in Bangor, but throughout the rest of the country.

"Today's report is our annual wake-up call to the American people, to public officials, to the media, to teachers and to clergy," said NGLTF's Kevin Berrill, director of the Anti-Violence Project. "It is our reminder to the nation of that the price of anti-gay bigotry is paid in human lives lost and in immeasurable suffering for the victims, their loved ones and our entire community."

TASK FORCE DATA show that a record total of 7,248 incidents of anti-gay/lesbian violence and harassment were reported in 1988, an increase of 240 — or three percent — over figures for 1987.

The 7,248 anti-gay incidents recorded nationwide in 1988 for the NGLTF report included 4,835 incidents of verbal harassment (67% of all incidents reported); 885 physical assaults/objects thrown (12%); 713 threats of violence (10%); 449 incidents of vandalism (6%); 205 cases of verbal or physical abuse by police (3%); 7 homicides (1%); 54 bomb threats (less than 1%); and nine cases of arson (less than 1%).

Of the 7,248 incidents, 1,411 took place on college and university campuses and 402 were reported by Metropolitan Community Churches. •

*"He was very open.
Charlie was so
outlandish, swishy and
flamboyant, he was all
the clichés of a young
gay man, though he
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the woman, who would
not give her name,
continued.*

PAGES

The Bar Stories

The Bar Stories: A Novel After All. Nisa Donnelly. New York: St. Martin's Press, 1989. \$17.95.
reviewed by **M.J. WOODS**

Special to Dare

WHEN WAS THE LAST TIME you went to the bar? Was it a women's bar or mixed? Did you go alone? With friends? Did you go early? Stay late? Dance? Play pool? Have you ever staked out that perfect seat — at the end of the bar or that table by the wall — from which you can see everyone, just to watch, and speculate about the women?

Nisa Donnelly invites you to spend a Saturday night, from doors open to last call, at Babe's in *The Bar Stories*. While at Babe's you're treated to that perfect seat. From it you can see all kinds of women while Donnelly whispers, cries, laughs and shouts their secrets, their stories to you.

Babe's is a legendary women's bar in San Francisco. It is also an "every bar" on another Saturday night. There the "losers and outcasts, the lonely, the hopeless...the winners, the daring, the holy women, the passionate, the believers...[are] the same thing, after all."

No one knows that better than Babe Daniels, who has watched 22 years of life from behind this bar, the last 16 years as the bar's owner. You meet Babe and her bar on Saturday afternoon when the bar is quiet, reflective and waiting.

Twenty-three years ago Babe's fledgling career as a Roller Derby queen ended with a broken leg. Through a mix-up in hospital records she was transferred to St. Mary's Home for Young Women (alias unwed mothers).

Allowed to stay until her cast is removed, Babe's behavior is politely termed "unorthodox" by the sisters. In the kitchen, she amuses herself by carving faces in the potatoes she is supposed to peel. The little heads have a shocking effect when they turn up in the stew.

It is at St. Mary's that Babe meets and falls in love with Sharon Winston, a resident for conventional reasons. They plot to keep the baby and run away to California, to freedom.

This anthology is bound together by its setting, Babe's bar, and the interaction of the characters from one story to the next. The stories are divided into sections of the night: afternoon, evening, midnight and last call. While each story could be read independently, the progression of the night is important. It allows for revelations in the characters and the types of women that you meet. The women who stop in for a beer in the evening are different from those present at midnight.

IN THE EVENING you meet women on their way somewhere. Women anticipating the night to come. Sharon's story is revealed here; the Sharon before Babe knew her.

An intelligent teenager self-conscious about her weight, Sharon laid down her virginity out of boredom and curiosity. Her boyfriend, an equally awkward youth, was too shy to ask the druggist for condoms. Tara is the result of their clumsy encounter. Sharon has worked her way through college at night to become a legal secretary who grows prize-winning roses.

Kelly is the coach of the bar's softball team.

Fifteen years ago Kelly's mother threw her out of the house and refused contact of any kind because she could not accept her daughter's lesbianism. After years of trying to communicate with her mother and sinking into a bottle for comfort, Kelly has pulled her life together. She's been sober for ten years and teaches high school. Today she got a letter from home.

Every Saturday evening Rose leaves her mother to go to the movies. Instead, she goes to the café across from Babe's to watch the women come and go, too shy to go inside.

The bartenders will tell you that ten to two o'clock are the real party hours. With the music pounding, the bodies swaying, it is a time for lovers, for chasing and fulfilling fantasies. Some of the fantasies are romantic, some are erotic and some are touching.

Shelly and Julia have plans for a night on the town, dinner at the Top of the Mark and a little ground shaking.

With last call, last dance and lights on, Babe and Sharon find they have survived another Saturday night together.

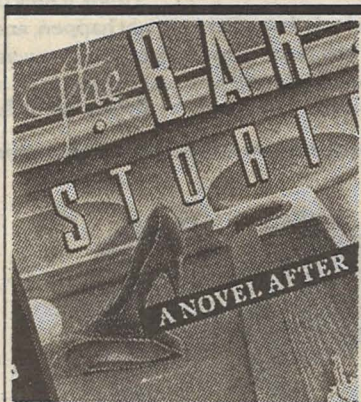
These are some of the women you meet at Babe's. You will find them very familiar. They are realistic. Their personalities and situations are those of women you know. The ball players, the dancers, the bartenders, the lovers, they are all survivors, searching for freedom.

Kate, a terminally ill photographer travelling cross-country to capture the Lesbian Nation on film, gives these themes their most eloquent expression in a description of one of her subjects. She recalls, "there was a woman with that same look staring at me...the will to survive, the daring, the triumph over pain. And pride. So much pride...It's how lesbians look — like you can beat us down but never beat us."

This Saturday night is set in the late summer of 1988, but the herstories of these women span the last 25 years. *The Bar Stories* remembers our past with pride (the scene when the news of the Stonewall riot is announced in the bar gave me goosebumps) but it doesn't try to glorify the past. This is the key to the women's survival. They know where they have been, but they keep their eyes on where they are going. Their stories leave you wanting to know more about the women.

I found it a bit too convenient for Babe and Sharon's daughter, Tara, to be a lesbian. It does allow for certain details to be revealed, however, and for more than enough color to make up for the improbability. The introduction of Mara and her strange appetites seemed a little out of place among stories so firmly placed in reality. But reality is subjective and in the hours after midnight almost anything is possible.

IF YOU WANT A BOOK that has a little bit of everything — humor, sex, romance, mystery and even murder — with a realistic view of the women's bar scene, then I suggest you spend a night at Babe's. She has just the right seat for you. •



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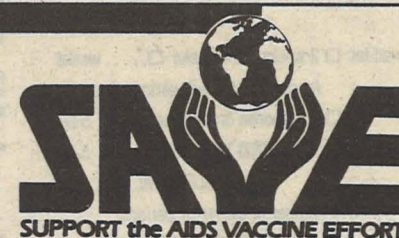
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- Age: 18-60 years
- Healthy: no chronic illness
- Low-risk lifestyle for HIV (AIDS) exposure: monogamous relationship or abstinent, no IV drug abuse
- Available for 12-14 month study

In addition to these general guidelines, volunteers for
the present study must have never had a smallpox vaccine.

For more information about the current study,
or future studies, please contact:

Vanderbilt AIDS Vaccine Evaluation Center at 615-343-2437 (343-AIDS)

M A R K E T

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• GWM seeking roommate. I'm young, prof., educated. You are too. \$230 + utils. No smokers/drugs. 615-360-9764.

Personal

• Grizzly River got me all wet, girls. But the rumble at Andy's house sure got my heart pumpin'. Damn Yankee. It just ain't fittin'.

Q U O T E S

"God Help America"

"I recently heard two announcements on television news.

"One, that people could not pray before football games in Georgia, was approved by the Supreme Court of the United States. The other was that homosexual and lesbian couples are recognized in San Francisco as if they were properly married.

"My first and only immediate reaction was: God Help America."

— **Winston M. Moore of Brentwood, in a letter to the editor of Nashville's *The Tennessean*.**

"I noticed Mr. Winston M. Moore's disdain towards the newly recognized rights of gay people in San Francisco to marry in his June 4 Letter to the Editor.

"...I wonder why Mr. Moore feels that other people's marital status is his business. It reminded me of people who call themselves 'God-fearing Christians' yet continue to speak

for Jesus concerning homosexuality when Jesus was mute on the issue. Certainly, 'doing unto others as we would have them do unto us' would include keeping our noses out of other people's bedrooms.

"I also wonder why, 16 years after the American Psychiatric Association dropped homosexuality from its list of mental illnesses, many folks want to degrade and manipulate healthy, productive citizens by considering them criminals. How is this justice?

"I hope Gov. Ned McWherter will ponder these questions as he considers the current proposal to recodify Tennessee's archaic 'crimes against nature' law. That certain sexual expressions should become legal for heterosexuals and remain illegal for homosexuals is blatant discrimination.

"Yes Mr. Moore, I agree, 'God help America.' For where the Spirit of the Lord is, there is liberty. And that liberty extends to even those persons whom you may misunderstand or discredit, granting them the same civil rights you enjoy."

— **Nashvillian Gerrit Wilson, in a letter to the editor of Nashville's *The Tennessean*.**

"I love my gay son."

— **Sign carried by fourth grade teacher Jeanne Manford in a 1972 Gay Pride Parade, which led to the formation of Parents and Friends of Lesbians and Gays (P-FLAG).**

"When your kids ask you to do something, you'd better do it, because they may not ask you twice."

— **Elinor Kirby Lawellen, discussing her membership in P-FLAG, in an interview in the *AARP Bulletin*, the monthly publication of the American Association of Retired Persons.**

"The group's function isn't to find answers, or to break new ground. Mostly, it's just the

listening, the nodding of heads and the sharing of common experiences, that send people away feeling better."

— **Freelance writer Molly McCloskey, writing about P-FLAG for the *AARP Bulletin*.**

"I will admit that it's frustrating for me to see how difficult it is for a 'women's music' label, or any independent label, to get any airplay. I don't like that I'm in a situation where people have an automatic reason not to listen to it."

— **Recording artist Dianne Davidson, reflecting on the limitations of recording for an independent label, in an interview with Atlanta's *Southern Voice*.**

"I think if they don't cut the crap, something might happen, and I'm going to happen it. The right to privacy and the right to hypocrisy do not coexist."

— **Openly-gay U.S. Rep. Barney Frank (D-Mass.)**

responding to a memo circulated by Republican Party officials, that implied that newly-elected Speaker of the House Tom Foley (D-Wash.) is gay, in the *Boston Herald*.

"(Dallas Judge Jack Hampton's) comments were so blatantly prejudiced in suggesting that the life of a homosexual or prostitute was of lesser value than that of some other individual that they cast discredit upon the judiciary and the administration of justice."

— **A recently released document from the Texas Commission on Judicial Conduct, referring to remarks Hampton made during the trial of Richard Lee Bednarski for the murders of two gay men. Hampton told reporters he gave Bednarski a more lenient sentence because his two victims were gay. The Commission has the power to call for Hampton's removal from the bench.**

"Like your boyfriend. He's kinda *bot*."
— **The Joker (Jack Nicholson) to Batman, (Michael Keaton) about Robin, in an early script for the new film *Batman*. The remark was deleted when Robin was dropped from the script.**

"I detest the word ['campy']...Campy, to me, means *La Cage aux Folles*, if anything. If you're flouncing around as a cross-dresser, that says camp."

— **Adam West, star of the campy mid-1960s TV series *Batman*, in a *Rolling Stone* interview.**

"I'm surprised you didn't want to shoot the mayor of San Francisco."

— **Dorothy (Bea Arthur), of the CBS-TV series *Golden Girls*, to Rose (Betty White), when Rose said she couldn't go to sleep because she had eaten too much junk food. The remark refers to the "Twinkie defense" used by Dan White, who assassinated San Francisco Mayor George Moscone and openly-gay San Francisco Supervisor Harvey Milk.**

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