ANALYSIS: What will 1989 bring?

By JEFF ELLIS
Managing Editor

Only one week into the New Year, the news year is beginning to take shape. Following the almost monumental strides made by the mid-south's lesbian and gay community in 1988, many people are likely to suspect 1989 will be anti-climactic. Any year in which there is more activism proves a tough activism.

Entering the new year, the event that's shaping up to be the first "big" story is the $500,000 lawsuit filed in late December against Nashville's Baptist Memorial Hospital and orthopedic surgeon Dr. John Lamb. The suit, filed by attorney Abby Rubenfeld for her client known only as "John Doe," charges the hospital and Dr. Lamb with performing an HIV-test on a patient without his knowledge and consent.

If indeed Baptist changed its policies regarding HIV-testing as a result of the incident, the suit may have been, for all intents and purposes, already decided. Most likely, the suit will never be heard in a courtroom, but instead Baptist Hospital patient-will be the victors. And John Doe — and every other potential Baptist Hospital patient — will be the victors.

Lawsuit seeks half-million

By JEFF ELLIS
Managing Editor

A lawsuit, seeking some half-million dollars in punitive damages, was filed recently in Davidson County Chancery Court by a man who claims officials at Nashville's Baptist Memorial Hospital tested him for HIV-infection without his knowledge or consent.

The man, referred to only as "John Doe" in the suit, claims that hospital officials had no right to test him. The test was performed on Dec. 27, 1987, when the man visited the hospital's emergency room for treatment of a broken leg sustained earlier that day.

According to the man, Dr. John Lamb, an orthopedic surgeon on staff at Baptist, ordered the HIV-test while setting the man's broken leg.

Lamb told reporters in January, 1988, that he ordered the test because the man appeared to be "chronically ill." John Doe, however, claims he "was and is healthy as a horse," and that Lamb ordered the tests, "because he thought I was gay."

"Dr. Lamb was very cold toward me, he wouldn't touch me. To say he was homophobic is an understatement," the man said.

The test for HIV-infection is usually ordered for those Baptist Hospital patients "known to be chronically ill." According to hospital spokesperson Aileen Katcher, Hospital policy, which reportedly was adopted two weeks after the incident involving John Doe, now calls for patients who test positive to be counseled.

John Doe, whose HIV test was positive, was the first continuing gay male character on a network soap opera. The show airs daily at 1 p.m. on Memphis' WREG, Channel 3, and at 3 p.m. on Nashville's WTVF, Channel 5. -PHOTO CBS-TV

National lesbian conference sets southeast meeting

By DEBORAH BURKS
Staff Writer

Plans are under way for a national lesbian conference which will identify and promote the concerns of the lesbian community.

"The idea for this conference was really conceived by the women who worked together on the March on Washington and felt that the issues being addressed by the March were those that primarily concerned gay men," explained Libby Post, co-chair of the New York State Lesbian and Gay Lobby and an organizer of the lesbian conference. "There's a need for lesbians to get our agenda out front but before we can do that we need to decide what that agenda is. That's what this conference is about."

Post noted that an ad-hoc group of about 40 women met in September in Washington, D.C., to begin discussing plans for the conference. This group made the following recommendations for the conference:

1. The conference should be by, for, and about lesbians.
2. The conference should be planned as.

INSIDE
This Week's Dare

"I'm not a lesbian. I just loved Thelma," page 4.

Take that, Harlequin: a lesbian romance novel. page 7.

Someone you know got shot this week: Snaps, page 8.
Pool Tourney
January 14
$100 to Winner
$5.00 entry fee

Nashville CARES.
Won't you care, too?

Nashville Council on AIDS Resources, Education and Services
Box 25107, Nashville, TN 37202
Education call (615) 385-AIDS
For information on individual or group counseling
call (615) 385-1510

Memphis

Mondays
Gay Alternative Bar
Recreation, Wed. 8-9pm.
Phoenix (Gay Alcoholics Anonymous)
Open meeting, Memphis Lambda Center, 8pm. Info 615 270-9469.

Tuesdays
Phoenix (Gay Alcoholics Anonymous)
Open meeting, Memphis Lambda Center, 8pm. Info 615 270-9469.

Wednesdays
Phoenix (Gay Alcoholics Anonymous)
Open meeting, Memphis Lambda Center, 8pm. Info 615 270-9469.

Thursdays
P-FLAG (Parents and Friends of Lesbians and Gays)
Support group, St. John's Episcopal Church, 1st Thursday only.
Info 901 781-1444.
Phoenix (Gay Alcoholics Anonymous)
Open meeting, Memphis Lambda Center, 8pm. Info 901 272-9469.

The Light (Women's Alcoholic Anonymous)
Meeting, Memphis Lambda Center, 8pm. Info 901 719-7079.

Fridays
Phoenix (Gay Alcoholics Anonymous)
Open meeting, Memphis Lambda Center, 8pm. Info 901 272-9469.

Saturdays
Twisted Sisters (AC2U)
Open meeting, Memphis Lambda Center, Noon. Info 901 276-7379.
Phoenix (Gay Alcoholics Anonymous)
Open meeting, Memphis Lambda Center, 8pm. Info 901 272-9469.

Sundays
Agape New Life Church
Sunday Service, 8:30am. Worship service, 11am. Info 901 276-1477.
The Light (Women's Alcoholics Anonymous)
Meeting, Memphis Lambda Center, Noon. Info 901 719-7079.
Phoenix (Gay Alcoholics Anonymous)
Open meeting, Memphis Lambda Center, 8pm. Info 901 272-9469.

Nashville

Mondays
Baladin's Cafe
AA/Alcoholics Anonymous Support Group, 5:00pm. AA Support Group, 8:00pm. Info 615 260-1288.

Tuesdays
Vanderbilt Lambda Association
Meeting for gay and lesbian Vanderbilt students, faculty, staff and alumni. Vanderbilt Student Union, Room B215, 5:00pm. Info 615 320-2452.

Wednesdays
Gay Addicts Anonymous
Closed meeting for gay men and lesbians. MDC, 5:30pm.

Thursdays
Lesbian and Gay Coalition
Meeting for lesbians and gay men, 1st and 3rd Mondays only. MCC, 8:00pm. Info 615 320-0288.

Gay Parenting Support Group
Meeting, MCC, 1st Friday only. Info 615 252-0817 or 615 252-0288.

Alcoholics Anonymous Program Study Group
Meeting, MCC, 3rd Thursday. Info 615 320-0288.

Saturdays
Baladin's Cafe
AA/Alcoholics Anonymous Support Group, 4:00pm. Info 615 320-1515.

Lesbian and Gay Coalition
Meeting for lesbians and gay men. MDC, 8:00pm. Info 615 320-0288.

Sundays
Baladin's Cafe
AA/Alcoholics Anonymous Support Group, 4:00pm. Info 615 320-1515.

Memphis Community Church
Mortgage Mat, all ages can call. 7:30pm.

Gay Cable Network
Cablecast, Nashville Access Channel 35 (Community Access Television). 8pm.

NCC

Martin Luther King, Jr.

Monday, January 16

MARTIN LUTHER KING, JR. DAY


Saturday, January 21

Party: Race from the Holidays, movie and popcorn, Gay Women's Social Group, Memphis. 7:30pm. $2 donation. Info 901 324-5949.

Saturday, January 28

Spaghetti Dinner and Fish Fry Black and White Men Together, Memphis. 7-10pm. Info 901 452-5694.

Friday, February 3

Mardi Gras Ball Party and dance, Towne House Tea Room, 167-1/2 8th Av North, Nashville. Food, drinks, and costume contest. Sponsored by Metropolitan Community Church. 8pm-1am. $5 donation. Info 615 228-6571 or 615 320-0288.

Your nonprofit event can be listed free in Gates. Write to Dare, Box 40422, Nashville, TN 37204-0222, or phone 615 292-9623 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.
...'89 predictions

continued from page 1

time as the real culprit in finding Larkin's killer, saying that any witness' memory will become more and more clouded.

"People may forget, but we won't," the police source said. "We never forget when someone's been murdered."

As the Tennessee legislature reconvenes for its 1989 session, among the issues being considered will be the proposed changes in the state criminal code. The legislature charged the Tennessee Sentencing Commission in 1986 with the task of eliminating from the code any antiquated or archaic language.

So the Commission decided to eliminate heterosexual "crimes against nature" and place a specific ban on same-sex sexual acts, apparently dismissing claims that such changes would reinforce such archaic notions.

Although some Commission members have indicated privately a desire to eliminate any references to sexual acts, strong lobbying efforts led to the proposals the legislature will consider in 1989.

Will the legislature adopt the changes? It's still too early to tell, but the legislature's conservative tone is fact, as is its rural complexion.

To counter the conservative elements, a strong lobbying effort will be needed to combat the changes. Already under way is a move by Advance, the political action committee of the Tennessee Gay and Lesbian Alliance (T-GALA), to make its views on the subject known on the Hill.

Since initial media coverage heralding the creation of the Nashville Coalition Against Pornography (NCAP), not much has been heard from the group which has vowed to rid the city of "illegal pornographic materials."

Perhaps NCAP is trying to pull the city into a false sense of security by their inaction. But they have already promised to make their presence felt this spring.

Lesbian agenda conference

continued from page 1

cording to feminist principles.

3. The planning and conference should represent our diversity and welcome all lesbians.

"Out of this conference we'll hopefully see a cohesive lesbian community develop and some of our issues getting attention," said Post.

Suggested topics for the conference include day care, visibility, legal rights, youth, racism, money, and establishing a national lesbian organization.

To ensure diverse national input for the conference, Post said the lesbians attending the September meeting suggested dividing the country into six regions, each holding a regional meeting in late January. Each region will discuss issues and then send their "voices" to a national planning meeting March 4-5 in Durham, N.C.

The organizers hope the national conference will take place in the fall of 1989 or the spring of 1990. Sites under consideration include Dallas, St. Louis, New Orleans, Los Angeles, Washington, D.C., and Atlanta.

The Southeastern regional planning meeting is scheduled for January 28 and 29 at Emory University in Atlanta, according to Ginny Real, the region's contact.

"We are really excited about this meeting," said Real. "The Midwest regional meeting was very positive and we expect the same here. When women hear about the conference they get very enthusiastic and tell others so I have no idea how many lesbians will attend our Southern meeting."

Community housing and child care are available with advance notice is given. For more information or make reservations, phone (919) 788-6522.

Tennessee organizers will hold a potluck supper meeting in Nashville this Thursday, January 12, at 6:30 p.m. For information about the supper, phone (615) 385-6825.

...$500,000 suit against doctor

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Rubenfeld, former legal director of the New York-based Lambda Legal Defense and Education Fund, was the author of the nation's first AIDS law manual. She recently returned to her Nashville practice with the firm of Cheatham and Palermo after a five-year stint with Lambda.

...
By Sherre Dryden
Book Editor

"They walked down 1922 and the boulevard du Montparnasse with their legs coming forward in perfect coordination as though they were one. They were dressed in black and they did not stop until 1931," Andrew Field writes of author Djuna Barnes and her lover, artist Thelma Woods, in Djuna: The Formidable Miss Barnes.

The two women lived tempestuously together for nearly a decade, first in a flat on the boulevard St-Germain and later in a house Djuna bought on rue St-Romain. Thelma called Djuna "Irene." In 1928 Djuna dedicated her novel Ryder to Thelma, whom she called "Simon." New Yorker columnist Janet Flanner called Thelma "the bitch of all time."

Around 1910 Djuna Barnes had gone to New York City, immediately becoming one of Greenwich Village's decadent, bohemian "crowd." In 1911 her first poems were published in Harper's magazine. She also had a career as a journalist that included writing features and essays for a variety of newspapers and magazines - Charm, Vanity Fair, the New Yorker, the New York Press and the Telegraph.

Although Djuna did not take this part of her career seriously - journalism was a way of supporting herself in order to write poetry and plays - she was doing a kind of "participatory" journalism rare among men and unheard of for women. She often sought out subjects requiring courage on her part. One of her most celebrated articles was written after being force-fed. She wanted to be able to comment first-hand on the use of such coercive measures against suffragists who refused to eat when imprisoned for marching for women's rights.

Djuna sailed to Paris in late 1919 or 1920. She lived at the Hotel d'Angleterre, wrote in bed each morning and spent most afternoons in the cafes, a "ocean of red hair," dressed in her signature long black cape. Robert McAlmon described her as "haughty" and Ezra Pound, his attempt at seduction turned down, said she "weren't (sic) too cuddly."

The women Djuna knew in Paris had a different view, however. Sylvia Beach said Djuna was "so charming, so Irish and so gifted...certainly she was one of the most talented and fascinating literary figures in the Paris of the Twenties." Janet Flanner called her "the most important woman writer we had."

Further evidence of Djuna's secure position in the Paris women's community was the publication in 1928 of Ladies Almanack. Ladies Almanack was privately printed and distributed by hand on the streets of Paris. It is an affectionate satire of Paris lesbian society, particularly the circle of women who surrounded Natalie Barney.

Dame Evangeline Musset, Natalie herself, is "the first woman born with a Difference" - the return of her sexual self. Committed to rescuing women from the perils of heterosexuality, Dame Evangeline creates a community where women are not divided from their sexuality. They have value because they are women.

The other characters also are based on Djuna's real-life friends and acquaintances: Romaine Brooks (Cynic Sal), Lady Una Trowbridge and Radclyffe Hall (Lady Buck-and-Balk and Lady Tilly-Tweed-in-Blood), Dorothy Wilde (Doll Furious). All delight in the pleasures of new-found freedom.

In Ladies Almanack Djuna re-writes scripture, documents ritual, considers woman's condition and tells the heroic story of Dame Evangeline, woman's patron saint. She creates a calendar that celebrates woman's accomplishments, provides goddesses, a zodiac and a lullaby. She explains the workings of a
woman's body and the direction of her sexuality.

Natalie Barney said of Ladies Almanack, "All ladies fit to figure in such an almanac should of course be eager to have a copy, and all gentlemen disapproving of them."

The gentlemen were disapproving, because the ladies of Ladies Almanack were busy overturning patriarchal mythologies and creating their own counterculture. It was a counterculture where men might come (although critic Shari Benstock suggests that while glorifying love between women Djuna made men the avowed enemy), but they certainly would not understand.

Ladies Almanack has often been considered a satire at the expense of lesbians, a barb at Natalie Barney and her circle. Instead of deriding a satire at the expense of lesbians, a barb at Natalie Barney and her circle. Instead of de­

ashed a full decade before Radclyffe Hall's Nightwood, which was published in 1936. Nightwood became a cult guide to the homosexual nightlife of Paris that Djuna had shared with Thelma.

"I'm not a lesbian. I just loved Thelma," Djuna would tell a friend years later.

She continues Natalie's and Renee Vivien's attempts to recover women's history and create a woman-centered new community. Woman's body—which has been taken over by the heterosexual world. That you are, Thelma was not a lesbian, she was an old woman. Most of the women who went to Paris were dead, and Djuna lived alone, secluded in Greenwich Village. •

Djuna would go out after her, both of them drinking their way from bar to bar. Finally, in 1931, Thelma really did leave.

Soon afterward, Djuna began on her most remembered work, Nightwood, which was published in 1936. Nightwood became a cult guide to the homosexual nightlife of Paris that Djuna had shared with Thelma.

"I'm not a lesbian. I just loved Thelma," Djuna would tell a friend years later.

Yet The Book of Repulsive Women, published a full decade before Radclyffe Hall's The Well of Loneliness, years before Djuna met Thelma, includes the lines

"We'll know you for the woman
That you are,
See you sagging down with bulging Hair to sip,
The dappled damp from some vague Under lip."

SHE WROTE A FRIEND about a brief affair with Jane Heap before leaving New York. During her first summer in Paris she had an affair with Natalie Barney.

In his memoirs Shadows and Light, artist Maurice Sterne recalled, "Djuna's most intimate friend was the loveliest young woman in the Village, a Titian-haired beauty who was fatally ill. When Mary Pyne died I found Djuna sobbing painfully, her head buried in her arms, saying over and over that she would never get over the loss.

In her poems Six Songs of Khalschine, written shortly after Mary Pyne's death and dedicated to her memory, the poet keeps a night-long vigil over her dying friend. The two women kissed desperately, terrified of their inevitable separation.

But by the time Djuna declared "I am not a lesbian," she was an old woman. Most of the women who went to Paris were dead, and Djuna lived alone, secluded in Greenwich Village.
WHILE GEORGE C. SCOTT in the movie Patton may be considered a somewhat unau­
thorized role model for the budding gay or lesbian activist, the movie does contain one notable
scene worth remembering. General Patton, near the end of World War II and experiencing
a considerable decline in his popularity with the Allies, strode through the ruins of walls
built by the Romans, explaining to one of his aids an ancient custom of the Roman warrior:
when the centurian, victorious, rode through the streets to be recognized and celebrated by
the populace, he had on his litter his wife, his children, and the spoils of battle. But, Patton
explains, nearest the centurian and at his side in all moments of victory was the slave who,
while the crowds roared, would whisper in the centurian’s ear that “all glory is fleeting.”

In November of 1987, gay and lesbian activists from around the country met in Washing­
ton D.C. at a summit called “The War Conference.” The purpose of the conference was to
draw the battle lines in the fight for lesbian and gay rights, to assess the impact of recent victo­
ries and defeats, to implement effective strategies in our civil rights battles, and to set a
national agenda of issues groups around the country would address in the upcoming year.

The War Conference organizers came under significant fire for way the conference was
organized, for the disproportionate number of white males in attendance, its seemingly
“country club” atmosphere of exclusivity.

However, the issue that seemed to receive the most press but was met nationally with the
least controversy was a strategy for exposing gay public officials and other “high profile” per­
sonalities who worked directly against the interests of the lesbian and gay community.

Activists have always, like the slave whispering to the centurian, whispered in the ears of
closeted public leaders reminders of their “roots” when those leaders began to work against
the interests of the gay community—either out of their own ignorance or their fear of
being exposed. But the participants at the War Conference decided the whisper in the ear
needed to become a shout from the street, and armed with the blessing of the country’s les­
bian and gay rights “leaders,” the troops began to implement their own brand of activism.
Those in the closet now have seen the enemy and they are us. But are “we” the only
enemy? And will fighting the battle at home win the war or obliterate our chances of win­
ning abroad?

Activists in Illinois, outraged that Governor James Thompson signed a bill allowing doc­
tors to give patients HIV antibody tests without the patient’s knowledge, decided to take
Governor Thompson to the carpet for betray­ing the community they allege he is a part of.
That is, until gay activists themselves, professing the governor’s own principles in the interests of the elusive
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That is, until gay activists themselves, professing the governor’s own principles in the interests of the elusive
“country club” atmosphere of exclusivity.
A woman's life in London in the 1670s fell into one of two categories. If she were high-born, she could look forward to having her husband chosen for her. If she were low-born, she spent raising her children and minding her household. No thought was given to her needs or desires; instead, she existed solely for his pleasure and expediency.

If she were born into the lower classes, she would live her short life as servant to her more fortunate sisters, or as whore to their husbands, or both. Women's roles were pre-ordained, and their lives were often dismal.

But somehow, amidst all this despair, Katherine Sturtevant has created a passionate novel of two women who choose to live their lives beyond the pale of London's dichotomy. We are engrossed by the courage and talent of Margaret Featherstone, a rare female playwright, and Amy Dudley, the brilliant actress who brings Margaret's plays to life. Margaret and Amy discover the best of themselves in each other, and therein lies the tale.

Margaret Featherstone is a moderately successful playwright in Restoration London. Amy Dudley is an actress recently arrived in the city. From Amy's diary we learn that she has a mysterious, undoubtedly tragic, past.

Margaret, whose motives are mostly noble, takes Amy under her wing. She hopes to save Amy from having to bargain for parts with her body. Only to end up taking Amy into her own bed. Soo, though, Margaret and Amy's idyllic time together is disrupted when Amy's past catches up with her.

Katherine Sturtevant writes easily and well. The passages from Amy's diary and Margaret's poetry are not painfully silly, as insertions of poetry are not painfully silly, as insertions of mundane. "A Mistress Moderately Fair" firmly in the genre. Updates and subplots are interesting, as well, and Sturtevant handles the historical setting nicely.

Events are, of course, entirely predictable. Modern romance novels have recently received attention from feminist critics who offer several explanations for their large audience and continued popularity. These explanations often conflict, but most suggest that absolute predictability of characters and plot is essential.

A lesbian audience requires some changes in the formula. The primary characters should be more than just the male and female hero and heroine turned into two women. But similarities with romances aimed at heterosexual women outweigh differences and place lesbian romances like "A Mistress Moderately Fair" firmly in the genre.

Sturtevant makes it clear that neither Margaret nor Amy behaves, nor wishes to behave, like the traditional romance heroine. Neither is subservient; each becomes angry when the other attempts to intervene, unasked, on her behalf. Each insists that she is competent to solve her own problems.

Female competence is taken a step farther, as well, into female superiority. Amy asserts that friendship between women is "of a higher order than that between a man and a woman." It is "the nature of women," she continues, "that we are not so filled with ourselves that we think only of snatching our pleasure from another, however the other may feel."

Women who turn to men fare badly. Elizabeth Hill, another actress, is spurned for superfluous reasons by the man she loves. She is forced to sell herself to a man she despises in exchange for future financial security.

Homosexual men fare just as badly. "What Mr. Cary and Lord Valentine do together is ill-called love, or so I guess," Margaret comments. Richard Cary is director of King's Company, the theatrical company that produces Margaret's plays and with which Amy performs. He is by no means a villain; in fact, he is the most positively portrayed male character by the end of the novel it is clear that Cary (Sturtevant refers to all of the women by their first names, the men by their last) loves and is loved by Valentine. Yet the two men, merely because they are men, are denied the happy ending the romance formula would have us expect.

Unfortunately, Sturtevant undermines her position by reinforcing stereotypes of lesbians as "masculine," or at least not properly "feminine." Margaret "might have been taken for a gentleman." Amy blithely gives up her son to win Margaret's freedom.

Additionally, Margaret and Amy declare their independence from traditional female roles by emphasizing the traditional maleness of the role they desire. The conclusion finds them committing to life together.

"Are you content, then, to be my mistress?" Amy asked. "Aye, Amy. If you are content to be mine."

In the end Margaret and Amy do not triumph because of their essential womanly superiority, they triumph because they become "masculine."
Announcements

• PUBLIC DISPLAYS OF AFFECTION for Valentine's Day. Special ads and prices let you tell your friends and loves and everyone else just how you feel about them. Coming soon. Info Ann Taylor, Dare Ad Sales Manager, (615) 352-5823.

• The Lesbian Agenda Conference will hold Southeastern Regional Planning Meeting in Atlanta Jan 26-29. Interested? Pollack meeting Jan 12, 6:30pm. Info 615 385-4283.

• Watch GCN/Nashville Tuesdays at 9pm, Saturdays at 8pm. Or both! Exclusively on Nashville's Cable 35.

• Help stop the proposed homophobic changes in Tennessee's crimes against nature law. Send your contribution to Advance, the political action committee of the Tennessee Gay & Lesbian Alliance. Freedom - the best Christmas gift of all. Advance, Box 24181, Nashville, TN 37204 or phone 615-292-9623.

• LONG HOURS. HARD WORK. NO PAY. Dare is accepting applications from writers. Learn community-oriented journalism, and be one of the best. Dare, Box 40422, Nashville, TN 37204-0422. Not tax-deductible. Info 615 385-4283.

• PHONE (Day) _________ (Evening) _______. All correspondence held in strictest confidence.

• We love you, Tude. Happy Birthday to our favorite problem child. Kissy, kissy. Fill 'n Butch. Sigh.

• Ann "O'Himm" T.: 1016 24hrs of clean time - yahoo. May you be blessed with much more of the same. Abby Sinmon and Shea Coyer.

• Have you advertised in the personals? I want to talk to you for a news story about love between the lines. Your name is confidential, of course. Write to Jeff Ellis, Managing Editor, Dare, Box 40422, Nashville, TN 37204.

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Homes

• Fab house, cool girls want LF roommate. $175/month. Great neighborhood. Low utilities. No pets/smoker. 615-383-5169.

• Waverly-Belmont House. 3 bdrm, 2 bath central H/A, deposit, lease $450/month 615-297-3845.

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What was your worst Christmas gift?

David Carr - "Everything I got in a box was great. But a friend of mine who was 18 died of AIDS."

Grace Perry - "I don't think I had a worst one. Got an Amos 'n' Andy tape that was pretty wonderful. It was a dandy Christmas."

Cathartic Comics

by Professor I. B. Gittendowne

Easy does it.

NAME ____________________________
ADDRESS ____________________________
PHONE (Day) __________ (Evening) ______
I certify that I am the person named above. No ad will be accepted without signature.
Signed ____________________________

Do you want a response drawer number? ☑ Yes. Add $5 per two-week period. Run this ad for ☐ 2 weeks ☐ 4 weeks ☐ 6 weeks ☐ 8 weeks ___ weeks

This ad costs ☑ $5 PERSONAL SPECIAL ☑ $10 ☑ $20 ☑ $30 ☑ $40 ☑ $50 ☑ $100 ☑ $200 ☑ $300 ☑ $500 for 2 weeks $ $_

OFFICE USE ONLY

☐ I'd like to subscribe to Dare for ☑ 6 months ($16) ☑ 1 year ($32) $ _

Ads received by noon Tuesday will run the following Friday. Please enclose check or money order for total amount, payable to: Dare, Box 40422, Nashville, TN 37204-0422.

Please print one character per box. A character is any letter, numeral, space or punctuation mark. We reserve the right to edit for length.

$10

$20