No HIV found in Dennison patients
by JEFF ELLIS
Managing Editor

No trace of the human immunodeficiency virus (HIV) was found among the 500 former surgical patients of the doctor offering free, confidential testing. Dennison died from complications brought on by his battle with AIDS.

The decision by state health officials to offer the free testing came after "several hundred" phone calls from Dennison's former surgical patients who feared for their own safety after the story came to light. The letters were sent to former patients treated by Dennison during a six-year period.

"About 150 people called in and they had already had the test done and they were negative," said Dr. Glenn Davis, the program's medical director. "Over 500 test results were either called in or done by the Metro Health Department, and they were all negative."

According to a report in Sunday's Tennessee Gay and Lesbian Newsweekly, another 150 former patients had died from other causes, leaving more than 1,400 patients who either did not take the test or were tested privately.

Chief of surgery at Nashville's Baptist Hospital, Dennison claimed that he contracted the AIDS virus after sexual acts with another 150 former patients who were tested.

Tennessee legislators take up state sodomy statute
by JEFF ELLIS
Managing Editor

Legislative action is expected within the next two weeks on proposed changes in the Tennessee Criminal Code, according to Capitol Hill sources.

Among the proposed revisions is a change in the state sodomy law which would eliminate language regarding homosexual "crimes against nature," but would specifically ban all sexual acts between two persons of the same sex.

The proposed revisions were included in a report filed by a committee of the Tennessee Sentencing Commission which was charged with "eliminating archaic language" in the state's criminal code. Most of the attention of politicians and the media has focused on proposals designed to help alleviate current overcrowding in state prisons.

The committee's proposal would change the current prohibition of "crimes against nature" to a specific ban on all homosexual acts.

Since the crimes against nature statute has rarely been invoked against heterosexuals, the committee members said the legislature should make the law more specific if they are attempting to enforce the ban on homosexual acts.

Passage of the massive bill, however, will not be an easy task, according to both lawmakers and political observers. Various proposals have come under fire from the state's attorneys general, the Tennessee Sheriffs Association (TSA), Mothers Against Drunk Driving (MADD) and Advance, the political action committee of the Tennessee Gay and Lesbian Alliance (TGALA).

According to Deborah Burks, co-chair of ATEAC's PWA (people with AIDS) relief fund, the group's lobbying efforts may pay off when the time comes for legislators to cast their votes on the sodomy law revisions.

The proposal being considered by legislators calls for the reduction of homosexual crimes against nature to a Class C misdemeanor, carrying a sentence of not more than 30 days and/or a fine of not more than $50.

The proposal would change the current language regarding heterosexual "crimes against nature." It would change the definition to include only acts committed between persons of the same sex.

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MEMPHIS

**Special Events**

**Saturday, April 1**

**APRIL FOOLS' DAY**

First Amendment Celebration: A public celebration of freedom of speech and the press and discussion of the problems of censorship, featuring a Banned Book Sale and presentation by Nora Klein, author of banned books. Sponsored by American Civil Liberties Union. At Davis-Kidd Booksellers, 4007 Hillsboro Road, Nashville. 3:30pm. Free. Info 615-320-7142.

**Anniversary Celebration**

MCC-Roast of Paul Tucker on his sixth anniversary as pastor. 8:30pm, following Mortgage Meal. Metropolitan Community Church, 131 15th Ave N, Nashville. Info 615-303-0288.

**D A T E S**

**MARCH 31 - APRIL 6, 1989**

**Memphis**

**Mondays**

Day Altar Boys: Radio show, WMC-FM 98.9, 7pm.

Phonex (Gay Alcoholics Anonymous): Open meeting, Memphis Lambda Center. 8pm. Info 901-277-9469.

**Tuesdays**

Phonex (Gay Alcoholics Anonymous): Open meeting, Memphis Lambda Center. 5:30 and 8pm. Info 901-277-9469.

**Wednesdays**

Phonex (Gay Alcoholics Anonymous): Open meeting, Memphis Lambda Center. 8pm. Info 901-277-9469.

**Thursdays**

P-FLAG (Parents and Friends of Lesbians and Gays): Support group. St. John's Episcopal Church, 322 E. Gate. 1st Thursday only. Info 901-761-1444.

Phonex (Gay Alcoholics Anonymous): Open meeting, Memphis Lambda Center. 5:30pm. Info 901-277-9469.

Info: 901-277-9469.

**Fridays**

Phonex (Gay Alcoholics Anonymous): Open meeting, Memphis Lambda Center. 5:30 and 8pm. Info 901-277-9469.

**Saturdays**


Phonex (Gay Alcoholics Anonymous): Open meeting, Memphis Lambda Center. 8pm. Info 901-277-9469.

**Sundays**

Agape House Church - Sunday School, 9:30am. Worship service, 11am. Info 901-277-1677.

Holy Trinity Community Church - Worship service, 11am. 1216 Forrest Ave. Info 901-276-6443.

Info: 901-277-9469.

**NASHVILLE**

**Mondays**

Gay Dekoners Anonymous: Open meeting for lesbian and gay overeaters. MCC, 8:30pm. Info 615-259-6741, 1-1.

Nashville CARES (HIV/AIDS Support Group, bimonthly, 8:30pm. Info 615-327-4143.

Lambda Drop-In Center: Closed Alcoholics Anonymous open meeting for gay men and lesbians. Unitarian Church. 8pm.

NASHVILLE CARES and Gay Network: Support group for married gay men. 1st and 3rd Mondays only. MCC, 8pm. Info 615-259-6741.

**Tuesdays**

Nashville CARES (ACOA) Support Group, 4pm. Info 615-297-1510.

Al-AA Closed meeting. MCC, 8:30pm.

P-FLAG Meeting of Parents and Friends of Lesbians and Gays, 4th Tuesday only, Unitarian Church, 7:30pm. Info 615-468-9922.

Mid Southern Lambda Association: Meeting for lesbian and gay middle Tennessee State University students, faculty, staff, and alumni. MidSouthern Lambda, 7pm. Info 615-297-3767.

Lambda Drop-In Center: Closed Alcoholics Anonymous closed meeting. MCC, 8pm.

Gay Cable Network - Vomoc Channel 20 (Community Access Television), 8pm.

**Wednesdays**

See Addicts Anonymous: Closed meeting for gay men and lesbians. MCC, 5:30pm.

Nashville CARES (ACOA Support Group, 6:30pm. Info 615-297-1510.

**Thursdays**

Gay Dekoners Anonymous: Open meeting for lesbian and gay overeaters. MCC, 8:30pm. Info 615-297-4614.

Nashville CARES (ACOA) Support Group, 8:30pm. Info 615-297-1510.

Vanderbilt Lambda Association: Meeting for gay and lesbian Vanderbilt students, faculty, staff, and alumni. President's House, Pottery Barn, 5:30pm. Info 615-297-5362.

Alternatives (Alcoholics Anonymous): Closed meeting for lesbians and gay men. MCC, 8pm.

Lambda Adult Children of Alcoholics (ACOA): Meeting, 8pm. Info 615-297-4760 or 615-967-9220.

**Fridays**

Secular Skeptics: Closed meeting. MCC, 5pm.

Gay Parents Support Group: Meeting, MCC. 1st Friday only. 7pm. Info 615-617-2841 or 615-329-0299.

Alcoholic Anonymous Program Study Group: Meeting, Belmont United Methodist. 7:30pm.

**Saturdays**


Metropolitan Community Church: Mortgage Meal, all you can eat, 7:30pm.

Gay Cable Network: Vomoc Channel 39 (Community Access Television), 8pm.

**Sundays**

Metropolitan Community Church: Worship services, 11am and 7pm. Info 615-259-0366.

Your nonprofit event can be listed free in Dates. Write to Diane, Box 40423, Nashville, TN 37204-0423, or phone 615-292-9523 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.
...Dennison patients HIV-free

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...state sodomy law

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Principal nixes display of AIDS project

WAVELAND, MISSISSIPPI, ELEMENTARY SCHOOL PRINCIPAL JAMES BALDREE prevented fifth-grader Angela Eades' project on AIDS from appearing in the school's science fair. Baldree refused to allow teachers, parents or students to see the project because he was afraid it would lead to discussion of AIDS and how it is transmitted.

"Students are required to verbally defend their projects for the judges and we felt it would be a severe imposition to expect judges to have to question a 10-year-old girl about such a project," which Baldree said was "sexually explicit."

The project, a pegboard with the legend "AIDS" in red letters and copies of magazine articles pasted on it, won Eades a blue ribbon as an "A." The articles included information on the transmission of AIDS, listing sexual contact, shared needles and syringes, infected blood and blood products and transmission from women to their babies as the primary means of transmission. Two teachers decided the display did not meet the science fair's rules, which prohibit projects on vertebrate animals or physical matters relating to humans.

"We have no problem with the school officials' actions; they had to follow the rules. But if those rules are going to shield our children from reality, that's not very scientific," Eades' mother, Teona Eades, said. •

undetermined risk category, according to the Atlanta-based Centers for Disease Control (CDC). CDC records also show some 18 cases nationwide of other health care workers who have contracted HIV through occupational exposure to the virus, mainly through accidental needlesticks. However, CDC officials say the risk to health care workers is less than one percent.

Dennison's death from pneumonocystis carinii pneumonia brought about renewed pleas for universal seropositivity testing at Baptist Hospital. Sources there privately indicated that such testing will be the rule at the hospital in April, following a vote by the hospital's staff physicians. If the plan is implemented, all patients at Baptist will routinely have samples of their blood tested for the presence of HIV antibodies.

...continued from page 1

Advance has been actively lobbying lawmakers on Capitol Hill since last September when the Commission's report was made public. To finance lobbying efforts, Advance has solicited donations nationwide through advertisements in the national lesbian and gay newsmagazine The Advocate, in the Boston-based Gay Community News and in Dare, garnering contributions "from Seattle to Cam-

principal SOPHIE'S
from STAFF REPORTS

Three states may protect les/gay rights

LESBIAN AND GAY CIVIL RIGHTS BILLS HAVE GOTTEN THROUGH THEIR FIRST rounds in the legislatures of both Connecticut and Massachusetts. The Connecticut State Assembly will hear debate soon after the body's Judiciary Committee voted 15-11 in favor of a bill banning discrimination on the basis of sexual orientation. Activist Betty Gallo said that she believes the legislature will pass a bill that would outlaw discrimination on the basis of sexual orientation.

Meanwhile, Iowa lesbian and gay activists report that there is a good chance the state will go to the Massachusetts State Legislature for the 16th time. Former National Organization for Women president Eleanor Smeal, now president of the Fund for a Feminist Majority, told the committee, "Failure to pass [this bill] creates a climate in which bigotry raises its ugly head."

According to Equal Time, Iowa may very well become the second state to pass such a law. The antigay discrimination measure is accompanied by a bill adding sexual orientation to the state's hate crimes law. "The two bills are tied together," Jochum said. "The hate crimes bill show the need for the civil rights measure.

George's Celebrates Its 20th Birthday & GDI on the River Celebrates Its First Anniversary Happy Hour 8 p.m. - 10 p.m. Birthday Surprises!

GDI
On the River 287 S. Front St, Memphis Phone (901) 526-1038
ALIX DOBKin: "...DISSENTER TYPE, argumentative. A troublemaker," according to a 1967 FBI memorandum. A cornerstone of the women’s music industry, according to many lesbians. Courageous and controversial, according to most.

The well-known lesbian musician made her Tennessee debut this week when she performed for audiences in Memphis, Nashville and Knoxville. Dobkin, a favorite for many years at women’s music festivals, lives in Woodstock, N.Y.

Her performances take her not only around the country but also around the globe. Last year, Dobkin toured Australia, New Zealand, England, Scotland and Ireland, performing her own style of music, a combination of folk, pop and even rap songs about women in general, lesbians in particular.

After coming out in the early ’70s, Dobkin produced, along with Kay Gardner, the classic LP of women’s music Lavender Jane Loves Women. Since then, Dobkin has recorded four more albums, including her latest for North Carolina’s Ladyslipper Music, These Women/ Never Been Better.

Dare staff writer Deborah Burks caught up with Dobkin Sunday afternoon and talked with her about her music and her politics.

Burks: How did you come to make a career of music, particularly women’s music?

Dobkin: I started out as a professional folk singer in the ’60s. I hung out with people like Bob Dylan and Kris Kristofferson, but I couldn’t see anywhere to go with it. So, I retired for a few years and quit playing guitar and writing. That was when I was married and while I was pregnant. I started practicing guitar again every day, which is something I haven’t stopped since.

When I became involved in a CR (consciousness raising) group in 1971 and got into feminism, I started writing songs about my life and my own transformation. I separated from my husband and came out as a lesbian six months later.

My music essentially led me to the life I currently have. That’s how I began writing women’s music. I made a decision to only do the things which felt good for me and all of a sudden there were no men in my life. I had a vision of myself singing to an audience of women. I saw a sea of women’s faces and I thought, “This is for me.”

It changed everything for me. I started writing songs about my life and my own transformation. I separated from my husband and came out as a lesbian six months later.

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It changed everything for me. I could say I made a decision to do women’s music, but it was actually made for me.

You have a reputation as a separatist and for years your policy has been to perform only to women. Recently you changed that policy and are now playing for mixed-gender audiences. What led you to make that change?

I made that decision about four years ago and it was partially based on the fact that I couldn’t make a living playing to just women. But more importantly, I wanted to be able to reach more people with my message. I consider myself an educator and I wanted to be able to teach more people.

I will never stop doing women-only concerts. They are still my favorite. They still have the best energy. But I do want to supplement them with other kinds of concerts. I’ve had some wonderful mixed concerts.

But your policy of women’s music festivals is still no boy children in the audience. Why?

For one thing, boys don’t like my concerts. They don’t like being with all those women talking about women. They get bored and distracting. I also don’t want to worry about their feeling when I sing things like “no penis between us.”

Our lesbian culture is generally not a place for boy children. I mean there is room for families but by and large it’s not. Women-only space is sacred and that means no boy children. And it’s no favor to him to bring a boy to a concert where he’ll be resented.

What do you think lesbians have to share or to teach the rest of society that can really make a difference?

We have our unique perspective as outsiders, outsiders who represent every race, every culture, every region, every tradition. We are outside the culture.

All women are outside the patriarchal cul-
It's a generalized impression, but I've noticed a resurgence of lesbian consciousness.

The lesbian separatist anthology For Lesbians Only just came out. There's the Lesbian Agenda Conference. Things are really starting to happen after many years of being quiet and being involved in other causes. So many homophobic, anti-separatist attitudes have been circulating.

And there was all that coalition work in the early '80s. That's fine and coalition work has its place, but I will say this: don't forget who you are. That's what happened with women getting involved in other causes. But lesbians are now getting a sense of who we are.

Particularly speaking, don't you think lesbians and gay men have to work together to advance the movement? How do lesbians do it without fragmenting their energy?

Yes, we do have to work together on some things, like all the lesbians who are working on AIDS issues. We have to keep our own agenda in mind.

We've now had a little practice at developing the skill of getting involved without losing ourselves. We're learning that in relationships, aren't we? When lesbians do things, when we do business or our culture of relationships, we do it 100%.

Your songs like Lesbian Code reflect a desire to collect and define lesbian culture. How do you find a common thread without homogenizing?

Most of the things I've come up with weren't found because I was looking for them. I was just there. I never expected to be able to identify this thread. Just the fact that lesbians collect the same kind of stuff demonstrates a connection with the values of indigenous people.

The values of the lesbian community are in line with the harmony of the earth and peace with each other. We all share this to one degree or another, but we each have variations of it.

This is your first trip to Tennessee. Do you see a difference in Southern audiences?

I do think Southern audiences are warmer. They're very receptive. The crowds here were very responsive for a first audience. When I go to a new place, people don't know how to respond because they've never heard anyone say the things I say on stage.

What are your plans for the future? Do you have a book or collection of essays planned or just more music?

I am getting a word processor, but I don't have any plans for a yes. I will continue doing the work I love: being with lesbians.
ONE OF THE MOST DIFFICULT parts of any newspaper editor’s job is deciding what to include. What stories should we cover? What letters should we print? What features are appropriate? Should we print stories about chicken hawks and sex stings?

This newspaper’s most important mission is to provide timely, accurate information to Tennessee’s lesbian and gay community about the things that affect our lives here. And those are the things that we have a duty to cover, and cover well.

Unfortunately, some of those things that affect our lives here are sex stings, arrests for same-sex prostitution and solicitation, and judicial inquiries into same-sex pedophilia. Tennessee’s heinous intrusion into our lives via the state’s sodomy law is the reason these things affect us. These events are used by the unscrupulous to paint us all with the “pervert” brush, and they will until we are able to wear clear.

“You madden yourself with words: you damn yourself because it feels grand to throw oil on the flaming hell of your own temper. But when it is done; when you see the thing you have done; when it is blinding your eyes, stilting your nostrils, tearing your heart, then — then — . . .”

—George Bernard Shaw, St. Joan

PSYCHOLOGISTS HAVE LONG maintained that certain forms of madness are logical — so long as you accept the mad person’s first premise. That first premise—for instance, that the Koran or the Bible is the word of God and may only be tampered with upon pain of death or that Jews are the source of the world’s economic ills—when staunchly adhered to leads us to the quite logical conclusion that a writer must be assassinated, a book burned, a race exterminated.

The real “enemy” we face in these situations and others like them is not the doctrinal disorder that might spread through the Islamic world or the economic disorder that might spread through the European centers of capitalism but order itself: brutally exacting logic, actions consistent and certain as a guillotine.

Few who have followed their orderly thinking to its often inhumane conclusion have doubted for a moment the justice of their cause: accepting unquestioningly the first premise of any argument could easily lead our society to the gallows or the gas chambers.

Who goes in the gas chambers and who stays out is arbitrary and rather beside the question. The tragedy is not that murderers burned human beings at the stake or in gas chambers, but that common, pious people, in their righteousness, committed unspeakable acts.

No one is exempt from this self-righteous thinking. If we are foolish enough to believe that only fifteenth-century Catholics or modern Muslims make the fatal mistake of condemning a race, a religion or gender to death, the next death warrant signed may be our own.

At the recent concert of self-proclaimed “manhunter” Alia Dokbin, I was shocked to hear the calm rhetoric of hate (the rhetoric of death) coming from the lips of one of “my own.”

AS ALIA DOKBIN MOURNED on stage the passing of that era in which it was “okay” to hate men and encouraged the women assembled to exercise their “right to hate,” the audience’s applause was deafening. And then I felt in my stomach came from the spreading sickness of hate, of intolerance. The audience’s applause told me that the women listening were taking her words seriously—the problem was that they weren’t taking them seriously enough.

A priest talking to the inquirers in Shaw’s play St. Joan says “I tell my folks they must be very careful. I say to them, ‘If you only saw what you think about you would think quite differently about it. It would give you a great shock. ‘Oh, a great shock.’ I wonder what a shock it would be for me, for you, for Alia Dokbin, to see the logical conclusion of her rhetoric of hate. She condemns male violence on one hand, but advocates violence against the other. She does not believe certain men or certain acts of males to be symbols of what we all abhor, but the very source of what we abhor.

JEWS, IN THE EYES OF THE NAZIS, were not mere symbols of modern evil but its very source. The abuses of capitalism, the exploitation of the working class, the class war itself—all were ascribed to the Jewish presence in Germany. To free culture of such influences required the Jews’ destruction. Hitler said, “The Jew must be cleared out of Europe. Otherwise no understanding will be possible between Europeans. It is the Jew who prevents everything.”

Substitute “men” and “women” for “Jew” and “German” for the same equation: “men must be cleared out of the women’s community. Otherwise no understanding will be possible between women. It is men who prevent (and promote) everything.”

IF, AS SHAW SAID, WE WERE all forced to see the conclusions of what we think, we might well think differently. The danger in Dokbin’s thinking, or Khomeini’s, is its very lack of ambiguity, its refusal to accept difference, its sacrifice of dialogue for monologue.

Those who speak with the certainty of the inquisitor are likely making, in the words of Grahame Greene, “a cruel parody of what they intend.” If we intend to find something different than the world created from male violence, we will hardly find it by exterminating the human race in our fervor: the blood on our hands will be as red as that on the Nazis’.

Listening to Dokbin, someone who calls himself a proponent of women’s causes, I felt sick and ashamed—ashamed to be a lesbian because the lesbian on stage said she spoke for me. It was impossible to avoid the conclusion during her performance that I was both contaminated by and responsible for what I heard. Violence is not limited to rape, war, murder, the violence of words and ideas is but the foreshadowing to the slaughter.

Hate is a double-edged sword that always cuts two ways, and the hatred spread by this brand of “feminist” thinking does as much to slaughter women as it does men. What we need is the glass of a sword that provides a reflection of our own violence, not simply the violence of the “other.” Obliterating the “other” we obliterate a part of ourselves; worse, we destroy the source of that crucial reflection that keeps our aims and our causes in perspective. History sadly records the repeated failures of men to observe that reflection, to speak in dialogue with the “other”; the challenge of feminism and of humanity (male and female) is to avoid that costly error.
DAVID FEINBERG has made a major breakthrough in the literature of AIDS. His new novel _EIGHTY-SIXED_ deals with the disease as a fact of life in the '80s without the maudlin whining that has characterized the genre so far.

It goes without saying that the very existence of a literature of AIDS is sobering. No other time, no other disease, has produced such social battering of the sufferers of a disease. The pain of suffering rejection where there should be compassion has given rise to a dark and hopeless body of fiction.

People with AIDS have, in contrast, faced their lot with courage, with humor and with hope — hope for a cure, of course, hope for the prospect of defeating the disease and the bigotry that uses the disease as an excuse to kick those who are down, and hope for living in the most meaningful way possible.

The genre is finally maturing, though. Finally, with _EIGHTY-SIXED_, an author has captured the spirit of the AIDS community.

Feinberg sets the scene with an account of gay male life in New York in 1980 (which he subtitles "Ancient History"). The baths, the bars, the monthly installments all come to life in his month-to-month tales of how it was.

What you won't find here is any preaching, any blame-the-victim moralizing. You will find a personal, warm and funny story of clones, of the protagonist B.J. Rosenthal's life. Feinberg has said he is not altogether pleased with the tone of the second half of the book, and keep up the gentle self-mockery, like "Safe Sex in the Age of Anxiety":

"In the spirit of sex, one can do anything other than re-create the experience. Each monthly installment is followed by a short, pertinent impertinence, like the hysterically funny "How to Get Rid of the Trunk Who Won't Leave," which suggests such tactics as "Press a water-based, non-oily lubricant, secure with a strong adhesive. For added security, a hefty industrial-strength Steel-Sak may be taped over the rubber."

_EIGHTY-SIXED_ is not necessarily upbeat, although it is a comedy of sorts. Face it, AIDS is not a pretty way to die. Feinberg recognizes that, and makes no effort whatsoever to gloss over the pain of slow near-certain death. The title itself, after all, comes from the restaurant slang for food that is "dead," beyond resurrection.

**WHAT FEINBERG DOES with _EIGHTY-SIXED_ is humanize the epidemic. He scales the accounts to a human, personal level with his account of what it has done to protagonist B.J. Rosenthal's life. Feinberg has said that he is not altogether pleased with the tone of the second half of the book: Today, _EIGHTY-SIXED_ would have a more hopeful ending. At the time I wrote it, I felt it would be dishonest not to end on a bleak note.

Although the ending is not funny, it isn't bleak, and it doesn't mar the book. It is, instead, believable and honest. There are not many books about AIDS that can make that claim. _EIGHTY-SIXED_ is a tribute to the human spirit and its ability to overcome pain and adversity. It is a tribute to the courage and resiliency of people with AIDS.
**Announcements**

- **PRIVATE THERAPY** Mary Jane Thompson, M.A., 615-264-3717.
- **PLEASE NOTICE** Our new phone number: 615-327-DARE (327-3273). Our mailing address is still the same: Box 40422, Nashville, TN 37204-0422.
- Help fight proposed new homophobic changes in the law. Donate to, volunteer for, Advance, the political action committee of the Tennessee Gay & Lesbian Alliance. Advance, Box 24181, Nashville, TN 37202.

**Homes**

- Nashville, Harding Mall area. 3 bdrm basement apt. in private home. Stove, refrig, washer, dryer & cable provided. Fireplace, pool. $475/mo. inc all but phone. Nashville, Harding Mall area. 3 bdrm basement apt. ALL UTILS. Avlb now. 615-269-9446.

**Personals**

- Rich (and you know who you are): Thanks for standing by your man, even when it means you may not get to heaven. Here's his 16-1/2 mom, at last.
- 30-year-old荻ighted gay male seeks one who is courageously sensitive for emotional involvement. A radical soul living in a reactionary world, idealistic, willing to grow and experience joy who enjoys the unusual. A seeker of bliss. DARE DRAWER 36.
- It is the sharp intake and holding of breath the moment the music begins. The patience — and impatience — of waiting for snow.
- The weather prods, the body remembers. I miss our walks and talks.

**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. □ No. This ad costs $________.
Run this ad for Q 2 weeks □ 4 weeks □ 6 weeks □ _____ weeks.
This ad costs □ $10 □ $20 □ $30 □ $40 □ ______ for 2 weeks $ ______.
+ response drawer charge $________ + BOLD CAPS charge $________ + _______
= subtotal $________ = total cost _______
□ Yes! I’d like to subscribe to Dare for □ 6 months ($9) □ 1 year ($16) $ _______
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.

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**MARCH 31 - APRIL 6, 1989**

**Loose lips**

"Just say 'no' to fairies."

— Terry Hopkins, WLAC-FM radio (Nashville, 105.9) morning personality, during an exchange Monday with co-host Phil Valentine about the telecast Sunday of Peter Pan. The remark followed jokes about Peter Pan (played by Mary Martin) being "J.R.'s mother" (Martin's son is Larry Hagman, who plays J.R. Ewing on the TV series Dallas) and the possibility of Peter Pan offering schoolchildren "pixie dust."

More people will die from AIDS than from assault rifles in this country during 1989. However, when it was suggested that those with this disease should be quarantined as one of the means of ending the spread of AIDS, the liberals in this country went stark, raving mad. "...Conservative white males constitute the single group in America today whose rights are considered expendable."

— Ronald Jordan McCool, in a letter to the editor of the Tennesseean about the "undemocratic" proposals to ban semi-automatic rifles.

"I all hear from the black and feminist community (sic) is that 'we need this to correct the inequalities of American society.' To them I say '$6.58!'"

— B.J. Baugher, former president of Vanderbilt Students for America, in a letter to the editor of the Vanderbilt Hustler decrying "quotas" that had been "forced" on the business community by "the ERA and the affirmative Action movements."

"Interestingly enough, it seems increasingly less fashionable these days for people to make public pronouncements condemning homosexuality. Certainly, this trend will continue as more and more gay people walk out of the closet and tell the world they are what they are."

— Michael McCrickard, in a letter to the editor of the Vanderbilt Hustler.

"I am sorry if Vanderbilt's attempt to catch up with the rest of the country in its nondiscrimination against people whose sexual orientation — not preference, or perversion, as you called it — is homosexual. The policy may 'tread on your reputation,' but it will really only affect the students and those employed by Vanderbilt University.

— By saying they won't discriminate against someone based upon their sexual orientation, the University is not making any statement or promoting homosexuality; it is merely granting homosexuals the basic human right of existing on this campus. It is saying no one is to be fired or denied admission as a student solely on the basis of something that is a fundamental part of their personality and being. No one is asking you to like or (God forbid) be friends with a homosexual. You can call them sinner till the day you die, but it doesn't give you the right to take away their rights as human beings,"

— Margaret Coble, in a letter to the editor of the Vanderbilt Hustler.

"They were standing behind some goddamn corroded cardboard Greek columns I had borrowed from a department store and had draped with yards and yards of goddamn cheesecloth. Oh, Mary, it takes a fairy to make something pretty."

— Emory, in Mart Crowley's 1968 play The Boys in the Band, telling how he overheard gossip about himself at his high school prom.

"Thank God I don't have to live another day worried about where affluent Southern gays find suitable company. I was cheered to read that the best and brightest of them gravitate 'almost naturally' (well put) to one another. And I was consolded to learn that all this natural gravitating frees them to devote just scads of time and energy to buying swords and dreaming about balls."

— Judith Buford, in a letter to the editor of Southern Magazine about the magazine's piece on Birmingham's "A-Gays" and their Apollo Ball.

"About the only thing I care to read about gays in Birmingham is how fast they are dying of AIDS. Writing about gays as if they were some kind of exotic social group, instead of the spreaders of life-threatening disease and moral corruption, is too much for me."

— David Stankard, in a letter to the editor of Southern Magazine.