Knoxville closes peeps, cites AIDS
by JEFF ELLIS
Managing Editor

Four adult bookstores in Knox County were padlocked last week after a chancellor ruled they are public nuisances and pose "a serious danger" to public health.

That decision, handed down last week by Knox County Chancellor Frederick McDonald, followed by little more than a year a decision to close all adult bookstores in Chattanooga and Hamilton County.

Still pending before federal court in Nashville is a motion filed by attorneys for owners of local adult bookstores which would allow them to replace the doors on private viewing booths and to remove limitations on store operating hours. The doors to the booths were removed and operating hours set from 8 a.m. to 3 a.m. following a 1988 close all adult bookstores in Chattanooga and Hamilton County.

Still pending before federal court in Nashville is a motion filed by attorneys for owners of local adult bookstores which would allow them to replace the doors on private viewing booths and to remove limitations on store operating hours. The doors to the booths were removed and operating hours set from 8 a.m. to 3 a.m. following a 1988

In the case involving Nashville-area bookstores, the Health Department's then-director, physician Joseph Bistowich, told members of the Metro Council that adult bookstores are breeding grounds for sexually-transmitted diseases.

Efforts by the recently-organized Nashville Coalition Against Pornography (NCAP) to rid the city of "obscene materials" are expected to include a campaign to close the adult bookstores in the state's capital city.

NCAP organizers are looking to a similar group's success in Chattanooga for inspiration in their efforts. The Chattanooga group was successful in bringing about the closing of adult bookstores and video arcades in that southeastern Tennessee city. According to sources there, the group then turned its efforts to attempts to close the city's gay bars.

Several adult bookstores have since reopened in Chattanooga, but none of them have private video booths, which are prohibited by local ordinance. The Chattanooga ordinance was used as a model for restrictions adopted by the Nashville Metro Council.

Levin said she believes the project is a good way for people unable to devote time to political issues to make a contribution to Nashville's lesbian and gay community.

"In terms of my own activism, I'm not so much into the politics, but I do want to get involved and contribute," Levin said.

She acknowledged that it is hard to get people to change their habits, but is optimistic about the growth potential of the drive, pointing out that with only a few people participating, the T-GALA could clear $500 from the drive this month, more than double March receipts.

Nashville's Metropolitan Community Church also has an aluminum recycling program, and collects cans at the church, at 131 15th Avenue North in Nashville.

For more information on T-GALA's drive, or to arrange for pick-up of recyclable items, phone Levin at (615) 297-4293, or contact any T-GALA member.

New Memphis AIDS program
by JEFF ELLIS
Managing Editor

A state-funded AIDS education program directed at the city's intravenous drug users, will get under way in Memphis by July 1.

Officials said last week that a target date of May 1 has been set for recruiting and training workers. The workers will do AIDS education and referral in prisons and areas of high drug use in the city, said Leo M. Gray Jr., who developed the program at the request of state officials. Some of the recruits will be former drug addicts.

If successful, the program would be the first AIDS outreach directed toward IV-drug users in the Memphis area. The program is being implemented as a pilot at a time when data indicates a growing number of AIDS cases related to IV-drug use.

Gray outlined his plan at a meeting of an AIDS advisory committee former at the request of Eric B. Taylor, state commissioner of mental health and mental retardation. Included on the committee are representatives of the Shelby County Health Department, community mental health centers and The Regional Medical Center at Memphis.

The IV-drug user program would focus on the 206,000 people served by the Memphis Health Center, who live in an area characterized by illiteracy and poverty, Gray said.

Workers would canvas neighborhood churches, pool halls, bars and restaurants to talk about AIDS, Gray said. They would then refer people to proper public health facilities for AIDS testing or treatment. Gray is head of the Memphis Regional Sickle Cell Council which, in 1988, received a $50,000 federal grant to develop AIDS education and prevention programs.
Juanita’s Bar
Open 11 am – 3 am
Beer Bust
Wednesday 7 pm – 11 pm
Saturday 2 pm – 6 pm
Sunday 5 pm – 8 pm
Nashville’s Sunday Night Party Place
1700 4th Ave S., Nashville 615/256-9681

MEMPHIS

Friday, April 14
Women’s Dance An Evening For Women, sponsored by Nashville Women’s Alliance. Unitarian Universalist Church, 1868 Woodmont Blvd, Nashville. $4. 8:30 pm.

Saturday, April 15
Concert Lucile Blue Trambly. Regis Inn, 1220 Memorial Pkwy., N.W., Huntsville, Alabama. $7, $12 at the door. 7:30 pm. Info 901-726-1461.


Forum Church and Community Forum. A panel of black lesbians and gay men will speak. Metropolitan Community Church, 131 15th Av N, Nashville. $4. 7:30 pm. Tuesdays. Free. Info 901-726-1461.


NASHVILLE

Friday, April 14
Women’s Dance An Evening For Women, sponsored by Nashville Women’s Alliance. Unitarian Universalist Church, 1868 Woodmont Blvd, Nashville. $4. 8:30 pm.

Saturday, April 15
Planning Meeting Nashville Pride Week ’89, 1 pm. Info 615-297-4239.

Feminist Book Circle Unitarian Universalist Church, 1866 Woodmont Blvd, Nashville. 5–7 pm. Free. Info 615-297-5352.

Dinner Black and White Men Together, Memphis. At Spaghetti Warehouse, 40 West Huling Ave, Memphis. $7 and up. Info 615-297-5352.

Nashville Gay Coalition Dinner. $7 and up. Info 615-297-5352.

Sunday, April 16
Consciousness Raising Discussion group. Black and White Men Together, Memphis. $7 and up. Info 615-297-5352.

Gay Rap Why We Celebrate Gay Pride. Main Library, Peabody and McClain, Memphis. $7 and up. Info 615-297-5352.

Your nonprofit event can be listed free in Dates. Write to Dare, Box 40422, Nashville, TN 37204-0422, or phone 615 327-3273 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.
THE BISHOP OF THE DIOCESE of Barrowcester (pronounced "Brewster"). a free-thinker and outspoken critic of dogma and religious sentimentiality, peeks inside the tomb of the town's sainted patron (a "reformed Viking butcher") and makes a startling discovery.

The centuries-old skeleton, in good condition as skeletons go, consists not only of skull, rib cage, pelvis, arms and legs, but also the remains of a large pair of angelic wings, folded modestly across the saint's middle.

Can the Bishop's doubt stand up in the face of empirical evidence for the miraculous?

Not wanting to put his faith in unfaith to the test, the Bishop detaches the wings and manages to dispose of them under cover of the night, only to have his treachery circumvented by the occurrence of an even flashier miracle in the presence of a public congregation.

This miracle makes Barrowcester the focus of national attention and serves as the center of *Facing the Tank*, Patrick Gale's fourth novel — his fourth in three years.

As the book's dust-jacket enthusiastically announces, this is Gale's most ambitious novel yet, carrying further his artful juggling of multiple plot lines (this one has seven, not counting subplots, of which there are legion) and subplots, of which there are legion and one part Macondo announcing, this is Gale's fourth novel — his most ambitious novel yet, carrying further his artful juggling of multiple plot lines (this one has seven, not counting subplots, of which there are legion) and subplots, of which there are legion and one part Macondo announcing, this is Gale's fourth novel — his most ambitious novel yet, carrying further his artful juggling of multiple plot lines (this one has seven, not counting subplots, of which there are legion) and subplots, of which there are legion and one part Macondo announcing, this is Gale's fourth novel — his most ambitious novel yet, carrying further his artful juggling of multiple plot lines (this one has seven, not counting subplots, of which there are legion) and subplots, of which there are legion and one part Macondo announcing, this is Gale's fourth novel — his most ambitious novel yet, carrying further his artful juggling of multiple plot lines (this one has seven, not counting subplots, of which there are legion) and subplots, of which there are legion.

But the novel's theme seems to be that categories (of experience, reality, logic or love) simply do not work. As one character says early on in the story, "I hate categories. We're not gay or straight; we're just Tobit and Gloire who fancy each other."

Though individual story lines are sometimes difficult to keep straight, the reader is compelled to view Barrowcester as a metaphor for the occurrence of the magical and heroic in the midst of the insipid and mean — the disruption of all that seems secure and obvious.

Besides the falsely open-minded Bishop who must now learn to accommodate the supernatural, there is a resident Satanist who waits naked on evenings for some sort of inverse epiphany (which occurs in the novel's bizarre and moving catastrophe — which I did not fully understand, frankly). There are epiphanies and miracles along secular lines, some more spectacular than others, some altogether unspectacular.

There is a boy who suspects that he has impregnated his favorite dog. There is the daughter of incest who is going to have a Cardinal's baby (a sort of scientifically explainable "immaculate conception" and "virgin birth"). There is the openly gay fashion designer who falls in love with a Caribbean black woman. There is the gay interior designer who, having survived the loss of his lover to AIDS, is saddled now with an ailing and incontinent mother, whose unusual toilet habits are the inspiration for the book's title. There is the lonely and loveless religion teacher, who compensates for her personal frustration through encouraging her students to imagine and draw the more grisly episodes of the Old Testament.

To be ideally enjoyed, *Facing the Tank*; like Gale's previous novels, requires reading all at once without long interruptions. That the novel is longer by half than his previous works makes for an impossibly long sitting, and the complicated plots, which at times seem more trouble than they're worth, require careful attention to myriad details. Even so, the novel does not unknoll all its ambiguities at the end. Quite the opposite, it introduces some new ones.

The novel's theme seems to be that categories (of experience, reality, logic or love) simply do not work. As one character says early on in the story, "I hate categories. We're not gay or straight; we're just Tobit and Gloire who fancy each other."

However, Gale's real talent is creating enjoyable characters and an intricately balanced plot, though he lets this one wobble at times. Nevertheless, his implications about the relative nature of scandals and miracles, hell and heaven, doubt and faith, are entertaining and enlightening and memorable.
The Boys are coming, the Boys are coming.

And here's your only chance to see them, Nashville. Dare is proud to present the new Memphis production of Mart Crowley's classic 1968 play *The Boys in the Band*, directed by Dennis Massey.

One performance only, 9:15 p.m., Saturday, April 22, at Metropolitan Community Church, 131 15th Avenue North, Nashville. Admission $5 at the door.

Proceeds benefit Advacne, the political action committee of the Tennessee Gay & Lesbian Alliance.

Presented by special arrangement with Samuel French, Inc. Questions? Phone the Dare office, (615) 327-3273.

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McClard park-entrapment, harassment suit goes to trial

by JEFF ELLIS

Managing Editor

Retired Metro Nashville police detective Ray McClard this week said his suit against the Metro Board of Parks and Recreation and park ranger Jeff DeBusk will "probably come to trial within the next few weeks."

McClard seeks damages in excess of $1 million as the result of malicious prosecution which followed his arrest in Cedar Hill Park in June, 1986. McClard has maintained that DeBusk threatened him by first mentioning sex in a restroom at the Park. Those charges were dropped on technical grounds.

More than 300 people were arrested in an undercover operation conducted throughout Metro Parks in an effort to curtail illicit sexual activity. DeBusk was involved in more than 200 of the cases.

Several respondents to a summer, 1987, survey of park arrestees by the Tennessee Gay & Lesbian Alliance (TGLA) maintained that they were approached by DeBusk, who they said initiated sexually explicit conversation with them before arresting them on solicitation charges. DeBusk was described by McClard as being in his early thirties, weighing about 250 pounds, standing 5'10" tall and being "a big, husky boy."

Since his initial arrest, McClard claims he has been the victim of harassment at the hands of Metro Park rangers. Further, he said that a September, 1987, charge that he had sex with a 16-year-old boy was directly related to his park arrest.

McClard, 60, was charged with having sex with the boy who had been boarding his horse at the retired detective's east Nashville farm. Those charges were dropped last July, after prosecutors failed to produce enough corroborating testimony.

"We believe, after a lengthy investigation, that the boy is telling the truth," said Assistant District Attorney John Zimmerman.

Throughout the proceedings, McClard had claimed his innocence. He was accused of engaging in mutual masturbation with the boy twice in 1986 and once in August, 1987. McClard was accused of fondling the boy some 15 years over the course of the previous year.

McClard's arrest followed by one day the filing of his suit against DeBusk and the Metro Board of Parks and Recreation.

In both the charges were dismissed in the case of the boy who boarded his horse on my farm, I drove to Cedar Hill Park to have lunch, figuring I would see DeBusk at some point," McClard said. "Sure enough, DeBusk drove up and told me it was illegal for me to be sitting on the picnic table."

After that, McClard said, the park ranger left. However, on Nov. 16, 1988, McClard said he was issued a traffic ticket for running a stop sign in Centennial Park, a move he termed "harassment." Fighting the ticket in court, he was found guilty and ordered to pay the $5 fine. He has since appealed that decision, filing a 12-point discovery motion to determine if he had indeed been singled out by Park Rangers.

In a forum at the Metropolitan Community Church (MCC) last summer, Metro Parks Director Jim Fyke said he had no knowledge of entrapment in any of the undercover operations. He said that all officers involved in the operations were given guidelines concerning evidence and told not to deal with cases where the evidence against someone might be considered "shaky."

"People allowed themselves to get in situations allowing themselves to be susceptible to suggestion or entrapment," Fyke said, adding that from the evidence, including videotapes, most of those arrested had been the instigators and not victims of entrapment.

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...new Memphis AIDS program

*continued from page 1*

prevention programs aimed at the black community. L. Rudy Broomes, assistant state commissioner of alcohol and drug abuse, said $150,000 would be made available to fund the TV program.

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...unapologetic apology

*continued from page 6*

homophobia. There was fear of myself, of the labels that might be attached to me in every word I wrote. Whenever I find myself looking to the words of others more than my own (whether George Bernard Shaw or my cultural hero, Montaigne), I know that wanting others to speak for me may mean there is something I'm afraid of saying myself.

In my zeal to distance myself from the "man-hating" rhetoric of Dobkin, I said much about my fear of that label she so proudly wore. The easy explanations of my writing strategies failed to tell me why I was afraid because the reason was personal, not political. And disguising my personal fear within a political argument or an editorial is surely more dangerous than the fear itself.

I had much to learn about my own fear and attempts to "closet" that fear while writing the Dobkin piece. I learned I'm not safe from my own fear of labels, or safe from my past. My fear of Dobkin had much to do with my fear of my mother's rhetoric when speaking of my father, a man she had grown to hate. I feared her hate, her attempts to contaminate me with it because I feared the loss of him as much as I feared what he had done to her.

I still fear hatred of men in the same way I feared hatred of my father, because living in a world without him felt too much like living in a world without me, without access to the source of my anger, my fear, my love. I need him for the very dialogues that would tell me about myself: where I needed to go, where I had been, what I feared. I still need that and we all do. I thank Alix Dobkin for bringing my fear home to me and for the wisdom of a friend who understood my misgivings about my self-confidence. It's an "apology" to everyone I would gladly make.

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APRIL 14-20, 1989

Managing Editor

JEFF ELLIS

Manag1ng Editor

DEMETRIUS

Managing Editor

TUESDAY"
Book Editor Sherre Dryden received this letter from Scottish publisher Konrad Hopkins in response to her request for a review copy of the book _A Turn of the Wheel_. We think the letter illustrates very well the subtle and not-so-subtle problems that lesbians and gay men have in common the world over.

DEAR MS. DRYDEN:

Thank you for your letter of 10 November 1988, postmarked 6 March 1989 (it arrived here on 14 March), requesting a review copy of our title _A Turn of the Wheel_ by Oliver Friggieri, which is enclosed. I can’t imagine how you heard about us in Nashville, unless you read a review of this title in _Publishers Weekly_.

Thank you, too, for the free copy of _Dare_, Vol. 1, No. 30, 14-20 October 1988, which I’d never seen before. I read it thoroughly, and must tell you that it gave quite a lift to my morale as a gay person living in the harshly homophobic society which Britain has become. The notorious Section 28 law recently passed by Parliament makes it an offense to promote the gay life as an acceptable alternative to heterosexuality, and for the first time ever in British history, under Mrs. Thatcher’s authoritarian regime, lesbians have been criminalized. All the steps gay people are taking here nowadays are backwards. Some British gays are now sexies (as I call them) in Amsterdam. When I was there in September 1988 to visit my partner, Ronald van Roekel, I saw a British flag draped over a balcony, adorned with the double gay male/female symbols and emblazoned with the words “We Fight Back” — but they had to go to Holland to do so, because gays’ human and civil rights are being steadily eroded in this country.

And I — an American with a Dutch partner — “fight back” in my own way, alone if necessary, for I get precious little support from the “literary” community in Britain. In Amsterdam, I bought four American gay magazines (unavailable here), one of them _The Advocate_, which I wanted to use in research for a book and a play I’m preparing on the coming of the AIDS epidemic in the States. I decided to send these magazines to myself here, but having a promotion that they would get through, I first removed several articles of special interest and put them in my inside coat pocket, then posted the rest of the magazine air mail, to my Paisley address.

MY PREMONITION WAS RIGHT. A few days after I got back here, Here Majesty’s Gestapo (Customs and Excise Division) sent me a letter saying that they had seized and confiscated the four magazines as “obscene and indecent.” If you want to see what such a document looks like — and it should be stamped with the swastika — I am enclosing a photocopy of it.

But I had the material I needed — an obitu-
**BETWEEN THE LINES**

An unapologetic apology

by CAROLE CUNNINGHAM

Staff Writer

THE KIND OF WRITING called apologet- ics has sadly lost its popularity. As a form of writing, the apology is somewhat different than what we are used to calling an apology. The apologies of Augustine or Montaigne are less concerned with repenting or withdrawing an argument than with explaining the argument or the writer's personal investment in the argument. While the need for apologies may have diminished with presumably superior modes of self-analysis, I need as a writer to give a written explanation of my work.

When I wrote a self-styled "analysis" of the rhetoric in Alix Dobkin's recent concert appearance, I realized while writing that my own self-righteousness seemed out of proportion to the events I was describing. While I don't wish to retract my position that encouraging hatred of a group of people as a group of people can lead us to no end but ruin, I would like instead to question the manner in which I made my point, the sense of certain success I thought I had (but secretly knew I hadn't) achieved.

My reluctance to soften or temper my own rhetoric in the Dobkin piece was in one sense a conscious attempt to elicit a response — from readers, from friends, from those I was certain would disagree with me and call me to the carpet. But in the two weeks since the piece was published, I have received nothing but glowing support from both men and women in the position I took and the way I expressed that position. Nearly every remark of approbation I received was marked by the same sort of self-satisfaction I felt myself when I wrote the piece. And as a friend of mine seldom given to literary analysis told me this week, whenever she feels self-satisfied after reading something, whenever she feels everything has been said that needs to be said on a given subject, she knows there is reason to be suspicious—a suspicious of the writing and of herself.

The problems with the Alix Dobkin piece are fairly simple and apparent. The silence I have encountered while waiting for someone to criticize the piece is the product of my own rhetorical strategies. I left readers of the article only two options: they could either agree with me or they could be Nazis. The rhetoric I used to attack Dobkin was as over-charged and ill-advised as her own; it left no place for dissent, disagreement or discussion. And that is its own kind of violence.

Moreover, the heat of my words told me later something equally important, and the fact that someone would say to me: that there was hatred in what I was saying. Not hatred of Alix Dobkin, but of myself. In my attempt to shatter another's words and position I could see one disturbing part of my own

continued on page 4

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**Say no to hate**

Dear Dare,

Kudos to Carole Cunningham for her eloquent essay "Manifesting and the violence of words." I did not attend the Alix Dobkin concert and after hearing the reactions of others and noting Ms. Cunningham's observations, I'm glad I saved the eight bucks.

The inconsistencies between the interview with Ms. Dobkin on the previous page and her utterances on stage were apparently many at best. I have a big problem with people who bite the hands of those who attempt and help to feed them. Isn't it ironic that then, the same group she condemns and holds responsible for the world's evils, she needs in order to "make a living." Ms. Dobkin thinks and teaches that it is acceptable to take their support on one hand, then trash them on stage the next, the very same group that includes Bob Dylan and Kris Kristofferson who, as she mentioned in her interview, assisted her onto that stage in the first place. Dobkin's misuse and abuse of men in this fashion is no better than the centur­ies of their misuse and abuse of us. There is no justification.

To be intolerant of any group of people is ignorant and immature. We need all people, of all likes and dislikes, in order to survive. An example of this is the positive and encouraging publicity that Ms. Dobkin received prior to and subsequent to her performance through this newspaper and through T-GALA [the Tennessee Gay & Lesbian Alliance]. Both are organiza­tions that combat this. While Ms. Dobkin is accurate about the violence that exists in some men, she must admit at the same time, the kindness that exists in others. The denial of this fact is doing a serious dis-service to our children. She still denies boy-children to be included in her audience. For this I am grateful. I only wish the same would be accorded girl-children as well for I do not want either to be someone's hate object.

So take heart, Ms. Cunningham and the others in the audience who also found themselves uncomfortable. If we lesbians, one-tenth of the earth's female population, aren't enabling her to make her rent payments, then her message isn't getting through after all.

LAURA TEK

Nashville
ELEVENTH ANNIVERSARY!

FRIDAY & SATURDAY, APRIL 14 & 15
Nonstop dancing with our DJ, EDDIE DENSON
playing the hits of the last 11 years

SUNDAY, APRIL 16
Benefit for Nashville Pride Week '89
Open at 8, with buffet
Show with MONICA MUNRO
SHELLY STONE
DANA ALEXANDER
BIANCA PAIGE
and surprise special guests
2 shows, 11 and 12:30
Free champagne and birthday cake at midnight

NOW OPEN 7 DAYS A WEEK

Nashville's Premier Gay Dance Bar • 2529 Franklin Road, Nashville • (615) 385-9689
Announcements

- Don’t miss The Boys in the Band, presented by Dare, 9pm, April 22, at Metropolitan Community Church, 1315 Avenue North, Nashville. $5.00 at the door benefits Advance, the political action committee of the Tennessee Gay & Lesbian Alliance (T-GALA).
- 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.
- Dare classifieds work! Those two vacuum cleaners got sucked right up.
- Catch our new look! Watch GCN/Nashville Tuesdays at 9pm, Saturdays at 8pm. On Nashville’s Cable 35.

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 or phone 615-232-1823.

Homes


- Nashville, Harding Mall area. 3 bdrm basement apt. in private house. Stove, refig, washer, dryer & cable provided. Furnished, pool. $475/mo. inc all but phone. SrC. Dsl. 615-634-6091.
- Male roommate wanted to share twins in west Nashv., $255/mo + half utils. Avail now. 615-269-9446.

Personal

- Tomorrow will be 19 months of bliss. You've still got it. And I still want it. Your crumbcake.
- 30-year-old enlightened 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.

Talk, talk, talk

"Woudn't it be great if you could only get AIDS from giving money to television preachers?"
- Comedian Elayne Boosler

"What a pleasant surprise to see a mainstream magazine feature an article about Southern gays in a positive and unbiased light! As the proud parent of a young gay, I am delighted that my child now has role models in our region demonstrating high standards of success and creativity."
- Joyce Rankin, Southern Alliance Regional Director of P-FLAG (Parents and Friends of Lesbians and Gays) in a letter to the editor of Southern Magazine.

"Mr. Barnes fears that not discriminating against sexual preference will formally justify sin. Question here. Does the nondiscrimination code attempt to justify race, sex, or color? Heavens, no! What's the use of justifying something that doesn't ask for or need justification? What a ludicrous thing to imply! The legal definition of nondiscrimination is failure to make a distinction in favor of or against a person or thing on the basis of prejudice."
- This code simply acknowledges that these differences do exist and that they have no bearing upon a person's worth or eligiblity. Vive la difference! Get a grip, John, and start worrying about things that matter, like the possibility that fearful people like you constitute the majority. It's enough to keep me awake at night."
- Claire McLaughlin Ferguson, in a letter to the editor of the Vanderbilt Hustler, on the continuing controversy over efforts to add sexual orientation to the school's antidiscrimination policy.

"This is a letter of admonishment to Mr. Barnes' Bible-thumping fundamentalism contained in the March 31 issue. Mr. Barnes, if you hope to say as much attention to your class as you do to your Bible...

"Homosexuality, 'unnatural' or not, has been practiced, as acknowledged by you, since ancient times. The Bible should not be interpreted literally and those who do so should be reminded of the adolescent 'eye for an eye' mentality expressed in the Old Testament. Under your system of sin should those who lose the hands they stole with? Also, since you seem to be quite eloquent listing those 'unnatural according to the law of God,' please give the good people of Vanderbilt your knowledge of salvation.

"If you are free from sin, you may cast the first stone, or so the saying goes...

"Hopefully, you are unique in your attitudes concerning a sexual preference clause in the discrimination code. There should not be a need for the clause, but currently, the code requires it."
- Douglas M. Gibler, in a letter to the editor of the Vanderbilt Hustler.

"I agree with Gore Vidal that acts, and not people, are homosexual or heterosexual, and that an attack against 'homosexuals' is a socially mandated vent for natural human aggression and sexual insecurity."
- It is a fact that members of the Vanderbilt community have homosexual orientations, and the overt and tacit discriminations against them need to cease if a truly open forum is to exist.

"Students with a homosexual orientation, especially undergraduates, often feel that they must hide their sexual preference or suffer violence and ridicule at the hands of other students. Professors with a homosexual orientation have a well-grounded fear that they may lose their job if the nature of their sexual preference were to become known. The fact that the proposed clause of non-discrimination against homosexuals has become such a major issue at Vanderbilt shows the extent of the discrimination of humans by other humans and defines the issue as a political one.

"...This enquiry into socially mandated injustice requires much further exploration."
- Adam McVay, in a letter to the editor of the Vanderbilt Hustler.

"The irony is Nancy's best friends are gay and their son, Ron Reagan, is gay. The essence is they sold their son down the river. Ron Reagan could have been the biggest hero in the world if he had had the courage to come forth and say he was gay, to shame or encourage his parents to do something about the epidemic. And because he didn't more of us are dead."
- The Normal Heart author Larry Kramer, founder of both Gay Men's Health Crisis and the AIDS Coalition to Unleash Power (ACT UP), on the Reagan administration's response to the AIDS crisis.

"For the thousands afflicted and those who care, AIDS is a medical crisis, not an issue of sexual preference. There is a stark difference between activism on behalf of AIDS victims and base self-promotion. With his thoughtless, pointless remarks, Mr. Kramer has apparently chosen the latter."
- Ron Reagan Jr., in response to Kramer's remarks.

"The whole series is well-intended in trying to draw attention to a scourge in a way that makes people talk about it. But a humor situation in a hospital room with a person with a fatal disease! I don't think it works."
- David Hall, editor of the Bergen County, New Jersey, Record, on cartoonist Gary Trudeau's treatment of AIDS in his syndicated strip "Doonesbury." The strips dealing with AIDS were pulled from three newspapers, including the Record.

"I feel ashamed I couldn't find a way to get it earlier. I had a hard time finding the right approach."
- "Doonesbury" cartoonist Gary Trudeau, on his strips dealing with AIDS.