

Going all the way: *Gay Tide* hits the Supreme Court
 Déjà vu: As the Truxx raid makes it to film, the cops strike *again*
 Body impolitic? Tory tampering at the Ontario Arts Council

Body Politic

A MAGAZINE FOR GAY LIBERATION

1950: ORGANIZING IN MCCARTHY'S AMERICA

"The idea
 of gay people
 getting together
 at all was
 an eye opener
 of an idea."

Radical Beginnings: First in a three-part series on the birth and betrayal of the early gay movement in the USA

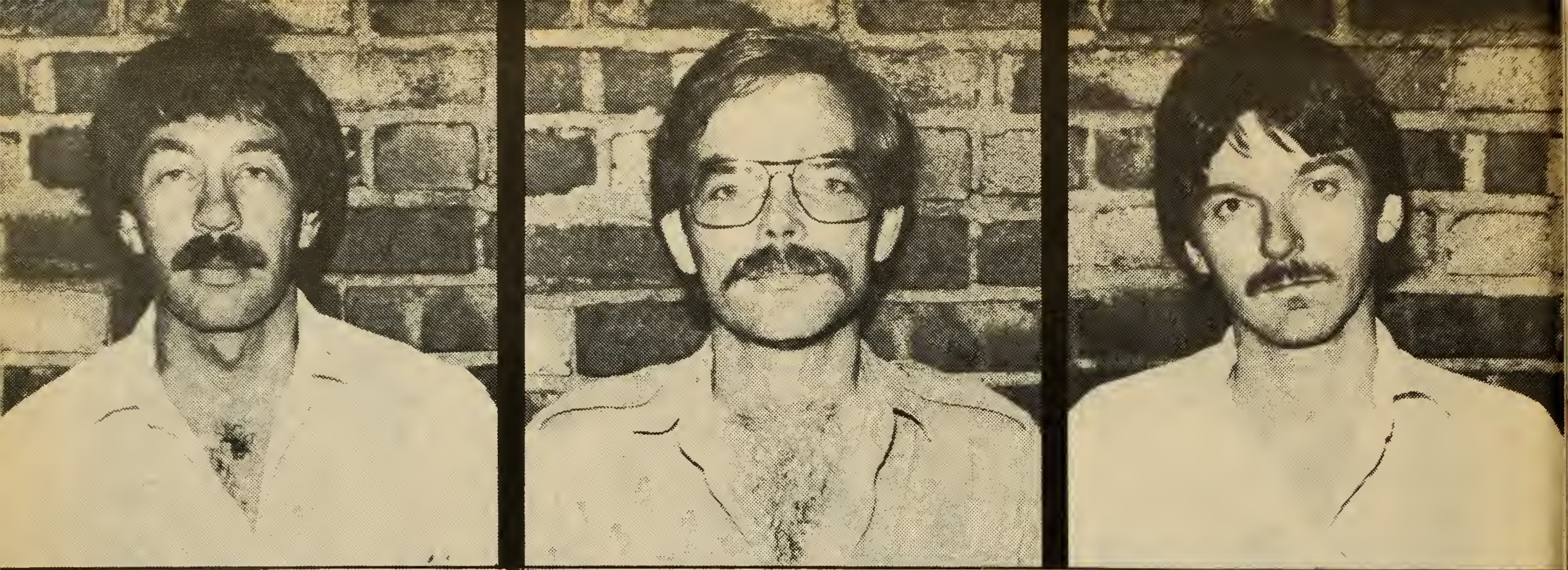
FIREWEED

Heather Bishop joins
 a festival-full of performers
 in celebration of the new
 feminist journal

Blasphemy?!

That was the charge, but the
 goal was to silence a newspaper.
 Andrew Hodges reports on the
 battle of Britain's *Gay News*





WHAT WOULD IT MEAN TO YOU:

**If these three men went to jail?
If The Body Politic were closed down?
If gay people lost a major voice?**

The three men above are Gerald Hannon, Ed Jackson and Ken Popert. If they look a little apprehensive, it's for a good reason: on January 2, they and Pink Triangle Press go on trial in Toronto, charged with possession of obscene material (*Loving Man*, a gay sex guide) and use of the mails for the distribution of material which is "obscene, immoral, indecent or scurrilous" (that means sending you *The Body Politic*).

If convicted, these three men could go to jail. If convicted, Pink Triangle Press could be heavily fined, putting the future of *The Body Politic* in jeopardy.

We know what that means to us: That one of the few means of communication controlled by gay people might cease to exist. That one of the few ways we have of defining ourselves to each other as lesbians and gay men in an overwhelmingly straight world could be taken from us by the police and the courts. That we could be left more fragmented, more isolated from each other, and more intimidated than before.

We don't want that to happen. But a handful of people with limited resources can't stop it. Building a strong defence takes a lot of human energy and a lot of money. Both of these must come from the community at large — from people like you.

We know this means something to you; many of you have helped, many have made the donations which have kept the legal case going this far. Now, it's coming down to the wire: it is estimated that an additional \$10,000 will be required to cover the costs of the coming trial, less than two months away.

We urge your continued support. Get in touch to see how you can help. Tell your friends about the case. Make a donation. It all counts. Do it while you still can.

c/o Cornish, King, Sachs
and Waldman,
Barristers and Solicitors
111 Richmond Street West
Suite 320
Toronto, ON M5H 3N6

**THE
BODY POLITIC
FREE THE PRESS
FUND**

Cheques payable to:
Lynn King in Trust for
The Body Politic
Free the Press Fund

Information: (416) 863-6320

"The liberation of homosexuals can only be the work of homosexuals themselves."
— Kurt Hiller, 1921 —

The Collective

Christine Bearchell, Rick Bébout, Gerald Hannon, Robin Hardy, Edward Jackson, Bill Lewis, Tim McCaskell, Keith Sly, Paul Trollope, Mariana Valverde

Designer
Kirk Kelly

The News

Gerald Hannon, Bill Lewis

Jeremy Bass (Winnipeg), Maurice Beaulieu (Quebec), Elgin Blair (Mississauga), Michael Calcott (St John's), Russ Congdon (Calgary), Ron Dayman (Montreal), David Garmaise (Ottawa), Education Collective, Gay Community Centre (Saskatoon), Barry Eriksen (Guelph), Robin Hardy (Toronto), Jim Mendenhall (Brandon), Robin Metcalfe (Halifax), Jim Monk (Windsor), Terry Nelson (Regina), Bob Radke (Edmonton), Rosemary Ray (Edmonton), Stuart Russell (Montreal), Joe Szalai (Kitchener), James Thatcher (London), Paul Trollope (Toronto), Merv Walker (Vancouver)

Tim McCaskell (International)
Michael Merrill (San Francisco)

Our Image

Edward Jackson, Mariana Valverde
Blanche Wiesen Cook, Robin Hardy,
Seymour Kleinberg, David Mole, Gordon Montador,
Paul Pearce, Konnie Reich, James Tennyson,
Merv Walker, Robert Wallace,
Lorna Weir, Alexander Wilson

Features

Gerald Hannon, Edward Jackson, Mariana Valverde
Christine Bearchell, Naomi Brooks, John D'Emilio,
Karen Henderson, Andrew Hodges, John Nichols

Columns

Irwin Barrer, Christine Bearchell, Richard Labonté,
Ken Popert, Michael Riordon, Billy Sutherland,
Glenn Schellenberg, Ian Young

Letters/Community Page
Robin Hardy, Paul Trollope

Layout and Production
Rick Bebout

Burke Campbell, Terry Farley, Michael Lynch,
David McLean, Lorna Weir, Alexander Wilson,
and members of the Collective
Typesetting: Pinktype, Toronto
Printing: Delta Web Graphics, Scarborough

Advertising and Promotion

Rick Bebout, Robin Hardy, Keith Sly
Bill Chesney, David McLean, Dave and Linda

Subscriptions and Distribution
Keith Sly, Robert Trow

Joan Anderson, Bill Chesney, Richard Fung,
Tom Hanrahan, Philip Hartwick, Norman Laurila,
David Marriage, William Mole, Joe McNerney,
Alcim Robitaille, Richard Sutton

Office

Rick Bébout, Gerald Hannon
Burke Campbell, Denis Fontaine, and members
of the Collective

The *Body Politic* is published ten times a year by Pink Triangle Press, a non-profit corporation, as a contribution to the building of the gay movement and the growth of gay consciousness. Responsibility for the content of *The Body Politic* rests with the Body Politic Collective, an autonomous body operating within Pink Triangle Press. The collective is a group of people who regularly give their time and labour to the production of this magazine. The opinions of the collective are represented only in editorials and clearly marked editorial essays. Offices of *The Body Politic* are located at 24 Duncan Street (fifth floor) in Toronto.

The publication of an advertisement in *The Body Politic* does not mean that the collective endorses the advertiser.

Mailing address: The Body Politic, Box 7289, Station A,
Toronto, Ontario, Canada M5W 1X9
Phone: (416) 863-6320

Available on microfilm from:
MacLaren Micropublishing, Box 972, Station F,
Toronto, Ontario, Canada M4Y 2N9

Copyright © Pink Triangle Press
2nd Class Mail Registration No. 3245
ISSN 0315-3606

The Collective acknowledges an operating grant
from the Ontario Arts Council

The Body Politic is a member of
the Canadian Lesbian and Gay Rights Coalition,
the Coalition for Gay Rights in Ontario,
and the Canadian Periodical Publishers' Association.

Printed and published in Canada

1950

Way before Stonewall: 19

Joe McCarthy's witch-hunting heyday, when Americans were obsessed with Reds under beds and "perverts" in them, seems an unlikely time for a radical homosexual movement to have taken root in the USA. But one did — at least briefly. In the first of three articles on the history of the early movement, John D'Emilio looks at the men who took the risks and started the Mattachine Society.

Lions vs Christians: 31

Gay News is the world's biggest newspaper for homosexuals. It has no friend in Britain's Bryant, Mary Whitehouse, who slapped the paper with charges of blasphemy after it published poetic probings into the Crucifixion. Andrew Hodges looks at being on the side of the lions.



Two cheers for Fireweed: 25

A festival of women's culture to help launch Toronto's new feminist journal seemed like a great idea: lots of poetry and music, children, men, women — and lesbians?



Gay Tide takes it to the top: 8

The legal battle to get a gay classified ad into the pages of the *Vancouver Sun* has dragged on for four years. Now, in its first gay rights decision, the Supreme Court of Canada is about to have the last word.

Mash notes that might have been: 28

High school *billets doux*, says John Nichols, were strictly "girl stuff." Pity. The boys should have taken a lesson — and if they had...

Other features

Letters: 4. Editorial: 7.
Between the Lines: 18. Dykes: 32.
The New Age: 33. Ivory Tunnel: 40.
Monitor: 41. Classified ads: 42.
Community page: 45.
Out in the City: 47.



The cover: Heather Bishop performing at the Fireweed Festival, photographed by Deborah Samuel.

Feed-hand biting? 13

When the Ontario Arts Council finally decided to give *The Body Politic* a \$1650 operating grant, feathers were ruffled all the way from the corridors of Queen's Park to the columns of the *Toronto Sun* (not so far, come to think of it). *TBP* got the money; what the Cabinet has in mind for the Council may not be as nice.

Instant replay: 9 & 35

Last October's police raid on Montreal's Truax cruising bar generated the biggest gay demonstration Canada has ever seen. Three filmmakers have now captured the community's reaction on video (p 35), and none too soon: the cops have just struck again.

Being particular

The issue this issue was advertising. Not for the first time — regular readers may recognize the following agonizings.

This time, a representative of Toronto mayoralty candidate Honest Joe Martin approached us to run a paid full-page ad outlining his platform for the upcoming civil elections. After looking at what Honest Joe and his team stood for, we refused the ad.

It was an essentially libertarian platform: no censorship, an end to government interference in every aspect of life, the free sale of pornography, casino-type gambling setups, and so on. Self interest was served, of course —

Honest Joe is backing his campaign with the profits from a now threatened body-rub and porno empire. It is an empire built on the exploitation of women.

Our rejection upset Honest Joe and company. They couldn't understand how *TBP* could claim to oppose obscenity laws and yet take such a "Victorian" attitude towards someone making an honest buck serving the public demand for porno. How could we shriek "discrimination" when the *Toronto Star* refuses our ad — and then turn around and do exactly the same thing? Even the *Toronto Sun*, they explained, had accepted Honest Joe's ad, so where did we get off being so particular?

We'd like to make our answers clear.

The Body Politic is opposed to sexual repression. Certainly, the power of the state to limit and regulate what we can read and look at is part of that repression. We oppose that state power — but that does not mean that we defend all forms of pornography.

We find repugnant material which degrades and exploits women. Most advertising does it, all *Harlequin* romances do it, and a lot of what most people call pornography does it too. As well, women who work in body-rub parlours are not notably well served by their employers. Those questions don't seem to bother Honest Joe overmuch. They both

continued on page 6

FOR YOUR NEXT WINE & CHEESE PARTY
WHY NOT LET US DO THE WORK?

"CHEESE TRAYS ARE OUR SPECIALTY"

Cheeze
Pleeze

464 Parliament St.
Toronto M5A 3A2
923-4670

GOURMET FOODS • COFFEE • TEA
GIFT BASKETS - "MADE TO ORDER"

B

BEGGARS
BANQUET

LUNCH:

Daily Soups
Hot Entrees
Salads, Desserts

BRUNCH:

Elegant Eggs
Fresh Baked Bread
& Pastries

DINNER:

Full Course Meals
Varying Specialties
Couscous 7 Vegetables
Melanzane Ripipies
Pastitsio Moussaka

LUNCH:

TUES-FRI 12-2:30
SAT 12-4

DINNER:

TUES-SAT 6-10

BRUNCH:

SUNDAY 12-4PM

ESPRESSO BAR

JAZZ

325 QUEEN WEST AT BEVERLEY, TORONTO.

366-4147

Cornmeal muffins:

It's eight in the morning
and before you is a golden glow
of cornmeal, sweetened
by touch of honey, and with
a dab of butter melting
right in the middle.
Time for breakfast

from

the

**UPPER
CRUST**

natural bakery

1099 Yonge Street, Toronto.
Just south of the Summerhill Liquor Store.
Phone 922-8661

Too much, too soon

In reference to your Cover note, page 3 of October 78 issue: Ahem!... Thought it important to clarify the fact that I'm NOT yet a psychologist. Under Ontario law, I have several more requirements to meet before I can be registered, which would give me the right to call myself a psychologist. In the meantime, I'm a Ph.D student in psychology.

Thanks for your faith in me anyway.

Carl J Bogner
Toronto, Ontario

Animal crackers

It seems I was wrong in my interpretation of the motives of the Socialist Workers Party. I am reliably informed that their destructive and divisive tactics at a time when David Thorstad was a party member were designed not, as I had thought, to take over the gay movement, but to wreck it by syphoning off members into SWP ranks and neutralizing them. I stand corrected.

David Thorstad is ingenuous in his claim that he has not called me, or the Libertarian Party, "fascist". In his interview in *Gay Community News* (April 8) he described me, falsely, as a member of the LP, which he described as "the next thing to fascism that I can see." Now that Thorstad has been called on this piece of silliness and forced to back down, he has merely switched terms and demands that I express my hostility to "capitalism," a word which has become a meaningless term of political abuse.

This reminds me of the Louisiana politician who told his aide to spread the rumour that an opponent had sex with pigs. "Does he?" asked the aide. "No," said the politico, "but let's make the bastard deny it!"

Ian Young
Scarboro, Ontario

The French Correction

In the September issue of *TBP*, page 4, there are comments by Alain Bouchard on the cancellation of the gay study trip. I would like to comment on these remarks.

1° It is true that ALEPH has offered its services, not only to the Paris office of Franco-Quebec Office of Youth (OFQJ) but also to the Association pour les droits des gai(e)s du Québec and the organizer of the study trip; on all sides, no answer.

2° Mr Bouchard said that France has a law "passed in 1968," which regards homosexuality as a social scourge; this is not quite true. There has been a law, passed in 1960, the validity of which was only 4 months, which did consider homosexuality as a social scourge, but this is over. As you know, there is a taboo on homosexuality, and this has the consequence of under-information on this subject; it took years in France for the gay associations to clarify the matter of "homosexuality and the law." And we don't appreciate that kind of counter-information from Mr Bouchard.

3° Mr Bouchard says that "there is probably more homophobia in France

than in any other western European country." We hope you will give your readers the following information: on June 28th, 1978, the French Government proposed to the Senate a vote on the repeal of the anti-homosexual provisions in the penal code; so did the Senate; the effect of this vote is to set the same age of consent (15) for straight and gay sex in France. It is the same kind of change as the one which occurred in Sweden at the beginning of this year. I don't ask Mr Bouchard what the age of consent in Canada is, because I know; but does he?

4° As soon as we heard of the cancellation of the study trip, we wrote to ADGQ in order to get information on the origin of the cancellation; we got no answer and only *TBP* told us that it came from the Minister of Youth, Soisson. ADGQ and Bouchard kept the version of a cancellation by the French Government considered as a whole; a version which, considering the legal change happening this year, we can't admit as true.

5° We are quite willing to protest against this cancellation at the required level, and to alert the media; but this requires that we get some information on what this study trip was to be, what its program was, about which we know nothing as yet. Maybe there was no program, which could explain why we didn't get an answer to our offer of assistance, but this might be a sufficient reason for cancellation. For we don't believe that anything undertaken by gays is perfect, or even good, and that anything decided by straights is evil.

We thank you for your help in giving the Canadian gays a better view of what is happening in France.

Claude Courouve
General Secretary
Centre d'information sur l'homosexualité
Paris, France

Conference confrères

I am reluctant to respond to Doug Wilson's charges against me in last month's issue. The proper place for discussion of the CLGRC is in the *Forum*, where the issues can be dealt with fully, rather than in the *BP* letter column. Also, I am too aware of my own share of responsibility for the problems of the Halifax conference to feel comfortable protesting my innocence.

However, I must reply to these serious criticisms. I was not satisfied with the way things went in Halifax. We did indicate that materials received before the June 1 deadline (as the Prairie resolutions were) would be translated and printed in time for the conference. That we failed was the result, not of deliberate sabotage, but of such mundane factors as overwork, understaffing and poor planning. Doug should certainly be aware of the difficulties of co-ordinating a bi-national conference. (May I use first names here? In 1975 I walked arm-in-arm with Doug and other Prairie delegates in the streets of Ottawa. Now I have been reduced to a "Metcalf".) Our task was not made easier by Saint Mary's University's decision four weeks before the conference to deny us the

**"It is a deliberate attempt
to throw a closet around gay culture.
Village People are traitors..."**

space we had arranged for use, by the fact that our \$6000 translation grant was not secured until the day before the conference started, and by Gestetener's knock-out punch of refusing at the eleventh hour to deliver the equipment they had promised us. (Thus our failure to print the Prairie resolutions.) Given our over-ambitious programme and our severe shortage of staff, it is a miracle that we managed to stagger through the conference at all.

Doug is skating on thin ice when he, who was not present, characterizes my remarks at the conference as an "attack" on the Prairie delegates. I hardly expect to become popular by saying that the Prairie resolutions revealed serious confusions and misconceptions about the nature of the CLGRC, were poorly worded and contained an unwarranted and slanderous attack on the Co-ordinating Office. However, I believe that these things are true and that I was right to point them out. My criticisms were strong, but I did not accuse any Prairie delegates of sabotage, nor did I seek to ridicule them. The Prairie resolutions, on the other hand, openly accused the Co-ordinating Office of deliberately subverting the Coalition, a very serious charge unsupported by evidence. These resolutions were received with shock, anger and distress by many of us who have been active in the Coalition. My comments were an attempt to articulate that distress and to analyze the problem. *Solidarity cannot be built without responsible mutual- and self-criticism.* Yet instead of entering into a dialogue, several Prairie delegates walked out (after arriving late for the workshop) having only heard part of my comments. Except for one conversation over pizza with Wiesia Kolasynska and Dael Kegler of Saskatoon, no dialogue occurred.

We cannot attribute absolute blame for this nasty and destructive minor war to any one person or group. I accept that many of the planning problems of the conference were the result of my own "Vaulting ambition, which o'erleaps itself, And falls on th'other." But some Prairie activists must be willing to critically examine their own words and actions. Doug owes me an apology for launching an attack based solely on hearsay. We cannot build a strong movement unless we are willing to listen to each other, especially when we have criticisms to make. Our real enemies are not each other, but rather the repression we all face. Let us spend less time on amateur theatrics and more on the real debate and hard work needed to build that solidarity we badly need.

Robin Metcalfe
Halifax, Nova Scotia

I thought it was time for a prairie gay to write who was not as frustrated and disappointed with the Halifax conference as several seem to be. I did not attend the Saskatoon conference, but those members of Gay Friends of Brandon who did attend brought back ideas and motions, and we discussed

them. I was given certain directives as the representative of Gay Friends of Brandon, and I voted accordingly. As an individual delegate I found myself voting against several of the Prairie proposals because after talking with others at the conference I was convinced that some wouldn't work, and others needed serious revision.

I'm sure that one of the most frustrating parts of the conference was the large amount of material which we tried to cover in such a short time. Every splinter group seems to feel that the main large objectives of the Coalition should be put aside to handle lots of little issues which could be better handled elsewhere.

At the risk of raising a few more hackles I have to mention that many times I was in agreement with ideas presented by the Wages Due delegates, but invariably I ended up voting against them because I couldn't stand the offensive means they used to present their ideas.

Jim Mendenhall
Brandon, Manitoba

Village traitors

Jim Wilson missed the point in his review of The Village People at Mosport, (TBP, Oct.). It's not simply a matter of The Village People saying "gay," up there on stage to those tens of thousands of potentially queer-bashing straights. The element of hiding the gay sensibility is part of a strong and insidious trend in the world of show biz and money machinery.

In these years when we are demanding our liberation, and in that struggle developing a renaissance of culture for our people to come out to, the commercial exploiters are disguising it to gain the commercially lucrative straight audience.

The exploitation represented by The Village People does not hurt the individual out gay, it hurts us all collectively. It is a deliberate attempt to throw a closet around the entire gay culture and community which gave birth to such phenomena as disco. It is crucial for the survival of the gay nation that our culture, sensibility and community be out to destroy the myths about gays which confront straights who oppress us and closeted gays who are oppressed.

I was in a tavern/disco in Kenora, Ontario last spring, vaguely a cruising bar despite the hordes of straights there. Nevertheless, it would have been extremely dangerous physically to be obviously gay there. While these thoughts were in my head, The Village People's "San Francisco" played and dozens of straights headed for the dance floor. How ironic, I thought. Now I realise it was doubly ironic.

The Village People are traitors of the worst kind. The gay record company executives which produce them are traitors. They should be boycotted.

Robin Hardy
Toronto

posters posterity

posters and printed ephemera, vintage and new

265 queen street east, toronto canada M5A 1S6
hours: tues-sat 10-6, call daniel stroud at 861-1851

Repertoire of 15 salads & numerous splendid soups



The Cow Café

406 Dupont St
Toronto 961 8341
Lunch 12-2:30
Dinner 6-10 pm
Closed Mondays

Exceptionally fine pastries & delicious desserts

Curry-ratatouille - hummus-seafood crêpes-spanakopitta



Acapulco
San Francisco
Ft. Lauderdale
Key West
London
Paris
Rio

LIFESTYLE VACATIONS

When considering a Fiesta, Skylark, Wardair or Sunflight package holiday, or a regular airline reservation, let us book it for you. We have the right information and suggestions to make your trip a big success!

Marlin Beach One week from \$319,
double occupancy, hotel and airfare

San Juan Departures from December 1, \$439
including airfare, transfers and hotel

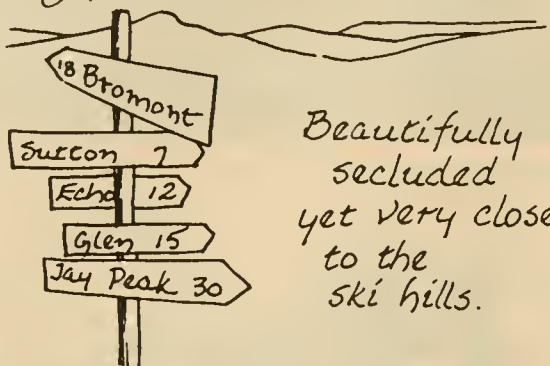
Rio! For Carnival, February 16, Fourteen days
from \$1309 including airfare, hotel and dinner daily



Encore Travel Limited.
193 Carlton St Toronto, M5A2K7
Tel 922-1693



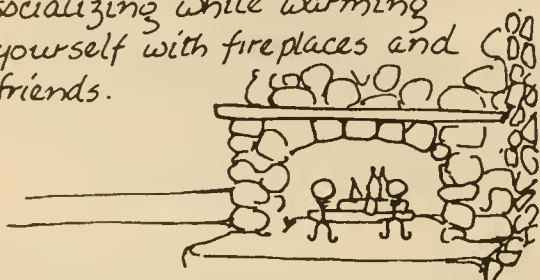
... a century and a half old Loyalist farmhouse that has been renovated to accommodate gay skiers.



Surrounded by many of Quebec's backcountry roads. Meandering through lovely valleys, low hills and unique French-Canadian settlements, they entice you on to explore and search out the antique shops, country stores and craftsmen.

The house itself is in the midst of seventeen lovely acres of meadows and gentle hills which are ideal for cross country ski-touring.

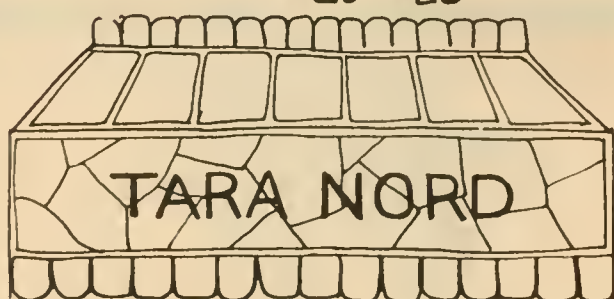
The atmosphere is friendly and you will undoubtedly enjoy socializing while warming yourself with fireplaces and friends.



We have a bring-your-own-bottle 'piano' bar with a free juke box, an 1890 Victorian billiard room with a free table

The house breakfast is served on Saturday and Sunday morning and is included in the price.

room with house breakfast is #20-#25



P.O. 75, Dunham, Quebec
TEL. 514-295-2578

"Unlike the *Star*, *TBP* does not pretend to neutrality. Claiming neutrality when someone is oppressed means taking the side of the oppressor."

continued from page 3

us a great deal — so though we both may oppose the censorship powers of the state, we have little else in common with Honest Joe.

Then there's that comparison with the Toronto *Star*. While it appears to describe a situation and ask a question, it actually obscures the real situation and makes it more difficult to understand.

The question arises from the assumption that a formal equality exists between the *Star* and *The Body Politic*. They are both publications, after all, that sell advertising.

It is, however, a merely formal equality. In the real world, the *Star* and *TBP* are not at all the same.

The *Star* is a mass circulation daily, and for many people, it is one of the few ways of learning what is going on in the world. The *Star* claims that its pages are unbiased, neutral and open to all. Gay people and the gay movement take the *Star* at its word and demand access to those pages. When we are refused, we kick up as big a fuss as we can.

The Body Politic, on the other hand, is a gay liberation monthly. Its purpose is quite clear — the promotion of gay liberation, and consequently, women's liberation and feminism. If that's our purpose, we're not going to let someone buy a page to promote a political system which exploits women.

Unlike the *Star*, *TBP* does not pretend to neutrality. Claiming neutrality when someone is oppressed means taking the side of the oppressor. As a movement paper, we take a stand. We try our best

to figure out what actions and positions are in the interests of gay people, and we act, editorialize — and accept or reject advertising — accordingly.

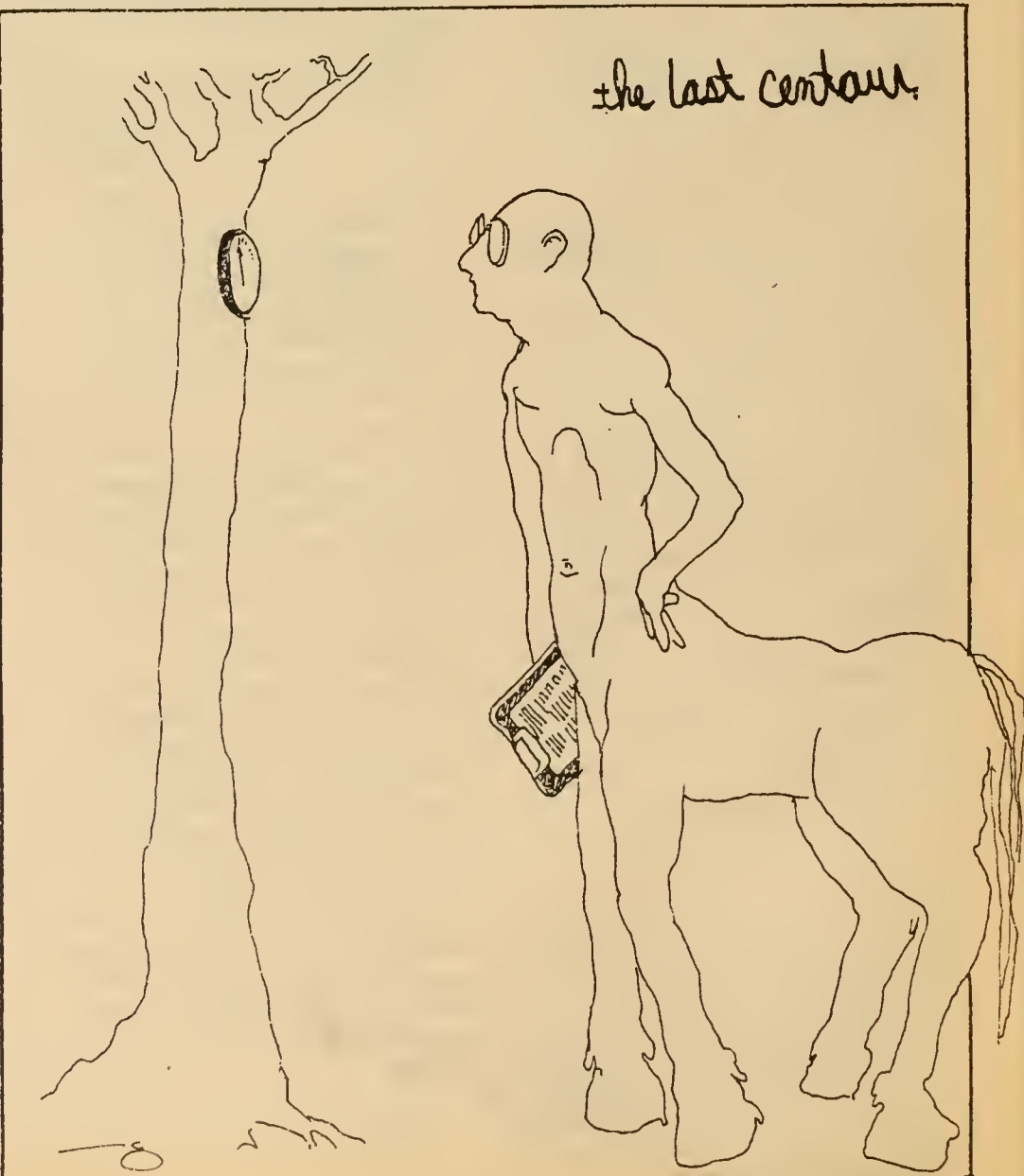
If the *Star* made clear its political biases and the interests it served, we'd feel a lot better about it. If the masthead read that it was published in the interests of a small group of people with a stake in maintaining the status quo, we'd feel less offended at being kept out of its pages.

Now that we've mentioned the status quo, we should take a look at who Honest Joe represents. It's easy to see that making Toronto a porno haven would fill Mr Martin's pockets. And a Yonge Street casino strip would benefit whichever racketeers could muscle in first. Not much for gay people there.

There's his "end government interference" plank. But government interference — in the form of human rights legislation, if we ever get it — would be a force acting to prevent landlords from evicting us and employers from firing us simply because we're gay. Restricting that "interference" might be of interest to landlords and bosses, but probably not to us. "Freedom for everybody," in Honest Joe's books, sounds a lot like the freedom the powerful need to increase the power they've already got. And we, by the by, get screwed.

We don't think those are ideas worth promoting — even if someone wants to buy the space to do it. Maybe that's the difference between libertarian and liberation politics.

The Collective



VILLAGE WEAVER



YARNS
LARGEST COLLECTION OF
WEAVING MATERIALS
FANCY KNITTING AND
CROCHET YARNS
WOOLS COTTONS SILKS
ALPACA ANGORA MOHAIR
HANDWEAVING CLASSES
LE CLERC LOOMS
MAIL ORDER SAMPLE CARDS \$2.00
551 CHURCH STREET (AT WELLESLEY)
TORONTO • 964-0436

Cops, co-operation, and closetry

Recently, there have been a number of brutal murders of gay men in downtown Toronto. In this issue, *TBP* reports the violent slaying of a gay man in Winnipeg. Here in Ontario, the following lament makes the pages of the daily press: "The shadowy nether world of the gay community means that Metro Toronto Police have met with almost no co-operation in solving this, or any of the other half a dozen such cases now collecting dust in their files."

So we don't co-operate — even in the solving of murders within our own community.

There are two reasons for this apparent lack of interest in our own safety and welfare. One is derived from the way the police generally deal with gay people. Is it any wonder that many gay people ignore police pleas for co-operation when they recall the so-called Ottawa male sex-ring scandal — largely a police PR gambit that ended in the suicide of one gay man and the ruined lives of many others? When Montreal police seem intent on making bar and bath raids an annual event? When Vancouver police use sophisticated cameras to do some "long distance hunting" of gay men in park washrooms? When Toronto police have arrested us for such "criminal acts" as postering, sunbathing and kissing in the street? It's not difficult to conclude that the interests of the cops run counter to our own. And that's not a bad reason to distrust.

Unfortunately, there's another reason which prevents some of us from coming forward with evidence which could conceivably help solve some of the long list of murders of gay men. We remain silent in order to avoid public disclosure of the fact that we are gay.

The police understand this reason, and they frequently try to persuade people to come forward by assuring them that everything will remain confidential. It's an assurance they can't really make. If the courts require an individual to testify, that individual must do so, and the courtroom is a public place.

We must be aware, then, that coming forward may also mean coming out. We must be prepared to do both — there may be a sacrifice involved, but it should seem small when you remember there is a murderer still loose in Toronto.

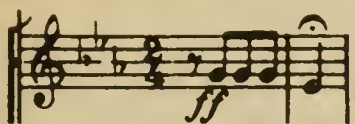
Some kind of co-operation, then, may be necessary. We need to understand what kind it is, and when it should happen.

The police are not neutral. Our own experience teaches us that. It is frightening to note the extent to which the police are evolving into an independent social force — they have become one of the most powerful lobbies on Parliament Hill. Last year they were pushing for a broader definition of obscenity; this year they are trying to engineer the return of capital punishment.

Co-operation with such a group cannot mean joining them in back rooms as quasi-informers, letting them in on where the "troublesome" cans and parks are. Co-operation means we ensure *they* co-operate with *us* — calling them into the streets to do their job, for instance, when a gay demonstration has to be protected from straight thugs. *The Body Politic* is in no hurry to develop polite liasons with those forces who would have pressured individuals in the gay community to testify against us in court.

Co-operation, when it exists, must exist on our terms and serve the interests of our community. It is in our interests that murders of gay men be solved. It was on our terms last Hallowe'en that the police co-operated in preventing thousands of hostile straights from injuring gay people participating in Hallowe'en festivities.

The cops want co-operation in maintaining the status quo — and that includes gay oppression. From time to time they can be made to co-operate on our terms — and those are the ending of that oppression, and the assurance of protection for the gay community. □



! (The opening two bars from
Beethoven's *Fifth Symphony in C Minor*.)

There are about **forty** different recorded versions of Beethoven's most famous symphony listed in the current *Schwann Record Catalogue*. Which one is for you? Should you buy the first, second or *third* version recorded by the great German conductor Herbert von Karajan? Or is it better to add Toscanini's famous recording to your collection? And how about Bruno Walter's? or Otto Klemperer's? or George Szell's? Just *where* does one begin? *Counterpoint's Basic Classical Record Library Guide* provides the answer. Covering 250 famous works by nearly 80 different composers, this guide recommends at least three versions of each work (including one budget best buy) with a brief commentary on each individual recording. It's an invaluable guide to choosing the *best* recording! And because the guide has been expertly prepared (by **Alexander Inglis**, editor of the new classical record review journal, *Counterpoint*), you won't waste *another* dollar on a recording you don't want and wish you'd never bought!

Send \$3.25 today for your postage paid copy to: Counterpoint Publishing Company, Dept. BP, Box 186, Postal Station Z, Toronto, Ontario, Canada M5N 2Z4.

Counterpoint's \$3.25

**BASIC
CLASSICAL
RECORD
LIBRARY
GUIDE**



General Editor: Alexander Inglis

The Body Politic
is pleased to announce

The Great Canadian Lesbian Fiction Contest

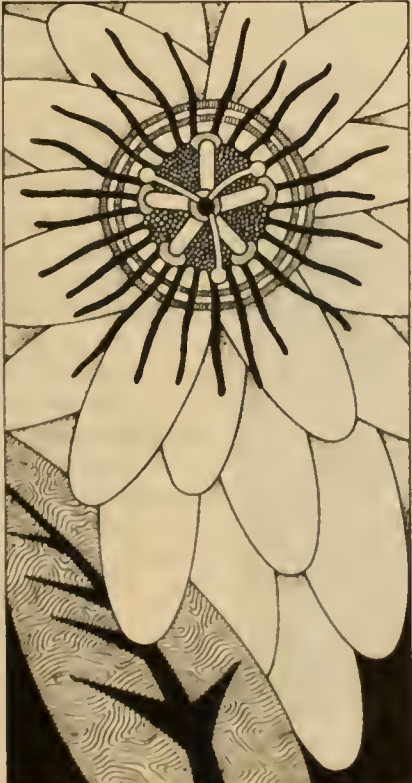
1st prize \$400
2nd prize \$200, 3rd prize \$100
Judges: Jane Rule & Marie-Claire Blais

How it came to be

"I don't know any other Canadian lesbian writers," Jane Rule said when she was interviewed by *TBP* a couple of years ago. Then, just recently, after talking with Marie-Claire Blais, Jane wrote and proposed a fiction contest for Canadian lesbian writers. She and Marie-Claire offered to judge the entries. And we would publish the winners. We leapt at the chance, of course. So, *The Body Politic* is pleased to announce the first Great Canadian Lesbian Fiction Contest.

Who can enter

Entrants must be citizens or residents of Canada. Stories must be submitted over author's real names, but winning stories may be published over pseudonyms if necessary. *The Body Politic* will retain the option on first North American publication rights, but final copyright will remain with the authors.



What to write

The contest will be for short fiction by lesbians and with lesbian-relevant themes. (No poetry please.) Stories should be between 2500 and 3000 words. Manuscripts must be type-written, double-spaced, on 8 1/2" x 11" paper. Two copies of each manuscript will be required. Stories cannot be returned, so please keep a copy for yourself.

When does it all happen

Entry deadline is December 31, 1978. Results will be announced in the April issue of *The Body Politic*. The winning story will be published in May and the runners-up at any time after that. If entries are of sufficient quality and quantity, Pink Triangle Press may publish an anthology of the best short fiction.

What you can win

Fame and fortune can be yours. First prize is \$400 and publication in *The Body Politic*. Second prize is \$200 and Third is \$100.

The Great Canadian Lesbian Fiction Contest,
c/o The Body Politic, Box 7289, Stn A, Toronto, Ontario, M5W 1X9

Top court hears Gay Tide, defers historic decision

OTTAWA — The first gay rights case has come before the Supreme Court of Canada. On October 5, the nine justices of Canada's highest court heard Vancouver's Gay Alliance Towards Equality's (GATE) case against the *Vancouver Sun*. Not expected before December, the court's decision could establish an important legal precedent for gays throughout the country.

It was almost exactly four years ago that GATE tried, without success, to place a classified ad in the *Vancouver Sun* to advertise subscriptions to its newspaper, *Gay Tide*. The ad, which reads "Subs. to Gay Tide, gay lib paper \$1.00 for six issues," was refused by the *Sun* in November 1974.

GATE complained to the British Columbia Human Rights Commission. Acting under a section of the BC Human Rights Code which prohibits discrimination "without reasonable cause," it ruled in favour of GATE and this decision was upheld in the BC Supreme Court.

However, the BC Court of Appeal overturned that decision, ruling there was reasonable cause to discriminate

against gays because the bias against them was "honestly entertained."

When the Supreme Court Of Canada heard the case October 5, it marked the first time that a gay civil rights case had made it to this country's highest court. That all nine justices were present to hear the case underlined the importance the Court attaches to it.

Despite the dramatic setting and the significance of the outcome, the proceedings themselves, which lasted 3 and a half hours, were dominated by the legalistic jargon and procedures characteristic of cases heard at this level. The Supreme Court does not usually hear witnesses; it simply listens to legal arguments put forward by lawyers for both parties. The arguments often revolve around sometimes obscure points of law concerning the decisions of the lower courts which have already heard the case.

GATE lawyer Harry Kopyto, who is also one of the lawyers representing John Damien, argued that the *Sun* did not have reasonable cause to refuse the ad, and he pointed out that the paper regularly accepts movie ads with lewd titles

depicting many forms of sexuality.

Jack Giles, lawyer for the *Sun*, said the ad was refused because of its contents, not because those who submitted it were homosexual. He said it was "not the person, but the idea" to which the *Sun* objected. The paper, he said, felt that "homosexuality is offensive to public decency and that the advertisement would offend some of its subscribers." Giles said the *Sun* had a "duty to protect the morals of the community."

Kopyto replied that the ad did not constitute a "danger to the moral fibre of the community."

A lawyer for the BC Human Rights Commission, Marvin Storrow, also argued before the court. The Commission is concerned that if the Supreme Court decides the discrimination in this case is reasonable because it stems from an "honest bias," any unpopular minority could become the victim of discrimination.

Chief Justice Bora Laskin was hearing his first major case since recuperating from open heart surgery last Spring. He is considered one of the "liberals" on the court, along with Justices Spence and Dickson.

Throughout the hearing, Justice Spence showed impatience with Storrow, the Commission's lawyer, for not following the proper procedures in seeking to intervene in the case, and with Kopyto who, in Spence's opinion, was wasting the court's time by repeating his arguments rather than responding to points advanced by the other side.

At one point when Kopyto was replying to an intervention by Giles, Spence cut in and said, "Repetition is abhorrent at any time and particularly abhorrent in a reply."

Later, when Kopyto tried to quote from the original BC Human Rights Commission decision — a document which the justices had already read — Chief Justice Laskin interrupted him: "Is that really necessary?" he asked. "We've just heard from Mr. Giles. Are you going to reply to that or are you going to let that go by?"

In a story in *Maclean's* magazine, reporter Julianne Labreche commented on the "extreme impatience Laskin and the other eight judges showed toward the GATE lawyer's rapid-fire arguments."

However, Laskin did appear sympathetic to the GATE cause. When Giles tried to argue that the whole case had nothing to do with human rights, "except that the Commission's order (telling the *Sun* it must publish the ad) infringed on the paper's right to decide what to publish," Laskin pointed out that classified ads are definitely a public service. "You solicit the public to advertise in want ads," Laskin said. "It is a service customarily offered to the public."

The BC Human Rights Code prohibits discrimination in access to public services, as well as in employment and housing. But gays aren't covered, since sexual orientation is not one of the categories of prohibited discrimination. Gays would receive some measure of protection if the Court decides in GATE's favour in this case, using the "no discrimination without reasonable cause" provision of the Code.

While the case was being heard inside the courthouse in Ottawa, gay people demonstrated outside and in Vancouver demanding their "place in the Sun." □

Police accept gay demands for Hallowe'en action

TORONTO — In a meeting with representatives of the gay community, Toronto police have said they would prevent crowds of anti-gay heterosexuals from gathering outside the St Charles Tavern on Hallowe'en.

The statements were made by Sgt Lennox in a meeting requested by police with Rev Brent Hawkes of MCC, Brian Mossop of GATE, George Hislop of the Community Homophile Association of Toronto, and a representative of Gay Youth Toronto. However, when *TBP* contacted Sgt Lennox he refused to say anything more than "We will be there to keep the peace."

In an annual display of hostility, hundreds of heterosexuals congregate outside the St Charles on Hallowe'en to jeer and pelt eggs and tomatoes at gay men going into the popular downtown tavern.

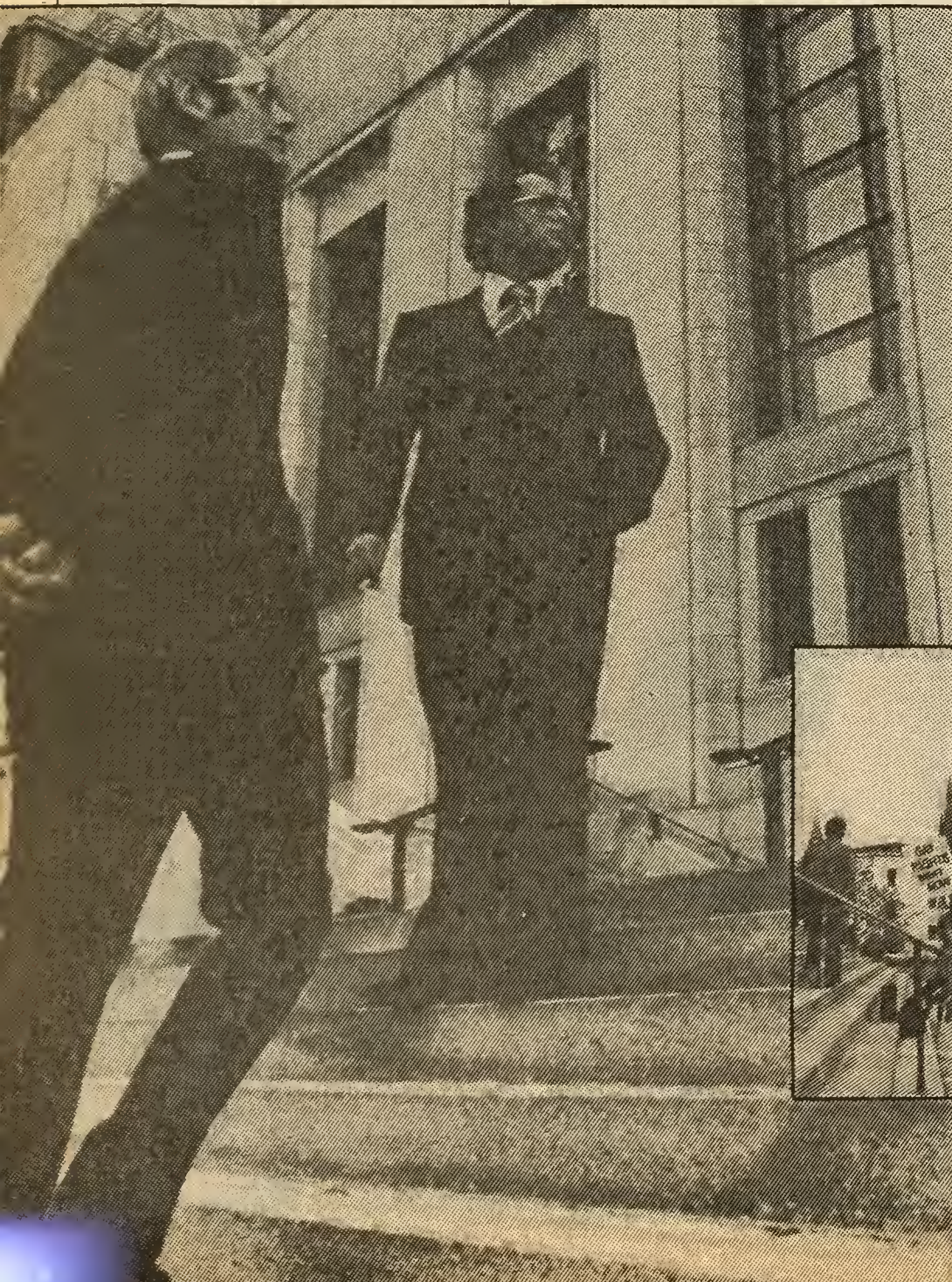
Last year, after pressure from the gay community and sympathetic politicians police arrested a number of people for causing a disturbance and one constable was publicly reprimanded and removed from his post for making derogatory comments to gays.

At the recent meeting with the representatives of the gay community, police agreed to implement some of the suggestions made by gay spokespersons over the past year to prevent a crowd from forming. People on the street will be asked to keep moving, particularly on the west side of Yonge Street which in the past has been corridorred off.

In a statement to *TBP*, Hawkes warned that while cooperation with police over the past two years has worked, "pressure must be maintained to ensure that the police continue to cooperate with us."

by Robin Hardy □

photo: Philip Hannan



GATE's Maurice Flood (left) and lawyer Harry Kopyto (right) ascend the steps of Canada's Supreme Court, while gays demonstrate outside (above).

**The *Star* vs the dictionary:
“We know the meaning of gay,
and it does not mean homosexual.”**

Council upholds *Star* ban on word ‘gay’

TORONTO — The Ontario Press Council has upheld the Toronto *Star*'s ban on the use of the word “gay” in its news and editorial pages when the meaning is “homosexual.”

The Press Council dismissed the complaint of a gay man who was not allowed even to refer to himself as “gay” in a Letter to the Editor. The Council did so saying that they found “no evidence that the *Star* consciously attempted to foster prejudicial attitudes against homosexuals” in this ban.

The complainant, Michael Lynch, an English professor at the University of Toronto and a gay activist, had argued, in a two-page brief, that contemporary usage often distinguishes between “homosexual,” referring to sexual orientation, and “gay,” referring to a political and social concern for the welfare of homosexuals.

The *Star* maintained that it would have used another word than homosexual “if the homosexual community had coined a new word,” but insisted that to adopt “gay” as a synonym would be to impoverish the language.

It further implied that “gay” adds a positive connotation to “homosexual,” and that this was a reason for their rejecting the usage. As David Crane, editorial page editor, put it: “we know the meaning of the word gay, and it does not mean homosexual.”

Lynch pointed out the number of dictionaries, newspapers, and other usage authorities which accept the term. Authorities which now give “homosexual” as a meaning for “gay” include *Webster's Third International Dictionary* (1976), *Webster's New Collegiate Dictionary* (1977), *Roget's International Thesaurus* (1977) and *Roget's College Thesaurus* (1978). In addition, “the *Star*'s own personal want ads, where the paper is able to make money from gay people, frequently uses the word gay,” Lynch continued.

The Press Council was established by the Toronto *Star*. Of three complaints against the *Star* in gay matters, two have been dismissed.

In an open letter to Ontario gays, Lynch called the body a sham, “designed not to promote media fairness but to manufacture the false appearance of fairness.” □

Labour board rules on gay workers

TORONTO — In a recent decision the Ontario Labour Relations Board has ruled that a requirement by a gay bar that all waiters and bartenders be homosexual does not significantly alter the character of the establishment or affect the representation of those gay employees by a previously certified trade union. The ruling received nation-wide media attention when a CP wireservice story erroneously reported that waiters had been fired because they were not homosexual.

The dispute arose between the owners

of Katrina's Tavern, a recently opened Toronto gay disco and restaurant, and the International Beverage Dispensers' and Bartenders' Union Local 280. The union was seeking to maintain its status as the certified bargaining agent for employees at Katrina's which had formerly been a straight bar called The Forge. Forge employees had their employment terminated when The Forge closed in early 1978. The new owners of Katrina's tavern argued that, as they sought to create an “elite gay club” to “attract a sophisticated homosexual clientele,” and since all waiters and bartenders would have to be gay, the character of the tavern had significantly changed. If the OLRB had ruled in the owners' favour the union would no longer represent workers at the establishment. Instead, the Board ruled for the union, saying that it did not find “that sexual orientation affects ‘the nature of the work requirements and skills involved’ of waiters, bartenders, and others within the scope of the collective agreement...” Furthermore, the Board noted that although the business changed its character “to the extent that the clientele of the establishment changed,” this did not make the character of the business “substantially different from the business of the predecessor employer.”

The Board noted that the union involved represented employees of other gay bars in the city, and did not have a policy of discrimination on the basis of sexual orientation. A representative of the union testified in the hearing that the union would not supply gay waiters but “would send down a waiter and an employer would have to satisfy himself if the waiter was suitable.”

A number of daily newspapers printed retractions at the behest of Katrina's owners after carrying an erroneous CP wireservice story that waiters had been fired because they were not homosexual. In fact, at the time the tavern reopened under the new management there were no employees working there.

by Robin Hardy □

Montreal gets new gay media

MONTREAL — Two additions to the Montreal gay media have been launched during the month of October.

Montreal's first gay television programme began for a trial run of 16 weeks on October 3. Produced by a group known as Production 88, the programme has a magazine format of news and interviews. The series is called 88 after Bill 88, the gay rights amendment adopted in Quebec last winter. It is being broadcast on National Cablevision on Tuesday and Thursday evenings. It is hoped by the organizers that if the first series is successful, it might be extended from half an hour to an hour next year.

Almost simultaneously, Quebec's first gay magazine has hit the stands. A glossy commercial gay publication in the style of *Blueboy* and *Mandate*, the magazine's first run was some 35,000. It is to be called *Attitudes*.

by Ron Dayman □

Montreal police storm tavern in repeat of Truxx raid

MONTREAL — In a repeat performance of last year's raid on the Truxx gay bar, police swept into the Dominion Square Tavern in downtown Montreal on October 21 and arrested twenty-two men. The raid took place at 5 PM and the arrested men were not released until 3 the next morning. The men have been charged as found-ins, and forced to undergo compulsory VD tests.

The raid of the Dominion Square Tavern, the latest in a series of police actions directed against the Montreal gay community, took place one year less a day after the raid on Truxx. In that raid police, dressed in riot gear and carrying machine guns, arrested and charged 142 men as found-ins in a common bawdy house.

Sources have informed *TBP* that police arrested everyone in the Dominion Square Tavern. Arrests of one or two men have been made in the

washrooms on previous occasions.

Meanwhile, the owners of Truxx go to trial October 25. L'Association pour les Droits des Gai(e)s du Quebec has organized a picket around the courthouse that morning, and plans to pack the courtroom. The trial, which will last two or three days, is expected to end in a ruling on whether or not in law Truxx is considered a common bawdy house. The ruling will affect the charges outstanding against the men in both the Truxx and Dominion Square Tavern raids.

There is speculation among the Montreal gay community that the raid on the Dominion Square Tavern is connected to upcoming municipal elections which have thus far been low-key and without issues. ADGQ has adopted the slogan “Vote Against Drapeau” for the elections. Drapeau is the present mayor and “boss” of Montreal.

by Robin Hardy □

Prairie festival soars to success

Lesbian and gay culture gets boost in Saskatoon

SASKATOON — Metamorphosis, the Prairie celebration for lesbians and gay men, soared to a spectacular success with four days of coffeehouses, workshops, a demonstration and special Thanksgiving dinner in this city October 6 to 9. Sponsored by the Saskatchewan Gay Coalition, the festival attracted hundreds of lesbians and gay men from across the three prairie provinces. The cultural celebration was, in the words of one person, “a total high energy weekend, stronger than Toronto's August Gaydays celebration.”

The festivities were held at the Gay Community Centre of Saskatoon in downtown Saskatoon. Said one lesbian “The GCC has built a tremendous amount of cohesiveness among gays and lesbians in Saskatoon. That strength reflected itself in the sense of unity among diversity we all felt during the weekend.”

The celebration began with a dance Friday night, and demonstration Saturday morning. Fifty people attended the demonstration, marching through downtown Saskatoon to the City Hall where they were addressed by keynote speakers from Brandon, Calgary, Edmonton, Toronto and Winnipeg. Described as “very spirited”, the demonstration attracted the attention of hundreds of Saturday morning shoppers.

Saturday evening activities began with separate coffee houses for men and women at the Gay Community Centre. In the gay men's coffeehouse, entertainers Blackberri, a San Franciscan singer, Michael Bordon from Regina, and Lindsey, a blues/folk singer from Winnipeg performed. Upstairs, in the lesbian coffeehouse, about fifty women were entertained by Ferron, a popular

lesbian folksinger from Vancouver, Lorna Boschman, a Winnipeg comic, and a jam with women from Saskatoon. Later in the evening, the two coffeehouses joined for a mixed dance.

Sunday afternoon open house activities were organized at the Community Centre with well attended workshops on lesbian fantasy, poetry and theatre. Tables throughout the Centre exhibited the work and literature of various gay organizations. Jugglers passed through the crowd and comic Lorna Boschman played the clown for the afternoon.

Sunday night, a mixed coffeehouse drew about 200 people and was followed by a dance. The high point of the evening came when Blackberri recited a poem he had written about a previous lover, who, leaving him, said their love was unnatural. The poem described what was really “unnatural” — the people who say men can't love men, or women, women.

On Monday a thanksgiving feast began about one and lasted late into the afternoon. About 75 people attended, to consume mountains of food and listen to impromptu entertainment and a speech on solidarity and building culture, given by Walter Davis of *After Stonewall*.

One woman from Toronto described Metamorphosis as the best cultural festival she had attended. “Metamorphosis was a good name for it. There was a tremendous strengthening of people, culture and community over the weekend. We changed, metamorphosed, gained a lot of strength from each other, and we were able to bring this back to our own cities.”

by Robin Hardy □

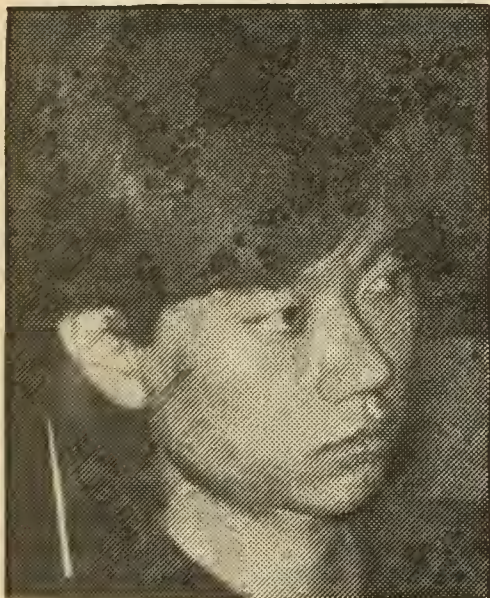
Queer fish. Canada Customs gets into waters troubled by red (and lavender) herring.

Gay youth tackle strategy at regional conference

TORONTO — Representatives of gay youth from across Ontario met in Toronto over the Thanksgiving weekend to begin to work out a strategy for the Bi-National Gay Youth Coalition. Over sixty representatives from Toronto, Ottawa, Guelph, Windsor and London, and observers from Winnipeg and West Germany took part in the three days of meetings.

An important theme of the conference was getting gay men and lesbians working together, with the limited participation of lesbians seen as a major problem to be overcome. A committee was formed to investigate situations where gay men and lesbians had succeeded in working together to see if these conditions couldn't be reproduced in the future. This ombudsperson committee will also investigate incidents of sexism and ageism in the gay movement and make recommendations.

The conference had strong words for the gay media. A resolution "abhorred"



Gerald Chan is involved in the production of a survey on gay youth sexuality.

give gay organizations suggestions on how to set up youth caucuses in their groups. The conference felt that youth caucuses are exceptionally important since so many young gay people find themselves on the periphery of gay social life because of their age.

A comprehensive survey on gay youth sexuality, prepared by Toronto Gay Youth member Gerald Chan, was approved and will be available to groups across the country on request to the TGY office at 29 Granby Street, Toronto. The survey will be widely distributed to "develop the background information needed to make demands with any authority."

An issue still under debate is the position the coalition should take on the question of age of consent laws. Many delegates support the Canadian Lesbian and Gay Rights Coalition position calling for the abolition of the age of consent laws. "Gay Youth is concerned with issues affecting all youth. The present laws are not used to protect us but to punish young people for expressing their sexuality. The government should have no bearing on determining our sexuality. If you call for equalization what do you say to a 14-year-old lesbian?", says Tim Guest, a Toronto Gay Youth member. Others feel that age of consent is too broad an issue and that gay youth should call only for uniform laws for gays and straights. They feel it is still too early to judge the impact that complete abolition would have on youth.

The conference financed itself with a dance and a party where delegates from across the province got to know each other.

The next bi-national conference will be held next summer in Ottawa from August 4 to 6.

by Tim McCaskell

Customs blocks lesbian books

HALIFAX — A bookstore here has been told that lesbian books cannot be imported into Canada. Red Herring Co-operative Books, an alternative bookstore specializing in socialist, feminist, gay and minority publications, ordered a number of books from Diana Press, a California lesbian feminist publishing house. On October 4, Denise Roberge, a member of the Co-operative, went to Canada Customs to collect the parcel and was told by the official on duty that the books were banned.

"He read the list of titles and looked at me and said, 'You can't pick up the books.' I said, 'Why?' 'Well, there's a ban on certain books.' He was quite rude. I said, 'Well, you mean to tell me that books on lesbians aren't allowed into the country?', and he said, 'That's exactly what I mean to tell you.'"

The shipment, containing nineteen books worth about \$60.00 in all, included eight different titles; *Yester-*



David Crombie, Conservative candidate and winner in the October 16 by-election in the Toronto riding of Rosedale, makes a point at an all-candidates meeting October 10 sponsored by the Toronto Gay Alliance Toward Equality. The well-attended meeting was chaired by GATE President Brian Mossop (centre), and featured Independent Don Campbell (right) as well as Ron Thomson, NDP, Communist Danny Goldstick and Libertarian D'Arcy Cain. Only Liberal candidate John Evans failed to appear. All five candidates promised to support the inclusion of "sexual orientation" as a prohibited ground of discrimination in the federal Bill of Rights. The group was closely questioned by a panel of representatives from the gay community, and fielded queries on age-of-consent, pornography laws and related matters.

day's Lessons, Lesbian Lives, Lesbian Home Journal, Lavender Herring, All Our Lives Songbook, Selene, Class and Feminism and Lesbianism and the Women's Movement.

Barry Mitchell, Superintendent of International Mail for Revenue Canada-Customs in Halifax, has denied any knowledge of a ban against the books. According to him, all incoming books are examined to determine whether their importation violates Customs Tariff Item 99201-1 which prohibits the importation of "immoral, indecent, treasonable or seditious" material. Suspect titles are referred to Ottawa for a ruling. If a book is banned, the importer is supposed to be notified in writing of the right to appeal the decision.

Lou Anne Meloche, a member of the Board of Directors of Red Herring, has stated that the Co-operative will re-order the books from Diana Press. "If a problem arises, we'll certainly not hesitate to take legal action to get the books."

by Robin Metcalfe

Anti-gay cops under investigation

WINDSOR — Two police officers face possible charges under the Ontario Police Act for smashing the rear window of a car owned by a patron of the Ritz, Windsor's gay bar.

On the evening of September 29, Robert MacKenzie was leaving the gay bar when a police officer struck his rear window so hard with a flash light that MacKenzie believed he had been shot at. When he stopped his car two officers approached him and threatened to charge him with impaired driving,

urinating in a public place, gross indecency, dangerous driving and reckless driving unless he was willing to forget about his broken car window. Admitting he had relieved himself by the side of the road, MacKenzie says the other charges were unfounded as he had driven only a few feet.

In a protest letter sent to the Police Chief and the Windsor news media, MacKenzie, "questioned rather strongly whether my crime justified their very violent methods." The story was carried on the front page of the *Windsor Star*.

Windsor Police Chief John Williamson said at least one officer will be charged and that both are under internal investigation because of the incident.

by Jim Monk

Sentences trebled for attacks on gays

TORONTO — The Ontario Court of Appeal has trebled the sentences of three youths convicted of assaulting gay men. After being attacked by the youths, at least three gay men had been left unconscious in Riverdale Park, a popular Toronto cruising area.

Originally found guilty and sentenced to eight months by a County Court judge, the youths recently had their sentences increased to two years less a day, the maximum sentence that can be served in a provincial jail. Justifying the heavier sentences, Judge Dubin observed that it was doubtful whether any of the attacked men "will be restored to his full health either physically or mentally."

by Robin Hardy

Golf club bans gay speaker

BRAMPTON — The manager of the Brampton Gold Club has cancelled a luncheon sponsored by the Social Planning Council of Peel because members of Gay Equality Mississauga (GEM) had been invited to speak. The meeting, originally scheduled for October 19, was to feature a presentation by GEM members Alan Hickman and Elgin Blair entitled "Being gay in Peel; are we hidden from the social services?"

Golf Club president Andrew Dixon said several of the club's 1000 members complained that announcements of the luncheon on cable television and local radio had implied that the club was sponsoring the luncheon and its speakers. Despite reassurances from Reuel Amdur of the Social Planning Council that further publicity would clarify the sponsorship issue, the club president has refused to reconsider the cancellation. Responding to the Golf Club's action, Amdur stated, "This is obviously discriminatory and an indication of considerable immaturity."

The Planning Council has also received criticism from prominent community leaders for using its funds (partly provided by United Way contributions) for sponsoring the gay talk. Despite the difficulties, the luncheon has now been rescheduled at a new location. □

Operation Liberty delayed one month

MONTREAL — The three largest union centrals in Quebec have requested that Operation Liberty be delayed one month. The Quebec Federation of Labour, The Quebec Teachers Federation and the Confederation of National Trade Unions will use the time to involve their membership in the events of the Operation.

Operation Liberty was instituted by a Montreal human rights group, La Ligue des Droits de l'Homme (*TBP*, October), to demand the repeal of the War Measures Act and to oppose police and state attacks on workers, women, gays, trade unions, students, the left, and others. The initiative has attracted a broad coalition of groups in each city where events are to take place. In Montreal, l'Association pour les Droits des Gai(e)s du Québec (ADGQ) is actively involved. In Toronto, *The Body Politic* and its Free the Press Fund are active participants in the organization of a public meeting and picket to be held in this city in support of the Montreal demonstration.

Originally, the events in both cities were scheduled for the week of October 16 to 21. The Montreal events will now take place on Friday, November 17, while those in Toronto will be held on Saturday, November 18. By 11 AM, booths by participating Toronto groups will be set up at Carpenter's Hall, 196 Gerrard Street East, for people to meet and learn about the activities of the

many political, ethnic, gay and community groups involved in Operation Liberty. At 1 PM a public meeting and rally featuring several speakers and greetings from participating organizations will be held, followed at 3:30 PM by a picket, probably in front of RCMP headquarters on Jarvis Street just south of Dundas. Those interested are invited to watch for notices, or call 923-GAYS or *TBP* the week prior to the event for final confirmation of times and places.

Edmonton's events were held in October as originally scheduled, to coincide with the eighth anniversary of the invocation of the War Measures Act. The Edmonton Lesbian and Gay Rights Coalition was among the organizers of events there, and Jeff Bullard of the Coalition participated in a panel discussion on political repression and the War Measures Act.

by Paul Trollope □

Gays still not welcome in US

WINDSOR - During recent months, a number of lesbians and gay men have been denied entry into the United States because US immigration officials suspected them of being homosexual. As a result, Windsor Gay Unity is compiling documentation on border turn-backs to be used in support of a public call for an end to such discrimination.

The most recent case involved Bruce Miller, a Windsorite serving as an interviewer for the show *Gayly Speaking* on Detroit's public radio WDET. Miller was refused admission to the US when, under questioning from border officials, he admitted that he was gay. Miller subsequently contacted the Canadian Immigration officials to see if that action was legal, and was told that not only can the American authorities bar known or suspected gays from their country but that Canada has the same restrictions. The local official who spoke with Miller had no knowledge of recent changes to the Canadian immigration act which removed homosexuality from the list of prohibited types of aliens.

In a similar case, women travelling to the Michigan Women's Festival in late August reported that they were refused entrance to the State at the Sarnia-Port Huron crossing. The women were asked if they were lesbians and they all said no. Then according to one of the travellers, Sibyl Frei, CGRO co-ordinator, "They searched our van and found a small amount of gay literature. We were informed that we were not to be allowed to enter the United States because the border guard suspected we were homosexuals."

Anyone who has experienced similar trouble entering either the United States or Canada is requested to contact Windsor Gay Unity. Please get the name and badge number of the official responsible for the refusal. Travellers to the US are advised not to admit their gayness to the immigration officials unless they are prepared to be turned back.

by Jim Monk □

Winnipeg violence escalates, city man dies after beating

Gays organize to counter violence

WINNIPEG — In the early morning of September 13, a 31 year old man was found unconscious on the bank of the Assiniboine River near the Manitoba legislative buildings. He had a broken skull, 6 fractured ribs and a broken leg. Thirteen days later Peter Petkaw died, never having regained consciousness.

The area where Petkaw was attacked is Winnipeg's outdoor gay male cruising area. During the past two months the Hill, as it is known locally, has been the site for an increasing number of physical assaults on gay men. Petkaw was not known in the city's gay community and may not have been gay himself — but almost certainly he was killed because his attackers thought he was.

In the weeks following the attack, the Winnipeg police arrested John Usher, 18, and Patrick Holt, 19, both of no fixed address, and charged them with first degree murder. As well, four people, aged 19 to 22, were charged as material witnesses of the murder. The police have maintained that there is no known motive for the murder. But for most gay people in Winnipeg the motive was clear — Petkaw was the victim of anti-gay violence that has been escalating since early August. According to Chris Vogel of Winnipeg Gays for Equality, the dramatic increase came

shortly after the installation of traffic gates on the legislative grounds. This move by the Tory government to curtail cruising received wide coverage in the city's media (*TBP*, September).

On August 10, shortly after the traffic gates were installed, Bill Dwyer, a member of Fellows (a men's consciousness-raising group) and the Quakers (Society of Friends) was brutally attacked by seven men. Dwyer stated that since his beating, "I have heard of at least six others. A fifteen-year-old riding a bicycle on the Osborne Bridge was hospitalized. I read of another man who was beaten with a chain on Assiniboine Avenue and then there was Petkaw."

In mid-September an ad hoc group, including Dwyer, met to formulate a response to the escalating violence against gays. The group, which has met three times since its formation, has undertaken the organization of a "silent vigil" to be held at the Hill on November 11, from 11 to 2 pm. Several letters have been drafted and are being distributed widely. One calls for statements from organizations such as social service agencies condemning violence against gays. Another is directed at the Attorney General of Manitoba and demands inclusion of sexual orientation in the province's Human Rights Act. □

City cops say beach 'unbareable'

TORONTO — Metropolitan Toronto police, with a number of unsolved murders and other serious crimes on their hands, have been harassing gays and those they believe to be gay with increased diligence in the last couple of months.

Toronto Island's Hanlan's Point, a nude beach since before World War II, has been the site of numerous arrests of both gay and straight men for nude sunbathing. A number of the arrests appear to have been instituted by the same police officer, who has gone so far as to take a camera to the beach while on plain-clothes duty and strike up conversations with gay men with the objective of eventually taking their photographs while on the beach, presumably to use as evidence in court.

The arrests at Hanlan's apparently started around the Gaydays weekend in Toronto (*TBP*, October) when a large, festive gay picnic was held on the island and a number of lesbians were given police summonses for topless sunbathing.

The City of Toronto has a by-law prohibiting nude swimming and sunbathing, but because of defects in its wording, many people charged under it were being acquitted in court. Recently, angered by their lack of success in prosecuting this kind of activity, the police met with

Attorney General Roy McMurtry, asking that he consent to prosecutions under the Criminal Code. They claimed police needed this power in order to "clean up" bars and clubs featuring topless or bottomless waiters, waitresses or dancers. McMurtry agreed to consent to any prosecutions which Metro Police cared to institute.

Public nudity is one of the very few sections of the Criminal Code which require the provincial Attorney General's personal consent prior to every prosecution. The section was drafted this way in order to avoid its use to harass skinny-dippers and nude sunbathers, as it was considered that the criminal law was an inappropriate sanction for this kind of activity. Actually, the nudity section was enacted by Parliament to prevent public demonstrations by Doukhobors in Western Canada and to facilitate their mass arrest.

Of those recently arrested for nude sunbathing, many have pleaded guilty and have received absolute discharges, a Criminal Code disposition whereby the person retains a criminal record but technically has not been convicted of an offence. Others have indicated their intention to plead not guilty, and trial dates have been set for later this fall.

by Paul Trollope □





Members of Ottawa's gay community picketing the Greek Embassy on September 29th to protest anti-gay laws presently before the Greek parliament. The laws label gays as a "medical threat to society" and would impose a prison sentence on any man moving about in a public place who appears to be trying to attract another man. Similar demonstrations were held in Vancouver, before the Greek Consulate there, in Washington, and in ten European capitals.

Labour council endorses gay candidate for school board

WINDSOR — Well-known Windsor gay activist and community leader Jim Monk (*TBP*, September) is running as an openly gay candidate for one of two elected seats on the Windsor Board of Education in Ward 3, the city's downtown core area.

Monk, 26, is well known in Windsor not only for his work with Windsor Gay Unity during the last few years but also for active political work while a high school student and a five-year term on the Windsor Press Council. He has just completed a term on the executive of the Coalition for Gay Rights in Ontario (CGRO) and has been a leading figure in its activities for the last few years.

Monk has started campaigning door to door throughout the ward, spending three or four hours a day talking to constituents about what he thinks is wrong with the educational system. About 20 campaign workers, both gay and non-gay, are helping put up posters, distribute leaflets, and circulate a four-page tabloid newspaper which are the main pieces of campaign literature Monk is using.

"I want to completely restructure social relations within the school. The present school system uses instruction — courses, credits and grades — as its main means of discipline. What has to happen is that people in school have to learn how to take care of each other, learn how to run the cafeteria and be responsible for the buildings they're living in," Monk told *TBP*. He feels that the present school system is giving people a bad deal for a lot of money. "There's so much waste in the school system. I want people to get a much better education for the lowest possible cost. To begin

with, the educational system is so hierarchical. So many layers of needless bureaucracy — that's what I think should be cut."

Monk is strongly opposed to returning to a core curriculum. "The curriculum options aren't the problem. Functional illiteracy is a problem all over North America where many different systems of curriculum choice exist. The problem is unemployment. People have no incentive to achieve in the school system because they no longer believe the myth that school is training them for useful employment. School has become a parking lot for our youth, and it's really destructive."

Over 100 candidates are running for election in Windsor this year. Monk is the only openly gay candidate, and the only candidate in his ward to be endorsed by the Windsor Labour Council. The Council has endorsed Monk and only one other person in the city for Board of Education seats.

Because there are a number of candidates who will split the vote, with no obvious winner and no strong incumbent to beat, Monk feels he has a chance to win.

If he does win, the fact that he is a well-known gay activist will have been a positive factor, he thinks. "With so many candidates, the main thing is for people to know your name — to have a presence. And in that sense, the gay stuff will probably help more than it will hurt me."

Monk realizes that his ideas will alienate some people, but feels that many parents are worried about the fact that their children are not deriving any benefit from the school system and are not

learning any life skills nor acquiring any worthwhile qualities at school. "School is a training ground for juvenile delinquency right now," he says, "and the parents know I'm concerned about that and know I have ideas about how to solve it. And a lot of them are listening."

Gay issues were prominently featured in Monk's campaign press release and in his tabloid newspaper issued for the election. In a story in the *Windsor Star* his gay activities were mentioned along with his employment (at Chrysler Canada Limited) and his other work in the community.

"Election campaigns are generally a nasty business," concludes Monk. "I'm not really having a good time, but I'm doing it anyway." Although he is running to get elected in the November 13 contest, he really sees his candidacy as a springboard to getting more involved in community organizing and the educational system in Windsor.

by Paul Trollope

Conference launches Quebec gay coalition

QUEBEC CITY — Sixty people gathered at Laval University in Quebec City over the Thanksgiving weekend to establish a Quebec-wide gay coalition. The Regroupement national des lesbiennes et gais du Québec (RNLGQ), as the new group will be called, will bring together gay and lesbian organizations throughout the province.

The coalition was set up at the second annual Quebec gay conference organized by the Centre homophile d'aide et de libération (CHAL).

A constitution and full programme of demands were established. Demands were formulated on child custody rights, social services for lesbians and gays, sex education in the schools, fair treatment in the media, and an end to police repression. The coalition will also call for the amendment of article 20 of the

Human Rights Charter to ensure that there is full human rights protection for gays, and for the reversal of the Quebec Human Rights Commission's recent decision in favour of the Montreal Catholic School Commission. The RNLGQ will also put pressure on the Quebec government to denounce the unilateral cancellation of a study trip on homosexuality by the French section of the Office Franco-Québécois for Youth, and to withdraw the charges against the Truxx accused.

Among the conference's organized activities were a panel on the Criminal Code and workshops on public education, religion, counselling, gay youth, and gays in small centres.

In the latter, gays from Magog, a small town near Sherbrooke, described how a social service project submitted under the federal government's programme Canada at Work was rejected when the local MP refused to give his approval, despite the support of a variety of local citizens including the mayor and over 200 gays.

A lesbian caucus allowed for in the schedule did not occur, since practically no women were present at the conference.

The major controversy at the conference centred around the national question, when it was proposed that only Quebec residents and Quebec based groups be given the right to vote. Only the latter proposal was adopted.

A proposal to picket the French Consulate to protest the cancellation of the study trip to France and to picket the *Soleil* to protest recent anti-gay statements made by one of its journalists (gays were referred to by the pejorative term "fifis" in two different articles), was defeated by the delegates.

For the second year in a row, a representative of the Human Rights Commission attended the conference.

Next year's conference will be organized by the RNLGQ at a time and place still to be determined.

by Ron Dayman



Dr John Money, the Maryland pioneer in gender and sexuality research, was introduced to the Toronto media by Judith Golden, sex therapist, at the recent Conference on Human Freedom and Sexuality. The two-day conference began with a panel on censorship, featured workshops on the cultural roots of sexual oppression, and ended with Money's charge that the modern state has replaced the church as the authoritarian prosecutor of "sexual heresy." Gay liberation issues were kept in high profile by leaders such as Dr John Lee, Dr John Simpson, and gay teacher John Argue. The conference established a permanent centre to continue and enlarge the fight against repression.

Council increases TBP grant, Baetz criticizes "impolitic" move

TORONTO — The award last month of an Ontario Arts Council (OAC) grant to *The Body Politic* sparked considerable media controversy, and drew remarks from Culture and Recreation Minister Reuben Baetz which may have the effect of prejudicing *TBP*'s upcoming trial.

The operating grant for \$1,650, announced early in October, was a 10% increase over previous grants, and is generally seen to represent a positive reaction from the jury to the quality of arts coverage in *TBP*. The decision on the grant had been deferred from the June Council meeting, when the original vote to give the grant had been overruled (see analysis by Gerald Hannon this page).

Under pressure from the Toronto *Sun*, which ran stories and editorials on the grant for four consecutive days, Culture and Recreation Minister Baetz chastised the OAC for making the grant, saying it was "impolitic and insensitive" when *TBP* is facing criminal charges. Baetz warned the Council to keep in mind "the question whether this is the way the taxpayers of Ontario would likely want their money spent."

"Gay people are taxpayers too," responded Rick Bébout for the *TBP* collective in a *Globe and Mail* interview. "That's never mentioned in debates like this."

On the advice of its lawyer Clayton Ruby, *TBP* has asked the Ontario Ombudsman to investigate Baetz's state-

ments because of their possible prejudicial impact on the case. If successful, *TBP* hopes the ombudsman would require the minister to publicly retract such statements.

The Body Politic has also written to Premier William Davis for a clarification of statements he and former Culture and Recreation Minister Robert Welch are alleged to have made. *Sun* columnist Claire Hoy gleefully announced earlier this year that *TBP* would never receive another cent of government money, and claimed that he had received such assurances from both Davis and Welch.

These "promises", repeated frequently in Hoy's columns during the recent controversy, would constitute proof of direct political interference in the operation of the OAC, a supposedly autonomous government agency.

The letter to Davis, sent October 16 from collective member Keith Sly, expressed concern about "apparent policy statements being made public through the columns of the *Sun* rather than the regular government channels."

Hoy, stung by the government's apparent disregard for private assurances made to him, waxed more than usually hysterical in his columns, and called for the firing of the entire arts council.

As of this writing, all Council members are still employed. Premier Davis has not yet replied to *TBP*'s request for clarification. □

Officer to resign in outrage and disappointment, claiming that Council had "dramatically and irreversibly fractured its credibility and integrity."

To reveal the details of what happened after we got the money looks ungracious at best, and feed-hand biting at worst. After all, justice of a sort was finally done.

What happened, however, looks very much like political tinkering in a process ostensibly "at arm's length" from government, and it is in the interests of the general arts community that the case be opened up. If, as we suspect, the writing is on the wall for the OAC, then cultural institutions in this province should be aware of it, and should prepare themselves for a fight to keep an institution which, despite its faults, has divied up "the taxpayers' money" with some degree of fairness and integrity.

To apply for an OAC grant a publication fills out a simple form which requests information as to its financial status. That application, along with copies of three recent issues, goes to an 18-member jury of representatives from the writing and publishing world whose job it is to recommend to full Council whether or not a grant should be given, and for how much. Council members are appointed by the government and serve without pay — there are twelve of them when there's a full slate, and the group presently includes such disparate individuals as a ballet dancer and a veterinarian. They have the power to veto or alter a jury's decision, but rarely do so. Colonel Frank McEachern, Director of Community Relations for Eaton's of Canada, is the present chairman. The various cultural "areas" are co-ordinated by officers — Steve Stevanovic is the Film and Literary officer into whose fiefdom fall magazines with arts components and unbalanced budgets. Karsten Kossmann was his secretary until his resignation June 30.

He knew then what no one but OAC people knew until now — that on June 28, *The Body Politic* had its grant. It had been recommended by the jury, supported by Stevanovic, and approved by a majority vote of Council. Everything changed the next day in a move by McEachern which Kossmann was to des-

cribe as a "damaging and reckless display of leadership."

On June 28, however, events unfolded in a reasonably routine fashion. Council was aware that the jury had voted unanimously to award *TBP* a grant, and leaks to *TBP* from within the closed jury sessions suggest that the publication was highly regarded — it was suggested at one point that the previous grant be increased 10% "in keeping with the formula to increase a periodical's grant to register a favourable reaction of the jury." That recommendation was accepted. Other comments: "a good publication," "perhaps one of the most important periodicals on the list," "an excellent journal which has made a small misjudgement." The only dissenting note came from someone not on the jury — a Council officer who was monitoring the jury's deliberations kept referring to the charges against *TBP* and the upcoming trial. He suggested reserving the grant until the case had gone through the courts. The panel rejected that suggestion. He finally asked flat out whether anyone had "any reservations. I would want this information for the Council." There were none. The grant recommendation was for \$1,650.

The Council meeting that first day of deliberations argued *TBP*'s case for an hour and a quarter. There were seven members present, including the Chairman who is expected to vote only in cases of a tie, but who voted in this instance to make the decision 4 in favour to 3 opposed. McEachern was clearly annoyed and asked that all the negative votes be recorded — however, at that point, *TBP* had been awarded a grant of \$1,650 and it appeared there was nothing anyone could do about it.

Apparently, someone then mentioned the Experience '78 incident. *TBP* had applied for the services of a student over the summer under the OAC administered Youth Secretariat's Experience '78 program. The application had been rejected on the grounds that *TBP* was

Who's really cutting the arts pie?

An analysis by Gerald Hannon

The Ontario Arts Council was founded in 1963. Each year since then it has distributed millions of dollars of "taxpayers' money" (as both its supporters and detractors are fond of affirming) to individual artists, filmmakers, dance companies, other cultural institutions and, since 1970, to magazines with an arts component published in Ontario.

This year, the giveaway amounted to over twelve million dollars. One hundred and twenty-four magazines applied for the almost four hundred thousand dollars in the publications grant bag. Eighty-two were successful in boosting their budgets anywhere from \$120 (London's *Stuffed Crocodile*) to \$17,500 (*Books in Canada*, *Canadian Forum*, and *Quill and Quire*), with most grants falling in the three to six thousand bracket. These are operating grants with "no strings attached" — publishers can blow it all on a trip to Rio if they wish (though if *that* showed up on the next year's budget, chances of a repeat would be slim indeed.)

Eighty-one of the eighty-two grants to magazines were announced at the end of June. One was announced at the end of September. The furor surrounding the revelation last month that \$1,650 had

been awarded to *TBP* has been reduced, it seems, to just one more ulcer in the fag-plagued tum of *Sun* columnist Claire Hoy. We have the money. The Arts Council has its integrity — and slightly red knuckles after a public rap on same by Culture and Recreation Minister Reuben Baetz for their "impolitic" decision.

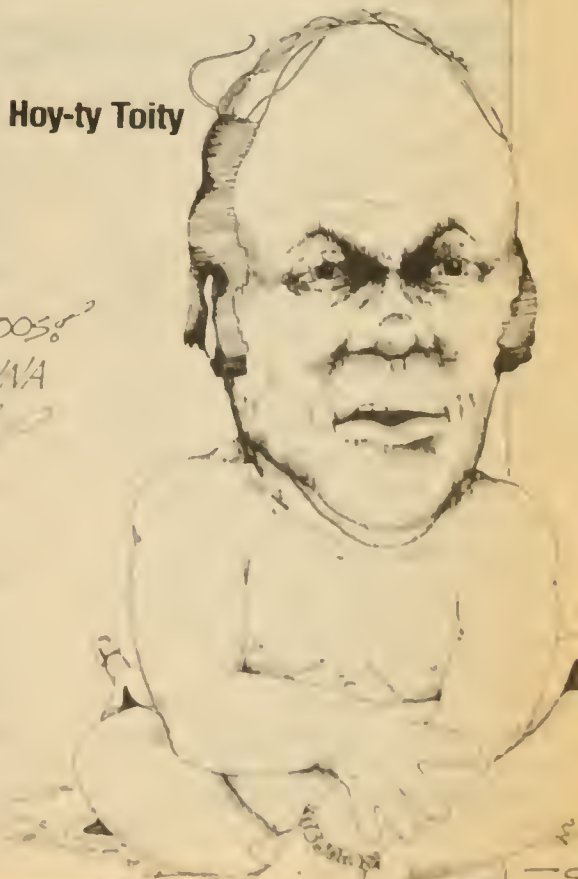
The whole story never made the dailies. *TBP*, like other magazines, filed its application for the 1978 grant before the May 5 deadline, and fully expected to learn the results after the Council's June sitting. However, a letter July 18 informed us that "The Ontario Arts Council in recent meeting deferred the decision on the application of *The Body Politic* for funding to the meeting of Council now scheduled for September 27th to 29th, 1978."

No reason was given for the deferral — unusual in itself, according to a source at the Council. It was the first time Council had ever deferred a grant (a routine procedure, when, for example, an application lacks some necessary information) without offering a reason for the deferral.

Something had happened at that June meeting, something which prompted the secretary to the Film and Literary

— This is MY BODY!
AND MY DIAPER!
AND MY VERY OWN POO-POOS!
AND NOBODY'S GONNA
CHANGE ME!

Hoy-ty Toity



Does the state have a place in the flowerbeds of the nation? Petal-philia sweeps NB.

facing criminal charges — a clearly inadequate reason, and one currently under investigation by the Ontario Ombudsman. However, the Council was now in the awkward position of having found criminal charges a sufficient reason to block a student's employment at *TBP*, but insufficient reason to block a grant.

What information *TBP* has suggests, however, that the problem was recognized but left unsolved at that point — presumably in the hopes that the paper would be sufficiently grateful for the funding not to question any inconsistencies.

Next day, June 29, at the end of the Council meeting, Col McEachern did an astonishing and unprecedented thing. He asked the officers present in the board room to leave because the Council was going to consider, in camera, the question of *TBP* and Experience '78. It was a shock to those present, all of whom had had free access to Council meetings until that point.

That day there were only six Council members present — one of the four who had voted for *TBP* the previous day had left. Nobody but those present knows what happened during that meeting — but at the end, by a vote of five to one, Council had decided not only to affirm the Experience '78 decision, but to overturn the previous day's vote. *The Body Politic* was not to get its grant in June — the whole matter was to be reconsidered at Council's next meeting in September.

It was a shabby exercise in power. Later that night, the one person who held out in that 5-1 decision was in tears on the phone, and the following day Karsten Kossmann had tendered his resignation. There were rumours that other resignations would follow if the grant failed to go through in September. A letter of concern addressed to the Chairman was drafted, but it is uncertain whether it was sent.

So matters stood until the September meeting. At that time, apparently, the grant was voted through with no discussion or comment. End of story, and happy end at that.

Not quite.

We are still left with what appears to be gross political tinkering in the deliberations of the Ontario Arts Council. Why was the grant deferred from the June sitting? What happened between June 28 and 29 which moved the Chairman to take the unprecedented step of holding a closed meeting which overturned a majority vote held the previous day? Is there anything to Claire Hoy's assertion that both the Premier of Ontario and the Minister of Culture and Recreation had assured him that *TBP* would never receive another grant? The answers to those questions will be of interest to every cultural institution in this province, particularly because another mechanism exists for granting money to the arts, and it was designed to be under direct government control.

It's called Wintario.

Its money comes from the sale of lottery tickets, and in these days of tight money and government cutbacks, it doesn't cost the government a cent. In fact, it shows a huge profit, and it's no

secret that there are buckets of money to be had upon application. It's also known that Wintario is developing a bureaucracy parallel to that of the Arts Council, with the significant difference that recommendations for grants are made by civil servants, and the final decision is made by the Minister of Culture and Recreation. There is no outside jury free from direct political influence, as is the case with the OAC.

It is not difficult to envision a scenario in which a beleaguered and much criticized Arts Council is simply folded into the already richer and potentially more powerful Wintario, and the man at the end of every application for an arts grant will be the Minister of Culture and Recreation. Not a happy prospect. Getting votes, and backing an adventurous and risk-taking art scene seldom require the same kind of courage.

The Body Politic got its grant — partly because the OAC was set up in such a way as to make it reasonably immune from the grossest kind of political interference. It is a testimony to that system, and to the integrity of some of the people involved, that the Council was finally able to do what it had been set up to do — financially assist a periodical which a jury of its peers deemed worthy of assistance — even though evidence suggests there were pressures for it to do otherwise.

The arts community should take note. This country still needs an arts assistance program funded by government but free of its control. The Ontario Arts Council has been doing as good a job in this province as can be reasonably expected. To keep it that way, we may have to make a little noise. □

Growing

Canada will have its second active **Parents of Gays** organization when the Toronto chapter gets off the ground in early November. The first meeting is planned for Tuesday, November 14, at 8 PM at the MCC house, 29 Granby Street. The new Toronto organisation plans to bring Betty Fairchild to Toronto on the weekend of November 25-26. Ms Fairchild is a prominent spokesperson for Parents of Gays in the United States. For more information contact MCC at 364-9799.

The **Gay Alliance for Equality (GAGE)** in London Ontario reports a rapidly growing membership of more than 190 gay men and lesbians. On September 29, **Western Gay Association (WGA)** opened a peer counselling and information service, "Gayline." Counselling will be available four days a week, while a recorded message will give information of interest to the London gay community 24 hours a day. The Gayline number is (519) 679-6423.

In Kitchener-Waterloo a **Gay Media Collective** has been formed to produce a radio programme. About a dozen people are involved in that collective which also publishes a newsmagazine. The radio show broadcasts three nights weekly on community radio. Interested individuals should write K-W Gay Media Collective, P.O. Box 2741, Stn B, Kitchener, ON, N2H 6N3. □

Racing Commission official drops libel suit against Damien

Will media continue news blackout?

TORONTO — The Chairman of the Ontario Racing Commission and three other former officials in Ontario racing dropped an action of libel which they commenced against John Damien two years ago. The action followed the national publication of an article on Damien in *Weekend Magazine* in February 1976. *Weekend* writer John Hofsess, and the more than twenty newspapers across the country which carried the *Weekend* supplement, were also named in the libel suit.

The article was published one year after Damien's contract with the Commission was not renewed, because, according to a statement MacNaughton made to the *Globe and Mail*, he was gay. Damien's suit for damages and reinstatement was against the Ontario Racing Commission, MacNaughton, and the other three individuals who subsequently sued for libel.

"We felt all along that their countersuit was primarily an attempt to harass John and his supporters," said Michael Lynch, chairperson of the Committee to Defend John Damien. "They never filed a statement of claim, which strongly suggests that their case had no basis from the beginning.

"Nonetheless," he continued, "it intimidated the nongay press across the country, and coverage of John's case dwindled from extensive to nearly zilch

after the action was begun.

"An official in the Ontario government managed to get a press blackout of John's case against him, with hardly any effort," MacNaughton is still Chairman of the Ontario Racing Commission, an agency in the Ministry of Consumer and Commercial affairs.

Lynch said that this was the second countersuit against Damien by racing officials, and that though neither had been pursued, both had cost Damien money and worry. "The people who fired John appear to be using taxes to pay their legal bills," said Lynch, "and they seem willing to do anything they can to wear John and the rest of us down. But we're hanging in, and not giving up."

In August, Damien's lawyer had asked the Supreme Court to dismiss the libel action for want of prosecution. A month later negotiations between the two parties began to settle the matter out of court. On October 5 an agreement was signed, and on October 11 the agreement was entered into the Court records. "We would have preferred for the court to dismiss their suit," Lynch said, "but the lawyers preferred to proceed out-of-court."

The Committee is now considering ways of getting the Damien case back into the news if the nongay press continues the black out despite the dropping of the libel suit. □

University agrees to protect gay teachers

BRANDON — The administration and the Faculty Association of Brandon University have agreed to include a clause in the union's contract which would prevent discrimination on the grounds of sexual orientation. The Faculty Association obtained union certification in February and has been negotiating its first contract since then.

Jim Mendenhall, a member of both Gay Friends of Brandon and the Faculty Association's negotiating committee, believes the agreement on the sexual orientation clause was due to official statements by the Canadian Association of University Teachers (CAUT). "CAUT over the years has argued against academic judgements based on social discrimination and has urged prohibition against discrimination on the grounds of sexual orientation." Mendenhall noted that, "in a resource publication for Faculty unions, CAUT cites the Doug Wilson case at the University of Saskatchewan as an example of the need for such no-discrimination clauses."

As more faculty associations become certified unions and negotiate collective agreements, most include clauses prohibiting discrimination on a variety of

grounds. Institutions which have added sexual orientation as a no-discrimination category include: Acadia University, Bishop's University, Carleton University, Université de Moncton, University of Ottawa, University of Regina, University of Toronto, University of Windsor, York University, Université de Montréal, Université du Québec à Rimouski and Brandon University. □

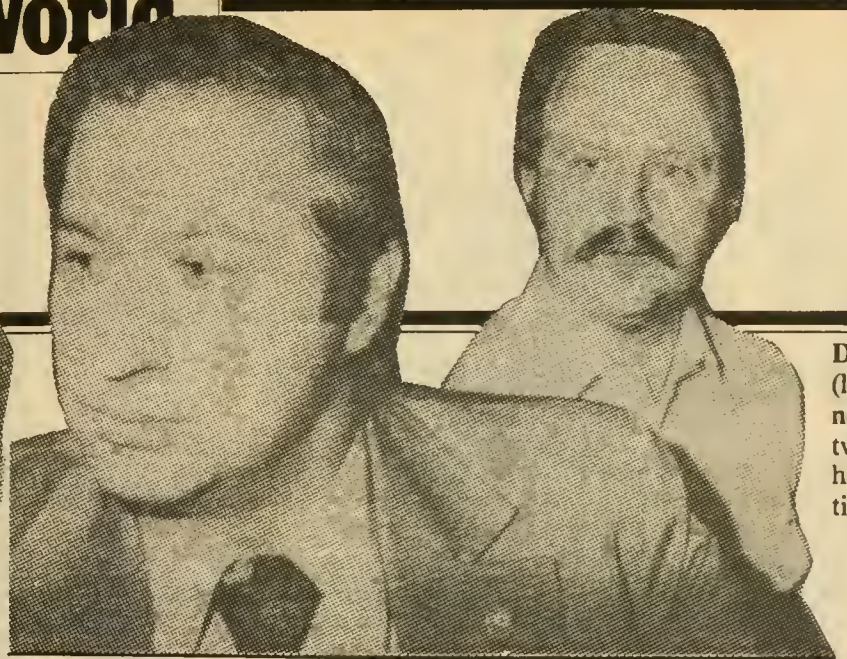
Faded pansies and second-hand roses

NEW BRUNSWICK — Floral arrangements recently entered the New Brunswick provincial election campaign as Premier Richard Hatfield exchanged slurs with Liberal opposition leader Joseph Daigle. Hatfield likened Daigle to a "second-hand rose", referring to the character in *Funny Girl* who took his wedding rose from a funeral bier. Daigle 'rose' to the occasion and said "I'd rather be a second-hand rose than a faded pansy." The *Toronto Globe and Mail* described this as "a cutting reference to Mr. Hatfield's sometimes effete gestures." Now, now boys.

by Robin Hardy □



Referendum



David Estes (left) and Dennis Falk, the two cops behind Initiative 13.

The battle for Seattle

On November 7, Seattle, Washington will be the fifth American city to have its gay rights ordinance challenged by a referendum. Initiative 13 seeks to delete sexual orientation from the Seattle Open Housing and Fair Employment Ordinance.

In an attempt to undermine the Seattle Women's Rights Office, Initiative 13 also seeks to transfer enforcement of provisions against sex discrimination from the Office of Women's Rights to the over-burdened Department of Human Rights, and to bury cases of discrimination against women under the ten month backlog of cases facing that department.

The referendum stems from a petition campaign organized this past summer by "Save Our Moral Ethics" (SOME). SOME was founded in 1977 by two Seattle police officers, David Estes and Dennis Falk. Estes is a member of the powerful Mormon Church. Falk is a longstanding member and section leader of the right-wing, racist John Birch Society. He gained notoriety bragging about "wearing lead-lined gloves" during an effort in the '60s to "clean up" on the "hippies" in the city's university district.

SOME relies not only on the enormous wealth of the Mormon Church (which has controlling interest in a number of major west coast businesses); it has recently received a pledge of \$100,000 from Anita Bryant's Protect America's Children organization.

Seattle and Washington lesbians and gay men have responded to this right-wing challenge with an impressive mobilization of their community's creativity and energy. Last March, a public meeting of the Washington Coalition for Sexual Minority Rights (WCSMR), a state-wide gay rights organization, founded the Seattle Committee Against Thirteen (SCAT).

SCAT has tried to overcome some of the errors of previous anti-initiative campaigns across the US. It has not avoided the issues of lesbian and gay liberation, but has tried instead to meet anti-gay propaganda head-on. SCAT's literature clearly states, "Homosexuality is as natural an expression of sexuality as heterosexuality." They have confronted the accusations that gay people molest children and recruit to homosexuality.

SCAT is concerned that Seattle voters understand the political implications of the initiative. "The attack on the rights of gay people to housing and employment by Initiative 13 is just one more example of the growing right-wing

political activity in the US. This right-wing trend has real historical precedent: in times of economic downturn and increasing inflation it is convenient for the economic and political rulers of the country to look for scapegoats and ways to increase the divisions among working people. They do this by blaming the system's problems on minorities, women, gay people or workers as a whole."

SCAT also speaks to the immediate interests of Seattle's straights. "Civil rights should not be subject to popular vote." "Abrogating the rights of one group sets a dangerous precedent for all other oppressed groups." "Everyone, including straights, is vulnerable. Anyone can be labeled gay and therefore fired or evicted. The burden will rest with the accused to prove he or she is not homosexual."

SCAT has a close working relationship with Women Against Thirteen (WAT), an all-women, predominantly lesbian group. WAT is trying to rally opposition to the initiative among women, particularly feminists. Both organizations were instrumental in building Seattle's successful Gay Pride March last June. Over 4000 people turned out, making it the largest gay demonstration in the city's history.

On August 28, a third organization, Citizens to Retain Fair Employment kicked off its belated campaign against the Initiative. "Citizens" includes gay business and religious interests, and has ties to the Democratic Party. Ill feelings were generated early in the campaign when "Citizens" urged gays not to attend the June demonstration, fearing it would alienate the voters. This low profile organization has been marshalling its forces for a major publicity drive in the last days of the campaign.

The partisan role of the Seattle police force became evident as the anti-Initiative movement gained momentum. In May, a SCAT fund-raising event was raided by police, though charges arising from the raid were subsequently dismissed by a district court judge. Early in July, one of the leaders of the anti-Initiative campaign was singled out for arrest when police marched into a gay bar. On July 22, SCAT reports that off-duty policemen were seen repeatedly photographing their members who were leafletting around SOME petition tables. Three SCAT leafletters were subsequently arrested on trumped-up charges of disturbing the peace, which were thrown out of court. A month later, on August 22, the police attempted

to force their way into a private gay club without a warrant. The managers were arrested when they denied the cops entry.

The presentation of the petitions to put Initiative 13 on the ballot took place August 3. But gay activists stole the show when they simultaneously filed another initiative proposal calling for legislation enforcing such Biblical strictures as the prohibition against celibacy, lending money for interest, and eating pork, snails, owls and moles. Two weeks later the announcement that the SOME petitions had been validated was met with a militant demonstration.

A tragic event marked a turning point for SOME. On August 19, Dennis Falk, co-organizer of Initiative 13, shot in the back and killed a young Black man, Alfred Rodney. Rodney, who was mentally retarded, had apparently been knocking on doors in a wealthy white neighbourhood asking to mow lawns. Rodney, who according to doctors was easily frightened, ran when police ordered him to halt.

News of the murder spread throughout the Black community and a demonstration of 200 Blacks, Chicanos and gays demanded that Falk be disarmed and charged.

The incident also highlighted connections between Initiative 13 and another police-supported measure on the ballot, Initiative 15. That measure reasserts the policy permitting the police to shoot at anyone "suspected of committing a felony, after other means have been exhausted."

Adverse publicity has forced a change in SOME's tactics. Jerry Shaw, a \$4200-

a-month conservative political consultant was hired. Falk was dropped as a spokesman, and Estes has significantly curtailed his fundamentalist religious rhetoric. In an attempt to win back the Black vote, Wayne Perryman, a Black "labour law consultant" was put forward as the chief SOME spokesman. Three weeks later SOME suffered another setback when Perryman resigned under pressure from the Black community.

As the campaign draws to a close, SCAT and WAT are preparing an ambitious canvass, concentrating on low income and minority neighbourhoods. Canvassing is seen as a logical extension of the leafletting organized earlier in the campaign — people often felt differently about the Initiative, after talking, on a one-to-one basis, with leafletters. Two thousand people are expected to be mobilized for this last push.

It is possible that recent changes in SOME's spokespersons and rhetoric will be so confusing that Seattle voters will reject Initiative 13 on that basis alone. Pro-gay rights forces are encouraged by this possibility and are expressing a cautious optimism. "If we can just get our supporters out on November 7, we'll win," said SCAT activist Shannon West. "Besides SOME and the right-wing, we've got to overcome the complacency of people who think 13 will never pass, and the pessimism of people who think we'll never win. But if we get everyone out to vote, I really do think we'll turn it around in Seattle."

by Gary Kinsman, Tim McCaskell and Chris Bearchell

Dade County votes again in referendum replay

MIAMI — Dade County, Florida will be treated to another referendum on an anti-discrimination ordinance. Bob Kunst, Allan Rockway and Melody Moorehead, members of Miami's Transference Centre, have succeeded in collecting the 10,000 valid signatures necessary to put a new gay rights initiative on the November 7 ballot.

Last year a similar ordinance was repealed after a campaign that launched Anita Bryant onto the public stage. The new ordinance, if passed, will prohibit discrimination in jobs, housing, public accommodation, social services and health care on the basis of creed, affectional and sexual preference, political affiliation, matriculation, native language use, source of income, pregnancy, military service or trade union membership.

Promising a "grassroots effort which emphasizes visibility," the organizers are confident the referendum will pass. "I think we'll win because for the first time anywhere in the country we will be voting for full equality and human rights," said Rockway.

Other sectors of the gay movement are less enthusiastic. County Commissioner Ruth Shack, who introduced and fought for the County's original gay rights law, says Kunst is only serving "his own monstrous ego." The Dade County Coalition for Human Rights, a gay umbrella organization, has also refused to support the initiative. "We have been working hard to educate the public and raise people's consciousness. The time is not right. We have more work to do," stated the coalition.



Mary Whitehouse wore this fetching Persian Lamb collar on her trip to Australia.

Briggs worker admits to fraud

CALIFORNIA — A worker for the anti-gay Briggs Initiative has pleaded guilty to charges that he hired citizens to falsify signatures on initiative petitions. The petitions have been used to put Proposition 6, which calls for the firing of gay and pro-gay teachers, on the November ballot.

Following his guilty plea, William Crosby was granted three years probation by Superior Court judge. Meanwhile, the exposure of the fraud has resulted in a new legal challenge to the initiative.

Opposition to the initiative continues to mount. In the opinion of the Attorney to the California Legislature, Bion Gregory, the Briggs Initiative is unconstitutional. Gregory, responding to a question of Assembly Speaker Leo

McCarthy, said the language of the initiative violates due process and free speech provisions of both the US and California constitutions.

In a carefully worded release, former California Governor Ronald Reagan, a leading spokesperson for conservative Republicans, has also called on voters to reject Proposition 6. "This measure has nothing to do with those special so-called gay rights issues in Dade County, Florida and elsewhere," the Regan statement reads. "Instead, it has the potential of infringing on basic rights of privacy and perhaps even constitutional rights."

At least ten different organizations and coalitions have been formed which are simultaneously fighting against the initiative throughout the state. □

British group blocks Amnesty support

BRITAIN — After strong pressure from its British Section, Amnesty International has refused to help prisoners of conscience who are homosexual.

At an International Council meeting held in Cambridge in September, the British, supported by the Australians, Greeks and Indians, opposed a pro-gay motion introduced by the Dutch. The motion had support from the Americans and groups from Luxembourg, France, West Germany, Denmark and Norway.

Reaction against the decision was swift from gay groups on both sides of the Atlantic. A statement issued by the International Gay Association secretariat expressed the movement's "concern at the reactionary and illiberal stand adopted by Amnesty International on the question of homosexuality at its recent conference."

The struggle to get Amnesty to represent gay prisoners now moves to the new mandate committee. The committee will be asked to examine Amnesty's constitution to determine whether the Dutch and Americans are right in believing that the mandate already covers homosexuals. □

Liberals strengthen gay plank despite Thorpe scandal

LONDON — In spite of the national scandal around Jeremy Thorpe, the British Liberal Party has publicly strengthened its stand on behalf of gay rights. Thorpe, former national leader of the party, has been accused of attempting to murder Norman Scott, a model who claims they had an affair.

At the Liberal Party's national assembly held at the end of September, Michael Steed, party president-elect, brought gay rights to the fore in his keynote speech. Steed, a former chairperson of the British gay group Campaign for Homosexual Equality

(CHE), reminded delegates of the Party's decision to boycott Scarborough as the site of Liberal assemblies until the municipality was prepared to drop its ban on CHE conferences.

At the close of debate on the civil liberties report, assembly delegates approved stronger policy commitments to gay rights by calling for the statutory protection of gays from discrimination. The party already supported the reduction in the age of consent for gay men.

The press, however, cautioned the Liberals against taking too firm a stand on gay rights. "Electurally unwise" said the *Times*, while the *Daily Mirror* commented, "...defence of homosexual rights was courageous and fair but possibly not the best of electioneering material."

In the long term the Liberals want the UK to be governed under a written constitution with a Bill of Rights protecting individual citizens' liberties. Delegates agreed that such a Bill of Rights should contain specific mention of homosexuality. □

Educator defends (white?) gays

SOUTH AFRICA — Speaking to a packed audience at the University of Natal in Durban, Leonie Woolfson of the Natal Education Department, called for an end to gay oppression in South Africa.

"It is high time," she said, "that contemporary Western society end its sexually repressive attitude towards gay women and men." She also criticized the view of most South African psychiatrists that homosexuality is "pathological in itself." "People should show homosexuals the same courtesy, warmth, respect and acceptance of their rights to privacy and dignity which we so readily bestow on our heterosexual confreres."

It was unclear whether this tolerance should be extended to South African blacks, or if it was intended as another privilege to be enjoyed by the white minority which controls the country. □

Aussie gays forge labour links

AUSTRALIA — Six hundred lesbians and gay men from every state in the country converged on Sydney August 27 to attend the fourth national conference of the Australian gay movement.

The theme of the conference was "Homosexuals at Work", and delegates established a committee of rank and file gay unionists to examine areas of discrimination against gays employed in the public sector.

Union leaders from the Australian Teachers Federation, The Australia Council of Salaried and Professional Associations, and the Theatrical and Amusement Employees Association addressed the conference with a common message, "get out there among the grass-root levels of your union and organize support." Taking the cue, gays will be organizing conferences during the next three months to work out strategies for work within trade unions in each state.

New South Wales Attorney-General Frank Walker met boos and hisses when he addressed the conference. Walker offered his personal sympathy but little else in the way of immediate hope for homosexual law reform.

The conference took place several days after the New South Wales Anti-discrimination Board's study of state laws recommended the decriminalization of homosexual acts between consenting adults, and the repeal of the notorious Summary Offences Act. The report, although encouraging, was met with cynicism. "How many more favourable opinion polls and Royal Commissions and anti-discrimination reports have to be prepared before some form of action is taken at a government level?" asked one delegate.

A resolution declaring NSW premier Neville Wran "personally responsible" for the recent attacks of the State's police force against gay people was one of many carried at the hectic final meeting of the three-day conference. Shortly after, more than 100 women and men were arrested in yet another confrontation with police as they marched from the conference site.

Throughout September, Australian gays showed their capacity to organize, as demonstrations dogged the path of British morality crusader Mary Whitehouse. Whitehouse, responsible for the blasphemy charges against London's *Gay News*, was in Australia on a month-long tour at the invitation of the ultra-conservative, anti-gay Festival of Light (FOL) organization.

Demonstrators met Whitehouse wherever she spoke and managed to better her press coverage on almost

every occasion. FOL organizers attributed the poor turnout at Whitehouse's talks to the "threat of violence from demonstrators." "They used my visit to get their own campaigns into the press," complained Whitehouse at the end of her tour. Rev Fred Nule, FOL director, admitted, "The campaign of opposition was successful. There's no doubt about it." □

Bryant and Briggs face conspiracy suit

SAN FRANCISCO — The closing brief in the lawsuit against Anita Bryant and her co-defendants has been filed. The suit charges that Bryant, Save Our Children, Senator John Briggs and four others conspired to deprive Robert Hillsborough and Jerry Taylor of their civil rights. The five million dollar lawsuit is reportedly the first in which gays have invoked the conspiracy law against those who advocate discrimination.

Hillsborough was murdered June 22, 1977 by four men who shouted, "Here's one for Anita." The suit claims that anti-gay sentiment stirred up in California by Bryant, Briggs and company was responsible for the death of the San Francisco man.

The suit was first dismissed by a federal judge on the grounds that Bryant "lacks sufficient contact" with California. The latest brief, however, claims that she and the other Florida defendants "failed to disclose and falsely denied" contacts with California.

Speaking to the press after the funeral attended by 3000, Hillsborough's mother said that her son's death is "going to bring more people closer. It's going to make more people understand homosexuality as I do now. My son's blood is on her (Bryant's) hands." □

West Germany follows communist lead in rights for transsexuals

WEST GERMANY — The West German Parliament is presently considering a bill which would recognize for the first time the rights of persons who have undergone sex change operations. The present law, which would be repealed, prevents transsexuals from marrying, dressing or changing their names to correspond with their new sex.

Last year the communist German Democratic Republic passed a similar law reform for transsexuals. West German legislative observers are confident the West German reform will now pass because many legislators fear having the West appear less liberal and human rights oriented than communist Germany.

A similar situation existed when legislation to decriminalize homosexual acts was defeated in the West German Parliament several times. The measure finally passed after the East German Parliament eliminated all legal restrictions on consensual sexual activity between adults. □

**So you wanna get out of the army?
Try a black evening gown, high-heeled shoes
and a wig. Oh yes —
it helps if you're male.**

Group abandons titular euphemism

SCOTLAND — After several months of debate, the Scottish Minorities Group, Scotland's principal gay organization, has decided to change its name. SMG will now be known as the Scottish Homosexual Rights Group. The old SMG newsletter is to be renamed Gay Scotland. The change from the "distinctly euphemistic title," felt to be necessary when the group was founded in 1969, reflects a change of feeling and increase of confidence among the membership.

The SHRG, which maintains gay centres in Glasgow and Edinburgh, will continue working for reform of Scotland's anti-gay laws. □

US Air Force starts gay purge

MAINE — During the past nine months, a dozen women have been drummed out of the US Air Force in violation of their constitutional rights. According to the Maine Civil Liberties Union (MCLU), the women, stationed at the Loring Air Force Base in Maine, were discharged for alleged "homosexual activities."

The MCLU is representing Mary DePalo, one of the airwomen who filed suit after being denied non-commissioned officer status and the right to re-enlist. DePalo's four-year enlistment expired September 26, and the Air Force refused her request for re-enlistment because she "harbours homosexual tendencies and associated with a homosexual."

"The fact that she is being punished for associating with certain other individuals in the Air Force is completely objectionable and violates her First Amendment rights," said MCLU executive director Jean Sampson.

In an unrelated case, nine marines have been discharged and four others disciplined after Los Angeles police and military intelligence personnel cracked an alleged "male prostitution ring" at nearby Camp Pendleton. Master Sergeant Donald O'Neal of Camp Pendleton's community relations office said the activities of the young men included "visiting the homes of homosexuals to perform acts and appearing in pornographic motion pictures."

In a third case, a 25-year-old Army sergeant who recently wore a black evening gown, high-heeled shoes and a wig to his battalion mess hall has received an honourable discharge from the military.

Staff Sergeant Little (Bill) Douglas appeared in drag at the mess September 1 to protest the Army's foot-dragging on his discharge. The Army had not been convinced previously that Douglas was homosexual and had demanded notarized statements from his sexual partners. The drag incident, however, was found equally convincing and the discharge was processed within the week. □

Strong rights bill gets unanimous vote

BERKELEY — The most comprehensive gay rights bill yet enacted by an American city was unanimously approved by the Berkeley City Council on October 10. The ordinance forbids discrimination on the basis of sexual orientation in housing, employment, use of city facilities and services, credit, education and schools.

The unanimous vote of the council followed four lengthy public hearings on the bill which began this spring in the council's human relations subcommittee.

The measure also provides for enforcement procedures through the courts. Violators could be forced to pay attorney fees, civil damages and up to \$400 in penalties.

Passage of the bill, called "the strongest in the country," came after 13 months of work by gay activists in the Berkeley Committee for a Gay Rights Ordinance. □

Brussels sprouts new gay theatre

BELGIUM — The Brussels' Gay Liberation Group has taken gay theatre to the streets of Belgium's capital.

A one-act play, *Twice the Same*, was performed as part of a popular cultural meeting held in the Place de la Monnaie in downtown Brussels. The play, written and performed by members of the Brussels group, attempts to describe the nature of gay oppression.

According to Alex Cassiers, president of the gay group, the public was astonished to see the play, and plans are now underway to take the performance to other towns in the Brussels area.

Cassiers hopes that the production "will give birth to a permanent theatre group" that will perform plays dealing with the liberation of homosexuals. Gay Sweatshop, a similar group, already exists in Britain. □

"Fag-beating" cops get first-ever suspensions

BOSTON — In what has been called "an historic move," several Boston police officers have been suspended for the beating of three gays, all of whom were under 18.

The men, two of whom were wearing drag at the time, were kicked and pistol whipped by two police officers on August 18, 1977. A third officer was found guilty of negligence when he failed to put a stop to the harassment when the youths were transported to the police station following the beatings.

The two officers received three month suspensions without pay and the third was suspended without pay for a week. This is the first time that Boston police officers have been disciplined for abusing gay people. □



Vitamins and
supplements
Take-out counter

Fruit
and
vegetables

NATURAL FOODS

17 St. Nicholas St., Toronto • 921-4057

Free 25-minute parking at Cargo Canada nearby.

JOIN CGRO

The Coalition for Gay Rights in Ontario amended its constitution on September 4 in Windsor to encourage individual men and women to become personally involved in supporting the ongoing struggle to obtain gay rights in Ontario.

Individual membership is "open to all persons at an annual fee of \$10.00 for singles and \$15.00 for couples, which is renewable on April 1st of each calendar year. This entitles a person to receive the CGRO newsletter and to vote at annual conferences."

Many lesbians and gay men are not members of gay groups, and there are no gay organizations as yet in many cities and towns in Ontario. These people are now urged to become directly involved in CGRO's campaign to combat homophobia in Ontario.

There is much to be done in your local community. And you don't always have to be "out" in order to help. Write to us today to find out what you can do.

But best of all, fill out the coupon below and become a contributing member of our growing community. Hoping to hear from you soon!

The new CGRO Executive:

Steve Tattle, Toronto
Steve Lough, Windsor
Peg McCuaig, Guelph
Sibyl Frei, Kitchener
Jim Dougan, Guelph
Elgin Blair, Mississauga

**Please enroll me as a member of
the Coalition for Gay Rights in Ontario.**

Name(s) _____

Address _____

City _____

Postal Code _____

Single: \$10 Couple: \$15 (Includes subscription to CGRO News)

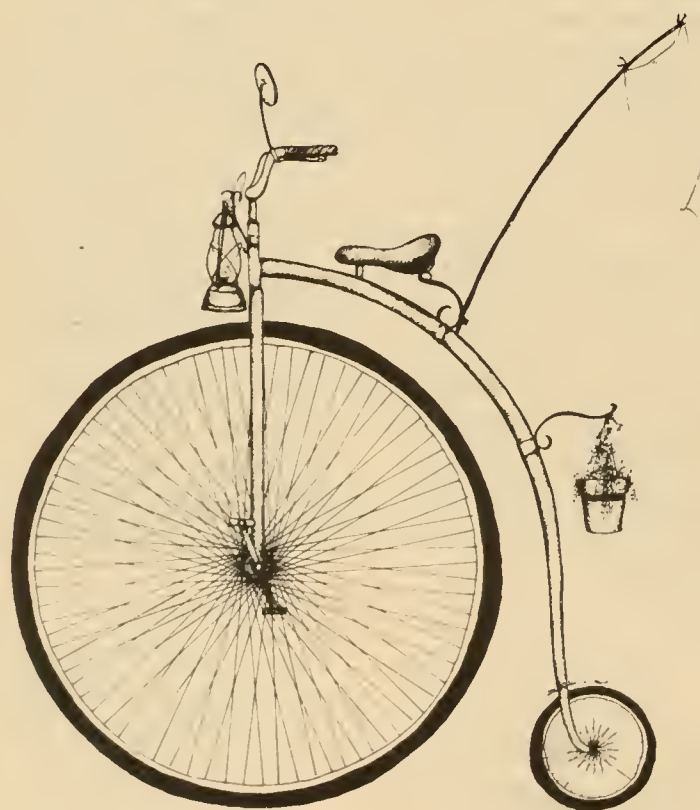
Additional donation \$ _____

Mail to CGRO, Box 156, Station P, Toronto, Ontario M5S 2S7.
Enclose cheque or money order made to CGRO or the Coalition for
Gay Rights in Ontario. Do not send cash through the mail.

come
any way you like
but come



NEIGHBOURS



a fully licensed restaurant
at 562 church street, toronto
open sunday through thursday, noon to ten p.m.
friday and saturday until one a.m.

closed mondays

924-1972

BetweenTheLines

by Ken Popert

A modern inconvenience

Where did you eat your Thanksgiving dinner? And where will you be on Christmas Day?

Last year, about this time, we talked lazily about having friends over for Christmas dinner. Being perhaps too casual in these matters, we waited until the first days of December to start dropping invitations. By then, we found, it was too late; the invited had generally made other arrangements.

If those other arrangements had been a vacation in the sun or a day with other acquaintances, we could have managed the disappointment and perhaps made a note to issue invitations earlier next time. But the puzzling truth was that in many cases the other arrangement was a trip "home" to spend Christmas with the family. Mum-Dad-&-the-Kids had struck weeks earlier (years earlier?) and a command performance was the bleak prospect for many a friend.

And a performance it had to be. How else can gay men and women, with our sensible ways of life, endure a prolonged, direct exposure to the cramped desperation of family life?

When our economy was predominantly agricultural, the family was its prime constituent. But, one by one, its economic functions have been taken over by business and the business state: the raising and education of new people (commonly known as children) and the production of food, clothing and shelter. The rise of McDonald's and daycare centres alike should remind us that this implacable process is nearing its logical end.

With its socioeconomic foundation in an advanced state of collapse, all that now remains of family life is a sagging superstructure of spotty financial obligations and obscure emotional attachments. The family is a modern inconvenience.

While moralizing hypocrites shake their heads and damply conspire to Save the Family, its members are making their own quite unsentimental calculations. Women hang up their potholders and take serious jobs, the young seize their financial independence and flee at the first opportunity, divorce and family violence blossom.

And, of course, they come out — mothers, fathers, sons, daughters — we come out. It is for that reason that defenders of the family often perceive us as their worst enemy. They are mistaken. We are no threat to the family; but we are the evidence of its impending death.

Given that our way of life is contingent upon the family's decline, it seems a paradox that so many gays rush back into the clammy embrace of family life at Christmas and, often enough, on those little Christmases spread throughout the year: Thanksgiving, Rosh Hashanah, New Year's, even birthdays and anniversaries. Why do they do it?

I suspect that they see no palatable alternative.

The alternative is dinner for one in a silent bachelor apartment.

The alternative is a stroll down empty streets past closed up stores and theatres.

The alternative is a day spent in contemplation of the fact that it has been set aside for The Others — the straights, the family men — to enjoy that one thing which the family still offers: simple company.

And so they troop back to their place in the ranks: Mum-Dad-&-the-Kids. Better to pick over a spent carcass one more time than to run the risk of going hungry.

Being unfamilied is fundamental to gay life and it is fundamental to our oppression. Discrimination is part of our oppression too, but it is not basic. Sure, some lose jobs, homes, children or opportunities because they are gay. But most of us do not. Most of us construct our lives, with varying success, specifically to avoid such confrontations. But there is no way we can avoid being unfamilied; that affects us all.

Because of the way society is structured, to be unfamilied is to be alone. Shambles that it is, the family is nevertheless the principal vehicle — reinforced by the state, the church and, ironically, business — for some human values in an increasingly inhuman social system.

Being unfamilied, gays are exposed, more than most, to the forces of dehumanization. That is the nub of our oppression.

There has always been spontaneous resistance. The reputation of gay men as habitual party-goers is undoubtedly founded in fact. An expanded social life is one way to mitigate the lack of a family. Our friends are our families. The first gay party was the first blow struck for our liberation.

Shared living arrangements also provide an element of humanity. The gay couple passes as a family manqué, blending into the growing crowd of family fragments: notably childless couples and single-parent families. Living in groups — co-operatives, communes — is less imitative, more sophisticated, and much less common.

In the end, these are individual solutions to the problem of aloneness. They rest on the strength and imagination of the particular persons involved. Unlike the family, they have no foundation in the social consensus. In the competition between the family and alternative living arrangements, the certainty which convention imparts to family life is a formidable advantage. For family members, recourse is assured in time of need. For the unfamilied, help from friends may or may not materialize. There is no guarantee.

To shake off the family for good, we need to establish among ourselves conventions for meeting the human needs formerly satisfied by the family. This is where the gay movement ought to enter the picture, for its publications and assemblies are the only forums and legislatures we have for the discussion and deliberate alteration of our collective life.

The promise of the gay movement is not just liberation in some indefinite future; it is also the enrichment of everyday life. □

Dreams deferred do explode.

— Langston Hughes

On a Saturday afternoon early in November 1950, five men met at the home of Harry Hay in the Silver Lake district of Los Angeles, California. They were discussing for the first time a proposal Hay had written which had as its focus "the heroic objective of liberating one of our largest minorities and guaranteeing them self-respecting citizenship." After several hours of animated and exhilarating conversation, the others left Hay with the promise to meet again in a few days. All of them were pledged to secrecy.

The need for secrecy flowed from two very different sources. All of the men were homosexuals, and they were discussing the liberation of the gay minority in the United States. In mid-twentieth century America, homosexuals were well advised to keep their sexual preferences secret. Discovery virtually guaranteed that a man or woman would be ostracized by family and friends, denied most means of earning a decent living, and consigned to a marginal existence.

But the five men who met that November afternoon had another, just as pressing, reason for exercising caution. Two of them were members of the Communist Party; a third had been an active party member in the Midwest after World War II; and the other two might well have been described as fellow travelers. It was difficult enough to be gay in postwar America; to be a communist or com-

munist sympathizer compounded the danger.

Despite the odds against it, however, a homosexual emancipation movement did take root in the America of the Fifties. Several months after their first meeting, the five leftist homosexuals founded the Mattachine Society. The name "Mattachine" was chosen after Hay told the others of the mysterious wandering figures by that name who, during the Middle Ages, performed at festivals wearing masks, and whom Hay suspected might have been homosexuals.

The founding of the Mattachine Society in Los Angeles in 1951 marked the radical beginning of a continuous history of gay political organization in the United States. How was it that a movement to liberate the gay minority had its start in an era of intense repression, in a decade best remembered for its stultifying conformity? How did it happen that the founders of the movement were men

whose political beliefs and affiliations placed them far from the mainstream of American politics? How did their Marxist worldview influence the form and direction of the early Mattachine Society? How were the Society's radical beginnings to be betrayed by later events?

And why is it that the early history of the Mattachine is barely known?

In this, the first of a three-part series, John D'Emilio looks at the men who ignored the risks to make their vision a reality.

RADICAL BEGINNINGS



2132 Oakcrest Drive, Los Angeles, California

Part One of

DREAMS DEFERRED

by John D'Emilio

RADICAL BEGINNINGS 1950-51

Henry Hay was the man most responsible for the founding of the Mattachine Society. Born of American parents in England in 1912, he spent his early childhood in Chile where his father was a mining engineer for Anaconda Copper. The family returned to the United States in 1917, and Hay spent the rest of his childhood and adolescence in southern California. After graduating from Los Angeles High School in 1929, he entered Stanford University in the fall of 1930. At Stanford, Hay developed an interest in drama and returned to Los Angeles without completing his studies in order to pursue an acting career. In the depression-ridden years of the early 1930s, Hay found it difficult to secure steady work as an actor and when a friend asked him to join a group of agitprop (agitation/propaganda) players, he accepted the invitation.

Hay's participation in the agitprop company awakened in him a political consciousness. The street performances at the sites of strikes and other demonstrations were "dangerous stuff," he said. "The Red Squad was always busting things up." He remembered the players narrowly escaping arrest on several occasions. Soon after joining the agitprop company, Hay was taken to a Communist Party study group by some of his actor friends. Though he understood little of the theory being discussed, he admired the seriousness of the party members whom he met and enjoyed the theatre which he discovered the party was sponsoring. Early in 1934, Hay joined the Communist Party.

Hay might well have been one of the many party recruits who joined hastily and as quickly fell away were it not for his experiences during the summer of 1934. A strike by West Coast longshoremen in May had escalated in San Francisco into a stoppage of all the maritime workers, and the Communist Party sent Hay and many other Los Angeles members to aid in the strike effort. Early in July, violence erupted as employers

tried to open the port with scab labour. When the governor called out the national guard, labour leaders appealed for a general strike. In the heady days which ensued, Hay's commitment to the party was born.

"The strike was just something tremendous!" Hay remembers with excitement. "That did it! It was pure emotion, a gut thing. You couldn't have been a part of that and not have your life completely changed."

For the next fifteen years, Hay's life revolved around the Communist Party. Initially assigned to the artists and writers branch of the party, he continued to do agitprop theatre as well as to participate in many of the party's mass organizations. Active in the Los Angeles chapter of People's Songs Inc (PSI), a leftist organization of songwriters and musicians, Hay represented PSI at the People's Educational Center, a worker education project whose directors ranged from American Federation of Labor (AFL) representatives to Communist Party members. Early in 1948, Hay began teaching a class at the center on the history of popular music.

Hay's commitment to the party also profoundly affected the shape of his personal life. When he joined in 1934, Hay was an active homosexual. Becoming aware of his sexual attraction to men during his adolescence, he had gradually discovered the male homosexual subculture of Los Angeles and San Francisco and slowly begun the process of accepting his sexuality. Joining the party led Hay to question his choice. The Communists shared the society's general condemnation of "sexual deviance" and, in the total world of the party, Hay found it difficult to incorporate his sexual identity. Deciding to suppress his homosexuality, Hay in 1938 married a party member with whom he had worked closely for a long time.

"I determined that I would simply close a book and never look back. For fourteen years I lived in an exile world."

Unable, however, to make a complete break with his homosexual inclinations, Hay occasionally had sexual encounters with men. But he deliberately isolated himself from gay social circles and ostensibly conformed to society's — and the party's — sexual mores.

An unexpected occurrence during the

summer of 1948 upset this precarious equilibrium. The Communist Party was concentrating much of its effort that summer on the Henry Wallace presidential bid — a third party effort organized by some liberal Democrats and leftists who opposed the Cold War policies of the Truman administration. Hay was working on the campaign while continuing to do research for his history of music class at the People's Educational Center.

Early in August, Hay attended a party where he was expecting to meet another musicologist. When he arrived he found, to his surprise, that all of the guests were gay. Hay began talking about the Wallace campaign, and before long he and several others were jokingly spinning out the design of an organization to mobilize gay men behind Wallace's Progressive Party. Calling it "Bachelors for Wallace," they imagined the group gathering support among male homosexuals in return for a sexual privacy plank in the Wallace platform.

Although Bachelors for Wallace never moved beyond the stage of idle talk, this chance discussion set in motion in Hay a re-evaluation of his personal life. He now began to perceive that homosexuality might contain the potential for political organizing and, in the months that followed, he mulled over the idea of a gay organization. Hay began to realize that "somehow or another, my life as a heterosexual, a pseudo-heterosexual, was coming to an end. Suddenly I was forced to admit that the relentless difference between me and the world of my choice had grown imperceptibly into an unscalable barrier."

But the imminent break with his past had its exhilarating side, too. Hay saw that he would be bringing "to my own people, magnificent experience and training in organization and in struggle which I had learned on the other side." He would be using the organizing skills he had acquired in the Communist Party to launch a homosexual emancipation movement.

For the next two years Hay cautiously pursued his still hazily defined scheme for homosexual organization. Hesitating to plunge into the endeavour carelessly, he sounded out the opinions of his professional acquaintances — doctors, lawyers, ministers, educators — about the "plight" of homosexuals. Some of them expressed the conviction that

society's treatment of homosexuals was regrettable, but when Hay pushed the subject further by suggesting that something ought to be done, their responses were surprisingly similar: should homosexuals organize for social justice, *then* they would consider lending their support.

To Hay it was becoming clear that a campaign for the rights of homosexuals would have to be initiated by homosexuals themselves.

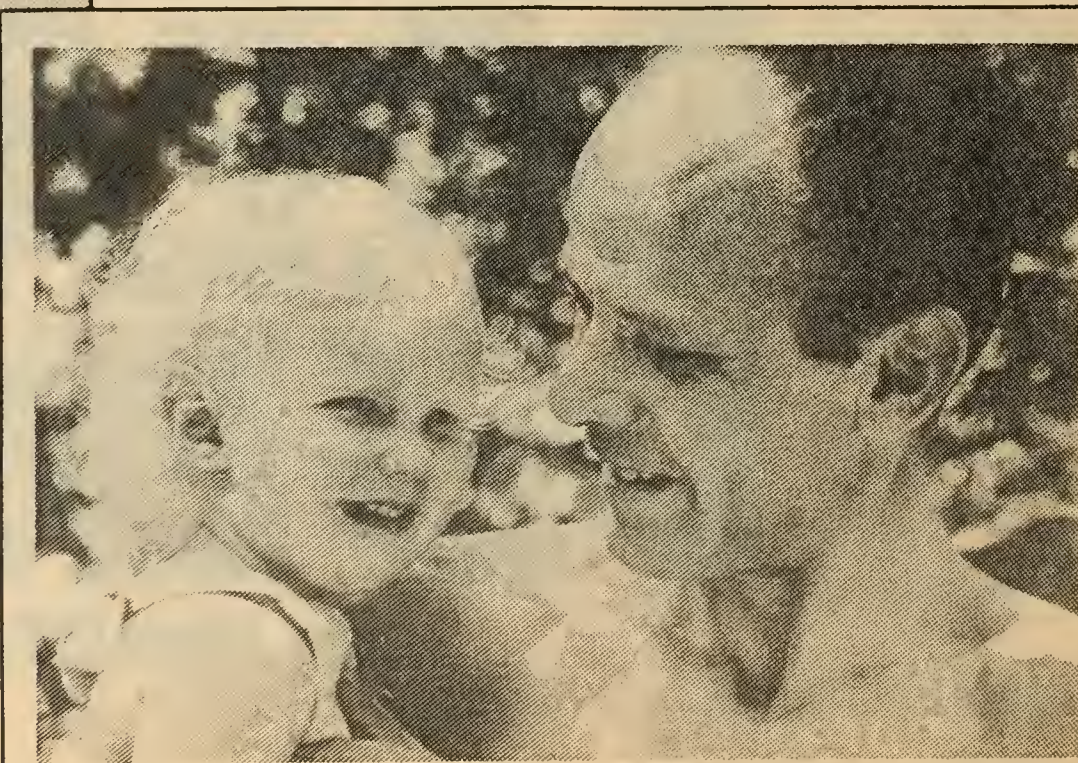
Sometime during the spring of 1950 Hay elicited his first signs of interest when he spoke to Bob Hull and Chuck Rowland about his idea. Hull was a student in Hay's music class; Rowland was Hull's roommate and closest friend. The three men met one evening at a concert and Hay, who suspected that the pair were gay, decided to broach the subject of a homosexual rights organization. As it turned out, the three men had more in common than their homosexuality since Rowland and Hull had also been members of the Communist Party.

Rowland was born and raised in a small town in South Dakota. He too grew up feeling isolated by homosexual urges which he could discuss with no one. Going away to college at the University of Minnesota in Minneapolis provided the opportunity for him to come out, to meet other men like himself and begin the process of self-acceptance. But Minneapolis and the university there in the 1930s also provided fertile soil for the growth of political activism. Rowland found himself participating in the campus disturbances of those years, including demonstrations in support of the Loyalists in the Spanish Civil War and against compulsory military training for students.

Hull attended the university in the same years as Rowland, although the two men did not know each other as students. Hull had a graduate degree in chemistry, but had passed by a career in science in favour of pursuing his interest in music. When he met Rowland in 1940, he was just beginning to break into Twin Cities music circles as a pianist. The two men became lovers and, when that relationship ended, moved easily into a close friendship that would last for twenty years.

Rowland served in the army during World War II, and toward the end of the war, while still in the service, he became a charter member of the American Veterans Committee (AVC). The AVC tended to attract New Deal liberals and progressives who were determined, as

Faces of the fifth order: pioneers Bob Hull (left), Dale Jennings and Harry Hay (with unidentified child) at the time of the founding of the Mattachine Society.



“The strike was just tremendous! You couldn’t have been a part of that and not have your life completely changed.”

— Harry Hay, 1934



Rowland described it, “to build a world in our own, idealistic image.” The organization was especially active in campaigning for adequate housing, the retention of post war price controls, and in opposing racial discrimination. After his discharge, Rowland became a field representative for the AVC in the Midwest and helped organize chapters in cities throughout the region.

Despite his ability as both organizer and administrator, Rowland did not remain with the American Veterans Committee for long. The anti-communism of the postwar years reached that organization early, and from the national headquarters in New York City came cries of communist infiltration. When

the AVC leadership began screening members signed up by the midwestern office, Rowland was at first “incredulous then mad,” after which he himself moved to the left. His own queries established the fact that there were indeed communists among AVC organizers, but in his opinion they invariably turned out to be the most dedicated workers and soundest strategists.

Rowland decided to join the party (recruiting his friend, Hull, in the process) and, when he was finally forced out of the veterans’ organization for his politics, he returned to Minneapolis to work as executive secretary of the branch office of American Youth for Democracy (AYD), a communist-dom-

inated organization. Late in 1948 Rowland migrated to Los Angeles, at the same time abandoning his active involvement in the party.

Hull followed Rowland to Los Angeles toward the end of 1948. Maintaining his party affiliation, he joined one of its cultural units and participated in the activities of the People’s Educational Center where Hay was teaching.

Hull and Rowland were both excited by Hay’s suggestions for a homosexual organization and a few more conversations about it ensued. Their informal

discussions ended, however, as abruptly as they had begun. After the conclusion of Hay’s music class, the men lost contact with one another and Hay was once again left alone with his plan.

The disappearance of Rowland and Hull, in fact, was due to more than the conclusion of Hay’s class, although Hay did not know it at the time. According to Rowland, he, Hull and another Communist Party member left the country in late spring, 1950 and “departed for Mexico where we had decided to spend the rest of our lives.” In describing their motives, Rowland said, “That was not just a wild, romantic spree; we were fleeing the witch hunts along with thousands of other Americans from all parts of the country. On several occasions since then I’ve met previously unknown people who spoke of that crazy summer of 1950 when everyone became a refugee in Mexico.”

Although Rowland most likely exaggerated the numbers, the incident points to the depth of the fear and panic felt by many Communists and their sympathizers at the height of the post-war anti-Communist hysteria. By the end of the summer, however, Rowland and Hull had returned to Los Angeles, chastened after several aimless months in Mexico, and having decided that their flight was “ridiculous.”

Early in July 1950, Hay met RG* at a rehearsal of the Lester Horton Dance Theatre. A costume designer and dancer with Horton’s company, RG had fled with his mother from Austria in 1938 to escape the Nazi’s genocidal persecution of Jews. Settling in Los Angeles, he joined Lester Horton’s dance group in 1942. He found the company an intensely political milieu, as Horton’s dance pieces frequently had social injustice as their theme, and troupe members who did not share these concerns quickly left. At the time of his initial meeting with Hay, RG was performing in *The Park*, a dramatization of police brutality toward Mexican-American youths, and *Brown County*, a story of a fugitive slave.

Hay spoke to RG about his idea for a political organization to defend the rights of homosexuals. When he expressed interest, Hay resolved to commit his scheme to paper and wrote a lengthy prospectus of the proposed organization. Upon reading it a few days later,

**The names of all but one of the founders of the early Mattachine Society are a matter of public record. Until such time as that person decides to make his connection known, only initials will be used to identify him.*



Dance and sand: Early Mattachine member RG worked in agitprop milieu of Lester Horton Dance Theatre (left). He and Harry Hay circulated Korean War Peace Poll (right) on Santa Monica gay beaches to find like-minded leftists.

AMERICA'S PEACE POLL

TRUMAN HAS SPOKEN... EAF HAS SPOKEN... HOOVER HAS SPOKEN
DEWEY HAS SPOKEN... STASSEN HAS SPOKEN

now

The People Speak!

- RULES**
- 1 Answer the question by marking X in the appropriate box.
 - 2 This is a secret ballot. If you wish to sign your name, detach the seal on the bottom.

Which Way Do YOU Vote?

Are you for bringing our troops back from Korea and for making peace with China now?

YES NO
☐ Y ☐

The Gallup Poll reports that 64% of the American people want to withdraw American troops from Korea. AMERICA'S PEACE POLL gives you the opportunity to register your opinion and MAKE IT COUNT. Your ballot, with millions more, will be presented to President Truman and to your Congressmen.

I believe that PEACE IS AMERICA'S BEST DEFENSE
I would like to enlist in AMERICA'S PEACE CRUSADE

ISSUED BY LOS ANGELES COMMITTEE
AMERICAN PEACE CRUSADE
ROOM 310-326 WEST THIRD STREET LOS ANGELES, CALIFORNIA

RADICAL BEGINNINGS 1950-51

RG enthusiastically committed himself to the venture. After almost two years of cautious effort, Hay at last had found his first recruit.

Eager to begin, Hay and RG faced the difficult problem of how to attract others to what was potentially a dangerous undertaking. In an attempt to locate homosexual leftists, they took copies of "America's Peace Poll," an anti-Korean War petition being circulated by the Communist Party, to the gay male beaches in Los Angeles and Santa Monica. During the next two months, the two men collected the signatures of several hundred homosexuals opposed to the war. But when they used the opportunity also to talk about the government investigations of homosexuals in federal employment and to suggest that something ought to be done, Hay and RG encountered a terrified silence: no one was willing to risk exposure of their sexual identity by joining a homosexual rights organization.

Hull, meanwhile, had enrolled in another of Hay's music classes and Hay, who had been somewhat puzzled by the sudden termination of their earlier discussions, decided to show Hull the prospectus he had written in July. Hull and Rowland passed it on to another gay friend, Dale Jennings, a writer active in campaigns to defend the civil rights of Japanese-Americans. Hull arranged a meeting for them with Hay, and on a Saturday afternoon in November 1950, the five men — Hay, RG, Hull, Rowland, and Jennings — gathered at Hay's home to discuss the formation of a homosexual rights organization.

Frequent meetings over the next several months led to the formation of the Mattachine Society. As the first organization in what would become a nationwide movement, the early Mattachine Society had several features that reflected the leftist orientation of its founders and that would distinguish it from most of its successor organizations: it had a secret, cell-like, and hierarchical structure; it developed an analysis of homosexuals as an oppressed

cultural minority; and, as a corollary of that analysis, the Mattachine Society pursued a strategy for social change that rested on mass action by homosexuals.

The founders' perception of a need for secrecy grew out of the specific political climate in which they lived. By 1950 American communists and their sympathizers were an embattled, increasingly-isolated political minority, subject to severe repression. In the five years since World War II, the popular front of the 1930s, in which communists, New Deal liberals, and other radicals frequently worked together, had fragmented. The Truman administration's hard-line foreign policy toward the Soviet Union had spawned a rabid anti-communist crusade in the United States. Although its most extreme expression was found among right-wing Republicans and conservative Democrats, liberals also actively promoted domestic anti-communism.

In 1947 Truman established a loyalty program for federal employees and the Justice Department issued a lengthy list of allegedly subversive organizations. A number of Congress of Industrial Organizations (CIO) unions were purging communists from positions of leadership while the national CIO had taken the step of expelling entire unions and certain statewide affiliates. Some liberal democrats had formed the Americans for Democratic Action to distinguish themselves from those who were "soft on communism."

In 1949, Communist Party leaders were indicted under the Smith Act for supposedly conspiring to overthrow the government by violent means, and the following year, in September 1950, Congress passed a tough new Internal Security Act requiring party members and front organizations to register with the Justice Department and providing for the internment of communists during periods of national emergency. With the Korean war raging in Asia, the threat of internment loomed large. Following the lead of the federal government, many states enacted laws aimed at suppressing the Communist Party.

To the founders of the Mattachine Society, the attacks on radicals were not an abstraction: Rowland had experienced the effects of anti-communism

in his work with the American Veterans Committee; Jennings' involvement with Japanese-Americans in California made him appreciate the threat of internment; RG had fled his native country to escape a fascist regime bent on exterminating not only an entire people but leftists as well.

Above all, Hay was acutely conscious of the growing climate of repression. With much of his party work centered around cultural activities, he was aware of the targeting of leftists in Hollywood by the House Un-American Activities Committee (HUAC). California, moreover, had its own anti-communist investigating committee whose head, Jack Tenney, came from Los Angeles, and which held highly publicized hearings throughout the postwar years. The two organizations in which Hay was most active, People's Songs and the People's Educational Center, had already come under official scrutiny.

Hay and the others also felt themselves under attack as homosexuals. By 1950 the anti-communist crusade included "moral perverts" among its targets. In February 1950, Under-Secretary of State John Peurifoy testified before a Senate committee that the State Department had uncovered homosexuals among its employees. Over the next several months the Senate pursued this revelation and ultimately issued a report that recommended the dismissal of homosexuals as security risks from government and defense-related employment. One result of the investigation was that the number of homosexuals dismissed from government service increased sharply. Figures in the Senate report indicate that dismissals increased tenfold in 1950 over the preceding three years.

The prospectus that Hay had written in July 1950 for a homosexual rights organization, and which served as the starting point for the founders' early discussions, revolved around his awareness of government repression. Taking off from the Communist Party's thinking of the time which saw the country moving rapidly toward fascism, Hay gave its analysis quite a different twist by placing the plight of the homosexual at the center of contemporary American politics. After drawing an analogy to Nazi rule in Germany where homosexuals were "ruthlessly exterminated," he went on to warn against an "encroaching

American fascism" which "seeks to bend unorganized and unpopular minorities into isolated fragments." The full significance, he wrote, "of government indictments against Androgynous Civil Servants lies in the legal establishment of a type of GUILT BY ASSOCIATION" which the accused cannot disprove. If the government succeeds in isolating and attacking the homosexual minority, it will have a weapon, Hay argued, which "can be employed as a threat against any and every man and woman in our country to insure thought control and political regimentation." While this danger made it imperative for homosexuals to organize, it also pointed to a need for caution. Hay's prospectus suggested that membership be by careful recommendation only, that all members be sworn to protective secrecy, and that they remain anonymous to the community at large and to each other.

The structure that the five men ultimately devised for the Mattachine Society reflected their own intense fear of repression as well as their recognition of the need to provide security for their homosexual constituents. As its model it drew heavily upon the experience of Hay — and to some extent of Rowland and Hull — in the Communist Party where secrecy, hierarchical structures, and centralized leadership predominated.

They created a pyramid of five "orders" of membership, with increasing levels of responsibility as one ascended the structure and with each order having one or two representatives from higher orders of the organization. As the membership of the Mattachine Society grew, the orders were expected to subdivide into separate cells so that each layer of the pyramid could expand horizontally. With the number of cells increasing, members of the same order but in different cells would be largely unknown to one another. Organizational coherence would come primarily through the representatives of the higher order. A single fifth order consisting of the founders would provide the Mattachine Society with a centralized leadership whose policies flowed downward through the lower orders. Initially, the founders acted as both fifth and first order; the intermediate orders were to be filled gradually as they recruited new members into the organization.

Recruitment into the Mattachine came through a series of semi-public discussion groups whose focus was some as-

Witchhunt: while House Un-American Activities Committee subpoenaed witnesses in its investigation of subversive elements in Hollywood, and the State Dept in Washington purged hundreds of "perverts" as security risks, many gays fled south of the border. Bob Hull (right in photo) was one of those who briefly sought refuge in Mexico.



ORIGINAL
BY AUTHORITY OF THE HOUSE OF REPRESENTATIVES OF THE CONGRESS OF THE UNITED STATES OF AMERICA

To UNITED STATES MARSHAL
You are hereby commanded to summon BARRY HAY
9204 N. La Cienega Blvd., Los Angeles, Calif.
Gen. Leahy Mfg., 1904 E. 8th St., Los Angeles, Cal.
to be and appear before the Committee on Un-American Activities of a
authorized subcommittee thereof
Committee of the House of Representatives of the United States, of which the Hon.

Francis E. Walter is chairman.

Los Angeles, Calif., Room 518, Federal Bldg.
in the city of Washington, on June 27, 1955

at the hour of 2:30 p.m.

to testify touching matters of inquiry committed to said Committee; and
without leave of said Committee.

fail not, and make return of this summons.

Witness my hand and the seal of the House of Represent

of the United States, at the city of Washington

this day of May

Francis E. Walter

Ray R. Brown

A-6 Los Angeles Herald & Express H Thursday, July 2, 1953

State Dept. Fires 531 Perverts, Security Risks

By International News Service

WASHINGTON, July 2.—The State Department disclosed today that 531 persons have been fired as homosexuals or security risks.

Brownson said the questions arose during hearings before the House Government Operations Committee on President Eisenhower's plans for reorganization of the State Department.

He asked McLeod specifically whether any Communists are currently employed in the State Department. McLeod replied: "As a security officer, I am reluctant to give the committee a categorical answer... since I must always presume that the Soviets are attempting to penetrate an agency as sensitive as the State Department, and since I may never

conclude that their efforts have been unsuccessful.

"I believe that it goes without saying that no Communists or security risks since 1950 and no known Communists are on the payroll at the present time."

The report was made by R. W. Scott McLeod, the department's chief security officer, in a report to the security office as such, are on the rolls of the department at this time."

A breakdown of McLeod's figures showed these dismissals: 1950-54 homosexuals, 12 security risks; 1951-119 homosexuals, 35 security risks; 1952-134 homosexuals, 70 security risks; 1953 (January to July) 74 homosexuals, 33 security risks.

pect of homosexuality. Run by the first order (which were also called "guilds"), they were open to anyone who cared to attend, and members of the guilds, as well as participants in the discussion groups, were encouraged to invite their gay friends and acquaintances. Attending a discussion group, however, did not make one a member of the Mattachine Society. In fact, the concern over secrecy was such that the first order members who led the groups did it unobtrusively so that the discussions appeared informal and spontaneous. After someone attended regularly for some time, contributed significantly to the content of the discussion, and showed an ability to lead groups skillfully, a member would, in confidence, inform that individual about the Mattachine Society and invite him or her to join a first order guild and become a member of the organization.

The founders also brought to their planning meetings a concern for ideology that grew out of their leftist politics. Although Communist ideology in the mid-twentieth century largely ignored questions of human sexuality, and certainly did not describe the persecution of homosexuals as something to be fought, the worldview of its adherents rested on an analysis of society that saw injustice as rooted in the social structure. Exploitation and oppression came not from simple prejudice or misinformation, but from deeply embedded structural relationships.

Hay himself was well-read in Marxist literature, and the other four, according to Rowland, had at least "some coloration of Marxism" in their thinking. This led them to reject a narrowly pragmatic approach to the problems of the homosexual, one that focused only on a set of reform goals, and instead pushed them to seek a theoretical explanation of the sources of the homosexual's inferior status. The concern with theory as a guide to action — a standard feature of Marxist thought — set them apart from the leaders of the movement who emerged later in the 1950s and who had no contact either with the Communist Party or with Marxism. These later spokespersons tended to reiterate a single theme: they had neither an analysis of the sources of the oppression of gay women and men, nor any sense of strategy. They expected to change society's treatment of lesbians and homosexuals simply by plugging away at

"We were fleeing the witch hunts along with thousands of other Americans. That crazy summer of 1950 everyone became a refugee in Mexico."

— Chuck Rowland

prejudice.

The founders' lack of an already developed analysis of the oppression of homosexuals forced them to generate one by scrutinizing the main source of information available to them — their own lives. Throughout the winter of 1951 the five men met frequently to share their personal histories. They exchanged stories of coming out, of discovering cruising places and bars, of the years of loneliness. Trying to make some collective sense out of their individual experiences, they posed such questions

as: how did one become a homosexual? Were homosexuals sick as the medical profession claimed? Was it possible to overcome the isolation and invisibility of the gay population and organize homosexuals? Were homosexuals, perhaps, a minority group, or merely a conglomeration of individuals sharing nothing but a sexual orientation?

Out of these discussions an analysis gradually emerged of the sources of the oppression of homosexuals. Pointing to the heterosexual nuclear family as the "established vehicle for the outlet of social impulses," the founders of the Mattachine Society argued that it constituted a "socially predetermined pattern" for human relationships. Raised in families as virtually all Americans were, men and women unquestioningly accepted as "natural" a system of social roles "which equates male, masculine, man *only* with husband and Father and which equates female, feminine, woman *only* with wife and Mother."

Homosexuals "did not fit the patterns of heterosexual love, marriage and children upon which the dominant culture rests." Excluded from the basic unit of society, the family, they found themselves "an enclave within society...an undesirable and despicable group worthy only of ridicule and rebuke." With no socially approved models for their lifestyle, homosexuals "mechanically superimposed the heterosexual ethic on their own situation in empty imitation of dominant patterns." The result was a daily existence predicated upon "self-deceit, hypocrisy, and charlatanism and a sense of value distorted, inadequate, and undesirable."

Victimized by a "language and culture that does not admit the existence of the Homosexual Minority," and that viewed their sexual behaviour as an individual aberration or personal moral failing, homosexuals remained largely unaware that their efforts to adjust to society constituted "a culture in itself" and that they were in fact "a social minority imprisoned within a dominant culture."

Their definition of homosexuals as a minority group suggested to the founders an initial course of action. Committed to a Marxist worldview that

saw progressive social change occurring through the mobilization of masses of people with common interests, they were at first stymied by traditional thinking about homosexuality: if "sexual deviance" was merely a personal problem, on what basis does one organize a mass movement of homosexuals? But if the ideology itself was a primary agent of oppression, then the first task of a homosexual emancipation movement was to challenge the internalization of that ideology by homosexuals, to develop among the gay population a consciousness of itself as an oppressed minority. Out of that consciousness homosexuals could then evolve a "highly ethical homosexual culture and lead well-adjusted, wholesome, and socially productive lives." And, from the cohesiveness that such a process would stimulate, the founders expected to forge, in time, a unified movement of homosexuals ready to fight against their oppression.

The semi-public discussion to which the founders were inviting their friends and acquaintances eventually led to the addition of James Gruber and Konrad Stevens to the group of five. Gruber was a student at Occidental College in LA; Stevens, his lover, was a photographer. Appearing at one of the gatherings during the winter of 1951, they exhibited an interest and enthusiasm lacking in other participants. Rowland approached them after the gathering, told them about the effort to form a homosexual rights organization, and invited them to the next closed meeting. Gruber and Stevens, now intrigued, accepted the offer.

Both men retained vivid recollections of their first meeting with the others. Unlike the original five, they had never been involved in political causes, and certainly had not had contact with communists. Stevens remembered that there was "definitely a political atmosphere" to the discussion. Gruber was, in his own words, "terrified by it all." There was a lot of communist jargon being used, he recalled, and in the McCarthy era even a familiarity with such terms made one suspect. "What am I getting into?" he wondered. But he was also attracted by the sense of justice in what was being said, and by the end of the evening the two men were firmly committed to the as-yet-unformed organization.

With the involvement of Gruber and Stevens, the Mattachine Society finally took shape. Their presence forced others to abandon the jargon of the left and to

Gangbusters: The House Un-American Activities Committee (HUAC) included Richard Nixon, then Representative from Southern California (at right). Senator Joe McCarthy (bottom left) has come to symbolize the vicious anti-communist and anti-homosexual mania of the 50s.



RADICAL BEGINNINGS 1950-51

frame their ideas in language accessible to non-Marxists. In April 1951, they wrote a succinct, one page document that set out clearly the goals of the organization and incorporated some of their thinking about homosexuals as a minority. During the spring they formally agreed on the secret structure of five orders of membership and made a renewed effort to revive the discussion group that they were still running. After the first feeble attempts of the winter and spring, the groups suddenly started to catch on and proliferate as summer approached.

A questionnaire that the fifth order members compiled during the spring facilitated the discussion groups. The several page document covered a wide range of subjects. Few of the participants in the Mattachine had ever been systematically asked questions about their sexual and social lives before, and the questionnaire fueled endless discussions. Group members shared with each other the pain of discovering their sexual identities as well as the strengths which survival in a hostile society had produced. Together they imagined how life might be different, how gay subculture might emerge that provided emotional support and sustenance, and how homosexuals might act to change social attitudes.

Although similar in some ways to the consciousness-raising groups popularized by the women's and gay liberation movements of the late 1960s and early 1970s, the Mattachine discussion groups existed in a far different social and political climate. In the early 1950s there were no mass protest movements to support an individual's challenge to the status quo. Nor was there a much-publicized counter-culture to legitimize alternative life-styles. Instead, an atmosphere of insecurity and vulnerability infected the entire gay subculture. Rumors of bar raids, mass arrests, and the loss of government jobs were endemic, and individuals who ventured to a Mattachine group brought these fears with them. Konrad Stevens recalled that most of the initial participants were "petrified at the

government getting a list of names and fully expected that the cops would come barging in and arrest everybody." Many of those who attended the meetings used pseudonyms at first.

Despite these fears, the discussion groups thrived. Time itself, the ongoing, biweekly meetings at which there were no raids, alleviated the fear of exposure. Friendships formed among those who attended regularly, and the groups took on the character of intimate gatherings rather than political meetings. But mostly, the discussion groups were successful in drawing fearful gays into an organizational network because they offered a clear alternative to the traditional patterns of the gay subculture.

The impact of these gatherings upon the individuals was startling. Geraldine Jackson, who became an active first order guild member, recalled how "people were able to bloom and be themselves. It was something we didn't know before. At last there was the opportunity to say what you wanted to say and feel accepted."

"All of us had known a whole lifetime of not talking, of repression," said James Gruber. "Just the freedom to open up, that's what it was all about. We had found a sense of belonging, of camaraderie, of openness in an atmosphere of tension and distrust. A family feeling came out of it, a non-sexual emphasis. It was a brand new idea. Just that is what kept the organization going."

The founders, however, expected the discussions to be more than an evening's haven from a hostile society. They intended them to be forums in which members of the gay minority developed a consciousness of their social oppression and a cohesiveness among themselves that would make political action possible. Hay described the discussion groups as the setting in which "to fashion a homosexual ethic whereby homosexuals can begin to conceive, comprehend, form themselves into a minority in fact."

By the early autumn of 1951 the seven fifth order members, no longer able to handle the multiplying discussion groups, began to establish first order guilds. They carefully selected from the groups individuals whom they invited to become guild members. Wishing to imbue them with a sense a special purpose, the fifth order devised what one member described as "almost a

"No boy or girl, approaching the maelstrom of deviation, need make that crossing alone, afraid, and in the dark ever again."

— First Order Initiation, 1951

religious ceremony" to initiate members. Standing in a circle and holding hands in a candlelit room, new and old members pledged themselves to the work ahead: "Our interlocking, sustaining and protecting hands guarantee a reborn social force of immense and simple purpose. We are resolved that our people shall find equality of security and production in tomorrow's world. We are sworn that no boy or girl, approaching the maelstrom of deviation, need make that crossing alone, afraid and in the dark ever again. In these moments we dedicate

ourselves once again to each other in the immense significance of such allegiance, with dignity and respect, proud and free."

For women and men who remembered well the loneliness and fear of their own coming out, the power of these sentiments inspired an intense loyalty.

"You felt like you had a mission in the world," Geraldine Jackson recalls. "You felt that you were doing something terribly worthwhile for our people."

"No one felt that our rituals were empty, frivolous or lugubrious," adds Chuck Rowland, "and I think the reason is that they were *not* any of those things. They solemnized a dedication, a devotion, and a promise."

With the discussion groups and guilds functioning smoothly, the fifth order turned its attention to the large, uncharted area of political action. Their first public action was a modest, undramatic one.

Brutal incidents of police harassment of the Chicano community in Los Angeles had received considerable attention in the press, and mounting pressure for an official investigation of police practices had finally succeeded in forcing the city government to hold public hearings. The founders of the Mattachine Society attended the hearings and spoke in favour of disciplinary action against offending policemen. The rationale for their participation was their conviction that all socially oppressed minorities had something in common.

A few weeks later the issue of police abuses arose again, but this time it struck close to home. Late in February 1952, one of the Mattachine's founders, Dale Jennings, became a victim of police entrapment. Arrested by a plainclothes officer who accosted him in a Los Angeles park, Jennings was held for several hours in the local police station and charged with lewd and dissolute behaviour.

Alone, shaken by the humiliation of the experience and despondent at his seemingly inevitable conviction, Dale Jennings sat in his jail cell. He had little inkling that the arrest would precipitate a plunge into public action and mark a watershed in the history of the early Mattachine Society. □

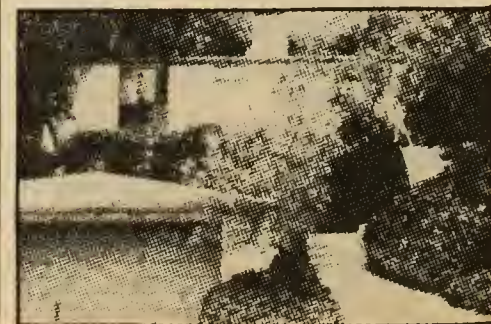
PART TWO CONTINUES NEXT MONTH

© John D'Emilio 1978

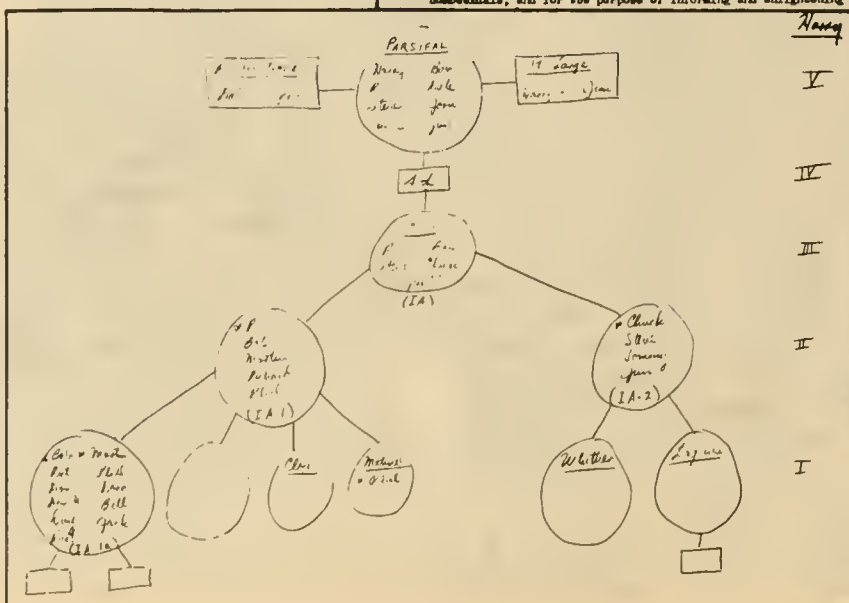
John D'Emilio was one of the founders of the Gay Academic Union in New York City in 1973. He has taught a gay studies course, did a gay newscast for WBAI-Radio, and was a member of the Gay Socialist Action Project. A Danforth fellowship holder, he is writing a book-length history of the pre-Stonewall "Homophile" movement. He would appreciate response to this series since he considers this to be "work in progress."

Requirements of space prevent the printing of the author's extensive footnotes. However, those wishing to obtain complete footnotes for the three parts of the series should write the author, c/o The Body Politic, Box 7289, Station A, Toronto, Ontario M5W 1X9.

TBP wishes to acknowledge the help of Jim Kepner of the Western Gay Archives, Henry Hay and Jonathan Katz in providing illustrative material.



Mattachine documents (from left): a contemporary artist's conception of one of the medieval truth-tellers who inspired the Society's name; a sketch, in Harry Hay's own hand, of the complex cell-like structure of the organization; a one-page statement of mission and purposes which discusses the development of a distinctive "homosexual ethic."



Harry Hay
V
IV
III
II
I
July 20, 1951

Fireweed

The flame is growing

A new feminist journal lights up Toronto's cultural world, but faces one small problem: where to put the lesbians.

In the last few years there has been a steady growth in the number of women who identify themselves as lesbians and as feminists. As our ranks swell, we are having to create our own lifestyles, our own images and self-definitions, our own language and music: in short, our own culture. Gay men have for a long time had a culture which, even if it was not totally created and controlled by them, at least addressed them, but, whereas no literate man could fail to know Oscar Wilde's sexual orientation, many women who are otherwise quite educated cannot name any lesbian writers since Sappho.

The effort to build a lesbian culture virtually from scratch is clearly related to the efforts of women everywhere to break out of the narrow spaces to which patriarchal society has confined them; it is only appropriate that Toronto's newest feminist journal, *Fireweed*, should have as one of its goals the publication of lesbian material.

The Fireweed collective, consisting of four women experienced in writing and publishing, was formed in February 1978 with the goal of providing a vehicle for "an exchange between the wide range of activities occurring in the various sectors of the women's community." *Fireweed's* immediate predecessor, *Landscape*, was an anthology of poetry written at the Women's Writing Collective, a group in which many of the women involved in *Fireweed* got their start. *Fireweed* is, to use the cliché, bigger and better, including not just poetry but a wide variety of literary forms along with graphic material and even some political content.

To celebrate the birth of the journal and raise much-needed funds, the Fireweed collective organized a cultural festival at Toronto's Harbourfront park. The festival drew large and receptive crowds but, as the following articles explain, the organizers were perhaps overly optimistic in expecting that lesbians, straight women and a significant number of men would all get together to celebrate women's culture in perfect harmony. The physical tensions felt at the festival are indicative of the ideological tensions of the journal, as Mariana Valverde details in her review of *Fireweed*, which appears below.

However, it is perhaps too early to pass judgements on the intentions of a very dedicated group of women, and in any case, we cannot but welcome a magazine which encourages lesbians to submit material for publication.

Despite the media's efforts to tar all feminists with the same brush, the North American women's movement has resisted becoming a melting pot (where, as the joke goes, the bottom gets burnt and the scum rises to the top). It has tried instead to be a mosaic: the newest Toronto voice of feminism, *Fireweed*, is consistent with this trend in its declared intent to "publish work from women in all cultures and classes so that a diversity of views can be shared."

The first issue, recently launched at a fund-raising festival (see accompanying articles) does indeed show a wide range of views. It contains a good deal of poetry, mosh of which is refreshingly

good as poetry even if the feminist content is not always evident. Also included are an article on lesbian mothers, another on the legalization of prostitution, and a celebration of matriarchy describing "mythic re-enactments of the journey back to the earth's center, to the womb of the Great Mother."

Fireweed collective member Hilda Kirkwood emphasized that the new journal "is not a gay magazine," but rather a "broad-minded" publication where lesbian writers can publish alongside other groups of women. Lynne Fernie explained that "it's important to destroy the fear aspect of lesbianism" and that her personal attitude is to "radicalize our heterosexual sisters." On the other hand, she said, "we don't want to say, if

you're not a feminist we don't want you, if you're not a lesbian we don't want you."

Both Gay Allison and Lynne Fernie said that it was up to the individual contributor to identify herself as lesbian if she so desires. Very few of the writers featured in the first issue, incidentally, identified themselves as gay, and the most clearly lesbian statement — by PinkType, the typesetters — seems to have caused some ripples. Gay Allison said she had received some inquiries from prospective PinkType customers, but that "some people were put off."

Fireweed will attempt to make straight women more sympathetic to lesbian problems, and Lynne goes so far as to say that "all feminists should be

politically lesbian," regardless of their sexual preference. It seems clear, however, that *Fireweed* will not undertake much affirmative action on behalf of lesbians.

Lynne said that she had been afraid that the media would label the magazine "lesbian" and hence "scare people at the beginning of their feminist consciousness." And even though Hilda Kirkwood, who has had many years' experience in the Canadian publishing scene, stated that there has so far been "no backlash" and that "the reception has been positive," there is no indication that the journal will be substantially more lesbian-oriented in the future issues.

Asked if the feminist perspectives of

Fireweed were of particular relevance to gay men, Lynne said that "it would be easier to build those links with gay men, but I don't think they have been built." She believes that "they may not have sexual power over women, but they have other kinds of power," and that they would therefore benefit from feminist critiques. Gay Allison also thought that the question of power relationships should be of interest both to lesbians and to gay men.

The content defies generalization, but there is no doubt that the editors deserve our admiration for gathering some outstanding essays, a large quantity of good-to-excellent poetry, and some solid reviews. The scope of the journal is broader than that, including discussions of music and video art as well as effective photos and graphics. The first issue of the journal is quite substantial (almost 100 pages), is well designed and is as balanced as the very heterogenous content allows. I found it a relief to be able to read it from cover to cover without finding any obvious typographical errors. There were only a few technical printing problems, which Lynne, the designer, assures will not occur in future issues.

The next issue of *Fireweed*, to appear in February, will focus on the Year of the Child, and Lynne Fernie noted submissions were welcome on that topic as well as others. Manuscripts, as well as requests for subscriptions, should be sent to *Fireweed*, Box 279 Station B, Toronto, M5T2W2 (subs are \$10 a year). □

The festival: songs & sparks

An overview
by Mariana Valverde

Put about one hundred straight women, fifteen or twenty lesbians, and another fifteen or twenty straight men all together in one room, and you will get at best uneasiness and at worst hostility. The organizers of the fund-raising *Fireweed* Festival followed this recipe for their weekend of poetry, music and dance, held at Harbourfront on September 22-24, and, not surprisingly, they got a tense atmosphere in which nobody felt quite at home, rather than the warm happy family feeling they sought.

Opening night saw a group of gay women clustered together at the far end of the hall waiting for Beverly Glenn-Copeland's performance, separate from, but definitely not equal to, the straight majority. And as I attempted to talk with a few people to collect material for this article, I overheard one of the women taking tickets say, "Oh no, there's the BP," as if resenting a party-pooper.

The Festival was not billed as a feminist or a woman's event, but *Fireweed* describes itself as a "women's literary and cultural journal," and many women were expecting a feminist environment in which open lesbians would not be seen

as crashing someone else's party.

Lynne Fernie, a *Fireweed* collective member, explained that "there was no conscious attempt to balance straight and gay at the festival," and organizer Charlene Sheard told me that they wanted to show a cross-section of good work regardless of the sexual orientation or even the sex of the artist. "For instance, the male black jazz musicians who played there," she said, "did it in sup-

port of women, donating their time — just like all other performers — to help raise money for the magazine." But this was not made clear at the festival, either by the performers themselves or by the organizers. I couldn't tell, for example, what Joe Rosenblatt's admittedly funny poems about bees had to do with *Fireweed* or with women. At least one male poet provoked negative feelings by using dubious sexual metaphors before



Beverly Glenn-Copeland (on the drum, top), April Kassirer (bottom) and Heather Bishop (opposite page).

More than folk music

Karen Henderson talks
with guitarist April Kassirer

April Kassirer is moving her lithe, slim body into different positions on the living-room rug, prior to her pre-dinner transcendental meditation, a form of relaxation necessary due to the pressures of a hard-working musician. I have just spent two hours interviewing, no, talking with, this short-haired, imp-like guitarist who, at 27, is still being asked for proof-of-age identification.

She is quiet, thoughtful, with a dry sense of humour, the same person as the performer, who, with her own brand of natural dynamism, rivets an audience as soon as she picks up her guitar. Why? Partly because she sings her own compositions; the women who comprise most of her audiences can relate to them. It's also because she is simply one of the best damn folk guitarists around.

April, of Hungarian descent, began her musical career (in hometown Ottawa) with a ukelele, as did many of us in the early 60s, doing the traditional hootenanny and campfire songs. However, unlike most of us, she also spent the years from nine to fifteen playing the cello. Unsure of her direction, she took psychology at York University, but switched, graduating in fine arts with music as her major. There she learned rhythm on the South Indian *Mrdungm* drum, and took classical guitar from instructor Eli Kassner. She came to realize that performance was the most practical aim for a musician; in fact, she admits that she probably should have continued on with the cello

for orchestral playing, an easier way for a talented musician to earn a living.

But April was already writing her own folk music at the age of fifteen, having learned the guitar originally from her brother. She considers folk music something which you basically teach yourself, but with her classical training and added experience playing classical folk duets with Carol Rowe, an ex-performer with the Toronto Symphony, April is able to "stretch the bounds of folk music." This is evident when watching her in concert. Her technique is superior and her styles vary to suit her themes.

April writes from "emotive experience," whether it is a song about a lover ("Oh, you're in love again, wanting to be free from me"), "Spadina," which captures the feeling at the heart of Toronto's cultural diversity through every season, or her concern about someone who has had a nervous breakdown, "What Do You Do With Your Sadness?" Because the mood is captured most by the music, she usually composes first then writes the lyrics. As well as being a song writer she considers herself, along with Carol Rowe, an innovator of what she terms "instrumental folksong."

She is her own woman, irritated by pressures to be more political or more "politically correct." Yet, since her songs depend "on what (I'm) going through at the time," she can present herself as a lesbian feminist and sings most of her songs, no matter what audience she has. It is obvious in "My, Oh, My" — "my baby's gone away/who knows if she is coming back to stay?" — that she is a lesbian. She neither pushes, nor denies. She is herself. And that self, at an early age, rejected the "oppression of a typical het-

erosexual lifestyle. Women are oppressed enough anyway, "without being coupled with a man."

She strongly prefers concert audiences to the bar scene: sound systems are better and there are fewer distractions. Given a choice, following the concert route and touring (she has done women's events, conferences, universities, festivals, and places like Toronto's Nervous Breakdown and the now-defunct 3 of Cups), are her heart's directions. But being a perfectionist, she feels that finishing her classical study can only make her folk music better, and, being pragmatic, she knows this is necessary for teaching, a less chancy career.

It is important to April that people relate to her music and ideally she would like to be able, in a truly professional style, to read an audience and play



specifically to it. But right now she finds concert preparation forcing her to sacrifice precious practise hours, usually up to five a day.

What does she do to relax? Her favorite listening music is string quartets, Beethoven in particular, and the familiar Joni Mitchell, Bruce Cockburn, and Simon and Garfunkel music she was nurtured on. Although she is impressed with the great skill and perfection of Liona Boyd (Canada's best-known female classical guitarist), she would rather hear talented newcomers, such as Lynn Gangbar (another Kassner student). Outside of music, she loves to get away when possible to camp and fish canoe, and swim in clear northern lakes, as a "renovation to her nervous system." She lives with three others in a communal house in east Toronto, and finds that it helps her to respect others' values and be more aware of other women's "different spaces," while at the same time impressing upon her the importance of having a "clear idea of self" and learning "to preserve one's own identity."

April's "Northern Lights" ("I get the Northern Lights when you smile"), a definite crowd-pleaser, and "Oh, You're In Love Again," strike one as unquestionable hit material. But April wants to work to make her material tighter and feels it will be some time before she is ready for the kind of album she would like to record. She would also like to see a Canadian Lesbian Women's Music Festival, though she is a musician, not an organizer.

April Kassirer is still somewhat unsure whether she has made the right choice in her musical direction, but those of us who have heard her have no such qualms. □

an audience which included lesbians and feminists.

If the festival had political weaknesses, it was rather more successful on a purely artistic level. The number of performers (about forty) and the surprisingly high quality of much of the local talent indicated that there are many people in the arts who will volunteer their energies in support of a feminist journal.

African drums, flamenco dancing, children's poetry, Québécois, Spanish and West Indian women poets: these and many other unusual cultural contributions were added to the predictable folk, jazz and rock music and the poetry readings. The end result was rather overwhelming; some of the listeners felt that the onslaught of words and music left them a little breathless. However, if the organizers were overzealous, they should certainly be forgiven. It is good to know that there is much talent in the Toronto women's community.

Charlene Sheard admitted that the



From left to right, Hilda Kirkwood, Charlene Sheard, Ayana Black and Ann Wallis

sheer volume of entertainment made the Festival hard to digest, and added that "we learned a lot from it. The audience was very supportive, and we welcome feedback and criticism."

Charlene described the Festival as a financial success, and stated that, despite mailing difficulties, sales of the first issue of *Fireweed* were going very well. The Festival was so well received that *Fireweed* plans to make it an annual event — next year, they hope, in the Summer. □



Out on the prairies

Chris Bearchell interviews Heather Bishop

In the heart of downtown Toronto, a crumbling three-storey Victorian house — home of the Lesbian Organization of Toronto (LOOT) — turns its back on disco city. A woman sits in the bay window on a homemade stage. Her slippered toe is keeping time with her guitar. Heather Bishop is singing. She and her music are commanding attention and respect.

Heather introduced herself as "a musician who plays the straight circuit a an out lesbian." She sings about the

brutalizing of native peoples, the harassment of women, the joy of lesbianism. She sings folk and blues, but especially blues. She performs traditional pieces, her own songs, and those of her friend and fellow-Westerner, Connie Kaldor. One minute the audience was laughing out loud, a few minutes later, I could feel the chill of the prairie wind as she closed her set with Connie's *Grandmother's Song* — about a once-strong woman facing the end of her life on a Saskatchewan farm.

Heather was born and raised in Regina. Right now she and her lover — "I'm a married woman" she laughs, half sarcastically, half seriously, "have been for a long time." — are part of a collective of women who are buying land. Woodmore — a small place just outside of Winnipeg (where they are

But where was the feminism?

A look at the music and the politics by Naomi Brooks

Some women who had high hopes that *Fireweed* would signal the birth of a women's cultural environment in Toronto were disappointed by the festival held at Harbourfront on September 22-24. First of all, a significant number of performers were male, and none of them appeared to recognize that they owed their presence there to women interested in women's culture. Secondly, very few of the women made any comments about feminism or other aspects of women's culture.

The festival was also a bit of a producer's nightmare. The technical problems with the sound system were not *Fireweed*'s fault, but rather the fault of Harbourfront staff and equipment. However, the line-ups were misconceived, the program crowded the performers as well as the audience, and nothing was ever on schedule.

Some of the musicians did outstanding jobs, nevertheless. Pat Kelly, Toronto's Dyke Extraordinaire, gave a rare performance combining her own style of dramatic reading with violin and percussion, bringing an incredible dynamism to an otherwise routine poetry reading. Beverly Glenn-Copeland played twice: on Friday night she gave a

based right now) will soon be their new home. "When I think about it, we're a tough bunch of women," Heather muses. And I can believe it. Heather's own skills include automotives, electronics and carpentry. She is also a painter and survives by selling paintings and teaching her skills to other women, as well as, most recently, performing.

Not that she's really new to music. In 1974 and 1975 she played with a women's band, Walpurgis Night. "But," Heather explained, "Being 'out' kept me from getting into the music business in a serious way for quite a while — until about six months ago — but I shouldn't have worried. I've never had a bad reaction. I played to the Winnipeg Folk Festival this year. There were 20,000 people there. I sang *I Found A Woman* without qualms. It isn't usually the first song I sing. But then, the first thing I tell people is not usually that I'm a lesbian. I talk to them and get them relating to me as a person so they can't immediately dismiss me because of whom I love. And it's the same with a performance. I play a few songs. Get people warmed up to me, to my music. Then when I tell them I'm a woman who loves women, it's much harder for them to be defensive."

Heather's been "out" for a long time. "I just couldn't do it any other way. Once you're 'out' you can't take it back. People don't forget. And then you find out that if they like your music, most people don't care."

Heather has participated in gay movement out-reach work, "going out and speaking to groups and so on around the prairies," she explains. "But I've found music a more effective way of educating people. No, that's not exactly what I mean — it sounds condescending — of opening peoples' eyes. Of getting people to see things like racism, or the women's movement, or homosexuality in different ways."

"People know who I am — they

strong but not outstanding performance, engaging in some very good vocal jams with the audience. Saturday night she left the piano aside and beat the skins reverently for more than forty minutes.

The contemporary music section was solidly entertaining, with April Kassirer, Heather Bishop, Arlene Mantel and Lorraine Segato. Segato, a relative newcomer to the Toronto rock scene, deserves special mention: her rich voice and intricate music were a welcome surprise. There was also a welcome interlude of classical music in an otherwise hectic day; Lorna Glover's violin recital was especially outstanding.

Charnie Guettel was one of the biggest disappointments; she spent her set singing about "mouth bitches" and using exclusively heterosexual themes, something one does not generally expect from women's music.

In general, the music was solid but it often seemed strained and forced. The attitude seemed to be, "this is women's culture but please don't say it." It was explained to me that this was only because of the financial needs of the magazine: let's hope that next year our culture won't be forced to take back seat to fundraising. □



know my music — and I've never been asked not to sing my gay songs. In fact, the only time anything like that happened is when I was asked not to play straight songs here (at LOOT). and that sort of bothered me. I can understand it, but it bothered me. I came out of heterosexual experience — a lot of us did — it's our herstory, and it's important to recognize that. One thing I never do is change the song to suit the audience. Most of the time I'm singing about women and I don't change "she" to "he" to suit a straight audience."

I wondered if Heather played to many straight audiences. "I couldn't do what Meg Christian or Cris Williamson do and survive as a musician. They live in the States, play the big cities, tour for women's groups. I could do that too, if I was willing to move. But I'm not. I've tried other places: San Francisco, Toronto. But when I went back to the prairies I thought — 'this is where I belong — this is where I want to be.' I'm a product of prairie culture. And prairie culture is different. Whatever populist movement Canada has had started out west. We founded the CCF (the Cooperative Commonwealth Federation, forerunner of the NDP) when the rest of the country was still floundering with Liberals and Conservatives. We're tough, community oriented and survival-conscious. We have to be. I went to the Sun Dog Folk Festival in Saskatoon and I was so impressed by what prairie musicians, artists and crafts people are able to do. We all seemed to have decided to stay where we were, do what we do, and do it well." If Heather Bishop is any example, I could only agree.

For those of us who missed her Toronto appearances, fear not. Heather is just finishing up her first album titled after Connie Kolder's *Grandmother's Song*, and may be doing some TV work this March. At any rate, she promised she'd be back this way come Spring. □

Sidelong glances in the shower room, maybe a note,
unsigned but full of clues, stuck on a locker door —
boys never dared much beyond that, no matter how smitten.
But if the world had been a little different...

Two letters you should have gotten in High School

by John Nichols

John,

I saw you in metal shop at school today.
It looked to me like you were makin a lamp shade.
It looked real good! I thought you looked so tough
standin there holdin that lamp shade. I can't make
nothin with my hands, so I think a guy who can
is sharp! I can fix engines though. I just
fixed this Chevy that my old man said was junk.
He was just gonna scrap it, but I got it to run. so
he said I could keep it. You like cars? I like em alot!
You wanna go for a ride sometime? I know this
neat place where the road is so steep you can
shut off your engine and still do 70 goin down that
that thing - no joke! you like drag races? I do.
If you wanna go I'll take you. My brother Rick races out at
the Fair Grounds. He broke his leg so he ain't racin now,
but he will soon. My mom says if she catches him
racin ~~again~~ again he'll have to move out! He don't
care though cause he's tough - like you. you wanna
borrow my car? I know you don't know me or
nothin, but I see you in school all the time and
I'd like to know you. So if you wanna borrow
my car or anything - you just let me
know, ok?

Your Buddy,
Steve Caine

Violet Trefu
46 Sackville Street V



English 301
Carden

196

Reading
- Mac
- Alex

Will?

Joe

John

Do you want
2001?

Why not
the

enscheidt's

Dear John.

I just have a moment to dash off a line.
As you've probably heard, the Drama Club is
putting on our spring play. This year
we're doing "The Stooge to Conquer", as a Musical!!
I think you'd be so terribly right in the
male lead! I watch you playing basketball
every day! I can see you from my
Creative Writing class. God! What a body you have!!
So virile, so intense!! To me you look just like
a movie star! I think you were just made
for the stage! I hope the guys on the basketball
team haven't given you a lot of rubbish about
singing and dancing being "sissy stuff". Let
me just remind you that Tab Hunter and
Rock Hudson are two of the most popular actors
in Hollywood today, and no one can question
their masculinity!!! So what do you say?
Think about it. I'm sure you'll just love
the show. Please. don't worry about memorizing
lines. I'll be there to help you every night
after play practice! Let me know real soon
cause the lead part is always grabbed up
so fast!!

Ciao for Now

Chad Burnett

Memorial High School
Edmonton, Alberta

STUDENT
IDENTIFICATION CARD
Nichols, John 0097868

John Nichols is a writer and sender of
interesting letters. He lives in New York.

REGIS FILM PROGRAMME

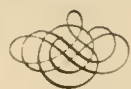
We also distribute many of the great film classics presented in our public screenings. For a copy of our new catalogue, send \$5 (deducted from subsequent rental) to: Regis Film Programme, Box 102, Station P, Toronto, ON M5S 2J0
For information about our Sunday film series at Innis Town Hall call 536-7382

STEREO & TELEVISION REPAIRS

also servicing all types of home entertainment equipment and small appliances

Frank Hutchings Electronics
691-9269

Custom Furniture Reupholstery



- =pride of craftsmanship
- =old-fashioned quality
- =free estimates
- =pickup and delivery
- =10% gay discount

535-1537

Writers in Dialogue

readings, dialogue and open discussion with

May Sarton
and
Audrey Thomas

7:30 p.m. Saturday, December 2, 1978

OISE Auditorium
252 Bloor St. West (at St. George subway station)

Tickets \$3.50 at Toronto Women's Bookstore
85 Harbord St.
922-8744
or at the door.

Sponsored by the Toronto Women's Bookstore and the Women's Writing Collective.

Supported by the Women's Resource Centre Ontario Institute for Studies in Education.

COME ONCE

You'll come again and again to:



Island House

LOW Rooms & Apartments
Fall Daily: \$18 to \$26
Rates Weekly: \$96 to \$156

effective May 1st to Dec 14th, excluding holidays

- In Historic Old Town, close to bars, beach, restaurants and disco
- new pool • two sundecks • complimentary coffee

1129 Fleming Street • Key West, Florida 33040 • (305) 294-6284

Tribal Rites

will return next month

FlauntingIt!

by Michael Riordon

Acts of violence

"Nothing is accomplished by violence." Oh?

Without calculated acts of violence the anti-gay campaigns of Anita Bryant and Co., and other reborn bigots, would be mild discourtesies. Bryant and husband/agent Bob Green are building "Half-way houses" across North America to "save" homosexuals and "other people who are into addictive lifestyles" from themselves. Beware of euphemisms. I visited a women's prison where the cell-blocks are officially called "cottages." Half-way houses. Half-way to concentration camps. If the Bryant-Green axis had its way, for how long would attendance or residence be voluntary? "We don't hate homosexuals, we hate homosexuality," these two power addicts hymn, "Not the sinner but the sin." The church hated sorcery, not witches. So who gets burned? The first victim of the new crusade was a Gay man murdered in San Francisco.

The Interfaith Committee Against Child Molesters, headed by Pat Boone and Dale Evans but directed by shrewder brains, puts a slick television special on the air, "America's Secret Shame: The Child Molester." After admitting that 90% of all "molestations" are heterosexual, they devote the entire program to male-male situations! Their solution to "this deep underground filth spreading among us": "The laws can't do it; there are laws against murder but murder goes on! We must alert the millions! Act now while the fire of righteous indignation (ie. the hysteria so skillfully whipped up by the program) is still hot in you! Organize community action groups!" Have you ever heard simpler directions for a do-it-yourself lynch mob? And: "Whoso shall offend one of these little ones which believe in me, it were better that a millstone be hanged about his neck, and that he were drowned in the depths of the sea." (Matthew 18:6) Watch for millstone franchises, new from the Interfaith Corporation.

The right-wing press knows how to sell itself: simulated sex for the frustrated, vicarious horror and adventure for the bored, brainless outrage for the unfulfilled, bitter and helpless. When an Ottawa paper co-operated with the police to publish the names of men arrested in a male prostitution case, it was a calculated act of violence. At least one man was fired from his job, at least one other committed suicide. When, during the local media's terror campaign to pin the Emanuel Jaques murder on homosexuality, The Toronto Sun published the office address of a Gay group, it was another calculated act of violence. Predictably, the Sun was able to generate bomb threats on the office and threats on the life of the group's president. When, more recently, the same paper published the names and addresses of two members of another Gay group it deliberately escalated the chances of attack on these and other Gay people. Both of them received obscene and threatening phone calls.

As late as the 1950s, so-called reputable "scientific" papers were flooding Europe, North America and the United

Nations to "prove", among other things that "the brain of the African lacks a cortex," that his behaviour "is dominated, like the inferior vertebrates, by the diencephalon, one of the most primitive parts of the brain." "The normal African should be seen as equivalent to a lobotomized European." Such academic acts of violence justified centuries of colonial rule, slavery, exploitation, and genocidal wars. Similarly but more recently, Arnold Cooper, an American psychiatrist who parasites a major part of his living and reputation off us: "Little data is available (here a scientist would stop), but our knowledge of sexual development in adolescents might be interpreted to indicate that openly homosexual environments raise anxiety levels and can distort the course of development for some vulnerable people." If you're completely mystified by that, Cooper has earned his blood money. With just such sleights-of-hand priests, psychiatrists, journalists, legislators, entertainers and others who need to do so can continue to fool the gullible, leech off our lives and generally get away with murder.

Show-trials are acts of violence and terror against whole peoples. We hear much about the USSR dissidents' show-trials, less about our own. Over there they call a spade a spade, treason is anything a citizen does that threatens the authorities. Here we have Freedom of Speech and of the Press, Rule of Law, Human Rights, etc, so we don't call a spade a spade, we call it Gross Indecency or Possession of Obscene, Immoral or Scurrilous Material, or Wilful Damage. I'm not allowed to comment on the *Body Politic* trial, but the police raid is another matter, a calculated act of terror if ever there was one, a test to see what the authorities can get away with. The people who have been trying for three years to destroy John Damien have continuing and easy access to public funds, our funds, for *their* legal manoeuvres, adding insult to injury, violence to violence.

A judge here upheld a conviction of Wilful Damage against two Gay men after evidence showed the anti-Anita Bryant posters they had put up had done no damage. His Honour ruled that "no damage in the dictionary meaning of the word need be done to support a conviction on a charge of Wilful Damage." Justice, it would seem, is not only blind but may have a number of other serious disabilities as well.

We fight in the open. Lulled by the freedoms our parents are supposed to have died to defend, we present our faces and our bodies openly to our enemies. They, on the other hand, plan, organize and strike in the dark, from behind closed doors, behind our backs, between the lines, from the safety of the offices, their unlisted numbers, their pulpits and stages, studios, networks and laboratories, from behind their robes, uniforms, bodyguards, and deadly weapons.

Turn the other cheek, they counsel us, these licensed thugs who would have us cease to exist. □

The lady (and she is a lady) in the horn-rimmed glasses and the leopard-spot scarf is Mary Whitehouse, self-appointed guardian of British morals. Politically, she falls somewhere between Malcolm Muggeridge and Attila the Hun. And sartorially...

The sixteen happy people (and one apprehensive mutt) below are the gay men and lesbians who produce *Gay News*, the world's largest circulation newspaper for homosexuals.

What brought these unlikely people together was a poem about the Crucifixion and an obscure statute in the British Criminal



Code which defines the offence of Blasphemous Libel.

That a case like this even came to trial in 1977 seems absurd. The intentions, however, were not frivolous; as Andrew Hodges argues in the analysis below, no matter how amusingly medieval it sometimes seemed, the prosecution was meant to cripple *Gay News*.

As *The Body Politic* prepares to enter court early in 1979 to defend itself against charges of "immorality," we take a look at a trial that pitted "poor weak Christians against the lions of rampant secularism."

BLASPHEMY!

In June 1976, the London newspaper *Gay News* made literary history by publishing a blasphemous libel. Its issue 96 featured a poem in blank verse, headed "The Love That Dares To Speak Its Name" — an unfulfilled promise, since the poem in fact omitted to put a name to any kind of love at all. Indeed, a superficial glance might lead one to suppose the poem was less concerned with love than with the opportunities for sexual satisfaction opened up (if that is the right expression) by the crucifixion of Christian legend. Closer inspection revealed a strain of late-Victorian hymnody, artfully combined with physical passion, but one was left in doubt as to whether the love that dared (or dared not) speak its name was homosexuality, necrophilia, or tasteless soporificity.

The poem's religious sentimentality was not, alas, entirely foreign to *Gay News*, and its suggestion that Jesus had been making love with his Disciples was a familiar one to gay Christian apologists (though His liaison with Pontius Pilate came as news to some). Yet its relentless insistence on physical detail was oddly at variance with *Gay News*' usual proud avoidance of anything that might be called "pornographic." There were critics who felt the pun on "well-hung" to be infelicitous, and the lines "of that great cock, the instrument/of our salvation, our eternal joy" to be not merely theologically unsound, but essentially sexist.

These puzzles were later resolved. The inclusion of the poem had been desirable because the author was none other than the distinguished poet and dramatist Professor James Kirkup, whose recruitment to the pages of *Gay News* represented an editorial coup. And the crudities of expression were revealed as deliberate: they were to portray the unredeemed state of the pagan onlooker who at the end of the poem was to undergo a blissful conversion. It became clear that the work was to be compared with the visions of St John

of the Cross and the ecstasies of St Teresa.

Denis Lemon, the editor of *Gay News*, was happy to dignify his pages with the light and learning of a modern John Donne. Unfortunately, his publication did not escape the eagle eye of Mrs Mary Whitehouse, to whose attention it was brought several months later. Whitehouse, a Moral Rearmer and brilliant self-publicist, has for many years been one of Britain's most famous people. The assiduous lobbyist of politicians, the scourge of the BBC, the subtle propagator of her own version of evangelical Christianity, she sallies forth under the all-embracing aegis of a nebulous "National Viewers and Listeners Association" to detect the hand of international communism in the dissemination of sexual knowledge.

Although English Christians will cheerfully warble songs of washing themselves in the "Blood of the Lamb," they are resolute against the extension of this repulsive imagery to other orifices, and other bodily fluids, of their Saviour. Mrs Whitehouse felt Jesus himself impelling her to action. Her advisers discovered with glee that the offence of Blas-

phemous Libel still existed under English common law, though no successful prosecution had been brought since 1921.

A private prosecution was launched in December 1976. Denis Lemon and *Gay News* Ltd were separately charged with "publishing a blasphemous libel concerning the Christian religion, namely an obscene poem and illustration vilifying Christ and His Life and Crucifixion." By some obscure process, the prosecution was later taken over by the Crown, though the Whitehouse entourage continued to involve itself, issuing press releases to the world and prayers to God.

This amazing turn of events presented the gay movement with a difficulty. The poem was not the stuff out of which barricades are built; it was neither the pure milk of gay liberation, nor the bread and butter of gay civil rights. The law that had been dredged up from happy oblivion was so obscure, so medieval, that it was hard to believe that the trial was really happening in 1977. But one thing was clear: the prosecution was intended to cripple *Gay News*. Although during the trial Judge King-

Hamilton ingenuously asserted that, had the poem appeared in the *Church Times*, a prosecution would have been brought just the same, it was observed that no prosecution was brought against *Peace News*, *Socialist Worker*, or the many figures from the libertarian, left-wing and literary worlds who rallied to the side of *Gay News* and defiantly reprinted the Kirkup poem.

Gay News appealed for contributions to its defence fund, and received over £22,000 (\$55,000) by the time of the trial, not only from individual donations, but from numberless fund-raising events organized by gay groups, and from non-gay sources. The absurdity and confusion of the legal issues failed to distract the gay community from the central fact that its means of communication was in jeopardy.

But the trial itself, which took place in July 1977, lent itself to no such clear interpretation. By the very nature of a defence, one admits the possibility of a crime, and is thereby obliged to play by the opponents' rules. John Mortimer, the amiable atheist QC retained by Denis Lemon, portrayed *Gay News* as almost

an agent of Christian evangelism offering to "the out-cast homosexual" through this poem the possibility of Christian salvation. No opportunity for comparison with the "Song of Solomon" or the Metaphysical Poets was overlooked. Atheists were leaping to the defence of a Christian poem because it had been attacked by a different brand of Christianity. The prosecuting counsel was obliged to stoop to the level of rummaging through old copies of *Gay News* in a fruitless search for favourable references to "paedophilia," in order to bring the moral and spiritual orthodoxy of the defendants into question. But all these arguments were declared irrelevant by the judge, whose interpretation of the law was this: if the poem could potentially incite any Christian, or any



Deviant meets deviance-makers

The social workers — all 60 of them — sat comfortably in a large circle of classroom-style desks. The gay peer counsellors — all 4 of us, plus one woman who brought us all together — sat nervously at the makeshift head table. It was a staff development workshop for the Metro Toronto Family Services Association (FSA). It was our hostess' hope to convince "them" to take "us" on as clients. Instead the effect it had was to convince me that I could not, in good conscience, send a fellow gay person to the FSA.

The fact that certain groups or individuals conform to society's standards of "normalcy," that they adopt and act out socially-accepted values, is the key to the process by which others are marginalized and deemed abnormal.

It all began when the hostess, a young, well-intentioned heterosexual social worker, decided that gay relationships were just like marriages. Someone else decided that she was the perfect professional to help gay male couples "in trouble." (Her stated intention, after all, was not to convert such clients to heterosexuality, only to make them functional mimics in their relationships.) Then, one day she found her practice overwhelmed.

As a professional, the social worker possesses some of the important qualities of "normalcy" — education, money, and status. Being white, English-speaking, male, Christian and heterosexual are all advantages in achieving these attributes.

The afternoon got underway with discussion groups in which the social workers answered a series of questions about gay stereotypes. (Eg, in lesbian relationships, one partner always assumes the female role and the other the male role — true or false?) This was easy. Most of the social workers in my group answered the questions quickly and confidently. Silence followed, until two women broke into nervous laughter. They both — one was from Hong Kong, the other from Portugal — claimed that homosexuality didn't exist in their communities. It was an assumption they had never before questioned.

The others, their own minds blissfully free of stereotypes, were slightly scornful. "I wonder what you think causes homosexuality?" one of them asked, unaware that his question betrayed a disease concept of sexuality. "It's not so much a fear of child-molesters," another assured us, "but I'm concerned about your effect as role models for young people." He seemed literally in awe of the insidious and near-mystical process by which gay people supposedly transmit our sexual orientation. "If you don't think there's anything wrong with being gay" I asked, "what does it matter if we provide a model for young people?" Silence.

The social worker's job is to "handle deviants" who do not live by socially-accepted values. He or she is one of society's "tension managers" — treating

the results of wide-spread injustice directed at whole communities of people as if they were the "problems" of individuals.

At coffee break, someone asked "What about those people who dress up like women and parade around on Yonge St at Halloween?" "What makes a way of dress 'like a woman'?" I retorted. "And what makes you think that's such a good thing?" But the social workers wanted us to disassociate ourselves; they wanted to be reassured that we were as much like them as possible. The organizer still insisted on calling gay relationships "marriages," unable to grasp the possibility that we might even want something better.

The FSA people expressed concern that we, being mere peer counsellors, would send those whom we counselled to avail themselves of the professional services of the agency. "How could you be sure that whoever came to you was gay? What if someone was truly troubled and trying to sort themselves out? Could you give them a balanced view, or wouldn't your bias try to turn them against heterosexual adjustment?" Some of the gay panelists, in turn, wondered what balance was presented in our whole society's aggressive recruitment to heterosexuality.

But some of the other panelists were less able to deal with these questions and they angered me almost as much as the social workers. A macho creature, who had quickly disassociated himself from drag queens, also confidently claimed that straight counsellors could counsel a gay person as well as anyone. And furthermore, he was perfectly capable of counselling lesbians, "After all, they usually just need a sympathetic ear."

Social work is a matter of deviance-making. A deviant is a deviant because others with more power have defined themselves as "normal."

If only the enemy within were as easily identified as the enemy without. It was the enemy within which made my fellow panelists want acceptance more than they wanted to defend the interests of our community. It was the enemy within which made me leave things unsaid in order to avoid outright confrontation. I was told not to talk about gay politics because it would turn "them" off. I should have known from that alone how little use these people could be to us, to our community. I was not able to say that lesbians and gay men do not seek out counsellors because they are gay but because of the problems caused by the way the rest of the world treats them.

That is what gay peer counsellors have experienced which no straight professional has. That is why there is a gay community. That is what gay politics is all about. □



sympathizer with Christianity, to have angry feelings when they first read it, then it was blasphemous libel. There seems little doubt about King-Hamilton's own opinion of the poem. He waved away the volumes of Mystical Verse and invited the jury to decide on their verdict by considering the libellous nature of equivalent imagery applied to the Royal Family. (One wonders what discussions this stimulated in the jury room.) After five hours the jury, clearly reluctant to convict, trooped back to return a majority verdict, ten to two, of guilty. They were congratulated by King-Hamilton on their "moral courage." Denis Lemon was given a nine-month suspended sentence and fined £500 (\$1250); Gay News, Ltd was fined £1000 (\$2500) and were required to pay the prosecution costs.

One can only rub one's eyes at the evidence of such tender care being lavished on the potential susceptibilities of hypothetical Christians, when not only the feelings but the lives of gay people are a free-fire zone for any journalist, psychologist, sociologist, TV pundit, educationist, politician, comedian or cleric who cares to assail them; lesbians and gay men suffer actual, not potential, discrimination at work, or are set upon in the streets, with little chance of redress; when one of Her Majesty's Judges can refer in court to the 1967 Act legalizing homosexuality as a "Bugger's Charter." If *Gay News* had reflected a billionth of this pain back on Christianity, which seemed very unlikely, it was to be warmly congratulated, and its penalties to be regarded as honourable battle scars.

This was not the point of view which prevailed in press comment, which was confused. On the whole, the press was hostile to Whitehouse as a meddling, censorious busybody, perhaps because it feared for itself. But a new "liberal" theme emerged, in which the protection of Christian feelings was regarded as on par with the promotion of racial harmony. In fact, a law whose original rationale lay in the fact that a "blasphemous libel" once attacked the whole panoply of State and Society, was now justified on the opposite ground, namely that it defended poor, weak little Christians against the lions of rampant secularism. *The Times*, with other commentators, actually proposed extending the law to all religions, though it judiciously excluded from the reform such out-of-favour systems of belief as the Moonies. No one suggested that lesbians and gay men were more in need of protection from attack than the Christian Church. Gay people, it appeared, were too unpopular to deserve protection from unpopularity.

Gay News appealed, and rightly so, as it turned out, for Denis Lemon was in February 1978 relieved of his suspended sentence, though the verdict was upheld. The principal ground for appeal was that the judge had wrongly ruled the element of intent to be irrelevant. This argument, though persuasive, was again not the ideal material for a stand on principle. Just a few weeks before the appeal was heard, a leading British fascist was, to much amazement, acquitted of the charge of contravening the old Race Relations Act by inciting racial hatred, on the technical grounds that intent could not be proved. This old Act had by then been superseded by a new Act in which the element of proving intent had deliberately been dropped; it was no moment to make the principle of intent into a lynchpin of gay rights.

We are still waiting for the result of a further appeal to the Law Lords, but it

seems unlikely that any legal judgement on this utterly ridiculous case can make much difference. Whitehouse lost. She failed to cripple *Gay News*, which easily covered its costs, and which gained serious and sympathetic coverage for the first time. Two television documentaries were made about the trial. Millions of people learnt from the popular press about *Gay News* and discovered to their surprise that it was not a picture book but an articulate journal. Whitehouse came in for sharp comment, while Denis Lemon was likened to Jesus in being tried for blasphemy, and was elected to the Reform Club. The Christian world was more divided over the merits of the prosecution than was the gay community over the wisdom of the publication. The distributors W H Smith refused to carry *Gay News* henceforward; this was perhaps the worst outcome, but it might well have happened anyway, and it came as a surprise to many to learn that the censorious and philistine retail chain had ever carried *Gay News* in the first place.

Responding to the attacks of the Right, playing the infantile games forced upon us by the State, we saw no real issues raised or decided by the trial, nothing clearly won or lost. Guilt of "blasphemous libel" was no guilt, and innocence of it no innocence. What

"The law defended poor, weak Christians against the lions of rampant secularism. Gay people, it appeared, were too unpopular to deserve protection from unpopularity."

mattered far more was a regeneration of the gay movement, and its continued vitality since the trial. It involved many who had never before questioned that *Gay News*, gay discos, gay clubs, were here to stay, but now felt threatened.

The trial, meaningless as it was, aroused a great number of us from complacency, and showed how fragile a tolerance is accorded to what we have come to regard as established institutions of the gay community. That realization has come not a moment too soon.

There are far more vicious things that the Christian Right can do if it wishes. There are more vulnerable targets than *Gay News*. There will be real trials, in the courts and also in the streets — where real conflicts are fought. □

Andrew Hodges, British author of the popular pamphlet, With Downcast Gays, is currently working on a biography of gay mathematician Alan Turing.



by Glenn Schellenberg
and Billy Sutherland

Billy and Glenn go to school

When I first started at George Brown College, Nursing Division, I thought my biggest problem would be having to deal with the change in my role — from Responsible Citizen to Student. I didn't even think that being out would present a problem. But it did. For the first month, I couldn't bring myself to be openly gay and I didn't come out to any of the people I had made friends with.

I've wandered around from class to class for a month and a half now, and I'm beginning to stop looking. I am resigned to the fact that I may never meet one other gay person in the next two years.

I would have stayed in the closet a lot longer if I had had to deal with a lot of men. All my friends were women, most just out of high school.

The entire population of this campus is stuck in time. Wally Cleaver in John Travolta drag. I never see people this straight (as in four corners, man), this reactionary, anywhere.

When I finally did come out to my friends, there were no really serious problems. I didn't sit each of them down and tell them. I just started including talk about my emotional and sex life in our conversations. Some of the women would look twice, but mostly they accepted it.

Wake up. I've got to wake up to the fact that this is the "real" world. The homos, artists, trendsetters, and punks that I always seem to associate with are only a tiny microcosm in a macrocosm so large, so encompassing, that it is impossible to fathom the ratio.

But, a year later, I still haven't come out to any of the teachers. I have all kinds of great reasons for this, but the best one is that I'm scared. Scared of the consequences, not willing to jeopardize my career as a nurse for something that doesn't have anything to do with my competence. This is a classic example of self-oppression: The chances of my not being allowed to finish the course if I was openly gay with my teachers are small. But my homophobia is deeply rooted. And so is my need for security in a job that I enjoy doing.

This summer I could at times be so comfortable with my own gayness. I spent most of my time with a new boyfriend. The intensity of our relationship began to define my own identity in a way that was both threatening and exhilarating. It seemed absurd to us that we, as lovers, constituted an offensive image in anyone's mind. What then seemed a weird eccentricity of some, became upon my attendance at George Brown, an unpleasant fact of life.

A couple of weeks ago we had a class on "Personality Disorders". Sexual Deviance (homosexuality was on the top of the list) we were told, is a Personality Disorder. And, much to my disbelief, we were told of characteristic homosexual behavior.

The first week. For some reason, it was my fantasy that I would be immediately ostracized by my fellow classmates as a faggot. I thought my homosexuality was as evident as the colour of my shirt. When I discovered that this wasn't true, I was relieved in one way because it is important for me to be liked/loved.

But it was also totally disorienting for me to be automatically assumed straight, even though I was aware of trying to butch up my act. What was most surprising, was being thought of as "normal." I know that I basically am a normal person. What is antinormal about me is that I fuck men. The populace of the college does not consider men fucking men possible human behaviour. Homosexuality is totally remote to them.

I sat there seething, red in the face, but silent. I felt very hostile. "Homosexuals are characteristically hostile."

What's at stake now is my own integrity. Question: Why should I sacrifice anything that I feel good about? Answer: Because it makes things easier. It is easier to let faggot jokes fly past than to question the jokers. But if I don't challenge their behavior, I feel like shit because I'm betraying myself. But why should I take any risk, or spend any energy, in trying to enlighten an ignorance that is probably unchangeable. And does who I fuckin' relate to have anything to do with my education?

The oddest thing is that George Brown College is considered quite "progressive", and all through the nursing course they stress self-awareness. Self-awareness, they tell us, is the most important tool a nurse has. Self-awareness includes, in my frame of reference, an understanding of one's sexuality as well as one's capabilities and emotions. And they use the term, "significant other", instead of husband/wife, girlfriend/boyfriend, only slightly self-consciously.

The conflict is unresolved for now, but I can live with it. I know that I don't want to (and need not) come out to every greaseball in every hallway. Wearing a pink triangle would make me very tense. But my best friend at college (a straight woman) knows I'm gay. We have a very warm relationship and we hang out together all the time. (Another microcosm). I'm also sure that as I gain more self-confidence I will cease to need acceptance from people I don't care about. Maybe next week, maybe next year. □



This Christmas come with us to ANTIGUA!

Depart December 24, return January 1.

Cost: Land portion — \$217 per person, includes:

- Eight nights hotel accommodation
- Hotel service charge and gov't tax
- Transfers from airport to hotel and return
- Welcome drink on arrival (single supplement on request)

Airfare from Toronto: \$402 ^{CDN} (Airfare from other North American cities available on request.)

Call now while space is still available!

MERCURY TOURS & TRAVEL INC.

404 King St E, Toronto M5A 1L4
(416) 364-6117



french and moroccan cuisine • couscous a speciality

195 carlton street, tor., ont., tel: 967-5918
couscousier

licensed • lunch 2 to 3 • dinner 5:30 to 11:30



A BIGGER SPLASH

"What A Bigger Splash achieves is a synthesis of documentary, cinema verité and psychodrama that's entirely original, and as engrossing as the watcher wants it to be."

— Derek Malcolm, *Arts Guardian*.

CREDITS

A Buzzy Enterprises Limited production.
Directed and produced by Jack Hazan and David Mingay.
Director of photography: Jack Hazan.
Edited by David Mingay.
Music by Patrick Gower.

105 min. Colour. England 1974.

THE DIRECTOR

Jack Hazan was born in Manchester, England in 1939. He studied at UCLA in Los Angeles in the late 50's then worked as a freelance cameraman and scriptwriter for several years before joining the BBC Film Department.

A Bigger Splash is Hazan's first feature-length film. It follows several short documentaries, including *Meeting the Man* on James Baldwin.

THE FILM

"The film caught Hockney at a particularly vulnerable moment. A three-year affair with a young Californian painter and favourite model, Peter Schlesinger, had just broken up, leaving Hockney unhappy and restless, just as he was at a critical moment in his work, preparing a major New York exhibition.

"In the film his emotional frustrations are focused on his difficulties with a particular painting, *Peter by the Pool*, which he eventually destroys and repaints. In reality, Hockney has explained, the problems with the painting were purely technical, and the emotional crisis was more stimulating than inhibiting to his work; but as it appears in the film, the metaphor is still valid.

"This in fact is the whole method of the film. It does not pretend to show things exactly as they were, but — as a distillation and interpretation of events and feelings — rather *more* than like they were. The painter and his problems are reflected through the eyes of a particular group of his friends....

"They talk, discuss, advise, persuade, revolve like satellites about Hockney, who stands steady at the centre of the group, elusive and ultimately quite self-contained. The film exposes a far deeper and more serious *persona* than the down-mask the painter created for the media in the sixties. The jokes, the anecdotes, the quaint turns of phrase and the awesome lucidity here signify much more.

"The impressions and opinions of Hockney and his friends, and the reportage of continuing events (the break-up, the painting, parties, the New York exhibition) are juxtaposed with reconstructed memories of Peter, and extra elements of the irrational and surreal. The film glides into Hockney's dreams, or takes the spectator, along with the people in the film, in and out of the paintings themselves. Ossie Clark strides purposefully into the Tate to stand with his white cat, and return the stares of their own family group. Henry Geldzahler and a friend freeze into the familiar painted image of Geldzahler on his majestic sofa. The young Californian satyrs come to life from the sketches; the abstract patterns of the pool became reality; and Peter emerges from the water to find himself in that nightmare swimming pool all decorated with eerie hunting trophies, amidst which the enigmatic lady of the painting vaguely smiles.

"Beyond these explorations of individual images, Hazan's photography echoes the entire visual aspect of Hockney's world — the clear colours, the meditative regard of a chair, a window or an empty room. The camera-observer is reticent, but ubiquitous and watchful, always there to catch a throwaway gesture or word, lingering over the tedious repetitions of conversation, snaring a rare moment like the scene where Hockney — at the moment of the break-up — sketches Peter, and the act becomes an expression of love as intense as any the cinema can show.

"As a portrait of an artist in his relationships with people, work and himself it is a unique document. As a study of a disintegrating love affair it has rare delicacy, understatement,

acceptance. As a first feature film it is an astonishing feat." — David Robinson, *The Times*.

HOCKNEY ON THE FILM

"...I was exposed. We none of us really knew what Jack Hazan was doing and I suppose if we had known at the time, we wouldn't have let him go on with it...

"We would talk about the way I was feeling and the way he was feeling; and it never occurred to me that I was giving much away to him as a subject.... he is such a sweet and gentle kind of person that he could get around you. At first I thought it was just a pose he was using, but he really is like that. Sometimes you would get fed up with him, if he wanted you to do things over and over again....

"We all began to joke about the film, long before it was finished.... We thought it would be paintings revolving to bits of Bach, and that kind of thing....

"...it was all made so modestly. There were never more than two or three people there.... So one imagined it would all be a bit small and blurry. I assumed that to make a film that was properly lit and photographed you would need a huge crew.... although I remember being irritated by the lights and things, it was really made surreptitiously."

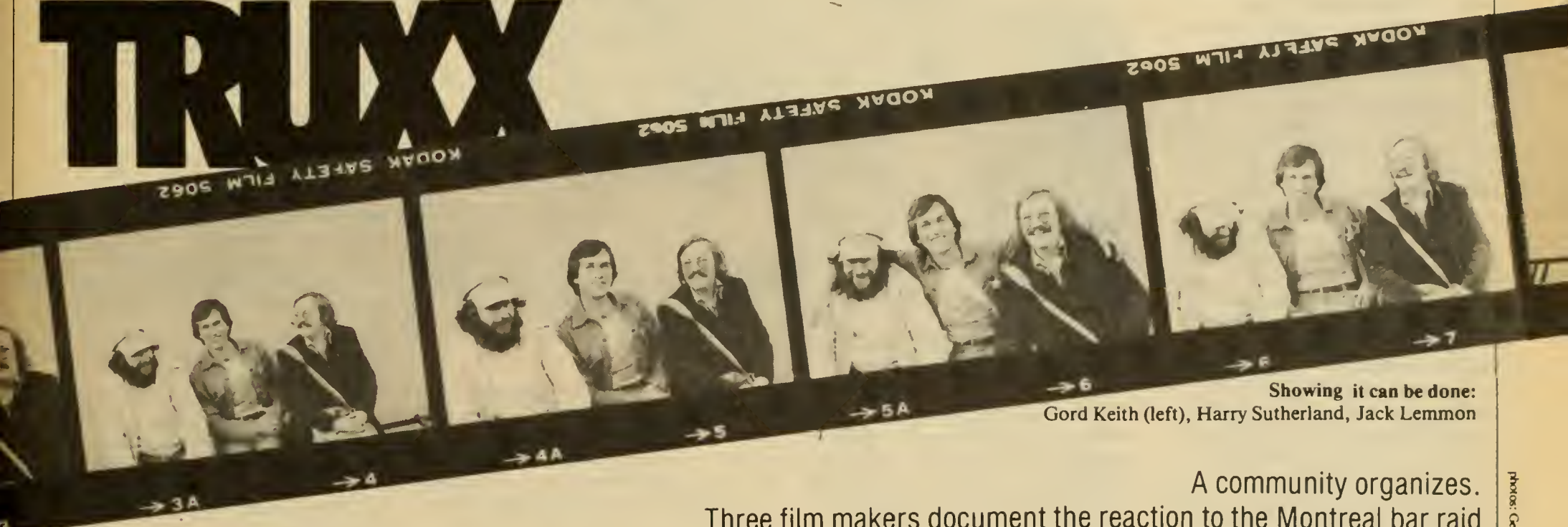
"I was shattered (when I saw) it, and so were a few of the other people. I think anyone would have been if it had happened to them.... there was that feeling of, 'My God, we're having to sit through all this again, and all that drama. Dragging it up.' I reacted very strongly. I remember it was awful, and I telephoned Peter and said, 'What have we done, to have done that film?'

"Of course not only are you reliving the old emotional situations, but you are seeing them heightened by scenes you were not really aware Jack was shooting. That shattered me, and annoyed me sometimes....

"Yes, it broke (my façade) a lot.... But I don't mind that much, because I think not everything was given away at all. I have a lot in reserve. I can look after myself, hide myself, and just paint away." — as told to David Robinson.

OurImage

TRUXX



Showing it can be done:
Gord Keith (left), Harry Sutherland, Jack Lemmon

A community organizes.
Three film makers document the reaction to the Montreal bar raid

photos: Gerald Hannon

Gay people have been involved in film making and film criticism since the beginnings of the cinema. In recent years, however, that involvement has become more open, to such an extent that the gay presence in film is no longer merely the concern of the alternative press or the occasional sympathetic film distributor. We've claimed the medium for our community. Openly gay critics have begun the task of reclaiming our past in the history of the cinema, and of constructing a body of critical theory. There have been retrospective festivals of movies by and about us, and a number of cities now have gay television programmes.

Last spring, three gay filmmakers — Jack Lemmon, Harry Sutherland and Gord Keith — got together to plan a film about the police raid on Truxx, a men's bar in Montreal, and the subsequent organization of the defense of those arrested. *Truxx* is the first Canadian gay political film. It was premiered at the Toronto Film Festival this past September, where it picked up bookings for the National Film Theatre in Ottawa for mid-November, the Olympic Theatre in Paris, and a winter showing in California.

Lemmon and Keith are from Thunder Bay, Sutherland from Halifax; they met while working for the National Film Board (NFB). All of them have experience in television film technology and community TV. Sutherland does contract work for the NFB and the CBC, and has recently been setting up Inuit television communications in the Arctic.

Truxx is an 18-minute documentary about the organization of what needs to be seen as an oppositional community. The movie begins with stills of the raid and the subsequent mass demonstration, then traces the formation and activities of the defence committee through a series of interviews with three people who came to be involved in it.

"The reason we did *Truxx* on our own was to show that it can be done independently," says Sutherland. "The CBC shoots about 120 hours a week, and a lot of that tax money comes from gay people. Yet the CBC and NFB collections are dismal in terms of films

of interest to gay people."

"In making a film like *Truxx* you start with the question of distribution," Sutherland goes on to say. "Who do you want to reach, what do they know, what do you want them to know? With *Truxx* the first thing we did was look for support from gay organizations." The *Truxx* defence committee was thus involved in making the film; they decided who was to be interviewed. One of these people, Gilles Deroche — an apolitical bicycle repairman galvanized by the raid into political action — described the events, and made the point that you cannot act alone.

The filmmakers themselves thought him a good choice: "We wanted as one of our themes the experience of being together in a community. We wanted to show what happens if you don't organize on a number of levels. That theme was also carried out in the editing process."

Sutherland expands on the plans of his group (KLS Communications): "We want to do a series of films that would focus on four areas of interest to gay people in Canada: films that would organize the community — *Truxx* falls into that category; another series on history — the gay movement in Germany, 1850-1930, for example, or a film exploring the historical connections between gay liberation and the feminist movement. A third category is films about gay people made for a straight audience. The fourth area is the psychology of education. We've just done a film about Paul Keenan's experiences of growing up gay in the public school system" (he was the anglophone interviewed in *Truxx*). The group also has plans to do a film about Windsor, Ontario, a working-class town with a strong gay community. "And although we're not so arrogant as to think we can make adequate films about women," Sutherland says, "we hope to be working with women filmmakers, either on a particular film, or simply providing technical expertise."

One of the strengths of the collaboration of Keith, Lemmon and Sutherland lies in their eagerness to place gay film work on a solid financial

base. "We take investment in gay film on a regular basis seriously," Lemmon says. "It's an important element of our work both to offer a communications service that serves the gay cause and to provide gay people with a good business investment." Federal taxation regulations assist the goal, because money invested in Canadian films is 100% tax deductible.

With the making of *Truxx*, the need to produce gay Canadian films and to get them distributed has been recognized. Television technology, principally the videotape, makes that project less expensive and less time-consuming as well. It took about eight thousand dollars and a little over three months to come up with a working print of *Truxx*. A typical half-hour NFB documentary costs about \$130,000, and can be a year in the making. A quickly-made film is of great service. The *Truxx* case will probably languish in the courts for a couple of years; the memory of the event itself will be lost, and organizing work will be the more difficult because of it. A film, however, is a document, something that can be moved back and forth across Canada as a politicizing and educational product. It is also a way to raise money. Made with the cooperation of the defence committee, *Truxx* will be their film once costs are paid.

Film is a ready-made political medium: it's popular and immediate. People can be reached who would probably never read something like *The Body Politic*. "It creates a passive audience," Keith says, "and entertains them. With film, it's easier to convey information to a large number of people at the same time. It's also a social kind of thing, and a tightly-edited story can totally dominate the viewer's attention."

How do you distribute gay films, in the absence of alternative networks? For Keith, Lemmon and Sutherland, the answer is to use the established networks: "The TV world does react, though slowly, to independent filmmakers," Lemmon says. "If there's a market, they'll serve it." They go on to talk about making movies for schools, particularly for issues courses like "Man and Society" which at the discretion of

the instructor can embrace discussion of homosexuality. But with the new stress on core curriculum, those courses are being phased out. Moreover, it seems to me that Keith, Lemmon and Sutherland ought to give more thought to how and why the television or education industries would now be interested in serving the gay market.

Now that churning out movies and TV shows is apparently within the reach of gay people, we need to figure out what place all these products will have in a culture of resistance: what their subjects will be, who will be involved in making them, and where the profits will go. The possibilities are many, but a major task is making the medium accessible to the inexperienced or the poor, demystifying technology and the role of the artist as "expert."

"The equipment is not a toy," cautions Lemmon, "it takes time to learn a number of skills." The experience of the collective in Toronto who put together the cable-TV series "This Show May Be Offensive to Heterosexuals" testifies to that. It took them so long to learn the technology that they found they weren't able to do what they wanted.

Nevertheless, film is coming of age for us. Our first task is to make movies and television for our own community, educating both ourselves and others. *Truxx* is a good start. Last month another gay bar was raided in Montreal, within a few days of the first anniversary of the *Truxx* raid. But by means of this film, we've already registered our outrage, and suggested the ways to organize opposition.

by Alexander Wilson □

Inquiries

about KLS Communications may be directed to the following address:

Jack Lemmon
100 Bain Avenue
21 The Aberdeens
Toronto, Ontario
M4K 1E8

telephone: (416) 465-4968

Prisoners of love

The Consequence. Directed by Wolfgang Petersen, co-produced by Solaris Films/Westdeutscher Rundfunk (WDR), 1977. Screened at Festival of Festivals, Toronto, 1978

Bavaria has the reputation of being the most reactionary province of the Federal Republic of Germany (West Germany). It is amazing that *Die Konsequenz* was made for Bavarian TV. It is not at all amazing that it was never broadcast.

The film is based on an autobiographical novel by Alexander Ziegler. It deals with a relationship between a younger man (Thomas) and an older man (Martin). They meet while Martin is serving time in prison (Thomas is the 16-year-old son of one of the guards) for an earlier relationship with a minor. They maintain their relationship against incredible opposition and there is only a brief interval in which they are able to enjoy their lives together. It is interrupted when Thomas' parents react to his coming out by confining him in an "Erziehungsanstalt" — roughly equivalent to the Canadian "reformatory." The unique characteristic of this German institution is its power to maintain control over a young person's life until he or she reaches the age of twenty one. (Ironically, a man can be conscripted at eighteen years). The main part of the film deals with Thomas' attempt to resist the brutalization of this institution. He eventually fails.

"In spite of the film's quality, it will only serve to reinforce the popular opinion of homosexuals." This was the rationale that prevented the original showing of *Die Konsequenz* on television. And the brief outline of the plot may sound like just another gay horror story. But it isn't. It is true the film shows that gay people are victimized. But it mainly shows how and by whom. The bureaucrats' double-talk really means that the film exposes the role the establishment plays in upholding gay oppression.

The film is much more than an exploitation of the tired old homosexual-suicide cliché. The strongest impression of what it means to be gay is revealed in the portrayal of Martin and Thomas' relationship. It is sensitive without being sentimental. They relate to each other as equals in a warm and relaxed way.

The film is not without its weaknesses. The scene in which Thomas first approaches Martin by appearing unexpectedly in his prison cell is highly improbable. Also, the individuals in the institutions who manage to prevent the relationship from developing sometimes seem too much like cardboard villains. (However, when I think back on some of the Fascists I've known to occupy such positions in Berlin, these stereotypes also seem terrifyingly real!)

The warmth of this relationship and the sense of reality in the film contrasts markedly with the sterile and exploitative approach of another German filmmaker who is known for his treatment of gay themes, R W Fassbinder.

Die Konsequenz is as much a film about the oppression of youth as it is about homophobia. Patriarchal authoritarianism is basic to traditional German concepts of child-rearing. I can say from my own experience that many German young people grow up under the threat of internment in



The Consequence: tenderness denied behind prison bars

"Erziehungsanstalten." Thomas' crime is exercising control over his own body and exploring his sexuality. He initiates the relationship with the older Martin. Not only does *Die Konsequenz* show that homosexuality *per se* is not miserable, it shows that child-adult relationships *per se* do not equal molestation.

by Konnie Reich □

Violence against women

The Eyes of Laura Mars. Directed by Irwin Kershner, produced by Jon Peters. Columbia Pictures, 1978

That liberation has arrived and to hell with struggle is a pretense growing into fashion in the World of Expression. The movie *The Eyes of Laura Mars* gets a high score on this trendy list. As a movie which pretends to strive for a non-sexist portrayal of gay and female characters it takes one step forward and two back.

Basically a B-suspense thriller, with a formula plot complete with red herrings (the murderer is, of course, the character you least expect, so you should be able to guess about half way through), *Eyes* attempts to cover itself with an oh-so-thin patina of redeeming value — a flimsy justification of violence in art photography.

Faye Dunaway plays Laura Mars, a glamorous and successful high fashion

photographer who has pioneered a new mode in taking pictures and selling products — violence. In fact, the photos shown as hers during the movie are those of Helmut Newton which depict violence against women. But Mars' world gets cloudy as various friends suddenly start to get it (literally) in the eye. Mars herself is psychic and sees her friends being murdered as if she were looking through the eyes of the killer. Etcetera.

Three characters close to Mars are gay — her agent, and two of her female models. We become vaguely aware of the lesbian overtones when we see the two Goldie Hawn-type babes together through a curtained window in their dainty and feminine underwear. It appears that one is giving the other a massage in bed. That's pretty much it. As for her agent, I assume he's gay because that's my expectation of the New York scene. The assumption is confirmed at his birthday party when all the guests — except Laura and Auntie Lillian — are men. Ordinary looking men. No "fems, fats or freaks." Even when her agent does drag to help Mars escape a police shadow, he is obviously out of his medium as he awkwardly clumps down the street in high heels.

So finally our purveyors of the cinematic arts are showing, first of all, gays and, second of all, realistic gays rather than neurotic stereotypes. But wait. Not once is the word gay or lesbian spoken aloud in the film. Nor is gay sexuality made more explicit than the veiled glimpse of the lesbians. This is closet

stereotyping. Any member of the audience who realizes there are gays in the film will have to be pretty gay, or pretty hip.

But *Eyes* has a more insidious element to it. Spawned from recent fashion photo trends showing violence against women, the film tries to justify it. An undercurrent of hostility between people runs throughout the movie, conveying violence as integral to urban civilization. A woman resists a man's advances, he begins to force her, she submits to pleasure. The voices of neighbours battle in hallways. The agent and the chauffeur argue about power. Then, when Mars is told her art is junk she defends it with watery moralism: "I have seen murder, not physical, but spiritual, mental, all around me. I can't stop it but I can show it to people." Even so, this questionable justification doesn't excuse her use of violence to sell perfume and underwear. *This*, however, the audience will not question.

But something far more subtle is at work. As Karen Durbin points out in a recent *Village Voice* article, the actual purveyors of this species of photography are men, not women. *Eyes* twists this to show a woman portraying violence against women. This handsomely serves the myth that women do not get along together, a manifestation of male fears of female alliances. Furthermore, Laura Mars is herself a manifestation of a more recent stereotype: she is The Professional Woman. Hardworking, aggressive, arrogant, cold — and living alone. Her ex-husband is a lost alcoholic who uses women for a bread ticket.

So the message will go out to all the little girls in movieland: this is the fate of the professional woman, success without love, and the only kind of man you're going to get is, well, not the kind you really want.

One step forward and two back. Our movie makers should get their act together.

by Robin Hardy □

ESTHETERA

•The Gay Men's Theatre Collective of San Francisco is coming to town with their much-acclaimed play, *Crimes Against Nature*. On stage in San Francisco and New York for almost two years, and winners of the S.F. drama critics' Award for Best Experimental Play of 1977, *Crimes Against Nature* is an honest and joyous affirmation of gayness. *Crimes* will be playing in Toronto at the Music Hall Theatre on the Danforth, Dec. 5-12.

•Women's music: Teresa Trull will be giving a concert in the Webb auditorium, Rochester Institute of Technology, Rochester NY, on November 10 at 8:30 PM. Childcare and overnight accommodation can be arranged by calling (716) 442-0034.

•Gwen Hauser, a lesbian feminist from Toronto, has recently published two books of poetry: *The Ordinary Invisible Woman* (Fiddlehead Books, 1978) and *Hands Get Lonely Sometimes* (blewointmentpress, Vancouver, 1977).

•Canadian playwright and actor Maxim Mazumdar has recently completed a successful three-week engagement at the Edinburgh festival, and a further run in London, of *Oscar Remembered*, a play about Oscar Wilde's lover Lord Alfred Douglas. The script of this play is available from Pink Triangle Press.

•*Triumph* is a new lesbian publication: find out more from 210 Fifth Ave., New York, NY 10010, USA.

The Eyes of Laura Mars: a hint of lesbian love in the world of high fashion



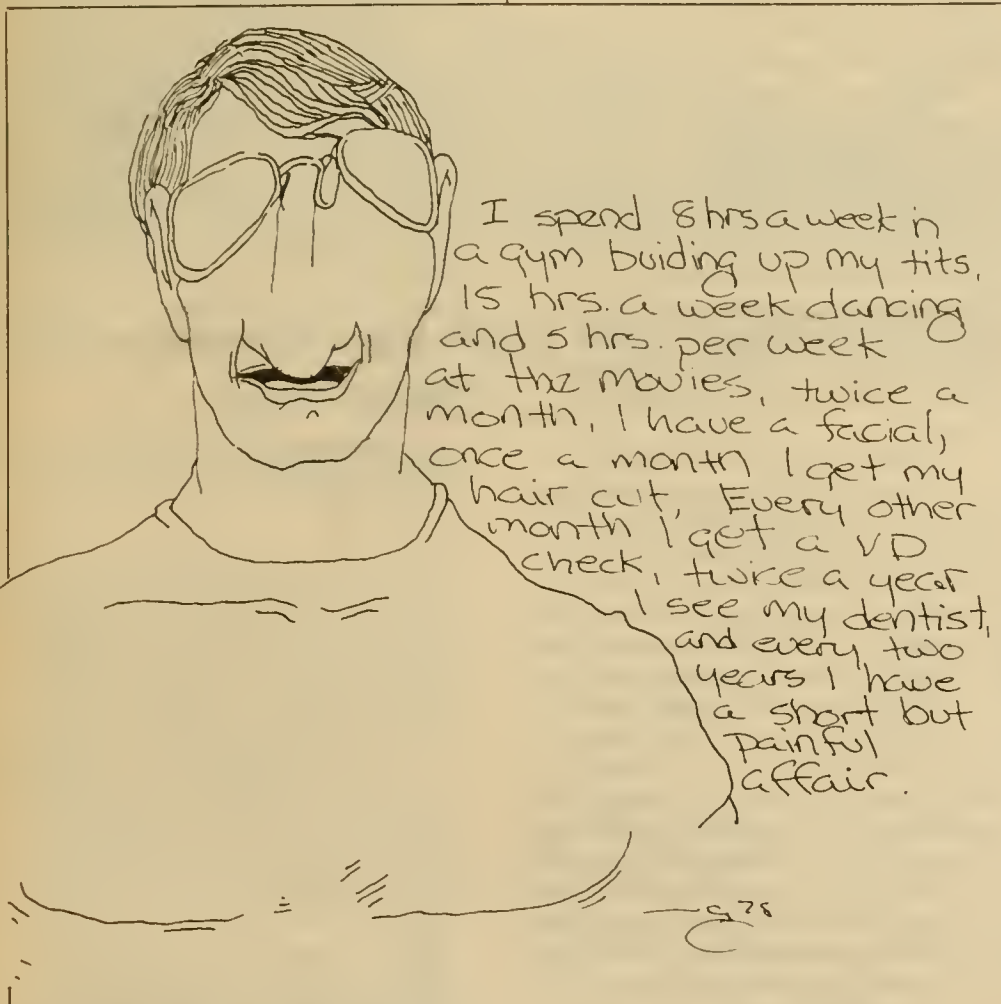
THEATRE

Winners or losers?

That Championship Season by Jason Miller. Toronto Truck Theatre. **Dusa, Fish, Stas and Vi** by Pam Gems. Theatre Plus. Toronto

Neither Jason Miller's Pulitzer Prize-winning play about a reunion of middle-aged men, nor Pam Gems' feminist play about four women sharing a London flat appears to be relevant to Gay Liberation. Nor do the plays seem comparable. The five men in Miller's play represent the worst of male chauvinism and bigotry: women are whores, bitches and cunts; blacks are niggers; jews are kikes, Italians dagos, and queers pederasts. That the men are as despairing of

feminists. More importantly, the answer is implied in both plays. Early in *That Championship Season*, one of the men recalls, "We were one flesh twenty years ago." The play progresses to assert the unity of that flesh and to renew its strength, but Miller's characters must fight increasingly vocal and organized adversaries, the "liberals, hippies and communists" (sic) that they acknowledge have infiltrated the social order. Although the men affirm their bond at the end of the play, it is shown as vulnerable as well as corrupt. Arms locked around each other, the men pose for the photograph that commemorates their



their own lives as they are ignorant of others can be easily overlooked in their obnoxious scheming for power and money. Just as they fought viciously to win a basketball trophy twenty years earlier, they now plot to win a mayoralty campaign for one of their team, and they'll use every dirty trick in the book. They perpetrate not only sexist attitudes and racist fears, but the graft and deceit that have made, for many, politics synonymous with lies.

Besides permanently scarring democracy, such men have indelibly wounded womankind, leaving survivors like Dusa, Fish, Stas and Vi angry, frustrated, frightened and confused. All the characters in Gems' play have served men, fought them and lost. Gathered together like refugees, they sort through the emotional and sexual chaos of their present lives in order to achieve a future. One goes under — Fish, the feminist who appears to be the strongest: her death at the end of the play leaves the others on the tenuous edge of an existence tempered not only with self-awareness but with a new-found recognition of the enemy's enormous power. As Fish puts it in her suicide note: "We won't do what men want anymore and they hate it." Now what?

The question is obviously important to gay men and lesbians as well as to

annual reunion. They can barely stand, but they will perpetrate the image of victory for their Coach and mentor whose motto, "You endure pain to win," has helped to shape their lives.

Gems' women are also struggling to make real an image of tenuous unity. As one of them finally recognizes, "We have no history to look back to. We can only look sideways to each other." The



Battle of the sexes: Comforts of sisterhood (*Dusa, Fish, Stas and Vi*) prove more durable than bloodbrotherhood (...*Season*)

play subtly sketches the characters' hesitant attempts at affectionate support, suggesting both the power and necessity of same-sex love. For as the men's odds against winning are increasing, the women's odds against losing are diminishing. The weakness that finally overtakes Fish is her desperation to convert a man to her cause and her love. Defeated, she cries to her sisters: "He can turn elsewhere and be refreshed. I can't." That she can and must is the point of the play. As Stas tries to explain at the beginning of the second act, women are potentially freed from men by the advances of laboratory procreation. For the obsolescence of the heterosexual imperative to be truly liberating, however, homosexual relationships must be accepted psychologically as well as politically. That the "militant" feminist in *Dusa, Fish, Stas and Vi* misses this is her downfall.

Pam Brighton's production carefully develops this point. In the first act, the lack of physicality between the actresses is more than just noticeable. Desperately alone after her husband has run off with her children, Dusa asks Stas for her hand late one night. Their grasp is melodramatic only because it is so obvious in a situation awkward with sexual tension. Maja Ardal's portrayal of Dusa expands in the second act to embrace, literally, all the characters. Stas, played with a chilling remove by Susan Hogan, begins to open up, crying quietly to Dusa, gamboling with Vi after a movie. Vi and Stas appear to sleep together; Vi kisses Dusa passionately on the mouth. Not coincidentally, Vi begins to overcome her hostile hypertension (she suffers from anorexia nervosa) and to order her life and her feelings. Mary Ann MacDonald's performance here is more than simply comic; hiding behind bravura technique is a frightened compassion. It is the type of multi-leveled acting that Diane D'Aquila lacks as Fish. Although she convincingly projects Fish's strength, she hides her weakness until too late in the play; as a result, her death seems implausible when it should be achingly tragic. Like the character she plays, D'Aquila needs to accept vulnerability and gamble on the generosity of her teammates. They'll support her.

As for the team in *That Championship Season*, they support each other with bombastic delivery and macho posing. Under Sean Mulcahy's straightforward direction (pun intended), the play has the subtlety of a well-placed punch. I hated them all, which is, begrudgingly, a tribute.

by Robert Wallace □



Displacing icons

Angels in Underwear by Sky Gilbert. A Buddies in Bad Times Production at The Dream Factory. **Islands** by Robin Wall and E Hurwitz. A Space Gallery. Toronto

Does the beat go on?

Remember a long time ago, just after the Bomb was dropped, Kerouac and Ferlinghetti and Ginsberg and others scouring themselves with poverty and drugs and giving voice to the nasty and absurd in America?

In *Angels in Underwear*, recently performed at The Dream Factory, Sky Gilbert attempts to recreate something of beat. He has drawn heavily from the poetry and held his revue/play together with only slight intrusions of his own.

The project is more than nostalgia. Beat gave "bohemianism," disaffection and madness new meanings; meanings we are still working on. This is especially true for homosexuals who were disproportionately represented in the beat movement. The gay sensitivity to the crazy and exotic in what is ordinary, even invisible, to everyone else was articulated powerfully in this poetry.

Beat lives in a sense but the young company working on these poems seemed too far away from it in time and space to convey much of the bleak and suicidal quality of the work. But now and again, especially when Matt Walsh and Ken McDougall were on stage, the show took off on the wings of what was after all some good poetry. Remember?

At the other end of town, at "a space" (before the fall), a series of four performances were staged under the title *Islands*. The resources of the space were given over to four men to convey something of their own personal island. Some people's islands are more interesting to visit than others. Of the three shows I saw I most liked Michael Levin's cabaret "Cafe Chapeau Marginal." The patrons were entertained by slides, sound, live performance and readings from postcards, and served shoes and other interesting debris.

On the whole it was witty and held together well. I offer it as more evidence of the coincidence of the gay sensibility and that theme in avant garde art which would make the banal exotic and the exotic everyday. It is a progressive theme. The nature of conventional icons is better understood by displacing them from the context in which they hide, than by going for them with a hammer.

by David Mole □

Transvestite terror

The Elocution of Benjamin Franklin by Steve J Spears. Vancouver Playhouse New Series at Spratts Ark Theatre. Vancouver

When Robert George O'Brien minces onto the stage for the first time, slaps on some make-up, pulls on his black leather gloves and sits down facing a poster of Mick Jagger to masturbate, you can't help wincing. Stage masturbation has long since shot its wad. And to Mick Jagger?

That opening touch is quickly forgiven when Robert confesses to a friend that he's "strictly a fantasy man," then snorts at himself, "and not very good at that. I can't even get beyond Mick Jagger!"

Robert is the owner of, and sole teacher at, Shakespeare's School of Voice and Drama in Toorak, a suburb of Melbourne. His closest friend is Bruce, a straight whose wife sews Robert's dresses for him; his main confidant is "Will," a bust of Shakespeare.

During the first act Robert takes on a new pupil, a stuttering 12-year-old with the unlikely name of Benjamin Franklin. He encourages Ben in the tongue-twisting elocution lessons by giving him cigarettes and getting him to talk about his sexual exploits with a 16-year-old hairdresser.

Ben's cure is effected at a record rate and Robert decides that he has the makings of an actor. He also decides that the boy is perilously attractive.

The relationship between Robert and Ben provides the main line of the plot, but not much of the action. Much of the humour of the first act comes from Robert's teaching: threatening a little girl with his shotgun when she doesn't practice her lessons; reassuring an actress about a lack-lustre part: "Think pale, washed out, ill and humble, dear, and you'll get it."

Inevitably there were a few sniggers at the cross-dressing. But the audience, not the author, is at fault there. The humour in the script itself derives from Robert's coping, not from his dresses. Packing his drag for a weekend away he pauses at the wig and pleads in the holder's styrofoam voice, "Oh Robert, please don't put me in that nasty bag again."

If Robert's irony-tempered self-awareness and his teaching methods with Ben hint at playwright Spear's good politics, his rebuff when the boy makes a pass leaves no doubt: "That ass of yours is a time bomb. Do you know what happens when they find out about men

like me and boys like you? The things they can do to dirty old men. Why, it's frightening!"

Robert makes a mistake. He forgets to pull his blind down and a riot starts outside his house. In the confusion of shouts, broken glass and police sirens he keeps his wits. He burns some photos of Ben, calls a friend in the theatre and arranges for the boy to see him, then he takes down his shotgun and starts shooting.

In Act 2 Robert is in a mental hospital where he has been for the eight years since he flamed into tabloid history as the "Transvestite Terror of Toorak." He is afraid of going crazy, convinced that if you lose your mind, you lose your soul.

A gay rights group has taken up his case and Robert's lawyer has discovered that the shrink who put him away was gay and had been blackmailed by the police commissioner into finding him insane. There is renewed hope for his release, but Robert goes quietly mad and ODs. "Poor Ben," he says as the lights go down.

Spears has not successfully tied together the strands of the plot; nor has he, I think, lived up to the promise of the first act. The anger that we could, and should, feel at the destruction of this harmless, endearing, even brave man is diffused.

Disappointing it is, but not pointless. Heath Lamberts is superb. A one-actor play, *Elocution* makes extraordinary demands. Lamberts meets those demands with a strength the like of which I have not seen since Monette's *Hosanna*.

by Merv Walker □

BOOKS

A finer clay

Gay Sunshine Interviews: Volume 1 edited by Winston Leyland. Gay Sunshine Press, 1978, \$9.95

Allen Ginsberg writes the blurb for this book in which he is prominently interviewed (in its day, 1972, notoriously displayed was more accurate), and bitched about by at least three other writers, calling it, "A monumental piece of self-revelation...a fantastic revolution of manners. Won't it lead to Frankness for Centuries? Won't it change literature and politics forever?" Perhaps I'm just not used to Ginsberg in *prose*, I tell myself nervously.

Then Winston Leyland in his intro-

duction calmly claims that the book "demonstrates the existence of a definite gay sensibility in the arts" as well as "documents the impact of gay liberation on literature," both statements in the same short paragraph. Since the subject of gay sensibility has stubbornly resisted definition and since the impact of gay liberation on literature has not been explained before, I find my nervousness hardening. And then Leyland goes too far: he quotes a review by Jacob Stockinger which raves about the inventiveness and fascination of the collection without mentioning that this review has recently appeared in *Gay Sunshine* (and that Leyland footnoted it since he disagreed with one of Stockinger's comments).

A reviewer outside this sunny circle begins to feel a touch irrelevant, perhaps even pettish. After all, what is Ginsberg talking about? Frankness for Centuries! Does he expect everyone or just gay writers from now on to document who, when, and where they fucked? (Ginsberg is precise even about locale). While such information about famous people is always delightful to learn, since Ginsberg has been telling the world everything, in many languages, for years, what does Stockinger mean by innovative? Armed with obvious contradictions and evidence of hyperbole and manipulation, not to speak of downright arrogance, I start reading "seriously," red ballpoint in hand.

Well, the book is terrific. I loved it. And it is important as well as titillating. In fact, Ginsberg and Leyland and Stockinger are right. The titillation of the sexual frankness featured in every interview (except Vidal's) is the common denominator among the twelve subjects, one of whom is a composer (Lou Harrison). What seems at first just wonderfully indiscreet, cumulatively has more startling effect: it begins to dawn that *this* is unique to their gayness and that one of the primary characteristics of gay sensibility is a vital concern with sexuality and with brazening it out. That is certainly gay, and it is also at the heart of so much heterosexual distaste ("Why do you have to *talk* about it? Who really cares what people *do*?").

Now it is clearer: I care, I want to know, it matters to my life and work, and it is far more than gossip. If there is a relation between gay liberation and gay sensibility, it is that we are now liberated to explore the meaning of the sexuality that is so central in many of our lives. We can begin to discard the sentimentalities about homosexuality that imprison us, such as the comfort of knowing that Shakespeare and Plato etcetera were all that finer clay we are the stuff of.

The finer clay of the twentieth century has been pummeled with heroin addiction (Burroughs), intermittent madness (Harrison), cancer (Giorno), obscurity (Norse), a schizophrenic adoration of brutality (Genet), alcoholism (Williams), terminal eccentricity (Ford), and unremittant triviality (Rechy). Besides these disasters, what these men have in common is that they sexualized their lives and their work, that the meaning of their sexuality is the mirror of their lives.

Despite Ginsberg's infatuation with publicity, we come closer to the man's importance than the reputation has allowed: how can anyone concerned with modern literature talk about the Beats again without accounting for Ginsberg's extraordinary role among them? With others we come closer to the men than to the reputations, though the incessant self-involvement is not always flattering. Christopher Isherwood's

persistent sweetness and Gore Vidal's impenetrable and elusive iconoclasm make them exceptions. William Burroughs and Charles Henri Ford flesh out some of the eeriness associated with them. Lou Harrison, Harold Norse, and John Giorno emerge human and likeable (all three were interviewed by Leyland; he has a gift for that). Sadly, Tennessee Williams is still sulky, Genet cold and self-serving, both snared in fame. I am unsure why Peter Orlovsky or John Rechy (whose shallowness is so irritating because it is so successful) are in this volume among men of unquestioned seriousness or purpose. Leyland might have explained that in his introduction.

The importance of this book, then, lies close to the larger fate of literature, especially poetry, in these times, the increasing peripheralness of seriousness, the growing divorce between success and achievement. Does anyone expect Williams or Ginsberg or Genet to be what they were? Or Rechy to ever become what he claims he is?

If the packaging of this book has made me querulous, it is because it is too good for tricks.

by Seymour Kleinberg □

Available directly from *Gay Sunshine Press*, Box 40397, San Francisco, CA 94140 for cover price plus 50¢ postage.

Strike three

The Beauty Queen by Patricia Nell Warren. William Morrow (Gage in Canada), 1978, \$12.95

Patricia Nell Warren's third novel is, of course, crap. The gay characters, loving couples all, spend much of their time embracing the same god that Jeannie (read Anita Bryant) Coulter calls upon to rid New York City of perverts. The moral of the tale seems to be that homosexuals can be good Christians and good cops; not surprisingly, one of these policemen is the sadist in a loving S&M relationship. But the psychology of this combination is ignored and, anyway, he dies.

The book ends with Jeannie wondering about her chances for a political comeback without the help of her father's money (Daddy's a faggot too, as it happens). In fact, so much time is spent wondering about money that I've started wondering about money too — specifically, the amount Warren is ripping off the gay community with this book. The story of the Anita Bryant crusade belongs to all gay people, not just the first person to type it up into a "novel." If Warren isn't giving at least half of her royalties to the gay liberation movement (if only to one of her silly gay churches), she should have her head shaved.

by Gordon Montador □

Our Image Contributors

Blanche Wiesen Cook, an American historian, is author/editor of a new book, *Crystal Eastman on Woman and Revolution*.... **Robin Hardy** gave up law for the joys, the sorrows, the tragedies of journalism.... **Seymour Kleinberg** is the editor of *The Other Persuasion: Short Fiction about Gay Men and Women* and teaches English at Long Island University in Brooklyn, NY.... **Richard Labonté** is a journalist with the *Ottawa Citizen*.... **David Mole** teaches economics at Scarborough College in Toronto.... **Gordon Montador** works in and around the publishing industry in Toronto.... **Konnie Reich** is a Toronto film buff.... **Merv Walker** covers the Vancouver waterfront.... **Robert Wallace** teaches English at Glendon College, York University.... **Alex Wilson**, mystery writer, hangs out at *The Body Politic*.... **Ian Young** runs Catalyst Press from Scarborough, ON.



Flaming lesson: the things they can do to dirty old men



Independent ladies: Mary Woolley (left) and Jeannette Marks relax at their home, Fleur de Lys

The president and the professor

A loving life together amidst the campus gossip

Miss Marks and Miss Woolley by Anna Mary Wells. Houghton Mifflin (Thomas Allen in Canada), 1978, \$15.25

Jeannette Marks and Mary Woolley were two independent and vigorous women. Learned and caring, they were politically engaged and professionally successful. Among the first generation of academic women, they were associated with Wellesley and Mt Holyoke, with literature, and with movements for international peace, women's suffrage, and the Equal Rights Amendment. Surrounded by friends, the women with whom they studied and worked, Marks and Woolley offered each other deep affection, keen and helpful criticism, and the kind of nurturing love that freed them from stifling and petty obstacles.

During their 47-year-long relationship, Mary Woolley — president of Mt Holyoke — seemed to outsiders to dominate the environment. She was the public figure, older, more professionally secure. Jeannette Marks was 12 years younger; and when they vowed "lifelong fidelity" to each other in 1900 Woolley had just been appointed to the presidency, while Marks had still not finished her graduate work at Wellesley. As concerned for her own work as President Woolley was for hers, Jeannette Marks not only feared that she might be eclipsed by the public demands of Woolley's position, but that the public attitude toward her role in Mary Woolley's life might be harmful to Woolley, and to their relationship. There were crises. There were storms. There was time apart; time to grow, alone and separated as well as together in public and quiet.

In 1905, during a particularly strained period that included the death of Mary Woolley's beloved mother, Jeannette Marks wrote: "If I say I will come next summer, will you take care of me and help give me a chance to do the work I long to do?... If I give all to you and give up the idea that I must protect myself from you, will you really care for my work as well as loving me?" (93)

Above all, Jeannette Marks sought confirmation that neither woman would ever be reduced to dependency or servility. She wrote Woolley about her need to believe in Woolley's regard for her work. "I would not take a kingdom for the proof at the dinner table as well as in the quiet of our bedroom that you depend on me; there is no gift equal to the dignity that you can confer on me in that way."

This is one of innumerable letters and notes Marks and Woolley wrote to each other daily. Theirs is a very well documented life. Yet Anna Mary Wells' tone throughout this book denies and diminishes their life together. The above letter, for example, is clearly an expression of Marks' need not to be consumed by the public demands of her lover's position, and not to have her own work trivialized. But the letter is oddly edited, and Wells concludes that Marks was "on the verge of an emotional breakdown" because it is so "full of self-pity and making violently ambivalent demands." (92-93) The sentence Wells omits would have told us so much: "I cannot be happy away from you, yet supposing I should be worthless because I have given in to you..." (quoted later, and in an entirely different context, 252)

Much of the relationship Marks and Woolley created together was devoted to nurturing and protecting each other's autonomy and individuality. It was the kind of relationship strong, creative women who love each other require of each other. Despite Wells' reference to Marks as an "appendage," it is clear from the passionate intensity of their letters that, until Mary Woolley's death in 1947, both women specifically avoided the perils of an arrangement wherein one partner might fall into the shadowy abyss of the role of "wife" or factor. Jeannette Marks and Mary Woolley led full and inspiring lives. And they deserve a full and inspiring book. *Miss Marks and Miss Woolley* is not that book.

It is more an academic history of women's colleges, Mt Holyoke in par-

ticular. Wells gives us a full account of their academic careers; an interesting survey of the barriers first Woolley and then Marks, who was Woolley's student at Wellesley, overcame with such gusto; and a running river of the kind of gossip that seems of more concern to Wells than to Marks and Woolley and their friends. It is an on-campus account, with several forays abroad on behalf of international peace. About Jeannette Marks' socialist and feminist contributions to Woolley's vision we learn little, except that Wells thought Marks impolitic, if not cheeky. Actually Wells seems not to understand the full significance, either emotional or political, of these women's lives.

Ultimately the author is incapable of telling us very much about her subjects because she is appalled by them. Yet Wells was the first to use the Woolley-Marks papers and this book serves to give us some sense of the vast work women-loving biographers have now to do. For the fact that Anna Mary Wells saved this valuable correspondence from total obscurity, we will always be grateful. Committed to reclaiming Woolley from oblivion, Wells acknowledged that her friendship with Marks was important to her life, to her career. However Wells defined that friendship, she recognized its significance, despite her initial reaction which she recorded in the preface:

"The first few that I read were ardent love letters expressed in terms that both shocked and embarrassed me. My immediate impulse was to abandon my plans for the book. ...I had supposed myself to be open-minded and tolerant about sexual deviation, but it now appeared that I was not so at all when it occurred in women I admired and respected." (ix)

"Admired and respected." They were, after all, beloved lady professors who wore pearls and occasionally long dresses with plunging necklines. Our dominant cultural perversity continues to insist that such women must have been asexual spinsters. Since Marks and Woolley were clearly not that, Mt

Holyoke's former president David Truman decided to close the collection until 1999 and to hide the fact that Mt Holyoke possessed the letters. But Wells appealed for continued access to the material, and the right to use her notes — temporarily denied —, and contacted archivists and historians for support. I was then part of an American Historical Association committee that protested this attempt at pre-publication censorship. Following appeals from many archivists and historians the decision was reversed. Except for a "packet" of letters of unknown contents and size, still closed until 1999, the correspondence is now available to scholars.

There is much to do in that collection. The entire political dimension of their lives, the nature of their socialism, feminism and internationalism is entirely unexplored. Then, since Wells denies the possibility of sexuality in women, she inevitably diminishes the quality of their life together. "I was," Wells explains, "careful to avoid the use of the words 'lesbian' or 'homosexual,' since both seem to me imprecise as well as pejorative." Wells even asserts that "there is substantial doubt that Sappho herself was Lesbian." She concludes: "My own opinion, for what it is worth, is that they voluntarily renounced all physical contact." (x-xi) Are we seriously expected to believe that two women who lived together for almost 50 years never hugged, never kissed, never warmed each other's bodies of a cold South Hadley night?

Wells' most grievous analytic fault is her distortion of Jeannette Marks' life. Based on contempt founded on Mt Holyoke gossip, Wells concludes that Marks' entire life was miserable. She criticizes Marks' conduct as professor and chair of Mt Holyoke's English Department as "erratic and self-defeating." She dismisses her professional achievements as insubstantial, despite Marks' *nineteen* published and largely well received books. And she insists that emotionally Jeannette Marks was underdeveloped, unsatisfied and unhappy.

The truth is Jeannette Marks was a vital personality with many enthusiasms. She travelled widely. She wanted to be alone and with other people. She wanted to remove herself from the towering and stifling shadows of Mt Holyoke. She had affairs. She wrote books. She lived with others. And when she returned to Mary Woolley she did so refreshed and eager to return; refortified and prepared once again for the slander and incessant gossip of small town South Hadley living. Woolley was always relieved and happy to have her return; and always offered to resign when the unending gossip or other challenges directly threatened their home.

The changing needs of their lives, and their ability to fulfill those needs ensured their life together. Mary Woolley and Jeannette Marks were not oppressed women. And they did not oppress each other. Their relationship required courage, boldness. It involved the fear of being replaced or left. They believed in the harmony and essential rhythms of their own unique natures. Their ability to remain independent and to protect each other's different needs seems entirely beyond Wells' comprehension. She has written, in fine, a mean-spirited little book. It certainly will not be the last book about these two great ladies who have so much to tell us about the ongoing struggle to create deeply caring and entirely fulfilled lives.

by Blanche Wiesen Cook □

4741 Avenue
Toronto 973-8874



Toronto's Fare Deal Fine Foods & Good Drinks Neighbourhood

The Ivory Tunnel

Gay Small Press by Ian Young

Advocate frightened by fisherboys

An editorial change in an article I recently wrote for *The Advocate* was a good example of the current hysteria: in a piece about gay small presses, I happened to mention the Victorian artist Henry Scott Tuke whom I described as "a painter of Cornish fisherboys." In the printed version of the article, this was changed to read "Cornish fishermen"! I wrote to *the Advocate*, suggesting that as Tuke was well-known and revered in his day specifically for his portrayals of adolescents, the change was misleading and inept. "I hope," I wrote, "that the word 'boy' is not considered offensive. Why not go all the way — 'fisherpersons'." The letter was not printed.

A recent casualty of the same state of mind was a fine photographer, Jacqueline Livingston, whose photo series, "Sam," shows a naked young boy caressing his penis. I am told Ms Livingston was dismissed from her post at Cornell University because of this work. It is included in *The Male Nude: A Survey In Photography*, the catalogue of an exhibition held over the summer at the Marcuse Pfeifer Gallery at 825 Madison Ave in New York City.

"The subject of the male nude is still a controversial one," Pfeifer's text reads. "Cultural taboos run deep and are insidious.... Had this exhibition included the female nude I feel certain that I would never have encountered such a diversity of negative responses. It is to be hoped that this photographic survey will, in some small way, begin to change these attitudes." Only a few of the exhibition photos are included in the catalogue, but it is still worth having at \$6.

"*A Sand Fortress*," writes Wallace Hamilton in his introduction to a new edition of John Coriolan's gay novel of the late 60s, "is one of a special breed of books about gay life, an honest statement made at a less than honest time.... Some writers like Coriolan preferred to describe the unadorned reality of their experience, without any smoky subterfuge. And they paid a price for it. Their books were, for the most part, published by obscure houses and were usually invisible to the general reading public. Homosexual readers were likely to discover the addresses of these publishers in underground gay publications, and order the books by mail in plain brown wrappers. 'That,' an older gay told me, 'was part of the fun.'" The new edition of this "lost treasure of the 60s" is \$1.75, available from Oscar Wilde Memorial Bookshop, 15 Christopher St, New York, NY 10014. It has Hamilton's appreciative

introduction, and an appealing full-colour cover.

"Hypocrisy: An Organization of Gay Jehovah's Witnesses. Group Now Forming." One almost expects to see the notice in *The Advocate's* classifieds, as religious gay groups are sprouting up to accommodate people of various denominations who, for personal reasons, are uncomfortable with one irrational dogma ("homosexuality is evil") but blithely unquestioning about all others. I am happy to say there is now a Gay Atheist League of America opposing religion and the strong role the Churches play in the oppression of gay women and men.

Unfortunately, the group's monthly mag, *GALA Review* (\$11.50 a year from PO Box 14142, San Francisco, CA 94114) is, so far, a disappointment. There have been interesting items: a reprint of John Lauritsen's "Religious Roots of the Taboo On Homosexuality", and a Philip Nobile interview with Gore Vidal, but the magazine relies too much on uninspired reprints and the unsophisticated, tub-thumping sort of atheism that addresses itself only to Fundamentalist Christianity and tends to neglect both the details of Church power and the more intriguing trends in contemporary theology and philosophy.

The splenetic outbursts of Don Slater (he calls Troy Perry "that soft-bodied spiritual insect") are uninteresting and tiresome. In issue No 2, an old anti-religious cartoon which was also homophobic was thoughtlessly included without comment. There is a need for *GALA Review*, but the magazine would be more effective with better editing.

Tom Horner's *Eros in Greece: A Sexual Inquiry* (\$2.95, Aegean Books, 615 Frenchmen, New Orleans, LA 70116) is a handsome little paperback on sex in modern Greece. Horner has lived in Greece and knows the country and its people well. There are chapters on "Sex Among Singles," "Marriage," "Male Homosexuality," "Lesbianism," "Prostitution," "Sex and Religion" and so on.

The Greeks, claims Horner, are illogical, habitually late for appointments, dissembling (they tell you they like you whether they do or not) and generally ready to indulge in gay sex, though ashamed if people think them the "passive partner." All this Horner takes in his stride: he likes the Greeks. I find the same traits (which are certainly not confined to Greeks) tiresome in the extreme. But read the book and decide for yourself. □

DANCE WITH GEM

Friday, November 17 at 8:30 PM

Cash Bar • Buffet

at the Unitarian Congregation of South Peel,

84 South Service Road, Mississauga

For further information call Gayline West: 791-6974, weeknights 7:30 — 10 PM

Gay Equality Mississauga, Box 156, Station A, Mississauga, ON L4A 2S7

Serving the region of Peel

the Jewellery Factory

offers you fabulous jewellery made in our own workshop

Save 30% to 50% on Jewellery, Diamonds & Watches

427 Queen Street West
(at Spadina), Toronto
Telephone: 368-3753

WORD IS OUT!

THE GAY PICTURE BOOK

A photographic look at the gay world in a series of stunning pictures edited by Michael Emory. \$11.50p

WIVES WHO LOVE WOMEN

Jane Scott

The story of two married women who experience a love affair in their fifties. The book describes their conduct; which is moving, tempestuous, and at times hilarious. \$11.50

WORD IS OUT

Nancy Adair

A landmark book based on the award-winning movie, this looks at the homosexual experience by focusing on the lives of 26 gay men and women. \$9.95p

Beaverbooks
953 Dillingham Road
Pickering, Ontario

The Book Nook

2481 Yonge Street (at Castlefield) in Toronto

In Touch \$2.25
Mandate \$2.00
Blueboy \$2.25
Advocate \$.75
Numbers \$3.00

We don't charge over cover price.

Open 8 AM-6 PM

(416)486-8739

Mail orders are now being accepted. Add 50¢ per magazine for postage and handling. Prompt delivery assured.

We buy and sell pocket books and old copies of *Blueboy*, *Mandate* and *In Touch*.

Look better...

Relax and pamper yourself with a facial treatment, or have unwanted hair removed permanently.

Call your certified and experienced electrologist for a free, personalized consultation.

Karl (416) 967-0095

IN 1904 - 1909 ARCHAEOLOGISTS UNCOVERED CANAANITE RUINS DEPICTING THEIR RELIGIOUS WORSHIP OF ABOUT 1500 B.C. CITY OF GEZOR PROF. MacALISTER I.S.B.E



from Christian anti-gay booklet, reprinted in *Gala Review* No. 6



Anita Bryant: God drew a circle, I stepped inside, and He put a flame in my heart.

Fag mags, ruined careers and caterpillar heroes

Is it a new career or a career in ruins? The early years were tough. She had secret agonies. She also has views on women's rights, religion and (got it now?)...homosexuality.

It's not just a sentence or a paragraph or a thought or a whole article: it's an entire magazine — 68 pages, colour cover, ads for sure-fire diets and never-fail plants and Elvis Presley posters.

It's Anita Bryant — *The Woman Behind the Controversy*, published by Ideal Magazines, a New York company responsible for similar single-subject publications — on UFOs, cloning, Elvis, Pope Paul, Martians, John Wayne, Shaun Cassidy and earthquakes. The lady keeps headline company.

The people at Ideal responsible for the big-name-big-mystery series of magazines aren't virulently anti-gay; they just hope they know a supermarket-sales name when they see it.

Much of the material in the magazine has been lifted from Bryant's books and various interviews which have appeared in the past year. The effect is slick and seamless, and certainly insidious — it's the making of a folk-hero nobody really needs.

A more established American hero, Dear Abby (Abigail Van Buren) had kinder words for gay men in a recent column than Bryant ever does. In response to a 20-year-old's plight — he told a best buddy about being gay, best buddy backed off quickly, confused gay considered suicide, again — Abby answered:

"Your former friend has a lot to learn about homosexuality if he feels threatened by your confession, and ended your friendship for that reason. You haven't lost much. Friends worth having accept you as you are."

Certainly a supportive response. But according to a spokesperson for Chicago Tribune-New York News Features, which syndicates the column, that particular item was probably dropped from half of the more than 500 newspapers which might have carried it.

"Homosexuality seems to offend people more than anything else," she said. Especially if what's said is positive.

A survey of what it calls Fag Mags in the most recent issue of *Alternative Media* — a *Columbia Journalism Review* of the surfaced underground press — is mostly kind. Critic Gilbert Choate sees a rosy future for the gay media, "as its special-interest audience expands and thousands of people come out of the closet every year."

He doesn't much like the journals of gay liberation though: *Fag Rag* is militantly horny and therefore worthwhile, but the rest — *Gaysweek*, *The Body Politic*, England's *Gay News* — are described as "irredeemably tedious." Choate has the most praise for the slicks — *Blueboy*, *Mandate*, *Numbers* — because their "blatant exploitation and commercialism is a direct insult to those commie dupes who would defend gay rights as long as gays could be perceived as downtrodden and dirty, but would also abolish straight smut like *Playboy* and *Penthouse* because it 'exploits women' to sell products." Everyone can be an object, says Choate.

As *Rolling Stone* says (Oct. 3), there's nothing remotely distasteful about the act and antics of The Village People — except their down-the-revolution attitude.

David Hodo, who role-plays a construction worker in the mock-macho group, rejects any protest label: "We're not a gay liberation group. If anything,

Any statement which refers to Anita Bryant's crusades as hysterical is certainly sympathetic: and so it is with *New York Theatre Review's* views on gay theatre — a term the magazine believes has only recently become useful, as attitudes towards homosexuality, and sexuality in general, become less rigid. Before gay theatre, there were only homosexual characters.

Along with the short essay by David Sears come short interviews with three playwrights: Mart Crowley (*Boys in the Band*); James Kirkwood (*PS Your Cat is Dead*); and Lanford Wilson (*The 5th of July*).

Neither laws nor pride will change the sexual culture of North America in short order — as neither removed racism — says Andrew Kopkind in *Working Papers for a New Society*, but the difficulty of change does not invalidate the attempt, and a growing backlash — fueled by the same forces which oppose feminism, abortion, racial integration and pacifism — make the laws and the pride even more necessary.

Kopkind has harsh words for his straight colleagues from the left, who failed to ally themselves with the cause of gay rights because those rights "threaten the very identity of heterosexuals."



mon-i-tor (mon'e-ter) n. One that cautions, admonishes or reminds. Any device used to record or control a process. (*tr. v.*) To check, to test, to keep track of, to scrutinize, to keep watch over, to direct. (Latin, one who warns, from *monere*, to warn.)

we call ourselves a people liberation group because we don't play gay discos. We play straight discos because our straight audience won't go to a gay disco. But the gays will come to a straight disco. They don't give a shit. And when we're up there, the gays will get off — like last night there were two guys in the front row making it and, though I think it's a little distasteful, it didn't seem to bother anybody."

Would Hodo huff if a man and a woman necked? It would be silly, but at least consistent.

Coming up:

"Somerset Maugham: The Quest for Freedom." A three-part series on the writer and his times to be aired on the CBC-FM radio program *Ideas* at 8 PM on November 8, 15, and 22. Produced in Regina, the series was devised by Robert Calder, a professor of English at the University of Saskatchewan in Saskatoon and the author of a book on Maugham. The third program, titled "From Oscar Wilde to Gay Liberation," deals with Maugham's homosexuality in a positive way and includes readings from two of his novels and interviews with nephew Robin Maugham and friend Arthur Marshall, a writer for the *New Statesman*.



Restricted in Ontario: gay pioneer Harry Hay (left) and his lover John Ironside. Lethal, decreed Censor Don Sims.

The film *Word Is Out* was aired in early October on numerous PBS television stations in the US, as well as in many parts of Canada by means of cable. Ontario Censor Board head Don Sims must have gritted his teeth. Sims classified this excellent but inoffensive collection of interviews as "Restricted" during its recent showing in a downtown Toronto cinema. Restricted means 18 years and over. Imagine his frustration at knowing that he couldn't prevent thousands of young people under 18 from watching and learning the truth in the comfort of their own homes.

Being a lesbian helped Mary Poleio win election as local president in a Westinghouse Plant — Bryant Electric — in Connecticut, according to the Oct 8 *Seven Days*. When the male incumbent tried to make her sexual preference an issue, and men started to tear down or deface her campaign signs, women at the plant began wearing her signs on their bodies. "That was a victory in itself," says Poleio. "You can't forget that our shop is mostly women over 40, a different generation."

Ottawa take note:

The National Film Theatre in Ottawa is doing a ten-film series on five nights called "Images of Homosexuality." The dates for the showings are: Nov 13, 25, 28, Dec 1, and 8. It is a brief series which tries to show the development of representations of gays in film from the 40s to the present. The series begins with Charles Vidor's production of *Gilda* and Howard Hawkes' *The Big Sky*, and ends a screening of *Truax* (see page 35) and *The Naked Civil Servant*. Frank Taylor of the Film Theatre says this is the first of a number of film showings of interest to gay people.

Of all the possible sentiments, benign neglect of the sort espoused by Michael Novak in *The American Spectator* for October is the worst. For the good of us all, homosexuals included, he says, it's best that society should prefer heterosexuality and nourish it: "the future depends on it."

But it is also — light back of the hand, here, and a condescending smile — good for all of us to lighten the burdens of homosexuals, says Novak. Tolerance is nice; it doesn't necessarily mean moral approval.

Sights and sounds of the times, movie department:

□ In *Piranha*, a Roger Corman-studio fun flick about hungry mutant piranhas munching their way up a resort-area river, one male and one female hero are under guard in a tent so they won't tell the truth about the menace. To escape, she is sent out to flirt with the guard. "Oh, dear. Do you think it will work," she worries. "What if he's gay?" An unusual question, but with an up-to-date answer: "Then I'll try," says the male hero.

□ In *Someone Killed Her Husband* (Farrah Fawcett-Majors looking frumpy), Jeff Bridges plays a frazzled toy-store clerk trying to write children's books over breakfast. First problem: to find an alliterative name for his caterpillar hero. Clarence? No. Sounds gay. Oh.

□ In the book *Midnight Express*, American dope-buyer Billy Hayes makes love to another man — perhaps to several, though that's not clear — during his years in prison. It's a biography, and presumably reliable. But the movie *Midnight Express*, the Hayes character touches hands and rubs backs tenderly, but declines anything more intimate. Movies are so much more public than paperbacks, after all. □

BANNED BOOKS

A reading
November 9 8 PM
Town Hall, Toronto
Admission free

Some of Canada's best-known writers and performers
will read from works that have faced

— and are facing —
the censor's knife.

Come out and enjoy them.
It may be your last chance.

Sponsored by the Freedom of Expression Committee of the Book and Periodical Development Council



Nature's Twin

Invites female impersonators, transvestites and transsexuals to private showings of the finest selection of silicone breast forms, special bras, lingerie and loungewear featuring our exclusive "Nature's Twin.™"

Consultations by appointment only
Ask for Simone • Confidentiality is assured

Catalogue available — send \$1 to:

Nature's Twin, Inc.
16752 N.E. 4th Court
North Miami, Florida 33162
Telephone: (305)651-7885

Just your colour type. Pink.

Lesbian, feminist, gay, socialist, anarchist magazines, newspapers, pamphlets, novels, posters, poetry & polemics — we set them all.

A new lesbian/feminist & gay male collective devoted to producing
QUALITY TYPESETTING ON TIME

Refer your employer, friends, etc to
Pinktype (416) 863-6320, in Toronto

Not happy with your living arrangements?

Looking for a self-contained room?
Find that apartment lonely?

Parliament Street

Fully self-contained bachelorettes
Private bathroom
Fridge, stove and sink in each unit
Nine units fully renovated
with modern furnishings
At Wellesley, minutes from Yonge
Start at \$43 per week

Victor Avenue

Stove, fridge and sink in each room
Free use of washer and dryer
Steps from Broadview, two blocks
north of Gerrard
11 units — start at \$32 per week

Tourist accomodation
by the night or weekly



Call Don (465-3287), Bob (465-8919)
or Ron (928-9009)



Classifieds

FRIENDS ✈

Toronto

YOUNG BLOND N. European gay male professional would like to hear from feminine lesbian girls for friendship. Drawer B186.

LESBIAN COUPLE seeks friendship, good times with gay men and women. Enjoy discos, movies. Phone Linda after 6, 743-1016.

FRIENDS ✈

International

CANADIAN MALE, 22, intelligent, sincere, attractive, presently living in England. Into the wholesome side of life. Seeks correspondence with rural gays. Upon return would like accomodation and/or work with interesting and good-humoured person(s) on a farm or similar. Am a good worker and enjoy the outdoor life. Drawer B237.

Alberta

A WELL PUT TOGETHER guy, 35, 150 lbs, attractive, secure, looking for a one to one relationship. Would like to meet creative, discreet together male with similar interests to enjoy the pleasures of a good life and companionship. Drawer B226.

British Columbia

LIGHT BROWN MAN, 35, Spanish Arab looking, articulate and sensuous, with humour; tired of tubs, shrubs, clubs and pubs; seeks interesting friend for Dionysian reverie and a sensible arrangement. Not into "lookism" or stereotypes; just passion put to use and the longest journey possible. Drawer B225.

Manitoba

WINNIPEG COUPLE interested in meeting same for evenings out and in. Singles and out-of-towners also welcome. No drugs. Drawer B231.

SINCERE 20 year old would like to meet new friends or hear from pen pals across the country. Am tired of phonies. Wide variety of interests. Have room for lots of love in my life. Write me and see if we can't be friends. Drawer B230

GAY MALE, 38, seeks morning meeting with others, 40-60, to share ideas with. Drawer B113.

MARRIED BI-SEXUAL MAN would like to meet other men. Have not much experience but lots of imagination. 37 years old, 5'5", 160 lbs. Write Box 1907, Gen. Post Office, Winnipeg, Man R3C 3R2, and tell me about you.

Montreal

MONTREAL GAY MALE, bilingual, 40, 5'10", 158 lbs, straight looking, sincere, unattached, cultured, enjoys quiet refined life-style, arts, travel, music, dining, looking for level-headed self supporting companion 35 or younger to share good moments with possibility stable relationship. Drawer B229.

NEW BRITISH ARRIVAL, handsome, 24, wishes to meet interesting friend to help him get acquainted with city and happenings. Will exchange photos and phone numbers. Drawer B224.

W/M EARLY 40's, seeks sincere, affectionate, male for lasting friendship, pleasure. Country living 30 minutes from downtown. Perhaps alternative your downtown accomodation. Will exchange photos and phone numbers. Drawer B223.

SIR STEPHEN WANTED by muscular athlete, 24. We're both masculine, discreet, mature, sophist, cool and educated. You're 40-60, Gk./active, vain, old-hand, burly-fat, pref'ly hung, cigar-smoker. I travel Toronto, Ottawa, Maritimes frequently, am versatile, new, good-looking, blond, devoted, happy. Like verbal, punishment, uniforms. "I'm yours." Drawer B173.

YOUNG GUY, 22, would like to meet others in same age range. I'm 5'10", 135 lbs, clean shaven, black hair, brown eyes and quite muscular. I like most music, sports, reading, and having a good time. Montreal is not that

bad! I go to Toronto quite often. Looking forward to your letters. Drawer B169.

AFFECTIONATE MALE, 26, 5'6", 125 lbs, who is sensitive, honest, intelligent, versatile, and a little lonely is searching for similar young (18 to 30) males for intimate friendship, possible long-term relationship. Just "coming out" guys welcome. Take a chance — maybe we can help each other. Photo and phone number appreciated, all letters answered. Drawer B187.

Nova Scotia

MALE 24 in Halifax looking for friendship/relationship, with a clean-cut male in Halifax. Isn't anyone out there? Drawer B205

RURAL GAYS AND LESBIANS of the Atlantic Provinces and Maine wishing to take part in a contact network with the possibility of developing a rural gay caucus please contact Bob O'Neil, Paradise, NS B0S 1R0.

Northern Ontario

SPANKINGS Young man into your scene, correspondence and photography, would like to hear from you, possibly meet. Role playing both or either way can be arranged. My strap awaits. Travel in Ontario no problem. Send phone, photo, describe interests. Drawer B140

Ottawa

MALE 29 years, 5'6", 138 lbs dark hair, clean shaven, straight looking, non smoker, seeks friends under 35 for friendship, movies, dancing etc. Would like to hear from Ottawa, Montreal, Toronto. Can exchange weekends. True friendship without any strings attached. Write and tell me about yourself. Photo and phone number appreciated; discretion assured and returned. Drawer B203

MATURE MALE PROFESSIONAL seeks male friend this area. Send photo and phone number with letter. All welcome but blacks preferred. Ages 25 to 45. Drawer B218

PROFESSIONAL, SINGLE, 38, interested in the arts, travel, wishes to hear from gentlemen with similar interests. Replies treated confidentially. Drawer B216

MALE 28 years. 5'6" 143 lbs dark hair eyes moustache. Interests are body building, theatre, reading, etc. I would like to meet a gentleman 28 to 40 who is young at heart and would enjoy a one-to-one relationship. Would appreciate photo if possible. Drawer B113

Saskatchewan

PROFESSIONAL GUY 32, 6' 180 lbs seeks friendship & sex in a semi-steady relationship with W/M 25-40. Interests include music, art, travel, the kitchen, the garden, the unstrutuous outdoors. Equally at home in a night on the town or a night in front of the stereo or TV. Considered discreet. Photo Appreciated. Regina area. Drawer B213

Southern Ontario

MALE, 35, amateur astrologer, interested in corresponding with other re:astrology and its relationship to homosexuality. For better understanding of self and others. Some knowledge and setting up of natal chart an asset. If correspondence leads to friendship and relationship fine. Drawer B243

ATTRACTIVE, straight looking guy, 21, 6'1", 165 lbs, sandy hair, blue eyes, looking for friends to assist in understanding recently accepted life-style. Am loving, humourous, easy going. Possible permanent relationship could result. Belleville-Kingston area. All replies answered. Drawer B221

CONSERVATIVE, QUIET, masculine guy, 35, 5'8", 165 lbs, professional, classical musician, would like to meet other gays, 25-35, for friendship and to see what develops. Hefty is beautiful. Photo appreciated. Drawer B219

RED AND LAVENDER MAN seeks friends to resolve personal-political contradiction and comrade-lover to get through prolonged struggle. Likes Brecht, Neruda, music (anything but pop), dance, social justice. Hates capitalism, TV, ignorance. Warmth, rhythm, humour important. WNY. Drawer B234

TORONTO S&M, B&D, Phone (416) 497-1635. Two guys, one dominant, one

EXECUTIVE, 44, YOUTHFUL appearance, hardy handsome, clean shaven, 5'9", 140 lbs, well-built, interested in the finer things in life, seeks quiet, sincere and affectionate companion up to 32 years for possible long-term relationship. Drawer B201

So go ahead. Pick up a pen and slot yourself in.

Print your ad below in block letters, one word per box

[illegible]

Mail to: The Body Politic, Box 7289, Station A, Toronto, ON M5W 1X9

WILL TRADE honesty, sincerity, tenderness, understanding, affection and devotion. Tall, attractive, masculine, aggressive, 40 year young man likes art, crafts, plants, animals, people, the outdoors, fleamarkets, hikes, walking, movies, life, cuddling, kissing, sex, belonging to one person. Write me, get to know me, you might like me. Will answer all, photo appreciated. Drawer B204

A CLEAN, QUIET, bearded, well-endowed slim, male seeks honest, attractive mature, well-endowed male with own apt. for occasional but lasting relationship. Discretion assured. Drawer B206

ACADEMIC 42 TALL blonde, vague dreamy solitary seeks strong self-assured male for casual good-humoured flirtatious relationship. Drawer B208

WOULD LIKE TO MEET young Student interested in sports, theatre. Must be sincere and honest. Answer with phone number please. Drawer B209

ATTRACTIVE 18 year old. 6', 140 lbs. Brown hair hazel eyes. I am sensitive affectionate and a romantic. Am very much into disco, good movies, good conversation. Into french, greek, jockstraps, briefs. Seeking clean cut, masculine guy, 16-21 for honest relationship. Photo a must. Drawer B210

MALE 29 SLIM SEEKS same 24-34 to whom emotional depth/honesty, creativity and humour are as necessary as sex, who does not require lover or friend to have good looks, money or social status. Light s/m as only occasional variety, otherwise gentle loving. Interests: poetry, psychology, zoology, surrealist art, gourmet cooking, music (classical to rock), sailing, fencing, frisbee. Dislikes: team sports, TV, bars, big parties, hypocritical politeness. Enclose phone if possible. Drawer B212



\$5 each
(5 for \$20)

(Ontario residents add 7% sales tax)

J.A.L. Inc.

89 Burnside Drive
Toronto, ON M6G 2M9

Wholesale inquiries invited
(416) 366-2859
(Line open 24 hours)

GAY MALE 21, wishes to meet other gays for fun and friendship. Will answer all. Drawer B214

AFFECTIONATE MALE 25, discreet and easy going seeks younger companion for pleasant evening encounters. Will answer all. Drawer B215

ATTRACTIVE MALE late 20's 5'8" brown hair would like to meet other gays to enjoy theatre movies companionship. Drawer B217

BIG GUYS TURN YOU ON? Mature heavy-built guy 6' chubby 240 lbs looking for chasers. Masculine, understanding. All answered. Drawer B220

SLIM GREEN EYED MALE 24, 5'6" wants encounter with short muscular guy same age or younger. Long hair preferred for a little rough play j/o r&b and showering together. Photo important B227

ASIAN MALE, 23, Toronto raised, attractive, seeks friends for going out, dancing, goodtimes and others. Discretion assured. Drawer B228

ATTRACTIVE MASCULINE male 27, 5'9" 155 lbs needs honest moustache guy (21-35) to share love, music, sex and total living. Music (50s, 60s & 70s) is the greatest influence on my life; hence you must believe in music. I'm looking for sincere friendship and possible relationship and understanding that gay is beautiful! Let us reach out and touch. To know you is to love you! Please call D.J. (416) 929-5149 (Best time days) or write (with photo) to Drawer B232.

MALE straight looking, quite attractive 5'8" 130 lbs. Own apartment, no ties. Late thirties. Seeking one to one relationship. Not looking for lover or one-night stand come and go type but a brotherly more quiet dependable young person who may be seeking an older more mature, stable and young at heart guy. I can offer you a good part of my time and plenty of attention. Drawer B233

PASSIVE WHITE MALE 25, 5'4" 130 lbs seeks well hung black or white men photo and phone number B235

MALE 26, 5'7", 130 lbs, physically and mentally attractive well adjusted and familiar with many aspects of gay life. Seeking professional masculine interesting person for stimulating friendship possible lover relationship. Age preferred 25-40. Let's meet and exchange views. Drawer B236

SUCCESSFUL professional writer, white, many interests, 46, 160 lbs, 6', seeks male friend, masculine, husky, hairy, between 25 and 50. Drawer B239

ENGLISH professional academic male, 36, 5'9", 165 lbs brown hair and eyes, moustache and beard, quiet but loving and sensuous. Interested in ballet, music, long walks, dining out, travel, disco dancing. Looking for an attractive professional person, 25-35 for a serious warm relationship. Let us make this a beautiful Christmas. Please write telling me about yourself. Photo appreciated. Discretion assured and expected. Drawer B240

MATURE sensible bisexual married with a great body wants good man to hug and hold and love. Jim. Drawer B241

UNIFORMED LAWMAN fantasies S&M boots, leather, gauntlet gloves, humil, titwork, french action, totally equipped. Stats: 6', 180 lbs, brown eyes, short hair & moustache, cut, moderately hairy, 28. Looking for others into same, versatility, possible relationship. Drawer B242

BODY BUILDER looking for Greek Active guys who want more action than talking on the phone. Must work at your body. I have my own place and like long hard sessions. Serious replies only. Les 465-6423.

STRAPS TURN YOU ON? Me too. I'm looking for guys who love laying on heavy straps and belts. Must work at your body and be aggressive. I'm Gr. passive. I work out at a gym 3 times a week. Mel 465-3287.

ATTRACTIVE, INTELLIGENT, professional, young, 33, 5'9", 125 lbs. varied interests, good sense of humour, would love to meet similar together male, 25-35. Let's take it from there. Drawer B155.

HOMES Edmonton

SHARE THE WEALTH — Join us! We are a young, quiet, in-luv gay couple offering a 2-room basement avec co-op board 2 blocks from university to an individual of a mature and aware nature. Being panasonic an asset. Give us a call (439-2478) and we'll have T&T. Pax, Richard & Richard. (\$100/month, batteries not included)

Toronto

COMPATIBLE nonsmoker 21-35 m/fem share spacious Annex house with couple. Own room, furnished, TTC. 921-2964 evenings.



CO-OP HAS OPENING for non-tobacco smoking, financially stable, mature man. Shaggy dog, together cat, and huge park are also part of home \$115 monthly. 535-1537

INTELLIGENT working woman and university student son — heterosexual — require extre income to maintain comfortable house in North Toronto. \$200 to share our home. Think fortyish professional man would find this agreeable. Parking. Phone 481-3274

LOVELY ROOM IN BEACHES HOME for young gay guy in exchange for light duties and dog sitting. Non smokers only. 698-0215.

SPACIOUS MAIN FLOOR flat, 3 bedrooms, living room with fireplace, dining room, 2 private entrances, private screened patio, off-street parking, 3 appliances, on scenic ravine lot, TTC close, select E York area (6 miles to downtown), suit 2 or 3 mature people desiring quality home (discreet S/M types OK). Lease available. \$600/month, utilities and grounds maintenance included. 752-7772 evenings & weekends.

WORKING GUY, 39, has huge, 3 bedroom apt. above store to share with one or two others (male or female). Should be into rock music, smoke, communal living. Rob 531-7823. Bloor-Ossington area.

PARLIAMENT—WELLESLEY, bright, clean, carpeted, furnished rooms in owner-occupied house. Fridge, cook in, share bath. Phone 924-0863, after 6PM.

LESBIAN FEMINIST WANTED to share co-op house with three others. Christie, St. Clair. \$110. Phone Sue or Ottie 531-3501 days.

LETTERS

WHITE, MALE, PRISONER, 5'11", 150 lb, brown hair, blue eyes, moustache. "I've been here at CCF now for close to 2 years, with another 10 months to go before I see the Parole Board, and I have no one with whom I can share thoughts, ideas, experiences and letters." Will answer all scribes. Jimmie Scherman, No. 147-821, Box 511, Columbus, OH, 43216.

GAY PRISONER currently denied gay publications wishes names of institutions which allow inmates to receive gay publications. Stanley Murphy, No. 7689, No. 405 Deer Park Dr. S.E. Salem, OR 97310

BUSINESS

NEED CASH? Young athletic models for amateur photographer. Excellent pay. Send photo to Drawer A34

JEWELLRY OF ALL TYPES available immediately. Full colour catalogues on request. Specialize in men's diamond rings and led chronograph watches. Ladies jewellery also available. \$1.25 gets complete information. Drawer B222

WORK

STRUGGLING ACTOR needs patron. Relocation possible. 26 yrs. 6', 145 talented. Drawer B238

INTERIOR PAINTER/DECORATOR André-Paul 485-8744

ATTRACTIVE MALE, 6', 170 lbs dark complexion and well built. But due to sudden financial difficulties I am forced to look for a good paying part-time job. I am experienced in many fields but prepared to do anything. all replies answered immediately. Thank you. Drawer B207

MALE MODELS needed in Hamilton for silhouette facial and portrait works. Qualifications nice build, good looks and an expressive face. Drawer B189

PROFESSIONAL ARTIST, recently moved from Winnipeg, requires patron/friend(s) and part-time work. Has experience in printing, journalism, and university administration. Phone 961-2567. Serious calls, please.

SERVICES

MAKE NEW FRIENDS throughout Canada. Join GAYMATES, a pen pal club for gay men. For information write, GSI, P.O. Box 3043, Saskatoon, SK, S7K 3S9, Canada.

KIRA PLACEMENT SERVICE: For the gay man and woman. Meet new people of similar interests through this unique mating service. This is your chance to find new faces and make new friends. Discretion assured. For details, send name and address to: Box 66, Postal Stn. L, Tor, ON M6E 4Y4. Fee.

GAY TELEPHONE DATING — A date is as close as your phone. Must be over 21. Club Adonis Mon to Fri 4 pm to 10 pm 533-3044.

GAY TIDE

Subscribe to Vancouver's gay paper.

A supporting sub
costs only \$5, and is mailed
in a plain, sealed envelope.

Send to: Gay Tide
PO Box 1463, Stn A
Vancouver, BC

NATIONAL/BINATIONAL

☐ BiNational Gay Youth Coalition, Canadian head office: 29 Granby St, Suite 301, Toronto, ON M5B 1H8. Ph: (416) 366-5664.

☐ Canadian Gay Archives, Box 639, Station A, Toronto, ON M5W 1G2.

☐ Canadian Lesbian and Gay Rights Coalition/Coalition canadienne pour les droits des lesbiennes et des gais (CLGRC/CCDLG), CP 2919, Succursale D, Ottawa, ON K1P 5W9. Ph: (613) 233-0152.

☐ Coalition binationale pour la jeunesse gai(e), Siège social québécois: CP 753, Succursale H, Montréal, PQ H3G 2M7.

☐ Committee to Defend John Damien, Box 608, Station K, Toronto, ON M4P 2H1.

☐ The John Damien Foundation, Box 117, Station V, Toronto, ON M6R 3A4.

☐ New Democratic Party Gay Caucus, Box 792, Station F, Toronto, ON M4Y 2N7.

☐ Older Lesbians and Gays, Box 6248, Station A, Toronto, ON M5W 1P6.

☐ Prairie Regional Office, CLGRC/CCDLG, Box 27, UMSU, University of Manitoba, Winnipeg, MB, R3T 2N2.

☐ Regroupement national des lesbiennes et des gais du Québec, may be reached through the address given for l'Association pour les droits des gai(e)s du Québec (ADGQ).

PUBLICATIONS

☐ After Stonewall, Box 2051, Winnipeg, MB R3C 3M2.

☐ The Body Politic, Box 7289, Station A, Toronto, ON M5W 1X9.

☐ Forum, a publication of the CLGRC/CCDLG, CP 36, Succursale C, Montréal, PQ H2L 4J7.

☐ Gai(e)s du Québec, CP 36, Succursale C, Montréal, PQ H2L 4J7.

☐ Gay Rising, Box 156, Station P, Toronto, ON M5S 2S7.

☐ Gay Tide, Box 1463, Station A, Vancouver, BC V6C 2P7.

☐ Lesbian Newsletter Coalition, Box 773, Guelph, ON, N1H 6L8.

☐ Metro Community News, 29 Granby St, Toronto, ON, M5B 1H8.

☐ Out & About, PO Box 3742, Stn B, Winnipeg, MB, R2W 3R6.

The Community Page is a listing of gay groups in Canada and Quebec which primarily direct themselves toward alleviating or struggling against gay oppression. It includes: democratically constituted organizations, cooperatively-run clubs and community centres, bookstores which sell gay and feminist literature, and non-profit gay periodicals.

Organizations wishing to be listed, or to revise information presently listed, should contact: The Body Politic Community Page, Box 7289, Station A, Toronto, ON M5W 1X9.

ALBERTA

Calgary

- **Dignity/Calgary**, Box 1492, Station T, T2H 2H7. Ph: (403) 269-7542.
- **Gay Academic Union**, Box G-262, Station G, T3A 2G2.
- **Gay Information and Resources**, Rm 312, 223 12 Ave SW, T2R 0G9. Ph: (403) 264-3911. Information and counselling Monday - Saturday; Gay AA Monday; Lesbian discussion Tuesday, Men's discussion Friday.
- **Metropolitan Community Church**, 1703 1st St NW, T2M 4P4. Ph: (403) 266-1806.
- **Parents of Gays** meets last Sunday of each month at the Unitarian Church, 1703 1st St NW.

Edmonton

- **Club 70**, 10242-106 St, T5J 1H7. Ph: (403) 423-5051.
- **Dignity/Edmonton**, Box 53, T5J 2G9.
- **Edmonton Lesbian and Gay Rights Organization (ELGRO)**, Box 837, Substation 11, University of Alberta, T6G 2E0.
- **Gay Alliance Toward Equality (GATE)**, Box 1852, T5J 2P2. Office: 10144-101 St, Ph: (403) 424-8361.
- **Metropolitan Community Church**, Box 1312, T5J 2M8. Ph: (403) 458-7863.

BRITISH COLUMBIA

Prince George

- The gay group in this city can be contacted through the Crisis Centre, Ph: (604) 563-1214.

Vancouver

- **Dignity/Vancouver**, Box 1036, V6B 3X5.
- **Gay Alliance Toward Equality (GATE)**, Box 1463, Station A, V6C 2P7. Ph: (604) 689-3139.
- **Gay People of Simon Fraser**, c/o Student Society, Simon Fraser Univ, Burnaby. Ph: (604) 291-3181 or 291-3111.
- **Gay People of UBC**, Box 9, Student Union Bldg, University of British Columbia, V6T 1W5. Ph: (604) 228-6781.
- **Gay Radio**, c/o Vancouver Cooperative Radio, 337 Carrall St, V6B 2J4.
- **Rights of Lesbians Subcommittee, British Columbia Federation of Women**, 1730 Stephens St, V6K 3V5.
- **Society for Education, Action, Research and Counselling in Homosexuality (SEARCH)**, Box 48903, Bentall Centre, V7X 1A8.
- **SEARCH Community Services**, 28-448 Seymour St, V6B 3H1. Ph: (604) 689-1039.
- **SEARCH Youth Group**, c/o SEARCH, 28-448 Seymour St, V6B 3H1.

Victoria

- **Feminist Lesbian Action Group (FLAG)**, Box 237, Station E, V8W 2M6.
- **University of Victoria Gay Club**, Student Union Bldg, U of Victoria, Box 1700, V8W 2Y2.

MANITOBA

Brandon

- **Gay Friends of Brandon**, Box 492, R7A 5Z4. Ph: (204) 727-2305.

Winnipeg

- **Council on Homosexuality and Religion**, Box 1912, R3C 3R2.
- **Dignity/Winnipeg**, Box 1912, R3C 3R2.
- **Gays for Equality**, Box 27, UMSU, University of Manitoba, R3T 2N2. Ph: (204) 269-8678.
- **Manitoba Physicians for Homosexual Understanding**, Box 3742, Station B, R2W 3R6.
- **Winnipeg Gay Community Centre Project**, Box 3742, Station B, R2W 3R6.
- **Winnipeg Gay Youth**, Box 27, UMSU, University of Manitoba, R3T 2N2. Ph: (204) 269-8678.
- **Winnipeg Lesbian Society**, c/o A Woman's Place, 143 Walnut St, R3G 1P2. Ph: (204) 786-4581.

NEW BRUNSWICK

Fredericton

- **Gay Friends of Fredericton**, Box 442, E3B 5A4.

NEWFOUNDLAND

Corner Brook

- **Community Homophile Association of Newfoundland (CHAN)**, Box 905, A2H 6J2.
- **Gay Organization of the Women of Newfoundland (GOWN)**, may be contacted at the address for CHAN given above.

St John's

- **Community Homophile Association of Newfoundland (CHAN)**, Box 613, Station C, A1C 5K8.

NOVA SCOTIA

Halifax

- **The Alternate Bookshop**, 1585 Barrington St, Suite 301, B3J 1Z8.
- **Atlantic Provinces Political Lesbians for Example (APPLE)**, Box 3611, Halifax South Postal Station, B3J 3K6.
- **Gay Alliance for Equality**, Box 3611, Halifax South Postal Station, B3J 3K6. Ph: (902) 429-6969.
- **Gay Youth Halifax** may be reached through the address given for the Gay Alliance for Equality.

ONTARIO

Guelph

- **Guelph Gay Equality**, Box 773, N1H 6L8. Gayline: (519) 836-4550.
- **Guelph Gay Youth Group**, Info: (519) 836-4550, Mon, Wed & Thurs, 8-10PM.

Hamilton

- **McMaster Homophile Association**, DC1, Box 44, Station B, L8L 7T5. Gayline: (416) 527-0336.
- **Gay Women of Hamilton** may be contacted at the address given for the McMaster Homophile Assoc.

Kingston

- **Kingston Women's Centre**, Queen's University, Student Memorial Union, 3rd floor
- **Queen's Homophile Association**, Student Affairs Centre, 51 Queen's Crescent, Queen's University, K7L 2S7. Ph: (613) 547-2836.

Kitchener/Waterloo

- **Gay News and Views**, Sun, Tues and Wed, 8:30 pm, CKMS-FM, 94.5 MHz, 105.7 MHz cable.
- **Gay Rights Organization of Waterloo (GROW)**, Box 2632, Station B, Kitchener N2H 6N2.
- **Kitchener-Waterloo Gay Media Collective**, Box 2741, Station B, Kitchener N2H 6N3.
- **Lesbian Organization of Kitchener (LOOK)**, Box 2531, Station B, Kitchener N2H 6M3.
- **Waterloo Universities' Gay Liberation Movement**, Federation of Students, University of Waterloo, Waterloo N2L 3G1. Ph: (519) 885-1211, ext. 2372.

London

- **Gay Action Group for Equality**, Box 4341, Station C, N5W 5J6.
- **Gayline**, Ph: (519) 679-6423. Info. 24 hrs/day. Peer counselling Mon, Wed, Fri 7-11 pm, Sat 2-4 pm.
- **Homophile Association of London, Ontario (HALO)**, 649 Colborne St, N6A 3Z2. Ph: (519) 433-3762.
- **London Lesbian Collective**, Box 4724, Station C, N5W 5L7.
- **Western Gay Association**, c/o University Community Centre, University of Western Ontario. Ph: (519) 679-6423.

Mississauga/Brampton

- **GEM/Gay Equality Mississauga**, Box 156, Station A, L5A 2Z7.
- **Gayline West**: (416) 791-6974. Peer counselling telephone service.

Ottawa

- **Dignity**, Box 2102, Station D, K1P 5W3.
- **Gays of Ottawa/Gals de l'Ottawa**, Box 2919, Station D, K1P 5W9. 378 Elgin St, 2nd floor. Gayline: (613) 238-1717. Business: 233-0152.
- **Gay Youth Ottawa/Hull / Jeunesse Gai(e)s d'Ottawa/Hull** may be contacted at the same address and phone numbers as Gays of Ottawa. Meetings/Drop-in, Wed, 8 PM, 378 Elgin St
- **Lesbians of Ottawa Now (LOON)**, Box 6057, Station J, K2A 1T1. Ph: (613) 238-1717.
- **Metropolitan Community Church**, Box 868, Station B, K1P 5T1. Ph: (613) 741-0783.

- **Task Force on the Status of Lesbian and Gay Male Psychologists**, c/o Canadian Psychological Association, 350 rue Sparks Street, Suite 602, ON K1R 7S8.

Peterborough

- **Trent Homophile Association**, Box 1524, K9J 7H7. 262 Rubidge St, Rm 203. Ph: (705) 742-6229, Thurs, 7-10PM.

Thunder Bay

- **Northern Women's Centre**, 316 Bay St, P7B 1S1. Ph: (807) 345-7802.

Toronto

- **Catalyst Press**, 315 Blantyre Ave, Scarborough, M1N 2S6.
- **Chatsworth Charitable Foundation**, 29 Granby St, M5B 1H8.
- **Community Homophile Association of Toronto (CHAT)**, 29 Granby St, M5B 1H8.
- **Congregation B'nai Kibillah of Toronto for Gay Jews**, c/o 66 Gloucester St, M4Y 1L5. Meetings and services every 2nd and 4th Fri, 10 Trinity Square.
- **Dignity**, Box 249, Station E, M6H 4E2.
- **Free Lesbians and Gays (FLAG)**, 277 Berkeley St, Apt 2, M5A 2X3. Ph: (416) 362-3678.
- **Gay Academic Union**, c/o Prof John Lee, Scarborough College, West Hill, M1C 1A4.
- **Gay Alliance at York**, c/o CYSF, Central Square, Rm 105, York University, 4700 Keele St, Downsview, M3J 1P3. Office: 216 Vanier College Residence. Ph: (416) 667-3509 or 667-3632.
- **Gay Alliance Toward Equality (GATE)**, Box 156, Station P, M5S 2S7. Ph: (416) 964-0148.
- **Gay Anarchists**, c/o Ian Young, 315 Blantyre Ave, Scarborough, M1N 2S6.
- **Gay Community Calendar**: (416) 923-GAYS. 24-hour recorded message.
- **Gay Community Services Centre**, 29 Granby St, M5B 1H8. Distress and counselling line: (416) 364-9835. Drop-in Mon-Thur, 7-10:30PM; Fri & Sat to 11:30PM.
- **Gays at Toronto**, c/o SAC Office, Hart House Circle, University of Toronto.
- **Gay Television Collective**, c/o Box 575, Station K, M4P 2H1. Ph: (416) 691-9269.
- **Gay Youth Toronto**, 29 Granby St, Suite 301. Ph: (416) 366-5664. Meetings at the 519 Church St Community Centre, Tues, 7:30PM.
- **Glad Day Bookstore**, 4 Collier St at Yonge, M4W 1L7. Ph: (416) 961-4161.
- **Harbinger Gay Men's Drop-in**, Tues, 12-6PM, Rm 214, Vanier Residence, York University.
- **Harbinger Lesbian Drop-in**, Wed, 3-5PM, Rm 214, Vanier Residence, York University.
- **Hassle-Free Clinic**, 2 Homewood Ave, Suite 101, M4Y 2J9. Ph: (416) 922-3323. VD testing and info.
- **Integrity: Gay Anglicans and their friends**, 20 Berryman St, M5R 1M6. Ph: (416) 925-4047.
- **Lesbian and Gay Trade Union Group**, Box 162, Station K, M4P 2G5.
- **Lesbian Organization of Toronto (LOOT)**, 342 Jarvis St, M4Y 2G6. Ph: (416) 960-3249.
- **Metropolitan Community Church**, 29 Granby St, M5B 1H8. Ph: (416) 364-9799.
- **Pink Triangle Press**, Box 639, Station A, M5W 1G2. Ph: (416) 863-6320.
- **Three of Cups**, Women's Coffee House, 342 Jarvis St, M4Y 2G6. Ph: (416) 967-2882.
- **TAG**, Box 6706, Station A, M5W 1X5. Ph: (416) 964-6600. Peer counselling service.
- **Toronto Women's Bookstore**, 85 Harbord St, M5S 1G5. Ph: (416) 922-8744.
- **Transvestites in Toronto**, Box 873, Station A, M5W 1G3. Ph: (416) 466-7112.
- **Tri-Aid Charitable Foundation**, 8 Irwin Ave, M4Y 1K9. Ph: (416) 924-2525.
- **Wages Due Lesbians**, Box 38, Station E, M6G 4E1. Ph: (416) 921-9091.
- **Women's Archives**, Box 928, Station Q, M4T 2P1.

Windsor

- **Windsor Gay Unity**, Box 7002, Sandwich Station, N9C 3Y6. Ph: (519) 252-0979.

QUEBEC

Abitibi

- **Association gale de l'Abitibi**, a/s ADGQ, CP 36, Succursale C, Montréal, H2L 4J7.

Hull

- **L'Association Gale de l'Ouest Québécois (AGOQ)**, CP 1215, Succ D, J8X 3X7. PH: (819) 778-1737.

Montreal

- **Androgyny Bookstore**, 1217 Crescent St, H3G 2B1. Ph: (514) 866-2131.
- **Association Communautaire Homosexuelle de l'Université de Montréal**, 3200, Jean-Brillant, Local 1265-6, Pav des Sciences Sociales, Université de Montréal, H3T 1N8.

- **Association pour les droits des gai(e)s du Québec (ADGQ)**, CP 36, Succursale C, Montréal, PQ, H2L 4J7. 1264 St Timothée. Ph: (514) 843-8671.
- **Coop Femmes**, 31 Boulevard St Laurent, H2X 2V5. Ph: (514) 843-8998.
- **Dignity/Montreal**, CP 641, Snowdon, H3X 3X8.
- **Eglise Communautaire de Montréal/Montreal Community Church**, CP 610, Succursale NDG, H4A 3R1. Ph: (514) 845-4471.
- **Eglise du Disciple Bien-Aimé**, 6581 St Laurent, H2S 3C5. Ph: (514) 279-5381.
- **Emmanuel Metropolitan Community Church**, 5-2320 Lincoln, H3H 1J4. Ph: (514) 937-9696.
- **Gay Friends of Concordia** meet every Thursday in Rm 923, Hall Bldg, at 4:00PM. For information phone: (514) 288-3787.
- **Gay Info**, Box 610, Station NDG, H4A 3R1. Ph: (514) 486-4404, Mon-Sat, 7-11PM.
- **Gayline**: (514) 931-8668 or 931-5330. Seven days a week, 7-11PM.
- **Gay McGill**, University Centre, 3480 McTavish, H3A 1X9.
- **Gay Social Services Project**, 5 Weredale Park, H3Z 1Y5. Ph: (514) 937-9581.
- **Gay VD Clinic**, Montreal Youth Clinic, Mon, Wed and Frievenings, 3658 Ste Famille. Ph: (514) 843-7885.
- **Gay Women of McGill** meet Tues, 8PM, Women's Union, University Centre, 3480 McTavish, Rm 425-6. Phone Gayline or (514) 866-2131.
- **Groupe gai à l'Université du Québec à Montréal**, CP 8888, H3C 3P8.
- **Integrity: Gay Anglicans**, c/o Box 610, Station NDG, H4A 3R1. Ph: (514) 486-4404 (Thur & Fri only).
- **Jeunesse Gale de Montréal (Gay Youth of Montreal)**, CP 753, Succursale H, H3G 2M7. Meetings at 5 Weredale Park, Sat, 1:30PM.
- **NACHES: Gay Jewish Discussion Group**, Box 298, Station H, H3G 2K8. Ph: (514) 488-0849.
- **Parents of Gays**, c/o Box 610, Station NDG, H4A 3R1. Ph: (514) 486-4404.

Quebec

- **Centre Homophile d'Aide et de Libération (CHAL)**, CP 596, Haute-ville, G1R 4R8. 175 rue Prince-Edouard. Ph: (418) 525-4997.
- **Paroisse Saint-Robert** (Eglise catholique eucharistique), 310, rue de la Couronne, G1K 6E4.
- **Service d'Entree de Homophile de Québec**, 260, rue des Franciscains, G1R 1J1. Ph: (418) 524-8344.

Saint Jerome

- **Association des gai(e)s des Laurentides**, CP 272, J7Z 5T9.

Sherbrooke

- **CHAL-Estrie**, CP 2032, Succursale Jacques-Cartier, J1J 3Y1.

SASKATCHEWAN

Moose Jaw

- **Moose Jaw Gay Community Centre**, c/o Box 1778, S6H 7K8.

Prince Albert

- **Prince Albert Gay Community Centre**, Box 1893, S6V 6J9. Ph: (306) 763-2590.

Regina

- **Atropos Fellowship Society/Odyssey Club**, Box 3414, S4P 3J8.

Saskatoon

- **Gay Academic Union**, Box 419, Sub-PO 6, S7N 0W0.
- **Gay Community Centre**, Box 1662, S7K 3R8. 310 20th St E, 2nd floor. Ph: (306) 652-0972.
- **Grapevine**, a group fro Christian and Jewish gays. Ph: (306) 343-5963.
- **Lesbian Caucus**, Saskatoon Women's Liberation, Box 4021, S7K 3T1.
- **Stubble Jumper Press**, 21-303 Queen St, S7K 0M1.
- **Subcommittee on Gay Rights**, c/o Saskatchewan Association on Human Rights, 311 20th St W, S7M 0X1.

PROVINCIAL


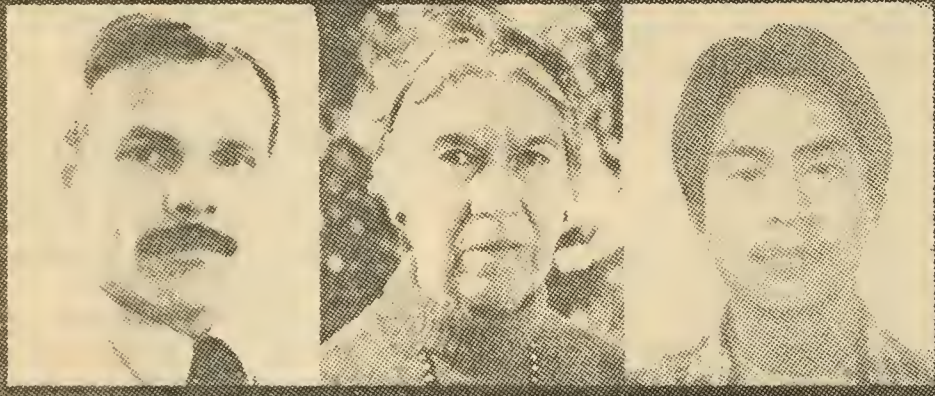
- **Coalition for Gay Rights in Ontario**, Box 156, Station P, Toronto, ON M5S 2S7.
- **Manitoba Gay Coalition**, Box 27, UMSU, University of Manitoba, Winnipeg, MB, R3T 2N2.
- **Ontario Gay Teachers' Caucus**, Box 543, Station F, Toronto, ON M4Y 2L8. Ph: (416) 654-1183.
- **Saskatchewan Gay Coalition**, Box 7508, Saskatoon, SK

Continued on page 44

GET THE WORD

Word is Out: Stories of Some of Our Lives, the Mariposa Film Group's award-winning documentary about 26 gay men and women, is now a large-format paperback. The book includes the complete, uncut interviews along with a commentary on the making of the film. Pink Triangle's got it. \$8.95, including shipping.

NEW GLIDE PUBLICATIONS A DELTA SPECIAL \$7.95 U.S. / \$10.95 CANADA

NANCY ADAIR and CASEY ADAIR

Pink Triangle, send me The Word.

Make cheque or money order payable to Pink Triangle Press, and mail along with this coupon to PTP, Box 639, Station A, Toronto, ON M5W 1G5. Allow four weeks for delivery. If you want to charge your purchase, simply print your card number and expiry date in the charge box below, and be sure to provide your signature.

Name _____

Address _____

City _____ Code _____

Charge this purchase to: Number _____

☐ Visa Expiry date _____

☐ Mastercharge Signature _____

As usual with so disparate a group representing English language theatres of differing all and scales from across the country), is some by being and some nat ies were debated to, in open forum; uld possibly want to " READ future of Canadian thea Holly's Diary. Every re vwhere. In this issue unl s Drama in the Of- fice, the hit Canadian play performed

box 41, station P, Toronto, Ontario

Canada. M5S 2S6

There was unanimous agreement on the need for some dramatic gesture to enlighten the public as to the possible effects of the cutbacks, but the proposal

REVIEWS

solely all the news you could possibly want to know about the future, past

present of Canadian theatre

NEWS

the French fisherman said to tourist on a deserted

"Mademoiselle est partie", analysis of current stresses and the fringe theatre scene.

Released, comprehensive li shows and openings in the To

Features and reviews. All the future of Canadian thea

Everything you want does not become his cha

describes them with a tri

ness. As he capotes and

listeners, his ability to m

spoken word is an object lesson

tor's craft. Reviews. News. Ever

from everywhere.

Profiles. Read all about it. The pla

a physical celebration of women at a time

in their lives when they are finding out

who they aren't. All the news. The

move, but not like people

from place to place,

mechanical solutio

jabbing at each

the future

report fr

hooksto

every

G

the

sh

TORONTO THEATRE REVIEW

50¢



EVERY REPORT FROM EVERYWHERE

QUEEN

LUMBER & HARDWARE

A COMPLETE LINE OF MATERIALS FOR
YOUR BUILDING AND REMODELLING NEEDS
DO-IT-YOURSELF BUILDING SUPPLIES
STANLEY/AMEROCK/BLACK & DECKER
POWER TOOLS
DOORS/TRIM/PANELLING/CEMENT
LUMBER & HARDWARE

PROMPT DELIVERY
FREE ON ORDERS OVER \$35

TWO LOCATIONS:
311 & 392 QUEEN ST. E.

FOR EXPERT COUNSELLING CALL:
364-6993

Coming in from the cold

Last month this column was about going out in the city. This month, it's about *being* out in the city. Which is probably very much the same as being out in the country except that there are a few more people to deal with. I once would have said that being out in the city is easier as well, in that the people you have to deal with are more liberal and more aware. Urban environments provide more opportunities to observe a wider range of lifestyles, and you'd think that somewhere along the line a city person's consciousness must get raised.

But I no longer believe in the myth of urban sophistication. I now see the self-demeaning aspect of perceiving non-gays as having liberal attitudes toward gay people. I don't like the idea of someone *allowing* me to be myself. Nor am I pleased with the idea that people who are openly gay on the street are somehow getting away with something.

There is a difference between coming out to someone you know and demonstrating the fact that you are gay to the world at large. In the first case, the person you are dealing with knows lots of other things about you. Coming out simply adds another piece of information to the picture — it's a big piece, to be sure, but it's in context. People on the street don't know you and react differently to this, the first, bit of data. In fact, they are reacting not to you, but to your gayness.

Two tall, blond, good-looking men with well-developed muscular bodies, clothed identically in peg-legged jeans and black T-shirts that fit where they touch (both visions to be sure) strut down Yonge Street with arms intertwined and hands firmly clasped. They exude much pride and solidarity, as well as showing their mutual affection. They glow with tans and strength and bliss.

Among those who see them are two rather dumpy straight men who rather theatrically display revulsion at the sight. The two gay men are oblivious to the reaction but I imagine that, if confronted with it, they would either laugh in the straight men's faces or promptly beat the shit out of them.

I felt really good and gay after seeing those two men. And now, hardly a day goes by when I don't think about them and what they did for me and must have done for all the other people who saw them. Less and less do I find I have to steel myself for hitting the streets and confronting the straight world as a gay man.

My attitude toward myself, and consequently my behaviour, is changing. But I realize I have no choice in the kind of people I find around me on the streets. Where I *can* be selective, though, is the places I go to when I leave them. More and more I find myself looking for places where feeling good about being gay is encouraged. Some exist specifically to serve gay people; others don't, but happen to have a large gay clientele. I don't feel any static about being gay in these places, nor do I feel that concessions are being made simply for the sake of turning a profit. I don't feel like a token and I don't feel exploited here. I simply feel good about being out in the city.

Compared to a commercial movie theatre, — where I'm corralled into line by some neo-fascist posing as an usher and then jammed into a seat that was designed for someone considerably shorter than myself — the **Art Gallery of Ontario Cinema** makes me feel I am attending a private screening. The Cinema is small. The molded, swivel-base seats are comfortable and there is lots of leg room. Besides the well-selected film programs, there is the gallery itself to explore; though prices vary, some films are free with admission to the gallery, and never are they as expensive as at commercial movie houses.

The programs are well-attended, especially on Sunday afternoon, so arrive well in advance of screening time to pick up tickets. Information is available from newspaper listing or at the gallery.

The Art Gallery of Ontario Cinema, 317 Dundas Street West. Telephone: 361-0414.

A number of major cities have good gay bookstores, London, Montreal, New York and Philadelphia among them. Those who know them consider Toronto's Glad Day to be one (if not *the*) best of the lot.

Glad Day is not storefront, so I worry that a lot of people pass it by and never know it's there. Once you find it, the climb up the stairs brings you to a very comprehensive selection of lesbian and gay literature and non-fiction (including one of my favourites: *The Alice B Toklas Cookbook*). Proprietor Jearld Moldenhauer was one of the pioneers of the gay liberation movement in Canada, and knows his stock well. He keeps a wide range of periodicals — current and back issues — from around the world, and is developing a solid section of anti-quarian material as well.

The store provides a remarkable feeling of privacy and comfort. No one is there who doesn't want to be, includ-



ing the staff, who are friendly and well-informed. There is no hard-sell, lots of space to walk around in and browse, and chairs and stools strategically placed so you can relax while leafing through a book or magazine. There is currently a display about John Damien's legal battles, and some of the books on sale at reduced prices include a contribution to the Damien Defence Fund. Tickets for selected entertainments are also on sale here, and there is a community bulletin board for posting notices. In short, the place is worth a look — and more. If you haven't been, go.

Glad Day Bookshop, 4 Collier Street, second floor (just north of the new Metro Library). Open Monday to Saturday 10 AM to 6 PM; Thursday and Friday nights until 9 PM. Telephone: 961-4161.

The initial appeal for me at **Whole Foods Trading Company** was the selection of spices and herbs sold in bulk, and therefore cheaper and fresher than the kind you buy in cute little bottles in supermarkets. A lot of other things are available in quantity here, too: rice, cooking oils, peanut butter and three kinds of tamari (that's unadulterated soy sauce), to name a few. There are the

standard things you'd expect to find in a health food store, like vitamins, organic fruit and vegetables, herb teas, soaps and shampoos, as well. You can bring your own containers for the bulk items or use the ones that other people leave there (remember ecology?).

On my way out of the store for the first time, I noticed *The Body Politic* for sale right beside the cash register on the front counter. I liked that not only because it made me feel good to see it, but also because I realized that, whether or not they read it, everyone who stops at Whole Foods gets a chance to check it out and maybe think about some things. Healthy gay people, for instance.

Whole Foods Trading Company, 489 Parliament Street, Open Monday to Saturday, 10 AM to 6 PM (until 7 on Fridays; late opening on Wednesdays, 11 AM). Telephone 967-5196.

At first glance, the **Peter Pan** would seem to be the quintessential gay restaurant: everything, from the decor to the background music to the staff, shows a slight touch of camp (if you can safely call the New Wave version by that name).

In fact, it isn't gay in the strictest sense, but that hardly makes a difference. While most restaurants are food service businesses in search of an ambience, the Peter Pan is more an ambience that decided to open a restaurant. Before they bought and renovated the old greasy spoon at the corner of Queen and Peter Streets, the owners (most notably Sandy Stagg, who is also proprietor of the Period clothing shop, Amelia Earhart Originals) were familiar figures in the Toronto conceptual art scene celebrated in *File* magazine. The sexual focus there was not so much gayness as ambiguity; one presumed little and was supposed to be shocked by nothing.

And so it is with the Peter Pan. The name, as well as the marble-topped counter and vintage wooden booths, survives from before the renovation. The later mirrors and Art Deco lamps, together with the maroon and white table cloths and fresh-cut flowers, help create a setting that is at once sophisticated and comfortable. The menu offers a choice of unusual seasonal soups — thick and hearty in the winter, cool and refreshing in summer — and reasonably priced entrees which include a very good quiche, steak with sauce bernaise, a seafood salad, and daily specials at lunch and dinner. The desserts are great; try a fruit ambrosia.

The restaurant remains open throughout the day but with a limited menu between 2:30 and 6 PM.

The Peter Pan Restaurant, 373 Queen Street West. Open Monday through Saturday, noon to midnight. Licensed. Telephone: 364-3669. □

Irwin Barrer, originally from Montreal, has recently moved from Vancouver to Toronto. He is a member of the Gay Alliance Toward Equality, and is very tall.

Got some ideas for "Out in the City"? Send your suggestions to us c/o The Body Politic, Box 7289, Station A, Toronto, ON M5W 1X9.



photo: Irwin Barrer



“The most sophisticated, courageous, and incisive gay news periodical in existence.”

Martin Duberman is a historian and playwright living in New York. He reads *The Body Politic*; we decided to ask him why.

“I like *TBP*,” he said, “because it deals with gay life from a clear, radical perspective. It’s willing to tackle controversial issues and refuses to treat its readers as though they were nothing more than an exploitable commercial market.”

“The reviews are the best on gay material that I find anywhere. They’re not soft — nothing is ever praised just because it’s gay. They maintain a consistently high standard.”

“Put quite simply, *The Body Politic* is the most sophisticated, courageous and incisive gay news periodical in existence.”

We were pleased. We thought we’d tell you.

We also hope that you’ll want to take a closer look for yourself, in this issue and in those which we’ll be putting together in the months to come.

There’s no better way to do it than to subscribe.

I’d like a closer look.

For a subscription, fill in your name and address in the appropriate spaces below and mail this form to: *The Body Politic*, Box 7289, Station A, Toronto, ON M5W 1X9. Make cheques payable to The Body Politic; do not send cash through the mail. If you want to charge your purchase, fill in your charge card number and expiry date in the spaces provided in the charge box below, and be sure to give us your signature.

Please note the new rates:

Canada: ☐ 2nd class, \$7.50 ☐ 1st class, \$15

International: ☐ 2nd class, \$10 ☐ 1st class, \$20

First class subscriptions are mailed in sealed plain envelopes and receive priority postal service.

Name

Address

City

Code

Charge this purchase to: ☐ Visa
☐ Mastercharge

Number Expiry date

Signature

**The
Body
Politic.**