





## Montreal

Police raid Truxx; 146 arrested

## Gays take to streets in protest

The spirit of the Stonewall riot flared in the air as 2,000 furious gay men, lesbians and straight sympathizers demonstrated in the early hours of Sunday, October 23 against the biggest mass arrest in Quebec since the October 1970 War Measures crisis.

The massive Friday-night police raids on the Truxx and on the Mystique (gay mens' bars on Stanley Street in downtown Montreal), led to the riot-like protest which broke out only 24 hours later at midnight, and blocked one of the main intersections in the downtown area. The protest lasted until 2:30 a.m.

It was the largest and most militant gay demonstration in Canadian history. The Association pour le Droit des Droits des Gais et des Lesbien (ADGG) organized the event on less than six hours notice by means of 4,000 leaflets distributed in all gay bars and clubs across the city. Despite its illegal status, insofar as no permit was obtained, the demonstration was announced on several radio and TV stations, and news of it tore through the gay community.

While angry gays attempted to blockade the intersection of Stanley and Ste-Catherine — only steps away from the Truxx — ten police motorcycles equipped with sidecars quickly cleared the street by diving into the crowd at high speeds. This act prompted yells of "Down with police repression!", "We want our rights!", "Gays, to the streets!"

The potentially very dangerous situation created by charging motorcycles and police clubbing demonstrators sparked a confrontation, the like of which has not been seen in Quebec since the big protests of the late 1960s and early 1970s. Not only did the motorcycles run down several demonstrators, the police also injured several by using indiscriminate billy club attacks.

The protesters retaliated by attacking passing motorcycles and police officers, and throwing beer bottles and glasses. Despite the added presence of several fully-equipped members of Montreal's infamous riot squad, the protest was one of the most inspiring outpourings of gayness ever seen in the country. Gay men and women danced, sang and fought back against the brutal attack the police had made on the gay community the day before.

Not satisfied with the arrests stemming from the Truxx-Mystique raid, police chucked up a few more by arresting and charging two men with assaulting a policeman, and two others for breaking windows. In addition to receiving coverage on both national TV news broadcasts, the main French daily in the city, *Journal de Montreal*, headlined a front-page report in almost two columns with letters: "Homos and the police: IT'S WAR." And war it was!

But the massive protest on October 23 did not stop police harassment. The night after the Truxx raid one man was stopped and questioned as he left Le Jardin — another gay club nearby. He refused to give a police station and held all night while the police forced him to turn over his keys. They subsequently ransacked his apartment.

Other gays faced the same treatment and were confronted with questions such as: Are you gay? Does your employer know? Are you a member of a gay group? Did you participate in the demonstration? Who were the leaders?

## Truxx a "bawdy house"

This mass protest was in retaliation to the October 22 early morning raid on the Truxx, when Montreal police, armed with machine guns, arrested 146 men and charged them as found-ins in a

"common bawdy house". The owner was charged with keeping a "bawdy house". Eight charges of gross indecency and two of drug trafficking were laid as well.

According to section 179.1(b) of the Criminal Code, a "common bawdy house" is defined as a public place "for the purposes of prostitution or the practice of acts of indecency." More than fifty uniformed and plain-clothes police from the Divisional morality, mobile and technical squads carried off the raid. The heavily-armed members of the technical squad entered with bullet-proof vests and at least two machine guns. But while 225 persons were reported in the clubs at the time, approximately 80 were arbitrarily released. Apparently the raid was preceded by several weeks of observation by the police and Municipal Crown Prosecutors as well. Undercover officers were present in the bars at the time of entry.

The 146 men were herded into paddy-wagon-like vans taken to police headquarters and held without bail for some 15 hours while "compulsory" VD tests were administered. These tests were accompanied by vocal and physical abuse. Groups of twenty were crammed into seven by ten foot cells constructed for two occupants. In the morning they were arraigned in municipal court and released with the promise to appear in court January 25. All but one pleaded not-guilty. The owner, Giuseppe Salvaggio, was released on \$5,500 bail. He will stand trial December 9.

This unprecedented raid came only one week after the First National Congress of the Gays and Lesbians in Quebec, during which a march of 125 took place. Many gays have speculated that the assault on the Truxx was in retaliation for gays talking to the streets at that time.

However the Truxx La Mystique raid was only the latest manifestation of an intense campaign of repression and harassment waged for several years against the Montreal gay community. The last mass raids on gay establishments took place just before the 1976 Summer Olympic Games, when hundreds were arrested and charged as found-ins. Their cases are still dragging on in the courts.

Since then the police have sustained their discriminatory campaign of selective harassment coupled with raids and arrests of gays and a frontal assault against the city's sex-shops and heterosexual prostitution.

## 'Public complaints?'

The police were quick to respond to reporters' questions about the raid. "We had a lot of complaints and we tried to interview the owner but he wasn't interested," claimed Montreal Police Director in Charge Lt. Maurice Giesse. "So we had no choice but to raid the place."

However a top officer of the vice and drug wing of the morality squad criticized the raid, saying that the officer in charge, Lt. Maurice Giesse, would be in trouble unless he could make the charges stick.

"In no way are we harassing them", countered Giesse. "We don't treat any differently than other people. The police department fully recognizes the rights of homosexuals as legitimate members of the society."

ADGG called a press conference for October 26 to denounce the police assault. To the charge of "public complaints," ADGG documented that they had been obtained by undercover police officers during the raid. Giesse refused to sign the complaint, their employ-



Police attempted to break up the largest and most militant gay demonstration in Canadian history by clubbing demonstrators and charging into the crowd with sidecar-equipped motor-cycles.

ers would be informed they were gay. "We vigorously denounce the arbitrary, abusing and discriminatory way police authorities have treated gays over the years," declared ADGG in a statement to the media.

The association went on to demand a public inquiry into police conduct during the raid and police repression of gays in general, and that Justice Minister Marc-André Bedard drop all charges arising from the raid. ADGG also urged Bedard, or a mandated representative, to attend a November 2 public forum "so that he can present clearly the position of the Ministry of Justice, and at the same time, let us know exactly where in Quebec he expects us to live."

Some of those arrested appeared at the press conference. "I'm proud of it," declared one of the accused, Eric Hill, to reporters. "But it's got to the point where you can no longer go to bar for a peaceful drink without getting busted."

In addition to an observer being present from the Human Rights Commission, Ligue Des Droits de l'Homme president Pierre Marquis, expressed solidarity with the gay community's campaign against police repression.

## Straight support

While the police desperately clung to the "public complaints" reason, the gay community continued to receive massive support from the rest of the population. Highlighting the unprecedented flurry of daily media coverage of the issue were many newspaper and radio editorials denouncing the raid, including one entitled "heavy-handed raid on homosexuals" in the October 26 Montreal *Gazette*.

"Why were they all tested for venereal disease rather than for tuberculosis or heart trouble?", it commended the police to be concerned with public health. But policemen are no more able than the rest of us, to leave their prejudices at home. There is something

unhealthy in their concern."

One of the lawyers presently working on the case, Jeffrey Richstone, believes that the VD tests were illegal insofar as a court order was necessary in order to submit the detained to such treatment.

Public pressure had reached such a point, only days after the raid, that Justice Minister Bedard's office called ADGG to explain that they were very interested in the case, that documentation was being gathered and that the Ministry would be sending a representative to the press conference. As well ADGG met with an assistant to the Minister two days after the press conference.

That same day Bedard announced at a Montreal luncheon that charges might be dropped if "police intolerance" could be proved, asked for a full report from the Montreal police, and announced that he would meet with the Human Rights Commission to discuss the inclusion of "sexual orientation" in the Human Rights Charter.

When asked if he would consider dropping the charges he replied: "Definitely. If there is proof of intolerance, we will take the necessary action."

On October 31 those arrested during the raid met to organize a co-ordinated legal defence and to study whether or not charges could be brought against the police. A defence fund was established as well, the Truxx started the ball rolling with a \$500 contribution.

## More actions planned

The next step in the gay community's counter-offensive was a November 2 public forum to discuss strategy. It was attended by 300 gay men and lesbians. Speakers addressing the gathering included a representative of the Human Rights Commission, Ligue des Droits de l'Homme president Pierre Marquis and Montreal Citizen's Movement City Councilor Arnold Bennett. A representative of the Justice Ministry, however, was noticeably absent.

Continued on page 5

Editorials

Tale of two cities

Two cities, two massive "gay" events. One lesson: in Toronto we have witnessed for years one of the most blatant displays of homophobia and police indifference known on this continent. The gathering of hoodlums opposite the St. Charles Tavern to harass patrons of that bar for any other gays unfortunate enough to incur their displeasure occurred under the watchful (??) eye of Metro Police.

That the police were present this year and did their job is no credit to them or their superiors. After futile negotiations with Metro police officials, the organizers of Operation Jack O Lantern found it necessary to approach area politicians in support of the gay movement. They, in turn, were able to bring sufficient pressure to bear on senior police officials to have them instruct their men to "serve and protect" us — as they do the rest of the community.

In Montreal, a somewhat different story. That city has an extremely varied and active social scene, and at the same time, a long and unhappy history of police raids and harassment of gay establishments. But a revolution of sorts occurred at the Truxa Bar on October 21 and Montreal may never be the same.

The demonstration organized by ADGO on October 22 may have been ignored by the media outside Montreal, but those 2,000 people who clogged Ste Catherine St and dodged police motorcycles made their point.

The police may have been caught with their pants down and a good deal of what resembles pie on their faces. Quebec Justice Minister Bedard has asked for a report on possible "police interference," and those arrested have decided to fight the charges.

What can be learned from these two incidents? First, we see the police in Toronto, at what may be termed their "best," enforcing the law under the watchful eye of their employers, the politicians. In Montreal, the police, at what we hope is their worst, reassured by past experiences, supported by a reactionary municipal administration, overstepped themselves. We must have no illusion about police attitudes toward gays.

Second, in both incidents gay people organized to confront the police, in different ways, but with the same determination and conviction. In the face of riot gear, machine guns, arrests and violence, the Montreal gay community said ENOUGH. Operation Jack O Lantern shamed the police into doing their job, and that demonstrated how effective a lobby group can be.

Two strategies, one goal and an old lesson: our own liberation, ourselves together. □

The Issue

1977: Miami, media and minors

This issue, as the cover indicates, is, at least in part, a review of 1977. We've taken a bit more editorial space than usual this month to introduce three articles which we think are especially well to focus some of the year's major themes. Michael Merrill, writing from San Francisco, examines on page 11 what may be considered the year's biggest story, the Battle of Dade County. Robert Reinhard, Ed Jackson and Merv Walker gather additional material for the feature.

On page 15 Michael Riordan gives his impressions of the gay-produced community television programs which are one part of the ever-increasing assault by gay people on the media — a nice switch. (We discovered only as we were going to press that another such program is planned for Winnipeg — more next issue.) We're also introducing in this issue a regular mass media column called "Monitor." It's on page 18. And Chris Bearchell looks further into arrogance at the CBC on page 35.

The third in a series of articles on youth and sexuality by Gerald Hannon begins us on page 29. "Men Loving Boys Loving Men" has been a troublesome item for us, as we note in its introduction. Read with care.

On page 28, lesbian feminist Gay Bell examines the recent controversy over the film *Snuff* and its implications for the women's movement. Regretably brief news reports of the visits to Toronto of Kate Millett and Charlotte Bunch also appear, on page 8. An interview with Bunch, editor of the US feminist quarterly *Quest*, will appear in an upcoming issue.

Allen Young, contributor with *Karla Gay of Out of the Closets*, leads off the reviews this month with a look at *The Joy of Gay Sex*, the latest book for the bedroom. We had hoped to run a review of *The Joy of Lesbian Sex* at the same time, but plans (and reviews) fell through. Watch for it in the February '78 P.

The collective experienced a collective shiver of delight when a peculiar man carrying a suitcase and a pen exploded through the office door short weeks ago. Ostrom, back in town for some high-level editorial consultations. Fans will be delighted to find a healthier serving than usual this issue.

This month, you'll also find out why the Toronto *Sun's* queer-baiting columnist Claire Hoy no longer likes cream pie (if he ever did). Hoy's name appears in this issue probably more than that of any other person. We'd almost like to apologize, but frankly, the man is good copy. It pays to know what we're all up against.

Many times over the past year it has occurred to members of the *Body Politic* Collective that some of the most interesting discussions we've had in the course of putting this paper together seem never to make it into its pages. We might haggle endlessly about whether or not to run a sensitive article, whether coverage of a particular event is sufficient or whether or not to print a questionable ad. But in the end all the reader gets is the collective shiver of delight and silence.

These matters seem like mere practical details. They are. That's why it's been so hard to find a way to give them life in print. But approaches to "mere" practicalities usually have their roots in a set of broader principles. In uncovering these basics and trying to apply them to what we do, we have educated each other and strengthened ourselves as a collective.

It's an experience we'd like to share. That's what this column, "The Issue," is to be for. Every month we hope to let you know what went on before decisions were fixed in print. We want to let you in on the debate, and we hope you feel free to continue it. We actually do like getting mail. □

Letters

Immigration blues

American Immigration put a real damper on my holidays this summer.

I was hitch-hiking from Toronto to the Music Festival in Pontiac and, upon my arrival in Port Huron, Michigan, was told to report to Immigration. There I was asked for my ID. The immigration Officer looked at my birth certificate and then proceeded to go through my entire wallet. I had \$125, a blank cheque, and a Charge card (with \$1400 credit limit) — so I was not without funds. I told him that I had steady employment as a bookkeeper in Toronto and only intended to be in the States for four days.

Then he saw my GATE Lesbian Caucus Card and the questions were fired at me: "Was the music festival a politically-oriented event?" "Was I a political activist in the gay liberation movement in Canada?" — and finally, "Are you, yourself, a lesbian, man?" to which I replied, "Yes, I am." He told me that on these grounds alone he could not admit me into the United States because they did not want *undesirables* in their country.

I related my story to Canadian Immigration and the Service Police. Neither parties could help me because it was out of their jurisdiction. Next morning I was told another point of entry. When I got off the ferry at Marine City, Michigan, an Immigration Officer approached me and told me to come into his office. He gave me my name, birth certificate number, and had instructions not to admit me. He gave me a story that it was illegal to hitchhike in the States and that they didn't take kindly to Canadians taking jobs away from Americans. He would not call my employer for verification of employment and he refused to get authorization from Charges. He told me not to try to enter anywhere in the States as: "All points of entry have been alerted." It felt as if I was a criminal sent to the States on behalf of the gay liberation movement to assassinate Anita Bryant.

This happened to me and it could happen to you. If you are travelling to the United States, especially hitch hiking, hide your gay organization membership cards.

Susan Turner  
Toronto

Shameless

I am very pleased that *The Body Politic*, a very serious and audacious voice for our movement, has the confidence and sense of balance to encourage Ostrom on his merry and often profound way. His cartoons are a refreshing change from the stereotypical and self-oppressive images that pass for "humour." There is room for laughter...no, there is a great need and hunger for humour. He is to be encouraged...and praised.

Miguel Morado  
San Francisco  
P.S. Tell him I miss him and to hurry home. M.M.

Attack of the Wolf-man

I just read Ian Young's review of *A Wolf in the Fold* by R. Balucus.

I thought the book did a service for people like Roy and Jack and I'm too bad Young took the view he did. It was a beautiful story and your reviewer had best clean his bloody arse and then go and seek some sort of counselling.

Mr. Young's only claim to fame is in-ventive.

P. Hollenbeck  
USA

Socialist debate

I wish to comment on the letter signed by members of the RWL in reply to Stuart Russell's review of the LSA pamphlet *Gay Liberation in Canada — A Socialist Perspective*.

The fact that the RWL letter fails to make one political comment on Stuart Russell's critique speaks for itself.

The fact that RIMG Gays themselves signed an internal criticism of the LSA material and even requested that the LSA suspend publication exposes the high toned repudiation of Comrade Stuart for the hypocrisy that is it. These facts do give rise to the real question: just how has the character and quality of the RWL changed from that of its predecessors?

Maurice Flood  
Vancouver

Small change

In her article on Jill Johnson (October issue), Gwen Hauser overlooks one likely explanation for Johnston's marked change: Johnston's old act was wearing thin, people were no longer fascinated by her abusing audiences (not just men), and throwing chairs (e.g., at an all-lesbian event in New York City) and other antics, so in order to keep the speaking engagements coming in, she has had to adopt a new weird act.

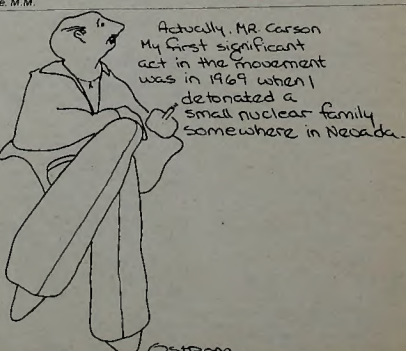
Jill Johnston shocked and "handled" audiences before, and she's shocking and handling them now. One might paraphrase: *Plus elle change, plus elle est la même*.

Bergera Gittings  
Philadelphia

We neglected to mention:

In *"The Ever-obliging Mr. Crisp"* (TBP 38), author Rick Beabout failed to note that *The Naked Girl* servant is available in Canada in Fontana paperback from Collins Publishers. (Thanks also to Collins' representative Sharon Budd for making the interview possible and for lunch.)

While we did give the address of *Lucky Records* in last issue's article on Ferron ("Don't they listen to the words?") by Keith Mailhard, TBP 38) we should have also mentioned for our Toronto readers that *"Ferron"* is available at Glad Day Books, 4 Collier St., and at the Toronto Women's Bookstore, 85 Harbord St.



No. 39, October 1977-January 1978

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

## Outrageous!

Although very well written, I was simply astounded by Michael Riondon's tunnel vision in his feature article "Outrageous! How Can You Argue with Success?" (TBP, Oct. 77).

"Outrageous!" is a movie designed as mass entertainment, to be shown in theatres worldwide and viewed by an audience that has paid money to see it.

The film, despite its drawbacks, is a mercifully viable product and one that also treats the gay community better than other theatrical films preceding it.

I'm afraid Michael Riondon has confused the Film Consortium of Canada with the National Film Board of Canada. They might be interested in financing the dogmatic propaganda tract Riondon proposes, but as a product for mass consumption, forget it.

**Harold Fairbanks**  
Los Angeles

## Outcast state

Since Anton Wagner has reacted to the writing of John Herbert and Ed Jackson has edited Wagner to Jackson's taste, I'm sure Wagner has reacted to Jackson's editing. I see no reason that Herbert should not react to Jackson's opinion of Herbert's writing. Sounds like the Mad Hatter's Tea Party, doesn't it, with everybody changing chairs? I shall keep my reaction brief in the hope that you may not edit me to suit your own tastes.

Over the past few years my work has been written about in various articles, essays and anthologies by such noted names as James Baldwin, Nathan Cohen, George Pyga, Karl Menninger, Margaret Mead, Jan Genet, Jean-Paul Sartre, plus a countless line of drama critics of worldly reputation, and with both respect and praise for my thinking and its manifestations in writing.

Ed Jackson's blunt remark that I am "not a writer" is something I have heard before and only in Canada. When and if Mr. Jackson acquires a writing reputation to match any of the above listed or even my own, I will take him seriously.

Meanwhile, Ed Jackson's writing Canadianism in *The Body Politic* is just one more Canadian example that has crept into one of my rather large open-work sandal; however, because I have always drawn part of my creative energy from the hostility and frustration of my detractors, that additional grain of Canadian dirt cannot inhibit my dancing in any way. I have a habit of kicking off from national soil. How fitting that Ed Jackson's product should be as forgettable as his label!

**John Herbert**

Toronto

Anton Wagner's review of Ed Jackson's editorial comment appeared in TBP 35 (July/August), Wagner's letter in TBP 37 (October).

## Mother Wit

Accompanying the coverage of the Saskatchewan Gay Conference (September) is a picture of myself and another woman from "Mother Wit." The caption with this picture refers to Mother Wit as a lesbian band.

Although we would like to be able to bill ourselves as a lesbian band, unfortunately none of us can afford to — we need to eat and sleep somewhere. If the gay community could afford to book us enough to make a living, we would love to play just gay and women's audiences. As it is, we need to play straight bars and straight concerts to survive. As women, it is hard enough for us even to find bookings in a male-dominated entertainment industry, much less making it public that we have nothing to do sexually with men.

We would hope that support from the gay community will remain forthcoming enough to plan a cross-country tour sometime this spring.

**Sandy D'Aoust**

**Mother Wit**

Regina

We apologize for any inconvenience that we may have inadvertently caused "Mother Wit." We would also note that on page 8 of our October issue (TBP 37)

Janice Richmond and Beth Foster were incorrectly identified as members of the band "Mother Wit" at that time consisted of Sandy D'Aoust, Janice Richmond and Cathy Arnish.  
The Collective ☐

## Defending Damien

Michael Lynch's article, "Defending Damien" (October) is a commendably clear statement of his position but it contains a number of inaccuracies concerning my involvement in the Damien case.

Together with Mark Whitehead, of Gay Youth Toronto, (I was never the one man show that Lynch depicts me as being during the three months of this summer that Special Projects was active, on a full-time daily basis, arrangements were made with over 45 publications ranging from *Toronto Life* and *Canadian Forum*, to university newspapers) to devote, free-of-charge, space for the John Damien fund-raising advertisement. This space, if it had to be purchased, would normally sell for \$10,700. In addition, nine major theatre companies, in Toronto and Montreal, agreed to give benefit performances for John Damien during the winter and spring seasons.

The first ads that were designed (featuring the support of Margaret Atwood, Mercedes Richler, Gordon Pinsent, Kate Reid, and 17 others) did, in two instances, instruct readers to make out their cheques to the John Damien Fund to defend John Damien. Thereafter the ads read The John Damien Foundation, reflecting the reality of its formation, government approval of its charter, and — most importantly — that it was to be purchased, would normally sell for \$10,700. In addition, nine major theatre companies, in Toronto and Montreal, agreed to give benefit performances for John Damien during the winter and spring seasons.

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It is true that the advertisement did not mention "the organized gay movement," or "left leaders" that "gay people and (Democratic) mass support." It was the purpose of the ad to instruct the public about the organized gay movement — I was trying to raise money and draw public support for John Damien in his precedent-setting case, a battle which, if won, will benefit practically every gay person in Canada. The ad did say however (though Lynch doesn't mention this in the clip-out coupon that readers were asked to sign and send in, that they endorsed changing provincial and federal legislation to protect the rights of all Canadians regardless of sexual orientation. "Fighting his own case is only the beginning," the ad said.

Even though Lynch believes that publishing his doubts and criticisms of the John Damien Foundation, and related issues, leads to healthy debate, he seems to think that any doubts and criticisms I have about the gay community in Canada, or North America, and which I have expressed in print on several occasions, is as rampant treachery. How can I find that the gay community, as a whole, is a "tragic" or "limiting place to be?" Or say that I am more oppressed by gays than I have ever been by straights, a statement that doesn't seem to me to be just polemical, simply the truth of my experience.

It is my view that everything that helps John Damien win his case — be it the labour of one individual or a large group — should be appreciated for the good it does. Not made the basis of divisive and personal disputes that divide and demoralize what ever support there is. Instead of criticizing my ideas and values, why doesn't the present Committee to Defend John Damien, headed by Lynch, undertake bold and imaginative fund-raising programs for Damien? The best criticism is example.

**John Hofsess**

Hamilton

## Life after Dade

11

by Michael Merrill

It was this year's big news story. And the testing ground for a particular kind of gay strategy. Bryant's victory in Miami has meant a new look at the way we organize to fight for our rights.

## Gay TV is not a drag (show)

15

Our Image feature by Michael Riondon

"Mother, is that a lesbian on television?" Yes, Virginia, they ain't seen nothing yet. Gay men and women are producing their own shows for their own communities in Toronto and Ottawa. We take you behind the cameras.

## Men loving boys

29

by Gerald Hannon

Three men who love boys talk about their lives. And in the process, destroy some of the myths about pedophilia that have been used against the whole gay community. As the Save Our Children people push the "molestation tactic," this sane, provocative article makes for must reading.

## In the news

1

Canada this month

2,000 gays shake up Montreal like nothing since the War Measures Act; the Damien Day of Protest goes right across the country; the Maritimes makes waves with the East Coast's first gay confab; and the Supreme Court in BC nixes GATE's last appeal. And more — plus international!

## In the reviews

19

The arts and media this month

*The Joy of Gay Sex* proves sex can be great fun and warm and loving too; gay historian Jonathan Katz sees the possibility of *Referential* history; and a new lesbian records give us "something positive, something caring, and a little loving."



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\*Cover designed by Merv Walker from the contact sheets of Gerald Hannon

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## National

## Sea-to-sea days of protest back Damien

October 21 and 22 were the National Gay Rights Coalition's Days of Protest for John Damien. This country-wide protest, called for at the Saskatoon annual conference, was designed to bring attention, through public action by the gay movement, to Damien's case as a concrete and well-known example of the need for gay rights. The three themes were "protection for lesbians and gay men in all human rights legislation," "job security — a gay right" and "reinstatement John Damien." (This is the second coast-to-coast public action organized by the National Gay Rights Coalition (NGRC). The first took place last February, against the CBC's refusal to carry a radio ad from the Gay Alliance for Equality in Halifax.)

## Halifax

In reality, the protest spread out over two and a half weeks. It began in Halifax thanksgiving weekend when Damien addressed the first Atlantic Canada conference of lesbians and gays. The conference included a march on the Nova Scotia legislature to demand protection in provincial human rights legislation. On October 21 about 100 people held a vigil in front of the legislature. In addition, about 600 signatures were collected at Dalhousie University on the NGRC petition to amend federal and Nova Scotia legislation. A radio interview with Damien taped when he was in the city was broadcast on the day of protest, though most coverage was obtained during the Atlantic conference.

## Montreal

On Saturday October 15, "Reinstate John Damien" was one of the themes of a march of 125 people held (in pouring rain) during the first annual congress of Quebec gays and lesbians in Montreal. The congress was hosted by l'Association pour les droits des gais de Québec. The best indication of the extent to which Damien's case is part and parcel of the gay rights movement came the following Sunday, October 23, when the CBC national news coverage of the demonstration protesting arrests at a Montreal bar (see story page 1) showed a "reinstated John Damien" placard.

## Edmonton

On Friday, October 21 there were events in Edmonton, Ottawa and Toronto. In Edmonton, 200 attended a public meeting sponsored by GATE Edmonton. The meeting heard Damien, Robert Brownie, a Unitarian Church minister and Randy Marcoux of the Alberta Human Rights and Civil Liberties Association, with messages of support from the Alberta NDP, the Revolutionary Workers League and the Alberta Federation of Labour.

Attendance was helped by earlier media coverage of the rantings of anti-gay bigot Eddie Keen, running unsuccessfully for mayor.

Having declared "an all-out war on the gays," Keen told the press that he planned to "circle the University" to prevent people from attending the forum. However, this battle of the "all-out war" brought out only two supporters. Keen and his fourteen-year-old son Randy.

At the meeting, \$700 was collected. Damien was interviewed on TV and the rally was covered by the Edmonton Journal, which noted that Eddie Keen's "all-out war" had turned into a retreat of two.

## Ottawa

In Ottawa, 30 people picketed a downtown Ontario government building. The demonstration was covered on television and radio. The following Tuesday, Damien addressed a day of Ottawa meeting and attended the annual meeting of the National Capital Region Civil Liberties Association. The NGRC petition was circulated and mentioned by the CBC and the Ottawa

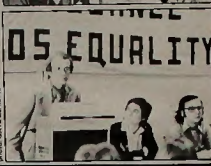


Top row: Damien speaking in Vancouver, marchers on Yonge Street in Toronto, and right, taking the message to the streets in Ottawa. Bottom row: Damien addresses the Gay Alliance Toward Equality in Edmonton. And in Toronto, festivities include skits. Here, Gordon Montford, playing the owner of a certain local Cable-TV station, auditions applicants Michael Trudelle and Fiona Parry for the "Robert C. Short Normal Hour."

Citizen. Damien appeared on one television and five radio shows as well as on GO's own cable TV show. Some media coverage linked Damien's case to a statement made the same day by Gordon Fairweather, the new federal human rights commissioner, that amendment of the Canadian Human Rights Act to provide protection for gays was one of his priorities.

## Toronto

In Toronto, Damien had appeared Wednesday night on "90 Minutes Live," the nationally televised talk show, and on the local cable TV show "Gay News and Views." On Friday the 21st, about 100 people held a vigil from room 1116 close outside the Ministry of Consumer and Commercial Relations (which fired Damien), located in the heart of the downtown gay community. About 300 signatures were collected on the NGRC petition. Later about 100 people participated in a short evening march on the city's main street past some of the main gay men's bars. More than 150 attended a coffeehouse where they heard Barbara Thornborough, a lesbian dismissed earlier this year by the Canadian Armed Forces, and saw some lively skits. Other gay and union activists spoke, including Michael Lynch, interim chairperson of the Committee to Defend John Damien. The trade union committee of GATE Toronto had obtained written support from four trade union



locals. As often happens in Toronto, there was no media coverage whatever.

## Vancouver

On Saturday, October 22 there were events in Windsor and Vancouver. In Vancouver there was a demonstration of 150 at the courthouse, sponsored by GATE Vancouver and the Society for Education, Action, Research and Counselling on Homosexuality (SEARCH). It was addressed by Damien and by representatives of the Canadian Union of Postal Workers, the BC Status of Women and the Revolutionary Workers' League, with messages of support from the BC Federation of Labour, the BC Human Rights Commission and MLA Rosemary Brown. The rally was covered in both the Sun and the Province and on the CTV network.

## Windsor

In Windsor, 16 men and 8 women, both gay and straight, demonstrated in front of a downtown Ontario government building and then marched through the city market and along the main street. Response to the demonstration was generally favourable, with several people shouting encouragement from street corners and passing cars. The event was covered by the CBC, 3 radio stations and the Windsor Star. A Star reporter carried out a lengthy interview the week following the demonstration, and a story on the gay community in Essex county is expected shortly.

## Quebec

## Rights Commission backs gay protection

Following a three-year public struggle waged by gay Québecites, the Québec Human Rights Commission will recommend that "sexual orientation" be added to the Québec Human Rights Charter.

This long-avowed decision was made public at a meeting held on October 27 between representatives of the Association pour les droits des gais de Québec (ADGQ) and four representatives of the Commission.

At the meeting a bill entitled "The Homosexual Minority in Québec and the Human Rights Charter" was presented to the Commission. Highlighting many cases of anti-gay discrimination in employment, housing and access to public services, the document underlines the absence of protection for gay men and lesbians in the Charter.

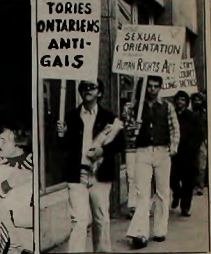
Commission president René Hurtubise explained that the body had discussed the issue even before the meeting and decided to forward the recommendation in a letter to the Min-

ister in charge of the Charter, Justice Minister Marc-André Béard. According to Hurtubise, the Commission's recently-completed annual report to the National Assembly mentions that they would be studying the "sexual orientation" issue in the future.

ADGQ hopes as well to present the bill to Béard. Up to this point, however, he has refused to meet directly with the association, suggesting instead that an assistant take his place.

In a surprise move, however, the Justice minister announced at an October 28 symposium in Montreal that he will meet with the Human Rights Commission to discuss the inclusion of "sexual orientation" in the Charter. At the same time he avoided stating whether or not he favours such an amendment.

The statement was made in response to questions about the October 21 mass police raid on the Truxx Bar and what action, if any, the Minister was considering, (see story page 1).



## Analysis

The protest needs to be evaluated from both a countrywide and a local point of view. Windsor's march, for instance, was that city's first gay rights demonstration. This is a big step forward for the movement because it increased the number of smaller cities where gay liberation has reached the stage of organized public action. A couple of cities, like Saskatoon, issued press releases announcing the protest; there was a letter in the London Free Press from a member of the Gay Activists League of London, and McMaster Homophile Association put an ad in the Hamilton Spectator asking for donations to the Damien defence.

There was no national TV or radio coverage of rallies and marches, but local coverage was good outside Toronto. In Vancouver and Windsor, the coverage mentioned that the local event was part of something bigger. More gay people got a chance to see Damien personally.

This month's co-ordinated activity by NGRC member groups in at least ten cities across Canada is evidence of the strength of the movement and its ability to bring an issue before the Canadian public as a whole. It also demonstrates that gays in Canada continue to see John Damien's light as a national issue and one that we must support. □

Thus the Québec Human Rights Commission becomes the third such body in the country to make such a recommendation, following Saskatchewan and Ontario. The recommendation also held during the First National Congress for Gay Men and Lesbians in Québec demanding the inclusion of "sexual orientation" in the Charter and the mass protest of 2,000 held the night after the Truxx raid.

ADGQ civil rights committee coordinator Guyman Jubinville declared to the media that "the inclusion of the terms 'sexual orientation' in the Charter will be a first major step towards the recognition of the rights of the gay community."

He added, however, that public pressure will have to be maintained not the Parti Québécois government is to fine the precedent for the other provinces and the federal government by amending its Human Rights Charter.

by Stuart Russell □

## Edmonton

## Civic election: Purves in

Cecil Purves, a former Edmonton Police Commission member, businessman and a practising Mormon, is to be the new mayor of Edmonton. Running a campaign which stressed that he would in no way allow his religious convictions to influence his performance in civic affairs, Purves told the public that protection of the rights of gay workers in City Hall is not a matter of proper concern for municipal government.

The mayoralty race was contested by seven candidates including two who support gay rights. Both Don Tapesett of the Revolutionary Workers League and Dr Ivor Dent, an independent candidate and former mayor, publicly declared their support for a municipal by-law prohibiting discrimination based on sexual orientation in civic employment. The remaining five candidates dismissed the issue as "altruistic" (Dicore) or not in the domain of municipal government (Purves, Cavanagh and Horobec) or worse.

The "worst" position was put forward by roofing contractor and militant Christian Eddie Keehn. Keehn, who describes himself as a "humanitarian," ran a firm which called for closures of gay clubs, massage parlours and of gay stores and theatres offering anything not meeting his personal criteria of approval. He also called for an investigation into the affairs of the Better Business Bureau. He claims that the BBB has damaged his small business, Eddie Keehn Humanitarian Roofing, through its reports.

The Edmonton Gay Alliance Toward Equality (GATE) responded to Keehn's anti-gay pronouncements by pressuring other mayoralty candidates to take clear positions on employment of gay men and lesbians at City Hall. GATE's main intervention took place at a mayoral candidates meeting on Thanksgiving Day. A group of GATE members and supporters picketed the meeting and dominated the first half of the question period.

A touching moment occurred at a parent and student alumnus candidates meeting at Ross Sheppard Composite High School when a young woman rose and confronted Keehn on his anti-gay campaign. The crowd of over 1000 applauded enthusiastically. Members of GATE lauded the initiative and courage of the woman, who is not known to be a member of a gay organization.

by Bob Radke □

## Vancouver

## GATE loses first federal appeal bid

At a November 8 hearing, the B.C. Court of Appeal refused permission for the Gay Alliance Toward Equality and the B.C. Human Rights Commission to appeal GATE's case against the Vancouver Sun to the Supreme Court.

This same B.C. court overturned decisions last spring by a Human Rights Board of Inquiry and the B.C. Supreme Court that the Sun was guilty of discrimination against homosexuals in refusing to publish a classified advertisement for GATE's paper, Gay Tide. The November 8 hearing was the first of two bids by GATE and the Commission to win leave to appeal to the Supreme Court of Canada. On November 21, the group applied directly to the federal Court itself. No decision has been handed down as yet.

Deciding in favour of the Sun last spring, the presiding judge of the B.C. Court of Appeal, Angelo Branca, ruled that the Sun did have "reasonable cause" to refuse the ad. In fact, Branca ruled that because anti-homosexual prejudice is widespread, it is reasonable to be prejudiced against homosexuals. Upon arriving for the hearing, members and supporters of GATE and the Commission were outraged to find that

## DEFENSE FUND

Funds are urgently needed for those arrested in the Truxax raid. Send cheques to:

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Branca himself was sitting on the Court of Appeal tribunal and charged with the decision whether or not his ruling should be reconsidered.

Sun lawyer Jack Giles led off the proceedings by asking that the Court either to disallow statements by Commission director Kathleen Raff, or to conduct an examination of Raff. Giles challenged her assertion that 63% of human rights cases currently pending are affected by the definition of "reasonable cause" set out in Branca's decision. Giles held that the decision was unique and specific, and Branca recalled Giles' argument (as he had often done during the Sun's appeal to the court months before), suggesting that one might find, upon further investigation of "Huffs" (sic) statements, that only, say, 1% of cases were directly affected. The court refused Giles' request, but indicated that it would let the director's statement to a second hand informant to be given "very little weight."

This tactic by Sun counsel may be interpreted as an attempt to diffuse non-gay opposition to Branca's decision. There are other widespread concerns, expressed by Len Guy of the B.C. Federation of Labour and Jack Kehoe of the B.C. Civil Liberties Association, in addition to the Human Rights Commission itself, that the decision erodes the Human Rights Code and effectively condones discrimination against any group on the basis of prejudice against the existence of popular prejudice against this group.

GATE lawyer Sidney Simons stated that the Court of Appeal erred in its interpretation of "reasonable cause," whereupon Branca interjected, shocked that Simons would attempt to appeal simply on the basis of disagreeing with "my decision."

Giles again sought to downplay the significance of Branca's decision. He said that he took great exception to the idea that the decision threatens the rights of homosexuals or any other group. As an illustration, he said that the decision in no way infringes on the right of homosexuals to advertise, say, a bicycle for sale in the classified pages of the Sun.

Following a break, Judges Bull, Branca and Craig returned with the unanimous negative decision. They stated that "conforming to the practices of the Supreme Court of Canada, no reasons for our decision will be given." Contributions to help cover the legal costs of the Gay Tide Appeal may be sent to: Gay Tide Defence Fund, PO Box 1463, Station A, Vancouver, B.C.

by David Rand □

## Open-door policy for Vancouver baths

The owners of the El Toro Baths have been ordered to remove the doors from all cubicles, in order to have their licence renewed. Medical Officer of Health Gerald Bonham is worried about gay sexual activity, and has recommended to city council that the licence application be rejected.

According to Bonham, more than half the cases of syphilis in British Columbia involve gay men. Steam baths contribute by providing commercialized privacy for sexual contact," Bonham said. "Although sexual contacts would not be casual with the closing of steam baths, there would be less opportunity for promiscuous contact involving total strangers. The tracing of contacts becomes almost impossible when the partners do not know each other's names."

Council has instructed city staff to draft a by-law extending the no-doors rule to all baths in the city.

by Al Dunning □

## Police Raid

continued from page 1



In addition, messages of solidarity were read from gay groups in Vancouver, New York and Toronto, and from the student association at the Université du Québec à Montréal.

Raymond Gauthier reported on the work of the committee formed by the accused and Claude Beaulieu of ADGO brought the crowd up to date on the latest raids the week-end before. Montreal police had reportedly raided the Lincoln bar twice in a 20 minute interval, and entered the L'Imaginaire and Le Jardin discos with riot clubs. No arrests were reported during these incidents. They had also raided the Truxax again and had taken six men in for questioning.

The meeting voted to call for a picket line at police headquarters the day the accused would receive their V2 test results. About 40 people attended this rain-soaked, November 4 morning rally. Another public forum was slated for two weeks hence, and a proposal for a festival on Stanley Street November 26 was adopted.

by Stuart Russell □



Aslin cartoon in Montreal Gazette following the Truxax raid (left). TSP Correspondent Stuart Russell among the demonstrators.

## Prince George

## Gay group for Prince George?

Charlotte Croquette and Mark O'Neil want to bring gay awareness in British Columbia "further north than Vancouver".

The aim at this point is to try to provide some form of "non-threatening social support" for local gays. Beyond this there are no specific goals, "We don't want to force political activism... we want the Prince George gay community to grow at its own pace," say the two organizers.

A core has apparently begun to grow after a few "get-togethers." The Prince George Crisis Center can be reached at (604) 563-1214.

by David Mole □

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## Montreal

### Unity marks first national congress



Congress participants demonstrate in Montreal.

A Quebec gay coalition, to be established in the coming year, was one outcome of the first National Congress of all Gays in Quebec, held in Montreal October 15 and 16 at the Saint-Pierre Apôtre centre.

Approximately 125 gays attended the conference, organized by the Montreal-based Association pour les droits des gais/les du Québec (ADGO). The conference had been called in order to bring together all gay groups and individuals in the province for the first time, with a view to better coordinating the efforts of the numerous associations. Fifteen political, social, religious, and service organizations from Montreal, Hull and Quebec City were represented at the conference.

The conference opened with reports by the various organizations and an opening speech by ADGO president, Claude Beaulieu. That afternoon a panel on civil rights for gays discussed the efforts of the Quebec movement to have "sexual orientation" included in the Quebec Human Rights Charter. Representatives from Gays of Ottawa (Hull section), ADGO, and the Centre Homophile d'Aide et de Libération (CHAL) in Québec City took part in the panel. During the discussion that followed, a representative of the Quebec Human Rights Commission stated that ADGO had reason to be optimistic about their upcoming meeting with the Commission.

Later that same afternoon, a gay rights demonstration took place in the streets of downtown Montreal. Approximately 125 people marched under pouring rain over a three mile route to the heart of the west end gay bar district. The marchers had three demands: the inclusion of "sexual orientation" in the Quebec and Canadian human rights legislation, the reinstatement of John Damien, and an end to police repression against the gay community. The march was a part of the National Gay Rights Coalition's Days of Protest for John Damien held the following weekend in most other parts of the country. It was the second gay march to be held in Montreal, but it was not to be the largest, nor the last (see story, page 1).

Following the march, a gay discotheque, Studio One, hosted a buffet dinner for the demonstrators. The second day of the congress was largely given over to workshops on gays and political parties, social services, lesbian autonomy, gays and the church, education of the gay and straight communities, police repression, and a Quebec gay coalition.

Resolutions from these workshops were brought forward at the closing plenary session. Among the proposals adopted were a call for gay caucuses in the Parti Québécois and the major Québec unions, formation of a committee to study the social service needs of gays in the province, and a call for no collaboration with the police, except when done publicly. The congress also endorsed the struggle for the inclusion of "sexual orientation" in the Quebec

Human Rights Charter and the efforts of the National Gay Rights Coalition. A final resolution called on the sixth annual pan-Canadian conference in Halifax next summer to provide translation services.

Controversy was noticeably absent from the congress. The language provisions suggested by ADGO (that the conference be held in French with automatic translation of comments in English into French) were accepted by all. The workshop on lesbian autonomy came up with no specific proposals. However, the plenary did adopt a proposal for education on the double oppression of lesbians. Lesbian participation in the conference activities was minimal.

The congress ended on a note of unity, as the plenary session adopted a resolution calling for the formation of a committee composed of representatives of all Quebec gay groups to produce a working document for a Quebec gay coalition. A second congress was called for some time next year to found the coalition. It is hoped that it will take place in Québec City.

Congress organizer Stuart Russell termed the congress "a first important step in the development of a unified and strong gay movement in Québec."

by Ron Beyman

### Gay film festival

"Homosexuality in the Movies" — a festival of 25 films — was held in October at Concordia University (Sir George Williams Campus) in Montreal.

The festival was well attended, due in part to the recent flurry of public gay activities in the city.

The festival was held under the auspices of Concordia's Conservatory of Cinematographic Art. "Homosexuality, for its part," explained the Conservatory's program, "is a theme which has been exploited on the screen, especially during the last ten years. We have not tried to program films for their sensationalism, which we feel would not be keeping with the tradition of the Conservatory. We have tried to present a collection of different films in which homosexuality is either a major component or an element among others."

It is believed that this was the first film festival to present such a wide array of movies, in English and French, relating to homosexuality.

The festival coincides with the birth of Montreal's newest gay group, Gay Friends of Concordia.

by Stuart Russell



### New setting for GEM

Gay Equality Mississauga has overcome some recent internal difficulties and will carry on with a new address: Gay Equality Mississauga, P.O. Box 156, St. Andrew's, Mississauga, Ontario, L5A 2Z7.

## Halifax

### City hosts landmark conference



Demonstrators in front of Province House, the Nova Scotia legislature.

Over one hundred lesbians and gay men attended the First Annual Atlantic Gay Conference, held at the Turris Gay Community Centre on Thursday weekend, October 8-10. The gathering was sponsored by the Gay Alliance for Political Equality for Equality (APPLE), and attracted delegates from all four Atlantic provinces. The 86 registered delegates included 23 women and a large group of francophone Acadians, mostly from Moncton.

The theme of the conference was "Our Atlantic Gay Community — United Against Oppression." The opening plenary session included a presentation on gay history and an address by special guest speaker John Damien. Workshops included discussions on coming-out, the CBC case, lesbian sexuality, Acadian gays, gay teachers and education, gay Atlantic publications, feminism and the gay movement, lesbian mothers, and gay youth.

Three disco evenings were held in conjunction with the conference, as well as a gay culture evening and two "limbo" nights: "The Naked Civil Servant" and "A Very Natural Thing." The final day of the conference featured a panel discussion entitled "Gays and Faggots — Can We Work Together?", and a march on Province House (the Nova Scotia Legislature).

The conference was seen as an important milestone in the growth of the Atlantic gay movement. It provided the first forum for lesbians and gay men from the Atlantic provinces, many of whom live in small towns and cities without gay organizations. Discussions were concerned with building the gay movement in the Atlantic region through better communications among groups and individuals, and through the formation of new gay organizations in smaller centres.

The final plenary approved a number of resolutions that evolved out of the workshops, and discussed the question of lesbian autonomy in the movement. Among the resolutions was a call for a national Day of Protest on the CBC issue. The Atlantic gay movement committed itself to contacting activists within the movement. A recommendation from the Acadian gays workshop, that the 6th Annual Conference for Lesbians and Gay Men, to be held in Halifax next summer, be fully bilingual, was endorsed by the conference. A bilingual regional publication was created, for an interim period this role to be played by "The Voice of the Halifax." The conference also recognized and supported the struggles of gay parents and gay youth.

Gay activists in the Atlantic provinces see the conference as a stepping stone to better contact throughout the region, and the formation of new groups, particularly in New Brunswick.

Delegates agreed to hold another conference on the 1978 Thanksgiving weekend. The location is still to be determined.

by Robin Metcalf

## Manitoba

### Gays assess vote

The surprising upset of the New Democratic Party by the Manitoba Progressive Conservatives marked the end of an election campaign in which gay issues were raised but received little general support.

Polling of candidates in the election was the first major project of the newly-formed Manitoba Gay Coalition. While the issues of gay rights did not receive great play in the press, a number of outbursts of homophobia by candidates did make the Coalition newsworthy in the last days of the campaign.

The Coalition survey covered 24 of the 177 candidates. Among these, seven pro-gay candidates were elected, including Liberal Lloyd Asworthy who was very positive while his opponents remained silent on gay issues. It is thought that gays may have contributed significantly to this being the case.

Support from two successful PC's ran counter to party history on human rights legislation and is expected to be neutralized by the stand of most party members on gay rights. In the NDP, the support of individuals such as Saul Cherniak will likely be silenced by caucus members and party leader Ed Schreyer (see B9-39).

In commenting on the results in this fall's election one Coalition member stated, "in all likelihood, we cannot expect more than a private member's bill to amend the Human Rights Act. Even this prospect is slim given the present state of the electoral arena."

The lack of support from the NDP was disappointing to the gay community. Almost as many NDP candidates indicated opposition to gay rights as support. Gay rights activists are discussing future challenges to the anti-gay attitudes manifested by Schreyer, Green and others in the leadership of the party.

by Walter Davis  
After Stennis

### Community centre seeks support

Project Lambda is the name that has been chosen for the drive to create a gay community centre in the city. Organizers have distributed a survey to find out what kind of services gay people in Manitoba would like to see under one roof. "It's no good providing a lot of facilities that we think are needed if people don't use them or are not sufficiently interested in funding them," said project organizer Dick Smith. "We need to know what we need in our social club. Now we need some services for gay people and an information centre for visitors to the city."

The survey mentions services such as counselling, a place to go in time of



crisis, somewhere to drop by for a snack or coffee, a place for evening classes or discussion groups, perhaps a VD clinic or gay doctor service, a library of gay books and periodicals, or somewhere to play cards or watch TV. The possibility of starting a gay restaurant in the centre is also being considered.

"The strength of support from those who have responded to the survey is incredible," Smith noted. Nearly \$50,000 has already been pledged along with promises of regular contributions amounting to more than \$250 monthly. The first fund raising social for Project Lambda will be held 8:00 pm, November 26 at 293 Kennedy St. in Winnipeg.

Project Lambda has been endorsed by the eleven constituent organizations of The Manitoba Gay Coalition, and can be reached at PO Box 3742, Station B, Winnipeg R2W 3P6.

## National

### Fairweather, friend

Gordon Fairweather, Chief Commissioner of the new Canadian Human Rights Commission, has reiterated his support for the inclusion of sexual orientation in the Canadian Human Rights Act.

Fairweather was speaking on October 25th at the Annual Meeting of the National Capital Region Civil Liberties Association in Ottawa. It was his first major speech since being named Chief Commissioner.

As a Conservative MP, Fairweather had been one of the leading supporters of the gay movement's call for legislative protection against discrimination. It was his amendment to add sexual orientation to the Act which was defeated by the Liberal government last Spring.

Fairweather made a point of reminding his audience of his support at the October 25th meeting. He said the absence of sexual orientation was one of two very severe weaknesses in the new Act (the other being the exclusion of the Indian Act from its jurisdiction). He added that he was "irritated" by the number of MPs and Cabinet ministers, who, after the Justice Committee voted down his proposal, "said they agreed with the position I took and realized maybe they should have voted for it."

"Good will after the event doesn't do much to improve the legislation," Fairweather said.

Speaking at the same meeting, Gays of Ottawa President David Garmache traced the history of the gay movement's struggle for inclusion in human rights legislation and warned of the possibility of violence if discrimination against homosexuals continues to be

tolerated. History teaches us that if a minority is continually denied its rights, it is only a matter of time before their struggle erupts into violence," Garmache said. Then following the police raid on the Truxex Clubbing Bar, as both the largest gay demonstration ever held in Canada and also the first to exhibit violence, he added: "I fervently hope that we can obtain our civil rights by peaceful, non-violent means. But I know that gay people aren't going to wait forever."

### 13% OK gay sex

In a recent Gallup Poll 60% of Canadians said they thought sexual relations between two adults of the same sex was "always wrong." Thirteen per cent thought such relations "not wrong at all." In the 18 to 29 year-old age bracket, only 17 per cent thought same-sex relations are "not wrong at all." In comparison, 68% of Americans thought sexual relations between two adults of the same sex was "always wrong," and 14% thought such relations "not wrong at all." Sixty per cent of Canadians also thought any sex outside marriage was "always wrong," as did 72% of Americans.

By Jonathan Katz

## Ontario

### CGRO lobbies Liberals

"Generally favourable" was the way Tom Warner, Coordinator of the Coalition for Gay Rights in Ontario (CGRO), described the reaction of the Liberal Caucus of the Ontario legislature to CGRO representatives' meeting with them at Queen's Park November 1.

Representatives of several CGRO groups were present as the Coalition presented its 13-point program and urged Liberal Party support for the inclusion of "sexual orientation" in the human rights code. Shane Dye Hee and Robert Anderson of the McMaster Homophile Association in Hamilton, who had arranged the meeting through Liberal leader Stuart Smith (member for Hamilton West), were accompanied by Warner, Brent Hawkes from the Metropolitan Community Church, Chris Bearshall and Gay Bell from the Lesbian Organization of Toronto, Paul Trolllope from the Gay Alliance and York, and George Haislop from the Community Homophile Association of Ontario.

Also present were John Damien, a Toronto feminist who had recently fought a court case for custody of her children.

Members of the caucus appeared in-

terested in the presentations and the remarks of CGRO representatives at the meeting, and asked informed questions. One MPP asked Coordinator Warner whether the Coalition would be willing to accept a political compromise in any new human rights legislation which would exempt teachers and child care workers from protection under the law. Warner negatively responded, providing no comment from caucus members except for one MPP's admission that it might be a case of "all or nothing" relating to compromise could lead to no protection for gays at all.

MPP Albert Roy (Ottawa East), the opposition justice critic, asked Damien about the fact that the Conservative government is using taxpayers' money to finance the government's case against him in court. Damien explained this matter in more detail to Roy after the meeting, and put him in touch with his lawyers for further details. Coalition spokesperson Warner said there was a strong indication that the Liberals would take advantage of this information to raise questions in the Legislature which could potentially embarrass the government.

At a press conference held following the caucus meeting, CGRO representatives were interviewed by both English and French networks of CBC Television, and by the Toronto Globe and Mail and Sun.

Warner hopes that meetings with the Conservative and New Democratic Party caucuses can be arranged in the near future. Although amendments to the Human Rights Code were not mentioned in the recent Ontario Throne speech, the Coalition intends to continue to pressure MPPs from all parties for early introduction of an amending bill.

By Paul Trolllope

### Money: target set

Following the Ontario Human Rights Commission's recommendation that sexual orientation be included in the Human Rights Code, work will be neces-

sary to convince the three major Parties in the Ontario Legislature that the should be made into law. The Coalition for Gay Rights in Ontario will be coordinating this campaign of public education and "Target 2000" will raise funds to pay for the work.

Modelling the fundraising on the National Gay Rights Coalition's successful "Operation 5000," CGRO has set quotas for the various member groups in the province.

Guelph Gay Equality is co-ordination "Target 2000 for CGRO and funds are to be sent directly to them. Individuals wishing to support the fight should send cheques to the Coalition for Gay Rights in Ontario, Target 2000, c/o Guelph Gay Equality Box 173, Guelph, Ontario, N1H 6L8. The deadline for contributions will be January 31, 1979.

By David Gibson

## Toronto

### CHAT changes quarters

Toronto's oldest gay organization has left the Church Street social centre and offices it has occupied since June 1973. This was the third social centre in the group's seven-year history. CHAT (the Community Homophile Association of Toronto) now operates from a second floor office in the heart of the city's gay commercial area.

The move comes after two years of financial difficulties for the group. "There's a lot of competition for the gay dollar now," said CHAT President George Haislop. He attributed the poor turnout at CHAT's regular dances to competition from the many commercial establishments that now attract gays who are coming out.

The new address is 13 St. Joseph Street and the phone number is 922-7602.

By David Gibson

## We have to keep asking

In February, 1978, John Damien will have been out of his job for three years.

And for those same three long years, we've been asking you to contribute to the Damien Defense Fund.

After three years, the appeal card sound pretty tiresome.

And what sounds tiresome can get forgotten.

He's still fighting. Almost every waking minute is devoted to this cause.

He knows victory means security

for every gay man and woman in Canada.

He hasn't forgotten you.

Contributions to the Damien Defense Fund are welcome and acknowledged. Please make your cheque payable to: The Committee to Defend John Damien and send it to: PO Box 117, Station V, Toronto, Ontario, M6R 2A4.

Names of contributors are kept in strict confidence and never released for any purpose.



THE TRI-AID CHARITABLE FOUNDATION

8 IRWIN AVE. TORONTO, ONTARIO M5P 1K9

19 Trade Mark Registry, Charitable organization no. 8544-71-09-13. Member of the Better Business Bureau.

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### Current Programs

- Tri-Aid House

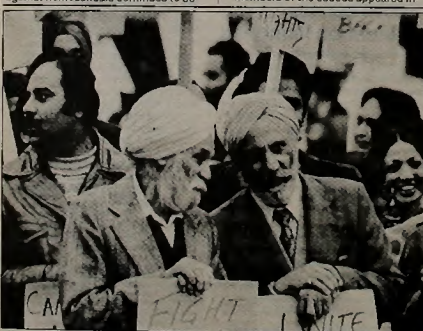
(operating under the Children's Boaring House Act)

- Tri-Aid Counselling Service
- Tri-Aid Women's Committee

### Future Programs

- Tri-Aid Employment Agency
- Tri-Aid Library and Research Centre

Support Tri-Aid and let your donation dollars support the gay community. Please make your cheque payable to: The Tri-Aid Charitable Foundation. All donations are tax-deductible. Receipts sent upon request.



Some of the 2,000 people who gathered in downtown Toronto to protest against the spread of racism. The demonstration, organized by the Action Committee Against Racism, called for the resignation of Metro Police Chief Harold Adamson. Adamson and Metro police were criticized for their indifference to acts of racial violence against Asians in the city. Sudhir Joshi, of the Indian Peoples' Association in North America, condemned the media for the "black play" they played in fueling racism in Toronto. Bronkley Armstrong, Ontario Human Rights Commissioner and publisher of *The Star*, a weekly newspaper for the black community in Toronto, said the protest might only feed racist groups. "The more militant such protests are the better they play into the hands of prejudiced whites." Passage of the Human Rights Act has been a focus for such anti-racism demonstrations. Though the act removed specific provisions excluding homosexuals from Canada and as such is seen as a victory for gays, it continues to be criticized for what many see as its deliberate fostering of racism in Canada.

## Toronto

## Pie splatters, Hoy splutters

Claire Hoy, notorious anti-gay columnist for the Toronto Sun, narrowly missed getting a pie in the face following the recent taping of a panel for a CBC-TV program on gay rights.

The pie was thrown by an unidentified member of the gay community as Hoy emerged from the studio at the CBC headquarters on Jarvis St. Hoy noticed the pie approaching and deflected it, causing the creamy dessert to fly into the air.

Part of the bling smeared the back of another departing panelist, Baptist minister Rev. Joseph MacDonald, who is national chairman of the recently formed Committee Against Homosexual Rights Legislation. MacDonald fled quickly into the night without removing his makeup and could not be found by a CBC producer pursuing him to apologize.

The following note was handed to Hoy:

Sometimes, words fail us. Confronted with the bigotry of uninformed people in positions of power, our most reasoned statements are far too often either ignored or twisted out of shape.

So we proceed to action, believing that actions do speak louder than words. People who take public stands against gay rights legislation are murderers. They know nothing about homosexuality, and their lies encourage anti-gay violence: "queers" are beaten and killed, and young gay people suicide, unable to cope with an atmosphere of hate. The public personalities and journalists who foster this atmosphere are directly responsible for these deaths.

We choose not to kill.

Anti-gay bigots with pie on their faces lack credibility, are exposed as the fools we know them to be. That they are dangerous fools is why we draw your attention to them in this lambent and very gay way.

The pie was coconut cream, and cost \$3.

Hoy and MacDonald both spoke against legislative protection for homosexuals during the program. Hoy claimed there was no support for such measures in the Ontario legislature. MacDonald protested that "the gay lifestyle" would be imposed on impressionable school children.

John Damien and Gerald Hannon of The Body Politic also took part in the TV discussion.

Claire Hoy, in a column which appeared in the Sun two days later, told his version of the incident, saying that "a group of 15 or 20 of these creatures tried to attack" him. Of the miss in the air: "I guess it's difficult to throw a pie with a limp wrist." His only comment on the note handed him was: "Anyone who says a person is a 'murderer' for opposing the proliferation of homosexuals is sick."

The CBC program, part of a new series called "Today Night," has run into difficulties over the lack of a representative of lesbians (See "Dykes," page 33). The program may not be aired at all if significant pieces of footage are withdrawn.

by Ed Jackson

## Hallowe'en: Pressure gets action

A community operation carried out by organized gays made this Hallowe'en the safest in many years for the gay community here. Organizers devised the defense action, called Operation Jack-o-Lantern, to deal with the violence which is traditionally visited upon gays using streets in the ghetto area during Hallowe'en.

For several years at Hallowe'en, a crowd has gathered on the east side of Yonge St opposite the St. Charles, a popular gay bar which annually sponsors a Hallowe'en drag contest. The atmosphere on the street has been

hostile and violent, with eggs, tomatoes and other objects hurled at costumed contestants going to and from the bar.

In previous years, the Metropolitan Toronto police have taken a casual attitude towards these events. The force has allowed the Hallowe'en mob to roam, even though they could force it to disperse under a law which forbids the blocking of sidewalks. The few officers patrolling the crowd generally looked the other way while gay men were attacked.

Mindful of the campaign against gays conducted by Toronto media late in the summer over the Jacques murder and the riot at the Hallowe'en violence would be worse than ever this year, members of the Gay Alliance Toward Equality (GATE) called a meeting of the people interested in taking positive, organized action to counter the violence.

In addition, GATE president Brian Mossop wrote to police chief Harold Adamson, suggesting that the best way police could stop violence near the St. Charles at Hallowe'en was to prevent the crowd from forming. He also informed Adamson that there would be an organized gay presence in that area to offer support to individuals using the streets. Response from a police representative stated that the police have no power to prevent crowds from gathering. He also said that the best way to deal with the violence was for gay people to stay away from the area around the St. Charles.

GATE subsequently sought legal advice and learned that the police do have the power to prevent people from congregating if they have reason to believe that a breach of the peace is likely.

Following further correspondence with police officials and angered by the police attitude, Mossop forwarded copies of the correspondence to Mayor Margaret Campbell and alderman Allan Sparrow, who represent the city's gay area at the provincial and city levels of government respectively, and to Mayor David Crombie. All three politicians contacted police officials to express dissatisfaction with police response and to advise police to provide adequate protection against the Hallowe'en violence.

Meanwhile, the planning for Operation Jack-o-Lantern went ahead at a series of meetings in the weeks preceding Hallowe'en, under the leadership of GATE and the Metropolitan Community Church. An attempt was made to have a meeting with the management of the St. Charles, but the tavern refused to cooperate with the effort to protect its customers.

Early on the night of October 31, about fifty volunteers, men and women, gathered at MCC House near the St. Charles. All were reminded that the operation was to be purely defensive: no aggressive acts against the crowd or individuals were to be taken beyond that necessary to defend victims of attack.

The group was divided into three squads, each with three tasks: to report trouble spots to Jack-o-Lantern headquarters, which would pass the reports on to the police, to monitor police conduct, and to protect individuals by providing escorts on request and rescuing victims of violence. Each squad was accompanied by a lawyer and a person trained in first aid.

The police also displayed a new-found willingness to act against criminal violence. About four dozen hoodlums were arrested. The police also had a responsible attitude toward Operation Jack-o-Lantern, acting quickly when trouble spots were reported. One officer who was harassing gays was removed by superiors after his misconduct was reported.

Operation Jack-o-Lantern succeeded in rescuing a number of gay victims of violence. One squad member was slightly injured during a rescue.

by Ken Popert



Feminist and lesbian novelist, sculptor and theoretician KATE MILLETT addressed a crowd of 500, mostly women, on October 25 at the University of Toronto campus. The meeting was the first in a series of discussions of "The Evolving Woman" sponsored by the Women's Fund Raising Coalition. Millett disavowed the concept of leadership in the women's movement, whether imposed from above (by authoritarianism or the media) or below (by people viewing themselves as followers reluctant to take responsibility). She spoke at length about the preparations through the US for the November International Women's Year Conference in Houston. "Hundreds, maybe thousands, of women never before active in the movement are becoming involved." Right-wing forces view these conferences with fear that "Women's Libbers are out to kill the American family." She drew the links between this backlash and the Bryant victory in Dade County.

CHARLOTTE BUNCH, another well-known US lesbian feminist writer and theorist, also spoke to a large audience of women on the U of T campus a week later. She spoke about her vision of a "radical, non-aligned" and "post-socialist" feminism and its relationship to theory and practice.

## Coalition throws Wilde party

On Sunday afternoon, October 16, a cultural festival was held to mark the birthday of Oscar Wilde. The event was sponsored by the Coalition to Stop Anita Bryant and held at St. Paul's Church in downtown Toronto.

The party was well attended throughout the afternoon and evening and featured works by local artists, poetry readings, an anarchist, a series of acts, political workshops and booths staffed by members of the various gay organizations in the city.

This cultural program, an unusual event on the Toronto scene, was viewed by participants as a good opportunity to bring together a variety of individuals and organizations in a different kind of environment. Though the Festival was underwritten by the Coalition, it was, in the words of one organizer, Chuck Wheeler, "created by everyone that was there."

Organizers of the Festival were the members of the Oscar Wilde Birthday Party Committee. They were Susan, Doug Gardner, Chuck Wheeler, David Sowerbutts, Gary Mallot, Chris Gentles and Lawrence Lalfan.

by David Gibson

## Social service foundation launched

Following disagreements over the kind of work the Chatsworth Charitable Foundation should be doing, several members of the board of Chatsworth, an organization in the financial district of the foundation into a fundraising mechanism for CHAT (Community Homophile Association of Toronto), resigned earlier this year in order to set up an organization that could raise money for social service work in the gay community.

The result was Tri-Aid Charitable Foundation. It is to be an umbrella organization that will raise funds for a variety of projects, centering on social services for gays for gays and on public information on homosexuality.

To date, the Tri-Aid and Tri-Aid Counselling Service have been established. The house, located at Irwin Street, is a co-educational residence for gay youths 16 to 18 years of age.

Other projects of the Foundation are an employment agency and a library and research centre. The special needs of women are to be dealt with by the Tri-Aid Women's Committee.

Officers of the Foundation are Doug Chin, President, Gayle Jones, Vice President, and Karol Kocman, Secretary. Treasurer, Tri-Aid can be reached at 8 Irwin Street, Toronto, Ontario, M4Y 1K3. Telephone (416) 924-2525.

by David Gibson

## Fusion conference

The fusion of the Red Flag Union (formerly the Lavender and Red Union) with the Spartacist League, a small Trotskyist group, was the topic of a recent Canadian speaking tour.

Gene Shofner of the now defunct Red Flag Union explained that the Red Union has "transcended its origins in the gay left" and saw the necessity to "understand the character of the Russian revolution in 1917." This apparently was a turning point in the Union's move to Trotskyism.

The tour ended in Toronto with a meeting attended by fifty people. Unionists and Trotskyists. Most of the meeting was concerned with points of contention among Trotskyists. Gays did learn that the Spartacist League, while not a gay organization, has a large number of homosexuals, thinks that only by leaving the gay movement and joining the League can gays effectively pursue those rights.

Local gays were not convinced. "A fruit and nut fusion," one activist called it. He and others were puzzled by the acidity of its evening and disappeared at the dissolution of the meeting. A group approach to the important question of the gay movement's orientation to socialism.

## Law Union looks at gay issues

About 25 members of the Law Union of Ontario participated in a workshop on the politics of gay liberation at the University of Toronto. The workshop reflected the Law Union's increasing involvement in gay rights issues. The workshop was part of a movement came to the workshop as resource persons.

The workshop first touched on the relationship of capitalism, the nuclear family and the sexual division of labour to gay oppression, and the connection of gay liberation struggles with the developing revolutionary socialist movement.

At the annual business meeting, two important resolutions concerning gay issues were passed overwhelmingly. One confirmed the necessity of Law Union members to struggle against their own heterosexist attitudes and those of their colleagues, and supported the establishment of a Law Union working group for people interested in gay issues.

The other took a strong stand against the recent brutal police repression of gays in Montreal in the bar raids. The Law Union agreed to send official protests to Montreal City Council, police and the Quebec justice ministry.

by Paul Trollope

## SF "climate" too hot, trial mova sought

Attorneys for the two persons charged with the slaying last June of gay partner, Robert Hillborough have applied for a change of venue in their clients' trial. In addition, Richard Freeman, the attorney for Thomas Spooner, has requested that his client's trial be severed from that of John Cordova, the other accused. Both Freeman and Cordova's attorney, George Walker feel it is impossible for the two to receive a fair trial in San Francisco, claiming that the "climate" is too hostile. "The degree of blood and some people out there want in this trial," Walker explained, "is not justified by the facts."

The District Attorney's office is continuing with preparations in a related \$5 million suit launched by the Prides Foundation on behalf of Hillsborough's mother against Anita Bryant and others alleging they fostered the anti-gay climate which led to Hillborough's death.

Sentinel

## Briggs Initiative scuttled

Facing a court challenge, California State Senator John Briggs has temporarily withdrawn his initiative that, it appeared, would have made it possible for California school boards to fire openly gay teachers. Briggs claimed that he had gathered more than 100,000 of the 312,404 signatures needed to have the initiative included on an electoral referendum next year.

Briggs' action comes in response to a lawsuit filed in California Supreme Court by David Goldman, a San Francisco teacher. The suit charged that the wording of the title and summary of the initiative was misleading in that it didn't inform the electorate of the purposes and possible effects of the initiative.

Briggs' proposal, in effect, asked for sanctions against conduct that is presently legal under California law. Critics speculated that Briggs was experiencing difficulty obtaining the required signatures and withdrew to save face. He will reword and try again. **Gay Community News**

## Coors brow down

Adolph Coors Company, which has dominated the beer market in California for many years, has lost its number one position to Anheuser-Busch. The loss of sales has been attributed by representatives to the gay boycott organized to protest Coors' union activities and its alleged support of right-wing organizations and fundamentalist groups engaged in anti-gay campaigns.

Allan Baird, president of the Teamsters Local 921 and state chairperson of the union boycott, commented that "if anyone deserves credit for what has happened to Coors, it should be the poor people, union members, and the gay community."

Coors' loss is expected to continue, and was hailed by union leaders, gay activists, and women's organizations as a demonstration of the effectiveness of their joint efforts. **GPU News**

## Lesbian MP dumped

A British Labour Party constituency association is refusing to allow elected MP Maureen Colquhoun to run for re-election. After a local paper disclosed that Colquhoun had left her husband to live with lesbian activist Babs Todd, formerly of the gay women's magazine *Sappho*, the local party met to criticize the MP's constitutional work and voted to choose a new Labour candidate for the next election.

After the meeting Colquhoun told the press she was "proud of it."

Since then, in contrast to the failure of Labour Party officials to come to her aid, Colquhoun has received overwhelming support from ordinary party workers and her constituents. She is now appealing the constituency association's decision to the Labour Party's national Executive Committee, while carrying on her job as MP for Northampton North.

Gay News (Britain)

## Lesbian Herstory Archives

The Lesbian Herstory Archives is both a library and a family album, attempting to preserve records of lesbian lives and activities so that future generations of lesbians will have ready access to materials relevant to their lives. The Archives includes old and new books, journals, articles by lesbians as well as any material dealing with the lives and lives of lesbians, such as interviews, photographs, letters, announcements, posters, etc. Information can be obtained from: Lesbian Herstory Archives, PO Box 12, New York, NY 10734-9443. ☐

## Gay prisoners group

A multi-racial group of gay and anti-sexist prisoners of Washington State Penitentiary have formed an organization called Men Against Sexism. The group was formed for the support and defense of gay and other vulnerable prisoners.

Programs include providing orientation, protective escort service and safe cells for new prisoners as well as for prisoners now under protective custody. Men Against Sexism is asking for moral and financial support from the outside gay community. Write: Rick English, Men Against Sexism, PO Box 520, Walla Walla, WA 99362.

In addition, the group is requesting that people write the prison superintendent, at the Boush number above, asking what is being done to meet the needs of gay prisoners. ☐

## Body-building builds gays?

Homosexuality and mental derangement are being caused by the growing cult of body building, the Soviet Union, the official government sports committee newspaper *Sovetsky Sport* has claimed.

Gay News (Britain)

## IWY Conference to deal with lesbian rights

Lesbian rights is one of 26 official proposals which the International Women's Year (IWY) Commission will submit for debate at the national American meeting to be held in Houston Nov. 18-21. Other proposals endorsed by a majority of state-level meetings of women include the Equal Rights Amendment and abortion rights. All three issues are expected to be extremely volatile at the Houston meeting. According to Bessia Abzug, head of the IWY Commission, delegates opposed to these recommendations only have formed alliances with the Mormon Church and such ultra-right groups as the Ku Klux Klan and the John Birch Society in order to launch a major assault on the feminist proposals.

Gay Community News

## New Zealand gays confer

Forty delegates, representing most of New Zealand's 22 gay organizations met recently at the New Zealand National Gay Rights Coalition's first major conference.

Conference delegates were enthusiastic about continuing growth in membership in a new association with groups such as the Social Action League and the University Students' Association. As part of a general policy of educating the public, the Coalition will commission an independent study of myths about gays prior to fighting for repeal of the laws against homosexuality in the next general election. Member groups will also organize January summer gay festivals to complement the traditional Gay Pride Week in June. **by Dennis Hudson** ☐

## News slaps News

The Daily News, a New York tabloid, has admitted that it's coverage of recent gay demonstrations has been extremely scant.

Editorial director Michael J. O'Neill admitted that the poor coverage was an "inexcusable outrage" and added that those responsible for this "error in judgement" had been criticized for it. **Sentinel** ☐

## Hamilton

### Homophobes hassle

Recent events in Hamilton demonstrate the homophobic reaction of society to a gay presence in the community. The McMaster University Homophile Association (MHA) has published several features in the student newspaper, *The Sibouette*, including articles on cross-cultural aspects of homosexuality, and on gay Roman Emperors. This provoked an intoxicated homophobe to visit the newspaper's office where he yelled obscenities at the started staff, and kicked the furniture around. A laudatory letter appeared in *The Sibouette* concerning the Roman Emperors article. Another incident occurred on October 26, when the Cha Cha Palace, a former gay club, was fire bombed. The club owners, however, thought the fire-bombing was directed against them personally, not against gays in general. The club had been closed for two months since a straight-owned gay disco opened in the Windsor Hotel.

by Shane Que Hue

## Peterborough

### Group threatened

On November 24 and 25 the 2400 members of the student body of Trent University will decide in a referendum whether the Trent Student Union should continue to fund the Trent Homophile Association (THA).

A petition circulated on campus early in November gathered the 262 signatures, most from the 1000 of the student body, needed to force a referendum on the issue.

Students will be asked to vote yes or no to the rather ambiguously worded statement used in the petition: "Whereas funds from the Trent Student Union have been used for both politically and sexually oriented groups with an operating mandate that includes non-Trent students, and whereas I am a member of Trent University, I submit that this practice be discontinued immediately." The petition targets "politically or sexually oriented groups" or groups with non-university members could potentially affect a number of organizations, but it is widely believed the motive behind the petition is to put an end to THA.

The Trent Student Union (TSU) approved funding the use of THA this year, but Chairperson Geoffrey Moreau and Treasurer Justin Chiu have so far refused to release the funds.

Don McIsaac, the fourth year history student responsible for the petition, has been equivocal about its intention. In an interview on Trent Radio he said that it was not "an anti-homophile petition," but an attempt to regulate the use of TSU funds. However, in an interview with *The Examiner*, the local daily, he admitted there was substantial support from campus homophobes.

"Though I see money as the main problem, much of my support is coming from people who are dead against homophobes. But I guess it serves the same purpose anyway," McIsaac was more specific about his beliefs when interviewed by the CBC. He admitted that the petition was anti-homosexual, and went so far as to say that gays were sick.

Reaction to McIsaac and his campaign has been swift. In an open letter published in the student paper, *The Athlete*, Trent University president T.E.W. Nind expressed his concern. Ifteen campus organizations which would be affected by the vote have banded together to form the Coalition for Freedom of Association.

The Coalition is planning a vigorous campaign and will present its views at two forums open to the TSU to be held before the referendum.

If the referendum supports the petitioners and effectively cuts the THA's funding, the results could be disastrous for a group which has grown rapidly since its inception one year ago. As the only gay group in the area, the existence of THA has been more than justified. The "all people" dances have become semi-

regular events attended by gays and straights alike. In addition, THA maintains a large gay library and has cooperated with local social service agencies in providing counselling.

Coincidental with the current campaign against THA, the Trent Christian Fellowship decided in a meeting held on November 11 that homosexuality was an example of man's fall from God's grace. Elaborating on this decision in an interview in *The Examiner*, Fellowship Vice-President Alistair Steiner said that the group had been under considerable pressure to take a stand on the matter in light of the current controversy.

On the night of November 2, a mysterious break in occurred at the Trent Homophile Association offices. Although there was money on the premises, the only items reported missing were two files containing information of a confidential nature. Spokesperson Sheila MacGillivray was reluctant to discuss the incident other than to say that police were investigating.

by Evan Gill Gordon and Keith Spill

## Saskatoon

### Activist elected to Rights Board

Doug Wilson, a local gay activist, has been elected to a three-year term on the Saskatoon Association on Human Rights Board of Directors.

In 1975, Wilson was prevented by the University of Saskatchewan from taking part in an educational program because he is gay.

He recently presented two workshops on sexual orientation at the Association's Moses Jav conference on the changing role of man in society. Wilson also spoke at the Regina Public Library on gay rights and to several hundred prospective teachers at the College of Education on aspects of gay oppression and its implications for them as teachers.

by the Education Collective Gay Community Centre of Saskatoon

## Windsor

### Gay rights OK for faculty

The Faculty Association of the University of Windsor approved its first contract, October 15. The contract guarantees no discrimination on the basis of sex, sexual orientation, family relationships, marital status, political belief, or involvement in "lawful" organizations.

The collective agreement and the school orientation course the faculty were resisted for some time by the university administration. The contract marks an innovative direction for the University. **by Barry Adam** ☐

## St. John's

### CHAN hits Upper Deck

Due to financial difficulties, CHAN (Community Homophile Association of Newfoundland) has been forced to close its operations at 127-A Queen's Road. However, CHAN business will continue to be conducted from the homes of its executive members.

Negotiations have begun for the use of The Upper Deck, a gay bar, to hold general meetings on a bi-weekly basis. Of particular interest to CHAN supporters are the negotiations for a room where members hope will give CHAN a fresh start.

In the meantime, The Upper Deck has having problems in establishing a regular clientele. The management has stated that if business doesn't improve in the near future, The Upper Deck will have to close down as a gay bar.

by Wish Leonard

Body Politic/9



## Toronto Lambda Business Council

POST OFFICE BOX 556 TERMINAL J  
TORONTO, ONTARIO M4J 4Z2

To promote the interests of our own business community, a business council, similar in nature to those already existing in major cities in the United States, is being formed. Some of the initial objectives of the council are as follows:

- To provide a forum for gay businesspersons sharing common business interests.
- To increase awareness of the council and its members in the business community-at-large.
- To provide a vehicle for the financial development of member's interests.
- To produce a Directory of all members for distribution throughout the community for business promotion.
- To promote Metropolitan Toronto as a suitable location for business, convention and social occasions.

If you or your business are interested in this worthwhile endeavour, please write to the above address.

# The Year

## Miami

**T**he Miami battle is over and lost. We've reached the stage of joking about Anita Bryant — the absurd things she said. The laughter is loud (a little uneasy?) and it seems positively yawn-making to talk seriously about it all now.

Yet the disaster in Dade County has affected us all. Like an oil spill, it slithered across boundaries and fouled international waters. Miami gays came out in large numbers, but the response across the US and around the world made history. Almost half a million gay people marched in the streets. The demonstration in San Francisco was the largest of any kind in the US since the anti-war marches of the sixties.

That was unexpected, from the point of view of the Bryantites. There was a defeat but no retreat.

It's hard to say whether gay organizations have grown dramatically since Miami. Probably not. But even if the day-to-day commitment of the thousands who marched has not been secured, the show of strength demonstrates a collective anger, an awareness that this may not be the last "oil spill", and that we will be more prepared for the next one.

With this in mind, Michael Merrill has examined the fight in Dade County. It was not a fault-finding mission. Given the place and the brief campaign, that election probably could not have been won in any case. But the hastily-adopted strategy meant that many energies were wasted or simply went unappreciated.

The leadership in Miami adopted a "high-road" human rights approach full of flag-waving and pictures of the endangered American constitution. They discouraged public appearances by gay people and vetoed the mobilization of volunteers for a door-to-door campaign.

Merrill suggests that the electorate saw something a little sneaky in all the flag-waving. What they didn't see was gay people. The media campaign especially could have used a bit more flag-waving — a few real live homosexuals. Our best defence is our reality, not their documents. Future campaigns should perhaps take a line more like "We're

here, we're queer, we're 10% of the population, and we have the power to demand some rights." The reaction to that kind of candor went untested in Miami.

It may have to be tested sooner than we think. In California, Senator John Briggs is introducing legislation which would force the removal of gay people from jobs where children are involved. In Canada, the Ontario, Quebec and Saskatchewan human rights codes are coming up for revision. For the first time groups have been organized to oppose the inclusion of protection for gay people in those codes. The Dahrian case gets close to court amid dissension in the movement. What strategies will we use?

It's a subtle difference, the difference between a human rights and a gay rights strategy, as we have discovered with the Damien case. Subtle because the rights we demand are, of course, human rights. But, like all minorities we must establish our humanity. That is not done by stating it. Our humanity is apparent when we are visible, when we come out. And that is why "gay is good", not "liberty and equality", should be our rallying call — because it speaks to other gay people and says "this is where we begin". The cloak of Human Rights will not hide our many colours from straight people, only from other gays who are still closet blind.

Half a million gay people marched in the streets this summer. Where are they now? Has their anger merely dissipated or will it well up again at the next outrage? The real strength of the movement, says Merrill, lies not in the number of activists at any given time, but in the fact that 10% of the population has a vital interest in the outcome of the struggle. With the right conditions, that interest will inspire action.

"Life after Dade" deals with our most recent defeat, but it is mostly the future. There will be other Miamis. Leadership will be crucial, if we are to win, our real strength must be activated during, not after the fight.

The June 7 election in Dade County, Florida, in which an anti-discrimination ordinance protecting gays was repealed, has marked a qualitative change in the development of the gay rights movement. The character of that campaign, the gay response to it, and the inevitability of similar campaigns elsewhere in the United States, may have a far-reaching effect on the gay rights movement world-wide.

### The gay reaction

In the days following the defeat in Miami, one of the main thrusts of gay activists was confirmed. Following Kinsey, gay activists have assumed that the ten percent of the population which is gay but in the closet has a stake in the outcome of the gay rights movement, and can, under the right conditions come to appreciate that fact. The true significance of the movement derives, in this view, not from the number of gay activists at the moment, but from the number of people in the population whose vital interests are at stake in the outcome of the fight.

Miami was a step in this direction as non-political people suddenly looked to the streets all over the United States. Cities such as Denver had full-fledged marches for the first time, and towns such as Little Rock, Arkansas, and Norfolk Virginia, produced marches or demonstrations.

The ability of previously non-political gays to take to the streets was most dramatically demonstrated in San Francisco. There, by 8:00 pm election night, the results of the referendum were known. The Miami Gay Support Committee organized a demonstration for 10:00 pm through announcements in all the bars in the city. By that time a march had begun which swelled to 7,000 and ended in an enormous spontaneous rally in Union Square in the center of the city. The mood was anger, determination and perhaps also, surprise. The mass of gay people sensed that they had in a matter of minutes created a powerful political

Michael Merrill, formerly a member of GATE Vancouver, lives in San Francisco

force. The gay men, and the very large number of women, had assembled something which to them felt strange: power. The slogan thundering off adjacent buildings expressed the conviction "We have the power to fight back!" and the crowd marched two miles back to Castro Street before reluctantly dispersing. The rest will be history: the revitalization of the movement in the subsequent Gay Pride Week celebrations, marches in cities and towns which had never seen or imagined them, and massive marches in the large cities, with a staggering 250,000 in San Francisco. Every activist observing this phenomenon, every politician of every stripe, observed that the attack on gays had utterly failed to

Over the last decade and a half, the right wing in the United States has been subjected to a series of humiliations: the defeat of US policy in Vietnam, and the collapse of the Nixon administration. Until now the far right has not been able to shed a "lunatic" image and create for itself a mass political base. But with the proliferation of new family issues such as abortion, gay rights, bussing and anti-unions, these groups are increasing in size and number. Until now groups of the far right have been plagued with an inability to break out of the isolation of their particular obsessions. The support for Goldwater, Wallace and Reagan reached a certain size, but came up against a barrier beyond which it could not penetrate. But a number of new

reversed. A resuscitated Ku Klux Klan with a spruced up media image waits in the wings with its racial theories.

The American belief in the possibility of relatively easy legislative and administrative remedies for social problems has rested upon an assumption of an indefinite economic boom. But the pattern of postwar superprosperity is waning, and the right, waking up from the temporary "fix" which the Vietnam war provided the American economy, is mean, and casting about for a strategy. It needs above all a single program around which the small, separate single-issue groups can coalesce.

While the followers of these groups approach their issues with the zeal and conviction one ordinarily associates

# Life after Pride

by Michael Merrill

intimidate them or drive them back into the closet.

### The gathering right-wing

The Miami anti-gay campaign has come in the context of a general shift to the right in the United States. The McCarthy period of the 50's came when the United States was at the height of its international power, and the right wing, enraged by the Chinese revolution, sought to find a scapegoat. The debate over "who lost China" produced, among other phenomena the career of Richard Nixon.

issues, one of them being gay rights, opened up new possibilities for the far right.

At the same time, American liberalism, perhaps the world's most ebullient and optimistic, has come up against a circumstance which has left it bewildered and to some extent immobilized: simultaneous inflation and unemployment, with a growing number of permanently unemployed people. A Federal policy of ending discrimination against minorities, for 25 years the mainstay of American liberalism and social reform, is close to being

with religious conviction, religion has taken on political tones. A "born again" movement, embracing disoriented people of all walks of life, people dissatisfied with established religion, holds mass rallies at which people roll on the ground and speak in tongues. The election of a President widely perceived as a participant or on the periphery gives this movement authority and makes it respectable.

### Miami

Miami represented a breakthrough for the New Right. The groups behind Save

## Pro's and Phones

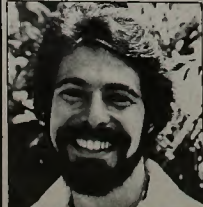
### The Miami Victory Campaign

The Miami Victory Campaign (MVC) consisted, for practical purposes, of two members, Bob Kunst and Alan Rockway. Both of them have had considerable political experience. As a team, they worked efficiently and antipetally, acting almost as quickly as they thought.

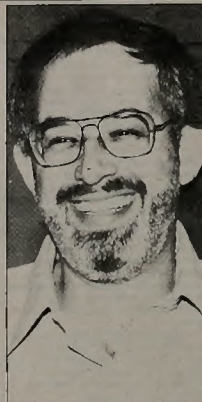
MVC was always sure, but in the eyes of many, cocksure. Kunst especially had a habit of turning people off with his extravagant rhetoric reminiscent of the Aquarians and the love generation. His message was often too much from the soap box, stressing as a major issue in the election the psycho-social repression and insecurity of almost everyone but himself.

The real contribution of MVC to the election, however, was an undoubted and courageous public presence. They sponsored public demonstrations, conducted a door-to-door campaign even in the hazardous black and Latin communities, distributed bumperstickers and leaflets on street corners, anything they could think of.

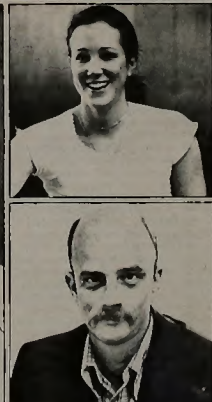
When Anita expressed her fears that gays would foment their homosexuality, MVC was proud to do exactly that, dance, caper, atarge, caulk and announce. Most people in Miami were hazy aware of the existence of homosexuals. A little reminder that we're alive and can kick is a help to the cause.



Bob Kunst



Ethan Geto



Michelle de Milly (top) and Jim Foster

### The Dade County Coalition for the Humanistic Rights of Gays

The Coalition had a membership of about 150 drawn from a wide variety of economic backgrounds. But the energy behind it was Jack Campbell, founder of the Cub Bats chain. Under his leadership, the Coalition managed to coordinate gay businessmen in the fight for gay rights.

The Coalition projected a no-nonsense "middle of the road" image. They presented a rational front to the community and tried to gain acceptance as a coherent citizens group. To bolster this image they employed professionals from elsewhere in the US.

Ethan Geto, Special Assistant to Bronx Borough President Bob Abrams and long-time

political consultant, took charge of media relations for the campaign. Geto has since made extravagant claims about his own effectiveness.

"It was a unifying factor for the community," he says in a *Christopher Street* interview. He also bristled at having "used a number of techniques which... allowed me to shape the committee." The Coalition's cumbersome name never "promply" had changed to the Dade County Coalition for Human Rights.

Jim Foster was a Member of the Executive Committee of the California Democratic Party whose presence in Miami was sponsored by the Advocate and the San Francisco Support Group. Foster was to coordinate "get-out-the-vote" activities.

Michelle de Milly, executive assistant to New York's secretary of state Muo Cuomo, came

"This was like any other election, like electing somebody to the United States Senate, because the goal was the same. And in order to do that, you have to have the traditional political and professional campaign which entails organization."

— Ethan Geto in *Christopher Street*

along to assist Geto. She coordinated placement of ads. Not an easy task as it turned out (see box on media).

Usually such experts are called in over a year in advance of an election, but these had to do their work in seven weeks.

About \$75,000 was spent on the news media. This included the cost of nine full-page ads in the *Miami Herald* at \$4,000 an ad. Some radio and television spots were taken, though two of the four Miami radio stations refused ads from either side. A telephone campaign by over 500 paid phone manning the phones was also conducted. On election day, the Coalition had a table set up in the Dade County Courthouse. The game was politics in the grand American style.

Our Children did not have only homosexuality on their minds. They included the anti-abortion forces, racist forces (including the periphery of the Ku Klux Klan) and the forces which successfully prevented Florida from ratifying the Equal Rights Amendment to the Constitution. For the first time a coalition of the far right commanded a large electoral majority outside the machinery of the established parties. They did this by using advertising, public events, mass organizing, and above all, by recognizing each other as natural allies.

The alliance between Save Our Children and the churches was more than ideological. Church facilities were used and church buses were used to get out the vote. An anti-gay pastoral letter was read from every Catholic pulpit in the Miami area the Sunday before the referendum. For the anti-abortion, anti-black and anti-union forces in the SDC campaign the lesson must have been clear. In this issue they had a possibility for unity among their ranks. The 79% they gathered in the referendum is more an index of popular fear and ignorance about sexuality than support for the New Right. Yet the tremendous force of that ignorance accrues to the advantage of the right wing. By this means those things achieved, which no one has been able to achieve under its own banner: a major electoral victory.

### California: The Briggs Initiative

The likely stage for the next battle is California. A right-wing initiative narrowly missed being on the ballot in the primary election of June 1973. Technical reasons — miswording of the petition calling for a referendum — has caused it to be postponed to November 1978. Sponsored by a state Senator John Briggs, it would, if passed, compel the removal of gay people from the teaching profession in California. It would require school boards to "refuse to hire as an employee any person who has engaged in public homosexual activity or conduct," that is, "advocating, soliciting, imposing, encouraging, or promoting of private or public homosexual activity directed at, or likely to come to the attention of school children and/or other employees." In Miami the anti-gay forces sought to repeal a law which would have protected gays. California may well enact a law imposing a duty on school boards to search out gays by means of witch-hunt hearings and fire them. Even a straight teacher who "advocated" gay rights could be fired.

The leadership of a movement to fight such a law will have a heavy responsibility. The initiative is an attack not only upon gays, but upon teachers, the teachers' unions, and democratic rights and free speech in general. A campaign similar to that in Miami, with the issue posed more acutely, and on the vast scale of California's electorate, could be fought for gay rights. As more people become aware of this, it should become clear that a boldness of leadership surpassing anything seen thus far in the United States is necessary. What then were the goals of the leadership in Miami?

### Gay leadership in Miami

The leadership of the movement in Miami was split between the Miami Victory Campaign and the Coalition for Humanistic Rights of Gays (which changed its name to Coalition for Human Rights). The Miami Victory Campaign operated out of a sexual therapy project called the Transperian Center, and saw its mission as a form of therapeutic ministrations to the public's sexuality. Their goal was more than simply winning an election; they wanted to get all of Dade County in touch with its sexuality. Accordingly, the statements of Robert Kunst and Alan Rockway, the leaders of the Victory Campaign, addressed the issues of sexuality and repression rather than political rights. They did not adapt their statements to the needs of an election campaign. The press picked up on the statements of Kunst and Rockway because of their visual impact and because of the direct and sometimes semi-sensational discussion of sexuality.

The electoral mechanics fell to the leadership of the Coalition for Human Rights. The president of the Coalition was Jack Campbell, owner of the Club Bath Chain. The main expertise for the election campaign was imported from New York and San Francisco in the persons of Ethan Geto, assistant to the Bronx Borough President, and Jim Foster, an aide to the mayor of San Francisco.

Geto and Foster took a very technical view of the campaign. To them the word campaign meant something more akin to the marketing of a new product than a response to an attack on the livelihoods and rights of a segment of the population. Geto observed as reported in the August issue of *Christopher Street*

to do a vote among the orderlies. Upstairs were the experts who determined strategy scientifically. Downstairs were the paid staff (and a few volunteers) who implemented the strategy.

The Coalition leaders had commissioned a poll and had concluded that the anti-repeal forces had a bare majority of the Dade County voters. This meant, they thought, that victory lay in beating in on the liberal districts. They also saw that anti-gay voters were motivated to go to the polls, whereas the pro-rights voters were apathetic. The formula (resulting from the assumptions of the leadership) was to motivate pro-rights voters, while not stirring up anti-voters.

As a result, public events at which numbers of gay people would be seen

numbers than usual. No leech and blood gay people met the electorate. The only contact point between gays and the public was through the medium of paid advertising. In this advertising the emphasis was not on demystifying homosexuality, or allaying fears about what gay people are really like. It simply sought to motivate civil libertarians to vote as civil libertarians. Thus, instead of healthy, happy, attractive gay people, the reader was shown the Statue of Liberty, the Constitution, the logos of corporations which were supposed to support gay rights.

San Francisco's Miami Gay Support Committee raised almost \$11,000 for the Miami campaign, and four of its members went to Miami, Howard

## Our real strength

**The gay reaction.** Thousands of angry gay people poured into the streets in the aftermath of the Dade County referendum. The demonstrations of resistance during the June Gay Pride days were the largest protests of gay people ever and the largest demonstrations in North America since the anti-gay riots of 250,000 in San Francisco, 50,000 in New York and thousands in Boston, Los Angeles, Denver, Seattle and Atlanta. Whenever Anita Bryant goes, her appearances are disrupted or protested. Gay groups continue pressures to change discriminatory legislation throughout the US and are gearing up to protect the gains already won.

Photos (clockwise from top) Edward Mark, Katherine Mark, CP wife services, Gerald Henrich.



**Canada and Anita.** Canadian gays followed the Dade County struggle closely, alerted to its progress by unprecedented coverage in the media. The Toronto community took the most concrete steps with the formation of a representative Coalition to Stop Anita Bryant. It generated two spontaneous and highly visible evening demonstrations along Yonge Street in June and July. Bryant was burned in effigy at the last march (above) and the July 22 demo, with over 600 people, was the largest in Canada to that date.

magazine." "One objective was to create a campaign structure out of a movement struggle. This dichotomy was not to leave the campaign. **Upstairs-Downstairs** The Coalition's strategy consisted of two parts: advertising through print and broadcast media, and phoning in the districts they judged to be the most liberal. The strategy was considered by the Coalition leaders to be a matter of technical expertise. They, as experts, saw no particular need to consult the Miami gay community about strategy, or to listen to ideas from other activists throughout the country. In their view the strategy should be no more than a subject to amendment or democratic input to a surgeon's technique should be submit-



### Sexism and the role of lesbians:

A phalanx of dykes on bikes led off the Gay Pride Demonstration in San Francisco in June and a contingent of women headed the New York march. The Bryant offensive brought lesbians and gay men together in coalitions in various cities. But sexism proved to be a persistent and troublesome issue. Bryant herself seemed to lack a measure of sympathy for gay men. Women were disturbed by the sexual edge to F. Scott Fitzgerald's like "Anita Dear, Gram!" and by the Advocate's tag, "the orange juice cow."



**Pie in face.** While attending a press conference in Des Moines, Iowa in mid-October, Anita Bryant got just desserts from a local gay activist. In New York, a press conference to announce her new book, "The Anita Bryant Story" was cancelled due to gay-inspired disruption. Save Our Children's funds have been depleted by lawsuits, one because its name is too similar to the Save the Children Fund's. Another because a San Francisco gay man was mortared by a gang that apparently booted "This one's for Anita." The charge — conspiracy. The Florida OCE Commission is having second thoughts about using Bryant as spokesperson. "When consumers see her, they don't think about orange juice," claims the executive director, "they think about the gay rights issue." Bryant claims she is the victim of religious persecution, "another evidence of moral decay in America."

were ruled out. The Cuban community was written off *en bloc*. It was assumed that the black community would not vote on the issue, or could not be motivated to do so. No list of blue-collar workers was contemplated, although the Bryant forces were flooding factories with leaflets and, by the accounts of some gay observers, were irritating some workers. The only groups thought by the Coalition leadership to be possible allies were those like the Jewish retirement community, which had a traditional commitment to civil libertarian views. If they could be convinced on the basis of their general liberalism to vote against repeal, it would provide a counterweight to the anti-gay vote, provided nothing provoked the latter to vote in larger

Wallace of the MGSC had this to say about the advertising campaign:

"It is a mistake to think that those corporate symbols — putting a GAS or an NBC symbol next to homosexuality — is going to cut the mustard with a lot of people. I don't care if you put the Last Supper over homosexuality, it's not going to fool people. You just have to come out and say what you have to say. These associations will work with certain products, but not this 'product'."

"There is a need for refreshing candor in a campaign like this. People have a feeling that something sinister or tricky is happening. It's almost like communism during the McCarthy period, being hauled before committees after committee. Some were justified."





# Our Image

The BP Review Supplement

Number 12

## The Year

# Media

**L**esbians and gay men exist. Simple fact. We know it, obviously, because we are the gay people (to borrow a phrase), most everybody else has it on hearsay.

Who and what we are beyond that simple fact is another matter. We, again, have some idea about each other, but most people know us only in so far as they have read something about us in a magazine or newspaper, seen a television documentary or heard someone interviewed on the radio. To most of the world (and even largely to each other), we are a media creation.

Gay people got more attention in the mass media in 1977 than in any other year in history. But it was mostly our enemies who served as the focus. Gay people were made visible as the other side of Anita Bryant, as the slightly silly opponents of a citrus queen turned religious fanatic — all very amusing, really. Your Morning Smirk. Even when the issue was given more serious treatment it was generally done without reference to any broader or more positive context. The defeat of gay rights in Miami received thousands of times

more coverage in Canadian newspapers than did passages of ordinances in Toronto, Ottawa and Windsor outlawing discrimination against gay people in civic employment. Attention given to the Miami battle dropped dramatically in the wake of two Toronto demonstrations against Anita, the Canadian media found the issue suddenly not so amusing. When Montreal police swept into a gay men's bar and carried out the biggest mass arrest since the War Measures Act (see story, page 1), and when 2,000 people protested this action, swarming into the streets in Canada's largest ever gay demonstration, newspaper coverage was minimal. Earlier in the year, the "sex slaying" of a young boy didn't make it out of the headlines for a week.

The media's truth about us is very limited and very selective. Based on their intentions and their "objectivity," it is their "truth."

What follows, "Proselytising vs. Protecting Your Ass on the Boob Tube," by Michael Riordon, tells something of the difficulties — and the promise — of carving out a bit of media space for our truth. About us. □

**K**onnie Reich (photo technician in "real life") operating camera 2 has a microphone in her pocket. She steadies the camera in a four-shot. In the control room, Chris Bearchell (printer) switches to camera 1. Richard Sutton (data processing instructor) pans and zooms out.

*Continued on next page*

Continued from previous page

from moderator Michael Trudelle factor), with plaid suit, glasses he puts his fingers through and an angry little bell, to the three guests, one of whom plays "the real heterosexual." These three, Naomi Brooks (library technician), Susan Watson (ex security guard), and Fiona Ratray (print shop machine operator who's also designing a studio set for the show), wear paper bags numbered 1, 2 and 3 over their heads to protect them from the script, from harassment, Connie Reich grabs her microphone, reads a monologue onto the running tape (she reads it once grudgingly just to fill in, everyone applauded and she was stuck with it), drops mike and script, zooms camera 2 into a close shot of the first of four gay panelists. In Richard Sutton's earphones Chris Bearchell calls for a medium shot on the moderator. Bill Brown (writer between jobs) cues control cuts to camera 2 panning across the four panelists as the question to the guests: lesbian bishop Joan Ark (Lorna Weir, student) in a sapphire and Panama hat, strident voice and prayerful hands, Dr. Rigid Carleton



(James Fraser, Toronto City and gay liberation activist), pipe-smoking tweedy fustious professional expert, Member of Provincial Parliament Dr. Lucy Stepon-Sumrivan gushing and fuming under a helmet wig and orange glasses (Heather Ramsay, who wrote the skit from a collective outline, reads the news on "Gay News and Views," and is working on her master's degree (sociobiology), and David S. Rabid (Claude Morrison), dancer, singer, actor, all the moment waiter, media darling of the bigots, all disguised only enough to avoid slander suits, which aren't covered in the budget. ("Budget? Are you kidding — what budget?") Long debate on whether we could get away with slandering certain well-known anti-gay bigots openly. "It isn't slander, they're public enemies." "We may be in the right, but they have the law on their side." "The legal part is one thing, the cable company is another — they could use it as an excuse to block us." Etc. The names were changed slightly to protect the innocent, us. Bag No. 1 storms off rebelliously, the gay panelists are outraged, Nos. 2 and 3, quivering, refuse to debag so we never find out who is "the real heterosexual" on "Canada's favourite game show, 'To Tell the Straight.'" But we do see an encyclopedia of anti-gay myths dumped head-over-heels onto heterosexuals. One quarter of the first five one-hour shows, on tape, immortal "We Are the Gay People!" is the working title, like everything else, it will go through 100 changes before air in January.

What's going on here?

"I want to use television against itself. It's one of the ways we've been harmed the most, by false and stupid images. So we're attacking not only the images but the image-making processes as well."

"I'm doing it because it's fun!"

"Do you know any other show that's lesbian dominated? Two thirds or more lesbian personnel — in terms of what's



gone before that's something like balance."

"It's about time gay people had a little control in the media, at least when it's about us. Of course, we can't get real control under the existing power structure."

"I crave Fame, what else?"

"I need the experience in television production. I can combine that with working for what I believe in."

"For me it's two celebrations: one is doing it, the other is knowing it's being done."

Of 4,403,200 "households" in Canada 6,185,000 have television, altogether 7,296,000 "idiot boxes." Over 50% are colour. French and English outlets cover between them more than 98% of the population. Average daily television per household: a numbing six hours eleven minutes. Over 400 cable systems "serve" over half of all Canadian households. Cable service in large urban areas is upward of 70%, and rising.

Policy at the large networks has long been to find the lowest common denominator to reach the largest possible audience. Many shows are meant to be no more than a presence, like Muzak, vehicles for products,

values and inertia. Executives at one cable company declare that to be successful, programming should be as successful as "The Grade Six level."

"Television isn't to make people think, you can't change anyone's mind with it, except subliminally." Don't bother talking, just play a jingle.

The television of commitment is, it seems, an all-too-rare adventure. Commercial television and, with too few exceptions, "educational" television sell furtos of predigested images, ways of seeing, interpretations and vicarious experience to huge anonymous masses of people. Satellite transmission doesn't broaden our horizons, it drags them in an anesthetizing flood. Trying to ignore it doesn't help, it works intravenously twenty-four hours a day.

The challenge to "activist" television is to encourage or provoke response, then action, for gay television, to interrupt the seamless flow of irrelevant or distorted images competing with our lives and to offer interesting, even compelling, alternatives for constructing attainable personal and group approaches to being gay. Easter said that done...

The television image is only one of the many visual images claiming our attention in the room, as opposed to the single focus of the movie screen...

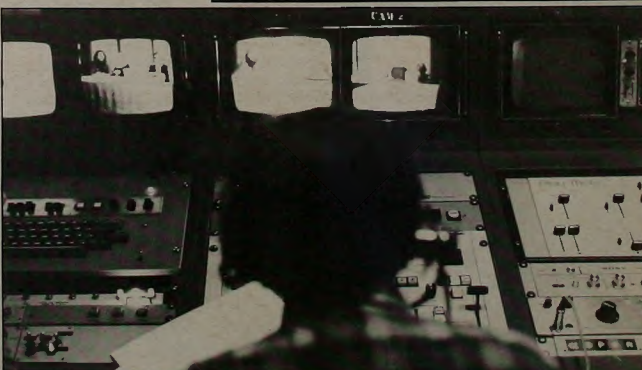
Since the television attention span is usually much shorter than that in any other art...the image must form links

# Prosewritizing vs 'protecting

by Michael Riordon

Gay TV hits the air. Above right: "We Are the Gay People" people Lorna Weir, Claude Morrison, Heather Ramsay and Michael Trudelle prepare to tape a segment of "To Tell the Straight." A monitor, above right, catches Toronto's "Gay News and Views" host Gordon Menander waiting for a cue. Paul Aboud, left, is a cameraperson for the same show.

Below, left: Jamie Stark records a review for Gays of Ottawa's "Out of the Closet." Later in the same taping session John Damien is interviewed by Denis LeBlanc for a segment to be run on Hull's "Gais de l'Outaouais." Rose Stanton and her daughter observe, right.



Photos: Heather Ramsey, Michael Broder and Ross Blodden

with people in the room" — Leo Braudy, *The World in a Frame*. Production people from "Gay News and Views" watched the show in a crowded gay bar. The "visual items" competing for attention in this particular room make audience assessment impossible. But when the show came on most people noticed it, some applauded, shushed others, some watched the whole thirty minutes. For the majority the other visual item was, this bar is an older habit than television. Even so, forming real links with people in their own or other rooms is the most formidable challenge for gay television, as it is for gay liberation. One of the cable executives said that the most alarming thing about the debut of "Gay News and Views" was the image in Community Calendar gave of a very large, highly organized gay community. "They've got offices, phone lines, TV shows, political pressure groups, they're all over the place!" We're getting somewhere.

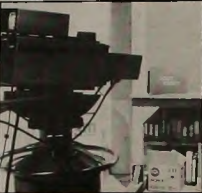
Gays of Ottawa sold Skyline Cable on a pilot for a gay television series. "The publicity we receive from time to time in the media allows us to reach some of the people who might not otherwise know about us. A program on the cable channels would allow us to reach even more such people, and on a regular basis," their brief read. Skyline bought; the pilot worked. David Garmaise, GO president and the show's newscaster. "For many, it's their first contact with another gay person."

Gays of Ottawa produces "Out of the Closets" in Ottawa and "Gais de l'Outaouais" in Hull, both monthly

shows. On one, Denis LeBlanc (staff member for NDP MPP Michael Cassidy) interviews John Damien in French (thank goodness for bilingual heroes) for the Hull show. It's replayed on an Ottawa show. Pierre Hurt (English-as-a-second-language teacher) does on-air cultural reviews and coordinates production. Roger Galipeau types scripts and Elizabeth LaCroix (broadcast co-hosts and interviews. In Ottawa, Paul Wise (hospital lab technician) does technical pre-production work, lesbian mother Rose Stanton interviews and co-hosts with John Duggan (civil servant), and Jamie Starks (also a government worker) explores gay culture. Claude Juras (photographer) and Lloyd Plunnett (GOA treasurer) take pictures and coordinate graphics. John Duggan: "There's a community out there we have to reach. We have to build an audience that will make a noise if the show is threatened."

"I want us to get as many people — different people — on the screen as we can."

"All I've had to measure my own experiences against were the larger-than-life heterosexual icons of



commercial and so-called educational television. Now I have people like me."

"I want to connect people who are isolated, connect them not under imposed bullshit mass fantasies that conspire to keep us down, but in a shared sense of the power in each of us, and even more in all of us together."

"I'm an actor. I mean, I can sell it, but here I can do what I do best, what I like doing best, and contribute something at the same time."

"Humour — I want to generate our own and send it out instead of being the butt of it."

"What we're getting isn't a gay male show with a token lesbian segment, but a show built on radical lesbian feminist consciousness. That's the only reason I'm doing it."



"From the selfish point of view, experience in film, writing, learning to clarify, research, speak visually. The better equipped we are to deal with all aspects of the media, the better equipped we are to fight for ourselves. There's no more powerful way to mobilize."

This is touted as The Year of the Queer in Television. Their television and ours. There is sitcom, comic antics no longer deadly, now merely foolish, famous comings out on talk shows, "Serious" treatment of "the problem" in occasional dramas, rare situations where our sexually repressed is by incidental. Lesbians have tended to come off better than gay men; several dramatic shows have allowed that they were "normal" human beings. (One woman said: "If I'd rather keep my monster status, it's more subversive.") Of course no commercial program-producer in his/her right mind would dare attack or even question the abnormality of the surrounding Jello-heartbreak-of-pornosis-floor-wax-coated world. That's for us to do: "We're supposed to be explaining homosexuality to the cable viewers, which the cable company apparently assumes are all straight! What's to explain? They mean excuse. Most of us are past that, we can only comment on our place in society by commenting critically on society."

We can't arrive like Richard Nixon at the Great Wall of China in prime time, but we do our best. We wait pacing anxiously like Broadway producers for our reviews; what are they going to do to us, make of us this time? The Canadian Broadcasting Closet airs a "documentary" on gay people November 24 in Toronto. Its crews have been rummaging in the visible and audible gay community, creating actuality where they couldn't find it, filming the taping of a gay TV-show until our borrowed equipment broke down, demanding an on-camera vote at a gay liberation meeting where no vote was called for, struggling

"The views expressed on this program are not necessarily those of this station." No kidding.

# your ass on the boob tube



Above, and below on the opposite page: Chris Bearelli directs in the Toronto studio of Rogers Cable.

Left: John Duggan, David Garmaise and Paul Wise confer with a director from Skyline Cable during a taping of "Out of the Closets."

Far above: Claude Morrison of "We Are the Gay People" plinks out a tune between takes. Above, right, contenders for the title of "The Real Heterosexuals" unmasked; left to right are Michael Trudelle, Naomi Brooks (still unmasked), Susan Watson and Fiona Ratray. At right: Lorna Weir and Fiona Ratray.



## OUR IMAGE

for objectivity: "We bust our ass to get balance, we aren't pushing anything, this is a documentary." Is there such a thing? The producer complained every one on the hearing looked at his sleep until the camera stopped rolling. But it's a little like trusting the police, one has means saying it isn't a crime anymore and maybe it isn't even a sickness. Balance means getting some biggie like Claire Hoy on to wipe out any greys we might make. I'm sick of the media, they're dictatorial, exploitative and manipulative — those may be just words, until you see what they do to people. We have to speak for ourselves, to each other. To hell with the rest of it." But we sat them thru us, of course, and we continue to hope for the best.

As we fight our way into cable television community programming, its screens spill over with righteous official disclaimers of responsibility. Guilday Gay Video produced a show "Human Sexuality: A Discussion of Alternative Views." With Jim Douglas (producer) on camera, Greg Bender & Brandis (video-engraver and bookwright) interviewed anthropologist Earl Reidy and psychologist Joyce Ackway. Tape transmission was so bad that the picture was incomprehensible in the first broadcast. An accident? The pre-casting and following shows were clear. In any case the cable company struck the end: "The views expressed on this program are not necessarily those of this station," an unusual gesture. Rogers Cable carried, axed, then returned to resume carrying "Gay News and Views." Now it inserts at the end of the programs the name Maclean-Hunter Cable, the production studio, which Maclean-Hunter does from its own broadcasts. And Rogers imposes on the front of the show a snide title: "Gays in the program might offend some viewers, in which case they should quickly switch channels. (Don't watch, you might be informed). These are the people who say cable-TV can't change any one's mind."

Calls fly back and forth between Maclean-Hunter and Rogers as to whose programs are most dangerous and trouble some. "Gay News and Views" or "We Are the Gay People" — and the latter doesn't go on the air until January. "We have to protect our ass." Executives in both Toronto and Ottawa used the same expression, a curious one. In Ottawa they used it to excuse such tricks as preventing the use of the word "gay" in the title, the show is on the air as "Out of the Closets." "We Are the Gay People," with one show half-produced and the rest half-planned, is hearing politely veiled threats: "Sure you've got the right to access, but access can mean anything we want it to mean, say three a.m.?" The "visual element" is

especially touchy, footage for a telephone commercial take-off has two men kissing on the street, before one leaves on a trip. "That's never been on TV before! You have to understand the audience." "We do, we do, that's why we're doing the show." "Poor audience and all I does is sit there. One of our biggest challenges, and one the media resist, is to make sure we're not an expression of public gayness, public lesbianism and gender roles as political matters." Fortunately, in some the threat of satire induces not retreat but attack. "I don't think the fight is over at Rogers." "So let's give them something worth fighting over." "Gay News and Views" people ran a dance to raise money for its legal fees, publicity and out-of-studio costs — free speech costs which help

### Gay TV Guide

"Out of the Closets"  
Laurenstein Cable, Hull, every fourth Thursday

"Out of the Closets"  
Dayline Cable, Ottawa, fourth Thursday every month

"Gay News and Views"  
Toronto, Maclean-Hunter Cable, 10:30 Monday, 11:30 Tuesday, Metro Cable, 10:30 Wednesday

"Gay News and Views"  
Rogers Cable, 11:30 Wednesday

"Gay News and Views"  
Gay (and video) feeds 11:30 week sat at Maclean-Hunter in Dec, September and cable regulations prevent it returning there before an interval of 12 months. The program continues on another network. Gay joined for further updates.

"We Are the Gay People"  
Rogers Cable, Toronto and more other outlets. Toronto, scheduled to go on the air weekly in July 1978.

from "We Are the Gay People" people. "We also finally got to see some of the viewers, we found out you have some viewers." How else as you going to know cable-TV has no Nielsen ratings. People send write unless they're insulted. "You work like hell, but you can't help wondering what's happening at the other end of the line." The home-baked goodies ran out early, but the bar didn't and the dance ran late. The next morning, Saturday weekly production as usual, three hours to assemble, write, rehearse and tape a 30-minute show to go out over the three cable networks the following week. It's nerve-wrackingly close to live television. Jim Beckwith (an agricultural machinery sales) sets up microphones and sound levels with Le Robb Clough TV production studio practices camera shots (pull out to two-shot, in to one-shot, out to three-shot; the viewer shouldn't notice). Robert Wallace (writer and teacher) times Gordon Montador (free-lance story editor and Glad Day books-for-worker) reading the intro — he can't run over or under two minutes

ten seconds. Heather Ramsay rehearses the news, which is handed to her as it's written and timed; the week's highlights is seven minutes, exactly. Frank Hutchings (radio and television repairman) selects slides — shot over the week for background to the news and the Community Calendar, which Harvey Hanburg (law student) is rehearsing. "Ernst" (producer) booked studio time, no one told? "Gay News and Views" they're going to run late. (In gay community TV, we get a lot of "due to technical circumstances beyond our control" — portable equipment breaks down week after week, tapes are lost — one tries not to think too much of consequence.) The show, two hours late, the studio is free. People move quickly to their places. Suddenly a week's thought, work, adrenalin, and coffee are distilled into 30 minutes' product: nervous energy peaks and holds taut. No one to run the teleprinter. Barbara Thornborough is waiting to be interviewed; she learns the teleprinter in three minutes. At one point a sound level slips. The cable company production man, a heterosexual, shouts at the sound person, a gay man, Robert Wallace, eyes on the monitor, directing cameras and floor director or switcher says nothing but puts his hand on the sound person's shoulder a moment — the difference between straight and gay ways of doing things? The show ends. "This has been a Gay-TV Production. What next?"

"We've never experienced this sense of community before. It's more supportive than anything else we've found."

"We have to build more cooperative units like these."

"We had to get on the air and we have to stay there. We have to get on in other places, everywhere we can."

"We have to get more people watching, get them more involved in what we're trying to do."

"More feedback."

"TV's been ameliorating people for so long. Can we make their lives better?"

A radio station commenting on "Gay News and Views": "Well, they've made it into cable-TV. Next I'll be real TV."

"So far we've had to use their cables and their studios and to some extent their expertise. We're learning how to do it ourselves, but it's still their facilities. The GTC says we have the right to access, but it's not defined, so we have to define it as much as we can."

"We're still using their conventions, too, interviews, hosts, the studio setting, people talking at you — there's still this separation from people's lives, from where they live. We're still having to react to their images the same way we're reacting to their language and their political moves. But if we keep on doing it our way, we might just evolve a new kind of television."

Gay television fills the air. Why not? □

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**Monitor**

mon-itor (mon-iter) n. One that catches, admonishes or reminds. Any device used to record or control a process. (tr, v.) In check, to test. To keep track of. To guard, to keep watch over, to direct. (Latin, one who warns, from *monere*, to warn.)

Yes, we occasionally do like something. An editorial in the *Montreal Gazette* ("Heavy-handed raid on homosexuals," October 29) raised a few pointed questions about the actions of the police raid on Trux bar. The writer senses "there are unpleasant heterosexual overtones" in the raid, and something unhealthy "in the concern of the police S/he asks." Why were people not simply booked and released? Why were they all tested for venereal disease? We're waiting for the answers.

Watch for *Weekend Magazine*, December 17. A major article by Ian Young on the lives of Canadian gay people seven years after the Criminal Code changes. Thursday night, CBC-TV, November 24. A segment on gay rights (10-15 minutes) on a new magazine format current affairs show to be shown in the Toronto area. Includes scenes from Toronto gay groups and a panel with Claire Hoy.

It's just one thing after another. Hard on the heels of its 1972 article on gays ("Couples: A Portrait of the Homophiles," see *Plain Folks*), *Maclean's* magazine, with its 100,000 readers, has coverage of the gay experience with its October 17, 1977 "Lifestyle" column entitled "Where the love that dares not speak its name can." It's a look at a new lesbian bar in downtown Toronto, Studio B, where "middle-class women can relax."

Although it makes the transition from lesbian invisibility to happy consumer in one rather easy leap, the article is significant in that it does talk about women rather than men for a change — and does so rather pathetically at that. Stay tuned for 1982.

"Did he really say that?" Dept. Remember the word "deviate." It used to be one of the favourite attributions of newspapers whenever homosexuals were mentioned. Strictly a 50s which-hung-out-to-it. Then it began to fade in use as the '70s came round. Why? It had undoubtedly connotation of anti-social perversion which made it use insensitive." Guess who said that. It's Toronto's Star's Barbara Speers. He was musing at the time (the column

is dated November 8, 1975) on the "mixed blessing" of media publicity with which homosexuals should learn to be content. The column follows with a meeting with local gay publishing and business people Peter Maloney, George Hislop and Mary Ax. They had requested to see him after the paper's use of "deviate" in a headline about a fundraising dinner which featured US discrimination personality Leonard Matlovich. The three came away with the distinct feeling of having exacted a promise that it wouldn't happen again.

Well, it happened again. Almost two years later, to the day. On November 10, 1977, this head appeared: "Appra ruled out in deviate ad case." Compare it with the *Globe and Mail* version: "BC group loses application to appeal ruling on ads in Sun."

I know, let's have a meeting with Borden Speers and just explain everything to him and then.

To be continued. This is the first mass media column in *The Body Politic*. It should be clear that we have lots to talk about. But we need your help. Write about your coming out. Your area or write a story already prepared, screened or printed. **Monitor.** □

## Books

### The Joy of Gay Sex: An Intimate Guide for Gay Men to the Pleasures of a Gay Lifestyle

Dr. Charles Silverstein  
& Edmund White  
Crown, 1977, \$15.95  
It is a very careful treatise that the authors chose the words "joy" and "pleasures" for use in the title and subtitle of the book. They strive to help the reader overcome ignorance, obstacles and hang-ups — personal and societal — for the simple purpose of having more fun.

And why not? Sex can be great fun, and although some may be irked by a book that focuses so positively on gay hedonism, I'd have to say, beware of prudes. Prudishness has no place in this cheerful volume, with its mini-essays on rimming, blow jobs, masturbation, sadomasochism, and nine configurations for ass-fucking. While the language sometimes descends into the very informal ("luck buddy" and "getting laid"), gay slang is used liberally and is happily taken for granted, while tired words like "relaxation" are virtually absent.

The *Joy of Gay Sex* is an illustrated sex manual, unabashedly inspired by the super-successful straight "Joy of Sex" series. This book is not gimmicky, however, as authors Charles Silverstein and Edmund White strive to provide solid factual information about gay male sex in the context of some of the best intellectual efforts of the gay liberation movement.

The *Joy of Gay Sex* consists of dozens of little essays, ranging in length from a few sentences to a few pages, arranged alphabetically from andrology and anus to water sports and wrestling. Those dealing directly with sexual acts discuss technique as well as their psychological factors. Thus, in dealing with anal intercourse, the authors comment on the would-be participant's possible "inhibitions" and the fact, which they also indicate the ways to appreciate its pleasures. There are also sections on what might be called sexual dysfunction — i.e., premature ejaculation, inability to come, impotence, with suggestions on problem-solving. I was pleased to note that Silverstein, though he is a professional



shrink himself, encourages self-help for such problems and puts in a good word for the consciousness-raising process.

The authors understand that the homophobia infecting society touches the individual gay psyche, and thus the individual's attitude toward sex. For example, in the section on kissing, the authors cite some men's refusal to kiss, noting that this "resistance is often a last holdout against a full commitment to homosexuality." There are also relevant sections on gull, rejection and fondliness, on lovers, fidelity and promiscuity, on drugs, health and male anatomy, and on cruising, bars and baths. (The writing accentuates the positive — not much is said about the ways in which bars exploit people or about how awfully smoky and dreary many of them are.)

The longest section in the book is on coming out and, aside from the obvious aspects having sex with another man

for the first time), it goes at length into coming out as "the adoption of a psychological and social stance." I think this section will be challenging and provocative to many men who think of themselves as "out."

Sections on andrology, role-playing and queer-baiting are informed by feminist consciousness that is sorely lacking in much gay male writing. The authors refer to research by "social psychologists" indicating "that homophobia crops up in a society that maintains a strict distinction between male and female roles, especially in a society that assigns high status to men and low status and dependence to women." I think that feminists, not social psychologists, should be credited with this observation and, consequently, that gay men concerned about homophobia should become strongly committed to feminist goals. But authors Silverstein and White are inclined not to be propagandistic, admonishing or judgmental about the very much.

The authors' values definitely come into play, however, as they write this book. They have lots of psychological insights into men who choose straight marriage or present themselves as trade or avoid the possibility of having a lover, but SS&M is treated with kid gloves and observations on its psychological and social origins and consequences are avoided. And though they briefly refer to pederasty in ancient Greece, the authors virtually deny modern-day boy-love, a convenient, cowardly and dishonest approach.

I think this book's main fault is a pervasive white, middle-class male bias. Given the background of the authors and the reality of the publishing industry, this bias may be unavoidable, but at least it should be acknowledged. I think it must be offensive to blacks when something is written in a book with the certainty that the reader is white: "You want to know the latest slang expressions in Harlem, a black boy you pick up says to you, 'I know I'm offended when these authors say, à la David Goodstein, 'There is no better proof...of the emergence of gays from their closets' than 'big, spacious luxurious disco.' I'm disgusted and I repeat the assumption that gay men have all sorts of money to spend on resorts, fashionable clothes, or even sending everything to the laundry after a case of the crabs. When gay men brag about how much money they have (and many do have it), can be a subtle put-down of lesbians, who are on the bottom of the economic ladder."

The authors assert in their introduction that "the most important factor in the gay revolution must be the emergence of a huge middle class" in the context of urbanization. First of all, urbanization as a requirement for being open to sex is painfully oppressive for those of us who choose to live among field, forest and stream. Second, while these economic and sociological factors are undeniably important, I think they are not placed by these authors in proper political context. Gay revolution is an urbanization issue, first and foremost (no, not the big discos) — has to do with basic notions of justice and freedom. In that sense, our post-Stonewall-era debt is not to the "middle class" but to black power advocates, the New Left, the

hippies and above all to the feminists whose concerns with these moral issues enabled us as gays to create a special sensual pleasure and affections and our battle with the sex-roles system.

This handsomely designed book has dozens of illustrations, most of them sexually explicit or at least portraying nudity. Michael Leonard's nine beautifully composed paintings remind one of Georges Seurat's pointillism; their soft colours portray a tender and loving love. Drawings by Judy Bradford are also generally quite loving and accessibly illustrate the text. Ian Beck's colour paintings imitate various Asian and classical art styles; while I find his oversized cocks and bizarre poses rather ridiculous and crude, I suppose others may find them cute or humorous or otherwise appealing.

by Allen Young □

### The Biography of Alice B. Toklas

Linda Simon

Doubleday, 1977, \$10.00

### Dear Sammy: Letters from Gertrude Stein and Alice B. Toklas

Edited with a memoir  
by Samuel M. Steward  
Houghton Mifflin, 1977, \$10.00

The *Biography of Alice B. Toklas* is really a story of the late, worthy Mrs. Gertrude Stein. In her treatment of half of one of this century's most colourful complete couples, Linda Simon has reached for the easiest, most palatable, available, happy wife and sad widow. It's true that Toklas was devoted. For thirty-five years she was Stein's handiest apprentice. She typed her books, picked her berries and brooded over her smallest convenience. But she was also a strong-willed, ambitious and unique woman who did what she wanted. She chose to stay and protect Stein, while living after Stein's death, she worked hard for the memory. Simon fails to explore why love took this shape. There are pages on Stein's American childhood and why Toklas was paid bags and answered phones. There are a few sketchy paragraphs on the time Toklas spent thinking about being a lesbian. The book is crippled by chronology. It starts with Toklas' birth: "She was born in San Francisco, California, on Monday, April 30, 1877, in her grandfather's house at 822 O'Farrell Street." It stops eighteen years later. In between is a distracting, jostling crowd of dates, names, incidents and quotes that cover the calendar and obscure the subject. Simon does not weigh or imagine the significance of events. Like a bus driver with nothing on her mind but getting home, she conducts an irksome and uninflected tour that passes through and Howland Johnson's at the same clip. There are three pages on Toklas' trouble with servants and an equal number on her conversion to Catholicism.

Long on paraphrase and short on perception, the author cites a hundred references to other sources. Sometimes she uses Stein's literary work as statements of facts, without any explanation of why she thinks this might be a safe practice. A pivotal point in the growing relationship between Stein and Toklas is described almost entirely by quotes from "Didi" Nelly and Lily Love You," a piece by Stein that was published in *As Fine as Miltentha* and apparently incorporated pieces of actual conversation. Still, taking cooked raisins from cakes to rice on cereal seems an unreliable method for biography.

The book's most valuable contribution to Toklas lore is the account it offers of her life in San Francisco and her early friends and acquaintances with them, however, are unclear. While Simon does draw on unpublished recollections of two life-long acquaintances, Annette Rosenheim and Harriet Levy, their insights are presented in a sketchy way. For the most part, *The Biography of Alice B. Toklas* seems the work of a promiscuous parrot.

Dear Sammy: Letters from Gertrude

Stein and Alice B. Toklas is also the work of a parrot but a careful one. Steward, a writer and English teacher who later turned to tailoring, started a correspondence with Stein in 1932 and described as days of idyllic domestic life at their summer home in Billiglin.

The first half of the book is a memoir of those times spent together. What is described are days of idyllic domestic routine: gossip with Toklas and bigger talks with Stein, reproduced verbatim. Steward writes: "I took comprehensive notes of her talk, always trying to remember exactly the phrasing and delivery of her sentences."

It is a thrill to read Stein's spontaneous speaking language, especially an exchange with Steward on homosexuality. She first asks, "Do you think that Alice and I are lesbians?" and presses to know more about her American visitor: "Are you queer or gay or different...? Stein compares Steward's treatment of sex in his 1936 novel *Angels on the Beach* with that in her own letters. The conversation is a rare instance of Stein approaching the subject straightforwardly: "I like all people who produce and Alice does not so that they do in their own business, and what we do is not theirs."

The memoir also relates Steward's visits with Toklas in Paris in the years



Sammy, Steinhilber, Alice, Paris, 1932. All are Stein's death accounts of her ceaseless humour and declining faculties.

The rest of the book is letters, about 50 from Stein and about 50 from Toklas, starting in 1946, following Stein's death. (Edited versions of these letters, with no indications of deletions, appeared in *Staying On Alone: Letters of Alice B. Toklas*, 1963.)

In her letters, Stein talks about the war and spills a surprising amount of ink outlining Toklas' delight with a mixmaster that Steward sent to her ("Alice all smiles and murmurs in her dreams, Mik master"). Toklas writes about seeing that Stein's unpublished works appear in print, offers snappy opinions on friends and the work they do, is exceedingly grateful to be gifted with a sea-fort biscuit, and sends Steward "a triffon prison thanks" for a kitchen gadget that cools food in a hurry.

Except for occasional intrusions by courtesy, Dear Sammy is the kind of tender book that *The Biography of Alice B. Toklas* is not.

by David Livingstone □

### Womanhood in America;

From Colonial Times  
to the Present

Mary P. Ryan

New Directions, 1975, \$5.95

While concerned only very occasionally with lesbians, and not at all with gay men, this fascinating work can be read by both groups for the many parallels with, and fresh insights to, bag it all our social-historical studies.

In this ambitious study historian Mary P. Ryan correlates the basic contours of American heterosexual women's history with the present-day changes in the sexual division of labour and political economy. From the American colonies to the present Ryan surveys the changing concept of "womanhood,"

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relating it to the activities and social power of the female sex, and to basic changes in social organization. Throughout, the concept of womanhood is seen by Ryan as a social product which mirrors and, at least sometimes, describes the actual condition of women, as well as serving as a prescriptive model.

Ryan's history is an important original attempt at relating women's history and different stages in the development of American capitalism. Similarly, lesbians and gay men might understand much about our particular historical experience by studying how changing concepts of homosexuality, and our changing social situation and experience, correlate with basic changes in political and economic organization.

From the first American colonization to about 1750, says Ryan, the main productive unit was the "self-sufficient agricultural household"; women and men were relatively equal co-workers, and there was no "sharp dichotomy between male and female roles," no clearly defined "masculine" and "feminine" personalities. From about 1750 to 1830, says Ryan, a new, peculiar "feminine" character (dependent, submissive, loving, maternal) coincided with the rise of commercial capitalism. "Only in the period from about 1830 to 1860 did the activity of woman as civilizer (as 'Mother of Civilization') evolve with industrial capitalism. From about 1860 to 1920, the total separation of men's wage work outside the home from women's domestic 'functions' within it was associated with a concept of womanhood as nurturance. And from about 1920 to the present, within a developing consumer-oriented economy, women began to enter wage work in larger and larger numbers. The traditional concepts of womanhood were fragmented into a number of competing models.

Although Ryan's historical periodization may in future be refined and expanded, and her emphasis simply expanded, bettered, or corrected, her fundamental attempt to correlate "womanhood" with stages of economic organization will remain important.

As Ryan presents it, the manufacture of womanhood is literally that — a process of production in which human beings of the female gender are trained for particular kinds of labour, and taught the personally transferable skills so-called "feminine" activity. Ryan's book makes clear that the different personal traits and activities we perceive as "feminine" (and those perceived as "masculine") are not naturally or biologically such, but are socially and historically determined. Traits and activities are not inherently female or male, but only such by social custom, by convention capable of change. Even woman's role in the production of new human beings, while appearing as essentially natural or biological, is in fact socially specific, taking on a very different objective character and meaning in different social-historical settings. Ryan's view of the production of "feminine" gender identity is characterized by a radical, even absolutist, determinism, at a view with which, wholeheartedly agree. As feminists sum it up: "biology is not destiny."

Ryan emphasizes how changes in the sexual division of labour and political economy "control" the "male" and "female," "mesh," and are "integrated" with changes in the concept and phenomena of womanhood. Such relations cannot allow Ryan to neatly sidestep the thorny issues of biological determinism. She speaks of the idea of women as "Mothers of Civilization" being "correlated" with the development of industrial capitalism, not determined by it. Ryan's strategy is perhaps warranted at this early stage of research in women's history, but the issue of determinism is important and should eventually be taken up.

Tread Ryan's book with constant shocks of recognition at the parallels it suggested with lesbian and gay history. Ryan quotes a Dr. Hollick on a 19th century treatment for allegedly over-sexed women: the clitoris "can readily be amputated more or less, and its excitability reduced." He adds: "This



operation I have frequently performed with great success." We, too, have been treated to sexual surgery. Ryan discusses how heterosexual women have been reduced to their reproductive roles. She quotes another doctor who thinks that it is "as if the almighty in creating the female sex had taken a pencil and built a woman around it." We, too, have been reduced to our sexuality.

Throughout her book Ryan applies a simple conceptual innovation. This is to carefully refer to "heterosexual relations" and "heterosexual women," rather than the usual "sexual relations" and "women." Ryan thus refuses to take for granted as natural and universal the specifically heterosexual character of the history being studied. The existence of such a particular thing as heterosexual history, along with homosexual history, has not yet been generally recognized, its implications analyzed. Ryan furthers such analysis.

by Jonathan Katz

## Looking Good: A Guide for Men Charles Hix

Photographs by Bruce Weber  
Hawthorn Books, 1977, \$17.95

This is the kind of book that calls your cock and balls your "look know, what's," refers to woman as "the distaff side," and calls sex "that."

Cutey is one thing, but there's a kind of terminal precocious hanging over this whole effort. The section on hair straightening is called "Nothing Kinky," the chapter on perms is "Curl Talk," and on and on through "Sound Advice" (the ears, honey) to "Organ Grinders" (you guessed it). By the end, you want to throw up into the nearest jar of cold cream.

Not, mind you, that I don't want to look good. And looking good is largely artifice — except for that one guy in a thousand who is so blessed as to look perfectly manly after a quick run of the hands through the hair.

Looking good is also looking bad. It's that bit of extra care that 'men' shouldn't take. It's that one ear ring, that ever-so-slightly tinted hair, that hint of bronzer.

So there's a need for a book like this. Most men don't know moisturizers from mineral oil, haven't considered the wonders of facial deodorant, don't know the techniques of hair replacement. Hardly. That kind of thing was for fruits. But even among gay men, a lot of this stuff is suspect. It's too fine (it you're techy, or too vulgar if you're a serious or radical or committed).

It is a bit fem, and certainly a touch frivolous — both rather important gay contributions to maleness, and nothing to be ashamed of. Something, rather, to be studied.

But is this the book?

Afraid not. It's not a total waste. It's not looking for moisturizers on my next foray into barbers, and I don't expect I'll dare head into winter without a facial and a manicure. None of which would have considered before "Waterproof," "The Skin Game," and "Nail Safety" — the relevant chapters in Looking Good.

But so much of this book is so obvious it sounds like mother-bush

your teeth. Wash like crazy. Wear clean underwear. Scrub your you-know-what. Don't smoke. Get a good night's sleep. For this, \$17.95?

But then there are all those pictures. A lot of funky guys looking good. A lot of funky guys looking good. A friend of mine did (the book has page 83). Think again. "Nobody here but us straights" is the tone right from the start: "Hair she wants to touch is hair you want to have." And when these guys get their pictures taken, looking in the tub, it's most decidedly not with each other.

Directions on "how to trim a full beard" would make a good book but I just that the proofing is so bad you get to read the same paragraph twice on page 51, and ordinary typos abound. It's a shoddy effort, obviously rushed into print, and overpriced for the useful bits it does contain. And as long as looking good is looking closet, it isn't good enough.

by Gerald Hannon

## I am Proud to be Gay Now I Want to be Free

John Ironstone  
Bluefly Library, 1977, \$2.25

People rarely expect to find social comment, political theorizing and political satire in the pornographic books sold only at "adult" bookstores or in those lonely beat-up stores in the better drug stores. However, a new book from the Bluefly Library contains all of these.

*I am Proud to be Gay Now I Want to be Free* is one of a series of books by John Ironstone about the barless gay pub Gary Brannon, who solves gay murders and fights for gay rights. In this book, Gary is a relatively minor character. The real subject is the impact of human rights ordinances on gay people. The book takes the events surrounding human rights commissions in many places, including Miami, San Francisco, and Bloomington, Indiana, and blends them into one fictional story.

*I am Proud* is about a fictional place called "The City" where a local bar called "The Alley" has been ejecting same-sex couples for dancing together. Several complaints are filed under the city's gay rights ordinance, and the local Human Rights Commission holds a hearing. Before much evidence can be presented, a riot breaks out because of the same emotion on both sides. The commissioners later deliver their verdict on the case: by a vote of 5 to 1, the bar is found not guilty of discriminating against gay people. Absurd reasoning is used to arrive at the decision. The gay and anti-gay reaction that follows includes the holding of a gay pride week by a gay community newly roused from apathy, and the attack on a group of people who are on a loving gay couple. One of the human rights commissioners, a vehemently anti-gay woman in the Anita Bryant mold, finally goes berserk and reveals the madness that underlies her bigotry.

Now what is this about being a dirty book? It sounds more like a news story in *The Body Politic*. Well, the sex parts are blatant, and your favourite words are there, qualifying this book for sale only under very restricted conditions. But all the relationships are tender, non-exploitative, and loving. A variety of gay male lifestyles are presented, from a wonderful description of a pick-up in an adult bookstore to a pornographic and devoted gay male couple. The gay characters are well-drawn and varied. A confrontation between Tom, a political drag queen, and Gary, a butch gay cop who feels uncomfortable around femininity, gives a strong feminist and effeminate argument for the validity of all gay lifestyles. Explanations of feminist politics occur often in the book, explaining why certain people are the way they are.

Feminists who object to pornography because of its sexism might well have their consciousness raised by this novel. Pornographic subject matter is not the main emphasis in *Looking Good*, always bear in mind that all literature reflects the cultural values of its writers.

As our culture becomes increasingly aware of sexism, and, we hope, less sexist, pornography can also reflect this trend.

From a book at both closeted and liberated gay couples, Ironstone reflects that "the heterosexual man or woman chooses to face a hostile world is too important for other people to be fooling with." A positive and realistic view of the relations between gay men and women is presented in Gary and his lover John with their lesbian friends, Carol and Kathryn.

The straight characters are the garnet from the proud parents of a gay son to the clever caricatures of the liberal dogooders and self-righteous conservatives doing their bit for human justice on the Human Rights Commission. Even anti-gay Christian bigotry is attacked in a sermon delivered by a minister whose son is gay: "The Bible should be read as a mirror, not as a pair of binoculars."

Much like the movie "Nashville," this book has no single hero, but focuses on the gay community as a whole with its varieties of heroisms in the face of ubiquitous oppression.

The book isn't edric much and the level of language wouldn't trouble most high school drop-outs. It is undeniably a quickie, but that is one advantage of the pastiche of political events. It gets new material in print quickly. There's something to be said for the book's currency. It is in print at a time when I can inform and inspire many gay people.

In case you're wondering about this unusual book, here's the author: he is a living rendition of the old clichés about dirty book writers. He is a former college English professor currently studying law. His real name is Fred W. Lucas, and he serves on the Human Rights Commission in Bloomington, Indiana. In the last year he published over twenty pornographic books under various pseudonyms, including "Martin Moore." He writes in this mode for at least two reasons: 1) he thinks explicit sex should be included in his work, and 2) pornographic publishers pay quickly (although he has been heard to say "the wages are low").

While many say that pornographic books are immoral or amoral, this is a book that closes with an explicit and important moral: "Unite to fight for your rights!"

by Maida Tichen

Available from MMB, 3467 Mission Park Place, Santa, CA 92071 for \$2.25 plus 50c postage. Enclose a signed statement that you are over 21.

## No More Miamis!

Gay Liberation Today  
Pathfinder Press, 1977, \$ 65

The mobilization against Anita Bryant and her attacks on our rights should certainly be the object of reflection for those interested in building the lesbian and gay movements. This timely pamphlet covers the largest upsurge of lesbians and gay men in history. It gives us an idea of what activists were thinking during this exciting and busy days and also attempts to draw some conclusions relevant to the future of our struggle.

An introduction by Michael Maggi, a member of the Socialist Workers Party and the Coalition for Lesbian and Gay Rights in New York, provides a synopsis of the events. In opposition to Bryant's campaign, culminating in the huge demonstrations in Washington and San Francisco, Diane Ward develops a critique of the liberal defense of gay rights mounted by the Dade County Coalition for Human Rights. Joe Kear, a member of the SWP who worked with the Dade Coalition, also takes on the situation in Miami. He argues in this critique of the Coalition that, "Things could have been different in Miami if an attempt had been made to involve large numbers of people in the struggle in an active campaign." Cheryl Adams, the co-ordinator of the National Organization of Women's Lesbian Rights Committee and a member of the Dade Coalition, also takes on the attacks on the rights of lesbians and gay men in the context of increasing at-

backs on the rights of women. David Thorstad, a leader of the Coalition for Lesbian and Gay Rights and of GAA in New York City, has perhaps the most interesting selection. He points out how right-wing forces are "Consciously seeking to whip up a backlash against homosexuality because homosexuals are the only ones in society that have been singled out with impunity in the past." But this time we "have no intention of allowing ourselves to be used again as scapegoats for the evils of white, male, capitalist, heterosexist dictatorship."

The pamphlet leaves a number of questions unexplored. Firstly, while it points to the importance of unity between lesbians and gay men, it doesn't say how this was done or might have been done in coalitions across the US. The problems of sexism that cropped up in many groups are not investigated.

Secondly, although Thorstad talks of how gays are being used as scapegoats, there is not further exploration of why lesbians and gay men are being attacked at this time. Various factors, like the extent to which gay rights victories are seen to challenge sex roles and the patriarchal family, or the relationship between the capitalist economic crisis and attacks on lesbians and gay men, are not dealt with.

Thirdly, there is no probing of the important question of why gays were able to respond in massive numbers to these attacks while the trade union movement, blacks and others generally have not. How important is this capacity for mass militant action on the lack of any reformist bureaucracy controlling the gay community or the concentration of the gay ghetto?

Finally and most importantly, no connection is drawn between the lesbian and gay struggle and the fight for a non-patriarchal socialist society. It is implied that gay liberation can be achieved simply through the winning of civil rights. Coming from a revolutionary socialist organization, this is a particularly notable omission.

Even with these limitations the pamphlet is necessary reading for all those interested in understanding the recent wave of struggle. It draws the important conclusions that we must maintain our independence from capitalist parties and forces, work for mobilization of gay people and gather support from other oppressed groups.

by Gary Kinsman

## Julia

Fred Zinnemann, Director  
20th Century Fox

Friendship and courage are perennial subjects for movies, and it's canny of producers of *Julia* to give us one right now when we've never been so eager to learn about how people get on. But *Lassie* was about friendship and courage too, and it's disappointing to sense that *Julia* doesn't go beyond the cliché of these terms. In *Julia*, since the friendship here is between two women, we embrace it all the more eagerly, because in the last few years or so some would say, from a backlash to the women's movement) there has been a dearth of roles for female stars. When I read in *The New York Times* that "Hollywood is gingerly bringing out movies like *Julia* and *Looking for Mr. Goodbar* which speak to feminist concerns for more films about women," I'm inclined to be dubious. It's an insight into the industry's shrewdness at trend spotting, not evidence of worthy ideals.

Closer to home, Clyde Gilmour ap-

pears *Julia* for showing us two strong women characters in a loving relationship who aren't lesbians. When did Clyde last see a film about two strong loving women of any sexual preference? As it turns out, the sexual component of William Hellman's involvement with her friends was never expressed physically, but that didn't prevent her from affirming that such a component was real between them. Hellman's only clue to think about the love had for her, too strong and too complicated to be defined as only the sexual yearnings of one girl for another.

Though in general Alvin Sargent's adaptation of Hellman's story is a fine one, the particular instance of the author's probrity was not transferred to the screen. When Jane Fonda says to Vanessa Redgrave, "I love you, Julia," it's impossible to doubt the sincerity of her delivery. Yet all the same you can't help suspecting that the scene was carefully worked upon to neutralize as far as possible any ambiguity whatsoever. There must be no carnality in a noble friendship. Possibly it was the quality of Hellman's love for Deshell Hammett that troubled the producers. Both independent, both subliminal, both in control and free, they nevertheless shared a deep respect and loyalty, all of which makes us admire them now. In the movie that's not true. At one point each of them is so unusual that some people who don't know the factual background think Jason Robards is playing Lily's father.

Whether you see it as a relationship restrained or mature, it's a welcome departure from the norm: a movie male-female pairing not unique for its equality. While you consider that there is something of the butch-femme dichotomy in *Julia* and *Julia*, you wonder whether it was thought necessary to remove or remain in the script. There's a big scene in a Harlem bar where Lily deflates the heterosexual pomp of a drunk, young man who suggests that she and Julia are dykes. Writing in *Pennsylvania*, Hellman makes us see the context of this act of slapping him in public. I think it is reasonable to believe that it was because she objected to his smugness and air of superiority and not because she felt he had sexually abused her. But finally, this scene comes off very bravura, very triumphant. It's easy to interpret the scene symbolically, and this is how it's received at large.

That the scene people are talking about when they say the audience cheers at *Julia*.

Did squeamishness over gay inferences keep the screenwriter from revealing which of Hellman's plays she is working on for the first half of the film, the play that will be such a splashy hit when it opens on Broadway that Lily can afford her sable coat and go to Europe to see her friend *Julia*? True, *The Children's Hour* is less about a woman who died than about character assassination, but the subject-matter of her art at this time must have been deemed too political a topic for the purposes of the filmmaker.

When Hellman is praised for her honesty as a writer it's a reference to her ability to render experience in all its variety, even the parts that don't fit. Instead of this honesty, we are served something closer to black and white (a species of it is still chic in the Seventies) that the book scrupulously avoided.

In limning such a memoir it is inevitable that details get smoothed over or dropped entirely. It's not always easy to decide whether the goal was to be clearer, more compact story or a salable product at any cost. But it's a familiar result wherever art gets adapted for a larger audience. Human nature becomes a little more explainable, a little more "universal," a degree more comforting to regard. Everybody loses in this process of chop and change, but for gays there is too often an additional, the ever-constant, sometimes-imperceptible erosion of our part of the world's history.

by David Roche

## In concert



TERESA TRULL AND MEG CHRISTIAN. The women's music explosion, that is, Olivia Records and the hard work of the 3 Angels Collective, brought these two fine musicians to perform in Toronto in October. The audience was unanimous in its approval of this unique blend of lesbian voices, culture and politics. Trull and Christian gave many of the women present a first taste of what they can expect from Olivia's production *Lesbian Concentrate*. (See review page 24).

## Gay USA

Arthur Bressen, Jr., Director  
National Film Board Theatre  
Vancouver

The highlight of the gay film series at the Pacific Cinematheque in October was the first screening of *Gay USA*. It was created this past summer by Arthur Bressen Jr. and friends, out of the anger, frustration and fear they experienced during the weeks of Anita Bryant and her back-peddled, the Citruswax.

Provided without fee by Artists United Properties, the film was produced as a benefit for GATE Vancouver, with proceeds going to finance their case against the Citruswax. Bressen presents the gay population in one of the oldest and most traditional forms of celebration: the parade. It's a parade which stretches from New York to LA, but the focus is mainly on San Francisco, where 200,000 marched through the streets. Unobtrusive camerawork and editing spotlight the people en masse, defining the size of the crowd and up close, allowing the personalities to emerge.

The unifying premise of the film is and given a chance, have interesting things to say. The film is one long interview with the gay community, letting it meet itself and hear its own stories from its own citizens. Gay oppression, often discussed in purely political terms, is given a personal dimension. We can hear the individual experience of the black woman's comments on being a "socially acceptable" gay, "or I'm down in the washroom to get stolen and there's this chick there talking about her new satin panties from Fredrick's and how much her husband liked them, and we're not supposed to be bi-racial!" The shapeless figure she outlined in black bearing the sign "I am the homosexual no one knows about," the woman with the heavy mid-west accent talking about the emptiness of her marriage ("something was missing") and her gradual understanding of her sexuality ("Well no, there's not really much gay life in Wichita").

The history of gay repression and liberation is also discussed, but it emerges from the conversation and immediately returns to the people talking of participating in earlier demonstrations, we see footage of parades from the early sixties and hear the shapeless figure shout in renewed retaliation. The meaning of the pink triangle, the symbol used by the Nazis to identify

homosexuals, is explained when a float documents a concentration camp (complete with chains, bars, guards and prisoners) passes by. This leads into a brief look at totalitarianism, really underlined by passage from Riechstadt's *Triumph of the Will*, a propaganda film commissioned by Hitler in 1935. The contrast between the geometric masses goose-stepping through Nuremberg and the colourful spectacle of people dancing and unobtrusively passing through San Francisco is most effective.

Exposure is the keynote of the film. Using the parade and the historical, political and sociological perspectives, the gay populace speaks out not as stylized puppets but as individuals with human beings. As its documentation of mass assertion at a crucial point in history, *Gay USA* is guaranteed a place in the history of gay liberation.

by Michael McGarry

*Gay USA* is available for rental for fund raising or consciousness-raising purposes. Write to Artists United for Gay Rights, Box 1536, 636 Coast Street, San Francisco, CA 94109.

## A Son Of The Family

Shawn Selway, Director  
McMaster Film Board

This Canadian film, co-produced by McMaster Film Board and the Augustus Filmmakers Collective, was shown at a recent meeting of the McMaster Homophile Association.

After the screening, Director, Shawn Selway and producer, Jim Aquilino counted how the script had arisen from a discussion between Charlie Babin, president of McMaster Film Board, and a young man in the process of accepting himself as a gay and making his homosexuality known to his family and friends. Together with Selway and Aquilino, the film was produced by the Arts Council for a grant to produce a film describing the experiences of coming out. They were joined by the Arts Council and another fifteen hundred dollars from the McMaster Student Union. The film was given its premiere screening Oct. 7th at the Broadway Theatre in Hamilton. The film is now available for rental from the Canadian Film-makers Distribution Co-op.

The promotional handout for the film begins: "A Son of the Family" is a compact account of several crucial months in the life of Mike Norris, a young gay. The film certainly is compact; the original script is a 60 min film was edited, for financial reasons, down to a final 29 min version. What could have been an excellent film was reduced (thereby to a confusing progression of scenes that touch on, but never deal with, a multitude of gay experiences: coming out, telling mother, not telling father, moving to the big city, coming to terms with gay male relations with women, homophobia, job security, the family as an anti-gay institution and so on). Had even one or two of these themes been far more successfully done and effective in individual scenes, and it's unfortunate that they are not, the film would be a too ambitious content and rapid pace. According to director Selway, the film was intended for high school and straight students. However, much of the film would be, at best, confusing and, at worst, misinterpreted by these audiences. For example, one important scene is that of a young man who has been fired from his job because he is gay, only to find out it was really because the boss thought he was coming with an unimpressive film staff — runs the risk of trivializing the often justified fears of gay people concerning their employment.

For these reasons, the use of the film seems limited to situations where an accompanying discussion can help clarify and draw connections between the story and the important concepts introduced.

by Bill Lewis

December/January



## Theatre

## StarBabies

Michael J. Levin, Director  
C.E.A.C.  
Toronto

## Jekyll Play Hyde

Paul Bettis, Director  
Theatre Second Floor  
Toronto

Gender-bur sweeps Toronto? Hardly. But a flurry of gay-male Halloween drag following fast on the heels (?) of Les Ballets Trocadero, Charles Ludlam's Ridiculous Theatre and Outrageous, might constitute a trend. And to continue the activity, Bob Star, Chicago's Bearded Lady, was in town with StarBabies, Michael Levin's audio-visual documentation of the B.L.'s October '76 show at The Ontario Collage of Art.

Why this sudden fascination with drag, albeit with beards, moustaches and hairy legs? Does it really challenge the parameters of sexual distinction? Or does it merely demonstrate a preoccupation with fashion and style that only masquerades as parody, reinforcing the notion that "clothes make the man," woman, androgynous, or freak?

The B.L. simply says it's fun, "I want to make people happy," he told me at the Centre for Experimental Art and Communication (CEAC) installation. Watching the multiple images of visual and organizational confusion in Levin's



The B.L. (Bearded Lady)

complicated show, I saw few happy faces other than the B.L.'s. I did see a comprehensive study of the time and precision required to make a bearded man look like a female mannequin. And watched in awe as the videotape cameras turned from the mannequin's opening number — a lip-synch rendition of "Let Me Entertain You" — to cover a spontaneous fistfight that had erupted between several men in the audience.

As a mixed-media event, Levin's StarBabies incorporates some stunning visuals into a mosaic format that is by now a cliché. He calls the show a "behavioural study of the celebrity syndrome from the perspective of the producers, cast and crew: those who create and sustain the elements that nurture stars." Would that it were. A serious analysis of what Joni Mitchell calls the "star-maker machine" is more than appropriate to audio-visual presentation. The mass media parlay fashion into feeling, telling us not only what to wear, but what to think as well. If StarBabies and the original Bearded Lady Show had addressed itself to this process — with or without adopting a point-of-view — it would have been more worthwhile. Instead, it has become trapped in technique, exploring via safe the surface of "feminine" fashion instead of penetrating its roots.

Talking about his show, Michael Levin calls it "a form of the Frankenstein myth in drag." He sees all of us as StarBabies, children of the culture that produces constant/instant/pop/cult stars." He also sees us as media monsters, an idea worth consideration. If gender-luck, radical drag or

cross-dressing were used to exercise the monstrous effects of the media in shaping our sexual and social identities they could become a real force for sexual liberation. But the use of clothing to overcome its stereotyping effects demands a deliberate rejection of its significance — a consciousness of paradox difficult to maintain, let alone communicate. Rather than demystify the mask of fashion by donning sequins and rouge — or jock-straps and boots, for that matter — we are in danger of adding to its power, turning fashion into fetish, in attempting to debase style, in other words, we run the risk of elevating it to an art form outside the arena of everyday activity in which it is an oppressive fact.

As if to illustrate the process by which a mass culture commodity can be elevated to an elitist art, Theatre Second Floor unveiled Jekyll Play Hyde, an improvised performance based on Robert Louis Stevenson's short novel, devised and directed by Paul Bettis. As is so often the case with this daring and imaginative theatre, style, in the sense of elaborate and careful attention to sensual detail, was the most commanding aspect of the evening.

Bettis' ability to create mood out of atmospheric effects is little less than miraculous considering the meagre resources of his theatre. This, however, is not enough to redeem the self-indulgent exploration of theatricality that Bettis, as the actor Richard McKenna and Bruce Vavrina) undertake.

Jekyll Play Hyde is an hour-long collage of words, music and constant visual activity played to "rules" that only the actors understand. It is also a celebration of unabashedly homo-erotic intimacy, performed with the mesmerizingly smooth precision of a prolonged pas de deux. As a theatrical chamber piece, it works nicely, the Gothic style of the sallow make-up, tuxedos and splashes of colour (liqueur-like potions, scarves, pin-spots of light) adding a decadent edge to the implicit sexuality of the show. But it is in this area of sexuality or, more accurately, psychology, that the production becomes muddled and finally disappointing.

Using Stevenson's words, the actors explore the dichotomous nature of Dr. Jekyll and his quest for a drug that will release the mysterious Mr. Hyde. Doing so, they languidly examine Jekyll's fear of the repressive social milieu that will not accommodate Mr. Hyde's desires. Rather than explain these desires or the social environment, however, Bettis concentrates on Jekyll's fascination with Hyde and the sense of completion he feels when Hyde manifests himself. The result is a revere of narcotic sensibility that suggests but fails to develop an attitude towards self-realization that is a confusing blend of Freud, Jung and R.D. Laing.

Like StarBabies, Jekyll Play Hyde indulges a preoccupation with form that ultimately excludes the audience. Both presentations forget or ignore the primary reason for experimentation in art: to improve the quality of life.

by Robert Wallace □

## Contributors

Jonathan Katz is at work on a sequel to his ground-breaking work, *Gay American History*. Gary Kinsman is an artist, writer, University and is on the executive of GATE Toronto...

Jona Laney is a notorious lesbian at the ripe old age of 22. A writer, Michael McGarry studies at Simon Fraser University in Burnaby, BC. Michael Rindon writes and haunts in Toronto... David Roche has done too many things to list here but at present he is carrying dishes at a chic Toronto eatery...

Maida Tichen, a collector of pulp sappho and a whizzing domino player, is at present trying to get talked into moving to San Francisco... Robert Wallace, a teacher at Glendon College in Toronto, works on Gay TV, News and Views...

Allen Young is co-editor with Karla Jay of a forthcoming anthology *We Are Everywhere: A Celebration of Lesbian Culture* to be published in Spring 1978. They are also compiling their US-Canada sexuality survey into a book to be published the following fall.

## From the Upper Crust: Special somethings.

### Christmas cake:

A marvellous concoction of figs, plump currants and raisins, almonds, dates, walnuts, pecans and dried apricots (forget the candied cherries) mellowed in brandy.

Rich.

### Whole wheat shortbread:

A delightful difference. Butter-and-eggs smooth (remember?) but with Demerara sugar and stone-ground whole wheat flour, too. Yum.

### Spiced carrot cake:

Dark, moist and delicious with cinnamon, nutmeg, real range eggs and the indispensable veg. Super.

### Not to mention:

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Willie Tyson (left) with his two backup musicians, Robin Flower and Susan Abod.

**Margie Adam.**  
**Songwriter**  
Pleiades Records, 1976, \$7.00

**Jade and Sarsaparilla**  
Submausen Records, 1976, \$7.00

**Lesbian Concentrate:**  
A lesbian anthology  
of songs and poems  
Olivia Records, 1977, \$7.30

**Willie Tyson.**  
**Debutante**  
Wise Women Enterprises/  
Urania Records, 1977, \$7.00

Fall is coming to an end and we are rapidly approaching the annual holiday hysteria when most of us are searching for a gift for that special someone. And it should be something out of the ordinary, something positive about being lesbian, something caring and a little loving perhaps?

Consider a record from one of the women's recording networks. The variety of artists and music is greatly expanded, the quality has improved dramatically, and you can use the records as an antidote to the ugly sounds of homophobic

Margie Adam has produced her own album, written her own songs and arranged them. While she features her own clear, soothing voice and her expertise with piano and synthesizer, she has also asked other musicians and artists to bring their special talents, "to share their vision of the song." Among them are Meg Christian, Kay Gardner, Vicki Randle, Linda Tillery and Cris Williamson. The concept works well and the album is enriched by this multiplicity of talent: My special favourites is "Would You Like To Lollipop on the Moon?" which is a funny, pycous song about being in love. It has a wonderful lino of vocals with accents of conga drums. Overall, Margie Adam's music is in the classic folk/jazz mode. I can hardly wait to hear her in concert!

Jade and Sarsaparilla is two women, Janet Hood and Linda Langford, who work in a blues/jazz idiom. If you're a lesbian separatist, the fact that they worked with several male musicians won't go down well. But if you honestly don't care, it's a good album, like listening to a jazz club date or classy cabaret musical.

The leading lights are Linda Langford's vocals and Janet Hood's vocals and piano. Check them out on something like the marvelous waltz of Bessie Smith's old standard "Gimme A Pigfoot" — honky-tonk blues, 20's vintage. Also to be noted is a cappella duet between Jade and Sarsaparilla called "I'd Like to Be," as well as a song called "I need a Drink of Water in My Mind," about being lesbian in a hostile society. I liked "Talkin'", which is a singing dialogue between Jade and Sarsaparilla with a 40's swing to it. Unusual to have such an evenly good first album, but here it is!

Olivia Records-put out *Lesbian Concentrate* as a response of its own to the anti-gay forces behind Anita Bryant

and Save Our Children. Part of the money raised will go to the Lesbian Mother's National Defense Fund (an American group). All of Olivia's talents, better known and lesser known musicians alike, went into making it. Besides the names of those mentioned previously who worked with Margie Adam, you can also hear Mary Watkins and Gwen Avery. Some of the songs are famous or familiar: "Ode to a Gym Teacher", "Kahlua Mama", "Sweet Woman", "Women-Loving Women", "Gay and Proud". One which isn't so well known (well) is "Leaping", a hysterically funny song that somehow recalls a gay Wizard of Oz production in its crazier moments.

Perhaps you have some straight friends who need a bit of consciousness-raising from time to time, but you're growing hoarse and they're doing it! Zap 'em with Pat Parker's reading of her poem "For Straight Folks Who Don't Mind Gay Folks But Wish They Weren't So Bitchin'." This is one of the big highlights on the album. I feel that its best record to give someone as their first album of women's music.

Debutante is Willie Tyson's second album, her first with Wise Women. What a relief to hear some high quality recording of a musician's work from the Wise Women! Keep it up, Willie! Tyson is working in a general feminist direction and, after her last album, it's odd not to hear of her love for women. However, Willie is getting better and better. Her lyrics haven't been this witty or angry before. The songs are very "light" and she has some good help from Susan Abod, original member of Chicago Women's Liberation Rock Band, and Robin Flower, who is to be Be Be K Roche. Susan Abod also has been directing and arranging Tyson's music. A great fighting woman song is "Arsenal," set in the hostile, military atmosphere at a straight bar as background for a violent battle of the sexes, featuring heroine Hairpin Handgrenade. There is also a cynical number called "Did You Say Love?" about the trap of heterosexual patriarchy, archaic conformity and how it destroys its victims. And then there is a neat, doo-dah, easy-going song, "Levee Blues," which makes the point that you owe to all the traditions of "women's work."

One that surely will be a classic is "Witching Hour," about the heritage of witches and women, and the beginning again of the rebellion of women. This second album of Tyson's music, in all its variations of blues, country, folk and jazz, was worth waiting for.

by Ilona Laney

In Toronto all four records are available from the Women's Bookstore at 185 Harbour Street and you can get *Lesbian Concentrate* from Glad Day Bookshop at 40 Colborne Street. Available from the distributors as well: Pleiades Records, PO Box 2, Dixon, CA 96020; Submausen Records, PO Box 147, Hyannisport, MA 02647; Olivia Records, PO Box 70237, Los Angeles, CA 90070; and Wise Women Enterprises/Urania Records, PO Box 33, Stonington, ME 04881.

## OUR IMAGE

### Tapeseries

#### Lesbian Books and poetry

"Our most essential tools for creating perception are vision, spirit and bonding. With vision, we interpret our experience and image a qualitative life. Spirit, our motivating force, transports us from fantasy into actualization. Female bonding nurtures our vision, solidifies our means of transport and communalizes the revolution."

Thus the five lesbians who published *The Fourteenth Witch* (Persephone Press, P.O. Box 7222, Watertown, MA, 1977) introduce their book of photography and poetry. At \$5.50 this beautifully executed book is a give-away, and Deborah Snow's photography certainly deserves to be called creative woman art. Her use of light and shadow, and her perspectives on women and scenery create some interesting effects — moods, picture poems, with a delicate balance between sensuality and scenery.

Shelley Blue's poetry is vicarious enough, but I haven't figured out why she divided her poems into seven titled sections. It seems rather arbitrary, and I don't think the book would suffer much from a removal of this "grouping." The individual poems show a considerable range of style. However, as do the most successful poems, with an extremely balanced, counterpointed structure, and its repetition/progression of lines. "Tree Spruce" is "sound poetry," aural poetry. A joyous *jeu d'esprit*.

A few poems tall flat when Ms Blue philosophizes and generalizes her experiences — vagueness adds little to a poem like "Unfulfilled Visions of the Future/Which is Remembering." Fortunately these are few, and good poems predominate. Like the rhythms of "Chant for Sweet Soul Sanctuaries" with lines such as

we dream we women dancing on a drum.

I see in a dream I hear is no dream  
I see the women dancing on a drum  
in a dream I see it is, it is, it is.

*They Will Know Me By My Teeth* by Elaine Dykeman (Persephone Press, 1976, \$3.50) is a collection of "Stories and Poems of Lesbian Struggle, Celebration, and Survival," but I can't say I found the poetry particularly exciting. The stories are better, good, politically conscious, forcing you to think as you read. I spent hours pondering over the symbolic connotations of "Deva, Erelia and Rohar: Meet Dark Bird Shadow," a myth story on the theme of hospitality, the roots of which go back to Homeric times, at least. Women's societies, psychology, lesbian sexuality, the meeting of cultures — the book incorporates all these themes, and more. "Rachel, Rachel" is another fine story — woman-consciousness symbolized through

"Evergreen" and "deciduous," you guessed it, the two trees. Original. There are a few lesbian stories, a class story, and movement stories in a realist vein, which reveal an excellent command of main assets. A lesbian book for lesbians, mainly.

Lynn Londen's *The Lesbian Estate* (Marrot, Box 362, South San Francisco, CA, 94080, 1977, \$4.00) is exciting, new poetry which produces some startling, mind-expanding effects. "Eclipse," "A Little Dream of me," and "Urbobos" are noteworthy; even more so are poems like "Sister Accused of Practicing Aloneness as Secret Art." Reading through these poems, one is (thematically) reminded of stream-of-consciousness prose which incorporates every conceivable subject and image in a mosaic thought-pattern whole. Sound, image, and sense cannot be separated from the visual effect of poems such as "Factitifact," which combines seriousness and punning themes of love, liberation, the movement, stereotypes, in language employing clichés, slogans, images, phrases, musical base, slang, just about everything. Londen's art reminds me a bit of Ginsberg or John Wieners, something which operates at the frontiers of consciousness, though her themes and thought patterns are totally female. This is original lesbian poetry, and very, very good.

Robin Jordan's novel *Speak Out, My Heart* (Naxos Press, 20 Rue Jacob Acres, Bates City, MO, 1977, \$4.00) is about a youngish lesbian couple who decide to come out to one of the pair's prehistoric family. Robin and Tracy are presented as an enlightened liberation couple who confront Robin's religious, homophobic parents during a week-long visit. The reactions they receive from various family members range from dogmatic Christian condemnation to open support, depending upon whom they confront. And confront they do — for over a hundred pages of the novel's hundred and fifty. That's where the novel fails as fiction — it's an excellent argument in favour of being lesbian and being out, not a novel with convincing characters or scenes. Everyone's too vocal, too verbal, too aggressive. Nothing is muted. Reactions are ignored. The lovers vociferate; they never mediate, or respond. They know neither depression nor joy. They become as dogmatic as the people they confront. This makes for a good treatise but pretty amateur fiction. Amazon Realty this year produced their research book *High-School Sexuality: a teaching guide* (available for \$2.00 from P.O. Box 95, Eugene, Oregon) which contains a good section on nonsexuality and lesbianism, geared to the kind of questions teens ask. A useful, open-minded introduction to sexuality of all types, the book is totally non-sexist, frank and informative. Having taught in the high schools, I see a need for books like this, and I'd recommend it. Heartily.

by Judith Crewe □



Illustration from *The Fourteenth Witch*

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Photo: Deborah Snow

## The Ivory Tunnel

## Small Press Books

The English pedagogue poet and artist Ralph Chubb (1892-1969) has a considerable underground following, in spite of the inaccessibility of his work. Recently, a private press in Amsterdam, Sub Signi Libelli, has been bringing out handsomely-produced, limited editions of a few of his works. Information on what is available can be obtained from Fuller & Arch Smith, Ltd., 30 Baker St., London, England.

Simon Karinsky's recent study of Gogol, *The Sexual Labyrinth of Nikolai Gogol*, which examined the effect of Gogol's tormented sexuality on his life and writings, caused quite a bit of controversy, including attacks from Canada's George Woodcock and from the *New York Review of Books*. Karinsky has just co-edited with Alfred Appel, Jr. *The Bitter Air of Exile: Russian Writers in the West 1922-1972*, (\$18.75 cloth, 365 pp., University of California Press, Berkeley, CA 94720), an anthology by and about Russian emigre writers.

It is a finely-edited collection, with only a few dead spots and a great deal of really first-rate material, much of it by writers relatively little known in the West. Karinsky's own essay on Boris Pasternak is one of the best in the book and his recollections of his own adolescence among the Russian colony in Los Angeles make one long for more. Also of special interest is a small section by Anatoly Sleiger, a homosexual poet who lived in Paris. An excellent collection, no matter how much, or how little you know about Russian writing.

Two new books of poetry from England: *Memories of Distant Rooms* by Rubo Tapani Lindroos (£1.75, Isis Books, 109 High St., Bantstead, Surrey, England) and *Hovering Narcissus* by Laurence Collinson (£2.10, Gramma Press, Flat F, 23/4 Great James St., London England). Most of Lindroos poems are very short. Here is "Convent Garden":

A few rows ahead to the  
 Right of me, my eye catches  
 A profile in the dark,  
 Its eye-lashes tremble  
 Gently from time to time;  
 The lips give a hint of a  
 Perfect mouth,  
 A fraction of a minute  
 Passes but the head doesn't  
 Turn. Then the overture is  
 Over, the curtain will rise.

Though this is Lindroos' fifth book, he hasn't really taken off yet. Most of the vignettes are too slight, and the observations too commonplace.

Laurence Collinson attempts more than Lindroos, but seldom succeeds. He has little feeling for the sound and weight of words, and a talent for obscuring what should be a straightforward meaning. A few poems, like "Winter distance," succeed, but more are too cluttered with their own verbiage.

For Rimbaud fans, *New Rivers Press* (PO Box 578, Cathedral Station, New York, NY 10025) has published Keith Abbott's *The Book of Rimbaud*, a collection of prose-poem dream-fantasies about the boy poet. Price is \$1.25. A couple of samples:

Rimbaud's cane was made of smoke.  
 He waved it in the air and it would disappear. Then, when his hand stopped, it would reform and he would stick one end in his mouth and breathe deeply, his eyes mocking me.

"Edges and edges, you see them slicing through me like this," Rimbaud turned slowly around, the sections of himself falling in dark thin ribbons, black and white shirt sliced to ribbons, cutting down in the soft afternoon breeze.

I sent for a review copy of Duncan Armstrong's *Distant Music* (\$4.50) which originated from the author, 36 Whitney Cove, Sydney, Nova Scotia B1P 4Z7 after seeing it advertised in *The Body Politic*. There are a few overtly gay poems here. Mr. Armstrong's note about his writing is modest and his voices seem

those of a beginning poet, still learning his craft. He certainly deserves better than to have his book littered with typographical errors, a common fault of Freshlight Press's forays. If an author is worth printing, surely he is worth printing accurately.

The latest issue of *Manroof* magazine (No. 11) is entitled "Voices of the Seventies." The correspondence on *Manroof*'s previous "Jack Spicer" issue is lively. Several gay poets are represented in the new issue, including Maurice Kenny, Louie Crew, and the always astonishing Mutsumi Takahashi. And Geoffrey Gardner's translations of Jules Supervielle are worth savoring. The issue is \$2.50 from *Manroof*, Box 982, S. San Francisco, CA 94060.

## THE SHIPBOAT

When I was in a class of English students, I thought of a classmate of mine who was a poet. He would often say that he was a poet. He would often say that he was a poet. He would often say that he was a poet.

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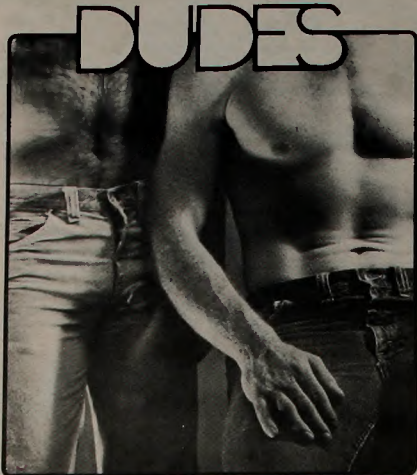
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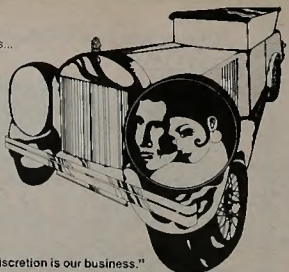
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## Snuff, violence, and "waking up mad"

Like last summer feminists across the country decided to protest violence against women, Toronto women for the Women Against Violence Against Women (WAVAW) and planned a rally and demonstration for the National Day of Protest on November 5. After the rally and march down Yonge Street, the Street Walkers performed street theatre, highlighting the rising incidence of rape and wife battery. Coincidentally that same week, *Cinema 2000* in Toronto began its showing of *Snuff*, a movie which its promoters at one time had said featured the murder of a South American woman and which still celebrated a cult of violence against women. After the street theatre, angry demonstrators marched back up to Cinema 2000, walked into the theatre and stopped the movie. Several men and women were arrested in this non-violent action. (Ed)

It seems everyone decided to send their Saturday night at a women's rally and marching down Yonge Street with her sisters. The organizers, Women Against Violence Against Women (WAVAW), nearly flipped out expecting little when several hundred women showed up. We had done little preparation for what we do when a group proposed that we "stop" the film *Snuff* at Cinema 2000.

The WAVAW committee was endorsed by groups such as the Rape Crisis Centre which might have led to illegal action occurred. It was quickly decided that marchers could snuff out *Snuff* independently of WAVAW by going to the theatre after the march. The march itself went quickly, gathering lots of angry momentum as women were insulted by some bystanders and

want our efforts to stop the film to be co-opted into a clean-up campaign in the city of the park who know all of the bourgeois morality which is very hard on the women and gays who survive on Yonge Street (at least in a sex-meeting way). On November 5, the women's group voted to cease any meetings with city officials, and to write a press release disassociating ourselves with the film.

Rather than sink into depression at the futility of stopping the movie or using all this woman energy to close down a small symptom of the orientation of this society, we need to take ourselves further in the battle to end violence against women. The excitement of being together in a struggle is intense and now we have some very concrete experience to examine in order to understand our movement better.

The three general political assumptions which I have noticed were as follows: radical feminist "friendly terror" — "we'll force 'em to close *Snuff*"; the radical feminist theorist — "we'll get better legislation with a clause about violence against women as hate propaganda"; and the feminist — "we cannot ask for any legislative changes of a repressive nature because they'll be aimed back upon us, which is what bourgeois government wants anyway. Next thing the cops'll be going into the bookstores demanding to remove feminist literature as hate propaganda and then we'll have the difficulty getting lesbian literature through customs — just because it's called pornography." We should be reminded that the film *Snuff* is violence against women which affects a majority of women.

To do want a larger movement in order to get this accomplished? If so, what are some of the ways to go about building such a movement?

Since cutbacks are severely affecting women's services, feminists in those areas are taking a look at WAVAW and many are participating in it as individuals. If those groups begin to see their only hope for survival in strong protest, we can expect them to join us — provided we strengthen and clarify our demands of funding to feminist services. This includes focusing and directing these demands towards the agencies responsible for them — metropolitan, provincial and federal. However, most feminist service groups do not see their plight as desperate enough to warrant their participating in uncertain actions. A group such as WAVAW has no control of itself — being built on the anarchist concept of "if you wanna do something, get some people together and do it."

If we want a larger movement still, we have to appeal to working women and housewives. That would involve changing our focus towards attracting mass action, lowering the entry structures which women in unions and work places can plug into to demand attention for women's issues — that women not be treated on the job or market to perform semi-sexual favours, not be kept from higher-paying "men's jobs" or be discriminated against as lesbians. We need not do this in a passive but, anger expressed, so that women can begin to validate themselves through their pain.

Defending those who get busted in action is also a good beginning show of solidarity — a movement is not strong if it leaves its messed-up victims behind. However, the most feminist service groups has taken the name of WAVAW, has just voted not to defend gay men and men of racial minorities in their leaflet, they also voted not to tolerate the men in their defence campaign who were arrested November 5.

## Remember when "Mounties" meant the Musical Ride?

Do you remember the childhood image of a man in blue and a police woman in the park who know all of the norms, learned over to put our dogs but wouldn't let us stand on the swings, for our own good, big, very tall, gruff but kind, shiny black boots, they stopped the traffic so you could cross the street to school, they rescued my grand-mother's false teeth from the bathroom (locked with the key inside), they caught bank robbers, they checked your bike and taught you the hand signals. One made me go home when I ran away to the public library at the foot of the street. Did you never want to be one when you grew up?

The law-abiding citizen has nothing to fear from the police; we are here to serve and protect. "Before 1969 every Gay person in Canada was a law breaker, the majority remains so in the U.S. in many countries the law can still kill us in one way or another. We have always broken it to survive, until we change it, we must continue breaking it." In Canada since 1969 every person under 21 who engages in sex with another person is a law breaker, as is anyone who engages in sex with a minor. This is the bedrock sanctity of that chamber is at the whim of the law. Subject to arrest, detention, verbal and physical harm in this progressive land, Gay people in steam baths (you don't need to be caught) in the car, in bars (you don't need to be doing anything), kissing in a parked car, on the street, on the bus, on the posters, demonstrating (CBC said the Montreal Stanley Street riot was the first time Gay people "had" taken to the streets in 1969), we always had a parade permit, defending ourselves from physical attack by civilians or police. None of this is the law, all it has happened to us within the past few months.

We were demonstrating at the home of Toronto Star publisher and star bigoted Behind Herdson. Police waited silently by three cruisers, serving and protect private property. A Gay man handed a constable, a black man, a leaflet explaining our position. "The Star Said He's Not Gay" and the constable, snatched it away, returned it to us. "We can't accept that, it might prejudice us," he said. "So you'll have to take it back, Sir — or Mr. Sir, whichever you are."

Several Gay policemen have phoned or written *The Body Politic* in great distress. Imagine it. You're sulfoctating in a three cruiser, serving and protecting private property. A gay man handed a constable, a black man, a leaflet explaining our position. "The Star Said He's Not Gay" and the constable, snatched it away, returned it to us. "We can't accept that, it might prejudice us," he said. "So you'll have to take it back, Sir — or Mr. Sir, whichever you are."

You'd think once you got a policeman/woman out of his/her uniform you'd just be a regular, unadorned person on your hands. In fact, wouldn't that be half the revolution right there? Alas, it was an off-duty out-of-uniform policeman who led the squad cars on two Gay men kissing on a Toronto street last year. Is there such a thing as an "off-duty" policeman? Take a constable, a Police Officer, Drag and have a plainclothes policeman. Or, as in a bath read, a policeman in a towel. Trying desperately to conceal a hard-on

with his notebook.

Meanwhile in San Francisco, Gay Nirvana has a Police Officer call for Gay members of the force to come out, come out, wherever you are, not like Chief Davis of the Los Angeles Gestapo who swears no Gay cops, never, not over his dead body (he said, I, did it). But a call from a straight to a Gay to come out is no damn good, if it's your straight boss it's worse, if it's your police chief watch out: the only way for us to come out is not by royal dispensation or papal bull, if it's coming out as we choose we want to, we have to, we are better off out, whatever the straight's want or go, good, bad or indifferent. Polices and police chiefs change with the winds, we must depend on no one's good graces.

A bigot attacked a Gay man outside a bar. A friend came to the victim's aid, he cut the attacker's hand with a pocket knife. All three men were arrested, the victim carefully locked in a small back at the front of the attacker, the friend in the cruiser. The attacker, of course, got in a few more punches before they reached the station, the police did nothing. (Guys will be boys). They charged all three, including the victim, with assault, and the man who had the knife with a dangerous weapon offence as well. They said nothing to the attacker, but poured abuse on the two Gay men, queer, gearbox (with what does this mean?), faggit, the usual. As you go, you get what you deserve. (With police like that, do we need courts?) One constable, about 24 years old, recognized the victim as a victim from the Montreal riot, he had "I know your brother, he's a great guy, now come you're like this?" The real question: how come you, Officer, are here? He said, "I'm a constable, I'm serving meanwhile: 'I'm not queer, I don't know what that means, I'm Gay.'" Bless him.

Police psychiatrist Edward Schwab: "Police are the only people society allows to carry and use guns to enforce law and maintain order at their discretion. They would be the best, the most stable members of society." He estimates, after deep interviews with thousands of officers, constables and recruits, that about 35% of U.S. police are "heterophobic"; the same percentage for men and women. Most, he believes, come from broken homes (ah, yes, the nuclear family is also compensating in one way or another). Police behaviour tends to reflect the climate of society, their real and perceived position in it and the ethics of the people under their jurisdiction. They are serving and protecting. In Montreal they go into Gay bars with submachine guns.

The more unjust the laws, the harder the police will be. In fact, says the former Prime Minister Trudeau: "We on this side presume that the police are an honest group of people. It does not mean that we do not make mistakes." (Trudeau's government refuses to put sexual orientation in the Canadian Human Rights Act.) Ontario Solicitor General Macdonald: "Many police units in our homes, in our schools and in our workplaces where we, as private citizens, can let this kind of prejudice mean we do not. It is a disgraceful and fashionable in Canada at the moment, too. To ask the police to be the solution and to be the educators, I think, is to ask the impossible." (Mary Bell, one of the Tories who blocked the private member's bill last session that would have put sexual orientation in the Ontario Human Rights Act.)

While we're on the subject of police and political buggery, we pause for this brief message from your phone company: "Police Officer Drag and have a potentially a party line and the other party may be listening."

by Michael Riordan ☐

### Gay Bell

joined by others. From the Wellesley bank corner heights, the Street Walkers Feminist Theatre Group made their debut by opening cages to a kazoos fanfare while the demonstrators, led by the Captives read "Women speak," "Less fear," "More power."

Following the *Snuff* Out *Snuff* action, there were meetings of 100 women and demonstrations in front of Cinema 2000 all week as well as meetings with Mayor Crombie and City Council. All of a sudden, the women's movement is not dead, or as Gillean Chase of the Rape Crisis Centre said, "Feminists are funny people: they go to sleep for a long time and then wake up."

*Snuff* is a tangible focus for women's anger as it has been all over the continent, and it's working as a radicalizer — new women are picking all the time to join the action.

Unfortunately, the movie continues to sell with more business than ever, and the mayor has stated that feminists are behind the clean-up campaign for Yonge Street and that censorship should, perhaps, be applied to this film. If the honourable mayor had chosen to pay attention to the other demands of *Snuff* Out *Snuff* (SOS) — harassment of prostitutes, lesbians and gay men, funding for the Rape Crisis Centre and the NOLA, dropping charges against the November 5th protesters — he could not have mistaken us for club-nappers. We do not

# The Year Children

1977 has been the Year of the Children.

The year of the children Anita Bryant wanted to "save," of the children lesbian mothers lost. The year of the one child who died in a body-rub parlour on Yonge Street.

We have been sensitized.

There is some truth in this. In the lives of most gay people, children are conspicuous only by their absence. But they are not unimportant to us. We have begun to realize, for one thing, that many gay men and lesbians are parents themselves. Their battles for custody of their children have given them new visibility.

These custody cases, though, are only one part of a much broader assault. Dark warnings is being given: children are to be the last frontier of heterosexist bias. Hints have been dropped that our right to be free from discrimination — when and if that right is recognized — just might not include the freedom to be a teacher, a counsellor or a child-care worker. We have been told that our magazines can't fall before their eyes and that our television programs, if they are shown at all, can't be aired until they have gone to bed. Regardless of the nature of our real everyday contacts — or lack of them — with children, all of us have been branded as every child's potential "molester."

Which brings us to the article below, "Men Loving Boys Loving Men," the latest in a series on youth sexuality by Gerald Hannon.

The people you will meet in it are "child molesters," "chicken hawks," "dirty-old men." They are these things just as all of us are "pansies," "lezzies" and "queers." The names are only the most visible part of an elaborate and vicious mythology. (In Toronto this summer we found that the myth includes us all as "child killers," too.) We know how much these myths and these words have to do with our real lives.

We know about some of them, that is. The real lives of men who love boys and boys who love men are mysterious even for most other gay people. We are not immune from the general paranoia about children and sexuality, and many of us are willing to accept that part of the straight world's homosexual mythology even when we know the rest of it for the lie that it is.

A small part of the reality is presented below.

"Men Loving Boys Loving Men" is not printed here without awareness of the potential consequences. The decision to run the article was not taken lightly nor without debate with in the

Collective. We have had it on hand, typeset and laid out, for nearly six months, but we have hesitated, sensitive to the feeling that "the climate was not right" after the anti-gay media barrage which followed Emanuel Jaques' death in August.

We know now that the "climate" will never be "right." The Jaques trial is yet to come, and when that is over there will undoubtedly be something else we could point to if we wanted an excuse to move with the tide. The tide must be resisted, the discussion must be opened up.

We know that people who are more concerned with "respectability" than with rights will groan at our "irresponsibility."

We are likely to react as though they had just found a delectably rotten plum in a Christmas cake from a bakery they've never much liked. The issue might well be splashed sensationally across the tabloids (especially on days when there isn't much real news), lines may be quoted out of context and juicy bits read over the air to satisfy prurient interest. Columnists like the Toronto Sun's Glare Hoy will be delicious. We know about these things because they have happened to us — to all of us — before.

We also know this because we are aware of how desperate the enemies of gay liberation are. They are willing to hurt the bodies and minds of the very children they are trying to "save" into the fray.

The Body Politic, for instance, recently received a curious series of telephone calls. The voice at the other end of the line was that of a young boy, perhaps nine or ten years old. He asked on one occasion to speak to the author of this article (who, as we noted, has written on youth sexuality before), asked where he might buy TBP, asked finally where he could go to have sex. At least once the prompting voice of an adult male was audible in the background. The sound of a tape recorder was not, but could be assumed: it is illegal even to advise people under the age of 18 (and gay people under 21) to have sex.

We can only speculate about the character of someone who would rather manipulate a child into an act of fraud than have him know anything real about the lives of men who love men and women who love women. But the characters of those people whom this man with the tape recorder must fear so much, three "child molesters," three men who love boys, are here to be examined.

We leave it to you.

The Collective □

There's a painting in the foyer of my YMCA. It's a dedication portrait, the kind you still expect to see in banks over an "Our Founder" plaque, except that banks have pretty much surrendered to the framed fabric school of interior design. Not so trendy, the YMCA. The ones I know still rely heavily on dark wood veneer and

Continued on next page

Continued from previous page

respectable oil painting like this one of C.J. Atkinson. "Leader in Boys' work." Or so the dedication reads. It continues: "... here he realized a dream of his young menhood in the building of a community in which boys learned to do by doing." He worked with boys, did Mr. Atkinson. He cared about them, worried about their welfare, worried more about the ones society didn't seem to have much of a place for, and finally arranged for the construction of this building, a sanctuary — at least until recently — for boys for young men, "a dream of his young manhood."

But I don't know something about C.J. Atkinson. I think he was a pedophile. I don't know for sure, of course. I'll do it — if anyone else had — there would be an oil painting of the man gracing the foyer of a building belonging to the Young Men Christian's Association.

But I do know what he did. I know, at least, why he was celebrated. He loved boys. He had dreams for them. He held them in his life's work. If you are what you do, C.J. Atkinson, benefactor and leader in boys' work, was very much a pedophile.

It's not a good word. The Greek origin, "lover of boys," is nice enough, but it's a clinician's word; it's like homosexual, only worse. "People use it as a label for a disease," says Simon, one of them men who shall meet in this article, one of the men who says, "I'm gay, but I'll be called boy-lover. Like the word boy." It's strange... whenever I even see the word boy.

We'll meet Simon and others like him because what they do is important. Like C.J. Atkinson, if they are remembered at all, they will be remembered for what they do. Not for what they are, not because they are nice people. Nice is too small a word. No, Simon and Barry and Peter and thousands of others like them will earn the esteem of their community for the work they do with boys; they will earn it in affection of their associates and friends because they have lived honest and loving lives, have formed meaningful and responsible relationships.

If they don't get caught. What do they do, then? What is it like — a loving, sexual relationship between a man and a boy? If you read the papers, this is one picture a psychologist draws a circle of hapless boys to him and after months of wild, degrading sex he murders them — the Houston story. Another, a pathetic man incapable of forming meaningful relationships with adults finally turns to children for his social/sexual outlet — basically harmless, but pathetic and obviously in need of help. Another, a group of well-placed and usually wealthy citizens make clandestine use of a well-organized boy bordello, "one that recruits girlfriends and waits and makes big money by selling their sexual favours to the well-to-do.

Those things happen. But they happen less often than will be beatings, or the battering of babies. Psychiatrists see far fewer young people from man/boy relationships than they see boys and girls unable to cope with the strains of their happy homes.

The media equates boy-love and child molestation. And they use that equation as a weapon against all gay people. Children are molested when they are physically or psychologically coerced in-

to sexual act, and that sort of thing is almost exclusively a heterosexual process. And not all sexual offenders against children are almost never used force, but... heterosexual offenders against children often did." — the admirably clear and succinct conclusion of one American study. The same study noted: "Abuse is the major killer of children under 18, and (intentional) neglect occurs twice as often as abuse." And Barbara Chisholm, project director of the Canadian Council on Children and Youth, has said that as many as 10 per cent of children in training school may have been subjected to initial rape by their own fathers.

Boy-love is not child molestation. Boy-love is C.J. Atkinson. Boy-love is Simon.

Simon is 33. He is, I suppose, exactly the person that families worry about. He is a primary school teacher, and an active member of several social service agencies that deal with children, including Big Brothers. He has taught for 10 years in four different schools and has formed sexual, loving relationships with boys in each of those four schools and in each of the service organizations of which he is a member, including Big Brothers. He has never been caught.

Simon is tall, genial, getting all the soft around the middle, generous, rather private man with a few close adult friends and a much wider acquaintance among the young. His lover, David, is 12 and in Simon's class at school. David writes poetry to Simon.

You are a friend that I love forever. I will care for you.

And if we must to part, It would break my heart. So let's stay together, And be friends forever and ever.

With love, from David. Kids are not usually romantic, according to Simon, and that is one of the reasons he finds the relationship with David so deeply moving. Lashed him how it began. "He liked me, used to come by and visit. We used to lean on the couch together, I at one end and he at the other with our legs together. But some of the things he did at first were quite touching and quite unusual and I have to tell you about them. We used to sit there and he would do things like just lean over and lick the bottom of my throat... it was dumb, dumb and I said 'What are you doing, stop.' But I didn't want him to stop. And all on his own he would take my fingers into his mouth and roll his tongue around them... it would just drive me up the wall. Then I would do it to his fingers and on one occasion did it to his toes... that got him aroused. But this was before we'd been naked in front of each other, and all of this was without his being told what to do or asked to do it. Any gay person would have been overwhelmed by him."

The relationship seems to have even keel now. "I think it will last like this for quite a while," says Simon. "We satisfy each other. He satisfies my needs, not mine." But like many relationships, it had its moments of strain. "AIDS,

point, it cooled off a bit for a period of weeks and I was very hurt and depressed. I had a talk with him and told him he was really hurting me quite a bit, and I thought I didn't expect things to be always the same. I didn't see any reason for his being so cold and distant. There were a couple of occasions during the conversation when I couldn't speak any more and had to get up and leave and when I came back he said, 'I didn't think I meant all that much to you.' And I said, 'It's not the sex, it's what you think of me.' It's the affection you used to show me that I miss. Since then, he's just completely warmed up, and though he's still cool at school, when we get out on our own he's completely relaxed."

I asked Simon why he thought the coolness had developed.

"I think he was genuinely a bit troubled about some of the things he'd done. He'd gone down on me. And perhaps I was a little aggressive and tried to kiss him on the lips which is something he didn't want. But it seems to be settled. I suppose now we have more fun than sex... we both undress, and bring the mattress out here in front of the TV, and we eat and watch TV and giggle and blow into each other's bellies and generally laugh and have lots of fun. And that's really more pleasurable to me than having sex... because there's so much affection."

I wondered about teaching. Is it wise to have your lover in your class? Could one possibly avoid just a little favouritism? Simon thinks so. "If the boy I'm having an affair with does something wrong, I'll tell him off just like any body else and gets marked just like every body else. If anything, I'm probably a bit harder on him because I want him to do better. And he makes sure that I don't treat him any better than any of the other kids. He'll act a bit cool sometimes, but I accept that. It makes him feel more secure with his peers. I mean there's a lot of pressure not to be teacher's pet, and I think I'm a popular teacher. I'm usually one of the most popular teachers in the school. I understand the kids, sympathize with them. My principals have always remarked on my special relationships

with my kids in their reports on me. A few have even suggested that I have a little chat with some of the teachers that they didn't seem to be doing so well. If they only knew my method!"

But then Simon's classroom methods aren't that traditional either. He's fed up with what he calls "a glorified babysitting service... that seems to exist to keep the kids out of the parents' hair. The schools aren't doing what they should be doing. They're teaching kids to live, they're not teaching them to think and they're not teaching them to consciously relate to each other. You can't learn anything in the classroom anyway — except how to rigulate in formation. They should be out in the factories, they should be seeing how other people work, seeing what it means to earn a living, seeing how institutions work, how the courts work, how businesses work... You know how incompetent kids are when they first get out on their own. I was the perfect example — as soon as I started earning a living I went straight into debt. Been there ever since!"

For Simon, of course, teaching goes beyond the classroom, and he's willing to admit that his affairs with these boys form a kind of sex education. In many cases, it's the first time many of them have a chance to talk openly about something which is changing their bodies and minds in ways they're not sure how to deal with. I remember talking to one boy years after we had our affair. He remarked that it was good for him, that I gave him a lot of confidence with girls. In fact, he thanked me for it. Before me, he was afraid and reluctant and didn't know much about sex, but through our relationship he learned quite a bit about his own body and what he could do. It also liberated him from the idea that sex was a no-no — which is what he'd been taught. I tried to relieve him, as I still do with my kids, of feelings of guilt that I went through. I try to get them to realize that this is a bodily function to be enjoyed and nothing to feel guilty about.

"As well, I've never gone to bed with any kid that I haven't formed a friendship

# Men loving

by Gerald Hainnon





with. I just can't go out and seduce a kid. There has to be affection. I can honestly say I've never gone to bed with anybody that hasn't felt a great deal of affection for me. Sex has always been part of friendship, of romance, of a love affair. I'm just not capable of going out and picking up a kid and sucking him and screwing him and paying him. If I did something like that I would feel guilty. I would feel emotionally upset."

I wondered if any kid had ever made the first move.

"Yes, one 14-year-old had in a grade 8 class. We went camping one summer and I fixed a few things but nothing obvious and he didn't seem interested so I just dropped it. A few months later he turned up at my door one night and said 'Do you remember the things we did last summer?' Well, let's do them again." And I said 'I don't believe it.' He said, 'I mean it,' and I said 'You'll have to prove it.' So he stripped. And that was that for the winter."

"The whole thing became a real difference to him. He began to talk easily about masturbation — he'd say, 'Boy I had a good one this morning,' and he seemed to have no guilt feelings. Although he did before. He was from a very strict family."

Jenny Simon that easy rapport. Kids are an uncomfortable challenge to me. When I'm with them I feel either condescending or oddly negligent, I suspect they find me either pompous or uncomfortably strange. We do not meet easily. For Simon, they are the most casual of meetings. They are neighbouring tribes, he and his boys, and their rambunctious energies still draw echoes from him.

"I can have as much fun with a kid running around in a field as I did when I was 15 or 16. We go camping, we go downtown, we go to the Arcade, to movies, for rides on our bikes, we buy records, and come home and listen, we bowl, we watch TV, we fuck. Actually, I've only really bum-fucked two kids. One of them asked me to, and the other indicated that he wanted it. They didn't like it all that much, but it seemed an experiment that they wanted to try."

"A lot of my relationships with boys have not been all that sexually satisfying to me. Especially with the pre-pubertal

kids — there's never been anything really sexual. Mostly just attraction, care. Anyway, I don't find pre-pubertal kids all that exciting — it's a physical pleasure of the hugging, cuddling kind. And it's an emotional pleasure too. I never felt any guilt about the fact that these were kids — all I worried about being caught, that's all. And I've never wanted to be different than I am. I'm content. I just want to liberate my kids a little bit and help them find their own sexual direction. Help them realize their sexuality is nothing to be ashamed of."

**I**f the word for Simon is romantic, the word for Peter is cool. He's rich for one thing, and that's always good. Not rich in the way of smart young things winging their way noisily from "inn" resort to way-out firm festival and back. His is new money, and it resides quietly on the fringes of Rosedale which is about as cool as new money in Toronto gets. Peter is 48, trim and attractive. He has a swimmer's body, he's meticulous and casual dresser, and he runs his company with the same generous aplomb that characterizes Peter the host, very much at home in what is always and inevitably an almost innumerable meticulous town-house. Thanks, in this case, to the 'help,' which has its own apartment below stairs, and which it is also very cool to have.

I suppose we ought to be enemies. Peter and I. Young money meets young radical. But we aren't. I like him, even when he answers my question about how we can change the way society and the law views boy love with: "I don't see that I'm willing to make much of a contribution in that direction. I suspect there's no cohesive group that shares any thoughts or experiences... I see

myself very selfishly satisfying my own needs by zipping off to Morocco twice a year and killing in the time here with whatever little delights I can scrape up."

I remember that there isn't a pedophile movement in Canada, and Peter is saying very much what I would probably have said had I been out of the closet back in the mid-sixties before the gay movement gave me the chance to change my way of thinking. I think I would have had an "I'm all right Jack" attitude because anything else would have been too frightening to contemplate — anything else would have had to have been done alone. A pedophile movement would be more difficult to organize, would have more perils and pitfalls, than almost anything else I can think of. Neither Simon nor Peter expect to try.

I wondered how Peter met his boys. He did not have the kind of job which would put him in daily contact with them.

"With boys you have to impress them at first, you have to call attention to yourself. I do it with a big car, or a deep tan, or an ability I used to be quite skilled at diving and I would have all eyes on me all summer. It's not the only way, of course. I've picked up boys in theatres. You sit down beside them and start making comments about the movie and then you might say 'here's a quarter' — now it would have to be a dollar — why don't you get us both a coke." Then there's a

long, long period of courtship, talking, dining around town, having a hamburger. And it might never happen. There were lots of boys that I would have loved to make advances to and never did. Or it might take several months. Relationships that were budding in the summer would mature in the depths of winter in a secluded spot in the snow."

For Peter, as for Simon, it is the relationship that matters. So much so, that he is still in contact with many of the boys he began having sex with ten years ago and more. Many are married now and have children of their own, but they have no regrets about what happened with Peter, and see nothing odd about looking him up whenever they're in town.

"I remember a couple of kids, they were brothers, probably 10 and 12 and I especially liked the 10-year-old. And when he got a little older, I made an advance, but he made it clear he didn't want that — he said he didn't want me to touch him there because it wasn't right. And I said 'Allen, it's not a question of right or wrong, but if you'd prefer not, that's fine.' Then he began to talk about his religious ideals and ethics so I just retreated and didn't bother pursuing it. His brother, on the other hand, turned out to be quite a swinger and we had marvellous sex over a period of years until he got married. Even then, the night before his wedding, he wanted to see me. We stayed in the apartment they were going to live in and I fucked him in his marital bed. By that time he was really older than I was interested in, he was probably 21."

"I still see Buddy. He's married, two kids. And he loves sucking me off. I don't think he has sex with other men."

Peter has a special interest in the detritus of heterosexual relationships, the unwanted or unloved boys, the boys from homes where the father is dead or has deserted: "It seems the more disadvantaged the child, the more he needs some stable, mature human being. And

# boys loving men



they're looking for love as well. Typically, they are not very articulate and not very well educated and I think I am often a positive influence. I don't think John would ever have gone to university without my influence. We discussed that, and he agrees. He would never have placed the same value on his own education if I hadn't been for our relationship. I valued him far more than his parents did. I taught him self-respect. I used to encourage him in school. We had a regular correspondence and he used to try and copy my style. He's a professor now, married, two kids, divorced. I began having sex with him when he was 22.

"And then, I think my relationships give all the kids a real appreciation for a perfectly valid form of sexual activity. It takes the threat away from him and gives them some kind of balance, more sense of objectivity than they would have otherwise."

But can they choose, asked Peter. Can a child actually choose to have sex with you when you have all the power and privilege that comes from simply being an adult?

"You can't treat sex as a mode of behaviour totally different from any other mode of behaviour. One doesn't worry about an adult buying an ice-cream cone for a child, thereby potentially turning him into an obese creature... It's another form of experience like going to the movies or playing football or hiking. I've never felt that sex should be seen alone and separate as some 'great experience.' And I can honestly say I've never been tempted to use even the slightest bit of influence I might have to get some kid to come through. If there's the slightest bit of resistance, I'm not interested at all — I'm just wasting my time and that person's time and it's silly to continue."

What does sex between a man and a boy consist of? For Peter — as for Simon not much, it seems. Not much, at least, in an age when raunchy experimentation gets all the publicity. "My sexual needs are very simple. I don't very often fuck somebody, though I like it once in a while. Most of the time it would be

mutual masturbation, with some sucking. I prefer to be sucked; sucking doesn't interest me that much, though I wish I did. It gives someone else pleasure. But mutual masturbation would constitute the largest single practice."

And though the 12 to 14 age bracket defines Peter's prime area of interest, he is, like most of us, willing to experiment. "The youngest I've seen, I think, was 11. He was a bright little fellow, but he just loved sucking. He used to come up to the apartment, and as soon as he got in he'd say 'I want some wine.' That meant he wanted to suck me off. And he learned that reference from a policeman. I'd asked him if he did this for anyone else and he said yes, there was a policeman in the neighbourhood, and the policeman told him that this was wine. We'd kiss, I'd suck him a little bit but he wasn't very interested. He just wanted to suck me. He'd suck me to orgasm and swallow it. He had very sharp teeth! Recall..."

I decided to put a stop to that one. And years ago I had sex with quite an old man on the beach. It just seemed sort of exciting. And of course, the fellow I'm having quite a regular relationship with in his late twenties? ...

A simple question: had there ever been a time when he's wished he hadn't been a boy lover?

A simple answer: "No, I'm crazy about lobster and there was never a time when I wished I didn't like lobster. Why would one wish not to like something one likes?"

Don is a friend of Peter's. He's 40, looks 30, could look younger if he lost 10 or 15 pounds. He's married, and has a 19-year-old son. He's unashamedly and unapologetically heterosexual. A species I rarely meet socially these days, but Don is scarcely a typical example and we get along easily.

Don met Peter when he was 11 and Peter was 19 and in his first year as a very popular life guard at the local pool. They became friends and it wasn't long before it became a sexual friendship and Don

had his first orgasm in the change room at the pool. "It was very gradual — Peter just slowly got more physical with me until that day when he jerked me off. I felt a bit ashamed at first — my mother had always told me not to play with myself — but I really enjoyed it. In fact I think I had hung up about sex that Peter probably snubbed, in any case, I was certainly masturbating myself within the month."

"I began looking up in books, though, about homosexual and wondering to myself if I was one, but I guess I never really felt I was. Peter and I used to talk about it a lot, and I would try to understand it all. He's the only male I've ever had sex with — I never played around with kids my own age. And I guess we kept having sex on an infrequent basis until I was 15 or so. Then I wanted to stop. It is I wanted to be his friend, but I didn't want the sex anymore so I guess I asked him for a while."

They're good friends now though, and they see each other about once a month for dinner or whatever and, by the Don meets, on a casual basis, the only gay he ever meets. He's happy to admit it's been an education for him.

"If I had been Peter for Peter, I wouldn't be at all surprised if I'd grown up to be an Anita Bryant supporter. But I just don't have any of those crazy ideas about homosexuals waiting in dark alleys with candy to tempt some kid into the dark so he can't fuck him. I know what happens. You know, I think it could have been good if the same thing happened to my son... I think it might bring us closer together."

He can't take the final stop though. "No, I don't think I'd want my son to be gay. But I can't defend that. I guess it must be things in my upbringing... but if he came to me and said he was, and was sure of it — yes, 'I'd accept him.'"

Less of an endorsement than I might have expected, I suppose. But I think I can understand it. If I had a son, and he were growing up straight, I think I would be disappointed, all the griefed, even a bit resentful! — but I think I could handle it. It is a mark of love to want for those close

to you those things in life that have been splendid — and, yes, what there is of splendid in my life happens along with being gay. I'm sure Don feels that about being straight. And sometimes think we're doomed to feel about each other the way we do in a few countries when everyone is, well, simply adorable but they all do everything wrong. Trying, but you can handle it.

Barry got in touch with me. He'd heard what I was doing, wanted to talk about himself, wanted to let me see how his relationship worked, and since I am not only an ordinarily curious individual but something of a voyeur, I said yes.

It was to be a week and tenting in the woods. Billy didn't live in Toronto — he was a farmboy, lived in one of those houses in the middle of a flat area with cows in it somewhere north of Thecity, and since Barry wasn't known to Mom and Dad and surely old grandpa who privately camped in the woods across the way, Billy, the boy he loved, the boy who loved him, came to him there out of one of those lazily large families where, thank heaven, not all of the kids are underfoot at the same time, and you don't question too closely a 12-year-old boy who has the good sense to be out of the house all afternoon and all the night. Not if the chores are done anyway.

Barry is a chatterer. Five foot six and rather impenitent, he has the chatterer's ability to string together absolutely unrelated topics in a curiously coherent way — so though you feel you've been talked to, you don't feel exhausted. And I didn't take us barreled down the dirt country road to be met, coincidentally, by Billy and two older brothers barreling down the same country road in the opposite direction. There were great screams of "Barry!", screechings to a halt and then they were shy because I was there saying things like "How do you do?" instead of "Hi." But they agreed to come and help us set up the tent.

They had fun, there was no doubt they were as thrilled to see Barry as he was to

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see them — that first great brawling of his name out of their car window made that clear to me. The brothers were 15 and 16 I think; they knew the score — Barry had had sex with both of them some time before but with Billy it was something special and I could see that he got most of the attention. Nothing romantic — that would have been hot, but when a wrestling match started it was clear who would be paired with whom.

I got out of it. I mean sometimes I think that's a funny but don't think of it as a lot of fun. And it's been a long time since I listened to people telling dirty stories. Or quarrelled over who could beat up whom. And I think it was probably then that I realized you practically had to be pedophilic to love kids — kids at their most outrageously born and kids when they're not being nice: the way schools package them for mom and dad — and me, for that matter. Not that it was all unenrichingly horrible — it was easy some times just to be carried away by the sheer energy or nonsense of it all, particularly after we'd knocked off a bottle of wine.

I was glad to see midnight. The two older boys creaked off home and we got ready to slip into our sleeping bags — in our underwear, though I could tell by the giggling that Barry and Billy had taken theirs off as soon as the last light went off. Odd man out, I lay there listening to the murmuring, the giggling, the occasional explosive snort. But it didn't last long. And we were all asleep when the two older boys came back and moonhooped us outside the tent until they roused us and told us that Billy had to go home because his mom had discovered that he wasn't just sleeping out in the back of the truck the way they'd told her. He was dressed and gone in a minute.

The next day we talked. I mean Billy and I did after breakfast in a roadside restaurant. Barry went off to the car for longer than was really necessary and that had been arranged.

What did I discover? No startling truths, no insight into the human condition, not even any insights into this particular relationship — though I think it became clear to me that it was a relationship, and a significant one. Billy didn't talk like that. He said Barry was his best friend. He said he wished Barry lived in the country so he could see him more often. He said he liked "fooling around," which was their way of talking about sex, but he was shy about that and we didn't get into it. And that was that.

So, I had trekked off to the country and found — a relationship. Seen what I'd been hearing about from Simon and Peter, seen two people drawing delight from each other's company, seen two criminals at work. Let's not forget that. Let's not forget that C.J. Atkinson and associates are criminals — the way we were before 1969, the way we still are if we're anything other than the things you can do with it (one and only one) other individual over 21 and very much in private. Anita Bryant won't let us — or granite else — forget it.

"Save Our Children, Inc." is the name of the game, although the organizers seem to be cynically aware of just what that means: "The molestation was the thing that particularly got the headlines. We now know how effectively it can be used," said Robert Drake, one of the top officials of that organization. Who wouldn't want to save our children, after all, save them from things like the Houston mass murder horrors, save them from being pawed by nasty old men. That's what molestation means to most people, it's what the media encourages them to believe, it's a belief "Save Our Children" does nothing to discourage.

They've added refinement: Recruitment. Because homosexuals can't reproduce, they must recruit.

Anita should know. Because recruitment is what she is all about. She wants our children. And, yes, they're our children too.

She's going to get some of them, and some of those are going to grow up gay, and some are going to grow up straight. If they're gay, they'll grow up miserable, hating themselves, their desires and their community; becoming mean, or robot-like, or blustering hypocrites because that's what happens to love

that's taught to hate itself. And if they grow up straight, they'll grow up proud to be Americans, secretly proud to be white, a majority that is "quiet" because its souls are empty, in marriages that last and last because nothing is quite so binding as mutual distaste and suspicion.

Anita's recruits. They've been with us for a long time. They tried to save our children from witches, and turned the middle ages into a charnel house of burning and innocent flesh. They tried to save our children from Jews, and almost succeeded through twelve years of methodical and monstrous bigotry. They tried to save our children from communists, and sat with Senator McCarthy in judgement upon heroic lives trying to salvage some dignity, some integrity from that degrading exercise. Now they want to save our children from homosexuals. They want to save our children from us.

Yes, we have our recruits, though they are not, as Anita would have us believe, legions of hapless children diverted from the straight and narrow by the corrosive

touch of some predatory homosexual. Don is one of our recruits. He's not gay, but "when I'm with a straight people and they say something derogatory or stupid about gays I always try to turn it around, make them see they're stupid. I can't go as far as I'd like sometimes. I'd be suspect myself and that would be hard to take. But I'm."

Simon's students are recruits. If they grow up gay, they grow up remembering a loved role model, they grow up knowing sexual acts are not disgusting, they grow up with the possibility of coming out long before the early-to-mid twenties, that age when so many of us finally caved in, or came out.

If they grow up straight, they may not, like Don, do their best to defend gay people in the small ways he's chosen, but somewhere in the back of all that domestic bliss they feel heir to, they are going to know the Anita Bryants of this world are out-and-out traitors. And maybe, just maybe, if they're presented someday with a ballot which asks them to say a simple yes or no to civil rights for

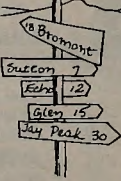
homosexuals, and they're alone in a polling booth and no one can see what they mark, then, maybe, they'll remember what happened to them 20 years ago and vote the way they remember.

I have seen a photograph of Anita and family praying together before they go to bed — in pyjamas yet. Besides marveling that anyone would consciously do anything quite so kitsch, I feel a real sense of sadness for those kids, down on their knees and huddled between mom and poppa Bryant. One or more of them could very easily be gay. And he or she would be the truly molested child. Every homosexual yet has suffered that molestation. Every homosexual's sexual life has been interfered with — impeded, strangled, diverted, denounced, "cured," pillied, punished. That is molestation. And it has nothing to do with what Simon, Barry and Peter are doing.

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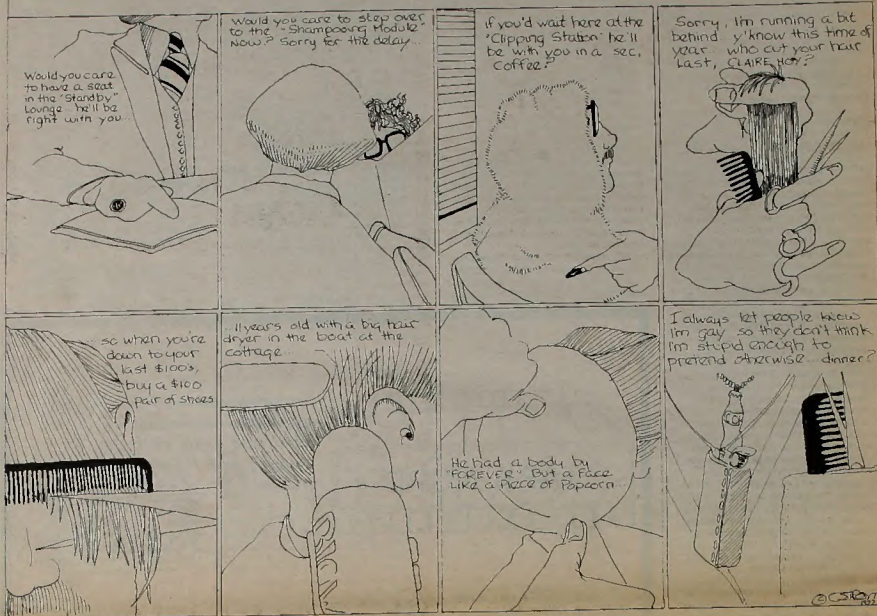


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## Knowing who your friends are or lesbian images, part II

Picture, if you can, a woman half-way up the corporate success ladder. She is slight and draped in beads and folds of fabric — just a hint of flamboyance. Her face is a mask of carefully constructed delicacy. She is an image-maker who projects her own chosen image well.

Beneath this superficial description is a real woman. Her name is Sandra Faire. She is a producer for the CBC. She claims to be a feminist. She holds up her "gay friends" as credentials.

Picture again a woman a little lower on the ladder. She is sporting buttons proclaiming equal treatment for women and, irony of ironies, the power of sisterhood. Her name is Mary Lou Fraser. She is a researcher for CBC. She worked directly on the production of the *Thursday Night* program's segment on gay rights. And she is no sister of mine.

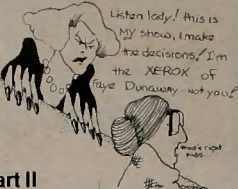
I came into contact with these two women in the midst of a barrage of demands from the media. There was a call from *Weekend Magazine* wanting women with respectable, or at least interesting, jobs to appear in a photograph accompanying an article in a December issue. They wanted a few lesbians for an otherwise male-dominated photograph — and on 24 hours notice. There was CITY-TV. Their requirements: a lesbian couple raising a child. No, a single lesbian wouldn't do. So, they couldn't understand why a woman might choose not to jeopardize the custody of her child in order to provide them with a few minutes air time "for the cause." And then there was the CBC, looking for a group of articulate "avowed lesbians" to sit around in a staged discussion of gay rights.

We all know that the media is manipulation. They are not an image of us; they require us to fit. They don't consult us before constructing that image because they don't conceive of us having a better idea than they do of who we are — how we ought or need to be presented. We are not people to them. We are so many seconds of air time, so many feet of film. We are material. Our concerns are immaterial.

In my recent but growing experience, the media's first concern is to entertain rather than to inform their audience. They don't care what the truth is; they just don't want to upset anyone (except us, of course, because we should be grateful for whatever we get). No doubt "media error" can be a result of deliberate lies and distortion that reveal themselves as a little more unscrupulous everyday, but it seems mostly a product of their ignorance and arrogant disregard for accuracy.

You might wonder why, knowing all this, I was taken off guard by the CBC. It was because I didn't yet know who my friends were. All the media demands come from women. Fraser and Faire actually identified themselves as feminists. The others probably would have too, if they had thought it would get them anywhere. These women no doubt had to work twice as hard to get half as far as men with equivalent skills. They probably won't be allowed to go as far as their skills merit. But they have learned to survive in a "man's world" on the "man's" terms. The actions of the two we had most dealings with, Fraser and Faire, were unimpressive, unfeeling and ruthless.

I first met Mary Lou Fraser when she and her crew arrived to film a GATE news. They discussed and held up the meeting for over an hour and neither the crew nor the gay people seemed satisfied with the footage. I had another encounter a few days later when the film crew showed up half an hour late



for a 45 minute appointment with one of the Gay TV groups (mostly lesbians). I had to leave just as they were arriving. While they were there, it seems Ms. Fraser was able to pressure two of the women (who are not out to their parents) to participate in an interview. We, the gay people, were again dissatisfied.

Several days later I was very upset to learn of the taping of the panel discussion involving Claire Hoy (See news page 8). I had been in touch with Ms. Fraser several times. No mention had been made of the panel. No attempt had been made by any of the CBCers to involve a lesbian in what was clearly the key segment of their show.

So the token gay liberationist on the panel, Gerald Hannon, and a handful of supporters (mostly women) went down to the taping to see what could be done about this apparent "outright." There we encountered another group of gay liberationists intent on protest. When they learned about our concern, they too saw the problem.

Enter Sandra Faire. Picture again, please, a well-dressed CBC producer and her assistants standing at the top of the stairs shouting "What the fuck is going on here?!" "Who the hell do you think you are?" "I've been in this business for fourteen years and no one has ever dared question my integrity." "We gave you the money your choice." "You (gay people) are lucky to be on this show." "We worked our asses off to get you on the air."

The CBC women at the top stand three dykes (mostly speechless) and their astounded supporters (men and also speechless).

The CBC women have two defenses: 1. They are striving for balance. To them balance means one neutral straight, at least as many bigots as queers and all men. 2. They are feminists, so how could they possibly shortchange women, even queers. That defence crumbles in the face of the other.

There are reasons, besides the disrespect with which they treat us, for lesbians tending to be scarce in the media. As women we have more to lose if we come out. We may have children. We usually have lower paying jobs. And we almost always have less chance for advancement and financial stability than do men, regardless of their sexual orientation. In addition, the world out there and the media in particular, think of gay people as gay men — just as they think of people as men.

These facts are part of our oppression. Lesbian invisibility and lesbian isolation are mutually reinforcing. The reasons why we are absent from the media are also the reasons we need to be present.

The damage done by the media ("men's world") is simply not helping to correct a situation. They are actively contributing to a different but related problem. When the media portrays "us" (gay people) and "them" (the bigots), but all the gay people are actually gay men, lesbians can't help but feel that "us" equals women and "they" equals men — even gay men. We don't need straight liberal media people — feminist or otherwise — doing us favours by running roughshod over what precious unity does exist between lesbians and gay men.

Standing there at the foot of those stairs, I learned two things. One is how important it is to know who my friends really are. The other is that there are times when it is appropriate to tell the media to fuck off.

A bad show is worse than no show at all. by Chris Bearchell

## Inside Outside

The fight goes on

## With Downcast Gays

Aspects of homosexual self-oppression

by Andrew Hodges and David Hutter



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These were the homosexuals. Fans of this article wore this symbol to their deaths in the gay chambers and forced labour camps of Nazi Germany.

On the outside: Oppression is always there. It was there in the Nazi death camps when thousands of homosexuals were exterminated. To identify us in the camps they tagged us with pink triangles just as they tagged the Jews with yellow stars of David.

Today many of us are wearing that symbol again. By choice, and with pride. We wear it as a symbol of the history that other hands have tried to obliterate, the history that we must recover. It is also a reminder of where gay oppression can lead if we neglect the active struggle for our rights.

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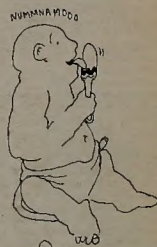


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**ATTRACTIVE WOMAN**, 20, seeks relationship with an attractive female (black woman), in Peterboro, Ontario-Toronto area. Exchanging letters and photos are essential. **Drawer 937.**

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**SUPER ATTRACTIVE** young woman seeks same. I'm bright, sensual, caring, strong, adventurous, accomplished, in mid 20's, seeking someone feminine and charming, who wants an exciting, warm and honest relationship. **Photo please, Marie, Box 5695, Vancouver B.C.**

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**MASC MALE**, 24, 5'9", into various sports, music, people, looking for athletic, short-hair gal between 21-35. An intro of bar scene, there must be no love life than that. Strict confidence assured. **Photo difference but will answer all from all over Canada. Drawer 930.**

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**VANCOUVER MALE**, 37, affectionate, honest, sincere average looks, build, not into anything in particular. Looking for someone younger, mainland area. **Box 4695 Vancouver, B.C. V7X 1A6.**

**MONTREAL**

**FRENCH MALE STUDENT**, 21, ambitious, intellectual, voracious film addict, but being principally a good (old) sentimental and aerial. Anyone who shares the paradox is perfect. **Drawer 933.**

**MALE**, 24, slight beard, average build, interested in gay politics, films, and leather scenes. Concerned about growth of militant right, unemployment etc. **Value good person. Drawer 936.**

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**EXTRA GOOD-LOOKING** straight-appearing male, with gymnast's body, wishes to meet others 17 to 25 who are also new to gay life. **Age 24 and interested in only those wanting a real relationship. Discretion must. Photo required. Drawer 926.**

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**23 YEAR OLD**, well-built, brawny looking straight life, would like to meet "liberal" men and women from "darkie" — are there any? Enjoy long hair and sports. **Discretion necessary. Drawer 934.**

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**STUDENT**, 24 sincere, honest, blonde, 743 cc, clean, affectionate, discrete, seeks same age or older. Will answer all. **Boxholder, Box 76, 3106, Ottawa, O6, 515 1V1.**

**ATTRACTIVE BILINGUAL MALE**, 30, 5'7", 120 lbs, beard seeks energetic, intelligent, outgoing, sincere and capable of caring for another. I enjoy cinema, theatre, ballet, art, books, bicycling, tennis, and sports. **Photo appreciated. Discretion assured. Drawer 911.**

**LONG HAIR**, 39, 170 lbs, recent arrival Ottawa, seeks sincere friends 25-40 interested in good things in life. **Phone or direct mail, cross country skiing. Photo appreciated. Discretion assured. Drawer 922.**

**SLAVE**, 36, 170 lbs, wishes nasty leader for fun and sex. **Weekend a month, little experience but eager to learn. Drawer 929.**

**ALTHOUGH I HAVE** a very happy and busy life, I would be much happier if I had some one to share it with. I'm 37, 5'8, brown hair, light eyes, with beard and mustache, very masculine. Preference for someone who is confident, intelligent, self hairy and well hung. Balance between active and passive. Great guy, but not into anything in particular. **Just sex, just for fun, I can't get into sex just for its own sake. I'm a warm, perceptive, and have broad interests, there will be a lot to can experience together. Being a musician in my free time, but new and diverse experiences always turn me on. Please include photo. Drawer 906.**

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**MASTER SEKS SLAVES!** who are hot, ready and capable of giving understanding and give mutual satisfaction. Also role switching. **Photo and genital and anal subs appreciated. Have own apt. Drawer 919.**

**OLDER MAN** seeks friends, casual or permanent or divorcee. I'm relatively inexperienced, cautious, open, and honest and so far so good. I'm similar. Like theatre, dining out, travel. Send some details, address, phone to **Drawer 910, confidence assured.**

**YOU ARE INTELLIGENT**, good-looking, well built, and appear young. I'm a professional and live with a family and live in the Clarksonville Park area. You are friendly and an excellent friendship but are apprehensive about contacting a stranger. I also match this description and would like to meet you, so please master the courage to reply to **Drawer 918.** Include a phone number and convenient time when you can be reached. I promise discretion and loyalty in return.

**WINDSOR**

**SINCERE 18** year old would like to meet new friends or hear from pen pals across the country. An intro of photos and a wide variety of interests. Have room for lots of love in my life. Write me and see if we can't be friends. **Drawer 912.**

**PROFESSIONAL**, 30, well-built, confident, attractive, seeks masculine men with diverse interests including music, cars, food, and/or sex. **Will answer all. Drawer 924.**

**UNDER 21** Looking for afternoon/evening fun. I'm 26, 6'2", muscular, slim, warm, affectionate, brown-haired, blue eyed, non-hairy, fun loving, white male. Enjoy music, movies, theatre, dining out, travel, reading and rapping. Seeking younger partners for after-school/evenings out and fun times. **Discretion guaranteed. Teenagers and new gays welcome. Write in confidence to Michael, Box 1340, Station A, Toronto.**

**MALE GSTRIM**, WILL MODEL 35 year old W/M 165 lb, 5'10", body builder looking for other guys into old, nippers, flexing fun and games. I am an experienced lifter with an athletic type body. After-noon, versatile. Available for those special occasions when an Adonis can highlight your evening. Write what you have in mind. All letters answered. Let's make a date. **Drawer 892.**

**THE CALL OF THE ORIENT**, I'm an independent businessman, W/M, 46, 190, 160 lb, blue-eyed, masculine, friendly, has been there, and back, been lonely for too long and it starts to rain. I would like to share my life in a caring, responsible, one-to-one relationship with a young, intelligent, open minded, witty, and sociable, and easygoing, and a neonite. I'm into sailing, writing, wilderness hiking, photography, and movies. This is my first ad. Drop me some candid lines, write openly about yourself and what you expect from life and a lover, and enclose a picture of yourself. **Will do the same for you. Drawer 893.**

**TALL SLIM JOCK** (junker) with blue eyes, good face, legs, muscles, rear, wants friendly sex with similar partner. Has quiet, laid down, Gay, bi, straight, any age. Sorry, no chicks. I'm into anal. Any gay or nicotine freaks. Also answer letters from Europe and USA. **JBF, Box 221, Station F, Toronto, Canada, M5W 2L3, or telephone 461-3523-3524.**

**BISexual** in 40's likes conversation, plants, music, books. Likes ways of more. Must be discreet, clean. **Drawer 938.**

**Is Sex Datschdel?**

One well-known homosexual periodical puts its classified ads in a pull-out section titled "Sex". It's a pull-out because there's something embarrassing about it. Something you don't want your straight friends to know.

We don't find anything embarrassing about gay people wanting to meet each other — for "merely" sexual purposes or for a broad range of other activities. Having sex with each other is a crucial part of gay community, as is political action in common.

We think it's dangerous for gays to restrict our sexual activities from the rest of our lives. That's what our enemies and exploiters want us to do.

If we made these ads a pull-out, we'd be pulling out of the gay liberation struggle.

**WHICH WE'RE NOT ABOUT TO DO.**

**AFFECTIONATE, MASCULINE MALE**, 40, discrete, easy going, abstainer, seeks companion for pleasurable evenings. Physical makeup irrelevant. New gays welcome. **Photo for same. Drawer 885.**

**MASCULINE ORIENTAL ARTIST**, 40, discrete, easy going, tall, min 5'0", who is looking for long lasting friendship or love. Having sex with each other is a crucial part of gay community, as is political action in common. We think it's dangerous for gays to restrict our sexual activities from the rest of our lives. That's what our enemies and exploiters want us to do.

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**Classified Ad Form**

**Conditions**  
All ads must be prepaid by money order or cheque. Do not send cash through the mail. **The Body Politic** reserves the right of refusal. Late copy held over for the next issue.

**Copy date for next issue February issue: January 6.**

**Rates**  
**Individuals**: 10 cents per word, minimum \$2.00.  
**Businesses**: 30 cents per word. Minimum \$20.00.  
**Box numbers**: We'll assign you a box number and forward your mail once a week for \$1.00 per ad per issue.  
**Repeats**: There are no discounts for repeating classifieds.

**Public in section**

Box number required

Enclose \$ for no. of issues

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Address

Print your ad below in block letters, one word in each box.

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The Community Page is a listing of Canadian gay groups which primarily focus on social and leisure activities. Shuffling against any opposition, it includes predominantly conservative organizations, cooperatively fun clubs and community centres, bookstores which sell and rent literary materials and nonprofit sex periodicals. For more information, send a letter to: The Body Politic, Box 7286, Station A, Toronto, ON, M5W 1K3. Be sure to note if any change in edition status already listed.

### BRANDON

Gay Friends of Brandon, P.O. Box 482, Brandon, MB, R7A 2Z4, PH: (504) 725-0292.

### CALGARY

Dignity/Gayline, 1492, 51st St., Calgary, AB, T2C 2H7, PH: (403) 282-0574.

Gay Academic Union, Box G-262, 510 G. Calgary, AB.

Gay Information and Resources, Room 332/232 E. Ave. SW, Calgary, AB, T2R 0Z8, PH: (403) 266-3511, Mon-Fri 7:10 PM.

Metropolitan Community Church, 7703 1st St. N.W., Calgary, AB, PH: (403) 242-5211.

### CORNERBROOK

Community Homophile Organisation (M.F.D.) CHAM, Box 905, Corner Brook, N.F., A2H 6J2.

GOWN Gay Organization of the Women of Newfoundland may be contacted at CHAM's address above.

### EDMONTON

Club 70, 1201 St. John's, Edmonton, AB, T5A 1H7, PH: (403) 423-5051.

Edmonton Community of Gay Friends, P.O. Box 218, St. A., Edmonton, AB, T5J 0W6, PH: (403) 424-1229.

Gay Alliance Toward Equality, Box 1892, Edmonton, AB, T5J 2P2, 10/14-11 St. PH: (403) 424-9361.

### FREDERICTON

Fredericton Federation, Box 442, Fredericton, NB, E3B 5A4.

### GUELPH

Quech Gay Equality, Box 773, Guelph, ON, N1H 6L5, Gayline, (519) 836-4550.

### HALIFAX

The Atlantic Brotherhood, Site 207, 855 Barrington St., Halifax, NS, B3J 1Z8.

Atlantic Provincials Political League for Equality (APPE), 144 Arlington Ave., Halifax, NS, B2N 2A1.

Gay Alliance for Equality, Box 3611, Halifax South St., Halifax, NS, B3K 3K6, Gayline: (902) 429-6989.

Gay Youth/Halifax, c/o Wendell Enterprises, 1333 B. Park St., Halifax, NS, B3J 2R9.

### HAMILTON

McMaster Homophile Assoc., DC1, Box 44, Stn. Hamilton, ON, L8N 2L7, Gayline: (416) 527-0336.

Also at the above address: Egeles Disco.

Gay Women of Hamilton

Bisexuels of Hamilton (rap group)

### KINGSTON

The Women's Centre, 200, Kingston, ON, K7K 3G4, PH: (613) 452-8208.

Queen's Homophile Assoc., Student Affairs Centre, 51 Queen's Square, Queen's University, Kingston, ON, K7L 2S7, PH: (613) 547-2636.

### KITCHENER/WATERLOO

The Women's Place, 42-B King St. S., Waterloo, ON, N2J 1N8, PH: (519) 866-1620.

Gay Women's Universities' Gay Liberation Movement, Federation of Students, University of Waterloo, Waterloo, ON, N2L 3G1, PH: (519) 885-1211, Ex. 2372.

### LONDON

Gay Activist League of London, Box 4742, Stn. C, London, ON, N6W 5L7, PH: (519) 434-1737.

Homophile Assoc. of London, Ont., 489 Colborne St., London, ON, N6A 3Z2, PH: (519) 433-3787.

London Lesbian Collective, P.O. Box 4724, Station C, London, ON, N6W 5L7.

### MISSISSAUGA

Gay Equality Mississauga, P.O. Box 156, Station A, Mississauga, ON, L4V 1R7.

### MONTREAL

Andrology Bookstore, 1217 Crescent St., Montreal, PQ, H3G 2P1, PH: (514) 966-2131.

Association Communautaire Homosexuelle de l'Université de Montreal, 1055, Outremont, PQ, H3V 4A9.

### Association pour les Droits des Gais/Quebec, CP 96, Succ. C, 475-464, St. J., Québec, Q.C., G1A 2S4 P1, PH: (514) 843-8671.

Coop Femmes, 3617 boul. St. Laurent, Montréal, PQ, H3T 1M5, PH: (514) 343-4471.

Laurel Park, 3617 boul. St. Laurent, Montréal, PQ, H3T 1M5, PH: (514) 343-4471.

Drop-in Group, PO BOX 338, Brown Park, 344 Simpson St., Montreal, PQ, Thurs., Fri. 7:10 PM.

Eglise Communautaire de Montréal/Montreal Community Church, c/o 610, Station NDG, Montreal, PQ, H4A 3R1, PH: (514) 345-4471.

Eglise du Disciple Bien Aimé, 6581 St. Laurent, Montreal, PQ, PH: (514) 729-1131.

Gay Info, P.O. Box 610, Stn NDG, Montreal, PQ, H4A 3R1, PH: (514) 485-4404, Mon-Sat 7:10 PM. Sponsors several groups.

Gayline, (514) 931-8866 or 931-5300, 361-2694.

Gay McGill University Centre, 3480 McTavish, Montreal, PQ, H3A 1N9.

Gay Social Services Project, 4515 St. Catherine W., Montreal, PQ, H3Z 1R9, PH: (514) 934-0721.

Gay V.C. Clinic, Montreal Youth Centre, Mon. 7:10 PM, 250 St. Catherine St. E. Family, PH: (514) 483-7885.

Gay Youth Group, ages 14-21, c/o Gay Social Services Project, address above.

Lesbian Feminists of Montreal, 2605 St. Urbain, Montreal, PQ, H2K 2M6, PH: (514) 842-0341.

Men's Room, 5500 P. Prom. Thurs. 8-11 PM.

Metropolitan Community Church, c/o Rev. JoAnne Monk, PH: (514) 927-9898.

NACHES Gay Jewish Discussion Group. Women and men welcome.

Info: P.O. Box 298, Station H, Montreal, PQ, H3K 2K8, PH: Harvey, (514) 485-0649.

Parents of Gays, c/o P.O. Box 610, Stn NDG, Montreal, PQ, H4A 3R1, PH: (514) 525-4844.

### OTTAWA/HULL

Gays of Ottawa/Gals de l'Ottawa, Box 2815, Stn D, Ottawa, ON, K1P 5W8, 375 Elgin, PH: (613) 238-1711.

City Centre, 235-102, PH: (613) 238-1711.

Dignity, P.O. Box 2102, Stn D, Ottawa, ON, K1P 6K3.

Metropolitan Community Church, P.O. Box 868, Stn B, Ottawa, ON, K1P 5T1.

Lesbians of Ottawa New (LOON), P.O. Box 6057, Stn J., Ottawa, ON, K2A 1T1, PH: (613) 238-1711.

### PETERBOROUGH

Trent Homophile Assoc., Box 1524, Peterborough, ON, K9J 7H7, 262 Rutledge St., Rm 203, PH: (705) 742-4600, Sun.

### QUEBEC

Centre Humanitaire d'Aide et de Libération, CP 596, Haute Ville, 264 Rue des Franciscains, Québec, PQ, G1R 4S1, PH: (418) 525-4097.

Service d'Entraide Homophile de Québec, CP 596, Haute Ville, 260 Rue des Franciscains, Québec, PQ, G1R 4S1.

### REGINA

Outreach Fellowship Society/Oysey Club, Box 3414, Regina, Saskatchewan, PH: (403) 342-3139.

### ST. JOHN'S

Community Homophile Assoc. of Nfld (CHAM), Box 613, Stn C, John's, N.F., A1C 5A6.

### SASKATOON

Gay Community Centre, Box 1662, Saskatoon, SK, S7N 3R6, 310-20th St. E. 2nd Floor, PH: (306) 652-0992.

Also at the above address: Gay Academic Union, c/o Prof Peter Millard.

Gay Association of Youth THOMPSON

Thompson Gay Group, Box 483, Thompson, MB, R0N 1V0.

### THUNDER BAY

Northern Women's Centre, 316 Bay St., Thunder Bay, ON, PH: (807) 345-7802.

### TORONTO

Calayst Press, 315 Bantline Ave., Scarborough, ON M1N 2S6.

Chatworth Charitable Foundation, 1051 Joseph St., Toronto, ON, M5Y 1S7, PH: (416) 960-1544.

Community Homophile Association of Toronto (CHAT), 19 St. Joseph St., Toronto, ON, M5Y 1J3, PH: (416) 962-1544.

Dignity, Box 243, Stn E, Toronto, ON, M5A 4E2.

Gay Academic Union, c/o Prof John A. Lee, Scarborough College, U of T, West Hill, ON, M1C 1A4.

Gay Alliance at York, c/o CYSF, Central Square, Rm 105, York Univ., 470 Keele St., Toronto, ON, M3J 1P3 Office, 254 St. George St., PH: (416) 967-3509 or 967-3632.

Gay Alliance Toward Equality, 144 Carlton St., Toronto, ON, M5A 2K7, PH: (416) 964-0148.

Gay Community Calendar, 24-hour recorded message, PH: 923-GAYS.

GayTV, Gay Television Collective, contact: Greg Montador, PH: (416) 964-1811.

Gay Youth Group, Church St. Community Centre, 519 Church St., Toronto, ON, M5A 2C9, Meeting: Tues, 7:30 PM.

Gay Young Men, 4 Coallier St. (at Yonge), Toronto, ON, M4W 1L7, PH: (416) 961-2181.

He Missachas, Box 506, Station T, Toronto, ON, M8B 4C2, PH: (416) 961-2694.

Herfing Community Services, 214 Avenue Road, York University, 4700 Keele St., Downsview, ON, M3J 1P3, PH: (416) 967-3509 or 967-3509.

Herfing Lesbian Drop-in, 214 Avenue Road, York Univ., Wed 3-5, PH: (416) 967-3509.

Hasse Free Clinic, VD testing and information, 261 Church St., Basement Toronto, ON, M5B 1Y7, PH: (416) 363-6103.

Integrity, Gay Anglicans, PO Box 863, Stn. J., Toronto, ON, M4J 4F2.

Lesbian Organization of Toronto (LOOT), 342 Jarvis St., Toronto, ON, M4Y 2G6, PH: (416) 960-3248.

Metropolitan Community Church, 23 Granby St., Toronto, ON, M5B 1A5, Drop-in Office, Mon-Thurs 7:10-30, Fri-Sat 7:11-30.

Church (416) 964-9799, Dist. No. 1.

Ontario Gay Teachers' Caucus, c/o 193 Carlton St., Toronto, ON, M5A 2K7.

Pink Triangle Press, PO Box 639, Station A, Toronto, ON, M5W 1G2, 863-6330.

Three of Cups, Women's Coffee House, 426 Jarvis St., Toronto, ON, M5B 2Y6, PH: (416) 967-2862.

TAD, Free counselling telephone service, Box 6708, Stn A, Toronto, ON, M5W 1X5, PH: (416) 964-6600.

Toronto Women's Bookstore, 85 Hart House Circle, Toronto, ON, M5S 1G5, PH: (416) 922-8744.

Tri-Aid Charitable Foundation, 6111 Ave. L., Toronto, ON, M4Y 1N9.

Wages Due Lesbians, Box 18, E. Toronto, ON, M6E 4E1, PH: (416) 462-1131.

Women's Archives, Box 828, Stn A, Toronto, ON.

### VANCOUVER

Dignity/Vancouver, Box 1036, Vancouver, BC, V6B 3X5.

Gay Alliance Toward Equality, Box 1483, Stn A, Vancouver, BC, V6C 2P7, PH: (604) 689-9139.

The Gay Fellowship, 2012 Doltaron Highway, North Vancouver, BC, PH: (604) 828-9965, Meet 2nd Thurs at 8 PM, 4th Sun at 2 PM.

Gay People of Simon Fraser, c/o Student Society Simon Fraser University, Burnaby, BC, PH: (604) 291-3181 or 291-3111.

Gay People of UBC, Box 9, Student Union Bldg., Univ. of B.C., Vancouver, BC, V6T 1W5, PH: (604) 228-6721, ext. 1830.

Rights of Lesbians Subwomen, BC Federation of Women, 1730 Stephens St., Vancouver, BC, V5K 3V5.

SEARCH Society for Education, Research & Counselling in Homosexuality, Box 48003, Bentall Centre, Vancouver, BC, V7X 1A5.

SEA/RCZ Community Services, 2844 Seymour St., Vancouver, BC, V6J 1G1.

448 Seymour St., Vancouver, BC, V6J 1G1, PH: (604) 689-1039.

Victoria Women's Centre, 2665 Roseberry St., Victoria, BC, V8B 3Y1.

### WINDSOR

Windsor Gay Community, Box 7002, Sandwich St., Windsor, ON, N9C 3Y8, PH: (519) 252-0970.

### WINNIPEG

Condition Homosexuelle and Religion, P.O. Box 1912, Winnipeg, MB, R3C 3R2.

Dignity/Winnipeg, Box 1912, Winnipeg, MB, R3C 3R2.

UJMSU, University of Manitoba, Winnipeg, MB, R3C 2A9, PH: (204) 474-2515.

Manitoba Gay Coalition, P.O. Box 3742, Station B, Winnipeg, MB, R2V 3R6.

Manitoba Physicians for Homosexual Understanding, Box 3742, Station B, Winnipeg, MB, R2V 3R6.

Winnipeg Gay Community Centre, P.O. Box 3742, Station B, Winnipeg, MB, R2V 3R6.

Winnipeg Gay Youth, Box 27, UJMSU, Winnipeg, MB, R3T 2N2, PH: (204) 474-2515, Thursday evenings.

Winnipeg Lesbian Society, c/o A Woman's Place, 143 Walnut St., Winnipeg, MB, R3C 1P2, PH: (204) 796-4581.

### NATIONAL/REGIONAL

Canadian Gay Archives, Box 639, Stn A, Toronto, ON, M5W 1G2, PH: (416) 863-6320.

Coalition for Gay Rights in Ontario, 3742, Station B, Toronto, ON, M5A 2P7, (416) 964-1045.

Committee to Defend John Darnley, Box 117, Stn V, Toronto, ON, M6R 2A4.

Libertarians for Gay Rights, c/o Alan Young, 315 Stantyre Ave., Scarborough, ON, M1N 2S6.

NDDP Gay Caucus, 163 Rusborne Rd., Toronto, ON, M5H 2V6.

National Gay Rights Coalition/Coalition National pour les Droits des Gais (NRCC/NDCG), CP 2919, Succ. D, Ottawa, ON, K1P 5W8, PH: (613) 233-0152.

Prairie Regional Office, NGRG, P.O. Box 3742, Station B, Winnipeg, MB, R2V 3R6.

### PUBLICATIONS

After Stonewall, Box 2051, 206 Graham, Winnipeg, MB, R3C 3M2.

The Body Politic, Box 7289, Station A, Toronto, ON, M5W 1K8.

Gay Tide, Box 1663, Stn B, Vancouver, BC, V6C 2P7.

Lesbian Canada Lesbienne, c/o 44 Arlington Ave., Halifax, NS, B3N 2A1.

NGRC Forum/Forum de la CNDG, CP Succ. C, Montreal, PQ, H2L 4C7.

PH: (416) 964-1045.

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# For the present

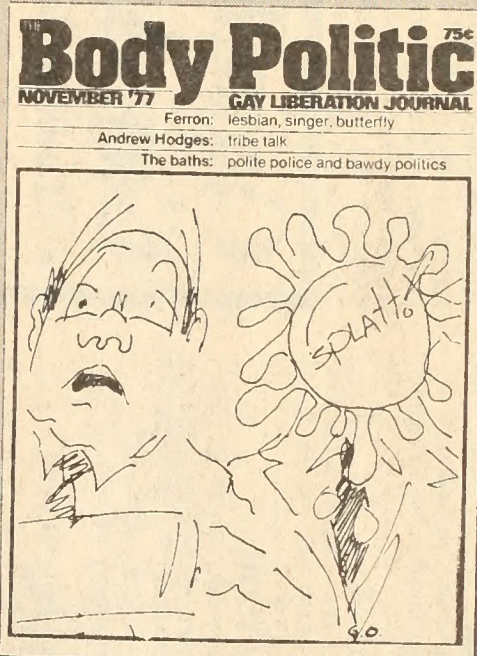
**G**ift giving time again. Maybe you're searching for something more imaginative to give than an Ah Men caftan or a coffee mug tree. Something for now but for later too — something that won't just disappear to the back of a closet or a cupboard when styles change. A gift that reflects a little of you — your thoughts, your Worldview.

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Send to: The Body Politic, Box 7289, Station A, Toronto, Ontario, CANADA M5W 1X9