

TIDE IS OUT

After a 5-year battle,
the Supreme Court gives
Gay Tide its final verdict:
Forget it. p 9

KNOCK KNOCK

Ditch the porn, boys, and make
sure the bedroom is *very* clean...
your next uninvited guests
could be the cops. p 11

CANNES DO

The world's top film
festival features yachts,
champagne, and one
flat gay flick. p 27

Body Politic

A MAGAZINE FOR GAY LIBERATION

SAN FRANCISCO: **HITTING BACK**

The jurors wept in sympathy as they let assassin Dan White get away with murder. In the gay community there were tears, too — of rage.
A special report. p 21

End of the Human Rights Decade?

Are the goals of the past fit for the 80s? Activist Michael Lynch scans the future — in the light of a dozen burning police cars. p 25

ISN'T ROY MCMURTRY APPEALING?

Unfortunately, yes.

We're not referring to the charming manners of Ontario's Attorney General, nor to his picture-perfect family life, nor even to the ringing exhortation he once made to a panel on racism: "Minding your own business is no virtue at all when liars and bigots are poisoning the air. Our task is to ensure that every time the madman shouts in the marketplace, he is answered. Our job as members of a free community is to provide the answer on behalf of every man and woman and child who is oppressed and tormented by the shouting."

Very appealing sentiments, those.

We're talking about a different kind of appeal, though — the one Roy McMurtry has launched against *The Body Politic*.

Now we've always thought that one of *The Body Politic's* jobs was precisely to answer bigots and liars, to deal not only with the madmen of the moment but also with the false and destructive notions that those of the past have imposed on the lives of lesbians and gay men.

But it seems that gay people don't quite fit into

Mr McMurtry's categories of the deserving oppressed. And as for the idea of an independent gay press, well, he has quite another speech prepared: "The law can and should be used creatively. Anyone who wants to call that interference with freedom of the press is free to do so, and I suppose, in a sense, that it is."

That was addressed to the International Police Brotherhood. Clearly, Roy knows his audiences.

He also knows how to practice the kind of legal "creativity" he preaches. The charges

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under which *The Body Politic* was tried had never before been used against a periodical publication. The twelve cartons of material seized from *TBP's* office as "evidence" (from all of which, only a single copy of the magazine was introduced in court) are still in the hands of his police — the first instance in Canadian legal history of evidence being retained after an acquittal. Nor has that not-guilty verdict deterred the inventive A-G.: Roy intends to keep on appealing until he finds a judge who'll do it *his* way.

We feel it's time Roy McMurtry heard what you think of his appeal.

Drop him a line at 18 King Street East, Toronto, M5C 1C5, and tell him that his charm has slipped, that his noble sentiments have taken on a hollow ring — in short, that his appeal has no appeal. Let him know you're willing to support *The Body Politic* in its efforts to go on answering lies and lunacy and to resist his "creative" legal assault.

And then let us know, too. Make a donation to The Body Politic Free the Press Fund at the address given at left.

Body Politic

A MAGAZINE FOR GAY LIBERATION

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

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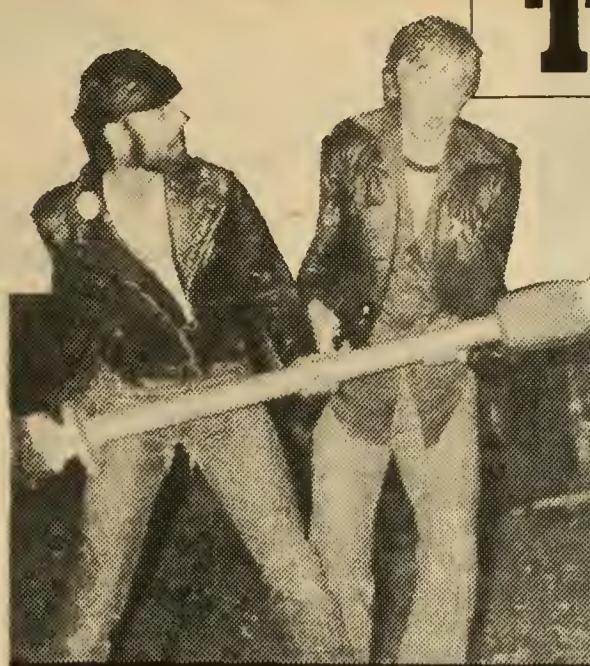
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This Issue

Number 54 July 1979



Night of rage: p 21

"All straight jury, no surprise, Dan White lives and Harvey dies!" The lenient sentence for the killer of gay supervisor Harvey Milk sent 5,000 angry people on a rampage that left a dozen cop cars burning in front of a City Hall virtually under seige. It was the climax of months of simmering resentment as the celebrated "gay mecca" that is San Francisco slowly came apart at the seams. A *TBP* special report on the final explosion that might set the tone for gay liberation in the 80s.

Forward

"I managed to reach the age of thirty-seven before I fell in love with one of my students." Ann had arranged her life intelligently — life as perfect as childhood, a life that "lacked only what I could not provide." Then she met Tara.

The story that took second prize in the Great Canadian Lesbian Fiction Contest, starting on page 28.



So's your grandmother: p 20

Jane Rule is "comfortably typecast as the older generation," lives on a "cranky little island" off the coast of British Columbia, and refers to herself as lesbian in ordinary conversations at the post office. Starting this issue, a regular column by one of Canada's finest writers.



Tide is out: p 9

The Supreme Court of Canada says discrimination's OK if the bias is honestly held. The case that began 5 years ago with a two-line classified from Vancouver's *Gay Tide* has ended with a judicial decision that could, as one observer noted, give senility a bad name. And in Toronto, one man's home is another man's bawdy house as cops increase the heat in a running battle with the gay community.



Cannes: p 27

Balloons, yachts, money, tits, ass, champagne — it could only be the annual film festival that everybody loves to hate. *TBP*'s Harry Sutherland turned down the "Canada Can and Does" T-shirt, but turned up at every flic with a homo bit at this year's Cannes film festival. He wasn't overworked.

Cover photo: A row of burning police cars lights up the San Francisco night.

Our Image: p 31

Adrienne Rich takes the long march to the furthest reaches of feminism; *Lavender Culture* appears to have a home base in the good old U.S.A.; and *Rubber Gun* shoots from the (formerly) "hip." See a grapefruit, a shoe and a nice tush on page 35.

Old familiars...

Letters, p 4; Taking Issue, p 7; Editorial, p 8; Between the Lines, p 17; World News, p 18; Monitor, p 36; Ivory Tunnel, p 37; Classifieds, p 38; Community Page, p 42.

and arrest gay men who are guilty of nothing but a public statement of their sexual preferences.

We are publishing a magazine which is being used as a research tool by the police.

We have had to choose between an uncensored community and a protected community and the choice was easy, if mortifying. Starting with this issue, all classifieds which, in the opinion of the collective, may endanger the advertiser or this paper will be either rejected or altered. Even if, by a strict interpretation of the law, they are "legal."

But the process won't be invisible. Starting with this issue as well, we will print in full the text of any rejected advertisement — minus any name or address information which might endanger the submitter.

Censor we must. But we want the shameful, mortifying stain of it to be public record. □

The unkindest cut

Facing up to self-censorship

We have begun to censor.

Real censorship — not just the selection of material based upon a recognized and public editorial policy, but an arbitrary and ruthless suppression of anything which does not conform to "standards of public decency."

As in most diseases, the early symptoms are scarcely perceptible. Over the last year and half, pages of *The Body Politic* have frequently been tucked into a cab and raced up to our lawyer's office for approval — before they have gone to press. He knows — and we know — that the paper is under scrutiny as never before, and it seemed foolish, for example, to stumble almost by accident into a contempt of court charge. We

were careful.

We weren't mindless about it. We considered our lawyer's suggestions, accepted some of them, rejected others.

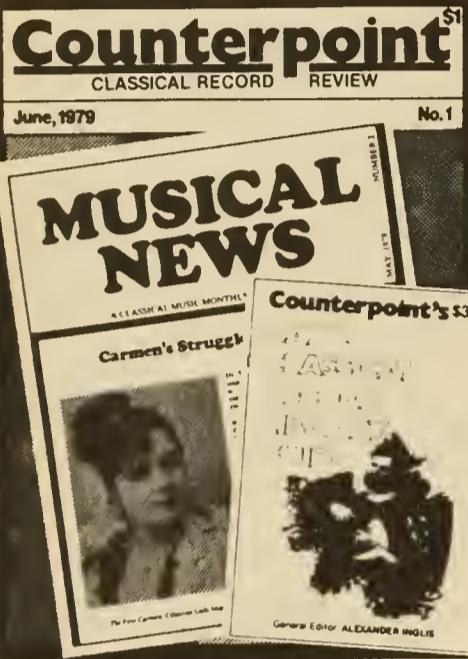
Last issue marked a perceptible step along the road to self-censorship. The article on sex in the parks may have seemed a touch restrained to the knowledgeable reader. When our lawyer saw the first version, he blanched, asked, "Why do you guys keep doing this?", told us what to alter, what to drop altogether — and we did. Nobody but the collective and its lawyer was any the wiser.

Everything has changed. Last month it became clear that the police are using our classified ad pages to track down

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The Deer hunter: "lies" or "mythology"

I was very disturbed to read the review of the movie *The Deer Hunter* by Robin Wood and Richard Lippe (TBP, May 1979), which is of the kind usually reserved for the adulation of a Leni Riefenstahl and films like *The Triumph of the Will*. "I love this film," whatever the disclaimers Wood and Lippe make, strikes me as reactionary. The artistic commodity, the director, and its ideology, no matter whether or not the film is "finely constructed," cannot be separated. Those who do separate out these various elements from a whole are stepping on the dangerous ground that film can be analyzed as film as film. Nothing could be more dangerous (or supportive of the American movie commodity). As Eisenstein once commented, "American capitalism finds its sharpest and most expressive reflection in the American cinema"; or to quote Richard Nixon, "I like my movies made in Hollywood!"

The Deer Hunter is a very distressing film because its mixture of repressed homoeroticism, violence, mindless patriotism and overt racism embraces all that are the worst aspects of American society. Its popularity, and the kinds of reviews it received in *Time*, *Newsweek* and *The Body Politic*, indicate that the racist ideology of white American boys versus yellow Asian savages lives on consciously and, most dangerously, unconsciously. Peter Biskind in *Seven Days* (30 March, 1979) gives the kind of review I would have expected to see under a heading like "Our Image." Biskind argues that this film "has to be judged harshly because of the boldness with which it upends the historical record and the power with which it manipulates its audience. It is a lie from beginning to end."

Not least, apart from its fraudulent rewriting of recent history, the film is a lie in its treatment of forever-doomed male loves, as if we were all characters from *The Hardy Boys*. "The best, most moving moments are among the men," Biskind writes, "hunting, fighting, drinking. In one scene, Michael tears off his clothes and falls against a metal pole, finally ending up on the ground, naked, back to back with Nick. You don't have to be a Kraft-Ebing..." to know the symbolism of that. But it's repressed up to those last moments of God Bless America, love amongst males is subordinated to cheap patriotic tricks (and much else). Biskind again, "if the term 'fascist' weren't so threadbare, so over-worked, it would be tempting to call Cimino (he worked on the script of *Dirty Harry*) our first, home-grown fascist director."

Not only does this film say nothing positive about "feminism, gay liberation, or Marxism" to quote now Wood and Lippe, it presents images of ourselves which are in Biskind's words, "a lie from beginning to end."

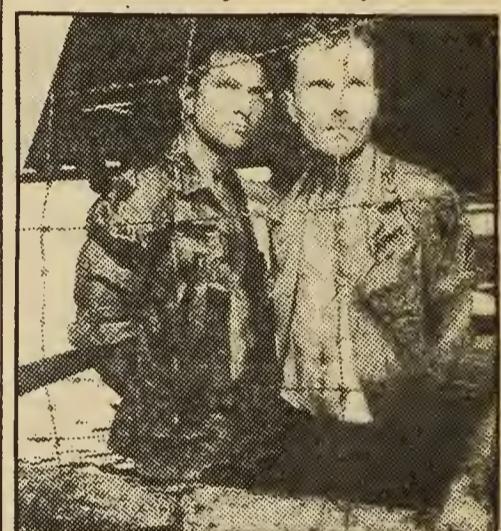
Michael E. Eliot Hurst
 Vancouver

Richard Lippe and Robin Wood respond:

The difference between our review and the one Michael Hurst "would have expected" seems to us not so much the

*difference between two opposed positions as that between a complex position and a simple one. It is just too easy to reject *The Deer Hunter* as ideologically unacceptable; the film remains, very impressively, there.*

At no point did we attempt to separate "the artistic commodity" from "its ideology." On the contrary, we praised the film for the completeness and complexity with which it embodies its ideological position (another way of saying that it is "finely constructed," for what is structure if not the articulation of meaning?). The rejection of works of art because one doesn't happen to share their ideological position is extremely problematic: must an atheist reject Bach? If one is



The Deer Hunter: American boys vs Asian savages.

committed to feminism and gay liberation, must one therefore renounce the entire cultural tradition of (at least) the past 2,000 years, because its central and structuring values are patriarchal and heterosexual? The question is not merely rhetorical: many would answer "Yes," an answer that seems to us both irresponsible and in practice impossible. We all carry that tradition within us, whether we like it or not, and need to find more complex ways of coming to terms with it.

*The Deer Hunter exists, not on the level of historical fact (we denounced it unambiguously insofar as it relates to that), but of ideology, of "myth." Myth, by definition, is neither true nor false (see Barthes: *Mythologies*), and to call *The Deer Hunter* "a lie from beginning to end" is simply unhelpful; it is the kind of meaningless rhetorical phrase that evades criticism rather than furthering it. The myth of America developed through the films of Ford and Hawks — the collapse and failure of which is *The Deer Hunter's* central theme — cannot possibly be reduced to "white American boys versus yellow Asian savages": Michael Hurst simply hasn't seen the film whole.*

Whose RCMP now?

At the beginning of May the RCMP walked into my home under the power of a writ of assistance and seized about eight dollars worth of pocket books. They said the books were immoral.

Canada is rapidly moving toward the right. Now as never before the Christian fundamentalists are organizing against gays. The PC's have been placed into a

"It is an hypothesis which has earned the right to be taken seriously, and does not deserve left-wing, knee-jerk reactions..."

position of power on both provincial and federal levels. Of the two "radical" (sic) provincial governments in this country, one refuses to grant human rights legislation to gays and the other does not adequately enforce it.

Police raids on the Truxx bar, the Barracks and *The Body Politic* occurred during the Trudeau reign. Surely we can expect much more from the man who promised a massive layoff in the civil service. Clark needs a scapegoat, and if blaming the civil service for Canada's woes isn't popular he'll naturally pick groups that are easier to gouge.

I don't mind saying that I have a very real feeling of fear. However, it is time that our fears become productive, for if we dare to let down our defences now we will lose what little gains we have made in the past. The attack upon us by the anti-gay forces must be countered with all our might.

Sterling Demchinsky
Winnipeg

Left knee, right knee

I have just read the article by Ken Popert, "Sociobiology: Flattering the Fools," and since I am the author of one of the articles referred to deprecatingly by Popert, (the review of E O Wilson's *On Human Nature*, in *The Advocate*), perhaps I might be allowed a brief reply.

Popert suggests that the notion that homosexuality is hereditary is "an absurd dogma." He gives no evidence for this claim. There are, however, studies which strongly suggest that homosexuality may sometimes have a genetic component. For instance, a well-known study by F J Kallman found that monozygotic twins (*i.e.*, identical twins with the same genes), were far more likely to have the same sexual orientation than dizygotic twins (*i.e.*, fraternal twins sharing only 50% of the same genes). He may, perhaps, want to challenge Kallman's conclusions, but to do so surely one needs empirical evidence rather than sneering dismissal.

The kin selection hypothesis for homosexuality suggests that perhaps homosexuals are more intelligent and altruistic than heterosexuals. Popert says

"neglected is the absence of any evidence of this new stereotype of the clever, selfless homosexual." This is quite untrue. In Wilson's book and in my review was mention of important work by James Weinrich of Harvard, who has argued on the basis of detailed and extensive anthropological evidence that in pre-literate societies homosexuals do indeed seem to have the required qualities, and that moreover, in our own society, homosexuals consistently outperform heterosexuals on IQ tests. (Weinrich, J D (1976). *Human Reproductive Strategy. I. Environmental Predictability and Reproductive Strategy; Effects of Social Class and Race. II. Homosexuality and Non-Reproduction; Some Evolutionary Models*. PhD Thesis, Harvard University).

Popert states that sociobiology is "the ideological consort of the right," and that it suggests that the social order is "immutable." This is simply not true. All sociobiologists agree that culture can have terrific effects on human society and that great changes can be effected.

I am not an enthusiastic advocate for sociobiology generally or for the sociobiology of homosexuality in particular. However, I think it is an hypothesis which has earned the right to be taken seriously and does not deserve left-wing, knee-jerk reactions of those such as Popert.

Michael Ruse
Professor of History and Philosophy
University of Guelph
Guelph, Ontario

Ken Popert responds:

(1) *In any scientific matter, the burden of proof lies with those advancing a new hypothesis, not with those opposing it.*

The Kallman study: Michael Ruse's own qualifications of this study — "may sometimes," "component" — speak for themselves. I would add that other factors — hormonal balances, for example — could just as easily account for the Kallman findings.

(2) *I think we always have to be highly suspicious of studies which purport to find a correlation between homosexuality and some other feature, if only because of the inevitable problem of*

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"A novel about a promiscuous, vegetarian, homosexual atheist is hardly 'mellow'."

finding a representative sample of "homosexuals," however defined.

(3) Sociobiologists can protest to the satisfaction of their consciences, if they wish, that their discipline is politically neutral; the use made by others of the findings they provide is at issue. Methinks Michael Ruse sounds like one of those Christians who want us to judge Christianity by its elevated theory of love rather than its brutal practice.

Popert's ox gored

Ken Popert ("Between the Lines," *TBP* May, 1979) appears to be blaming gay business people for assuming a leadership role because activists and community groups have not. Does he suggest that the business people should stand aside and hope that an unsullied leadership will be forthcoming from "the community"?

Surely the point is that every group has its special interests, be the group gay business people, the people in the power structure of gay organizations or the collective which runs *The Body Politic*. Why single out gay business people as worthy of more than the usual healthy suspicion of their motives on the mistaken assumption that they are making vast fortunes "exploiting" gay people? Surely *The Body Politic's* experience as a business bears out this basic economic fact, and I certainly would not credit the *TBP* Collective as having any motives any loftier than those of the proprietors of The Barracks.

The illustration which Popert cites ostensibly to prove his point merely begs the question. He surely is not suggesting that, in the interests of unambiguity, police efforts to contain theft, fraud, extortion and vandalism should be also opposed because police harassment of gays should be opposed? In fact, I find support for gay business persons of the Right to Privacy Committee an example of unambiguity: support the police where they should be, but oppose them where they should not.

Besides, if it were not for these business persons, who else would support the Right to Privacy Committee? The "activists and community groups" do not seem to be providing leadership on this issue, perhaps because their interests are not at stake. It all depends whose ox is being gored.

C W K Heard
Ottawa

Ken Popert responds:

My May column was written not to flagellate gay business, but rather (1) to put into print what a lot of community leaders had been saying for several months and (2) to admonish them to get off their asses and do something.

*I think it bespeaks a peculiar insensitivity to profess to find no difference in motivation between a community organization like *The Body Politic*, whose members work to provide a public service in their spare time and without remuneration, and a small business like *The Barracks*, whose owners seek to make money for themselves.*

I do not assume that gay business people make "vast fortunes." It is pre-

cisely because, like all small business people, they are in constant danger of making little or nothing, that they are forced to minimize wages and maximize prices. This is not a moral matter: they have no choice if they want to stay in business. The real question is what effect these inescapable constraints have on their politics and, in the case of businesses which serve gays exclusively, on the lives of their clientele.

Because small business people need protection for their unoccupied properties, they are dependent upon the police in a way that the rest of us are not. Dependency is not the best position from which to deal with an opponent.

Curzon mellow?

Regarding Richard Labonté's mention of me ("Monitor," *TBP*, May 1979): If you must attack me, then attack me for what I really am — not some figment of your radical imagination. *Among the Carnivores* is hardly "mellow," as you sneeringly termed it. A novel about a promiscuous, vegetarian, homosexual atheist is hardly "mellow."

By the way, when's the last time you wrote a novel?

Daniel Curzon
San Francisco

Public mischief

I was pleased to see Irwin Barrer's article concerning gay health problems and the availability of treatment ("Out in the City," *TBP*, May 1979). I would like to make a few points.

Mr Barrer states that he was examined in a public health clinic by a "man in white" who failed to identify himself and who then proceeded to administer two massive injections. By all means, should health workers fail to identify themselves, ask: "public" doesn't mean non-conventional, rude treatment. Anyone treating you for anything must have your permission. Even for something as simple as a physical examination a physician *must* have your permission. He can be charged for assault if he so much as touches you without it!

Secondly, Mr Barrer states "Having one doctor for your "gay" health problems and another for everything else is ridiculous." It is also dangerous. Many health problems have contributory factors in regards to a gay lifestyle. Your physician should know that you are gay. It is important to his understanding, and to his treatment of your concerns.

John Cobe
Saskatoon

Got something to say?

*The Body Politic welcomes your letters. Love us, hate us, agree or disagree — but tell us why and take the opportunity to let other people know, too. If you feel that the space of a letter isn't sufficient, try "Taking Issue," the new column that gives you as much space as our regular columnists — up to 1,000 words. Send your letters and submissions to *TBP*, Box 7289, Station A, Toronto, ON M5W 1X9. Submissions for "Taking Issue" should be marked as such.*

Taking Issue

"I'll give you your barricades, honey!"

George Whitmore is a writer and critic living in New York. In the June issue of *TBP* he was taken to task by Scott Tucker ("Ivory Towers and Barricades: Why We Need Better Books") for coming to the defence of Andrew Holleran's novel, *Dancer from the Dance*. He responds in the following commentary.

I feel especially entitled to give my thoughts on Scott Tucker's "Ivory Towers and Barricades" since you saw fit to run my picture in the article along with Larry Kramer's and in place of the blank space that rightly belonged to Andrew Holleran. (The symbolism of that dubious editorial decision wasn't wasted on me, I assure you.)

"Ivory Towers and Barricades" was stimulating and provocative, I thought, and I found myself agreeing with Tucker most of the time. This should make him a little nervous though. He was, after all, attacking some of my own opinions. What is interesting to me is how both of us tend to express the same contradictory ideas about ART and POLITICS. But I can't help but think that after this latest salvo the beleaguered Kramer and Holleran must be sitting back and scratching their heads, again asking what the fuck these faggots want from them anyway.

I've been awfully aware of one major contradiction that doesn't seem to bother Tucker but might have been good ammunition for him. On the one hand, I've been attacking a novel for distorting the reality of gay life in what I've termed a "dangerous" way; on the other, I've been applauding a novel for its very unreality, its distortion of the same milieu. Tucker has good critical sense and I think he knows what makes *Dancer from the Dance* tick, but he's so politically-minded that he won't be put off by Holleran's built-in apoliticality. He also recognizes *Faggots* for the polemic masquerading as fiction that it is and he handily demolishes it on that basis, as well as on the basis of its lack of artistic merit. But all the same, he seems to find *Dancer* as dangerous as *Faggots* — if only because *Dancer* is somehow more insidious in its artistry.

What both Tucker and I are apt to forget (maybe it's an occupational disease) is that these books represent only themselves and can't be made to stand for the whole of gay fiction. If there were a plethora of other gay novels on the publishing scene and if we hadn't been so under-represented, slash, invisible there in the past, both *Dancer* and *Faggots* would stand and fall on their own merits as fiction. As it is, it doesn't seem to have been a premium year even for gay non-fiction, so we have rather forced them to stand in for it.

I, too, want a great gay novel of towering stature and great affirmation. Who doesn't? But I think it's rather an imposition to curse Kramer and Holleran for not providing it.

When it comes right down to it, the only way Tucker can hoist Holleran on his own petard (I realize this response is just jam-packed with masculinist figures of speech) is by quoting what he's said *post facto* about his book. I don't think that's really fair; in any case,

it doesn't work. When Holleran talks about "the truth" you can be sure he isn't talking about documentary reality. The book is a pure fiction and he's an idiot if he thinks it isn't. (He doesn't.) One would have to be incredibly narrow minded and Puritan (like the entire GAA Media Committee, I often think) to accuse him of achieving a full-scale, premeditated putdown of gays in what Tucker rightly calls a fairy tale.

Kramer, on the other hand, is remarkably consistent from book to interview to op-ed article in the *New York Times*. All his pronouncements express the same loathing and ambivalence towards New York gays that he feels for the characters in his book. It shouldn't be surprising to find homophobes on the right (as Tucker points out) squawking their approval over *Faggots*. They haven't done the same with *Dancer*. Must be its amorality.

Most of the critics who complain about *Faggots* (and *Dancer*, too) seem to be most angry that Kramer's heavy-handed morality tale doesn't end happily and that "Gay Lib" is not represented in it as the white knight that could rescue all those characters he's so summarily damned to a dreary round of drugs and discos. If only he'd made it come out *right*, they seem to be saying, ignoring the really offensive blow he deals art in the process. Similarly, Holleran is attacked for having the bad taste to articulate the passé myths of an outmoded demi-monde ("doomed queens" indeed) and not articulating the new myths Tucker chooses to call utopian.

Which brings me to my final point (and the end, I hope, of my participation in the distressingly circular debate). Tucker often invokes the spirit of Stonewall — and fittingly, for this tenth anniversary year. But surely one of the major things we ought to remember about that uprising is that humour played a great part in it — the very thought, for instance of all those bar queens barricading the cops inside the Stonewall (I'll give you your barricades, honey). One only has to remember that chorus line of drag queens high-kicking in front of the very cops they'd just pelted with bricks. The spirit is very much in evidence in *Dancer*. *Faggots* is supposed to be funny but I found it about as humorous as a hardware store inventory. *Dancer* is a great (and I think exemplary) outpouring of gay humour. But that very trait seems to strike some gay critics dumb. They're saying, as much as anything else, that gay lib is a bloody serious business.

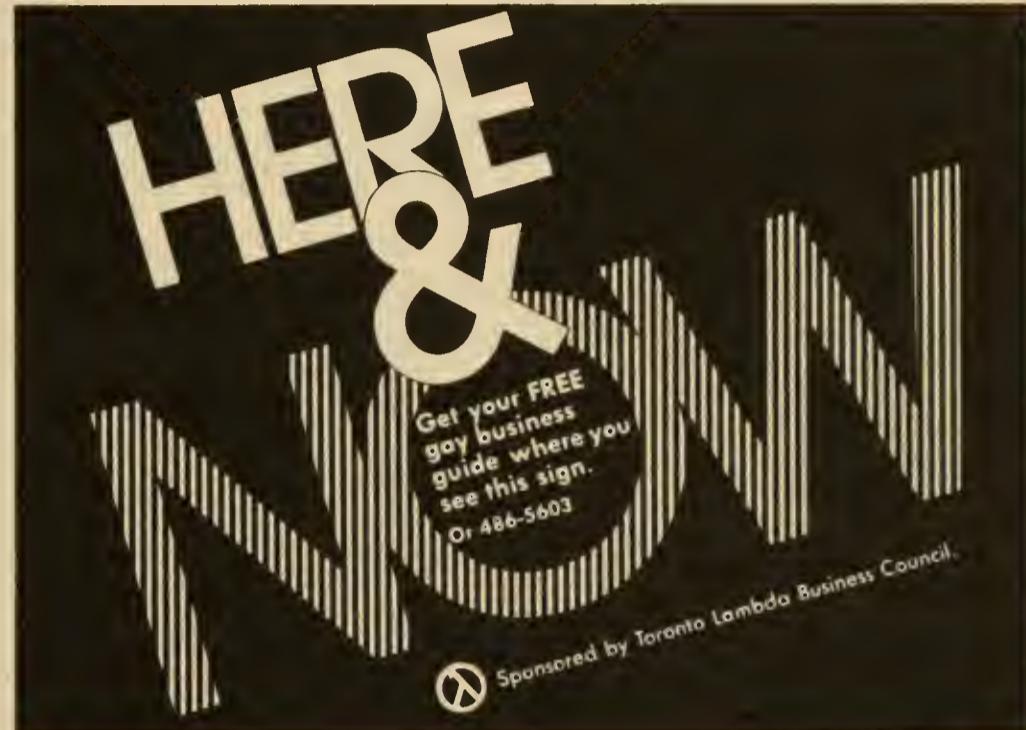
It's not just that.

They're also saying, if I read them right, that they are not, as gay critics and activists, sufficiently appreciated.

As a gay critic and writer, I find this amusing in itself. I certainly don't feel sufficiently appreciated. On the other hand, I'd feel rather foolish if I expected to be. Look out, when you sally forth with the express purpose of doing other people good. Most of them aren't going to appreciate it at all. If the job's worth doing — and who of us is actually arguing that gay lib isn't — it's worth doing for its own sake. I might say the same thing about ART, too. But I won't. Not this time around, at least. □

The Parrot

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Editorial

Now we know

Sure the Tories want freedom./Freedom from the reds and the blacks and the criminals/Prostitutes, pansies and punks/Football hooligans, juvenile delinquents/Lesbians and left-wing scum/Freedom from the niggers and the Pakis and the unions/Freedom from the gypsies and the Jews/Freedom from the long-haired layabouts and students/Freedom from the likes of YOU!

Tom Robinson Band

Found in the largely ineffectual and disregarded Diefenbaker Bill of Rights, freedom of the press is supposedly a basic and almost constitutional guarantee to all Canadians. It is quite clear, however, that it is a "freedom" that has never had much practical meaning in the sense we value the term.

The majority judgment of the Supreme Court of Canada in the *Gay Tide* and *Vancouver Sun* case is a case study in the hypocrisy of the court on civil liberties issues and in the way the concept of freedom is used by the State.

Supposed guarantees of freedom of the press have never protected Canadian publishers who have dared to print things with which the government of the day disagreed.

Freedom of the press did not protect harassment of Vancouver's *Georgia Straight* in the late 60s and early 70s, and it did not prevent the police from raiding this newspaper and carting away twelve boxes of "evidence" which was never introduced at the trial. It has not helped us to get back material the police refuse to return.

Freedom of the press was not the basis for the acquittal of *The Body Politic* on criminal charges last February, and if the appeal court decides the first judge made errors of law, freedom of the press won't save us from undergoing a second trial. Nor will it prevent further harassment of us at any time in the future if we choose to discuss a subject the police or the State would rather people did not learn about.

But the majority of the Supreme Court of Canada has finally found a legally enforceable meaning for this freedom. Freedom of the press, it has ruled, means the right of a privately-owned newspaper published for profit to refuse to print advertisements, no matter how innocuous, submitted by people or organizations with whose beliefs the newspaper does not agree.

In short, freedom of the press as defined by the Supreme Court of Canada is the freedom of private enterprise to discriminate against whom it pleases.

We're glad that's clarified. We knew that the Bill of Rights had been enacted for some purpose. □

A fantasy come true

We once had a paranoid fantasy.

They raided the baths in Ottawa and then Toronto. They raided a bar in Montreal. And called them all "bawdy houses." We said, "Next it could be our homes." We jokingly asked you to "Make your home a bawdy house" by subscribing to *TBP*.

We thought we were exaggerating.

We were wrong.

One of our worst fears is being realized. The police have tracked down a man and charged him, in his own home, with "keeping a common bawdy house."

Harassment. It happens all the time. In the parks and on the streets, in bars and on demonstrations, in the baths and in the washrooms. The battles begin to sound routine. But now the police have stepped up the war.

The arrest we've documented in our news pages this issue, like the recent raids on individuals' homes in search of private collections of pornography, conform neither to the police's usual "keep them off the streets" tactic, nor their attempts to disrupt our community institutions (the bars and baths, even *TBP*). These latest examples of the extension of arbitrary police power threaten to push us back to "the dark ages" before the 1969 Omnibus Bill decriminalized acts of consensual sex between adults in private.

The police have taken it upon themselves to determine that sex involving the use of sex toys is indecent (hence any place where such sexual acts occur is a "bawdy house" — or so the law says). It is not a big step from that to judging any act of lesbian or gay sex indecent, any home where such acts take place a "bawdy house" — and each one of us a potential "keeper."

It's been a long time since Trudeau pledged to stay out of our bedrooms. The mood has changed — and how.

Gone is the "tolerance" of a decade ago. Lesbians and gay men have become a force to be reckoned with — and Toronto cops, at least, have shown in so many ways how they are prepared to do the reckoning.

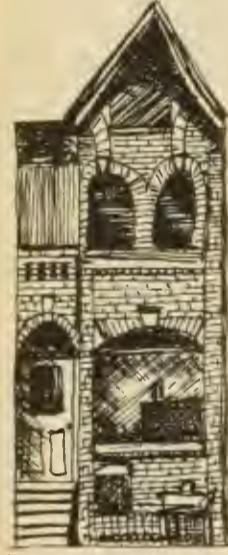
We are not the only minority or oppressed group for whom the mood is changing. We are not the only threat to the precarious status quo and we are not the only victims of overzealous police. But for once we need not point to the example of others who've gone before us. The gay community is in the forefront of the struggle to resist police repression — not such a privilege when we realize it also means being on the firing line.

The Right to Privacy Committee was formed to defend the accused in the raid on the Barracks bath. It has gone on to respond to the Toronto police's general discriminatory treatment of lesbians and gay men as well as other police victims. These others include racial, ethnic and religious minorities. They include "unescorted women on the street" — whether rape victims, dykes or prostitutes.

The police are powerful and becoming more so. We should take our cue from them. Not only in alerting and, yes, mobilizing lesbians and gay men, but in strengthening those bonds with our fellow victims. All of us together could be at least as formidable a force as the police themselves. It seems, sometimes, like a long leap from our own interests. But right now, we need all the help we can get.

We've come a long way in the last ten years. And that's a lot to lose. □

VILLAGE WEAVER

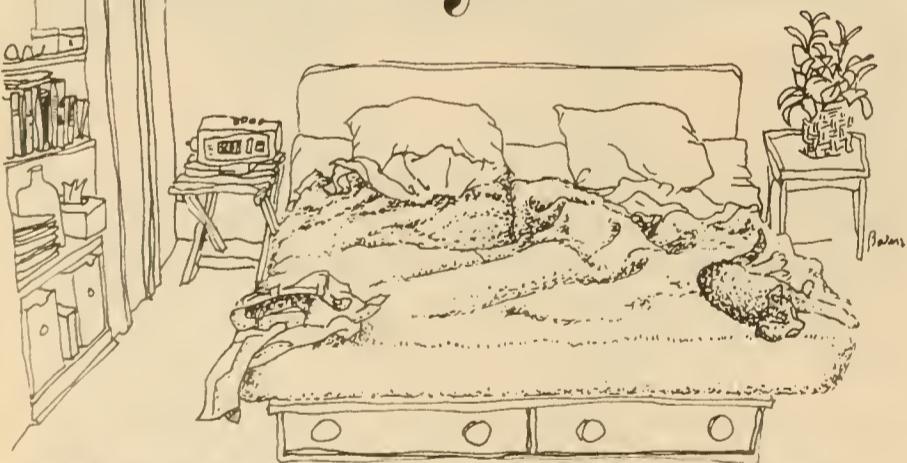


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This is a common bawdy house



That's right. You could be charged with keeping a "common bawdy house" in your own home.

A common bawdy house is "a place that is kept or occupied or resorted to by one or more persons for the purpose of prostitution or the practice of acts of indecency" (Criminal Code section 179).

There is no definition of "acts of indecency" in the law. So vague is this provision of the Criminal Code that it has been used against hotels and even private homes.

Last December, police raided The Barracks steam bath in Toronto. They charged 5 men as keepers and 23 men as found-ins in a common bawdy house. No one was charged with any offence related to prostitution or with any sexual offences such as "gross indecency" or "indecent acts in a public place".

The Right to Privacy Committee has been formed to defend these men and to challenge a law that invades the privacy of everyone, a law now being used to harass and scare gay men in particular.

The trial is scheduled for this November, and the Committee needs to raise \$40,000.

Defend our community. Protect your rights as a citizen.

Make a donation payable to: "Ross Irwin in trust for the Right to Privacy Committee" and mail it to: Symes and Irwin

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The News

"There is no necessary limitation to be read into the statute by the mere absence of reference to sexual orientation."
— Mr Justice Brian Dickson, Supreme Court of Canada —

But...

Supreme Court dumps Gay Tide

OTTAWA — In its first gay rights case, Canada's highest court has decided that newspapers have the right to reject advertising which runs contrary to their advertising policy.

In a 6-3 vote the Supreme Court ruled that the *Vancouver Sun* was justified in refusing to publish a 15-word classified ad submitted by the Gay Alliance Toward Equality, Vancouver. The ruling, handed down May 22, is expected to have an adverse effect on the enforceability and effectiveness of present Canadian human rights legislation.

Deciding that the *Vancouver Sun* had "reasonable cause" for refusing to publish an advertisement for a gay publication, Mr Justice Ronald Martland, in the court's majority decision, ruled that the British Columbia Human Rights Code had not been contravened. He said that the guarantee of freedom of the press in the Canadian Bill of Rights ensured a newspaper's right not to print material it wished to exclude.

Martland, originally from Alberta, is generally seen as one of the court's most conservative members.

The decision culminated a five-year legal battle by GATE Vancouver which began October 23, 1974 when Maurice Flood of GATE attempted to place the classified in the *Sun*, one of two Vancouver dailies owned by Pacific Press Ltd. The ad read simply: "Subs to *Gay Tide*, gay lib paper. \$1.00 for 6 issues. 2146 Yew St, Vancouver." (The address has since changed.)

When the *Sun* refused the advertisement, GATE complained to the BC Human Rights Branch, responsible for administering a newly-proclaimed code. The new code did not specifically include sexual orientation but contained a unique "reasonable cause" provision which the provincial labour minister of the day claimed would "protect homosexuals." After efforts at mediation of the complaint failed, a board of inquiry was convened. In January 1976, a full year after hearing the testimony, all members of the board agreed that the *Sun* had contravened the code. A majority of the members also found that the real reason behind the newspaper's policy was "a personal bias against homosexuals and homosexuality on the part of various individuals within the management."

An appeal by the *Sun* to the BC Supreme Court was dismissed in August 1976 but, on further appeal to the Court of Appeal, a majority of the province's highest court overturned the previous decisions.

Mr Justice Angelo Branca, writing for the majority of the BC court, said that an honest bias against homosexuals was "reasonable cause" for the *Sun*'s refusal. He added that the subject matter of homosexuality was "notorious" and that "many people in our society may well entertain a bias against homosexuals...on moral or religious grounds. It cannot...be justly said that a bias so held has no reasonable foundation."

GATE next obtained leave to appeal

to the Supreme Court of Canada, and on October 5, 1978 the first clear gay rights case to be heard by the country's top court was argued before all nine judges.

Gay activists simultaneously picketed the court building in Ottawa and the *Sun*'s Vancouver office, demanding their "place in the *Sun*."

The Supreme Court's majority decision, released eight months after the case was heard, ruled that "the service which is customarily available to the public in the case of a newspaper which accepts advertising is a service subject to the right of the newspaper to control the content of such advertising."

The decision questioned whether newspaper advertisements were a "public service" within the meaning of the human rights legislation. Mr Justice Martland indicated that such services as hotel accommodation, public transportation, recreational facilities and restaurants would be "customarily available to the public," but that advertising was excluded from the definition because of the quasi-constitutional guarantee of "freedom of the press" in the Canadian Bill of Rights.

In contrast to the brief judgment of Mr Justice Martland (with whom five other judges, including all three members of the court from Quebec, concurred) were the lengthy and articulate dissents by the court's leading liberals, Chief Justice Bora Laskin and Mr Justice Brian Dickson.

Chief Justice Laskin concluded that "The Board (of Inquiry)...was entitled

to find...that the violation was based on bias against homosexuals and homosexuality and that this was not a reasonable cause. I can find no basis on which a court could or should decide otherwise."

Laskin commented on the *Vancouver Sun*'s main argument in the Supreme Court of Canada, one that had not been presented in the lower courts. The *Sun* argued that the Human Rights Code forbade discrimination only on the basis of an attribute or characteristic of a person or class of persons. It did not prohibit all unreasonable denials or discriminations.

"The argument is a desperate one," Laskin said, "seeking to circumvent the question of reasonable cause, which is the only question to be decided. There is no limitation (in the Human Rights Code) to personal characteristics or attributes (which may be covered under the 'reasonable cause' section)."

Laskin was also critical of the majority judgment of the BC Court of Appeal. He said that it was "not well-founded" and "could only be seen as destructive" of the policy embodied in the "reasonable cause" provision. The judgment was in error, he said, because it substituted the opinions of the appellate judges for that of the Board of Inquiry.

It is an established principle of administrative law in Canada that reviewing courts cannot substitute their own opinions for those of a lower tribunal and should not interfere unless there are clear errors of law.

Mr Justice Dickson, with whom Mr

At the Supreme Court: GATE's Maurice Flood (centre) and lawyer Harry Kopyto survey the austere court building one last time following the hearing of their appeal eight months ago.



Justice Willard Estey, a recent Court appointee from Ontario, concurred, wrote a lengthy and scholarly judgment outlining the scope and purpose of human rights legislation in Canada and emphasizing the unique and innovative character of the BC Human Rights Code.

Only Dickson's judgment specifically discussed the absence of the term "sexual orientation" from human rights legislation. He emphasized that "there is no necessary limitation...to be read into the statute by the mere absence of reference to sexual orientation."

Dickson's judgment also contained a thoughtful consideration of the "freedom of the press" issue raised by the *Sun*. "There is an important distinction to be made between legislation designed to control the editorial content of a newspaper and legislation designed to control discriminatory practices in the offering of commercial services to the public... (The advertising section) of a newspaper is not concerned with freedom of speech...but rather with the provision of (a public service) with a view to profit."

Dickson concluded, "I do not think a newspaper, or any other institution or business providing a service to the public can insulate itself from human rights legislation by relying upon 'honest' bias, or upon a statement of policy which reserves to the proprietor the right to decide whom he shall serve."

Reacting to the Supreme Court decision on behalf of GATE Vancouver, spokesperson Maurice Flood told *TBP*: "We were not surprised by the decision. We had no illusions that we were going to win. It would have been great if we had won, but the fact is we wanted to prove a point and we did. Gay people have no protection in Canadian human rights legislation, and we must fight to get sexual orientation included in strengthened human rights laws."

"This was a test case which we set up from the beginning and carried through five years to the highest court in the country. It was a vehicle to develop consciousness about gayness and gay rights — they are the essential things. We wanted to make them questions for debate at the highest level. To some extent we succeeded, to some extent not."

Calling the Court's majority decision "farcical," Flood pointed out that "it doesn't address itself to the issue of discrimination at all. It relies on this red herring, this hobbyhorse, 'freedom of the press.' They wouldn't deal with the issue of homosexuality, which really was at the heart of the case. They were uncomfortable with the whole thing, and they took the easy way out."

The decision, Flood continued, severely undermines the protection provided by the "reasonable cause" provision in the BC legislation. "Lots of people in the province didn't want this to be the test case, because homosexuality was clearly the central issue," he added.

According to Flood, a major problem for GATE "was the difficulty all the way up the court ladder in finding lawyers who wouldn't sell us out. We went through several lawyers before we finally



photo: Stephen Shirreffs

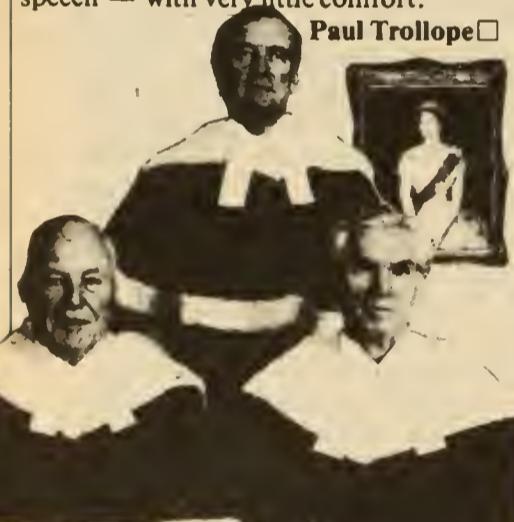
got to the Supreme Court. We had lawyers who would publicly denounce inter-generational sex as pathological behaviour. We had lawyers who wouldn't tell us the dates of the court hearings for fear we'd embarrass them by demonstrating outside the court building. We talked to one gay lawyer about doing the case but he wasn't willing to 'sacrifice his career' by being openly gay."

GATE Vancouver's counsel in the Supreme Court of Canada was Harry Kopyto, a Toronto lawyer active in civil rights issues. He is one of John Damien's lawyers in that four-year-old civil suit.

According to Kopyto, "the Supreme Court's majority decision not only fails to answer the questions raised about the meaning of reasonable cause, but raises further questions about what facilities are subject to regulation by human rights legislation. Can a restaurant or theatre which advertises that it reserves the right to exclude customers argue that it is not subject to human rights legislation?"

TBP counsel Clayton Ruby, a prominent civil rights lawyer who has appeared many times before the Supreme Court of Canada, commented on the *Gay Tide* case: "What the decision means is that the press is free only to those who own one. The court has effectively reduced 'freedom of the press' to the right to control your own property, and nothing more. It leaves those who do not own presses — but who nevertheless need to rely on free speech — with very little comfort."

Paul Trollope □



Three versions of press freedom: (l-r) Mr Justice Ronald Martland, Mr Justice Brian Dickson and Chief Justice Bora Laskin.

The Judgment in the Supreme Court of Canada

Section 3 of the BC Human Rights Code:

(1) No person shall

- (a) deny to any person or class of persons any accommodation, service, or facility customarily available to the public; or
- (b) discriminate against any person or class of persons with respect to any accommodation, service, or facility customarily available to the public unless reasonable cause exists for such denial or discrimination.

(2) For the purposes of subsection (1),
 (a) the race, religion, colour, ancestry, or place of origin of any persons shall not constitute reasonable cause; and
 (b) the sex of any person shall not constitute reasonable cause unless it relates to the maintenance of public decency.

Mr Justice Ronald Martland (for the majority):

The issue which arises in this appeal is whether Section 3 of the Act is to be construed as limiting freedom of the press....

The law has recognized the freedom of the press to propagate its views and ideas on any issue and to select the material which it publishes. As a corollary to that, a newspaper also has the right to refuse to publish material which runs contrary to the views which it expresses. A newspaper published by a religious organization does not have to publish an advertisement advocating atheistic doctrine. A newspaper supporting certain political views does not have to publish an advertisement advancing contrary views. In fact, provincial legislation to compel such publication may be unconstitutional.

In my opinion the service which is customarily available to the public in the case of a newspaper which accepts advertising is a service subject to the right of the newspaper to control the content of such advertising. In the present case, the *Sun* had adopted a position on the controversial subject of homosexuality. It did not wish to accept an advertisement seeking subscription to a publication which propagates views of the (Gay) Alliance. Such refusal was not based upon any personal characteristic of the person seeking to place that advertisement, but upon the content of the advertisement itself.

Section 3 of the Act does not purport to dictate the nature and scope of a service which must be offered to the public. In the case of a newspaper, the nature and scope of the service which it offers, including advertising service is determined by the newspaper itself.

Chief Justice Bora Laskin (dissenting):

In my opinion, the majority judgment of the British Columbia Court of Appeal was not well founded. It can only be seen as destructive of the substance of Section 3 and of the policy embodied in it. It was its conclusion that a bias against homosexuals, if honestly held by the newspaper, provided reasonable cause under Section 3 unless there was bad faith. (Question: whether honesty and bad faith can co-exist!....)

If (the Court of Appeal) is right, a person who operates a service or facility customarily available to the public can destroy the prohibition against denial of its service, save for reasonable cause, by parading his apprehensions that he will lose some business. Moreover, this would destroy the prohibition not only in respect of a class of persons such as the appellant association, but against a complaining black person or a Catholic or any other person in the categories

Tide goes out: June marks the publication of *Gay Tide's* last issue. Following the Supreme Court decision, the paper's collective have turned their efforts to maintaining a community office, which they feel can "reach more people than through *Tide's* irregular publication." The Canadian movement loses a lively and hard-hitting political voice. It will be missed.

mentioned in Section 3 (2) (a) of the Human Rights Code....

Section 3 deals not with all services or facilities but only with those services or facilities which are customarily available to the public. The policy embodied is plain and clear. Every person or class of person is entitled to avail himself or themselves of such services or facilities unless reasonable grounds are shown for denying them or discriminating in respect of them. This Court is obliged to enforce this policy regardless of whether it thinks it to be ill-advised. There is more, however, that needs to be said. Counsel for the *Vancouver Sun* would have it that although it could not discriminate against a person on the ground that he had only one eye — that would be a discrimination related to an attribute of the person — it could refuse an advertisement soliciting subscriptions to a periodical for the blind because of newspaper policy against accepting such an advertisement.

The argument is a desperate one, seeking to circumvent the question of reasonable cause, which is the only question to be decided once it is determined that a service or facility customarily available to the public has been denied to a person, whatever be his attributes. It is impossible to begin the inquiry into reasonable cause by excluding everything except a consideration of a complainant's characteristics or attributes. That flies in the face of the Human Rights Code and in the face of the plain words of Section 3. There is no limitation to personal characteristics or attributes.

This brings me back to the findings in this case. They amount to a rejection of the *Vancouver Sun's* contention that the refusal of the advertisement was motivated (if I may use the word) by a concern for public decency or that such a concern had anything to do with the refusal. It is, indeed, difficult to square such concern with the various illustrated advertisements of films which appear regularly in the *Vancouver Sun*, advertisements whose occasional vulgarity and offensiveness to decency were conceded by counsel for the newspaper. The board of inquiry was entitled to find as a fact, as the majority did, that the violation of Section 3 was based on a bias against homosexuals and homosexuality and this was not a reasonable cause.... I can find no basis on which a Court could or should decide otherwise.

Mr Justice Brian Dickson (dissenting):

The British Columbia Code is silent as to "sexual orientation", but it is precisely because the British Columbia Code goes well beyond its counterparts in other provinces that the present case got before the board of inquiry. The absence of sexual orientation from the list of specifically proscribed forms of discrimination may indicate a lesser degree of protection in the weighing of reasonable cause, but it must be emphasized that there is no necessary limitation upon "reasonable cause" to be read into the statute by the mere absence of reference to sexual orientation....

There is an important distinction to be made between legislation designed to control the editorial content of a newspaper, and legislation designed to control discriminatory practices in the offering of commercial services to the public. We are dealing in this case with the classified advertising section of a newspaper. The primary purpose of commercial advertising is to advance the economic welfare of the newspaper. That part of the paper is not concerned with freedom of speech on matters of public concern as a condition of democratic polity, but rather with the provision of a "service or facility customarily available to the public" with a view to profit. As such, in British Columbia a newspaper is impressed with a statutory obligation not to deny space or discriminate with respect to classified advertising, unless for reasonable cause. It should also be made clear that the right of access with which we are here concerned has nothing to do with those parts of the paper where one finds news or editorial content, parts which can in no way be characterized as a service customarily available to the public. The effect of Section 3 of the British Columbia Human Rights Code is to require newspapers within the province to adopt advertising policies which are not in violation of the principles set out in the Code....

I would only add in concluding that I do not think a newspaper, or any other institution or business providing a service to the public, can insulate itself from human rights legislation by relying upon "honest" bias, or upon a statement of policy which reserves to the proprietor the right to decide whom he shall serve.

May 22, 1979. □

That a private home could be charged as a "bawdy house" has been one of our most paranoid fantasies. It's happened.

Toronto teacher's home charged as "bawdy house"

This is not an ordinary news story. For one thing, a long and distinguished career in teaching is at stake here, and some details have been altered or omitted to protect the identity of the man involved.

This story is also meant to make you damned angry — and more than a little scared.

Early in June a Toronto man was charged with keeping a common bawdy house. That is an indictable offence with a maximum penalty of two years in prison.

The house was his private residence. There was no question of prostitution. There was no question of the involvement of minors.

It was simply his house, his home — and from time to time other men came to that home to have sex with him. Very much, in fact, like most urban gay men.

As civil rights lawyer Clayton Ruby noted, "The police in Toronto have effectively begun to dismantle the Trudeau Criminal Code amendments. The state is stepping back into the bedrooms of the nation."

We'll call him Bob. He has often run a classified ad in this magazine, and the ad is very clear about what he likes. Nobody answering it would be in for any surprises.

About six o'clock one evening he got a call from a man who identified himself as "Wally." Wally had seen Bob's ad in *The Body Politic*, he said, and Wally wanted to come over. Bob talked a bit dirty and Wally sounded very receptive. They made a date for later that night. Wally wanted to bring a friend, but Bob said no, he wasn't interested.

Wally was in his early thirties, good-looking, tough, maybe a little reticent but certainly not nervous or uneasy.

"We began talking about sex," Bob told me, "and I asked him how long he'd been out. He told me for quite a while. We even talked about the cops and I told him I thought they were really persecuting Toronto gays."

There was no physical contact. Bob described his little "dungeon" — a chamber off his bedroom where he kept his toys — leather masks and restraints, whips, chains, pictures of men in leather.

Shortly thereafter Wally produced a badge, told Bob he was under arrest, charged him with keeping a common bawdy house, ordered him to unlock the door and let in six plainclothes cops.

If, as the Right to Privacy Committee claims, the police in Toronto are out of control and waging a private war on gay people, then this arrest was a calculated act of revenge.

Bob is a teacher. He was one of the "found-ins" charged in the raid on the Barracks steam bath, and shortly after that event Sgt Gary Donovan of the Police Intelligence Bureau informed Bob's school board of the charges. Bob did what none of the other teachers dared — through Brent Hawkes of the MCC he made the matter public. The resulting outcry, followed by the uproar over the bigoted and racist articles in the

Police Association magazine, gave the local cops some of the biggest bumps they've taken in many a year. They were smarting, they had to apologize — and they weren't forgetting. They knew who Bob was, they knew where he lived. The pieces begin to fit.

They came together in a private home about 9 PM on a week night in early June.

"I have never seen such a concerted attack through the criminal process as the Attorney General of Ontario is making on the gay community," Clayton Ruby told *TBP*, "not only has there never been a prosecution in Canadian history like the one used against *The Body Politic*, the section of the Criminal Code being used against this teacher has never been used in such a way before."

For Bob, the immediate reaction was "outrage." "This is my own home," he yelled at them, "You guys will do anything to get gays, what right do you have to come into my own home!"

It didn't make any difference. For the next hour and a half they went through everything. They sent out for garbage bags and began to fill them up. Among the first items into the bag were files, name and address lists, and a pamphlet in progress — all from the Right to Privacy Committee (RTPC), the group formed to co-ordinate the defence of those charged in the Barracks case. Bob is a member of that committee.

More pieces, a better fit.

They seized Bob's business list, his personal address books, unmailed announcements of a RTPC meeting, personal letters, tapes, photographs, everything in his "dungeon." They took a couple of street maps of San Francisco. They took his mattress, a few Adidas bags, all his copies of *The Body Politic* and the *Advocate*.

They took his Christmas card list.

They filled, Bob thinks, about a dozen garbage bags. Before they left they told him his house had been under surveillance for a week. As they were going out, one of the cops took Bob's leather cap, put it on his own head and said, "Hey, how do I look, guys, how do I look?!" Then he stuffed the cap back into the bag and left.

TBP asked Toronto alderperson Allan Sparrow for his reaction to the raid and arrest. Sparrow has been associated with the Working Committee on Police-Minority Relations, and he told *TBP* that he was "particularly disturbed by this event. We're trying to sort this whole thing out with the cops, and instead of cooling it they're accelerating their attacks. Once again, they've hit the gay community.

"As well, from what I can make out, it's an unbelievable application of the law. It would destroy the whole idea of consenting adults in private."

The bags were loaded into a truck, and Bob got into a police cruiser with two police officers. They drove to the police station and there they began the

numbing and demeaning process of formally charging a person with a crime. Only after the bail release sheets were typed did they allow Bob to make a phone call.

There has been one court appearance so far, but no trial date has been set.

As *TBP* goes to press, the case is only beginning to become known within the local community. Response so far — which usually ranges from disbelief to shocked outrage — indicates the police may have taken steps to provoke a decisive and dramatic showdown with the gay community. A move is under way to call for the resignation of Police Chief Harold Adamson, and community

leaders have told *TBP* they will press Roy McMurtry in his capacity as Solicitor General to initiate an investigation into intimidation tactics of the Metropolitan Toronto Police. A public meeting has been called for June 25 to co-ordinate a community response.

That the police might one day charge our private homes as "bawdy houses" has always been one of our most paranoid fantasies. It's happened. And there's no reason why it shouldn't happen again.

As one gay man said, "If they're stepping back into my bedroom, I'm going to start stepping on a few toes."

Gerald Hannon □



Purely political: Tri-Aid house founder Doug Chin contemplates government's decision.

Gay youth home denied licence by Ontario ministry

TORONTO — The Tri-Aid Charitable Foundation, an organization which runs a group home for gay young people, has been refused registration under the Children's Boarding Home Act by the Government of Ontario.

The refusal has meant that Tri-Aid cannot accept referrals from other agencies who are funded by the provincial government.

In a letter dated March 13, Keith Norton, Minister of Community and Social Services, expressed confidence in the quality of care offered by Tri-Aid. However, he said his ministry had "felt anxious about the potential impact on a child's sexuality at Tri-Aid House."

Mr Norton also questioned whether an individual's sexual orientation is "determined irrevocably in his or her teens."

The minister did admit that "there is probably a need in Toronto for a residential facility that will assist young people who are struggling with problems of sexual identity, and it is possible that Tri-Aid House can meet this need."

In a reply dated April 13, Douglas Chin, founder and director of Tri-Aid, said that the refusal "severely impairs our ability to assist young people obviously in need of specialized treatment," and claimed that the ministry had consistently been a major impediment to providing a long overdue service.

Usually, it takes only two or three weeks to licence a group home.

Chin told *TBP* that the government's decision not to licence Tri-Aid was a

"purely political one." "The government feels a publicly funded gay group home would not be popular with the public," he said.

As well, Chin noted in his letter that the volunteer staff at Tri-Aid has had considerable experience in the field of social work. Chin has been in social work for 14 years.

As a result of the ministry's refusal to licence Tri-Aid, its application to Toronto City Hall for rezoning as a boarding home was defeated April 5 by the Building and Development Committee. City Council had already passed the rezoning application, but the committee refused to act on council's recommendation until Tri-Aid had been registered under the Children's Boarding Home Act.

Tri-Aid is in the process of appealing both Norton's decision and that of the Building and Development Committee.

The *Globe and Mail*, in a May 30 editorial, was sceptical that Tri-Aid could resolve "confusion" about sexual orientation "in a wholly objective way." The editorial concluded, "Where there is any question of a struggle for sexual identity, we would hesitate to consign any teenager to a wholly gay environment."

Since its inception in September 1977, Tri-Aid has been a temporary home to 37 young people, six of whom were referred by provincial social service agencies. Over 200 others have used the counselling service.

Tri-Aid House is located at 8 Irwin Ave in Toronto.

William Cooper □

An angry Peter Maloney tells the Police Commission chairperson Phil Givens (facing page, right) there is "bitterness and hatred" for police in the gay community.

Cop report called "insulting," gays prepare for showdown

TORONTO—Gays and other minority groups, shocked and angered by the lack of meaningful response from the Metropolitan Board of Police Commissioners to complaints about police abuse of minorities, have been organizing for a showdown at the Board's next meeting June 28.

Toronto City Council, Metropolitan Toronto Executive, the Toronto Board of Education, ReforMetro, Metro Toronto New Democratic Party Council, and the gay community's Right to Privacy Committee all have passed resolutions demanding action from the police board, whose written response to complaints about police bigotry and discrimination was released May 31.

Calling the board's long-winded but largely repetitive 70-page report "an incredible insult to the gay community," Right to Privacy Committee spokesperson Peter Maloney called on gays to respond by going into the streets on June 2.

"The police have been responding on

the street by stepped-up attacks against gays," Maloney told the board at the May 31 meeting "and maybe they'll understand when we meet them in the streets. Gays will be marching on Metro Toronto Police headquarters this Saturday afternoon with a people's writ demanding the return of materials unlawfully seized and retained by the police."

The police board, responding to pressure from politicians and community groups, took almost two months from a public meeting April 5 to respond with a report which turned down every concrete demand that had been made.

The uproar had begun some three months earlier, when gay members of the Metro Toronto Police leaked copies of the police association's publication, *News and Views*. The magazine contained attacks on gays, blacks, Catholics, Jews, Pakistanis and other minorities.

Harold Adamson, Chief of Police, was eventually forced to issue a somewhat apologetic statement, admitting that "articles such as the ones in question have

an adverse effect on the ability of the police to do their job."

Retired Sergeant Ken Peglar, author of some of the controversial articles, has since been moved from his offending "Pensioners' News" column and has been relegated to writing book reviews.

At the May 31 police board meeting Liz White, chairperson of the left-leaning ReforMetro civic party, announced that her group was calling on the Ontario Police Commission to investigate the Toronto board's failure to make any meaningful response. Gay community spokesperson Maloney told board members: "Your so-called response is symptomatic of the whole problem. It shows how serious the problem with the police is and why there is frustration, anger, bitterness and hatred of police officers by gay people."

At a general meeting of the Right to

Privacy Committee June 11, members of Toronto's gay community approved plans for a concerted response on June 28 to the police commission, elected a delegation to represent the gay community, and heard progress reports on a comprehensive lobbying programme with Metro politicians.

The following day, Toronto Board of Education Trustee Susan Hunter-Harvey, representing the Working Group on Police-Minority Relations, presented eight resolutions to the Metropolitan Toronto Executive which mandated Toronto City Councillor Allan Sparrow to present them to the full Metro Council meeting June 19.

The resolutions call on both Metro Council and the police board to state that discrimination by police and governmental bodies on the basis of sexual orientation, among others, will not be tolerated.

photo: Gerald Hannon



Never having to say you're sorry...

Analysis of report released May 31 by Metropolitan Board of Police Commissioners.

The gay community proposed

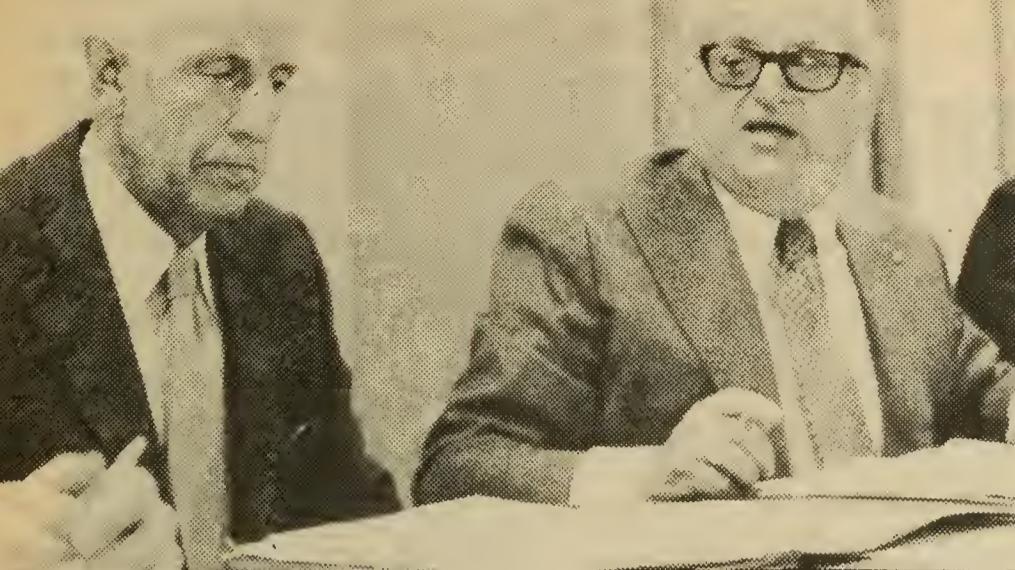
- Dismissal of S/Sgt Gary Donovan, who called school boards to inform them of teachers arrested and charged in Barracks raid.
- Board should pass regulations under Police Act prohibiting police officers from passing on information to employers, etc., about a person's sexual orientation.
- The return of the membership list and all copies of the Barracks membership file.
- Issue a public statement of concern for homophobic attitudes in police force, and of intent to prevent discriminatory enforcement of the law.
- Appoint a senior officer acceptable to gay community as permanent liaison, to work with two co-consultants from lesbian and gay community, to meet at least monthly at expense of police department.
- Police recruitment and promotion policies to provide that sexual orientation factor should not be considered in personnel matters. Psychological testing to be used to screen out homophobic candidates. Include lectures on homosexuality and dialogue with members of gay community in training courses for new recruits in police colleges.
- Non-discrimination as to sexual orientation should apply to present members of force and public statements to this effect should be issued by Board. Courses and dialogue with present members of forces should be implemented same as for new recruits.
- Seek legislation to create long-awaited civilian review board to handle complaints against police.
- Establish policy that police officers should not be permitted to commit criminal offences in course of duty in order to create offences or entrap people or lure them into committing offences. Where alternatives exist, prevention should be emphasized over arrest and criminal charges. Doublecharging and overcharging should be eliminated.
- S/Sgt Tom Moclair should be removed from any police work that brings him into contact with the public.

The Police Commission replied

- NO, based on questionable legal opinion. Says conduct was morally wrong but nothing they can do about it under existing regulations.
- NO. In a total non-sequitur the Commission replies it does not have the power to amend the Police Act.
- NO. The Crown in the case says he has instructed the police to retain everything until he has had a chance to determine whether it will be needed at the trial.
- NO. But the Board's recommendation is that chief of police issue an order making it an offence to display any form of bigotry.
- NO.
- NO. But will meet with gays to discuss means by which gay views and concerns can be reflected in police training courses. Psychological testing is unreliable and unscientific.
- NO. Statement is made that force is "totally committed to combatting all forms of discrimination."
- NO. Satisfied with current complaint procedure whereby Metro Police investigate themselves.
- NO. We are not prepared to divest the force of its legal duties to, and methods of, apprehending offenders.
- NO. His record indicates no bias or prejudice and he has committed no disciplinary offence.

The gay community responds

- Metro Legal Department set out to defend S/Sgt Donovan rather than examine the merits of the matter pro and con. Whether Donovan brought discredit on the force is a question of fact which should be tried by a court hearing a charge which should be laid against him.
- The Board was not asked to amend the Police Act. It does have the power to pass regulations, which is what it was asked to do. It has already passed 100 pages of regulations.
- The Crown has already had six months to decide what it needs for the trial. The Board at the very least should urge the Crown to make its decision quickly and return whatever material is not required, including the lists.
- Board's declaration of concern and intent nowhere mentions the lesbian and gay community. It must be amended so as to explicitly address the gay community and its concerns.
- Ethnic squads are applicable to other minorities. Community relations officers are low-ranking and have little power. Re-alignment of priorities toward community relations is needed especially in light of recent events.
- Reply indicates inconsistency with what public and Metro council thought they were getting when budget funds were given for psychological testing project. Re-evaluate possibility of psychological testing, especially in light of the Pitman recommendations.
- Board has chosen to avoid the issues. Must explicitly assure us of non-discrimination as to sexual orientation. We ask once again for dialogue and opportunity to take part in courses.
- Morand report's conclusions surely establish that present procedure is untenable. We call on Board to recommend establishment of civilian review board.
- Again the Board has answered a question that it was not asked. We were not asking that officers give up the power to arrest offenders, just that they not entice people into commission of offences and that they emphasize prevention and diversion rather than arrest.
- We did not ask for disciplinary action as such even though we might well have had grounds for doing so. Common sense would indicate that there should be an administrative and lateral transfer to remove the man.



Brent Hawkes of Toronto's MCC, representing the Right to Privacy Committee, presented four resolutions concerning nondiscrimination, and prevention of police leaking privileged information to employers when employees are accused.

Although members of the Right to Privacy Committee had met in advance

Do they have your name?

Lists of names held by the Metropolitan Toronto Police:

1. Membership list of the Barracks bath.
2. Portion of Right to Privacy mailing list.
3. Lists of subscribers to *The Body Politic* at issue 39. Also lists of non-renewing subscribers for two previous years.
4. List of classified advertisers as of issue 39.
5. Names and addresses of individuals whose replies to classifieds were in the *BP* office at the time of the raid.
6. List of reviewers and other contributors to *TBP*.
7. Names and addresses of writers whose feature submissions were in the office at time of raid.
8. List of members of Pink Triangle Press.
9. Personal address books of "Bob" (see story page 11).
10. "Bob's" Christmas card list.

with almost all members of Metro Executive and had been assured of support, Metro Chairman Paul Godfrey convinced the executive that the resolutions might have unforeseeable ramifications, and said they should be studied before any action was taken.

As well, Hawkes told *TBP* the resolutions might have passed if the gay representatives had agreed to drop the categories of "disabled" and "criminal record" from the rights resolution. "We wouldn't," said Hawkes. "The disabled and others have stood behind us, and we're going to stand behind them."

On Wednesday, June 13, Toronto City Council Executive received ten resolutions from downtown alderperson Allan Sparrow. Although all ten motions will be considered by the full council on June 25, the executive approved only three.

That evening, at a public meeting called by ReforMetro, an angry Brent Hawkes called for gays to take militant action in the streets against the police, and demanded the resignation of Police Chief Harold Adamson "if he can't get the police force under control." Ten resolutions concerning police-minority relations were passed overwhelmingly

and are to be presented to Metro Council and the police board.

On Thursday, June 14, the Toronto Board of Education overwhelmingly passed ten additional resolutions presented by Trustee Susan Hunter-Harvey concerning a course called "Cop-Shop." The course content drew heavily from actual material obtained from the Metro Toronto Police Force, and included a checklist of "undesirable" characteristics to enable course members to identify gays (described as "deviates") and other minorities.

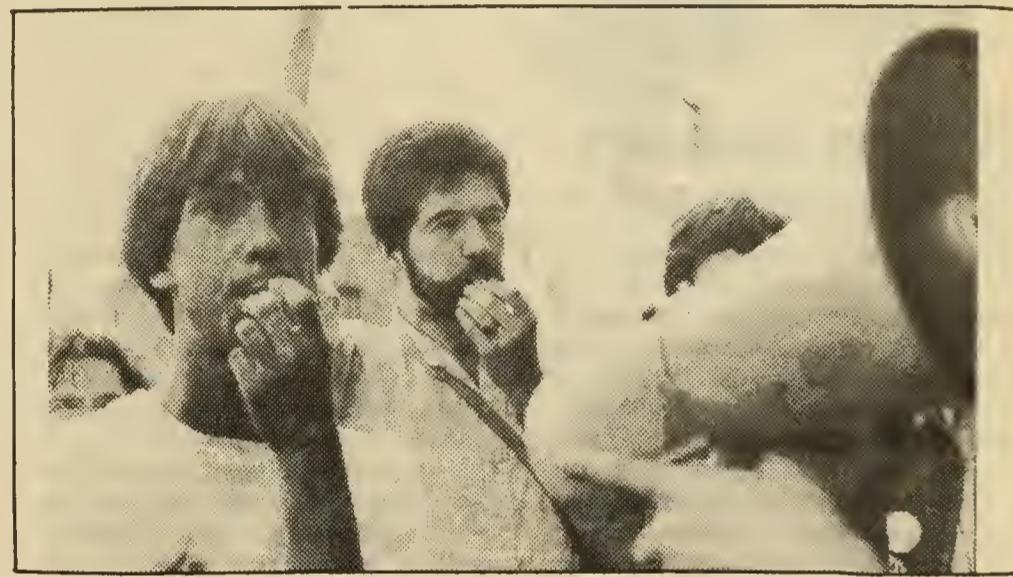
The resolutions passed provided that the checklist should be withdrawn immediately, and that board representatives

immediately review the course. As well, it opposed the use of materials in Toronto schools which suggested classifications "in terms of race, nationality and sexual orientation."

Representatives of the school board will appear at the Police Commission's June 28 meeting along with representatives of the gay community who will be there to express their dissatisfaction with the report handed down May 31 (see box page 12).

The meeting promises to be a major confrontation between a recalcitrant, defensive police board and an irate public.

Paul Trollope □



Demonstrators "blew the whistle on the cops" June 2 after marching to police headquarters at 590 Jarvis St. Deputy Chief Jack Ackroyd was there to accept a "People's Writ of Return" from activist John Argue. The writ demanded return of materials seized in the Barracks raid and from *The Body Politic*.

Growing

Gai(e)s du Québec, the newspaper of the Montreal gay organization ADGQ, will be replaced this month by a new monthly called *Le Berdache*. Berdache was the name for homosexuals who held a privileged role in early Amerindian culture.

The *Catholic New Times* reports that fund raising has begun to establish a Centre of Affirmation and Dialogue to house the Toronto chapter of Dignity this September. The Centre will offer retreats, seminars and counselling to gays, lesbians, their families and friends. Donations or enquiries may be sent to Centre of Affirmation and Dialogue, PO Box 249, Station E, Toronto M6H 4E2.

A group of gay working reporters and editors in the mass media have formed the Toronto Gay Press Club. The group meets once a month to discuss gay politics, coming out in the newsroom, covering gay stories, and problems other minorities face in the media. The club can be reached through the MCC, 29 Granby St, Toronto M5B 1H8.

The Committee Against Street Harassment (CASH) has opened a telephone hot-line operating Thursday to Saturday, 9 PM to 4 AM. The group will provide assistance to hookers in trouble with the law. CASH offers legal advice, counselling, referrals and support to hookers, and provides education through public discussion. The hot-line number is 923-0740.

Transvestites A Montréal (TAM) is a new organization providing social evenings, discussion groups and outings for transvestites. The group can be contacted at TAM, PO Box 153, Station Victoria, Montreal H3Z 2V5, or call Gay Info, 486-4404, Thursday or Friday nights.

A group for the gay deaf is now functioning in Toronto. The York Rainbow Society of the Deaf can be reached through MCC, 29 Granby St, Toronto M5B 1H8.

GATE Vancouver has opened an office at 119 West Pender St, Suite 102, Vancouver, PH 683-3832. The office will be open from 8 PM to 10 PM Friday, Saturday and Sunday for conversation, coffee and information. (Ring the bell to the left of the door by the bus stop if the door is locked.) Regular general meetings happen every Thursday at 8 PM. □

CORRECTION
In an article in our last issue entitled "If the cops come..." we noted that one of the requirements of a valid search warrant was that it refer to "a specifically named person's premises."

That advice was wrong. A warrant must describe the premises to be searched, but need not name any person, let alone name him or her specifically.

Gang invades cruising park

TORONTO — A large gang of straight toughs swept through David Balfour Park June 1, beating at least one gay man and threatening others.

As far as *TBP* can determine, only one gay man was beaten during the incident. Glenn Troupy arrived in the popular cruising area shortly before midnight that Friday night, and walked down a path to an open area at the bottom of the ravine. At a footbridge, he was surrounded by five or six toughs who, noticing Troupy's earring, started taunting. Troupy was knocked to the ground and kicked and beaten with sticks. At this point, Troupy told *TBP*, he "was afraid of losing consciousness and started screaming" as loudly as he could. The startled attackers withdrew and Troupy was able to escape from the south end of the park. He went to Wellesley Hospital and received stitches for cuts on his face and treatment for a possible concussion.

Meanwhile, a group of 20 to 30 had gathered at the bottom of the ravine. David Newcome, who saw the group coming, ran back up the hillside to warn as many people as possible. Most fled the park, but a small number, including Newcome, gathered near the reservoir above the ravine. "The straights ran up

the hillside," he said "and began chasing a small group of men across the open reservoir area." According to Newcome some of them were later joined by two uniformed policemen and they then turned back to face the attackers, who fled down into the ravine.

Among those chased across the reservoir was a 64-year-old gay man. Unable to run quickly, he was overtaken by one of the attackers who tried to kick him. The man escaped unharmed and later told *TBP* "I hated them so much, if I'd had a gun I would have shot the lot."

Earlier that night the gang apparently had been hassling a small group of harmless straight kids who regularly go into the park to drink and party noisily. On this evening some of them were reported to have warned gay men to stay out of the north end of Balfour because of the roving hostile gang.

In the weeks that followed the attack, Balfour has been quiet, with at least as much gay cruising as usual. According to David Newcome and other park regulars, this year has been quieter and safer than last.

Gays are warned, however, that in most years the number of attacks increases as the summer progresses, and Friday and Saturday nights have always been more popular with drunken straights out for a thrill.

Bill Lewis □

"Any person of good morals, notwithstanding their sexual orientation, can be considered to be a Santa Claus."



No more Claus-try, Santa comes out!

MONTREAL — Gay Santa Clauses will be allowed in Quebec department stores next Christmas. On June 8, the Association des pères Noël de la province de Québec (Association of Santa Clauses of Quebec) reversed its previous anti-gay position in a letter printed in the Montreal daily *La Presse*.

Last December *La Presse* published an article on the association in which president Henri Paquet asserted that to be a Santa Claus a candidate "must be sober, honest, and have no homosexual tendencies." (*TBP*, February 1979).

A complaint was immediately filed by the Association pour les droits de la communauté gaie du Québec (ADGQ) with the Quebec Human Rights Commission.

In his letter to *La Presse Paquet* wrote, "We realize that stating that anyone with a 'homosexual tendency' is not permitted to be a Santa Claus represents an attack on the rights of gays. It contributes to the myth that homosexuals are child molesters although certain American studies demonstrate that the great majority of child molestation cases are heterosexual in nature.

"The association should rather have expressed its concern that those persons recruited as Santa Clauses be of good moral character.

"As a result, and by virtue of the Charter of Human Rights and Freedoms, the association states that during the next holiday season any person of good morals, notwithstanding their sexual orientation, can be considered to be a Santa Claus."

Stuart Russell □

Feminists form party

TORONTO — Six hundred feminists and a handful of male supporters attended the founding meeting June 10 of the Feminist Party of Canada. A panel of speakers explored the rationale behind this new party bid for political power for women.

Margaret Evans, a vice-principal with the Toronto Board of Education, detailed the abysmal record of male-dominated political parties in fielding, supporting and electing women. She also examined the familiar problem of women who, once elected, cease to be accountable to either their feminist principles or their female constituents.

Angela Miles, feminist theorist and social science instructor with Atkinson College at York University, addressed the problem of translating Canadian women's growing feminist consciousness into feminist political action.

Miles, Evans, and a third panelist, Mary O'Brien, a professor at the Ontario Institute for Studies in Education, saw the Feminist Party of Canada as a vehicle to do just that. The one dissenter of the day was Laura Sabia, formerly of the Ontario Status of Women.

Sabia, who is currently a columnist

for the *Toronto Sun*, explained her objections in print two days later: "What is more important, getting elected and wielding power, or crying solidarity and sisterhood in the wilderness? Women will get to the seats of the mighty far faster by joining and working with the present political system..."

A *Toronto Star* editorial the same day agreed: "Just ask the successful political women of today: Bette Stephenson, Flora MacDonald, Margaret Campbell, Margaret Birch, Pauline Jewett, Monique Bégin, Margaret Thatcher. They didn't run on any feminist ticket."

While fielding questions after their presentations, the three pro-FPC speakers were challenged by Peg McCuaig of the Southern Ontario Union of Lesbians to explain how the FPC would react to the participation of visible lesbians in their organization. Evans tried to evade the question, but McCuaig was convinced of the sincerity of Miles' and O'Brien's intention to draw on the resources of, and meet the needs of, the lesbian community. "I was particularly pleased by the audience's reaction," she said of the applause that greeted her query. □

Cops slap dyke with booze charge

TORONTO — Police have charged Natalie LaRoche, an organizer of the recent bi-national lesbian conference, with "violating a liquor licence" and "illegal possession of alcohol."

The charges arose after a visible and threatening police presence during the three-day lesbian conference. On Sunday, May 20, seven armed and uniformed officers interrupted the evening's banquet, allegedly to inspect the liquor licence. Natalie LaRoche, the conference organizer responsible for the licence, was threatened with charges.

Shortly after the conference, a police officer called LaRoche's home and left a message repeating the threat that charges would be laid.

Three weeks later, on June 15, she was served with a summons charging her with "violating a liquor licence" and "illegal possession of alcohol." She is scheduled to appear in court on July 4.

LaRoche and the Lesbian Organization of Toronto, which sponsored the conference, have not yet had time to respond, but according to LaRoche, they "will be appealing for community support." □

Dailies prejudiced Press Council says

MONTREAL — The Conseil de Presse du Québec (CPQ — Quebec Press Council) has upheld a number of complaints charging two leading Montreal dailies with anti-gay prejudice

Filed by the Regroupement National des Lesbiennes et Gais du Québec (RNLGQ), the first complaint cited a headline placed by *La Presse* over a letter to the editor dealing with the French government's refusal to accept a study group on homosexuality. The letter was titled "We're mad, mad..."

The judgment, released at the end of May, stated that the headline was inappropriate and could have helped to ridicule the individuals affected by the issue.

Another CPQ decision which, however, failed to find anti-gay prejudice concerned *La Presse*'s refusal last summer to publish a classified ad from Gay Youth of Montreal.

In response to a complaint brought by the RNLGQ, the Press Council held that no group can claim to have complete access to the advertising space of a newspaper. The Council stressed that the influential daily had previously printed ads submitted by gay groups.

Finally, the CPQ ruled on a complaint filed by Les Productions 88 (a gay media project) following the publication January 4 of the headline "Stabbed to death by a homo!" in the *Journal de Montréal*. The Council said that the word "homo" tended to ridicule and put down gay people. It recommended that in general the press should avoid statements which foster anti-gay prejudice.

Stuart Russell □



Colliver: who'll mind the morals?

Dick steps down

REGINA — Dick Colliver of the Saskatchewan Conservative Party, the official opposition to Premier Allen Blakeney's NDP government, has announced that he is stepping down as leader of the party. Colliver, who will continue as opposition leader until the Conservative's leadership convention in November, said that he had put up with more than six years of personal attacks.

He was the politician who demanded this February in the legislature that Blakeney investigate allegations that there were homosexuals in the Saskatchewan cabinet (*TBP*, May 1979). In his speech on that occasion Colliver called for a higher moral tone in the province.

There is no obvious successor to take over the reins of moral leadership from the retiring Colliver. □

Transsexuals sue for medical aid

MONTREAL — A group of Quebec transsexuals will institute a class action suit demanding that the cost of their operations in the US be paid by the Quebec Medical Insurance Board.

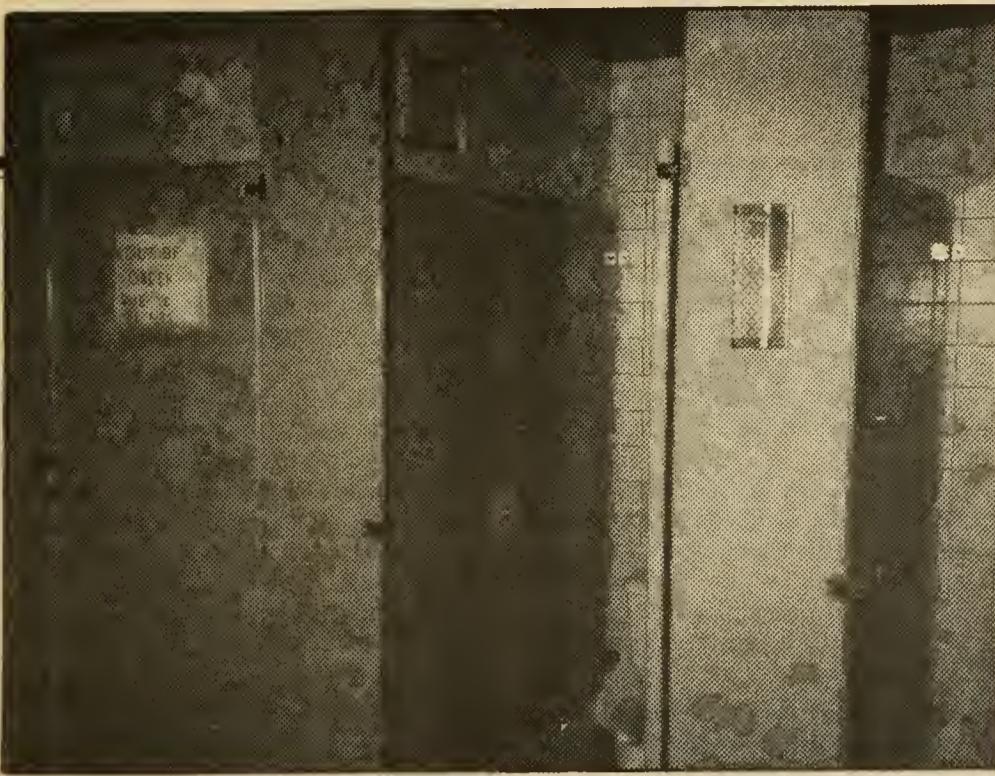
The action will be brought by the Fédération Canadienne des Transsexuels (FCT), the Quebec wing of the Federation for the Advancement of Canadian Transsexuals. Alleging that hospitals in the Montreal region refuse to perform transsexual operations, FCT spokesperson Inge Stephens claimed that such procedures are available only in the US at great expense.

However, a provision of the Hospital Insurance Act stipulates that if the necessary medical services are unavailable in Quebec, the cost of the insured medical services will be paid in full, if a patient is referred to an institution outside Canada on the written recommendation of two doctors.

FCT's suit will be heard soon in the Superior Court of Montreal and represents the first class action taken on a gay-related issue in Quebec.

A substantial fund has been established so that "no class action is abandoned because of lack of money," according to its director, Yves Lauzon. The fund can be contacted at: Fonds d'aide aux recours collectifs, 1, rue Notre-Dame est, suite 6.14, Montreal, Que. (514) 873-4904.

Stuart Russell □



Connoisseurs of the duck blind will savour the earthy elegance of the police spy post in the washroom at Toronto's Greenwin Square Complex. Police sleuths peep through phoney ventilation grill (upper left wall of middle cubicle) to bag victims regularly. Use of a "glory hole" (middle of next cubicle wall) may or may not be prerequisite for arrest.

Cop hides in toilet for entrapment blitz

TORONTO — Police have been arresting gay men on an almost daily basis in a washroom at the Greenwin Square shopping mall and apartment complex near Bloor and Sherbourne. Plainclothes officers from Toronto's 51 Division maintain their surveillance of the washroom from inside a boarded-up cubicle which has been marked "Out of Order."

The exact number of arrests cannot be determined at this time, but 51 Division reports that up to four arrests per day have taken place. Toronto lawyer Gary Curran told *TBP* that the arrests have been going on since at least December of last year.

Officers on duty at the site said that they were acting on complaints from the managers of the complex that "indecent acts" were taking place there.

The operation was termed "a police ambush" by *TBP* reporters. Their interview with two officers just outside the public facility was interrupted by the arrest of two men inside the washroom by the officer hidden within the ostensibly "closed" cubicle. The spy post is boarded both above and below the wall and door, but has been provided with a fake ventilation grill which allows the police to observe activity in the cubicle next to it. A "glory hole" has been carefully retained between the last two cubicles in order to maximize the possibilities for arrests.

Gay community leader George Hislop told *TBP* that Toronto alderpersons had been contacted and that he hoped that public opposition to this type of police victimization would be commenced in the week of June 23. □

Prairie meet scorns election scuttlebutt

CALGARY — Participants in the prairie gay rights conference held here over the Victoria Day weekend reacted with astonishment to allegations that Joe Clark was "soft" on homosexuality. Stan Schumacher, an independent can-

didate in the Calgary riding of Bow River, also warned voters against the soon-to-be-elected PM's stand on the legalization of marijuana and capital punishment.

Conference chairperson Doug Young commented, "If Joe Clark has come out in favour of gay rights, it is a positive step in the fight against the oppression of minorities." Young went on to explain, "However, such a stand is unknown to me and the other registrants at this conference."

Spurred by the controversy at the conference, Gay Alliance Toward Equality (Edmonton) later contacted Clark's campaign office in Jasper. A PC spokesperson informed them that Clark was not necessarily opposed to the inclusion of sexual orientation in federal human rights legislation. When pressed for an explanation of why this fact was not made public before the election of a Conservative government, the Tory's answer was much more direct: they wanted to get elected.

The conference also endorsed a resolution calling upon the governments of the three prairie provinces to enact human rights protection for lesbians and gay men. They were especially critical of the Saskatchewan NDP government which violated party policy by refusing to include sexual orientation in their newly-amended code.

Inspired by the success of the Saskatoon Gay Community Centre in such an endeavour, the conference made a commitment to "rural outreach". One of the newest organizations, the Gay Association of Red Deer, is anxious to make contact with rural lesbians and gay men in their area.

The conference also expressed dismay over the lack of accurate information about homosexuality available in public school curricula, especially sex education programmes. Gay Information and Resources Calgary (GIRC) is particularly determined to expose Alberta education minister David King's public stand against sex education.

Other projects initiated at the conference include: increased communication among prairie gay youth and a prairie-wide lesbian conference to be held within the year. □

Teacher fired in Saskatchewan; trustee resignations demanded

SMEATON, SK — A school teacher in central Saskatchewan has been fired from the teaching position he held for four years because someone complained that he was gay.

Don Jones, a former principal, was notified of his dismissal May 15, following six weeks of unsuccessful behind-the-scenes efforts by his principal and local school board to force him to resign.

Mr Jones has refused to give in to his employer's coercive tactics. He has demanded that they rescind the dismissal, apologize to him for their actions and themselves resign because of their unfair and unethical conduct. His lawyer, Nick Sherstibitoff, has requested the Minister of Education to constitute a Board of Reference under the Education Act to investigate the firing and rule on its legality. The tripartite tribunal, consisting of a nominee appointed by each of the parties, has not yet agreed on an impartial chairperson, but it is expected to meet before the end of June.

A teacher for over ten years, Jones contacted the Saskatchewan Gay Coalition in May. The coalition plans to assist him in organizing public opposition to the decision of the Nipawin District School Board. A defence fund has also been established by the coalition to help pay the legal costs of the case, which already exceed \$7000.

The school board charged in its letter of dismissal that Jones had "engaged in unprofessional conduct," that he had been guilty of "immoral behaviour," that he had neglected his duties and that he had exhibited signs of "mental instability." In a later attempt to buttress its case, the school board alleged that Jones had indecently assaulted two men.

Jones has categorically denied all of the charges. He has been forthright in acknowledging that he has engaged in homosexual activity and is expected to argue before the Board of Reference that such conduct is not grounds for dismissal.

In an interview with *TBP*, Jones expressed his indignation that any teacher could be fired on the basis of unsubstantiated complaints made in private, without any opportunity to defend himself against the charges. "The secrecy of the whole procedure," Jones said, "is a denial of natural justice and a threat to all teachers in the province.

"I decided I wasn't going to let them do this to me," Jones said, relating the concerted efforts of school board members to force him to resign quietly. "There is nothing in my past conduct which merits dismissal or any other form of action by the board. I have been a good teacher, I have been well-liked by my students and the members of this community. I'm not going to let these people ruin my career."

The efforts to remove him began March 22 when the school board's director of education, his principal and a representative of the Saskatchewan Teachers' Federation visited Jones in the hospital, where he was recovering from a

temporary illness. They told him that he had been accused of engaging in homosexual activity, and asked him to resign. Subsequent visits were made during his convalescence in further attempts to convince him to quit his teaching post or face dismissal if he refused.

Although he was ready to return to work April 2, he was granted a leave of absence with full pay to keep him out of the classroom.

Patrice Sinclair, an executive member of the Saskatchewan Gay Coalition, told *TBP* that the immediate political effort of the group would be to mobilize the growing public support for Jones in the community.

"We will be trying to get people to publicly condemn the unfairness of the secrecy and denial of due process inherent in this case," Ms Sinclair explained. "Mr Jones was fired on the basis of a single complaint that he was gay. He was never given the opportunity to defend himself against the smear campaign that followed," she said.

The allegations against him have escalated since his resistance to the school board became clear.

"The latest thing they accused me of doing is giving one of my male pupils a 'funny look,'" Jones said.

The Saskatchewan Teachers' Federation, the professional body which is supposed to support and defend teachers against wrongful dismissal, has so far been extremely unhelpful to Jones.

"The STF was prepared to help smooth the whole thing over by moving him to another district in order to avoid a public scandal," commented Ms Sinclair, herself a union organizer who has been gathering support for Jones among Saskatchewan trade unions.

She is hopeful that a coalition of gays, parents and trade unionists can force Jones' reinstatement and the resignation of the school board members responsible for the decision.

Ross Irwin □

MCC makes plans for church growth

EDMONTON — The Metropolitan Community Church (MCC) Mission here hosted the third annual conference of the church in Canada. Clergy and lay delegates from Ottawa, Calgary, Toronto and Vancouver were also in attendance. As many as 60 people — about one third of them women — participated in the three day conference over the Victoria Day weekend.

The major policy decision taken concerned the allotment of \$4,500 for church expansion over the coming year. MCC has decided to refrain from expanding into cities where they would be uncertain of the response, and will wait to be approached by groups of interested people.

The next conference is scheduled to take place in Calgary over next Victoria Day weekend. □

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What's a nice union like you doing in a province like this?

Union votes support

SASKATOON — The Saskatchewan convention of the Canadian Union of Public Employees (CUPE) has voted to support the banning of discrimination on the basis of sexual orientation under both provincial and federal human rights acts.

CUPE Saskatchewan also endorsed a resolution at its annual conference held here May 3-5 which asks member locals to make the inclusion of anti-discrimination clauses a "bargaining priority" in the negotiation of collective agreements in the coming year.

The votes, which came as a surprise after the defeat of similar proposals at last year's convention, followed a concerted campaign by the union's provincial executive to educate their members. Rather than foisting the controversial resolutions on unprepared local delegates, the executive conducted a full day of education workshops on homosexuality and human rights prior to the meeting.

The discussions were aimed at identifying anti-gay discrimination to be as threatening to trade unionist as racism, sexism or political discrimination.

The passage of the resolutions was welcomed by the Saskatchewan Gay Coalition. They termed it a "slap in the face" to the NDP provincial government, which recently refused to include sexual orientation in its amendments to Saskatchewan's human rights legislation. □

\$800 settlement for Code violation

CHICOUTIMI — The local newspaper *Progrès-Dimanche* agreed in early April to an out-of-court settlement of \$800 to avoid appearing in Provincial Court on a charge of violating Quebec's Charter of Human Rights and Freedoms. The paper had refused last September to print an advertisement announcing a gay

liberation conference.

The ad had been prepared by the Centre Homophile d'Aide et de Libération (CHAL) to publicize the Second Annual Quebec Gay Conference. CHAL submitted the ad to a number of newspapers in the Quebec City region. Only *Progrès-Dimanche* refused to publish it.

CHAL filed a complaint with the Human Rights Commission alleging that the paper had contravened the section of the Quebec charter which prohibits discrimination on the grounds of sexual orientation in access to public services.

The commission's inquiry revealed that the paper recognized in fact that it had discriminated. However, *Progrès-Dimanche* refused the commission's request to publish the advertisement.

The Commission presented a motion March 22 before the Provincial Court to order the paper's owner, Le Progrès du Saguenay Ltée, as well as its Sales Director, to pay CHAL \$500 for moral prejudice and \$500 as exemplary damages. The proceeding was withdrawn as a result of the out-of-court settlement.

CHAL president Maurice Beaulieu said the group has not tried to place an ad with the paper since its settlement occurred. "I've no doubt they'll accept it now though," he told TBP. "They know we'd follow up each refusal and they'd end up paying a fine each time. The decision was really important and I'm sure every paper in Quebec knows about it by now."

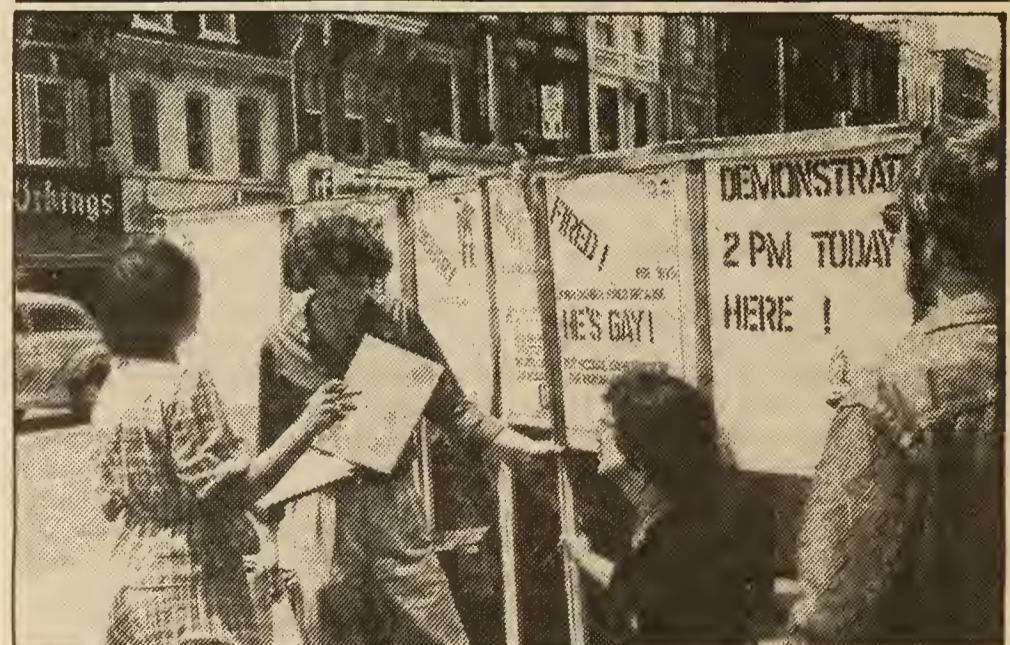
The case was reported in the April issue of the commission's newsletter, *Droits et Libertés*.

Stuart Russell □

Got a hot news tip?

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Festival of Gay Spirits participants Gary Kinsman (seated) and Dean Haynes (centre) talk with reporter at the Festival's information booth at Yonge and Wellesley Streets in downtown Toronto. Organized by the Gay Liberation Union, the June 1 weekend festival featured a dance, coffeehouse and the showing of the films *Montreal Main*, *Toorema* and *The Children's Hour*. As part of the events, a "Blow the Whistle on the Police" demonstration was held to protest recent police harassment (see story page 12).

BetweenTheLines

by Ken Popert

Vestments and investments

Last October in this space I wrote about the role of gay media in creating a gay community. Before we invented our own newspapers and magazines, radio and television programmes, we could talk to each other about ourselves, about being gay, only in private conversation. Now, with our own mass media, we have an additional mode of discourse: public discussion. Each of us has the possibility of addressing thousands whom we will never meet.

The result is that we are no longer confined to the sterility of personal solutions to our oppression; we can talk it over and then act together. That is a powerful advantage in a hostile world.

But public discussion is still quite alien to most of us. Sometimes I think we are afraid of the sound of our own voices. The odour of the closet lingers.

Some of us are trying to exercise this new power, to create a vocabulary and a world view for the new gay public. Others among us seem frightened by this power, desirous of subduing it.

Recently, in this column, I advanced the thesis that Toronto's Right To Privacy Committee is a vehicle for Peter Maloney, a gay activist identified with gay business. I now find that I need to explain what I meant by that.

I make my living as the editor of a journalism review called *Content*. In the course of my job, I sometimes question relatively powerful people: journalists, editors, publishers. Now, I don't think for one moment that these people take the trouble to respond to my questions because I am Ken Popert, SIN 425-050-309. No. They answer — if they answer — because I am Ken Popert, editor of *Content*. My position with *Content* gives me access to them. But they don't deal with *my position*; they deal with *me*. *Content*, then, is my vehicle. It takes me places I can't get to on my own.

So it is with Peter Maloney and the Right To Privacy Committee. When Peter Maloney goes to the Metropolitan Toronto Police Commission to raise hell about articles published in a police newsletter, he goes, not as Peter Maloney, private citizen, but as Peter Maloney, member of the Right To Privacy Committee. The police pay some attention because a member of the Right To Privacy Committee is a somebody. But it is not to this abstraction, this member-of-the-Right-To-Privacy-Committee that they talk, but to a real person, Peter Maloney. The media record Peter Maloney. Peter Maloney becomes a gay leader. And the Right To Privacy Committee is his vehicle. It takes him places he can't get to on his own.

That is the meaning which, in such a context, I put into the word "vehicle."

Unhappily, that is not the meaning which Brent Hawkes has taken out of it ("Taking Issue," *The Body Politic*, June 1979). He believes that, in using that word, I was attacking the Committee. He understands me to have said that the Committee is "a front for gay business," which has used "a 'take-it-over' strategy." This, of course, would imply

that the members of the Committee are dupes.

Brent Hawkes is wrong. But it takes two to make a misunderstanding. I willingly accept my share of the blame, for I believe that writers are responsible for making themselves understood. It is depressing to be reminded in this fashion that our collectivity is still so tentative as to possess no common political vocabulary, making the innocent expression of one individual a deadly dart for another.

Although Brent Hawkes was misled by what I wrote, his reply raises a significant point. Let's suppose — just "suppose" — it was my intention to criticize the Right To Privacy Committee in that May column. I gather he thinks it would be wrong of me to air so publicly any dissatisfactions I might have with the Committee: "Support — not attacks — will build the movement," he declares.

Well, I can't go along with that. The difficulty with this fine-sounding exhortation to build the movement amid an unremitting chorus of hallelujahs is the assumption that the blueprints are in hand and that we have only to work harmoniously together toward their execution. We have blueprints alright. But they're all different; we each have our own. And, since there's no liberator-in-chief standing by to point out the right plan, we have to figure it out for ourselves.

Like it or not, we have to think, discuss, debate, argue, fight, attack, defend, shout, scream, walk out, sit in, until a consensus emerges. Sure, it's squalid, but it is only through the conflict of opinion that we are likely to find the right track. And it is not infallible — majorities can be wrong — but what is the alternative?

We have to realize that conflict is healthy. Struggle, not sentimentality, will build our movement. Each of us is just going to have to grow a thicker skin and get used to being criticized, in person, in our own media, even in the bourgeois media. I know I have during the last year and a half.

Early in 1978, when the state was trying to squash *The Body Politic*, Brent Hawkes furnished readers of *The Globe and Mail* with the assurance that the timing of *The Body Politic*'s publication of "Men Loving Boys Loving Men" was "stupid."

A week later, when, on a bitterly cold night in January, hundreds picketed a church where Anita Bryant was performing, Brent Hawkes was quoted by Dick Beddoes in *The Globe and Mail*, saying that the demonstrators were "irresponsible." As it turns out, Brent Hawkes says he was misquoted, but that wasn't made clear at the time. The impression created was allowed to stand.

Now, as I recall, no one burst into print shrieking that Brent Hawkes had desecrated the shrine of gay unity.

Nor should they have. All too often, appeals for unity are the last resort of the politically bankrupt. Unity, yes, in emergencies. But otherwise, let there be public discussion and patient struggle. □

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Gays attacked in anti-nuke demo

WASHINGTON, DC — Several gay men and women were harassed and a gay banner ripped down during this city's May 6 demonstration against nuclear energy.

Although many groups of lesbians and gay men came from across the US to attend the march, there was no organized lesbian/gay contingent. Small groups of lesbians and gays were scattered throughout the huge demonstration of 125,000 people.

One group of gay men from Philadelphia, New York, and Washington DC, were marching under the banners "Faggots Against Fission" and "Gay Men Against Nuclear Families" when a group of six to eight young men began calling them "faggots." A few minutes later the gang ran up behind the demonstrators and ripped the banner in half.

When the group attacked for the third time after the banner had been repaired the gay men surrounded the youths and pinned down one of the attackers until police arrived. According to Scott Tucker, "the straight men at the scene did nothing to stop all of this from happening, and that was as upsetting as the attack itself. Several women, both lesbian and straight, did step in and were very helpful and supportive."

A group of a dozen lesbians also reported harassment, this time from other anti-nuke marchers. "As we sat in the hot sun, trying to listen to speeches, we noticed that people around us were drinking beer and getting louder as the afternoon wore on," said Sue Haley, a lesbian from Boston who had helped pull together a women's contingent from that city. When a woman in the crowd saw the group's sign "Clean Energy — Lesbians for Life," she loudly said some derogatory remarks about lesbians. "We were so shocked at her crudity we hardly knew how to respond," reported Haley. Later the woman continued, "this is an anti-nuke rally, why do you have to bring that lesbian stuff into it?"

When the gay men who had been attacked approached the speakers platform requesting three minutes to make a statement about what had happened, they were told it was impossible to change the programme. Finally Jane Fonda, a scheduled speaker, made the announcement, "Something very ugly has happened today that we should internalize: a group of gay men has been attacked."

"We felt it was very important that we speak for ourselves," said Tucker. "There was no gay presence on the platform although we were there in numbers at the march and rally. I am really angry

that we were denied any space."

The announcement made by Fonda, along with the full rally proceedings, was carried nation-wide on a number of radio stations. It gave rise to concern by gay activists elsewhere that an incident involving substantial injuries had occurred. When the buses returned the demonstrators to their home cities later that evening, many were met by worried friends.

Although it was felt that most of the anti-nuke protestors welcomed lesbians and gay men into the march and rally, "sexism and homophobia rampant in this culture were just under the surface of many of the people at the rally, and much of it was loosened with alcohol," said Haley. "There were enough anti-lesbian and anti-gay comments directed at us so that we felt unsafe, almost on hostile territory."

In an open letter to the May 6 coalition which organized the demonstration, Tucker pointed out: "The same power dynamics involved in sexism and homophobia are meshed with the power dynamics which promote nuclear militarism and death-dealing technology."

Gay activists said they would call on future demonstrations to include lesbians and gay men in the speakers group as one way of insuring visibility. □

Group protests selective arrests

SAN DIEGO — In the face of growing numbers of arrests for such victimless crimes as "showing public affection" and "cross dressing," gays in this California city have formed the Gay Alliance for Equal Rights.

In a detailed brief submitted to San Diego's Public Safety and Services Commission, the group challenged the city's police department to justify large expenditures on the enforcement of laws involving victimless crimes. According to the Gay Alliance, police in recent months have not only been selectively enforcing such laws on gays but have resorted to excessive patrolling around gay businesses, conducting groundless interrogations and making unwarranted arrests for public drunkenness.

The group estimates that the Vice Squad's enforcement of such "crimes" costs over four million dollars a year — at a time when violent crimes in the city are escalating. It calls for the redirection of "the expertise of 25 to 30 seasoned veteran vice officers to serve the community in a manner consistent with the public need." □

French Communists squelch gay debate

PARIS — The French Communist Party is attempting to avoid an open discussion on homosexuality by resorting to the bogeyman of child prostitution.

Responding to pressure from gay organizations, the party established a commission on sexuality at its Centre for Marxist Research in 1977. Thanks to the work of the commission, several positive articles appeared in the Communist Party newspaper *L'Humanité*. Although the paper was not willing to carry news about the French gay movement, it was interested in cases of discrimination against homosexuals. Communists in the Senate and the National Assembly supported a move to repeal two antigay articles in the penal code.

In January 1979, however, the right-wing paper *Minute* accused the communist municipality of Saint-Ouen and its employee Jacques Dugué of organizing a child prostitution ring. *L'Humanité* responded to the article January 13. It defended the municipal government, but leveled the same kind of accusations at Dugué in similar homophobic language.

Marc Croissant, founding member of the sexuality commission, was shocked by the tone of the *L'Humanité* article and wrote a letter of complaint. As a result of his letter Croissant found that his job in the communist municipality of Ivry was changed. He was soon being denounced publicly as an "advocate of perversion and vice" and ultimately was forced out of the party. The other founding commissioner, Jean-Pierre Januel, resigned from the party shortly afterward.

Croissant feels that the anti-pedophilia rhetoric now being taken up is an attempt to avoid a discussion on homosexuality and sexual morality at the upcoming party congress.

"Now that the party is trying to become 'respectable,' it is becoming more conformist," said Croissant. "It is useful to raise the bogeyman of pedophilia with all its distortions."

"The party's silence on the question of homosexuality has meant that militants are not prepared to reflect on this question," he said. "Today they are presented with a trilogy — homosexuality equals pedophilia equals child prostitution. How can the militant make a distinction? Anybody who was talking about these questions has to shut up. The party leadership is using these scare tactics to make sure that pedophilia and homosexuality remain private problems and not political questions." □

NZ Customs relents, allows gay guide in

AUCKLAND — The New Zealand Customs Department has reversed its decision and declared that the 1979 *Spartacus International Gay Guide* is not indecent and may enter the country.

Gays raised a furor after publishers of the New Zealand gay magazine *Out!* received a letter from Customs informing them that two review copies of the international directory had been seized. A

headlined news story on the seizure appeared in Auckland's *Sunday News* May 6. Three days later a popular national news programme focussed on the story and viewer response was highly critical of the Customs Department. At least six callers confirmed that their personal copies of the guide had also been seized.

The morning after the TV programme, *Out!*'s lawyers were advised by telephone that Customs had changed its mind.

"Whether or not the guide has now been declared by Customs head office as indecent or not is immaterial," said an *OUT!* press-release. "The question is what judgment was used in declaring the guide indecent originally? Are customs acting in an arbitrary manner? Are New Zealanders subject to the homophobic fears of individual Customs Officers?"

OUT! intends to demand that the guide be submitted to the Indecent Publications Tribunal to determine the circumstances around the original ruling.

Gay sex is still completely illegal in New Zealand and carries penalties of up to 14 years in jail. □

State court bars job discrimination

SAN FRANCISCO — In a May 31 decision the California Supreme Court has ruled that public utilities cannot discriminate against gay people in employment.

"Effectively, this makes unlawful all employment discrimination whether public or private," said Don Knutson, Executive Director of Gay Rights Advocates, a public interest law centre.

The decision was handed down in a suit filed by four persons who had been fired by, or refused employment with, the Pacific Telephone Company because they were gay. California law prohibits employers from interfering in the political activities of their employees. "The Supreme Court, by its ruling, expressed its opinion that a gay person's coming out is a political act and therefore not legal grounds for employment discrimination," said Knutson.

The plaintiffs may now pursue their claims against Pacific Telephone in a lower court. The ruling means that California gays fired from jobs because of their sexual orientation can now go directly to court and sue their employers rather than going through the former practice of filing complaints with human rights or human relations commissions.

The next step, said Knutson, is "to try and see this ruling extended across the country." □

Church says yes to wholesome homos

WASHINGTON, DC — A committee of the 2.8 million member Episcopalian Church has recommended that the church allow gays to become priests.

In a report released June 3, the Standing Commission on Human Affairs and Health said there should be "no barrier to the ordination of those homosexual persons who are able and willing to conform their behaviour to that which the Church affirms as wholesome." □

Have to go to the can? Comb your hair, tuck your shirt in and smile, smile, smile. They're ready for your close-up...

World groups plot strategy

BERGEN — Sixty-five men and women representing lesbian and gay organizations from seventeen countries met at the first annual conference of the International Gay Association in this northern Dutch city April 13 to 16.

As a result of the conference the IGA, which was founded in Coventry, England in 1978, will seek consultative status with the United Nations as an international body speaking on gay rights.

One of the first questions to be tackled by the meeting was the under-representation of lesbians in the IGA. The principle of "gender parity" — equal representation of lesbians and gay men — was adopted as an ultimate goal. Special outreach to lesbian and women's groups, the formation of a women's caucus and work on proposals to make the IGA programme more relevant to lesbians will take place during 1979. The women's caucus will be co-ordinated by Ginny Vida of the NGTF (USA), Truus van Buren of the COC (Netherlands) and Julia Scharnhorst, of the AG Lesben im KB (West Germany).

Heated debate developed around a motion from Great Britain's Gay Activist Alliance concerning the exploitation of third world gays by gay male tourists. The motion did not pass because a number of organizations felt that not enough information was available on the question.

Different member organizations will contact national liberation movements in the third world to determine the position of lesbians and gays in those countries. A special workshop on the question will take place at an informal gathering in Brighton, England in August, and a newsletter will be published once the necessary information is gathered.

Several international organizations will be targeted during 1979. The World Health Organization will be tackled on its continuing official categorization of homosexuality as a disease. The Council

of Europe will be pressed to recommend the decriminalization of homosexuality in member countries. The International Labour Organization will be contacted about the rights of gay people at work. The IGA will be working with Amnesty International to supply information about gay prisoners and a network will be set up to smooth the passage of gay refugees.

The question of pedophilia also came up for lengthy discussion. The IGA disassociated itself from "reactionary positions which condemn pedophilia out of hand." A full discussion of child sexuality and pedophilia will take place at the next conference and member organizations were encouraged to hold discussions around these issues in their own countries.

Representatives will be sent to Moscow on the opening day of the Olympics in 1980 to protest the oppression of gays in the USSR. Demonstrators will picket Soviet embassies throughout the world at the same time. Spanish laws against gays will also be singled out for attack.

A letter was drafted which will be sent by member organizations to the Attorney General of Ontario, Roy McMurtry, expressing indignation at the appeal against the acquittal of *The Body Politic*. The demand that *The Body Politic* appeal be dropped will be one of the demands at International Gay Solidarity parades around the world June 28 to 30. The IGA is also supporting *Lampiao*, a Brazilian gay paper under attack from that country's government.

"A week after the first annual conference, we in Amsterdam are still in a glow about what was gotten done and the way it was gotten done," said Rob Pistor of the COC, one of the conference organizers. "There is room for improvement and mountains of work to be done...but the commitment to making gay rights international has been confirmed. We can all be quite excited about this." □

homosexual." Although the FBI falls under the jurisdiction of the Justice Department, Bureau Director William Webster recently admitted that the "FBI doesn't knowingly hire homosexuals."

The conflict between FBI and Justice Department policies has prompted House Subcommittee on Civil and Constitutional Rights Chairperson, Representative Don Edwards, to demand that the FBI submit a detailed statement explaining its policy. □

Police step up tearoom busts

GLASGOW — Scottish gays report an alarming increase in arrests in Glasgow and other cities under the notorious section 7 of the Sexual Offences Act which prohibits "indecency between males."

Photographing of people going in and out of public toilets has become so obvious a part of police surveillance that the general public is becoming embarrassed by it. Rumours have proliferated that a more general clampdown against clubs, discos and the Scottish Homosexual Rights Group's Gay Centre in Glasgow may be imminent.

The SHRG has attempted to discourage panic reactions by distributing a leaflet giving advice to anyone arrested for an alleged sexual offence. The group has established a network of lawyers in Edinburgh, Glasgow, Aberdeen, Fife and Dundee which is linked together through the London Gay Switchboard's 24 hour phone line. The lawyers will be available to help gay people held in custody and to represent them in criminal cases.

The group is also compiling complaints of police harassment and has written an open letter to Chief Constable Patrick Hamil. Hamil denied there was a clampdown but refused to meet with SHRG representatives.

Gay sex is still illegal in Scotland, although acts in private between consenting adults have not been prosecuted in recent years. □

Lesbian named to women's group

WASHINGTON, DC — Jill Schropp, an open lesbian, has been appointed by President Carter to the newly-reorganized National Advisory Committee on Women. Active in Seattle gay politics, Schropp was the campaign manager for Citizens to Retain Employment, the more conservative of the two groups which defeated the move to repeal that city's gay rights law last November.

In response to the White House announcement, the National Gay Task Force said it was a "most positive sign that President Carter has again appointed a member of America's lesbian community to his Advisory Committee on Women." NGTF went on to note that it was particularly pleased with Schropp's appointment because of "her brilliant leadership in the planning and execution of the Seattle anti-repeal campaign." NGTF co-director Charles Brydon was also a member of Citizens to Retain Employment.

The Advisory Council has been

restructured since the administration removed Bella Abzug as its head last January after she criticized the impact of President Carter's economic policies on women. Abzug's firing was followed by resignations of other women within the council, including former co-executive director of the NGTF, Jean O'Leary.

O'Leary expressed hopes that, "in its new form the committee will be an important and powerful voice within the administration to reflect the needs and concerns of American women." □

A tale of two dates

CUMBERLAND, RI — Paul Guilbert, 17, gave up his fight to attend his May 4 high school prom with a male companion, while on May 22 another gay youth, Randy Rohl, also 17, did go to a South Dakota high school prom with friend Grady Quinn.

The Guilbert case received national media attention in April after the youth had been refused tickets to the dance because he planned to take a boyfriend. Guilbert sought a hearing on the matter before the school board. The board refused since the youth was a minor and his parent's objections "would take precedence over the boy's plans."

Guilbert consulted both the National Gay Task Force and the American Civil Liberties Union. Both organizations had to back down when the issue shifted from gay rights to parental consent.

"There was no way for him to pursue this without getting thrown out of the house. We certainly would not do anything to jeopardize his home situation," said Ginny Vida of the NGTF.

Guilbert said he intended to try and attend the prom next year when he will be 18, the age of consent in the state.

In Sioux Falls, South Dakota, Randy Rohl braved threats of tarring and feathering in order to attend his high school prom with a twenty-year-old friend. Lincoln High School Principal Fred Stephens said it was a "straight legal decision," and refused to block the couple.

Forrest Rode of the Sioux Empire Gay Coalition, which has members in South Dakota, Minnesota and Iowa, called the students' decision to attend the prom, "another step out of the closet for gay people in this country."

"Many students came over and congratulated us," said Rohl after the prom. "A lot of people were really glad we stuck to our guns." □

Paul Guilbert (r) and date



FBI fires clerk, appeal fight planned

ARLINGTON, VIRGINIA — John Calzada, a filing clerk for the FBI, has been fired for his homosexuality.

In a May 1 dismissal notice, the FBI stated that Calzada was fired because of "the commission of homosexual acts in the State of Virginia where such acts are considered a felony."

Calzada is appealing the dismissal to FBI Director William Webster and plans to take the matter to court if his appeal is turned down. In addition, the Washington chapter of the American Civil Liberties Union will represent Calzada in a civil suit against the FBI for assault. According to Calzada, FBI agents physically assaulted him during lengthy interrogation sessions about his sexual orientation.

Although the FBI apparently knew of Calzada's sexual orientation since 1976, no action was taken until March of this



John Calzada: Fired from the FBI

year. At that time FBI officials told him they had heard rumours that he and his lover were planning a gay marriage. Calzada was told that the FBI would drop its investigation if he promised "to forget about the wedding." Calzada refused, saying he had a right to make his own decisions about his private life.

The firing appears to violate a US Justice Department Policy on homosexuality which states that there is "no rule or policy that disqualifies a person from the Department because he or she may be

So's Your Grandmother

by Jane Rule

WANTED

We all have a vision of what our future would look like if we had our way.

Some of us have a vision of more responsibility for, and more control over, our working lives; of being able to work with other lesbians and gay men in the comfort of our own community; of collectives held together by something stronger than money — like co-operation, maybe even liberation.

We, the lesbians and gay men of Pinktype — TBP's typesetting wing — are looking for people like us: people who typeset, (or type well and are quick to learn); who are based in Toronto, who are committed to gay liberation, who want a flexible job and are prepared to contribute "above and beyond the call of duty" to keep it that way; people who are

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MANUSCRIPTS INVITED

The Great Canadian Lesbian Fiction Contest has generated dozens of interesting short stories. Using the manuscripts now in TBP's care as the main source of material, an anthology of Canadian lesbian short stories is now being compiled. Women's Press, a Toronto feminist publishing house, is being approached for publication of such an anthology. We need more short stories by Great Canadian Lesbians, and in particular stories that reflect a feminist consciousness. Send double-spaced, typed manuscripts to Mariana Valverde, c/o TBP, Box 7289, Station A, Toronto, ON M5W 1X9. All submissions will be acknowledged, but since we cannot afford to return unused material, make sure you have a copy of your work.

Stumps

Jane Rule is the author of *Lesbian Images* and several novels, the most recent being *The Young in One Another's Arms*. So's Your Grandmother will be her regular column in TBP. She welcomes questions and suggestions from readers — send them c/o this magazine.

It is said of the community I live in that we don't co-operate for anything short of a forest fire. This is an exaggeration. We have not only a volunteer fire department but a community hall and a park we supervise ourselves. However, any newly proposed community responsibility elicits no more than indifference or bickering. Most people have stayed or come here, out of an appetite for solitude, to avoid the interference that government is allowed in larger communities, or the allegiance required by groups with similar beliefs and aims. When we talk, we expect to disagree. All communities are, in fact, enemy territory for the individual, even those which profess for consensus, because none can accommodate comfortably all that anyone is. This community doesn't try.

It is just this climate, a microcosm of indifference, misunderstanding, and mistrust, I like to learn how to live. When the CBC tried to do a programme suggesting that we are turning into an artists' colony, everyone scoffed, including the people interviewed. Because there are a number of independent women here, rumour in the San Francisco bars has it that this island is about to be renamed Lesbos. If I ever did find myself in an artists' colony or lesbian community, I'd move.

Once I wanted very much to belong. Moving from place to place where I was always the stranger, object of suspicion and scorn, I dreamed of being with friends I had known all my life not just for security but for the positive pleasure of shared experiences, shared attitudes.

Once I stayed in a town long enough to go back to school a second year, and there in the classroom was a new student, fat, nearly blind, and terrified. I was allowed to join the rest of the class in chasing her across the playground, down the steps and into the street. I threw one of her galoshes after her. Alone on my way home, I threw up my lunch and breakfast. I have never since met solidarity that didn't sooner or later have to do with throwing galoshes or worse, and my stomach for it is no stronger than it was when I was ten.

Lack of solidarity here is our greatest virtue. We are good citizens to the extent that we agree to disagree with only an occasional flare of righteous indignation at an NDP billboard in front of someone's house, a women's liberation sticker on one of the Easter eggs at the hunt, a Jesus Christ Superstar button, an Anita Bryant bumper sticker, all of which are the signs of our diversity. I stay fairly visible not only because my books are exchanged at the monthly fire hall book sale, not only because I occasionally say my piece on the CBC, but because I refer to myself as lesbian in ordinary conversation at the post office or on the dock. My young nieces come here for the summer, my parents for their fiftieth wedding anniversary.

Friends arrive who are black, oriental, in nun's robes, in blue jeans, on crutches, with guitars, bicycles, kites, portfolios, in Landrovers and Lincolns. They do not look like, nor are they, an army. They are known and watched as I am to see what there is to fear. The only fantasy I have about a takeover of this island is by the trees; there are enough loggers to prevent that. They are visible, too.

"The forest is our garden," they say. "Trees are weeds."

Elisabeth Hopkins, who lives just up the road, has given me a watercolour of a stump. On my study door is a copy of the Emily Carr "Scorned as Timber, Beloved of Sky," trees tall, spindly and lightstruck standing singly in the wreckage of a lumbering off. In the scrub forest I see the branches of a fallen tree begin to behave like trees themselves, growing upward. I write in my notebook, "I should write a novel called *Stumps*."

"Writers?" the real estate agent says to an interviewer, "Sure, they come over here on Canada Council Grants to write dirty books."

We all resent each other's use of the raw material. But nobody in this kind of small community can trust the prejudice of enough other people to act. We are an environment in political balance, each with enough natural enemies to keep our numbers down if we are to stay adequately nourished. In such a place it is easiest to learn both the danger and necessity of visibility. It is as clear what it would cost the island economy to kill me as to kill a logger, real estate agent, fisherman, school teacher. Human beings tolerate what they understand they have to tolerate. Only visibility is instruction. One of my neighbours said to another, after reading *Lesbian Images*, "I'd rather not know, but, as long as she doesn't try to convert me, it's her business how she lives."

In a city that "would rather not know," visibility is a harder business. The police enjoy protecting that ignorance, bolstering prejudice in raids on everything from steam baths to newspapers, providing lurid copy. People begin to think they don't have to tolerate that. Nothing as simple as a parade will change their minds. Only when a community knows that everywhere, in all circumstances, it is shared by gay people does it learn, as San Francisco has, that it must accept us as part of the political reality. If we stay invisible or withdraw into protective communities, we are dangerously disturbing the political balance on which we need to depend.

Here on this cranky little island, the lesson is clear. No matter how much we may quarrel about how to live, no matter how grudgingly we accept each other's company, no matter what conflicting uses we put our forest to, we know that we don't want to burn it down. We have only ourselves to depend on, and everyone is needed. Lightning, a tourist, a defective woodstove could still defeat us and may, but we do have some protection from the destructiveness in ourselves because we live without police or parades and with a great deal we'd rather not know and have to know in order to survive. □

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"...to portray Dan White as a right-wing assassin, the prosecution would have to side with an open homosexual against an ex-cop." They didn't. Dan White gets away with murder, and San Francisco explodes.

RAGE

Seven years, eight months — the maximum sentence Dan White will serve in jail. On May 21, an all-straight jury found the man who had gunned down gay City Supervisor Harvey Milk and pro-gay Mayor George Moscone guilty only of manslaughter and not murder. White could be free on parole in less than 36 months.

Within hours of announcement of the lenient verdict, 5,000 angry gay people converged on San Francisco City Hall. Before riot police finally forced them to leave five hours later, the protesters had shattered the doors and windows of City Hall and set fire to more than a dozen cars. During the confrontation, 300 people, including 60 police officers, were injured and property damage of more than a million dollars was inflicted in and around the civic centre. By early morning, the smouldering shells of 13 police cruisers remained at City Hall, mute testimony to the seething anger of San Francisco's gay community.

The White verdict was the last straw for the city's gays. Since the assassination of Milk and Moscone November 27, the gay community had encountered indifference from the new mayor, Dianne Feinstein. Police harassment had increased significantly and gangs of toughs, picking up the cue, had taken to roughing up gays on the streets. The political coalition headed by Moscone and Milk which had tenuously linked gays with the Black and Hispanic communities, the poor, the liberal democrats, was in disarray.

The manslaughter verdict was the lightest possible outcome in the White trial. "It's a very hard decision for almost all of us to handle," said Mayor Feinstein after hearing of the jury's decision. "You've got to be kidding me. It's unbelievable," said San Francisco Assemblyperson Willie Brown when told of the verdict. "A man executes two people over 15 minutes in two different places and ends up with voluntary manslaughter. That means that they concluded he had no malice, no ill will. That's crazy."

The stage for the manslaughter verdict had been set weeks before as the jury was selected. White's attorney, Douglas Schmidt, carefully disqualified gay and pro-gay jurors. Schmidt wanted the jury to be older rather than younger and female rather than male — ideally women with children the age of Dan White. Although such a jury would ordinarily be prosecution-prone, the defence calculated that these were the kind of people who could most readily empathize with White. Prosecution Attorney Thomas Norman, on the other hand, seemed concerned only to determine that the jurors did not oppose capital punishment, a possible sentence for political assassinations.

With White sitting ashen-faced behind a bullet-proof glass screen in view of the jury, Defence Attorney Schmidt constructed a careful character sketch of the former City Supervisor. White was the All-American Boy. Former policeman, former fireman, he was a family



man, religious, hard-working and conservative.

Once this picture was clearly etched in the minds of the jury, Schmidt called in psychiatrists, psychologists and White's wife to describe him as a good man who, wracked by pressure and betrayed by Moscone and Milk, snapped and retaliated. He was a man temporarily insane, a man who could not be held responsible for his actions.

White had resigned his supervisor's seat November 10, citing business pressures. Shortly afterwards, however, urged by his friends in the police force and other conservatives who saw him as their man at City Hall, the ex-supervisor asked Mayor Moscone to reappoint him to his seat. Moscone was warned by Milk that any such gesture towards the city's most anti-gay politician might cost the mayor gay support. Moscone refused to make the reappointment.

In order for White to be found guilty of first or second degree murder, the prosecution would have to prove that the murders had been premeditated "with malice." If it could be proved that the crime was committed to interfere with or to retaliate against Moscone in the performance of his duty as mayor, White could have received the death penalty.

But Prosecuting Attorney Norman did not seem overly concerned with establishing either White's motives or premeditation. The long political antagonism between White, the ultra-conservative, and Milk and Moscone, the leading liberals, was not introduced into evidence. The fact that White was the only city supervisor to vote against Milk's gay rights ordinance last year was not mentioned. Nor did the prosecution point out that White, a former Black Beret in Viet Nam, had often condoned violence in the past. White stood by on at least two occasions as his campaign manager roughed up political opponents, and personally participated in breaking up a rival's meeting during the supervisors' campaign in 1977.

In fact, the major piece of evidence introduced by the prosecution — a 20 minute taped confession made to police two hours after the murders — was a windfall for the defence.

White made his confession to Police Inspector Frank Falzon, an old acquaintance and White's former softball coach. Falzon admitted willingly under cross examination that he had always "liked and admired" White.

Instead of using the usual rigorous police interrogation, Falzon opened the tape by saying, "normally we ask ques-

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tions," but in this case because "I'm aware of your past history as a police officer and also as a San Francisco fireman, I would prefer, I'll let you do it in a narrative form as to what happened this morning."

Instead of asking White questions which could have revealed premeditation — why he took a gun and extra ammunition to City Hall or why he had entered by a window rather than the door on the morning of the assassinations — Falzon bent over backwards to have White present material useful to the defence. "Can you relate these pressures you've been under, Dan?"

This was hardly the kind of questioning one would expect for a man who had just cold-bloodedly executed two city officials. White had shot Moscone first in the torso and then twice in the back of the head. He had then moved on to Milk's office, where he killed the City Supervisor in exactly the same way.

The prosecution introduced the tape as evidence without pointing out to the jurors the deficiencies in the "interrogation," or the relationship between White and Falzon. As Dan White's voice wept on the tape, Dan White sobbed in the dock and five jurors wept openly in the jury box. "The jury was overwhelmed by sympathy," said District Attorney Joseph Freitas.

Undersheriff James Denman, who stood watch over White for 72 hours after the shooting, was not called as a witness. In a newspaper interview Denman contradicted the emotion-wracked picture of White given by the tape. "He was polite, purposeful and deliberate. There were no tears. There was no shame."

Denman believes he was not called as

a witness because of "political decisions" made by the District Attorney's office about the trial. He felt that the prosecution did not want to go into "the connection between police attitudes towards gays and liberals and Dan White's state of mind."

Denman also described White's reception at the city prison hours after the murders. "Most of the policemen were actually being chummy to him. The attitude of most of the cops I witnessed seemed to be that Dan White had done something they were not unhappy about."

As the trial proceeded there were reports of police officers and firemen wearing "Free Dan White" T-shirts. Graffiti appeared on walls, "Kill the Faggots — Dan White for President." A local columnist wrote that to many people, Dan White was a kind of "folk-hero."

By the end of the trial, several San Francisco papers were speculating that the prosecution was under gag — that the District Attorney did not really want to prosecute White, friend of the police and conservatives, in an election year.

Certainly, in order to counter the defence case that White was a good man who snapped under pressure, the prosecution would have had to focus on the city's political antagonisms and the anti-gay and anti-liberal movement that Dan White represented. But to portray White as a right-wing political assassin it would have been necessary to take sides against an ex-cop and to generate sympathy for an open homosexual. This was something the prosecution was not prepared to do.

In the absence of any coherent theory of White's motives, the All-American Jury could hardly be prevented from sympathizing with their All-American Boy. The manslaughter verdict, based on temporary insanity, was the result.

As news of the verdict spread and public figures were expressing their disbelief and dismay, runners began moving from bar to bar in the Castro District telling people that a demonstration was planned. By 6 PM a large crowd had formed and began moving toward City Hall. There, the march met another con-

tingent, mostly lesbians, who were already prepared to protest the verdict.

Signs read "Avenge Harvey Milk!" "When Blacks, Browns, the Poor Kill They're Murderers — Dan White is Depressed!" In reference to the defence claim that too much junk food had affected White's sanity, others carried signs saying, "Eat Twinkies — Kill a Cop!"

Soon the swelling crowd began to move up the City Hall steps where seven months earlier 40,000 people had gathered with gently flickering candles in a silent vigil to mourn the slain mayor and city supervisor. This time, however, the mood was not one of shock and grief but one of rage. A banner was draped across the front of the building, "Stop attacks on Lesbians and Gays."

When no-one emerged to address the demonstrators the crowd began to chant, "Where's Dianne!" "Take City Hall!" "Murder, Murder, Murder!" People began pounding on the large glass doors with their fists. Then a loose grill was pulled from a door and thrown through the glass. A phalanx of policemen charged up the steps, clubbing indiscriminately, and then moved through the shattered doors to set up a line of defence inside. In the heart of the building the Board of Supervisors was attempting to conduct a regular meeting.

Sally Gearhart, a lesbian activist, and Harry Britt, Milk's successor, appealed to the crowd for calm. But the hastily organized sound system would not work and their voices were ineffectual against the shrill scream of thousands of self-defence whistles and the chants: "All-Straight Jury — No Surprise — Dan White Lives — and Harvey Dies!" "He Got Away With Murder!" "We Want Justice!"

Some of the crowd began heaving newspaper vending boxes and parking

continued on page 26



The march from Castro St to downtown San Francisco begins (above). Within hours of the verdict thousands converged on City Hall where they were greeted by police but no public address system. Police drive demonstrators from the steps of City Hall (right).



ISOLATED, ANGRY, DIVIDED

Gays in San Francisco lost more than a leader when Dan White executed Harvey Milk. They lost a city...

The riot which hit San Francisco May 22 was more than an expression of rage over the verdict in the Dan White trial. It represents an accumulation of political frustrations felt by the city's gay community in the months following the deaths of George Moscone and Harvey Milk. The November assassinations rent the political fabric of the city, leaving alliances among minority groups in ruins, and the gay community leaderless and divided. Mayor Moscone and Supervisor Milk fostered a political climate which was amenable to the growth of the San Francisco gay community only insofar as it put checks on the forces which opposed the presence of gays. The pressures had gone underground, occasionally gaining visibility in the form of people like Dan White, who campaigned against "social deviants." When Moscone, who was considered a "fag-lover," and Milk "the fag" were killed, Dan White became a hero to many. The offensive against the gay community could begin.

George Moscone's mayoral victory in 1975 represented ten years of Democratic Party effort to bring about liberal government in San Francisco. The Moscone administration, built on alliances among Blacks, Hispanics, labour, liberals and moderates, opened the city to cultural pluralism. Moscone's narrow victory margin of 4800 votes over his conservative opponent indicated to political leaders the importance of the large gay vote which Moscone received.

In 1977 Harvey Milk achieved an overwhelming victory in District Five, an area which included the heavily gay populations of the Castro Valley, Folsom Street, and the predominantly straight Haight-Ashbury. His victory was still tenuous — despite the large number of gay con-

stituents, District Five has a majority of straight voters.

District Five became a "gay" seat because Milk made it one. His election as supervisor was the result of years of hard grassroots campaigning and the forging of political alliances outside those of the Democratic Party machine. His main opponents were gay Democrats — the conservatives of the movement who saw the gay constituency only as a reform lobby rather than a political force for major social and economic change. Milk never lost sight of the need for social change. The "legend of Harvey Milk" haunts San Francisco now. His face and the slogan he borrowed from Victor Hugo, "There is nothing more powerful than an idea whose time has come," are plastered on fences and storefronts throughout the city. While he never excluded Blacks, Hispanics, the aged or the working poor from his efforts for reform, Milk's "idea" was about a world in which gays were free from sexual oppression.

Dianne Feinstein, president of the Board of Supervisors at the time of the assassinations, was elected mayor by the board a week later. While assuring gays that Milk's replacement would also be gay, Feinstein waited six weeks before making up her mind and almost caused a civil war in the gay community in the interim. Harvey Milk had made his own way to a seat on the Board of Supervisors. Now that he was gone, there was a long list of aspirants — including many of the conservative gays against whom Milk had campaigned bitterly. Milk left three tapes on which he named a "pro-list" of potential successors if he were to be assassinated, and a hit-list to freeze out his political opponents.

The four people on Milk's pro-list included: Anne Kronenberg, his administrative assistant and campaign manager; Bob Ross, publisher of the gay newspaper, the *Bay Area Reporter* and active in the Tavern Guild of gay bar-owners; Frank Robinson and Harry Britt, two

close personal friends. While Milk's aides and allies — including Harry Britt and Frank Robinson — rallied around Anne Kronenberg, almost 50 other applicants tried for the position.

Weeks after Milk's death, Feinstein called a secret meeting of her supporters in the gay community. Most, if not all, were conservative gays and some had their own ideas of who was the "rightful heir" to Milk's seat. Feinstein told the meeting that she felt bound to appoint someone whose name was on the pro-list "so as not to allow violence to interrupt any more than possible the normal course of government." Because she felt Kronenberg was too young and inexperienced, she said she had decided to ask Harry Britt — a left-winger — to accept the appointment. The meeting went into an uproar — people accused Milk of trying to "exercise the Divine Right of Queens" through his pro-list — and degenerated into a fighting match between the now disappointed aspirants.

The gay community was effectively split into warring factions when Britt accepted the appointment the next day. Kronenberg's supporters — particularly the lesbian community — were enraged. Britt, nonetheless, feels he did the right thing. He told *TBP*, "At the time I accepted the appointment, Anne was no longer being considered. If I hadn't accepted, the Mayor would have chosen someone not on the pro-list."

Neither Dianne Feinstein nor Harry Britt had the support of the political alliances which put Milk and Moscone into office. Feinstein, who had twice run for mayor and lost, became the first woman mayor of a major American city, and the focus of media attention as a potential vice-presidential candidate for Jimmy Carter in 1980. Her constituency includes the wealthy Pacific Heights area where she lives, and sets her firmly among the upper class. She is also a visionary, seeing San Francisco as a beautiful, peaceful city of prosperous and happy citizens free from racial conflict and crime.

As President of the Board of Supervisors, she was often an ally of Dan White, with whom she agreed on fiscal and city planning matters. She supported White's reappointment as supervisor.

Feinstein is not, however, a homophobe. She was one of the first politicians to acknowledge gay support at the beginning of her political career in 1969. She has many gay friends, and has consistently voted in favour of the gay rights legislation which came before the Board.

Yet, despite this, she is feared and dis-

trusted in the gay community.

The resentment of Feinstein is not based on any overt political action taken against gays but on her reputation as a moral conservative. In the words of one political commentator and close friend, Feinstein has an "intellectual hang-up with sex." She has always spoken out strongly against pornography and, in one of the mayoral elections which she lost, her slogan was, "When it comes to crime, Dianne's no lady."

The right to public sexual affirmation — holding hands, kissing, dancing shirtless in Gay Pride marches — is the bottom line for gay men and lesbians who have come to share in the freedom of San Francisco. Diane Feinstein fails to understand this. In an interview in the *Ladies Home Journal* in March, 1979, Feinstein says: "The right of an individual to live as he or she chooses can become offensive. The gay community is going to have to face this. It's fine for us to live here respecting each other's lifestyles, but that doesn't mean imposing them on others. I don't want San Francisco to set up a backlash."

Responding to this, Harry Britt said, "That statement is crap. Heterosexuals impose their values on gays all the time — including their anti-gay values. Mayor Feinstein talks about dignity and standards — words which have been used to oppress gay people. And gays do not trust moralists."

Britt, an ex-Methodist preacher from Texas, has had a difficult job to do in his new position. Few people could replace Harvey Milk, and no one can replace the legend he has become since his death.

Britt lacks the charisma Milk was able to project, and the years of hard work Milk put into forming a broad political base. His major job has been to gain credibility in the gay community itself, and to mend the various divisions which resulted from the scramble for the supervisory appointment. The gay community, while unwilling to commit their entire confidence to Britt, can find no other leader who would do better.

Despite the difficulty with his image, Britt holds political views similar to Milk's. Britt has not forgotten the need for a gay leadership which will promote the sexual liberation aspect of the gay movement. Britt told *TBP*: "Gays have reached the place where we can pursue different strategies, both radical and conservative. But we can't be free so long as we have this economic system, and we can't be free so long as any parent is afraid of their child growing up gay."

Thrust into the responsibility of representing the gay community at City Hall, Britt has made some mistakes. At a

photos: San Francisco Examiner



Angry leather queens retaliate using an uprooted parking meter as a battering ram (far left); and a row of police cruisers go up in flames (left); later, police have their revenge on Castro St (above) as they storm into The Elephant Walk beating patrons

public meeting, Britt attacked Chief of Police Charles Gain over the rising violence against gays and increasing police harassment. "Where are your facts?" challenged Gain. Britt had none at hand. Said one observer, "Harvey would have gone in there armed to the teeth with information, and Gain would never have spoken to him in that way."

Increasing violence and police harassment has become a major concern of the San Francisco gay community in the months since the political assassinations. In February, police began raiding gay back-room bars and, in an effort to stop sexual activity in these places, sought court orders under the Red Light Abatement Act to close them.

Early in April, three drunk off-duty cops crying, "Let's get the dykes," forced their way into Peg's Place, a lesbian bar, and beat up several women. On-duty officers called to the scene failed to take pertinent information or to lay charges against the drunken policemen.

In spite of such actions, San Francisco's police force still has a reputation — at least outside the city — of being enlightened and liberal. Each year, much attention is given to the annual gays vs cops baseball game, and Police Chief Gain, a liberal who has supported the gay community, recently began a campaign to recruit gay cops.

Rumours that Mayor Feinstein wants to replace Gain have frightened the gay community and added to the anti-Feinstein resentment. Gain is seen as the only person to stand between gays and even more police harassment. The rank and file of the San Francisco police force has remained solidly conservative, predominantly Irish Catholic and, as the events of May 22 proved, capable of organized assaults on gay people.

Violence against gay men and women comes not only from the police but from an increasing number of "street toughs." Again, gays feel this kind of violence has increased because leadership in the city government has been unwilling to speak out against it.

Two years ago, when Robert Hillsborough was murdered by an anti-gay gang — one of whom screamed "This one's for Anita Bryant" as he stabbed Hillsborough — Moscone ordered flags throughout the city flown at half-mast. Under the Feinstein administration

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few public figures have been willing to publicly defend the gay community.

The street violence is to some extent a result of complex urban pressures. The migration of gays to San Francisco has created a housing shortage, and gays are displacing residents in Black and Hispanic neighbourhoods. This displacement has not happened accidentally. Real estate interests — gay and straight — have used the influx of gays as a wedge into rundown areas. Gays improve the neighbourhoods, property taxes rise, and poorer indigenous residents are forced out. As the Blacks and Hispanics leave, prices are buoyed up by straight white professionals from suburban areas who now find the neighbourhood acceptable — *ie*, "white" enough. This pattern of displacement was well-documented in a Housing Rights Study Group paper published in 1977.

The displacement of poor and racially oppressed minorities has led to "horizontal hostility" between those groups and gays. Like Jews in Nazi Germany, gays are finding themselves blamed for economic problems. What should be class resentment against wealthy real estate speculators and upper middle class whites is instead focussed as homophobic resentment. Harry Britt is well aware of this problem as was Harvey Milk. Said Britt, "the displacement creates anomie, and people look for a scapegoat. The speculation business creates real bigotry — and the bigotry is encouraged in some quarters. If a land speculator is Italian or whatever, he is never identified as such in the newspapers. But if the real estate speculator is gay, the major papers are quick to

point it out."

Many gay activists feel the blame directed at gays over San Francisco's housing problem is only the tip of a more threatening iceberg.

The research of the Housing Rights Study Group contains an ominous quotation from the promotional publication of the San Francisco Planning and Urban Renewal Association (SPUR). SPUR was founded by Ben Swig, a Democratic Party "bigwig" and owner of some of the most valuable properties in downtown San Francisco. The SPUR prologue to action states: "If SF decides to compete effectively with other cities for 'clean' industries and new corporate power, its population will move close to 'standard White Anglo-Saxon Protestant' characteristics."

Activists fear that gays are not only being used by real estate speculators to make neighbourhoods "white," but that the resulting hostility directed at gays by the minority groups affected will be used by corporate interests to drive the gay community into isolation and back underground, removing a potential threat to social order.

Already the combined pressures of the homophobic police rank and file, the resentment from other minority groups and the unwillingness of city politicians other than Britt to speak out on behalf of gays, has isolated the community.

One of Harry Britt's most urgent tasks has been to continue the work begun by Harvey Milk in forging alliances with labour and minority groups to work for equitable housing laws, rent control, tenants rights and an end to real estate speculation.

In this, he and other left-wing gay leaders have made progress. The verdict in the White trial may also have helped. A white man getting away with murder is something Blacks and Hispanics know about, and they can understand the rage

expressed when gays rioted May 22.

Both Dianne Feinstein and Harry Britt are up for re-election this fall. At this time there is some doubt as to whether a gay candidate can win District Five. Britt faces, among dozens of other candidates, serious threats from Kay Patchner, an activist and feminist who will receive lesbian support under the rubric "feminism before gayness" as part of the fall-out from the Kronenberg debacle, and Terence Hallinan, a straight liberal attorney with blue collar support. Leonard Matlovich, a martyr in search of a cause, is also running, and is expected to have financial and media backing.

In the mayoral race, Feinstein has no opposition which would offer an alternative to the gay community. Britt has said, "We'll have to make a decision either to support or dump Dianne. If she doesn't come our way, we won't support her. It's got to be one or the other." But gays may have no one else to vote for.

The San Francisco gay community is in a period of crisis, divided, and without a leader strong enough to demand and get concessions from the city government. Harvey Milk never hesitated to put pressure on George Moscone to speak out for gay people when there was need. Milk's political base in the city's minority communities gave him the power to make Moscone listen, and Moscone's base of support was broad enough that he could make his actions count. Neither Harry Britt nor Dianne Feinstein has that support.

It has become apparent that Harvey Milk's success as a gay politician did not come simply from being an openly gay man in public office. He had taken the time to build a solid base of support in the community, and when he went to City Hall he carried that support with him. Harvey Milk's power was real, and George Moscone's sympathetic administration reinforced it. Harry Britt, in the same office and equally open about his sexuality, has none of the same clout. The gay community isn't behind him, he has little support among other minorities, and his reception at City Hall is distinctly cool. Power, it is clear, doesn't come with the position.

During Dan White's trial his attorney, Douglas Schmidt, argued that the killing of George Moscone and Harvey Milk was not politically motivated. If the havoc wreaked on San Francisco's gay community — now angry, scattered and weakly represented — can be taken as evidence, it was his consummate political act.

Robin Hardy □



The new mayor: Dianne Feinstein (left): a "moral conservative" in the gay Mecca — she needs the gay vote, but can she get it?

A beleaguered Harry Britt (above): Milk's replacement tries to bring a community together.

"Boy and his gun": Dan White (right) at a press conference while he was supervisor. The assassinations were his last — and consummate — political act.



Harry Britt (left) confers with Police Chief Gain at night in the Castro.

THE END OF THE 'HUMAN RIGHTS' DECADE

For almost ten years we've focussed the energies of an entire movement on a few words of legislation. Michael Lynch argues that it's time to abandon the "human rights strategy."

A decade ends, who will sing its measure? From the Stonewall riot in 1969 to last month's San Francisco riot, gay rebellion burst from an east coast bar to a west coast civic centre, and in the intervening years altered millions of gay lives throughout the western world.

History framed our decade with all the fussiness a decorator might lavish on a rotogravure of Tallulah, and no doubt chuckles at having begun it in the one year of the century whose terminal digits betoken the erotic.

Even those historians who balk at meting out history in decades will recognize this frame — if, that is, San Francisco turns out to make any difference.

Stonewall defended a bar, San Francisco assaulted a city. From recalcitrant defence to enraged offence, the events are already mythic. San Francisco must make a difference. The burning police cars herald a new era in gay history, as dark and surprising as this one was in the first days after Stonewall. Their flames are a cadence to our decade, not a dying fall but a burning one. They render us all historians.

Any historical question is autobiographical, so I speak personally. I am a nineteenth-century American, with a Whitmanic ego and Melvillean drive to imagine utopias and thunder NO when the world I inhabit fails to realize them. Americans, by "national character" extremists, seek a middle ground just to get along. As an exile in English Canada, where golden mediocrity is a given — pleasant and mollifying and chaste and imaginatively fatal — I enjoy not having to fight for it. But energies remain, bubbling at the extremes.

I want to burn police cruisers, bomb corporations and never again to deal with straights; especially politicians, journalists, and social "scientists." So I join a gay baseball team, only to hear my captain proclaim, "Just because we're gay doesn't mean we're not out there for one thing only — to win."

Yet I stay on the team, I write for a "progressive" gay journal, I even stride with others into a pink pile that houses the Ontario legislature to lobby for two words in a human rights code of severely limited applicability. Although the radical gay vision which sustains me scorns reformism, relentless reformism seems to me the only viable gay politics.

Very well, I contradict myself. Yet this contradiction may be inherent in the North American gay experience between 1969 and 1979. What began with a Stonewall at Sheridan Square and cended with smouldering car seats has been a decade not of gay rage but of moderation, of what I'll call "the human rights strategy." Despite its violent extremes, the historian may well label this The Human Rights Decade.

It's important to distinguish human rights as a "goal" from the *fight* for human rights as a "strategy" for achieving other goals.

The human rights goal is to win the same legal protections that are already enjoyed by others under existing human rights laws. Until those laws are actually amended to include "sexual orientation" as a protected category, that goal

has not been reached. Of the eleven human rights acts in Canada, ten provincial and one federal, only one, the Quebec act, has been so amended. Elsewhere, according to the human rights goal, the gay movement has yet to be successful.

But if the political fight to achieve this amendment has not been won, it has provided a focus for other accomplishments. There is now a gay community that sees itself, and is seen by others, as a political "minority." Gay life has been brought to public consciousness; the facts of oppression, real and undeniable, have been made known. The strategy built to achieve human rights legislation may have failed in that one aim, but it has been wildly successful in fulfilling other, subsidiary goals which may finally prove more valuable than a few changes in law.

We sense failure — how did you feel the morning after Dade County? — but the failure is in the goal, not the strategy. Looking back on ten years of Canadian gay politics, we can see the human rights strategy has in fact been so successful that it is no longer necessary.

Within three months of the Stonewall resistance, the gay movement began in Canada with the first gatherings of what would become the University of Toronto Homophile Association. History chuckles again because that year, 1969, also saw the passage of Pierre Elliot Trudeau's Omnibus Bill which reformed the federal Criminal Code — excepting from criminal definition a limited range of homosexual acts (those between two adults, both consenting, in private). If recent gay liberation in the US reflects that country's mythology of its own birth — both beginning in rebellion — then gay liberation in Canada reflects this country's formation myth in that both began with a legislative fiat from elsewhere. The Omnibus Bill was the Canadian movement's British North

America Act.

As liberation groups formed across Canada during the next two years, the notion of "human rights" for gays was but one of many straws in the wind. If one programme had any priority, it was further Criminal Code reform, understandable given that the Omnibus Bill was so fresh in memory. Human rights were nearly unthought of. The first and second issues of a fledgling counterculture "gay liberation newspaper" in Toronto (it called itself *The Body Politic*, and has become, precariously, an institution) bore no trace of concern with human rights amendments. It did report that, in August 1971, the new Gay Alliance Toward Equality (GATE) had filed a complaint against the Vancouver YMCA under the BC Human Rights Act. That same month, the first gay march on Ottawa sought an amendment to outlaw discrimination on the basis of "sex or sexuality" in the Canadian Bill of Rights. Two straws in the whirlwind.

Yet from that whirlwind, with whirlwind speed, blew enough straws to build a political house. In March 1972, TBP carried Brian Waite's seminal article, "Strategy for Gay Liberation." Waite argued that the fight to include sexual orientation in human rights codes "is a fundamental one in the struggle for gay liberation."

In Ontario, the programme arose against the backdrop of the women's movement. Ontario women, in the fall of 1971, were seeking an amendment to the province's Human Rights Code to include "sex" and "marital status" as protected categories. When the amendments were before the legislature the following June, Toronto gays rallied to submit an eleventh-hour brief, written by Peter Maloney and Rick Stenhouse, and to lobby on behalf of a "sexual orientation amendment."

Within two years, the programme was adopted across the country. In September of 1973, GATE Toronto scored the

country's first political victory under the programme: they got the Toronto City Council to endorse a non-discrimination resolution — not primarily because it would be used in itself, but to help influence the passage of a provincial code amendment.

In the summer of 1974, a federal Human Rights Act was proposed, and when the National Gay Rights Coalition was formed in September it designated "the public struggle for civil rights as a major priority of the gay movement." Quebec became the last province to enact a human rights code (in the fall of 1974); Quebec gays readily adopted the amendment issue as well.

The straw house was raised. The Canadian gay movement had a place to live, a priority for action, a basis for unity. The amendment was clear, it had a mainline political respectability, it seemed within reach.

But all along there was an ambiguity as to whether this programme was a goal, or a strategy. Waite could at times dream of it as a goal, with all the utopian bliss and syntactic expansiveness we no longer enjoy: "With a victory, thousands more will find it easier to come out and begin the task of educating their fellow workers, neighbours, families and friends about the nature of homosexuality without fear of losing a job or apartment, being harassed at school, or facing discrimination in innumerable other ways because we have rights guaranteed by law." Apocalypse now, legislatively made.

But if the goal was there, all rouged with bliss and amplitude, so was the strategy. Winning the amendment would not alone end our oppression. "But in the progress of fighting for it," Brian Waite wrote, "many gay men and women will develop a higher level of pride and consciousness." He listed several other goals and recognized the basic adjunct of "social recognition of homosexuals as a legitimate oppressed minority".

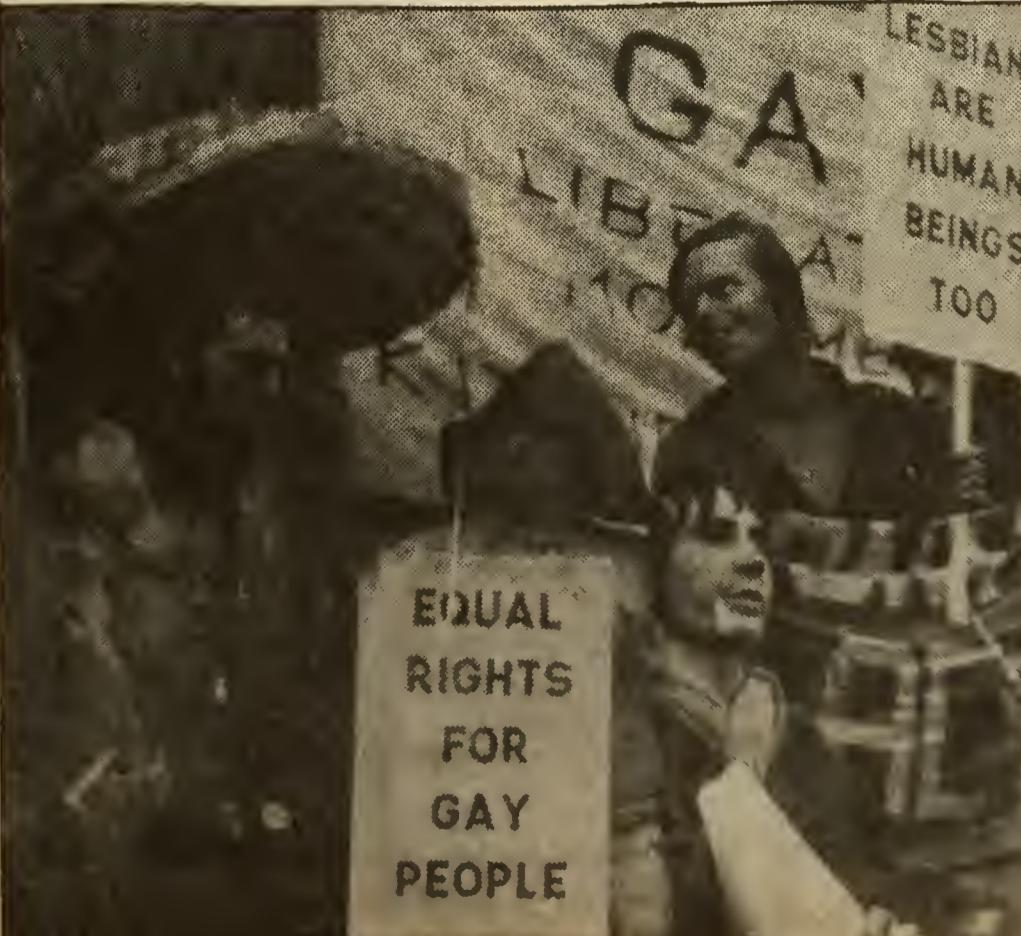
Goal? Strategy? The ambiguity has been instrumental in forming a gay minority. But we risk cynicism and disillusionment if we allow human rights to go on being vaguely understood as merely a goal. Reflecting now on the success and consequent demise of the strategy built around that goal, we must eliminate the ambiguity.

As a measure of the strategy's success, homosexuality is now a public issue, politicized even in the non-gay press, no longer clamped into the sin/sickness/deviance syndrome. The politicians have to face it, the public has to face it.

Another adjunct goal is proven successful by the multifaceted gay movement that has emerged since 1969. The human rights strategy gave a "respectable" political basis to gay groups of many kinds. The Metropolitan Community Church, which would not engage in politics at all five years ago (in Canada, that is), has become one of the more active forces in lobbying for the amendment.

Documenting and publicizing antigay discrimination was a third adjunct goal which has been accomplished. Although a Claire Hoy can still pretend that this discrimination does not exist to any significant degree, as the Ontario Human Rights Commission itself pretended six years ago, the position is no longer tenable. Case files on persons such as John Damien and Lyn MacDonald in Ontario, Doug Wilson in Saskatchewan, Barbara Thornborrow and Gloria Cameron federally, are now part of the public record, and even the non-gay

The first gay march on Ottawa, August 1971: "Straws enough to build a political house."



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photo: TBP, Issue 1

RAGE

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meters through the building's basement windows. Others lit bonfires and forced burning shrubbery through the broken panes. Second floor windows were shattered by volleys of heavy rocks.

A police wedge began advancing into the crowd but was met by a solid wall of demonstrators. The police retreated and took up defensive positions across the street, awaiting reinforcements. A civil defence alert had been called and police were streaming into the city from surrounding municipalities.

On the steps of City Hall a group of non-violent protesters established themselves arm-in-arm to hold back the crowd. Police reinforcements arrived. Angry cops screaming "sick queers, cocksuckers, fags!" stormed up the steps and began beating the pacifists. Tear gas cannisters exploded. Supervisor Carol Silver appeared behind police lines to appeal for calm; she was hit in the face by a flying rock and was dragged inside the besieged building.

The square became the scene of a running battle between demonstrators and police. A block of police cars were set ablaze; two fire engines arrived but were forced to retreat by the demonstrators. Tear gas and acrid smoke filled the square as police continued to charge into the melee. By 1 AM the glass-strewn square was almost deserted, but the night of fury was not over. Police units moved into the Castro District intent on exacting revenge.

The Castro had been quiet before dozens of cruisers, some carrying five or six policemen, began moving into the area, their occupants shouting insults at gay people on the streets. When bottles bounced off the roof of one car it was the provocation the police were looking for. Dozens in full riot gear charged, beating people indiscriminately. "They were behaving like a pack of mad dogs," said one veteran reporter on the scene. "Those guys are animals."

Harry Britt, who had tried to calm the City Hall crowd hours earlier, took up a megaphone and shouted, "The police don't belong in the streets!" Officers later demanded that Britt be charged with inciting a riot. Asked why the supervisor had not been arrested at the time, Police Officer Michael Sullivan said, "We would have been killed."

"You're provoking these kids and putting a lot of cops in danger," a San Francisco *Chronicle* reporter told Captain George Jeffries, who was directing his troops at the intersection of 18th and Castro. "What kind of police work is this?"

"We're shutting all the bars in town," Jeffries replied. "This is a public emergency. We've got to secure the streets."

"Secure" they did — with a vengeance. Screaming "Sieg Heil!" and "Banzai!", more than a dozen riot police smashed through the glass doors of the Elephant Walk, a popular gay bar. Witnesses reported that cops shouted "Get out of here you goddamn queers," and swung riot sticks at patrons huddled under tables. "The police were not provoked," said Larry Crabb, a bartender. "They crashed bar stools, broke chairs, windows, and mowed down everything on the bar." "This was a planned military assault," said another patron.

As more residents of the area poured into the streets, Deputy Police Chief Kevin Mullen had to physically restrain some of his men as he tried to organize a withdrawal. The cops screamed "cow-

ard" at their officers. "You're an asshole! You've got no guts!" "We lost the battle of City Hall," one officer cried. "We aren't going to lose this one." Confrontations and random beatings continued for another hour before the police finally left the Castro in peace.

The next day most of the straight media echoed the analysis of a police captain directing operations in front of City Hall: "Gay people," he said, are "setting themselves back 100 years, that's what they're doing."

Most gays however seemed to agree with Supervisor Britt when he was asked whether the gay community had lost some of its hard-won acceptance as a result of the violence. "No one has ever accepted us. What sets a movement back is not violence. What set the Black movement back was Uncle Toms. Of course there's going to be a backlash. There was a backlash after Watts. But I say there better be an understanding of where this violence is coming from. Society is going to have to deal with us not as nice little fairies who have hair dressing salons, but as people capable of violence."

"I will not condone it but I will not apologize for it," continued Britt. "We're not going to put up with any Dan Whites anymore."

In New York the following day 500 demonstrators protested the White verdict. When the newly appointed head of the National Gay Task Force, Charles Brydon, opened his remarks by deplored the violence in San Francisco he was booed and shouted down, "You burn candles and they'll burn you!"

The same evening in San Francisco, 10,000 people were gathering in the Castro to celebrate Harvey Milk's 49th birthday. The smashed windows of bars



Supervisor Harvey Milk with some of his constituents.

and cafes covered with plywood gave the street the air of a war zone. It was announced that Mayor Feinstein had agreed to set up a committee to investigate the police riot in Castro Street.

The evening of celebration and music took place without incident. Police were ordered out of the area; they waited six blocks away in full riot gear, ready for any excuse.

Lesbian activist Sally Gearhart pointed out what gay people had learned from the White trial and the night of violence: "Now gay people are finally starting to see the connection between a banana picker getting 25¢ an hour in Central America, a Black garment worker in South Carolina and our own struggle."

"Last night we showed them our anger," Gearhart said. "Tonight we're showing them something else," added a gay man in the crowd. The throng took up the strains of "Happy Birthday Harvey" and people threw themselves into each others arms in celebration.

And exhaustion.

Tim McCaskell □

DECADE

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press has had to acknowledge them.

But looking at the human rights goal, we are easily disheartened. The Tory government in Ontario responded to the proposal from its own Commission in 1977 by burying it and lopping away the commissioners who sought it. In Saskatchewan, the NDP adopted "sexual orientation" as party policy last November, but five months later the NDP government ignored it when proposing Code revisions. The Parti Québécois government ignored its policy favouring the amendment as well until the raid and mass arrests at the Truxx bar provoked Canada's largest gay street protest. This embarrassed the PQ into amending, albeit as quietly as possible, the human rights act there.

"As quietly as possible" — this has become the theme song to human rights legislation tactics. The Quebec amendment was passed in a midnight session of the Assemblé Nationale, and hardly anyone knew about it. In many cities across North America similar amendments have been coddled into law with much backstage lobbying and little public debate. Every time this happened, the adjunct goal of public discussion has been sacrificed to a dubious political "victory."

Dubious, because the "victories" have been so tenuous once submitted to plebiscites. The aftermath of Dade County has not crossed the border because plebiscites are not yet permitted in Canadian law, but they may soon be, and the anti-gay effects are likely to be similar.

While such reversals produce the public debate we seek, its linkage with "defeat" may demoralize those who see human rights legislation as a goal in itself.

The goal does have continuing validity as the only way of legislating legal redress in certain cases of discrimination. But this is different from realizing our dreams of thousands coming out of the closets. (In the next issue of *TBP*, I will examine what Canadian human rights codes can, and cannot, do.)

Stripped of the adjunct goals, the "sexual orientation" amendment must no longer be our priority. As the glass in the San Francisco Civic Center is replaced and the cops collect insurance for the personal items burned in their cruisers, we have a major task before us: devising a strategy for the 1980s.

Now that we are a so much larger and complex movement, will we operate on many fronts at once without a central focus? Or will one issue draw to it a cluster of related ones and become the basis for a new strategy? Will 1979-89 be as easily nameable as was "The Human Rights Decade"?

History not only chuckles, it will stick out a foot to trip you if you try to look too far into the future. But one issue, in Canada, seems to me a candidate for another strategy: containment of totalitarian power, particularly that of the police. As the face of power changed in Ottawa from the Liberals to the Conservatives, reports indicated that the RCMP was beyond the control of any elected official. Canada, settled by the Mounties before it was settled by people, seems, to an American, a nation of schmoos when it comes to limiting police power. The cops are above the law, and no one seems to mind except the women, gays, non-whites, and poor who are increasingly subject to police abuse.

Efforts are underway in Toronto to force the politicians to contain the police, and this may point the way towards a future strategy in other centres as well. But if it is to become our strategy, we must not see it merely as an issue of political containment. We must study carefully the experience of others who've suffered police abuse — remember that the Ontario Provincial Police recently used an official document on rape to blame the victims for the crime, not the rapists — and begin to see police power as the strongest arm of racism and patriarchy. That study may lead us to strategic coalitions against those institutions and values, not just tinkering with the police bureaucracy.

But first, the choice must be made to relinquish the empty shell that remains of the human rights strategy. This may prove difficult. Many gays, particularly in the US, are trying to prolong the Human Rights Decade into this one. They are joining, and being swallowed up, by the Democratic — and even the Republican — Party; some are seeking to rehash gay-rights plebiscites in cities where voters have already rejected them soundly. Energies that could be on the forefront are thus being sidelined.

In the terms of a decade ago, the "human rights strategy" has become the new "homophilism." It seeks assimilation, legislation, and isolation — the isolation of this one issue from all the rest that concern us. The pragmatic argument is that we can fight only one battle at a time, and so must shun the fight against sexism or racism or ageist issues in order to get these two words into the human rights acts. Code amendments risk becoming the "well lit bars" that the publisher of *The Advocate* once saw as the high-water mark of gay liberation.

But the greatest danger in continuing to seek human rights above all is that we might get them. They are not much of a sop for a government to give, and the more we equate gay success with achieving them, the more we risk the fate of the abolitionist movement after the Emancipation, the feminist movement after the Franchise, the Black movement after the Civil Rights Act of 1964. To those American memories we may add the way the Quebec "sexual orientation" amendment lulled Quebec gays into a lethargy from which they have not yet fully recovered.

Will San Francisco be forgotten? That is, will our memory and scrutiny of what happened there on May 21 be eradicated, as so much gay history has been?

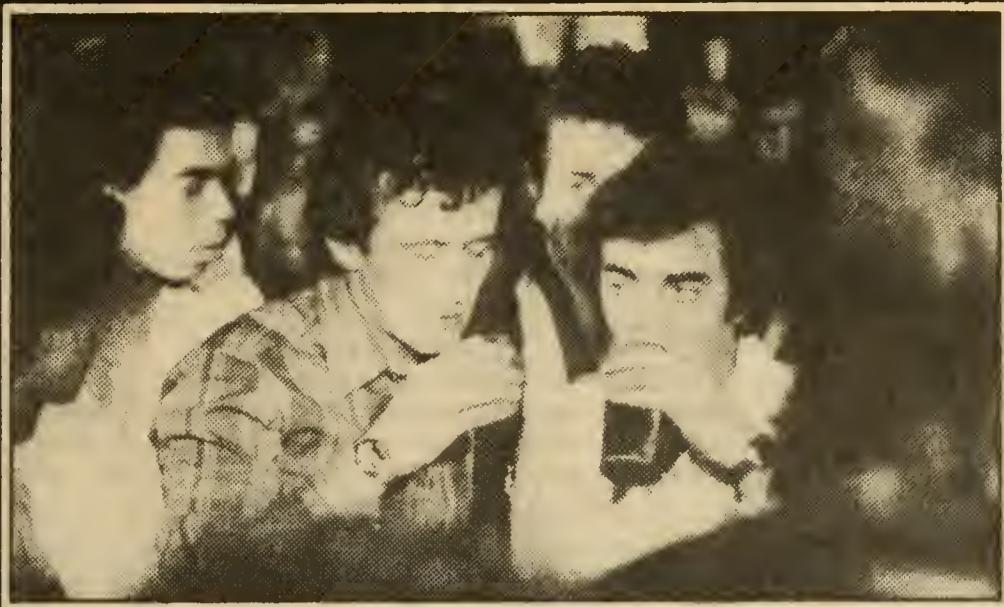
Some gay leaders want us to erase it, often in the service of the human rights lobby. Their argument: the riots were damaging to our "image" among straight politicians; they weren't really born of gay rage but were stoked by non-gay provocateurs.

The riots, we must say, are our own. Politicians and lobbyists will just have to cope. I'll argue with anyone who would deny the human rights strategy a death with dignity. Last decade's liberation can become this decade's leech.

In 1973 I lobbied Toronto City Hall for human rights, and still believe the strategy was sound. In the last two years, I've slogged through the legal murks of the civil courts with the Damien case, and I know how badly we need "sexual orientation" in the human rights code in order to get redress outside having to make that long, costly trek through the courts.

But I urge: let The Human Rights Decade rest in peace, in our memoirs, and in the archives.

We need another strategy now. □



NIGHTHAWKS: A disco update of the same old story.

THIS YEAR EVERYBODY LOSES. EXCEPT MAYBE WOMEN.

DOING CANNES, 1979

A REPORT BY HARRY SUTHERLAND

Without any doubt, Cannes is the single most important annual event in world cinema. There are 21 films in competition from every continent and another 500 screened in every possible context during 15 chaotic days in May. To see those films, over 3000 journalists and another 7000 producers, directors, distributors, actors and hangers-on descend on the French Riviera. Every minute of the day is consumed in viewing films, talking about films, announcing projected films or buying and selling films.

Millions of dollars are spent in an orgy of publicity that includes balloons, yachts, airplanes, villas and champagne-flooded parties. The Canadian Film Development Corporation (CFDC) alone spent \$100,000 for the promotion of Canadian films, a sum that did not include the transportation, lodging or feeding of a small army of Canadian bodies, most of them clad in "Canada Can and Does" T-shirts.

On paper at least, the 1979 festival looked impressive (see box). But when the final bottle of rosé had been drained and the last film put back in the can, the consensus among the veterans was that this year was a disappointment and international cinema is not in very good shape.

Only five films stand out from the rest. *Northern Light* won the much deserved "Camera d'Or" prize, given to the first film by a promising director. Set in 1916 in North Dakota, the film re-created the beginnings of the Non-Partisan League — a socialist-oriented farmers' union. The production of the film involved the cooperation of a small town in North Dakota and treats an era and an area with depth of humanity and breadth of political-economic understanding which *Days of Heaven* (concerned with a similar period and characters) could never touch. It is reassuring to know that independent cinema is alive and well at least somewhere in North America.

On the opposite end of the economic scale — although, ironically, equally independent — is Francis Coppola's *Apocalypse Now*. After years of production and an estimated \$45 million, Coppola has produced one of the most im-

portant films of the decade — one that hopefully will correct the impression of the Vietnam War left by *The Deer Hunter*. It will be interesting to see how *Apocalypse Now* is received by the American public. If, as I suspect, *The Deer Hunter* was successful largely because of its "God Bless America" sentiments, then Coppola is in trouble. *Apocalypse Now* may be too stunningly honest, too complex and too well-made for North American audiences. Based on Joseph Conrad's novel *Heart of Darkness*, the film has moments of real cinematic genius. If it is true that the more millions are spent on a film, the worse the end result, then *Apocalypse Now* is the rare exception that proves the rule.

Both *Northern Lights* and *Apocalypse Now* are films that will stand the test of time. As fine as both are, however, the most important contribution to the cinema this year is the work of Rainer-Werner Fassbinder. All three of his films show clearly that Fassbinder has moved into a class entirely his own.

The Third Generation is a "comedy" about the new breed of terrorist who

exists without any clear motivation beyond a hunger for sensation, danger and action. The film records the role of this new terrorism in modern Germany's relentless move towards totalitarianism. *The Marriage of Maria Braun*, set in post-war Germany, examines the foundation of the modern state. Starring Hanna Schygulla, *Maria Braun* will probably be the most commercially successful of the New German Cinema. It may also be the first to break out of the "art house" circuit, if only because the use of melodrama makes it immediately accessible. *In a Year with 13 Moons* is the story of the last five days in the life of a transvestite. Conceived, directed and written by Fassbinder, and based — in extremely transposed form — on his own experience with his late lover of many years, it is perhaps his most personal film. Fassbinder also did the cinematography, designed the sets and edited the film himself. Although *13 Moons* will probably not receive wide distribution in North America, Torontonians, at least, will get a chance to see it (along with the other Fassbinder films) at the Toronto

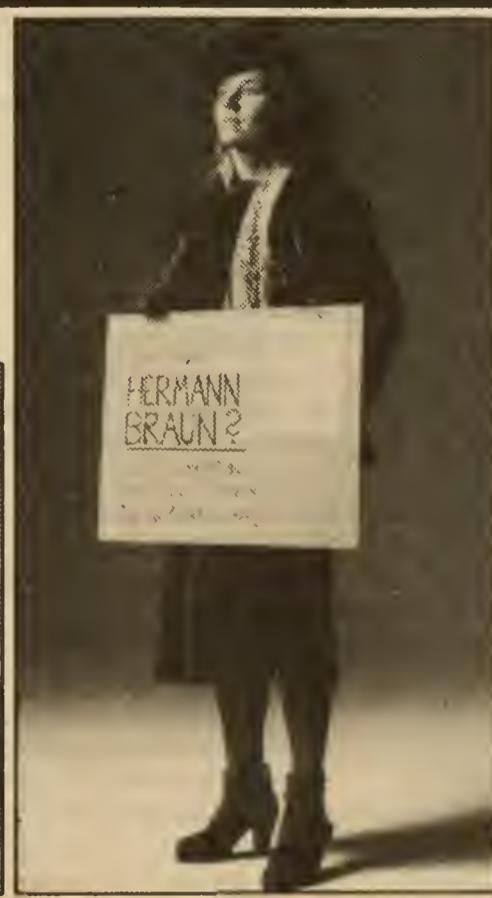
International Film Festival in early September.

Also scheduled for the Toronto Festival are two Spanish films with gay content: *The Deputy* and *To a God Unknown*. The latter won the top Golden Hugo at the Chicago Film Festival last year and is the story of a man who spends his entire life obsessed by the poet Garcia Lorca. At the age of 16 he lived next to Lorca's villa and, while having an affair with Lorca's lover, witnesses Lorca's death at the hands of the fascists. The film is as lyrical and haunting as Lorca's poetry. *The Deputy* is set in today's Spain. A member of congress in Madrid, married with a family, is accused by the opposition of having a homosexual past. Forced to confront the accusation, the deputy re-examines his life and, while managing to maintain his position and the respect of family and friends, decides that his gay experience is still valuable to him.

While poring over the information on the more than 500 films screened at Cannes, I found two features made by and about lesbians. Oddly enough, both films are from Holland and both have exactly the same plot. In *A Woman Like Eve*, director Nouchka van Brakel examines the problems of a wife and mother (Monique van de Ven) who falls in love with a young woman (Maria Schneider). Unfortunately, the film's pace is slowed by poor direction and almost ruined by Maria Schneider's "acting." Whatever valid emotional points might be inherent in the original material are blunted by the unbelievable and unpleasant characters.

Films about and by women were very much present during the festival. In the "Director's Fortnight," Joan Tewsbury's film *Old Boyfriends* was well received, with some reservations about the Paul Shrader script which she was forced to use in order to get the film financed. The strongest film from Australia this year, *My Brilliant Career*, was directed by a woman, Gill Armstrong, making her directorial debut. It tells the story of a young woman attempting to carry out a career in the outback in Australia. Marta Meszaros, a leading Hungarian director, screened her new film,

FASSBINDER: his entries move him into a class entirely his own. Below, *The Third Generation*, a film about modern terrorists who "act in danger but without perspective, the ecstasy of adventure experienced in the absence of ulterior motive." Right, Hanna Schygulla in *The Marriage of Maria Braun*, probably to be New German Cinema's most commercially successful film.



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I managed to reach the age of thirty-seven before I fell in love with one of my students. It was not something from which I had consciously protected myself; it had simply never happened. Tara was the same age as I, one of the mature students picking up credits during summer session which I teach on alternate years to enable myself to travel in France and Italy without submitting to charters and cheap restaurants.

Students favour my classes because my experience guarantees a good performance, and I combine a knowledge of Canadian literature with humour and a few personal anecdotes about writers with whom I am acquainted. I challenge and criticize; on occasion, I praise. I teach my students to think and will not hesitate to make use of any digression which might open a mind to the relation, the bond between literature and history, art, and music. I am generous with both my office hours and undergraduate enthusiasms. I loan my books and notes and will often hold small seminars in the evening at my apartment, which is spacious and comfortable, although I rarely accept invitations to students' parties or their pubs.

My classes are large; I may teach two hundred students or more in a term, so very few have attracted my personal notice. Tara was much older than most of those returning to academic studies. Some had been backpacking in Europe or South America for a few years; others had young children who had finally started school. One or two had left good jobs which offered boredom along with security. Tara held two degrees from Edinburgh and British Columbia. The first enabled her to run a hospital. The second entitled her to teach other people how to run a hospital. She did not reveal why she had turned to literature and fine arts in the short paper that I asked my summer session students to write during the first class, to acquaint myself with their diverse backgrounds. Her composition was concise, less than a page long, well-organized and clearly expressed. "Like a hospital report," I told her later, and she nodded, laughing at herself.

Tara was very quiet in class, declining to indulge in the lengthy emotional debates provoked by a new interest and a little knowledge. But a question that was subtle or unexpected, that required some care in analysis she would answer, after several students had exchanged opinions, shouted laughter and disagreement, then deadlocked, battle-drawn. She did not arouse their hostility by doing this; she was too matter-of-fact. They were only relieved that a creditable answer had been provided and that I was satisfied.

So it must have been Tara's competence that first enlightened me, and her poise, abstract, almost watchful. When a difficult question arose, I offered it to the class at large before I would appeal to Tara. Eventually, I found her waiting, her eyes waiting for me to turn around.

I do not drive a car in the city, and one morning as the bus passed the university gates, I put my book in my briefcase as I always do at this point. The two-mile route from the entrance to the bus loop is particularly beautiful at this early hour, with the golf course, the gardens, the tree-lined avenues quite deserted. Ahead of us I noticed someone walking, not on the sidewalk but in the wet grass on the boulevard. The figure was tall, with hard shoulders and small hips. Straight pants and a hooded sweatshirt. Impossible to tell whether male or female. Then we passed alongside and I recognized Tara. She was smoking; she seemed unhurried and all her movements balanced, patient. She looked ahead at nothing. When the bus went by, she did not notice, contained within herself and solitary. She did not seem sad, only vulnerable.

At the beginning of term, I arrange to see each of my students for an hour interview. Many seek me out more often than this, for in a large institution they enjoy the attention and the sanctuary that my office provides. I also make very good coffee.

My bookcases are wood, not metal, and I bought a se-

cond hand leather couch and put it under the window which my desk faces. This puts my back to the door, but visitors learn not to mind after the first approach and I like to look up from marking or reading and watch the emigration of people through the courtyard. In the garden of shrubs outside my window I set a large tub of bamboo, which shades part of the room and is pleasant to listen to when I am alone there. I hadn't asked permission, but it remains; eccentric green against the snow, its imposition is almost a joke to me.

My appointment with Tara was about a month after the course had started and I found myself becoming nervous. But I was acting foolish in other ways, arriving for classes too early and remaining at my office until eight o'clock or nine some evenings. For many years, I had paid more attention to health than beauty and I could afford well-made clothes; I knew that I was attractive. In class, my lectures were more entertaining, my performance more dramatic, and several times I caught myself trying to be funny.

I despised the behaviour of those professors I knew who were past the easiness of their youth but lounged in jeans using the slang and profanities of their students, enmeshed each term in bitter, pathetic affairs. The young people did not want them in their student union building or their campus pub. They put up with them, eyeing their intrusion with mistrust and contempt. I found it amazing, therefore, that I was so little concerned with my own behaviour. A particularly clever pun, a sophisticated double entendre earned noisy approval and sometimes applause. Leaning back with legs stretched out in front of her, Tara saw me, her eyes amused, uncertain, and when she came to my office late on Thursday afternoon, I was nervous.

I rarely stayed behind my desk when talking to my students, but Tara did not sit down next to me on the couch. She glanced around the room quickly without saying anything, then stood with her arms crossed in front of her chest, looking at a painting above one of the bookcases. It was an Emily Carr, an original, one of two which had belonged to my mother. The other, a coastal village, was in my living room. This was a rain forest interior of new growth entangled, springing from the stubborn, rotting bracken and dying trees.

"Coffee?" I asked.

"Thanks."

I shoved the cushion off a square stool to make room for the tray and pulled it towards me. "What do you think of her?"

"That she was very lonely." She turned, her arms still crossed, and smiled. "Have dinner with me," she said.

Tara was not at all pretty. She approached beauty in some other way. Her brown and auburn hair was long and thick in fine small waves which were fuzzy at the ends. Her eyes were green and still, but changing

with the light. When she opened the door of her basement apartment, I felt weakened looking at her, and held out the flowers I had brought, like a child. She joined her hands around my wrist and towed me into the living room.

The place did not surprise me. It was comfortable and untidy. On the floor were two Mexican rugs and large cushions covered with handwoven material. Obviously, she had travelled: two painted masks, a small silkscreen, a piece of carved ivory, some brass bowls that fit inside each other. There were a lot of books on makeshift shelves and piled on the floor; an expensive looking stereo tape system and stacks of eight tracks and cassettes. Jazz and classical. "You haven't collected any ethnic music?"

"It's like ethnic costumes, sarongs, kimonos. They're out of place anywhere else." But she was wearing a South American blouse, red and yellow, over loose fitting black pants. Her hair was pulled away from her face with two combs set with turquoise.

"Find something you like," she said and shooed the newspaper onto the floor which left some room on the couch. She regarded the mess and shrugged. "I'm a

great cook, though."

Paul Desmond. I turned it up and went into the kitchen. It was small and efficient, organized for working. Utensils were hung near the stove and spices carefully stocked in cupboards, alphabetically. A chopping board fit into one side of the sink and glass canisters were filled with pasta, brown rice and coffee beans. In the windowsill, there were three clay pots of parsley, chives and rosemary.

"I don't serve cocktails, but we could start on the wine." There was a bottle on the sink, German dry white and a corkscrew next to it. "Go ahead," she told me.

I emptied my glass too quickly and set it on top of the refrigerator. "Here, get busy." She handed me a salad bowl and I began breaking lettuce into it. She cut fresh mushrooms into thin slices and tossed a handful on top of the lettuce. "Parsley." I broke off several stalks.

"There's a jar of artichoke hearts in the fridge." She had finished sauteeing the mushrooms and lifted the lid of the clay baker she had taken from the oven. "Ginger chicken. Why don't you pour some more wine? We have another bottle. And do something with those flowers."

She was taking cutlery to the table. "The vases are under the sink. Behind the garbage."

For dessert we had an upside-down cake of fresh peaches glazed with brandy and topped with whipping cream. Tara talked very little while we were eating. She sat sideways with her legs crossed and dropped one arm over the back of her chair. Then she tossed her crumpled napkin into the centre of the table. "You make the coffee. I'm full."

"How come you don't have a drip filter?" I called to her.

"Why don't you buy me one?" she yelled back. When I came out of the kitchen with the cream and the percolator, she had set small coffee cups on the table and two liqueur bottles. One of them was Grand Marnier. "You're not the only doctor I've entertained," she said, smiling. I put the bottle of Cointreau back on the table. She was watching me and I saw she was amused which made me angry. "It doesn't matter, you know that." I made a little pile of crumbs beside my plate and did not answer her. For the first time I recognized the strength of my need, the power of fear; I understood that I had few defences. Could I be careful now?

"Is this the first time you've had dinner with one of your students?" I nodded.

"One of your rules?" she asked and I nodded again.

"Are there many others?"

"No, not many. Habits mostly." I sat down.

"But you've broken a rule tonight. Isn't that what

Forward

they're for, habits or rules?" She drank her coffee black.

"They're also for protection."

She came around the table and knelt beside me, putting her arms across my knees. "I won't protect you when you break your rules."

I touched her hair. She bowed her head and I removed one comb, then the other. I put my hands underneath her hair and bent towards her, lifting it to my face. She smelled of no perfume but her own clean skin and warmth that clung like pollen. I kissed her hair where it parted in the middle. She raised her face but I withdrew, leaning away from her in my chair.

"You want me to love you," she said. She did not touch me, but sat on the floor, looking at her hands fallen in her lap. They were large hands, strong and graceful, the nails short. The one on her little finger was bitten.

"I don't know."

She stood up and said, "I'm going to take a bath, so you can do the dishes." I was surprised but relieved as well, and began at once to stack the plates and saucers.

I washed and rinsed them slowly and left them dried

on the counter. I never open other people's cupboards. "Do you wash your coffee pot?" I asked when Tara came back to the kitchen.

"Why don't we just throw it away?" She stood behind me in a soft terry robe. She had left it open and put both arms around my waist, rubbing her forehead between my shoulder blades.

Something distanced of want or unlikely need — I started to tell her. "I don't think . . ."

"Good," she said. "That's very good. Don't think. Come with me."

I recognized nothing in the darkness of her room, the cries but not my crying. Then she dried my face with the sheet and told me to close my eyes. She kissed them. I lay on my back with my arms at my sides and slept.

Later, Tara leaned over me and her hair fell into my face. I held it behind her neck. "I'll wash you now." "No," I said and pulled her back to me. I liked the way we smelled together just then.

"I'm going to put on the light." She pushed the reading lamp towards the wall and rested on her side, watching me. The room was small and the furniture was cheap, light wood. The floor was uncovered because the round mat had slipped under the bed and stayed there. In front of the open closet were piles of clothing and unmatched sandals. The top of the bureau and the bedside table were littered with magazines, empty glasses and envelopes, paperbacks left open and face down. The desk was too big for the room and the top was bare except for a draftsman's lamp fixed to one corner and a jar full of sharpened pencils. Above the desk she had tacked a large pastel; summer weeds, sow thistle and burdock with strange insects and a lovely garden snake in shining green and yellow.

I sat up and looked around at the other walls. "Do you have more things, Tara? How long have you been drawing?"

"Always. Childsight and private fairy tales."

"Will you show them to me?"

"Sometime." She pressed her fingers along my spine and caressed the hollow in my back. She caught my neck between her thumb and two fingers and I let her pull me down with her. I lay on my side with one arm across her back, not holding her to me. Before we kissed, I asked her, "Tara?"

She withdrew, but touching still. "Darling, we should be careful; it wouldn't be easy for us, Tara." She shivered as if repelled and moved away, leaving my body exposed and no longer warm where she had lain.

"If you want to be careful, then get the hell out of here." She turned out of bed and walked naked into the

lights from the candles and the chandelier made a pretty reflection in the glass. But I was not having a party tonight, so I got up and closed the curtains.

I remembered, then, the lovely buffet supper parties that mother used to give. Her weekly housekeeper would come an extra day to polish the silver and the brass candle sconces over the china cabinet. Mother always used the same candles as I do now, the colour a little darker than Dubonnet with the honey smell of beeswax. She ordered them from a small town in the Kootenays where an old lady dipped them by hand in her shabby, wooden-floored factory. I visited it once and saw her gently rub the candles between her palms to warm the colour.

The night before the party, mother would cover the kitchen table with newspapers and bring the cut flowers from the back porch to arrange: russet gladiolas, long-stemmed Crimson Glories, stalks of pink and white lilies like orchids spotted with velvet wine and brown, their petals curving back against their stems.

My father lit a fire in the living room before dinner and the drapes were pulled, even though the room was too small and became quite stuffy. When I was old enough, I stayed up with my father sorting dishes in the kitchen that was steamy with coffee and dinner rolls that had been left in the oven. Mother would go in her bedroom and lie down and I snuffed all the candles. Her dinner parties were all like this; the people who came did not matter, or at least I do not remember that they did.

I was crying. I had created a life as perfect as the childhood to which I still belonged. I permitted in it only those things for which I alone could be responsible. It lacked only what I could not provide. What I hadn't wanted, what I hadn't known.

Nothing had threatened me; nothing could comfort me. I had arranged my life intelligently and weeping was the final acknowledgement of what I had done.

I remained in my apartment that weekend, reading and sleeping, the hours of night mixed up with day. I was not sick, and on Tuesday I returned to my classes. I was through early Wednesday morning, and Tara came into my office at eleven thirty. "We're going for a picnic," she said and took my sweater off the hanger on the back of the door. "We'll go to the market first."

"What?"

"To the market. We'll get whatever we like. We don't want to take sandwiches! I've got dry cider and a thermos of tea in the car."

"Wait." I went back into the office and opened the filing cabinet. "Herb salt." I held up a small pickle jar. "I make it myself with sea salt and celery salt, oregano

"Why not? Tara, how many years are there to waste?"

"I don't know."

At ten thirty we lay on the floor on our stomachs, surrounded by open books, sketches and water colours. I picked up a small pencil drawing. "You may have that," said Tara. "Are you hungry? I'm going to make some muffins and we'll scramble eggs."

We sat in the kitchen, drinking our coffee. I reached across the table, but Tara put my hand down and held it. "Come to me when you're not afraid."

"Teach me, then."

"I cannot teach you that. The things you feel, you have to learn for yourself. Then we can begin to care. Without the caring, I don't want you. Now you have to go home."

It began to rain Friday afternoon. On Saturday, I buttoned my raincoat over jeans and a light sweater. I got off the bus a few blocks from where my parents used to live, and walked to the end of the lane. The railroad tracks were here, and I can remember the first diesel engines. We could hear them signal at the crossing five blocks away and we would run down and stand as close as we dared, counting boxcars and waving at the caboose. Sometimes we put a penny on the tracks, but never a rock; we were terrified of derailing a train. Someone must have told us that.

This was a freight line and seldom used, three times a day, then only once or twice. So they tore up one side of the tracks and this is where we walked after school. Blackberries and white morning glories grew along the bank next to the road and people dumped their garden cuttings here. In the spring we found daffodils and crocuses, a few pink hyacinths. We turned our umbrellas upside-down and filled them with bluebells. My mother didn't know what to do with them, so she sent us to the nursing home to visit my grandmother whose hips were broken. We put a jar of bluebells in every room.

I don't know why the power lines above the tracks buzz when the weather is damp. The wind shook the water from the trees and it sounded like it was raining. My jeans were wet at the bottom and it was getting dark. I went back towards the bus stop.

What had I found? Only the places of my childhood, but I was an adult and no more important here than any other visitor. I knew now that I could be careful, but never safe. Sharing is frightening because sometimes

you lose the things you give. I had given only to myself; everything was accounted for that way. Everything fit, everything but Tara.

Before I got on the bus, I bought a newspaper.

•••

"You wouldn't be living off me! I'd be paying rent anyway and I wouldn't eat out so much with you cooking. We'd both have

room to work in a place like that," and I pointed to the ad for a suite in a large house. "How long do you want to put off your writing? Tara, are you that much afraid?"

"There are a lot of things to be afraid of, aren't there?" she whispered, and I put my arms around her.

I removed the oval ring from my left hand; I took her wrist and turned it over, dropping the ring into her palm. It was pale Chinese jade in a plain gold setting with diamond chips on either side. "This must have been your mother's." She put it on her little finger. "I'll have to stop biting my nails."

I kissed her. "I give presents when I feel like giving, not always on birthdays and at Christmas. Are you going to be disappointed?"

"Yes, probably." Then she opened the newspaper. "I love you, Annie," she said. □

Susan Hamilton on Susan Hamilton: "I began publishing two years ago in Makara with a children's story which has since been anthologized. Normally, I write adult fiction of the sort that Chatelaine would never print. To support my habit, I freelance as an adult education instructor. I was born in Vancouver and am passionately attached to the West Coast."

Second Prize Winner in TBP's Great Canadian Lesbian Fiction Contest

A story by Susan Hamilton

bathroom. My clothes were on the floor with hers.

•••

I had behaved stupidly, but the consequences were not unbearable. I wasn't involved with Tara. For a while, I kept only my posted office hours and left the classroom immediately after lectures. I did not arrive on campus any earlier than necessary and I took my marking and my books home with me on the weekends. I do not often cook just for myself and I enjoyed coming home before seven and changing into a comfortable robe. I chose a wine that I liked and stretched myself on the living room floor. Tara did not miss any classes.

I fell asleep one evening and did not waken until nearly nine o'clock. I broiled a small steak and sliced a tomato, then put a frozen roll in the oven. I decided to set my place in the dining room. I lit the candles on the table and above the buffet and took out the silver and crystal which was my mother's. I had placed my teak table in front of the double doors which opened onto a balcony. There was a palm in the corner near the doors and when I left the drapes open, the

and paprika. It's good with tomatoes and cucumbers."

"You keep it in your filing cabinet?"

"For picnics."

•••

"You've kept a lot of the books you had when you were a child, Tara."

"No, I buy them." We'd sat on the rocks in the light-house park until the wind grew chilly in the late afternoon. Then we drank mugs of tea and stayed in the bathtub until we were warmed. I sat on the living room floor and wrapped the bottom of Tara's robe around my feet. It was too long for me.

"What do you buy them for?" They were mostly second-hand books from England and Germany with coloured illustrations of castles and cottage gardens, dragons and noblemen on horseback.

"I want to do one myself and illustrate it," Tara said.

I set the books on the floor beside me. "Then why aren't you writing instead of studying fine arts?"

"It takes awhile to stop being a hospital administrator, you know. I saved some money. Some people travel in Europe for a year. I'm going to school. You don't just start writing books when you've never done it before."



Jody



I didn't think you were possible.
But, with you,
there are more possibilities.
I love you.

Munchkin

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the Lesbian Imagination in All Women



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CANNES continued from page 27

Just Like Home. In it, a young girl helps a man who has recently returned from America to readjust to Hungarian life.

From Canada, two of the three officially selected out-of-competition films were by women. Anne-Claire Poirier described her *Mourir à Tue-Tête*: "Rape is a political crime of domination. *Mourir à Tue-Tête* is a denunciation of the ravages of rape which disrupt our lives. It is a cry concerning great sexual misery and the hijacking of our bodies. In this film I have attempted to go beyond an anecdote of rape with violence to deal with the more common daily occurrence of rape about which there is no public outcry."

In the "Semaine de la Critic," Diane Létourneau's *Les Servants du Bon Dieu* was equally well received. This film documents the daily life of the convent of Les Petits Soeurs de la Sainte-Famille, an order of nuns whose job it is to take care of the priests. Létourneau says that "the lives of these women are not very much different from those of the ordinary Québécoise housewife who is also trained from an early age to serve men, which is one of the major reasons I was attracted to the material in the first place."

In all of this, there was only one film by and about gay men in the "Director's Fortnight." The film, called *Nighthawks*, stirred a great deal of interest and was in the final running for the "Camera d'Or" prize. It had already been screened at the Chicago Film Festival last year, and is now set for release in New York, Chicago and San Francisco, following a fair commercial success in England. *Nighthawks*, produced and directed in England by Ron Peck and Paul Hallan, may well be the most commercially successful gay film ever made.

In an interview, Peck and Hallan explained their motivation for making the film. They were tired of the unrealistic image of gay people portraying in films like *Death in Venice* and wanted to make a film which showed gay people as they are. At first, the film was to be a documentary showing the varied activities of gay life, from demonstrations in the streets to discos. After interviewing several hundred people and making a mockup on videotape, they decided to create a fictional character and to concentrate on one man's experience.

The character is a teacher who lives a straight life during the day, and haunts gay discos by night. He has several sexual affairs that go nowhere and establishes only one important relationship in the film. This is with a female teacher at his school. In a gripping classroom scene, his students finally confront him with his "bent" nature. He owns up and discusses his life honestly with them. At the end of the film he returns to the disco, where the camera concentrates on a close-up of his eyes, searching and afraid. It then pulls back to show him lost in a sea of bodies twisting to a monotonous disco beat.

Given the intentions of the directors, the years of consultation and planning that went into the film, I am baffled at the outcome. The bottom line of the film is this: gay people are unable to have relationships and therefore spend lonely, meaningless lives going from one disco to another. There is no analysis, no critical judgement, no meaning, no hope. As we come to understand the character, we also come to see him as a man unable to take control of his own life, unwilling to act positively. He is a pathetic character doomed to a life of one-night stands. Pity the poor homosexual.

Hollywood, and the media in general, has been giving us this image for years. What is amazing is that it has been so successfully sold to us that gay writers, directors and actors can still be enlisted to recreate that very image. Certainly, a film that deals critically with gay life, in the discos and elsewhere, would be of value. *Nighthawks*, unfortunately, takes one miserable slice of one boring man's life and throws it up on the big screen. For all most viewers will know, this is what life is all about for the modern gay male. Perhaps, as Peck points out in his defence, he would not have received the criticism he had from gay organizations

Cannes-at-a-glance



Ewa Dalkowska in *Rough Treatment*

From the US:

Martin Ritt's *Norma Rae*
Woody Allen's *Manhattan*
John Hanson and Rob Nilsson's *Northern Lights*

Terrence Malick's *Days of Heaven*
John Huston's *Wise Blood*
Milos Forman's *Hair*
Francis Coppola's *Apocalypse Now*

From Europe:

James Ivory's *The Europeans* (England)
Andrzej Wajda's *Rough Treatment* (Poland)
André Techiné's *The Brontë Sisters* (France)
Mikhailov-Kontchalovsky's *Siberiade* (USSR)
Jacques Doillon's *La Droyess* (France)
Francesco Rosi's *Christ Stopped at Eboli* (Italy)
Werner Herzog's *Woyzeck* (Germany)
Rainer-Werner Fassbinder's *The Third Generation, The Marriage of Maria Braun* and *A Year with 13 Moons* (Germany)

Lordon Zafranovic's *Occupation* (Yugoslavia)

From Cuba:

Thomas Guttieres Alea's *The Survivors*

From Australia:

Gill Armstrong's *My Brilliant Career*

From the Sudan:

Safi Faye's *Fad'Jal*

From Quebec:

Anne-Claire Poirier's *Mourir à Tue-Tête*
Diane Létourneau's *Handmaids of God*

Jean-Pierre Lefebvre's *Avoir Seize Ans*

If there were dozens of other films about gay life available. The fact is that those films do not exist and *Nighthawks* is going to do us no good.

At one point during the festival, a woman at the Australian film booth was asked if there were any films dealing with homosexuality (there had been rumours of a film called *Just Friends*). Slightly taken aback, she answered, "No, there are definitely no films here from Australia that deal with homosexuality." When asked if that was because they were no homosexuals in Australia, she rolled her eyes and hooted, "Oh, my dear, there are millions! They just haven't made any films yet."

Perhaps next year. □

Filmmaker and critic Harry Sutherland is shooting a documentary on the history of the Dutch gay movement.

*There can be no islands of liberation,
says Adrienne Rich, who has journeyed from the isolation of married
life to the furthest reaches of lesbian feminism.*

To use the vast resources that a high-quality conventional education can provide in the service of everything that one was taught to despise — women, blacks, gays — is the dilemma faced by feminist intellectuals today. In the past, "geniuses" who used civilization's weapons against itself tended to go insane (Nietzsche) or die at twenty-five of TB or, even more commonly, committed suicide. But ever since Marx gave us the first example of how such an arsenal of intellectual weapons could be effectively put to use, we have had a sense of the technique needed to connect up one's apparently unique and even elitist background to the real struggles of "the masses." It is only in the context of a social movement that the brilliant individual can get over the genius syndrome and contribute to a positive rethinking and rebuilding of the social world.

Adrienne Rich, now in her fiftieth year, has compiled an anthology of her best essays which, although it contains very little new material, conveys a unified picture of the journey of a woman from the isolation of married life and academia to the furthest reaches of lesbian feminism. Although the essays were published over a period of twelve years, the book can be read as one single story: Rich's introduction defines the plot line, so to speak, as the leaving behind of a "culture of manipulated passivity" and the construction of "a female consciousness which is political, aesthetic, and erotic."

The critical edge of the book does not consist of isolated and energy-draining attacks on this or that patriarchal institution, but rather of a far-reaching examination of the sexism and heterosexism prevalent in the heavenly spheres of Truth, Beauty, and Goodness. A good example is the essay "Women and Honour," in which Rich considers the ways in which women have been encouraged to lie, particularly to one another, while men are told that "a man's word" ought to be the guarantee of truth. Man's honour has to do with truth; women's honour, on the other hand, consists of purely physical fidelity. "Honesty in women has not been considered important," she tells her sisters, and encourages us to not write off respect for the truth as simply "male": "a romantic sloppiness, an inspired lack of rigor, a self-indulgent incoherence, are symptoms of female self-depreciation."

The critique of patriarchy that emerges from this anthology is thus not a purely external one; Rich does not take pot-shots at the ugly enemy out there, but instead turns her gaze inwards, to the prejudices and habits that survive in even the most liberated of women. In this way, she makes it easier for us to use her thoughts to develop our own. There is absolutely no condescension, no guilt-tripping; she shows us that we can all accept our past, no matter how politically incorrect, and integrate it into a rad-

On Lies, Secrets, and Silence: Selected Prose, 1966-78 by Adrienne Rich. WW Norton 1979. \$18.95 (George McLeod in Canada)

Rich's past:



plotting the future

ical vision of the future.

Rich's growing feminism can be traced from an early essay on *Jane Eyre*, which ends with a rather utopian comment about Jane Eyre's apparently happy marriage to her employer ("it is not patriarchal marriage in the sense of a marriage that stunts and diminishes the women; but a continuation of this woman's creation of herself"), to a complete rejection of the idea that there can be "exceptional" marriages. In 1977, she writes: "These infantile needs of adult men for women have been sentimentalized and romanticized long enough as 'love'; it is time to recognize them as arrested development."

There can be no islands of liberation, Rich tells us, with all the wisdom that her own position as an "exceptional" woman gives her. The ephemeral success of this or that well-known woman is based on those women's acceptance of the establishment's values: "When the professor who directs your thesis, the reviewer who praises you for 'logical thinking', the analyst who approves your method of dealing with patients in training, the members of the law firm in which you are the first woman partner, are all male, it is difficult to be sure when and where your 'success' begins to build itself on a series of denials, small enough in themselves, perhaps, yet accruing through the invisible process such things follow into acquiescence in a system of values which disturbs and degrades women."

But she does not label these women "sell-outs", she does not condemn them (us?) from the height of a feminist purity; she tells us that she herself has discovered this and that, that she has seen through the myth of motherhood but can still fully accept herself as the mother of three sons, that she has seen through "academic excellence" but accepts the woman scholar in herself. And in doing so she gives us the strength we need to cast off our own past, while showing that we do not have to be "re-born" or develop amnesia — our feminist future includes our non-feminist past. A lesbian-feminist vision that is based not on hatred of the ugly Other, but on a joyous and yet critical self-acceptance: that is her gift to us.

Mariana Valverde □

Watch your step!

Lavender Culture edited by Karla Jay and Allen Young. Harcourt Brace Jovanovich (Longman in Canada). \$2.50.

Gay Men: The Sociology of Male Homosexuality edited by Martin Levine. Harper and Row (Fitzhenry and Whiteside in Canada). \$19.50.

The concept of gay culture is one so trapped with mine fields that I can only admire any author who tries to tackle it, even if, like Jay and Young, they do so in the shape of an anthology. For unlike

almost any other group of whose culture one might wish to write, the identity of homosexuals is itself the core of the problem; there is a fluidity and a degree of unconscious choice that applies to sexual identity that barely applies if one is speaking of race, gender or even occupation.

No one has concerned themselves with taking a homosexual census, remarks Rose Jordan in her chapter, and if one did how does one count those who remain in the closet? But the real problem is much more complex. For people are not simply either gay or straight; increasing numbers, particularly of women, move between the two identities, often unaware themselves of their own sexual feelings. One of the more prominent lesbian spokeswomen in New York is now reinvolving herself with men. Does this exclude her therefore from "lavender culture" (of which her own writings were an important and early part)?

Moreover, it becomes less and less clear that what unites male and female homosexuals is sufficient to out-weigh that which keeps them apart. This is most marked if one wants to speak of culture, in either its broad or its narrow sense, as both Jay and Young acknowledge in their respective introductions. But if Jay is right in seeing lesbian and feminist culture as almost synonymous, it becomes very difficult to sustain the argument that gay men are somehow part of this culture as well.

I believe that the most striking thing about gay male culture is how successfully it has been incorporated into the ethos of consumer capitalism, and made us a highly visible and attractive market. Nor do I think that this is merely to be explained by the higher earning power of men as compared to women. Maybe, as Jay says, "women, lesbians are in the lowest income bracket in the world." However, even middle class lesbians do not seem anywhere so attracted to sex as a commodity as are men. It is not their wealth that explains why so many men on the dole are to be found in saunas and backroom bars.

Now all these are points that Jay and Young tackle in their own introductions. But having done this they proceed to reprint large numbers of articles that at best do no more than restate the problem. *Lavender Culture* reads too much like a third edition of their earlier anthologies and, while this may be an ideologically correct way of writing, I would like to see them sit down and seriously tackle the questions that they themselves have raised.

Like all anthologies this book is frustrating because it is incomplete. Where it deals with culture in the narrow sense it veers between check lists (as in Shewey on theatre or Avicoli on rock) and omission (nothing on film or the new gay novel). Where it deals with culture in the broader sense it fails to tell us really just what does, or might set a gay culture apart from straight norms.

There are of course some very insightful pieces in this book: Arthur Bell and Rita Mae Brown on the baths, John Mitzel and Andrew Kopkind on masculine hang-ups, Gerald Hannon on gay

youth. If all these names (and some articles) seem familiar to you this is because the book is largely made up of reprints from the gay press. It's nice to have (most) of these articles in one paperback. It doesn't, however, add up to the definition of lavender culture that Young and Jay promise in their introductions.

The strength of the book lies in the experiential writings of a number of the contributors; I particularly liked Andrea Dworkin's "Letter to M" and Barbara Grier's "Neither profit nor salvation." But experience of being homosexual does not by itself amount to a homosexual culture. Too often this book strikes me as being self-indulgent, in the sense of preferring personal testimony to any real analysis.

An intelligent analysis of what it means to be gay at the end of the seventies has still to be written. On the evidence of this book it seems that gay women have come closer to developing their own non-commercial culture, though I am not necessarily as sure as Jay that "one has to look pretty hard to find a straight woman active in our arts." How far the experiences of gay men — reflected more closely, I am afraid, in pages of *Blueboy* than of *The Body Politic* — amounts to a genuine culture remains largely unexplored. The British journal *Gay Left* published an editorial a few issues ago called "The Ghetto Comes Out." One wishes Jay and Young had suspended their Americacentrism long enough to reprint it.

Lavender Culture should really be subtitled gay culture in North America. The contributors seem completely unaware of developments anywhere outside the heartland; there is no mention of the Tom Robinson Band, of the work of such film-makers as Fassbinder and Rosa von Praunheim, of the British theatre group Gay Sweatshop, of the existence of a viable gay movement and gay press in large numbers of other coun-



Editors Jay and Young: unanswered questions from the heartland

tries. American gay liberationists are as unabashedly chauvinist as the rest of their compatriots.

Beside *Gay Men*, however, *Lavender Culture* stands as a model of both analysis and integrity. One does not object to a book that restricts itself to gay men (as I have already indicated there is a certain logic to this.) That the index of such a book should say "gay liberation" "see men's liberation movement" suggests a combination of ignorance and insensitivity on the part of the editor that is unfortunately borne out by this book.

I do not know Martin Levine. I read that he was awarded a Gay Academic Union scholarship in 1978, which only seems to bear out the comment of the *Fag Rag* collective that "if we need a GAU we need one that would fight (not get into) the club." This book is a transparent attempt to win academic respectability by collating a number of articles by respectable sociologists and boost sales by adding a few pieces of racy journalism. Some of the articles, eg, by Laud Humphries and Barry Adam, are at least competent. Others should be read as

parodies of the worst excesses of American empirical social science. To read the laborious prose of Weinberg and Williams on the baths (and "the social organisation of impersonal sex") is to discover why the academy has become the refuge of third-rate minds.

Again — predictably — the ethnocentrism. That important non-American theorists of the homosexual experience (eg, Weeks, Hocquenghem) exist is ignored. That the events of May '68 preceded Stonewall and were a more important influence on the European gay movements remains unacknowledged. There are Canadian contributors to both these books — though no Québécois.

I can only wish that Martin Levine finds himself a less trendy area in which to do research, and that the GAU are more careful with their next lot of scholarships. What they might consider is making it possible for Jay and Young to write the book their introductions promise. But then, of course, neither of them writes laboriously enough to be acceptable.

Dennis Altman □

Lavender swords and swamp fever

Lavendelschwert by Felix Rexhausen. Rosa Winkel, 1978. DM 14.

Die Bücher der namenlosen Liebe by "Sagitta." Rosa Winkel, 1979. No price available.

Schwule Lyrik/Schwule Prosa edited by Elmar Kraushaar. Rosa Winkel, 1977. DM 14.

Sumpf Fieber by a collective of gay medical students. Rosa Winkel, 1978. DM 7.

Rosa Kalender '79 compiled by Egmont Fassbinder. Rosa Winkel, 1978. DM 10.

Seminar: Gesellschaft und Homosexualität edited by Rüdiger Lautmann. Suhrkamp, 1977. DM 18.

Der Homosexuelle und die Homosexualität by Martin Dannecker. Syndicat, 1978. DM 10.

One indicator of the vitality of the West German *Schwulenbewegung*, the "second wave" gay movement now in its eighth year, is the recent founding of a gay liberationist press in West Berlin: Rosa Winkel Verlag (Pink Triangle Publishing House). Not yet large enough to break even solely with its own titles, Rosa Winkel also serves as a mail order house for books of gay interest released by other — commercial and alternative — publishers. Still, unless I am mistaken, it is the first such firm in Europe. (See their address below.)

Within the overall terrain staked out by the West German gay movement, Rosa Winkel has taken up a position

which could be described as gay culturist, "non-dogmatic" leftist, and spontaneous. The firm's head, Egmont Fassbinder (a cousin and critic of the well-known filmmaker), toured Canada and the US this past winter for an on-site inspection of the workings of the North American gay press, and he reports a closer affinity to Boston's *Fag Rag* than any other English-language publisher.

Rosa Winkel has already released a considerable variety of titles, including translations, original works, and reprints. One such reprint is Felix Rexhausen's *Lavendelschwert* (Lavender Sword), a humorous novel first published in 1966, which depicts a homosexual conspiracy and brief takeover of the West German government. Another reprint planned for immediate release consists of the complete works in two volumes of "Sagitta" — a pseudonym for John Henry Mackay, German boy lover and anarchist who wrote in the early part of this century.

In addition, Rosa Winkel has published a volume of poetry and short prose pieces on gay themes entitled *Schwule Lyrik/Schwule Prosa* (gay poetry/gay prose). Edited by Elmar Kraushaar, this anthology accurately reflects the relative underdevelopment of gay fiction in West Germany. Overall, the book makes a rather weak impression, but it does contain a number of interesting pieces by such writers as Bruno Vogel (whose *Alf* was reviewed here last

month), Rosa von Praunheim (the filmmaker and author whose autobiographical *Sex und Karriere* was recently issued as a mass-market paperback), and Hubert Fichte (perhaps the only openly gay, commercially successful author at work in West Germany today, who has tried his hand at short stories, novels, reportage, and most recently dramas).

Sumpf Fieber, another Rosa Winkel original, is a health guide for gay men, and its refreshingly non-commercial quality is suggested by both its collective authorship and its provocatively campy title (*Swamp Fever*). Although it does not

compare particularly favourably with English-language health books, it represents a real novum on the West German book market. Of a similar "self-help" nature is *Rosa Kalender '79* (Pink Calendar), a rather bulky pocket calendar which contains an abundance of poems, stories, photos, drawings, comics, "advice," and address lists. In this instance, less might have been more. Such pocket calendars have become a hallmark of the West German left over the past several years, being issued for a variety of target groups in an effort to disseminate information and raise consciousness in a manner that truly intervenes in everyday life. The calendar for 1980 is already in the works.

But gay liberationist books have not appeared exclusively under the Rosa Winkel imprint, for a number of prestigious publishing houses have also produced important titles. Far and away the best of these recent releases is the book *Seminar: Gesellschaft und Homosexualität* (Seminar: Society and Homosexuality), edited by Rüdiger Lautmann and published by Suhrkamp. A professor of sociology at the University of Bremen, Lautmann has come to the fore over the past few years as West Germany's most visible gay academic. The "Forum on Homosexuality and the Social Sciences" which he founded has held five national conferences and issues an occasional newsletter, now up to issue number eight. Lautmann's prominence has led to sniping attacks from other activists, who have charged him with being the "pope" of the West German gay movement.

In his book, Lautmann documents and analyses discrimination against homosexuals in a wide range of social and historical aspects of German society. After an introductory essay, the law is examined by Gisela Bleibtrau-Ehrenberg (whose book *Tabu Homosexualität* was reviewed here last month). Lautmann also provides an introductory essay on discrimination in employment, which is followed by a long treatise on the civil service by Günther Gollner. Medical treatment, especially behaviour modification therapy, is examined next. A chapter each is devoted to education, the media, and organized religion, again with introductory essays by Lautmann and detailed studies by individual contributors (Blandow, Beth, and Schmidt). Modern German political systems are taken up next: fascism (the Nazi regime), liberal democracy (West Germany), and state socialism (East Germany) are examined by turns. Some of the book's most striking findings are contained in the chapter on homosexuals in concentration camps, co-authored by Lautmann, Wismar, and Schmidt. Based on archival research, they call for a drastic downward revision of the number of pink triangle prisoners — to about 10,000 — and go on to document



the fact that homosexuals occupied the lowest place in concentration camp hierarchies. Finally, the gay movement is analyzed as a form of resistance, with separate contributions on the lesbian movement (Kuckuc), work with labour unions (Herzer), and changing public opinion (Gindorf). With its balanced presentation and enormous scope, this is clearly the most important book on gay liberation which has yet appeared in West Germany. Alongside it, virtually all English-language sociology works — Levine's recent *Gay Men*, for example — look quite amateurish indeed.

A final title also released by a commercial publisher is Martin Dannecker's *Der Homosexuelle und die Homosexualität* (The Male Homosexual and Homosexuality). Dannecker co-authored a 440-page empirical study of homosexuality five years ago, and the present book together with that earlier one was accepted as a PhD dissertation at the University of Bremen. Now employed as a sexologist at the University of Frankfurt, Dr Dannecker is currently researching both pederasty and the subject of sexuality and aging.

Dannecker's particular area of interest is the interdisciplinary realm of political psychology, a region first explored by Wilhelm Reich. He argues, echoing Reich, that homosexuality is subject to a taboo which has always existed and will continue to exist for the foreseeable future. The latent homosexuality of all heterosexuals, he argues, springs from the resolution of the Oedipus complex and is the source of an aggressive reaction — homophobia. This means that for deep-seated psychological reasons, our best efforts to enlighten heterosexuals are ultimately doomed to failure, and that we will remain a stigmatized minority as long as human beings continue to be socialized in the present way. Moreover, it means that homosexuals will always suffer under a "collective neurosis" — the inability to "love" in a non-neurotic way because of our individual and collective failure to resolve the Oedipus complex satisfactorily.

Yet we should not dismiss this pessimistic book lightly. English and French feminists and gay liberationists have long since entered into a theoretical dialogue with Freudianism which we can ignore only at our own peril. Needless to say, Dannecker's book has been highly controversial within the West German gay movement, and that controversy will likely continue when it appears shortly in English translation under the imprint of Glad Day Press in Toronto.

Jim Steakley □

For a complete catalogue of Rosa Winkel titles, write to: Rosa Winkel Verlag, Postfach 620 304, 1 Berlin 62, West Germany.

Erratum

In Jim Steakley's review of new West German titles last month, a line was left out of the published text. In his discussion of the relationship of the main characters in the novel *All*, the third sentence should read:

"Once discovered, this relationship is destroyed by the ignorance and prejudice of parents and teachers. The divergent responses of the two boys to this repression are then recounted in epistolary form. All succumbs to guilt, and in an act of political conformism volunteers, still underage, to fight in the German army."

We regret the error.

Cubist fiction and 30s pederasty

A Ceremonial: Stories 1936-1940 by Paul Goodman. Black Sparrow Press, 1978. \$5.

The second volume of the *Collected Stories* of Paul Goodman covers the period in which he elaborated his practice of literary cubism, his most distinctive contribution to the methods of prose composition. This, the last in a progression of literary methods he explains in the essay "Literary Method and Author-Attitude" (1942-45), was his response to "what he is sure of, nature and creativity, quite apart from the blight of alienation," which he felt most keenly at the time. This blight — "socially-caused estrangement from the natural values," Goodman defines it — being endemic among Americans, one might think Goodman's cubism would be a major influence on younger story writers, the generation that started producing in the Forties.

It wasn't, though, because many writers just younger than he, while profoundly alienated, had no taste for experimental fiction. John Horne Burns, to pick the most talented of the immediately younger gay writers, decried Joyce and Pound! He probably never heard of Goodman, let alone knew they shared sexual orientation.

Goodman's cubism wasn't influential

because it was an unabashedly intellectual method involving literary development independent from the subject matter, so that the story is organized according to the means used to tell it rather than the relations of characters and action. Thus the story "Tiberius," beginning with the emperor's attempt to write a letter to the Senate from his orgiastic retreat at Capri, unfolds as a series of arguments about the pursuit of, appetite for, and insupportability of happiness.

But mostly the cubist stories failed to influence because very few of them were published during Goodman's life. Half of the 24 stories in this volume were first published posthumously, seven in the present volume. These are characteristically the most abstract, bearing such titles as "Prose Composition (sustained-rapid — jokes — slow — forthright — and disturbed)" and "2 Pastoral Movements."

There were other reasons why some of these stories were not published when they were written, nor even submitted for publication. Goodman had a habit of candour that resulted in many references to chasing or seducing boys. These are left open to the interpretation that they are autobiographical. They probably are. So, too, references to

fucking during menstruation with his first wife-to-be and what seems to be bestiality with a mongrel bitch. At the same time that he was writing such unprintable prose, he was also making poems about cruising the streets and parks of Chicago and New York. Together this work comprises not only a considerable body of art but, for gay history's sake, vital documentation of an urban pederast's progress in the Thirties. Stories to read in this regard are the realistic "Remo" as well as the cubist "A Prayer," "Ravel," and "The Continuum of the Libido."

More conventional stories are included, to be sure, among them the lovely utopian scene that gives this volume its title, the Hawthornean "A Cross-Country Runner at Sixty-Five" and "The Birthday Concert," and the study of a willing scapegoat, "A Goat for Azazel." My favorite now is "Prose Composition: Waiting and Endless Pleasure," which well accords with my sexuality but most importantly with a familiar situation and attitude, to wit, "At every moment I beguile my waiting with endless pleasure because the monotonous world is present still." I like this because it's a useful way of finding the world. I'll go back to it, I'm sure, as I will to most of these artful and brilliant stories. Now may their influence extend.

Ray Olson □

FILM

Mainlining

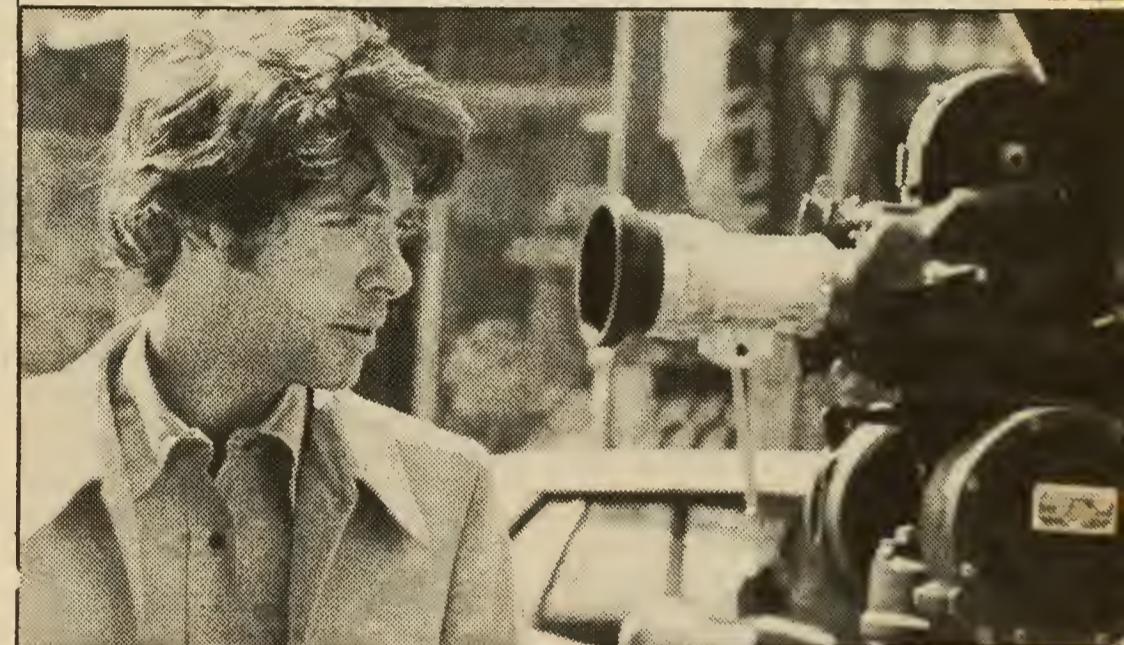
Montreal Main directed by Frank Vitale. 1974.

The Rubber Gun directed by Allan Moyle. Produced by Allan Moyle and Stephen Lack. 1977.

Torontonians have recently had an opportunity to see both *Montreal Main* and *The Rubber Gun*, the two feature films produced by the Montreal group of artists that includes Stephen Lack, Frank Vitale and Allan Moyle. The movies exist in an interesting realm that lies between cinéma vérité and the plotted, scripted movie. The home movie feel makes the action and the characters immediately recognizable: this really is the Montreal of a group of real people, and not even the cups have been washed for the occasion. Meanwhile, we are engaged by stories: a tense, sad love affair in *Montreal Main* and a cops and robbers-like adventure in *The Rubber Gun*.

In *The Rubber Gun* homosexuality is almost entirely absorbed into the immediacy of cinéma vérité. It is just there, moving in and out of the action without any splash. This is an incredible relief from plays and films that have to account for us, apologize for us, or fumble around for some fantasy, nice or nasty, to represent us. There is no agony in *The Rubber Gun*, just the ordinary business of a life that includes gayness.

Montreal Main, on the other hand, is all agony. Frank, the photographer, is trying to resolve the question of whether or not his passion for the men in his life is sexual. He falls disastrously in love with the barely-teenaged son of friends of friends, without any hope of resolving the awkward affair. After all, both the man and boy are — so far as one can tell — straight. In contrast to *The Rubber Gun*, male love is integral to the plot of this movie. The "homosexual" relationship is burdened with larger questions of friendship and love, adults



Last gasp: Filmmaker Stephen Lack records a dying scene

and children; it is the tragedy, the drama.

The displacement of gay themes from story in *Montreal Main* to document in *The Rubber Gun* represents more than a formal shift. As time passes, homosexuality itself is being shifted to a new location in the urban hip scene in which the films are rooted. It is becoming less of an issue and more just a part of things.

The Rubber Gun chronicles the decline of a "civilization," a whole culture that accumulated around dope and the rejection of conventional ways of life — all the stuff once so in and now so astonishingly out. It was a milieu that put the question of bisexuality, if not homosexuality, on everyone's agenda, but in a false and muddled way, because it called for a sexual life that it couldn't sustain in practice. Frank's impossible love stems in part from this botched project of sexual liberation.

As the tide goes out and leaves the druggies beached and gasping, homosexuality finds a more secure place — one less ambitious, narrower, and more isolated, but better grounded in the life of a larger world. When Bozo, as a sort of anthropologist, visits the vanishing band of exotics and makes it

with Stephen, it is without anguish. When Bozo and Frank, in *Montreal Main*, determine to jerk one another off, it is with such ludicrous solemnity and sense of occasion that we weep for them.

The gay liberation movement is still coming to terms with this shift in the location of homosexuality as a political issue. Its own roots are in the liberation politics of a vanishing scene. The two movies, seen in relation to one another, make one think about the problems this creates, and how the changing situation can be given an artistic form.

David Mole □

Couples in crisis

Manhattan written and directed by Woody Allen. Produced by Charles H Joffe. United Artists. 1979.

The excellence of *Manhattan* — its total assurance, its discipline, its complexity of tone, its success (won from the experiments of *Annie Hall* and *Interiors*) in integrating the comic and the serious — has already received

widespread recognition. We want to take the excellence for granted and discuss Woody Allen's film as one of the more illuminating examinations of the contemporary crisis in personal/sexual relations.

The film can be read as offering both a challenge and a means of evading it (a means gratefully seized by many reviewers, including Jay Scott in the Toronto *Globe and Mail*). Like the films of Allen's mentor Bergman, *Manhattan* can be taken as a statement not about cultural conditions but about a myth called "The Human Condition," which is regarded as essentially unchanging and unchangeable. The message then becomes something like "Life's like that — and always will be." To accept the challenge and refuse the evasion is, then, firmly to confront Allen's movie with a theory of human relations under patriarchal bourgeois capitalism.

Norman O Brown in *Life Against Death* suggests that the defining characteristics of capitalist man are dissatisfaction and anxiety — the desire to possess more, the fear of losing what you have. It follows that the defining characteristics of our personal relationships are insecurity and possessiveness: from the economic base up, the property principle contaminates everything. Marriage (not only in the legal sense) becomes a contract of mutual dependence and possession, an interchangeable private imperialism. Given the subordinate position of women in our culture, the male/female relationship is particularly susceptible to contamination. In theory, relationships between people of the same sex should stand more chance of escaping it, but in practice most gay and lesbian couple-

relationships seem to varying degrees dependent on the heterosexual models available. Given the pervasiveness and power of the dominant ideology and its perpetual reinforcement through media myths, things could scarcely be otherwise.

It is hardly surprising, then, that many of the most distinguished American films of the Seventies — *Nightmoves*, *Demon, New York New York*, *Annie Hall* — seem premised on the impossibility of the couple. It is also not surprising that the American cinema seems unable to move beyond that premise towards the construction of radical alternatives, since this would involve a thorough interrogation of the entire social system — and Hollywood remains a capitalist institution. (The only exception, Stephanie Rothman's *Group Marriage*, was made at "exploitation" level where no one would take it seriously; unfortunately, it doesn't take itself seriously either, evading all its problems in silliness and triviality.)

Manhattan does not transcend this situation (the "Human Condition" syndrome is one of the ideology's most powerful instruments for repressing the possibility of exploring alternatives), but it does provide one of the most comprehensive analyses of the breakdown of the dominant relationship system that Hollywood has given us. Woody Allen plays a 40-ish TV writer who, twice divorced and currently dating a 17-year-old high school girl (Mariel Hemingway), becomes involved with the lover (Diane Keaton) of his best friend (Michael Murphy) who is cheating on his wife (Anne Byrne). The characters perform a roundelay that exposes them as having, despite their very New Yorkish

intelligence, a glaring lack of awareness — about themselves and about the possibility of rethinking relationships.

Interestingly, the film (unlike *Shampoo*, the West Coast Version of heterosexual couplings) doesn't just collapse with a statement of despair. *Manhattan*, admittedly with caution, offers the idea that coupling doesn't have to be a negative experience. The Allen character is given two models to contrast to his own restrictive and self-defeating concept of relationships. His second wife (Meryl Streep) is living a lesbian relationship that, from what glimpses we are allowed, is presented as stable and mature beside Allen's desperate attempts to find happiness and satisfaction. Although he can't fathom, from his patriarchal viewpoint, the idea that his wife might prefer a relationship of mutual autonomy with another woman to a relationship with him — however unsatisfactory — the film clearly posits this incomprehension as a limitation of his character.

More accessible to Allen, but still beyond his scope (he can't take the relationship seriously because of the age difference) is the potential offered by his 17-year-old girlfriend. Although her attitude doesn't encompass a radical alternative to the couple (beyond the scope of Allen as filmmaker), she does offer an openness, truthfulness and generosity that represent, at least, the starting-point for a productive relationship. She seems, of all the film's heterosexual characters, the least hampered by traditional concepts, the most independent, and consequently the readiest to acknowledge the autonomy of other people.

Richard Lippe and Robin Wood □

MUSIC

A cappella gold

The Nylons
in "Seams Like Music," Van Sloten's Cabaret, Toronto.

The Nylons are Ralph Cole, Marc Connors, Paul Cooper, and Claude Morrison. The quartet sing *a cappella* (harmony with no musical accompaniment) and they call their sound "future primitive." They are Toronto-based and all four have been actively involved in local theatre. Cole and Cooper are originally from the US, Connors was born in Ottawa, and Morrison is a native Torontonian.

The unique and refreshing style of the Nylons was originated by Connors and Cooper. Their stage presence is unpretentious, friendly and deliciously swishy without being overtly camp. The crowd responded enthusiastically after each number and, on the evening that I caught the show, the Nylons came back for two encores, each accompanied by a standing ovation. After all the hard work that the Nylons and director Taras Shipowick have obviously put into the show, the audience's reaction was definitely warranted. If they are this good after being together for only a few months, their improvement and success in the future should be guaranteed.

The Nylons' repertoire includes "Up the

Ladder to the roof," the Bee Gees' old hit, "Run to Me" and a song from the film version of *Hair*. My personal fave was their impassioned rendition of the Tokens' classic, "The Lion Sleeps Tonight." Cole and Cooper provided the background rhythm section by chanting "Wimoweh" while Connors took the lead vocal in falsetto. On top of all this, Morrison sang an eerie, quasi-scat falsetto so high as to rival Yma Sumac. This totally fab falsetto voice has earned Morrison his stage name, "Fabulon."

My only criticism of the Nylons is that most of the songs seemed too short. A solution to this could be to stretch out one or two numbers to provide a vehicle to allow for some improvisation. The

four singers are excellent, but we did not hear all they are actually capable of doing. Perhaps their restraint is a deliberate attempt to leave the audience wanting more. I know I did.

When one considers what has been happening recently on the music scene, ie, the New Wave, and how the music, no matter how good it is, is invariably accompanied by less than virtuoso singing, the Nylons are a welcome exception. With amazing singing and absolutely no instruments, the Nylons are a lot of fun to see and hear.

Glenn Schellenberg □

The Nylons: (l-r) Claude Morrison, Marc Connors, Ralph Cole and Paul Cooper



Conch shell visions

Mariana Bazooka File Harmonie.
Bi-national Lesbian Conference, Toronto

A couple of years ago the small number of women who attended any lesbian event were lost in the spacious hall of St Paul's church in Toronto. Now attendance has grown to such a degree that the same space is packed for every lesbian gathering. So it was for the opening of the Bi-national Lesbian Conference's showcase of Canadian Lesbian music on Friday May 19.

All afternoon Sappho Sound was doing sound checks to assure perfect reproduction of our musicians. Georgina Chambers from Halifax, Ferron from Vancouver, Toronto's own April Kassirer, and Heather Bishop from the Prairies all roused the audience to many peaks of appreciation of their artistry and spirit.

Since the performances of Ferron, April and Heather have been covered in *TBP* before, let's concentrate this review on the new and different group Mariana Bazooka Harmonie. These are five lesbians from Montreal; an experimental group who were hesitant to perform their music because they're just developing it. Even though they've never played in front of microphones before, they were determined to show their music to us. The situation between Anglophone lesbians and Francophone lesbians is quite delicate and music is often a great envoy of good feelings. The group took turns introducing their songs in French and halting English, a real reminder that in this country every lesbian's mother tongue is not English.

Les Québécoises, as they were often called, had the energy-draining stagelights extinguished, leaving the two candelabra to illuminate Debra's soft-orange quilt which formed their backdrop. Their mandolins, clarinets, flute, guitars, xylophone, bongos and various small instruments gave an air of exoticism to the stage.

Exoticism was certainly one of the themes which flowed from their music: the strong underlying rhythms which developed and collected momentum were very reminiscent of caravans going across the desert. One travel-inspired song called "Castle of Shadows" described a certain presence: the vibrations felt in a cemetery beside an abandoned convent, "as if there was someone there."

With their sensitivity to each others' presence and uniqueness and the way in which the musicians listened to the instruments as if they were conch shells speaking visions, I had a sense of some of the qualities of lesbian community life coming through into a musical style.

Although their musical style was very new in a lesbian context, it drew on the best of the Romantic tradition, celebrating feminist revolutionary struggles: there was a song about the 55 women who were arrested in Montreal for protesting the Battered Wives concert. The Romantic tradition has initiated much exploration of the poetic unconscious which I noticed happening in Marie-Hélène's song to a woman that contained the words: "Cette douce phénomène / Je pense que je vous aime," — an example of the humorous, often punning, sybillant style coming out of experimental Quebec lesbian writing, where ideas are connected by their sounds or colours rather than by the usual (patriarchal) logic.

As lesbians we were always alienated

from other lesbians. As English and French people in Canada, our differences are always played up negatively instead of positively. This band was very well received and it helped to bridge the gap between our two cultures which is forced upon us.

Gay Bell

THEATRE

Exorcising

Turning Thirty written and performed by Cheryl Cashman. Factory Theatre Lab. Toronto.

Cheryl Cashman's one-woman show *Turning Thirty* is of considerable interest to feminists. Using a montage of character sketches, Ms Cashman shows that female sexuality can become impotent if it is not celebrated. The difference as she sees it lies in the reception given new-found female sexuality at puberty.

The characters arise from the prodding of various levels of Ms Cashman's consciousness. "I like to think of my characters in Jungian terms," she says. "I've read Freud's theories of psychoanalysis and I hate them."

The character Ludwig, whom Ms Cashman dubs her "sick animus," was the first to surface. This lunatic, spurned by women, turns to terrorism out of frustration at his own impotence. One gets the sense that his terrorism, too, is impotent.

Spacey Leona turns her unactuated sexual energy toward herself, dagger in hand, when she tires of the emptiness of sensually caressing the ideal of a perfect lover, without enjoying a real one.

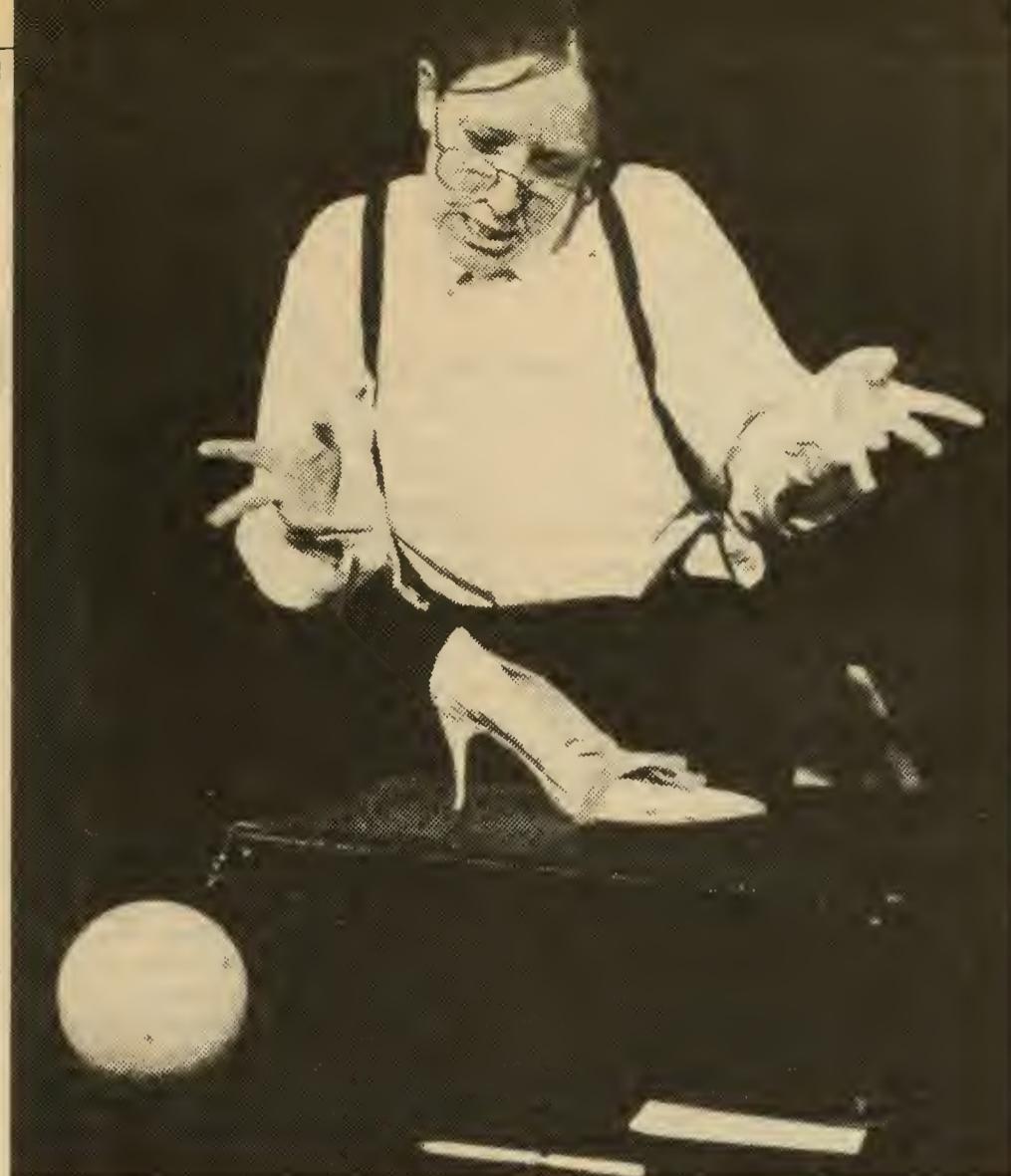
Sister Mary Hortense, the most controversial of the characters, suffers from conflict imposed not by herself, but by the priest, who gets an erection during confession. Says Ms Cashman, who spent the first seventeen years of her life in a convent, "women's faces light up in recognition of the nun's dilemma."

Contrasted to these impotent characters are three very effectual feminist characters. Most refreshing is Shirley Ann from Pembroke, whose pride in her body and straightforward talk about her period and her struggle with a tampon contain no sense of guilt or shame.

Very entertaining is the delightful old Jerome, who sits behind her walker encouraging other old-timers to become the vital force in their own lives. "Can you walk?" she asks of them over a CB set. "Then just get up and walk right on out of there."

Nowhere in the performance are the global ideals of feminism more clearly manifested on a personal level than in Ms Cashman herself. She tells the audience about her thirtieth birthday, an event which found her without a boyfriend, a job, or a home. Seeing no reason to go on, she secluded herself in her room for a year and emerged as a self-defined woman. She wrote and performed *Turning Thirty*. It has received rave reviews, and Ms Cashman intends to take it on tour.

As the character of Shirley-Ann, Ms Cashman speaks of two different reactions to her new womanhood on the event of her first period. "I told my dad, and, like, he was so happy, d'ya know? And I felt really good, eh? But he didn't know what to do, so he took me, like, to the neighbour woman and she made me sit in the parlour 'till my mom came home, and it was so, like, dusty and gloomy in there, eh? And I felt really uncomfortable, like, with the pad on . . ."



Cashman at 30: from female impotence to sexual energy

"Puberty," Ms Cashman maintains, "is a 'rite of passage' which would resolve problems of impotence if it were only celebrated as a joyful experience. The negative reception that Shirley-Ann's womanhood received from the neighbour woman, and still receives from her audiences, stifles healthy development."

"The show is a public exorcism of old, self-defeating values," says Ms Cashman. "Exorcising Ludwig, Leona and Hortense gave room for the development of Shirley-Ann, and Jerome, and the clown, and most importantly, me. I feel another character emerging . . . a rich lady in a black dress...but she won't come out till I can do her with love."

Pat Ford

typecast character trying her best to steal the show.

But it's really Divine's show, a star vehicle, and his performance is not so moving as it is invincible. At 200 lbs and a drag-queen too, he (naturally) plays the grotesque — but enviably. Eyes rolling like sheer pandemonium through those big entrances and exits in sequined mini tube dresses, or "getting revenge" (obviously his favourite thing), he's not any old female impersonator, he's a classic carnival type, and an expert in his genre.

The Toronto performance was a modern example of burlesque humour. Originally staged in a New York disco, it played Toronto at the Music Hall Theatre, an old vaudeville house on the Danforth. Here, the seediness of the decor matched perfectly the sordid machinations of the characters on stage. The cast came off highlighted like a bunch of petty criminals turned actors: good at upstaging, gesticulating wildly, and generally pumping it for all it's

Pumping irony

The Neon Woman written by Tom Eyen and starring Divine. Music Hall Theatre. Toronto.

Opening night of *The Neon Woman* I laughed so hard my face hurt. It was pure hysteria from start to finish, complete with over-acting and (siliconed) breast-beating, every possible joke from the ridiculous to the bizarre — and the "mainly gay" audience, of course, ate it up.

The plot is too elaborate to describe. Basically, everything happens: murders, romance, incest, tragedy, etc — each in rapid succession. The story didn't unwind so much as it spun out of control, with every B-movie variation of big surprises countered by utter predictability. In the course of the evening we find out everyone's real names, their true pasts and secret vices — all of which turn out to be too embarrassing for words. The scene is a low-life strip club circa 1963. The ever-so-conniving manager, "Flash Storm," is played by Divine, the legendary actor/actress, star of John Waters' sleazy cult-film spectacles. Flash Storm is surrounded by, and always fighting with, her "girlz," each one a



Divine: beyond the valley of the dolls

worth. (In that regard the show was an inspiration to every homosexual in the house.)

Which brings us to the question most conscientious people ask: Is this kind of thing misogynous? That's an open question, but I tend to think that in this case, the answer is no. For one thing it lacks the violent edge that real misogyny always has, and for another thing there's a difference between degradation and parody. Women are definitely parodied in *The Neon Woman* — but then so is everyone and everything. And it's not female stereotypes that are presented so much as the *inversion* of those stereotypes, a device which makes things oddly familiar, and very funny. In fact, it's rather like a parody of parodies, a backwards reflection of B-movie pop culture — all of which is definitely beyond the valley of the dolls.

Tim Guest

ESTHETERA

•Naiad Press is beginning work on a new edition of *The Lesbian in Literature*. Publication is planned for late fall 1980. This third edition will be about twice the size of the prior work, and will incorporate such new features as a guide to help women find the books listed. At least two women research assistants are needed to help complete this tremendous task. A few hours a week for a few months and a general knowledge of libraries are the only qualifications. Write to Barbara Grier, c/o Naiad Press, 7800 Westside Dr, Weatherby Lake, Mo, 64152 USA or phone (816) 741-2283. Spare dollars for this project would also be appreciated.

•San Francisco gay poet Bruce Boone has published an article entitled "Gay language as Political Practice: The Poetry of Frank O'Hara" in the first issue of the new American journal *Social Text*. The discussion of O'Hara — unquestionably the best in print — is set in the context of gay and women's languages, and examines more generally the place of language in minority and oppositional movements. The subscription address for *Social Text* is: 700 West Badger Rd, Suite 101, Madison, Wisconsin, 53713 USA.

•Goldflower Press is a new feminist/socialist publishing house run by a Toronto collective of five women and three men. Their address for the time being is c/o Gwen Hauser, 100 Gloucester St, Apt 608, Toronto, ON M4Y 1M1.

•*Woman's Fiction: A Guide to Novels by and about Women in America, 1820-1870* (Cornell Univ Press) is a study and bibliography of the American genre of "woman's fiction" — bestsellers by and for women that chronicle the "trials and triumphs" of heroines who find within themselves the intelligence and courage to overcome hardship.

Our contributors

Dennis Altman is alive and well and vacationing in Paris...**Gay Bell** is anti-nukes...**Pat Ford** is appearing in this magazine for the first time...**Tim Guest** and **Glenn Schellenberg** go on dates with Terry Farley...**Richard Lippe** works at New Cinema and is currently organizing a retrospective of the American horror film for the 1979 Toronto Film Festival. **David Mole** teaches Economics at Scarborough College, University of Toronto...**Ray Olson** lives in St Paul, Minnesota, where he works part-time in a hospital...**Jim Steckley** teaches German Culture Studies at the University of Wisconsin...**Mariela Yelverde** is a TBP collective member and is vacationing on Cape Cod...**Robin Wood** teaches at York University; he is the author of a half dozen books on the cinema and is a regular writer for *Film Comment* and *Movie*.

Monitor

by Stuart Russell and Richard Labonté

"A tiresome, monotonous militance"

Homophobia on the part of the American judicial system is documented in depressing detail in the January-February issue of *The Civil Liberties Review*: the judgment of law professor and gay rights activist Joshua Dressler is that many lawyers and judges who are "liberal" in their attitudes toward racial, religious and ethnic minorities still seem "unable to extend those values to gay people."

But Dressler's negative analysis also sets out some positive steps for lessening the legal profession's loathing of homosexuality.

Gay lawyers and sympathetic straight lawyers should attack the past thinking of homophobic judges, arguing that precedents in the gay rights area must be discarded where it can be shown that prior decisions were based on false, often unstated premises; lawyers must make the courtroom the forum for science, not superstition or preconception; and there must be continued pressure for sexual orientation rights on a constitutional (or, in Canada, human rights code) front.

Given its source and its author, the lengthy article is understandably entirely supportive. But it's probably an expression of the sad state of civil liberties concern during the current trend towards hard-nosed kick-ass rightism that the article appeared in the last issue of *The Civil Liberties Review*.

Subscriptions have dropped; funds for the American Civil Liberties Union, sponsor of the magazine, have dwindled. The intellectual base for human rights is disappearing.

The question of whether to straighten out effeminate boys was discussed in a recent issue of the *Journal of Social Issues*, according to a report in the April *Psychology Today*.

For the bad guys, three psychologists argued that boys who have an aversion for masculine activities "are ridiculed by

their peers... and frequently feel isolated in their relationships with family members and adults."

Seems obvious that the psychologists who want to interfere should pick on the perceptions of the peers, the family members and the adults.

For the good guys, two psychologists (including a co-founder of the Association of Gay Psychologists) argued that intervention programmes are wrong because they convey a powerful message to gay people: "You are sick and ought to be cured."

The good guys further suggest that if effeminate male children or masculine female children are such a bother to their peers, family members and other adults, they can be placed in foster care homes with lesbian and gay male groups.

The failure of the NDP government in Saskatchewan to include sexual orientation in its human rights legislation forms the core of an article in the April issue of *Briarpatch*, a spunky Regina-based investigative and activist monthly short on funds but long on anger of the right sort.

The joy of the article is that it matter-of-factly focussed on sexual orientation — that is, gay rights — as one of several types of discrimination where legislated protection is necessary.

Discrimination on the basis of age, marital status and physical handicap are others shunned by the Saskatchewan government, according to the article; and while sexual orientation is the most controversial of protections proposed, it should be linked with the others.

It would be surprising if the socialist weekly tabloid *In These Times* ignored the politics — gay and otherwise — of rocker Tom Robinson, whose "Glad To Be Gay" is something of an anthem for the less classical or disco-oriented among the movement's members.

Robinson was interviewed in the May 22 issue: no surprises.

In response to the question-statement

that "gay people all over responded to 'Glad To Be Gay,' despite the particular British references," Robinson said:

"They did and they didn't. Gay rock 'n' roll fans responded to it, but the vast mass of out gays didn't, which is fair. We're a rock 'n' roll group, and we're playing to a rock 'n' roll audience, whatever the hell their colour, sexual orientation, or class. If they like rock 'n' roll, they're our audience. If they don't like rock 'n' roll, too fuckin' bad."

Gays made shock news in San Francisco last month after a lenient verdict in the trial of the man who killed supervisor Harvey Milk and mayor George Moscone sparked what *Newsweek* (June 4) called "A Night of Gay Rage" and *Time* (June 4) called "Rage in San Francisco."

In their respective stories, *Newsweek* was level-headed and *Time* was inflammatory; *Newsweek* balanced its riot description with comments from politicians that they, too, were offended by the jury's soft-heartedness towards killer Dan White, while *Time* contented itself with quoting pigs and fags shouting at each other.

But neither of the American newsmagazines slanted its story against the action in the streets; the implication, especially in *Newsweek*, was that the enraged almost had a right to be angered.

Newsweek even took the riots seriously enough to wind up its account with some political analysis, venturing the opinion that gay voters — one-fifth of San Francisco's electorate — might turn against Mayor Dianne Feinstein in the November election, and have enough clout to make a difference.

Canada's *Maclean's*, meanwhile, ignored the actions in San Francisco in its June 4 issue: the gay fact didn't rate a mention — until the terrible-tongued Allan Fotheringham muddled through his June 11 column to arrive at the disparaging conclusion that ours is an era of three sexes.

And in such an era, alas, when "Gay

Power ranks with SALT talks and Three Mile Island as cover stories on the newsmagazines... we're to the stage of men scrapping over their commitment to feminist causes."

This is a concern which Fotheringham derided, as he does gay rights and the slow move of women to positions of political power. "It's never going to be the same again, in the bedroom or Parliament," he whined. Fotheringham has become Canada's highest-profile political commentator: pity he's so Neanderthal.

At least Michele Landsberg is honest: in her *Toronto Star* column May 28, the writer-on-affairs-of-women confessed to a career-long reluctance — a "squeamishness" — to meet and write about the lesbian element in the city's feminist groups.

She has finally met and wrote: not a hostile encounter, but she left with the impression that "feminist groups dominated by lesbians seem to be skewed towards a tiresome, monotone militance." The upper-middles sure shun anger.

And the straight woman also had a condescending lecture to give both lesbian and straight activists. Lesbians were told not to be so shrill, heterosexual feminists were told to care for their sisters.

The long-awaited review of almost a decade of gay liberation in Quebec appeared in the June *L'Actualité*, the sister magazine of *Maclean's* in Quebec. "The Pink Ghetto: Everything You Wanted to Know About Homosexuality but Never Dared to Ask..." was written by Pierre Dupont, who recently became infamous following his shoddy and superficial treatment of Quebec's women's movement.

Unfortunately Dupont's handling of the "pink ghetto" is almost as superficial and erroneous as that found in a certain book with a title that is suspiciously similar to the title of his article. Relying heavily upon *Homosexualities* by Drs Bell and Weinberg, as well as Montreal psychologist and gay writer Alain Bouchard, Dupont takes his readers on a whirlwind tour of the gay ghetto that leaves one breathless by its oversimplification and outright distortions.

All the central "institutions" are visited: the clubs, bars, discos and saunas. Prostitution, VD, and gay couples receive passing treatment. Dupont's misogyny is evidenced by his discussion of lesbians in only two paragraphs and the fact that of all the photos, not one includes a woman.

As bad as all this sounds, at least there is mention of the gay movement, including a box featuring the famous Truxx raid and near-riot-like demonstration that followed. But Dupont's ignorance of the gay issue is irremediable. He even goes so far as to write nonsense like: "In the Arab world even the notion of homosexuality does not seem to exist..."

While magazines in Toronto have recently dealt with gays and religion, it appears that the print media in Quebec are still grappling with the ABCs — and have a difficult time doing even that. □



A SAD COLLECTION OF BODIES POLITIC

What's this? Sun Queen's Park columnist Claire Hoy, that vehement foe of homosexuality, kissing Premier William Davis? Sad to say, it's true. These scandalous goings-on took place in a pickup ballgame between the premier's office and the Press Gallery Turkeys yesterday. That's the ump Roy McMurtry, attorney-general, on the left, and he seems to think such disgusting antics are amusing. Oh yes, if anyone cares, Davis' squad won 14-13, but not before Hoy got in his lumps with a home run. Observers tell us his wrists went only slightly limp as he slugged the ball. The action took place at High Park.

What's this? The Toronto Sun queerbaiting its columnist Claire Hoy? Seems the all-star fag-hater was getting a little too chummy with the provincial big boys. The next thing you know, Hoy's team will be angling to join the gay Cabbagetown Softball League.

The Ivory Tunnel

Gay Small Press by Ian Young

Faggot flowers and straight silliness

So much of gay literature has a Giovanni's Room quality to it. I don't mean the doomed and damned aspect (not any more) but the hermetic, airless feeling: the result of living in a society which excludes you. So it is refreshing when a gay book reaches out to include the natural world. Two poetry books on hand employ motifs and illustrations of flowers as an appropriate setting for thoughts and feelings.

Richard Ronan's *Flowers* (\$4, Calamus Books, 323 N Geneva St, Ithaca, NY 14850 USA) reveals gay emotions as part of a communion with earth, wind, trees and the vegetable world. The poems are beautifully enhanced by the drawings of Bill Rancicelli, who has collaborated with Ronan on another collection, *Kindred* (no price given, Eng Dept, State Univ, Buffalo, NY 14260 USA).



Part of a collage from *I Promise You This* — A Collection of Poems for Harvey Milk.

The Poetic Friends Nosegay is subtitled *An Anthology of Gay Quaker Poetry*. Edited by Steven Kirkman and David Murphy, it's a diverse collection with both gay and religious poems, though disappointingly, with none that really unites the two themes. One of the shortest and best poems is Frank Flanders-Morrison's "The Reason": "In any given, particular heart/something's inclined to sit apart,/to rock awhile until the doubt/gets up to let the inside out." *The Nosegay* is available from Steven Kirkman at 355 W 85 St, New York, NY 10024 USA. Price is \$2.

Another poetry anthology, *Men and Boys* (\$18, Coltsfoot Press, 507 Fifth Ave, New York, NY 10017 USA), was originally published in 1924, by an anonymous editor. The anthology contains works by various contemporary minor poets who wrote on the theme of man/boy love, as well as a few historical pieces (Marlowe, Whitman, the usual Greeks). Coltsfoot's reissue of *Men and Boys* includes a preface by Timothy d'Arch Smith and an introduction by Donald H Mader, who has carried out some exemplary literary detective work in identifying the editor, his chief assistant, and some of the pseudonymous versifiers. Perhaps the most surprising contributor is Robert Hillyer, an ultra-conservative Harvard Professor, now remembered more for his attacks on Ezra Pound than for his conventional, traditional verse. Mader's fascinating introduction, as well as naming names, sees the writers in the context of the attitudes of the time towards homosexuality. "Most of the Calamites," he writes, probably had "a naive self-deception about the true nature of the affections they advocated."

I Promise You This is "a collection of

poems for Harvey Milk", the assassinated San Francisco city supervisor. There are contributions by Tim Blanchard, Michael Koch, Freddie Greenfield, David Emerson Smith and others: a thoughtful tribute with an attractive sun-rise cover. The memorial poems, of necessity hastily written, are surprisingly good. The book is free and no publisher or address is given, but try Walt Whitman Bookshop, 1412 Sutter St, San Francisco, CA 94109 USA.

Lee Thorne's *Tripe* (\$2 from the author, c/o UU Church of Tucson, 4831 E 22 St, Tucson, AZ 85711 USA) is a chapbook of one year's poetic output. Though some of the poems are so loosely organized they seem more like notes for jokes, other such as "Comfort Suck" and "The Answer" are effective through a sharp perception and gentle sense of humour.

Eric Odin's *The Secret Sex Men Never Talk About* (\$11.95, Firestar Co, 256 S Robertson Blvd, Beverly Hills, CA 90211 USA) is an exasperating book. Its subject is what "Odin" calls "The Game": sexual relationships between men he calls "Queens" (i.e. gays) and "Kings" (men like himself who think of themselves as straight and would throw a temper tantrum if anyone suggested they weren't). "Queens" says Odin's dust-jacket blurb, "are an excellent and reliable temporary substitute when a man wants sex and has no women handy to provide it" — which is all women are good for of course. While King Het is waiting for "the big beaver hunt" to "get into some chick's pants" in Odin's elegant phrases, he gets his item sucked regularly by "his Queen" (never reciprocating of course — that would make him a pansy).

The arrangements Odin talks about are certainly not uncommon: like child-abuse they constitute one of the enormous shameful secrets of North American heterosexual life. The irritating part of Odin's book (apart from his vulgar style) is that he insists, quite laughably, that his "Kings" are heterosexual through and through! His contempt for gays is matched only by his hostility to women — and his total and transparent self-deception: "One of them ("Queens") may just end up being one of your favourite things," he writes to his ideal macho reader, slipping into the prissily chummy style of a suburban gardening columnist. "Don't worry," he reassures, "you will not end up turning queer yourself... Your Queen... wanted you because you were a man, a straight man, a one hundred percent heterosexual man..." and on and on *ad nauseam*. And "Stay away from regular homosexuals," Odin instructs: "find yourself a Queen."

"The Secret Sex Men Never Talk About" is the secret sex our author is unable to think about; if Mr Odin ("married with three sons") ever faces up to the bald fact about himself... well, he'll have to start all over again I guess. Unless of course Mr Odin is a little bit smarter than he seems and the whole thing is a ploy to get straight-identified men to take their first step out of the closet — right into Poppa Odin's open arms. □

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FRIENDS

Toronto

PRETTY BISEXUAL woman seeks same for good times, sex and friendship. No couples. Photo and phone no. please. Send to: P.O. Box 1, 2800 Keele St, Downsview, Ont.

Ontario

WOMAN RECENTLY ACQUIRED Class A Ontario tractor trailer licence needs that all-important first chance at employment. Any female companies or brokers wishing to give me an opportunity, I would really appreciate it. I have applied to forty-two firms so far and no takers. Took driving course 13-speed roadranger. 25 years old. Give me a break please and thanks. Will accept gay men also because reasons given for tandem refusals are marriage and their wives. Drawer B510.

Vancouver

YOUNG GAY WOMAN, attractive, slim, blond hair, green eyes, wishes to meet young women for good times, etc. Who knows, we could fall in love. Inexperienced OK. 689-0513, I like to go to the Central Vancouver only.

FRIENDS

Alberta

BUSINESS MAN, 40, travels Saskatoon, Edmonton, Calgary. Gentle and discreet, would like to meet males any age or race. Write P.O. Box 264, Regina, Sask.

MALE, 31, moved from Toronto to Calgary wishes to hear from other Westerners over 25. Looking for lover type. Drawer B499.

British Columbia

GOODLOOKING, MUSCULAR student, 23, 5'6", 137 lbs, seeks young bodybuilders for correspondence and/or meeting. Photo appreciated. Drawer B392.

Manitoba

WOULD LIKE TO CORRESPOND with and eventually meet gay men living in Northern Manitoba. Are you like me, living in a straight 'bedroom' community? Perhaps we could form a Northern Gay organization. Drop a line today, let's get something going and 'get it on'. Drawer B523.

Montreal

MALE, 26, looking for a good friend who likes gym, horses, travel. Straight-looking. Will reply all letters. Send pictures please. I live in Montreal area. Drawer B533.

VANCOUVER PROFESSIONAL male, 38, with strong 'nesting' propensities and catholic interests, bucolically biased, bored with downtown manoeuvres, seeks loving and expanding relationship with civilized mature male person. Drawer B404.

HANDSOME, EASY-GOING 27-year-old, 5'10", 160 lbs, would like to meet or correspond with younger boyish gays for friendship. Drawer B455.

GAY MALE seeks correspondence with same for companionship and possible relationship. Has own apartment. Drawer B493.

New Brunswick

MALE, 22, in lonely Fredericton, seeks sincere companions of approx same age from region or across country. 5'11", 150 lbs, blond, into cycling, skiing, tennis, bluegrass, jazz, dance, theatre and the great outdoors. Let's be friends. Drawer B536.

SOUTHERN N.B. MALE, 40, 5'10", 165 lbs, digs black leather, boots, raunchy denims, seeks others 21-50 within driving distance (also Toronto) for mutual good times. No S/M. Let's hear from you! Drawer B542.

TRAVELERS TO N.B. Accommodation available with discreet gay in Edmundston. Reservations, Box 247, Madawaska, Maine, USA 04756.

Nova Scotia

HALIFAX. GAY COUPLE seeks friends for life of gay abandon. Rural gays most welcome. We're mid-20s, and possess wide range of interests. Drawer B503.

NEED A FRIEND? Find a friend in TBP's classified ads. See form next page.

GOODLOOKING STUDENT, 22, seeks friend under 27. Non-smoker, non-drinker. Enjoy bowling, classical music, current affairs, discussions. Must be discreet. Halifax, Truro, or Valley areas. Drawer B543.

FRIENDS WELCOME TO SHARE pleasant country living and rich family life with bisexual couple, 30s. Big house, 45 acres of woods, beach on Bay of Fundy. Short or long visits. Great place for a holiday. Box 1288, Digby, NS.

Northern Ontario

ATTRACTIVE PROFESSIONAL man who is considerate, warm, masculine and outdoorsy-minded wishes to meet fellow gays in Dryden, Kenora, Red Lake area. Discretion and honesty a must! 36, weight-lifter, hairy and passionate. Versatility is my name. Drawer B539.

Ottawa/Eastern Ontario

ATTRACTIVE, MATURE technician, many interests, including leather, denim, but lonely, seeks compatible male companion for physical emotional relationship. Ottawa area. Drawer B532.

MIDDLE-AGED MALE, 45, single, professional, well educated, tall, slim, values honesty, trust, maturity, humour. Enjoys the arts, good conversation, quiet but exciting times together, versatility, openness to new

Toronto

MALE, 29, 155 lbs, 6', goodlooking, many interests, wishes to meet well-built, non-hairy guys 25-30 for friendship, etc. Any race. Photo, phone appreciated. Drawer B500.

ATHLETIC MALE, 35, 6', 148 lbs, for sharing and possible long term relationship. I enjoy long distance running, cycling, skiing, poetry, classical music, opera, ballet, and travelling. Photo and phone no. appreciated. Drawer B501.

SINCERE, HONEST MALE, 29, 5'8", brown hair, attractive, seeks male companion for mutual enjoyment of music, theatre, movies, swimming, discussion, etc. Drawer B502.

BI-MALE, NEW TO GAY SCENE, interested in squash, biking, the arts. 29, 6', 175 lbs, attractive, open, good listener. Would like to meet similar bi or gay. Photo and phone appreciated. Very discreet. Drawer B504.

ATTRACTIVE YOUNG PROFESSIONAL, 29, 5'7", 135 lbs, seeks same for companionship and possible relationship. Interests include travel, theatre, sailing and good times. Would like to meet someone, similar build, between 21 and 31 who is creative, has sense of humour and enjoys living. Drawer B505.

quiet horny times too. Will answer only those who reply with photo. Drawer B514.

31-YEAR-OLD, WHITE, intelligent, medium-built man (married), wants reasonably attractive, small-medium endowed person under 30. Marrieds, Orientals welcome. Please include phone. Drawer B516.

YOUNG MAN NOT LACKING for physical contact seeks emotional encounters, someone who appreciates real love-making, not just quick sex. Drawer B518.

ATTRACTIVE ORIENTAL with occidental tastes, well rounded personality, good endowment, affectionate, passionate, seeks guys who enjoy heavy petting. Drawer B519.

WELL-ADJUSTED NOVICE, attractive, 25, 6', 175, blue, brown, moustache, seeks emotionally strong, solidly built, sexually versatile male 21-30, open to possibility of lasting relationship. Prefer masculine, unambiguously straight-looking person who is affectionate, cuddly and has good sense of humour. Am intelligent and reasonably sincere. Activities include swimming, movies, bicycling, games, weights. Non-smoker (tobacco). Please include telephone number in reply. Drawer B520.

GENEROUS, REASONABLY AFFLUENT widower, requires muscular male student as houseman companion. Own room, study desk, privileges of home. Cleaning, laundry, ironing, grass-cutting, gardening, looked after by part-time help. Only duties required of student: shovelling snow, loading dishwasher, occasionally assisting at family dinners, looking after house when owner travels. Room, meals, small honorarium to good applicant. Thirty minutes by TTC to downtown. I seek companion, not lover. Excellent opportunity for intelligent but hard-up student. Academic and character references required. Complete details in your own handwriting to Drawer B521.

DIGGING OLD FADED LEVIS. Buffalo area jeans freak, 35, 127 lbs, beginner, seeks Master to teach the action in patched Levis. Photo, instruction to Drawer B524.

BISEXUAL GUY, 32, 6', 155 lbs, smooth body, attractive, slim. Sincere, honest, easy-going and very discreet. Want to meet similar slim, clean, goodlooking bi-guy, 21-35, who, like myself, would like to get into bodybuilding. Photo and phone if possible. Drawer B525.

ARE YOU LOOKING for an Oriental? Great, but don't expect one that just arrived! Am Canadian born, 24 years old, 5'7", 135 lbs, attractive. Am into the good things in life, such as museums, theatre, good food and pleasant times. Some dancing prevalent too. All replies treated with discretion. Drawer B526.

FEM GUYS, TVs, must be attractive, slim. Sensitive, well-built, handsome lover who can buy you sexy clothes, boots, etc., needs your photo, phone. Discretion assured. Drawer B528.



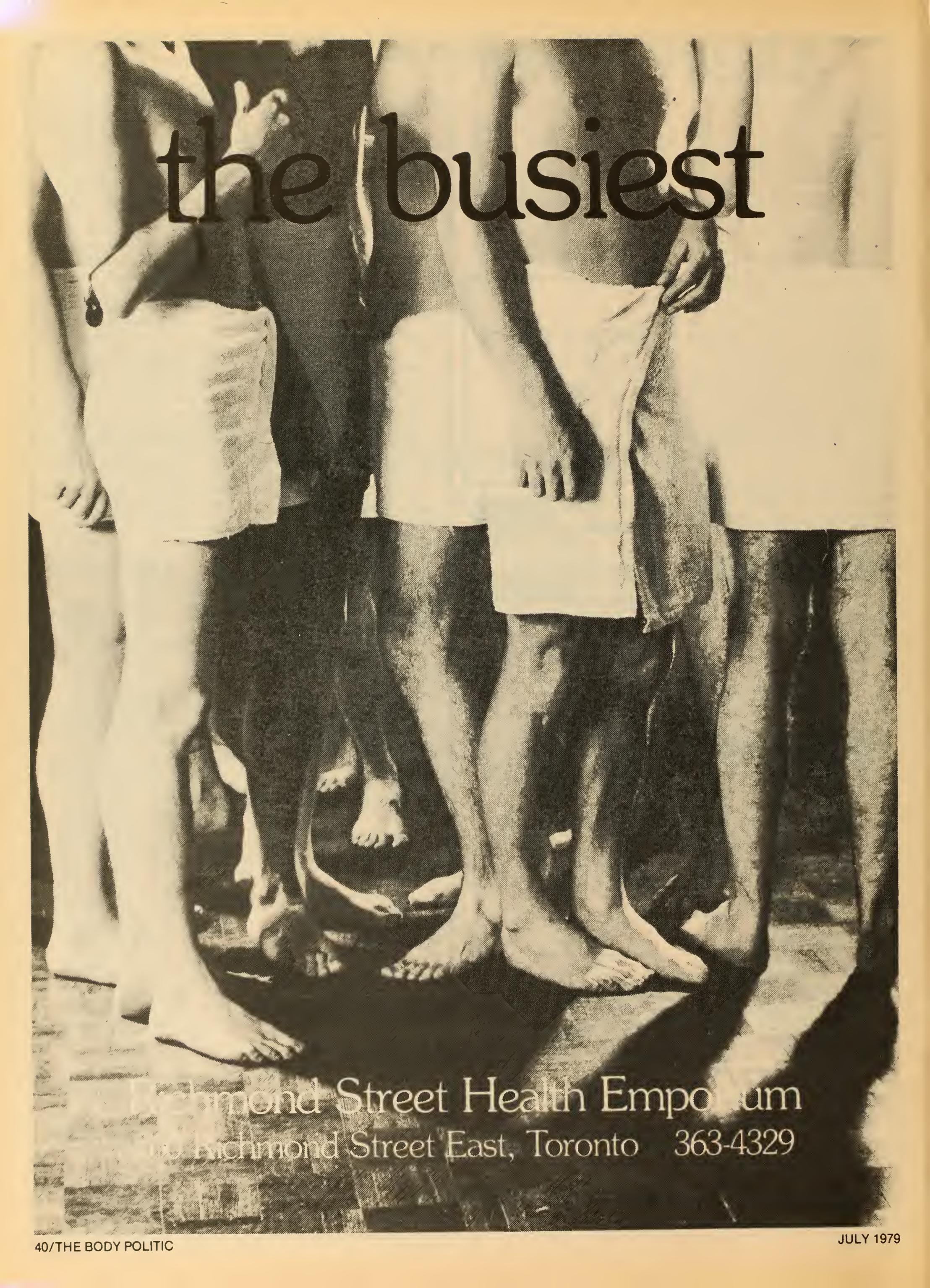
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BARRIE RESIDENT, w/m, 29, seeks roommate to share two bedroom apartment. No drugs. Prefer non-smoker aged 25-30. Also seeks friends in area with common interests (audio, photography, jazz, Monopoly, etc). Reply Box 164, Barrie.

Toronto

ROSEDALE. Beautifully furnished one bedroom apartment with modern facilities. Main floor of newly renovated house. Non-smoker. References. \$500 per month. Drawer B515.

SHARE TOWNHOUSE with affectionate, considerate, fun loving, lovable, witty gentleman. Household chores in exchange for accommodation. Asian preferred, but others acceptable. Drawer B529.

SHARED HOUSE IN TORONTO has two openings August 1 for non-tobacco smoking, financially stable, mature men. Two dogs, a cat and a huge park are also part of home. \$137 and \$108 monthly. 535-1537.

ANNEX. FURNISHED, spacious, Victorian elegantly renovated, fully equipped. 8 rooms. 3 bathrooms. Sublet one year. \$950/month plus utilities. Call 962-5259.

PAPE-DANFORTH. Townhouse to share. Suitable for 1 or 2 persons. \$118-178. Henry, 466-3578 (mornings). Non-smoker preferred.

ROOM, NEWLY DECORATED, cable in room, broadloom, completely furnished, share kitchen and TV, equipped recreation room, towels, linen, and bedding supplied. Free laundry facilities. \$35 weekly includes everything. Phone 465-3000, ask for Wil.

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RESPONSIBLE, CLEAN-LIVING, polite young man from Northern Ontario seeks furnished accomodation near St George campus, University of Toronto, from Sept to May. Willing to help with housework, maintenance and cooking etc. Drawer B451.

HARBOURSIDE ON LAKE downtown, large ultra-luxurious new condo, 2 bdrm, 2 bath apt. Superb lake view. Professional man, non-smoker, age 37, seeks responsible young man (or pair) to share apt. Asking \$400/mo. Available mid-summer or later. Serious replies only please. Drawer B466.

LETTERS

LONELY PRISONER seeks correspondence

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with together males, interested in all phases of life. White male, age 28, 6', 175 lbs, black hair, hazel eyes, will answer all letters. William Ross, 147-278, P.O. Box 45699, Lucasville, Ohio, 45699, USA.

AFRICAN GAY MAN, masculine businessman, attractive, 30 years old, wants to meet gay friends coming to Senegal. M A. Ndoye, B.P. 2.903, Dakar, Sénégéal, Africa.

MAKE NEW FRIENDS throughout Canada. Join **GAYMATES**, a pen pal club for gay men. For information write, GSI, P O Box 3043, Saskatoon, SK, S7K 3S9, Canada.

GAY PEN PAL CLUB. Chasers, Box 423, Verdun, Que.

PRISONER, would like to correspond with anyone on the "outside." Will answer all. David L Holman, 146-960, P.O. Box 511, Columbus, Ohio, 43216, USA.

BUSINESS

Toronto

GAY RESTAURANT OPERATOR looking for backing to open new place downtown. Would be gold mine and credit to gay community as well. Box 178, Station G, Toronto, M4M 3G7.

WORK

WANTED. Women to sell Alix Dobkin's songbook to local bookstores for commission. Tomato Publications, Preston Hollow, NY, 12469, USA.

YOUNG BLACK AMERICAN arriving Montreal in Autumn seeks employment. English instructor, librarian, office assistant or anything legal considered. Require letter/offer of employment in writing for residence permit. Drawer B509.

MESSAGES

DID YOU KNOW that gays can become saints? If you are between 20-35 yrs old, and would like to form a group for gay christians, write with phone number to Drawer B527.

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K-TONE SERVICES. Mail forwarding and telephone service. Henry Bundy, (416) 466-3578. P.O. Box 6351, Sta A, Toronto, M5W 1P7.

APHRODITE'S ALTERNATIVE. Retailing for transvestites. Brochure, ph (416) 466-7112. P.O. Box 873, Stn A, Toronto, M5W 1G3.

PSYCHOTHERAPY. Individual, couple, group therapy, sexual dysfunction counselling. Confidentiality guaranteed. Eugene Schoentag, 524 Bathurst, 967-0272.

SPRING CLEANING? Phone Richard's multi-services, 461-7174. Homemaking, gardening, shopping, small catering, also German tutoring and translations. Experienced, reasonable prices.

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Community Page

The Community Page is a listing of gay groups in Canada and Quebec which primarily direct themselves toward alleviating or struggling against gay oppression. It includes: democratically constituted organizations, cooperatively-run clubs and community centres, bookstores which sell gay and feminist literature, and non-profit gay periodicals. Organizations wishing to be listed, or to revise information presently listed, should contact: The Body Politic Community Page, Box 7289, Station A, Toronto, ON M5W 1X9.

ALBERTA

Calgary

- Dignity/Calgary, Box 1492, Station T, T2H 2H7, Ph: (403)269-7542.
- Foundation for the Advancement of Canadian Transsexuals (FACT), PO Box 1238, Stn M, T2P 2L2. Ph: (403)266-5304.
- Gay Academic Union, Student Clubs, Rm 209, MacEwan Hall, University of Calgary, T2N 1N4.
- Gay Information and Resources, Rm 312, 223 12 Ave SW, T2R 0G0. Ph: (403)264-3911. Information and counselling Monday-Saturday; Gay AA Monday; Lesbian discussion Tuesday; Men's discussion Friday.
- Gay Youth Calgary, c/o 702-816 4 Ave SW. Meets Thurs, 8 pm, Rm 319, 223-12 Ave. SW.
- Metropolitan Community Church, PO Box 6945, Stn D, T2P 2G2. Ph: (403)252-8727. Services Sundays 11:30 am at Back Lot Theatre.
- Parents of Gays and Lesbians, c/o MCC Calgary, PO Box 6945, Stn D, T2P 2G2. Ph: (403)252-8727.

Edmonton

- Club 70, 10242-106 St, T5J 1H7. Ph: (403)423-5051.
- Dignity/Edmonton, Box 53, T5J 2G9.
- Edmonton Lesbian and Gay Rights Organization (ELGRO), Box 837, Substation 11, University of Alberta, T6G 2E0.
- Gay Alliance Toward Equality (GATE), Box 1852, T5J 2P2. Office: 10144-101 St, Ph: (403)424-8361.
- Metropolitan Community Church, Box 1312, T5J 2M8. Ph: (403)432-9204.

BRITISH COLUMBIA

Nelson

- The gay group here can be contacted by writing: Woodland, PO Box 326, Nelson, V1L 5R2.

Prince George

- The gay group in this city can be contacted through the Crisis Centre. Ph: (604)563-1214.

Vancouver

- Coming Out (Gay Radio), c/o Vancouver Cooperative Radio, 337 Carroll St, V6B 2J4.
- Dignity/Vancouver, Box 1036, V6B 3X5.
- Gay Alliance Toward Equality (GATE), Box 1463 Station A, V6C 2P7. Ph: (604)689-3139.
- Gay People of Simon Fraser, c/o Student Society, Simon Fraser Univ, Burnaby. Ph: (604)291-3181 or 291-3111.
- Gay People of UBC, Box 9, Student Union Bldg, University of British Columbia, V6T 1W5. Ph: (604)228-6781.
- Rights of Lesbians Subcommittee, British Columbia Federation of Women, 1730 Stephens St, V6K 3V5.
- Society for Education, Action, Research and Counselling in Homosexuality (SEARCH), Box 48903, Bentall Centre, V7X 1A8.
- SEARCH Community Services, 28-448 Seymour St, V6B 3H1. Ph: (604)689-1039.
- SEARCH Youth Group, c/o SEARCH, 28-448 Seymour St, V8W 2Y2.

Victoria

- Feminist Lesbian Action Group (FLAG), Box 237, Station E, V8W 2M6.
- University of Victoria Gay Club, Student Union Bldg, U of Victoria, Box 1700, V8W 2Y2.
- WAVES, Rights of Lesbians Subcommittee, Box 237, Stn E, V8W 2M6.

MANITOBA

Brandon

- Gay Friends of Brandon, Box 492, R7A 5Z4. Ph: (204)727-2305.

Winnipeg

- Council on Homosexuality and Religion, Box 1912, R3C 3R2.
- Dignity/Winnipeg, Box 1912, R3C 3R2.
- Gays for Equality, Box 27, UMSU, University of Manitoba, R3T 2N2. Ph: (204)269-8678.
- Manitoba Physicians for Homosexual Understanding, Box 27, UMSU, University of Manitoba, R3T 2N2.

- Project Lambda, Inc, gay community services, PO Box 3911, Stn B, R2W 5H9.
- Winnipeg Gay Community Centre Project, PO Box 3911, Station B, R2W 5H9.
- Winnipeg Gay Youth, Box 27, UMSU, University of Manitoba, R3T 2N2. Ph: (204)269-8678.
- Winnipeg Lesbian Society, 730 Alexander St. Ph: (204)786-4581.

NEWFOUNDLAND

Corner Brook

- Community Homophile Association of Newfoundland (CHAN), Box 905, A2H 6J2.
- Gay Organization of Women of Newfoundland (GOWN), may be contacted at the address for CHAN given above.

St John's

- Community Homophile Association of Newfoundland (CHAN), Box 613, Station C, A1C 5K8

NOVA SCOTIA

Halifax

- The Alternate Bookshop, 1585 Barrington St, Suite 301, B3J 1Z8.
- Atlantic Provinces Political Lesbians for Example (APPLE), Box 3611, Halifax South Postal Station, B3J 3K6.
- Gay Alliance for Equality (GAE), Box 3611, Halifax South Postal Station, B3J 3K6. Ph: (902)429-4294. Gay helpline (information, referrals and counselling) (902)429-6969, Thurs, Fri and Sat, 7-10 pm.
- Gays and Lesbians at Dalhousie (GLAD), c/o SUB (Student Union Building), Dalhousie University.
- Sparrow, gay Christians of Halifax, meet every Sunday at 7:30 pm at The Turret Community Centre, 1588 Barrington St, 3rd floor, c/o PO Box 3611, Halifax South Postal Station, B3J 3K6.
- The Sisters' Lightship, PO Box 3611, Halifax South Postal Stn, Halifax, NS B3J 3K6.
- The Turret Gay Community Centre, 1588 Barrington Street. Ph: (902)423-6814.

Wolfville

- Gays, PO Box 1297, BOP 1X0

ONTARIO

Chatham

- Chatham Gay Unity, c/o 192 Sandys St, N7L 3P8 Ph: (519)354-8978.

Collingwood

- Gay Information Centre, PO Box 310. Ph: (705)445-8506.

Guelph

- Guelph Gay Equality, Box 773, N1H 6L8. Gayline: (519)836-4550.
- Guelph Gay Youth Group, Info: (519)836-4550. Mon. Wed. & Thurs, 8-10pm.

Hamilton

- McMaster Homophile Association, PO Box 102, McMaster University, L8S 1C0. Meets in 6th floor lounge, Togo Salmon Hall, McMaster University, Wed at 7:30 pm. Gayline: (416)527-0336.
- Gay Women of Hamilton may be contacted at the address given above for the McMaster Homophile Association.

Kingston

- Queen's Women's Centre, 51 Queen's Crescent, Queen's University, K7L 2S7. Ph: (613)542-5226.
- Queen's Homophile Association, Student Affairs Centre, 51 Queen's Crescent, Queen's University. K7L 2S7. Ph: (613)547-2836.

Kitchener/Waterloo

- Gay News and Views, Sun, Tues and Wed, 6:15 pm, CKMS-FM, 94.5 MHz, 105.7 MHz cable.
- Gay Rights Organization of Waterloo (GROW) Box 2632, Station B, Kitchener N2H 6N2.
- Kitchener-Waterloo Gay Media Collective, Box 2741, Station B, Kitchener N2H 6N3.
- Lesbian Organization of Kitchener (LOOK) Box 2531, Station B, Kitchener N2H 6M3.
- Waterloo Universities' Gay Liberation Movement, Federation of Students, University of Waterloo, Waterloo N2L 3G1. Ph: (519)885-1211, ext 2372.
- Gay Action Group for Equality (GAGE), Box 4341, Station C, N5W 5J6.

London

- Gayline, Ph: (519)679-6423. Info 24 hrs/day. Peer counselling Mon, Wed, Fri, Sat, 7-11pm.
- Homophile Association of London, Ontario (HALO) 649 Colborne St, N6A 3Z2. Ph: (519)433-3762.
- London Gay Youth, for info call Gayline, Ph: (519)679-6423.
- London Lesbian Collective, Box 4724, Station C, N5W 5L7.
- Western Gay Association, c/o University Community Centre, University of Western Ontario, Ph: (519)679-6423.

Mississauga/Brampton

- GEM, Box 62, Brampton, ON L6V 2K7.
- Gayline West, (416)791-6974. Peer counselling telephone service.

Ottawa

- Dignity, Box 2102, Station D, K1P 5W3.
- Gays of Ottawa/Gais de l'Outaouais, P O Box 2919, Stn D, K1P 5W9. 288 1/2 Bank St. Gayline: (613) 238-1717. Office: (613) 233-0152.
- Gay Youth Ottawa/Hull/Jeunesse Gai(e) d'Outaouais/Hull may be contacted at the same address and phone number as Gays of Ottawa. Meetings/drop-in, Wed, 8 pm, 288 1/2 Bank St.
- Lesbians of Ottawa Now (LOON), Box 4947, Station E, K1S 5J1. Ph: (613)238-1717.
- Metropolitan Community Church, Box 868, Station B, K1P 5T1. Ph: (613)741-0783.
- Task Force on the Status of Lesbian and Gay Male Psychologists, c/o Canadian Psychological Association, 350 rue Sparks Street, Suite 602.

Peterborough

- Trent Homophile Association, Box 1524, K9J 7H7, 262 Rubidge St, Rm203. Ph: (705)742-6229, Wed, 7:30-9:30 pm, Thurs, 7:30-9:30pm.

Thunder Bay

- Northern Women's Centre, 316 Bay St P7B 1S1. Ph: (807)345-7802.

Toronto

- Catalyst Press, 315 Blantyre Ave, Scarborough, M1N 2S6.
- Chatworth Charitable Foundation, 29 Granby St, M5B 1H8.
- Community Homophile Association of Toronto (CHAT), 29 Granby St, M5B 1H8.
- Congregation B'Nai Kehilah of Toronto for Gay Jews, c/o Blankstein Design Inc, 200 Adelaide St West, M5H 1W7. Ph: (416)977-0052. 9am-5pm. Services at Trinity Holy Trinity, 10 Trinity Sq at the Eaton Centre, every Friday evening at 9pm, with an Oneg program at 9:30 pm.
- Dignity for Gay and Lesbian Catholics, Box 249, Station E, M6H 4E2. Ph: (416)960-3997.
- Gay Academic Union, c/o Clarence Barnes, Dept. of Chemical Engineering, University of Toronto, M5S 1A4.
- Gay Alcoholics Anonymous, answering service, Ph: (416)964-3962.
- Gay Alliance at York, c/o Harbinger, Rm 214, Vanier Residence, York University, 4700 Keele St, Downsview, M3J 1P3. Meetings Tues, 8pm. Ph: (416)667-3632, 667-3509.
- Gay Alliance Toward Equality (GATE), P O Box 793, Stn Q, M4T 2N7.
- Gay Anarchists, c/o Ian Young, 315 Blantyre Ave, Scarborough, M1N 2S6.
- Gay Community Calendar: (416)923-GAYS, 24-hour recorded message.
- Gay Community Services Centre, 29 Granby St, M5B 1H8. Distress and counselling line: (416) 364-9835. Drop-in Mon-Thurs, 7:10:30 pm; Fri & Sat to 11:30 pm.
- Gay Fathers of Toronto, c/o MCC, 29 Granby St, M5B 1H8. Ph: (416)364-9799. Offers support, advice, and dinner twice a month.
- Gay Youth Toronto, 29 Granby St, Suite 301, M5B 1H8. Ph: (416)366-5664. Meetings at the 519 Church St Community Centre, Tues, 7:30pm.
- Gays at U of T , c/o SAC Office, 12 Hart House Circle, University of Toronto, M5S 1A1. Meets Thurs, 7:30pm, 33 St. George St.
- Glad Day Bookstore, 4 Collier St at Yonge, M4W 1L7. Ph: (416)961-4161.
- Harbinger Gay Men's Drop-In, Tues, 2-5pm, Rm 215, Vanier Residence, York University, Ph: (416)667-3632, 667-3509.
- Hassle-Free Clinic, 2 Homewood Ave, Suite 101. M4Y 2J9. Ph: (416)922-3323. VD testing and info
- Integrity: Gay Anglicans and their friends, PO Box 873, Stn F, M4Y 2N9. Ph: (416)921-4778
- Lesbian Mothers' Defence Fund, P O Box 38, Stn E, M6H 4E1. Ph: (416) 465-6822.
- Lesbian Organization of Toronto (LOOT), 342 Jarvis St, M4Y 2G6. Ph: (416) 960-3249.
- Metropolitan Community Church, 29 Granby St, M5B 1H8. Ph: (416)364-9799.
- Parents of Gays, c/o 29 Granby St, M5B 1H8, Ph: (416)484-4634.
- Pink Triangle Press, Box 639, Station A, M5W 1G2. Ph: (416)863-6320.
- Right to Privacy Committee (defence committee for The Barracks accused), meets 2nd Mon, each month, 8pm, 519 Church St. Mail: 29 Granby St, M5B 1H8.
- TAG, Box 6706, Station A, M5W 1X5 Ph: (416)964-6600. Peer counselling service.
- Toronto Gay Press Club, c/o Metropolitan Community Church, 29 Granby St, M5B 1H8.
- Toronto Women's Bookstore, 85 Harbord St, M5S 1G5. Ph: (416)922-8744.
- Transvestites in Toronto, Box 873, Station A M5W 1G3. Ph: (416)446-7112.
- Tri-Aid Charitable Foundation, 8 Irwin Ave, M4Y 1K9. Ph: (416)924-2525.
- Wages Due Lesbians, Box 38, Station E, M6G 4E1. Ph: (416)465-6822.
- Women's Archives, Box 928, Station Q, M4T 2P1
- York Rainbow Society of the Deaf, c/o MCC, 29 Granby St, M5B 1H8.

for Windsor Gay Unity, PO Box 7002, Sandwich Postal Stn, N9C 3Y6. Gayline: (519)252-0979. Gayline is answered by a woman Tuesdays 7 to 10 pm.

QUEBEC

Abitibi

- Association Gaie de l'Abitibi, a/s ADGQ, CP 36, Succursale C, Montréal, H2L 4J7.
- Hull
- Association Gaie de l'Ouest Québécois (AGOQ), CP 1215, Succ B, J8X 3X7. Ph (819)778-1737.

Montreal

- Androgyny Bookstore, 1217 Crescent St, H3G 2B1, Ph: (514)866-2131.
- Association Communautaire Homosexuelle de l'Université de Montréal, 3200, Jean-Brillant, Local 1265-6, Pav des Sciences Sociales, Université de Montréal, H3T 1N8.
- Association pour les droits de la communauté gaie du Québec, (ADGQ), CP 36, Succursale C, H2L 4J7. 1264 St Timothée. Ph: (514)843-8671.
- Comité de soutien aux accusés du Truxx, c/o 1217 Crescent, H3G 2B1.
- Coop Femmes, 3617 Boulevard St Laurent, H2X 2V5. Ph: (514)843-8998.
- Dignity/Montreal, Newman Centre, 3484 Peel St, Ph: (514)392-6741.
- Eglise Communautaire de Montréal, Montreal Community Church, CP 610. Succursale NDG, H4A 3R1. Ph: (514)845-4471.

Sherbrooke

CHAL-Estrie, CP 203, Succursale Jacques-Cartier, J1J 3Y1.

SASKATCHEWAN

Carrot River

Carrot River Gays, c/o 18-303 Queen St, Saskatoon S7K 0M1. For Melfort-Tisdale area.

Kindersley

West Central Gays (Kindersley-Eston-Rosetown), c/o Drawer 1, PO Box 7508, Saskatoon.

Moose Jaw

Moose Jaw Gay Community Centre, c/o Box 1778, S6H 7K8.

Prince Albert

Prince Albert Gay Community Centre, Box 1893 S6V 6J9.

Regina

Atropos Fellowship Society/Odyssey Club, 2242 Smith St.

Gay Regina, political action group, c/o 2242 Smith St, Regina, Ph: (306)525-8915.

Saskatoon

Gay Academic Union, Box 419, Sub-PO 6, S7N 0W0.

Gay Community Centre, Box 1662, S7K 3R8, 245-3rd Ave South. Ph: (306)652-0972.

Grapevine, a group for Christian and Jewish gays. Ph: (306)343-5963.

Lesbian Caucus, Saskatoon Women's Liberation, Box 4021, S7K 3T1.

Stubble Jumper Press, 21-303 Queen St, S7K 0M1.

Subcommittee on Gay Rights, c/o Saskatchewan Association on Human Rights, 311 20th St W, S7M 0X1.

PROVINCIAL

Coalition for Gay Rights in Ontario (CGRO), PO Box 822, Stn A, Toronto, ON M5W 1G3.

Manitoba Gay Coalition, Box 27, UMSU, University of Manitoba, Winnipeg, MB, R3T 2N2

Ontario Gay Teachers' Caucus, Box 543, Station F, Toronto, ON M4Y 2L8. Ph: (416)654-1183.

Saskatchewan Gay Coalition, Box 7508, Saskatoon, SK.

NATIONAL/BINATIONAL

Binational Gay Youth Coalition, Canadian head office: 29 Granby St, Suite 301, Toronto, ON M5B 1H8. Ph: (416)366-5664.

Canadian Gay Archives, Box 639, Station A, Toronto, ON M5W 1G2.

Canadian Lesbian and Gay Rights Coalition / Coalition canadienne pour les droits des lesbiennes et des gais (CLGRC/CDDLQ), CP 2919 Succursale D, Ottawa, ON K1P 5W9. Ph: (613)233-0152.

Coalition binationale pour la jeunesse gaye, Siège social québécois: CP 753, Succursale H, Montréal, PQ H3G 2M7.

Committee to Defend John Damien, Box 608, Station K, Toronto, ON M4P 2H1.

International Gay Association, Secretariat: c/o C.H.L.R., PO Box 931, Dublin 4, Ireland.

The John Damien Foundation, Box 983, Adelaide St Stn, Toronto, ON M5C 2K4.

New Democratic Party Gay Caucus, Box 792, Station F, Toronto, ON M4Y 2N7.

Older Lesbians and Gays, Box 6248, Station A, Toronto, ON M5W 1P6.

Prairie Regional Office, CLGRC/CDDLQ, Box 27, UMSU, University of Manitoba, Winnipeg, MB R3T 2N2.

Regroupement national des lesbiennes et gais du Québec, CP 1104, Succ Place d'Armes, Montréal, Québec H2Y 3J6.

PUBLICATIONS

After Stonewall, Box 2051, Winnipeg, MB R3B 3M2.

The Body Politic, Box 7289, Station A, Toronto, ON M5W 1X9.

Boonies, A Voice for Rural Gays, R R 1, Paradise, NS B0S 1R0.

Forum, a publication of the CLGRC/CDDLQ, CP 36, Succursale C, Montreal, PQ H2L 4J7.

Gay Calgary, 312, 223-12 Ave SW, Calgary, AB T2R 0G9.

Gay Saskatchewan, PO Box 7508, Saskatoon.

Gay Tide, Box 1463, Station A, Vancouver, BC V6C 2P7.

Le Berdache, CP 36, Succursale C, Montréal, Québec H2L 4J7

Lesbians/Lesbiennes, Box 2531, Station B, Kitchener, ON

- Metro Community News, 29 Granby St, Toronto, ON M5B 1H8.
- OUT, Box 2741, Station B, Kitchener, ON K2H 6N3.
- Out and About, Box 27, UMSU, University of Manitoba, R3T 2N2.

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The Faggots and Their Friends Between Revolutions by Larry Mitchell with illustrations by Ned Asta. "The first revolutions destroyed the great cultures of the women...the second made a small group of men very rich...." The third revolutions are yet to come. A book full of Faggot and Women Wisdom, beautifully printed and illustrated. Don't miss it. Paper, (\$5.00 + .35) \$5.35.

Mad About the Crazy Lady by Monica Holden-Lawrence. The brilliantly written tale of Mon and her two imaginary mentors, Zoa and the Crazy Lady. A wildly funny story from an exiting Canadian writer in a limited edition from Air Press. Paper, (\$5.95 + .35) \$6.30.

Flowers, Poems by Richard Ronan. This cycle of poems was written specifically for performance, with the beautifully inspired drawings of Bill Rancitelli projected as backgrounds. "With Flowers," says Rita Mae Brown, "it's hard to tell where the poems end and the drawings begin. What's easy to tell is that this is an intimate, lovely work." Paper, (\$5.00 + .35) \$5.35.

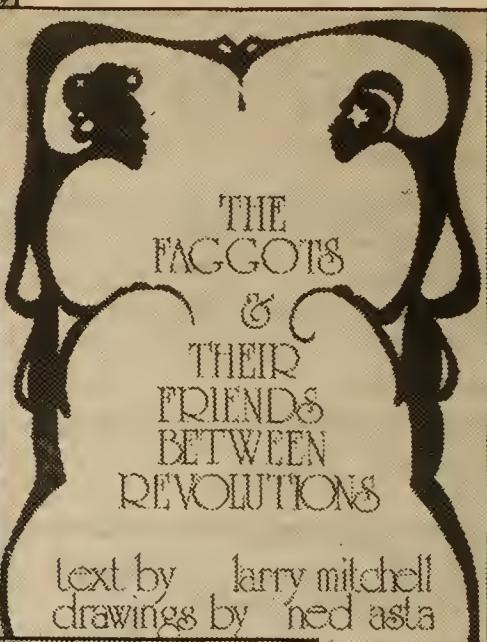
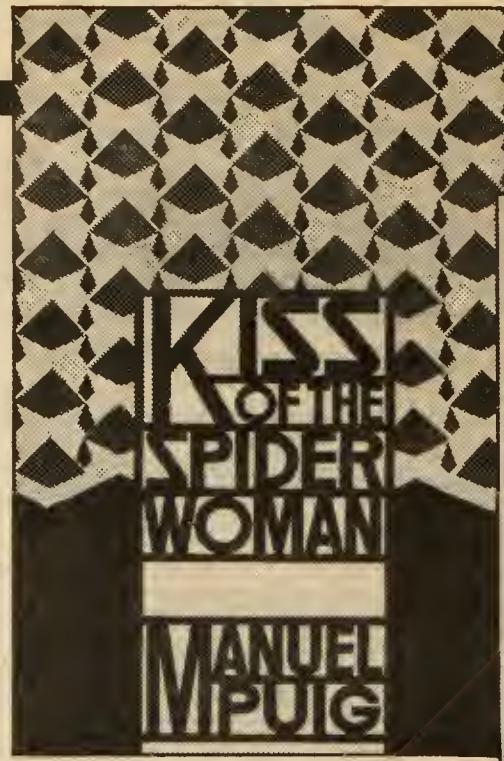
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Ken Jones in Gay Sunshine. Paper, (\$4.00 + .35) \$4.35.

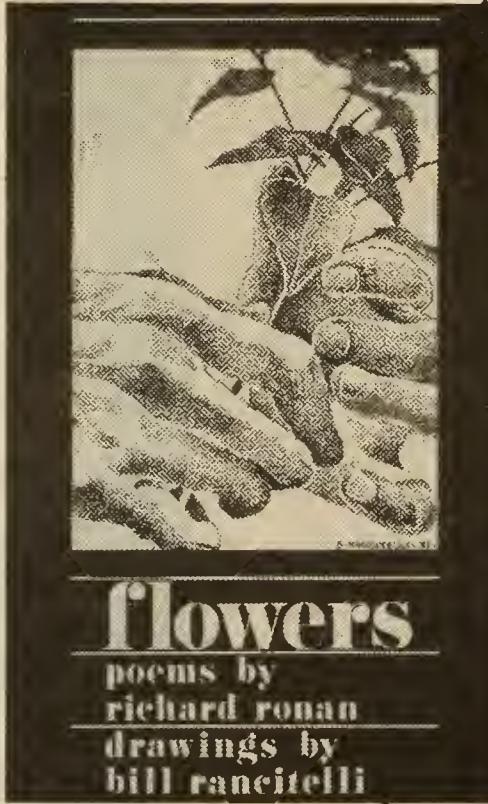
Now That You Know: What Every Parent Should Know about Homosexuality by Betty Fairchild and Nancy Hayward. An enlightened and upbeat guide, including dozens of interviews with lesbians and gay men and their parents, covering the full range of experiences parents have found coping with their children's homosexuality. Hardcover (\$12.25 + .50) \$12.75.

Natural Acts by James Fritchard. Two gay men fight a court battle to keep a bright 11 year-old girl left in their care by a dying mother. She regards them as her parents, but an uptight aunt and uncle think otherwise. Paper, (\$2.75 + .35) \$3.10.

Six Fairy Tales from the Brothers Grimm, with original etchings by David Hockney. A charming little book — just 3 by 4 inches. (\$4.95 + .35) \$5.30.



text by larry mitchell
drawings by ned asta



flowers
poems by
richard ronan
drawings by
bill rancitelli

Books for adolescent readers

Trying Hard to Hear You by Sandra Scopetone. The poignant story of the crucial summer when three young people discovered how homosexuality could touch their lives. Paper, (\$1.75 + .35) \$2.10

Run Softly, Go Fast by Barbara Wersba. The haunting novel of one 19 year-old boy's rage at life and

at the parents who deserted him, and of his escape to the East Village, drugs and "freedom." Paper, (\$1.50 + .35) \$1.85

The Man Without a Face by Isabelle Holland. A lost father, a hated sister, an indifferent mother — Charles didn't know much about love until he met a man who could be his teacher and friend. Paper, (\$1.50 + .35) \$1.85.

I'll Get There; It Better Be Worth the Trip by John Donavan. Two boys from broken homes are drawn closer and closer by their need for love and companionship. "An outstanding book," said *The New York Times*. Paper, (\$1.25 + .35) \$1.60.

Sticks and Stones by Lynn Hall. A boy experiences injustice through the power of gossip at his high school, forcing him to take a close look at himself, a friend, and his own sense of right and wrong. Paper, (\$1.25 + .35) \$1.60.

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Apologies to Doris Grumbach and Tobias Schneebaum for misspelling their names in our May ad. Very sloppy.