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Body Politic 75c
DEC '77 - JAN '78
GAY LIBERATION JOURNAL
Justice - a thumb on the scales
Vancouver: machine gun raid, thousands not
Montreal: machine gun raid, thousands not

Body Politic

A MAGAZINE FOR GAY LIBERATION

Hot time in the cold town: crackdown in Winnipeg

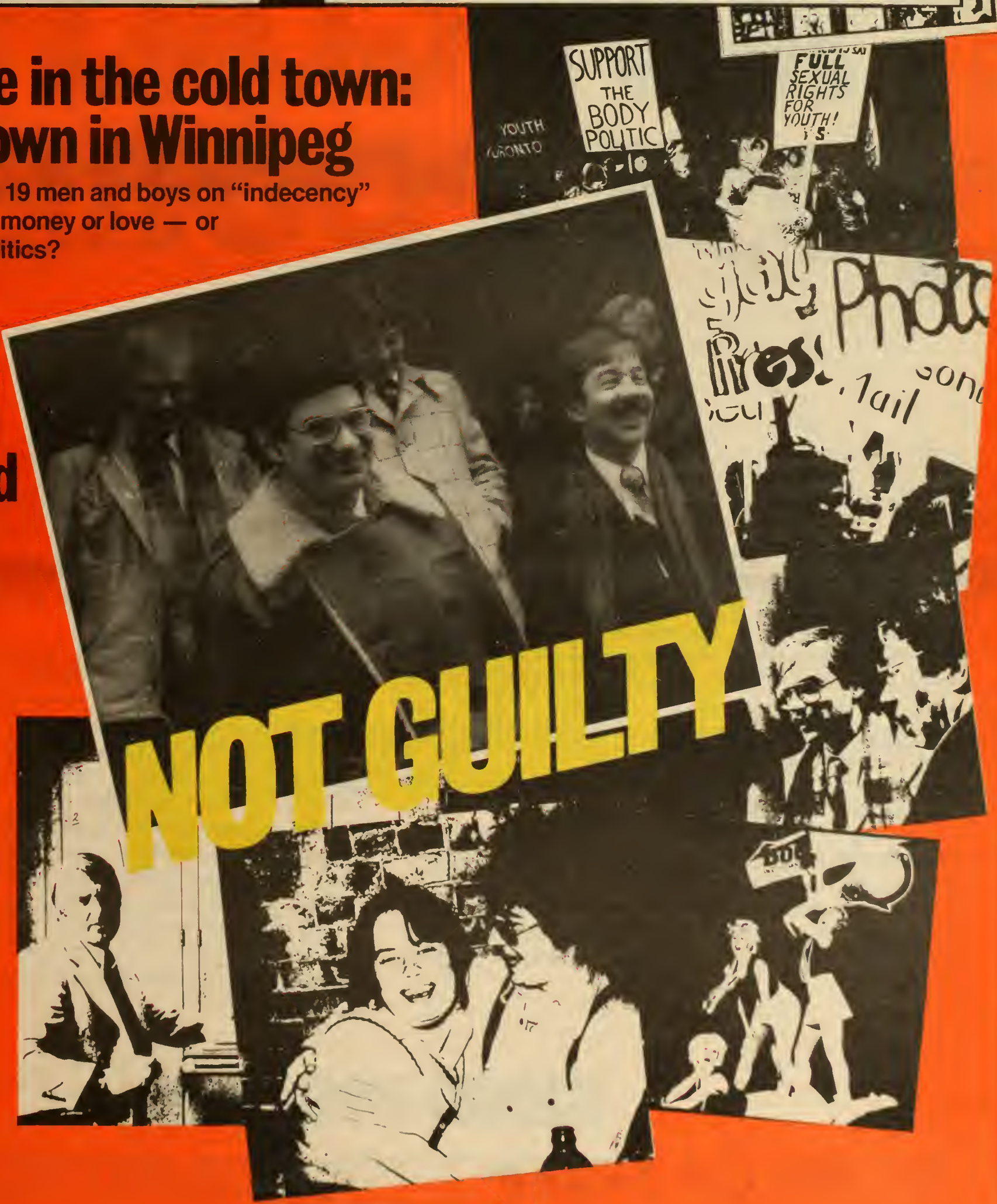
Police sweep up 19 men and boys on "indecent" charges. Is it for money or love — or election-year politics?

Murnau decoded

Screening the silent flicks for the man behind "Nosferatu"

Star-struck

Toronto's media giant trips on its own news — and lands on us. See you in court, fellas...



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Needless to say, we're overjoyed, and more than a bit relieved. We're also more grateful than we can begin to say for all the support and goodwill that people have shown since this case began.

But we still have cause to worry. Over the past year, the demands of the defence have often kept us from the kinds of work it takes to keep **The Body Politic** financially secure. Promotion efforts have been pushed aside, advertising slipped, and while the number of people reading **TBP** grew steadily, the cost of producing it grew even faster.

In short, we're nearly broke. And love, as the saying goes, won't pay the rent.

It won't pay the \$2000 printing bill for this issue either. Or the \$750 we spent in postage to mail it, the \$400 production costs, the \$200 phone bill or even the \$12 a year we shell out for paper clips.

All these things take cash — more cash than we've got right now, and more than we're likely to have until we're really back on our feet.

Your support over the past year has helped keep this magazine alive despite a crippling police raid and a long, debilitating legal battle. A financial crunch may be less dramatic, but it's no less threatening to our survival.

We hope **The Body Politic** can still count on you. Our address is below. Please take the time today to contribute whatever you can. A lot of people will appreciate it.

SEND MONEY.

TBP, BOX 7289, STATION A, TORONTO, ONTARIO M5W 1X9

Body Politic

A MAGAZINE FOR GAY LIBERATION

"The liberation of homosexuals can only be the work of homosexuals themselves."

— Kurt Hiller, 1921 —

The Collective

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

Designer
Kirk Kelly

The News

Gerald Hannon, Bill Lewis

Toronto, this issue: Chris Bearchell, Robin Hardy, Ross Irwin, Edward Jackson, Allan Maclean, Paul Trollope

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

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This Issue

Number 51 March/April 1979



The article: p 21

It provoked one of the most extraordinary trials in recent times. And if that trial made anything clear, it was that the authorities would rather you didn't read "Men Loving Boys Loving Men." We think you should have the chance — but keep a close watch on your morals and whatever decency you have left. We not only reprint the article, we continue the discussion.



The verdict is in: p 8

And, as you probably know, Pink Triangle Press is not guilty of putting nasty little bits in the mails. Reason to celebrate? You bet! But in the process of acquitting us, Judge Harris knocked the stuffing out of "morality" legislation, and that is making some people in Ottawa very, very cross. Enter, Bill C-21.



Uncle: p 29

Of men and little girls? Not quite. Lila just happens to have the extraordinary good fortune to have a very nice uncle. And "what makes you such a nice uncle?" her mother asks. "Homosexuality," he says. A short story for adults, children and their friends.

The films behind the man: p31

F W Murnau's fatal automobile accident may have happened while he was blowing his chauffeur. Not a bad way to go, some might say, but it was merely the flamboyant climax to the myth of the homosexual artist as...sensitive? Tormented? The films are more a cinematic rite of passage, says author Tom Waugh, and *Tabu* is its sun-drenched, sensual conclusion.

Homosexual desire

which is really a very heavy book by a heavy French philosopher is lightened a bit by reviewer Barry Adam. Graham Jackson writes about Mazumdar loving Diaghilev loving Nijinsky (and we promised ourselves we *wouldn't*...). More women's music, too, in this month's "Our Image."

Please note that this issue of *The Body Politic* covers a two-month period. This is a bit unusual at this time of year, but right now we need time to move our office, reorganize and — not least of all — recuperate. Bear with us; we'll be back with the May issue.

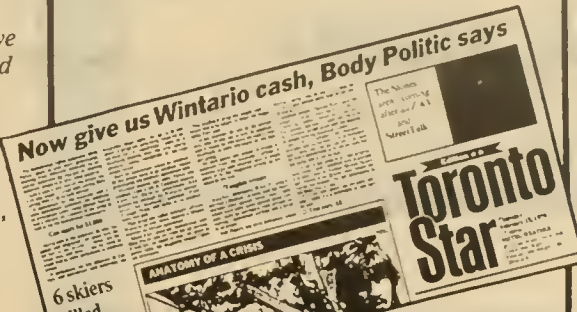
The Collective

The cover: Scenes from the year that was. The issue, the cops, the marches, the verdict, the celebration...

Photos by Gerald Hannon, Robin Collyer, Robin Hardy and Susan Walker.

Star struck: p 12

And the mouse roars back. *TBP* says it's been labelled by Toronto's corporate media giant.



Regular bits

Letters, p4; Editorial, p6; Between The Lines, p 18; Everywoman, p 19; The New Age, p 20; Ivory Tunnel, p 40; Monitor, p 45; Community Page, p 46.

And...

Michael Riordon says good-bye in the very last "Flaunting It!", Ostrom leaves boot camp for a look at "Homos at War" on page 38 and some advanced marketing techniques on page 39, and two pages of World News starting page 16.

Lint-coloured glasses

The politics of self-absorption

It occurred to us recently that we may be looking at the world through lint-coloured glasses.

That is undoubtedly the fate of those whose horizons extend no further than their navels. Though we pretend to a world view more global than that, we have to face the facts. Not only has most of the big news in each of the last three issues related to *The Body Politic*, the discussions which have appeared on this page have also given careful scrutiny to a rather minute dissection of our very own editorial policy.

We've noticed.

We've also had to make decisions which are likely very casual ones for most media. We have to decide which stories get "bumped" because our own story is gobbling up most of the news

pages. This issue, three and a half pages are devoted to *Body Politic* related news — fewer than four go to the rest of Canada. Missing from our pages is a piece on the attempt, for the first time in this country, to unionize employees of a gay bath, a story on a growing split in the Kitchener-Waterloo community, an article on a Toronto police force too "tied up" to investigate leads in murder cases — at least, when the victim is gay. All worth noting, all ignored by the straight press, and all consigned to a kind of oblivion while *TBP* scrutinizes one more cranny in a navel that appears to extend at least as far as its backbone.

At the same time, the raid on *TBP* and the subsequent trial seemed to throw certain gay liberation issues into such high relief that they required extensive

comment. We became, for a time, a "media event" — and the advantages, and dangers, of that process merited careful scrutiny and analysis. This issue, page 12 takes an extended look at how the *Toronto Star* handled *The Body Politic* acquittal. It appeared to us to be so classic an example of unfair media manipulation that it deserved a page of its own.

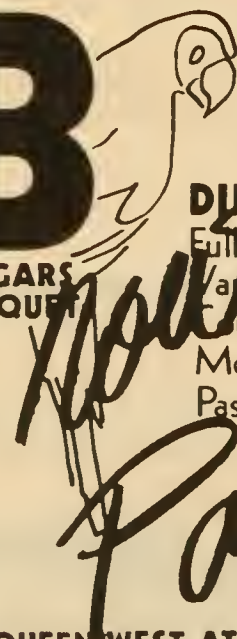
As these notes may indicate, we see ourselves as more a journal of analysis than of record. At the same time, we realize our responsibilities to a community ill-served by the corporate media, a community lacking many of the simple documentary records that create our collective history.

The trial is over, the verdict is in, the curtain has come down on the "media event." Time, we hope, for a return to reportage and analysis of events a little further from home.

There's light at the end of that navel. □

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Religion: the politics of discrimination

I read with interest your article "Commission reverses stand, allows bias in first test of new law" (*TBP* October 1978).

Knowing your interest in human rights and especially in the field of discrimination based on sexual orientation, I thought you would probably be interested in getting some information that may be useful to you and your readers.

I would like, first, to point out that the addition of sexual orientation to our Charter has been asked by the Commission itself; it has not been "imposed" on us. The active role we had in the changing of the law shows our dedication to the necessary changes needed in our society.

When you state that "The Quebec Human Rights Commission has reversed its landmark decision", in the first paragraph of your article, I must admit my complete surprise. Without knowing what you call our "first" decision, I have to presume you are referring to the investigator's report, where discrimination is mentioned. As you know, and even if that report is an important element, it is always only one of the considerations we take into account before deciding on a case; it can never constitute a judgment by itself. Only the Commission, that is to say the Commissioners' Assembly, has jurisdiction on any case, according to sections 81, 82 and 83 of our Charter.

In the specific case under consideration, one realizes that rights and freedoms constitute the same components of the problem.

Section 3 of our Charter is proclaiming freedom of conscience and freedom of religion, which imply the rights to moral standards and the respect of a doctrine. In dealing with a Roman Catholic school board, one has to respect the fact that religion is condemning homosexuality.

After a lengthy discussion, the Commission came to the conclusion that the School board could invoke section 20 of the Charter, which states: "A distinction, exclusion or preference (...) justified by the charitable, philanthropic, religious, political or educational nature of a non-profit institution (...) is deemed non discriminatory".

Paule Sainte-Marie
Director
Intake and Communication Service
Commission des droits de la personne
du Québec
Montréal

Stuart Russell replies:

I appreciate Ms Sainte-Marie's concern for correctly pointing out that the "first" decision I referred to was the investigator's report of the Commission. As I reported last August in *TBP*, however, "this was the final conclusion of an inquiry report released in June by the Quebec Human Rights Commission." Reference was made to this earlier story in the article in dispute.

At no time have I ever alleged that the sexual orientation amendment (Bill 88) was "imposed" on the Commission. In fact I myself reported extremely favorably of the Commission's

recommendation to the Quebec government (*TBP*, Dec-Jan 1978).

Although it is obviously true that the Commissioners' Assembly takes a number of factors into account in rendering its decisions, it goes without saying that the investigator's report recommendations are of considerable importance. But discrimination was not merely "mentioned," it was ultimately *concluded* in this initial report. If there were other weightier "considerations," what were they? (e.g. perhaps personal bias?)

I contend that the issue is *not* "freedom of conscience and religion" because the proposed gay conference which sparked this entire dispute was planned to be held in school commission facilities during a weekend, when no students would be present and when the only possible challenge to upholders of the commission's "moral standards and the respect of a doctrine" might have been a few janitors.

If "rights and freedoms constitute the same components of the problem" and we must weigh *blatant* anti-gay discrimination against an alleged infringement of an Untouchable Doctrine then I must strongly disagree. Section 3 of the Charter is *not* an adequate defence to the school commission's actions, just as it is no justifiable defence to those bigoted Catholics here in Montreal who have obtained several injunctions banning the distribution of a book which attacks their "doctrine" (the script of the controversial play "Les Fées Ont Soif").

The issue remains one of discrimination on the basis of sexual orientation and the freedom of assembly and free expression (as the investigator's report held). Since the Commission failed to implement the law hopefully the courts of Quebec will.

The straight goods

At the outset I would like to say that I contributed toward your defense fund by way of the wooden money box at "Buddy's Backroom Bar." Having said that, I want you to know that it's the last time I intend to support your stupidity.

You have undone, in one fell swoop, all the work, the progress, and the public good will that has taken decades and thousands of gay people to achieve. Your judgement in publishing that insufferable article just after Emmanuel Jaques was murdered was assinine.

Thanks to pea-brained jerks like you, we gays are in for rough times, not only in this community, but everywhere in Canada where your case is receiving publicity. Thanks to you, after the Sewell debacle, not even Maggie Campbell will feel it's safe to speak for gay rights. No politician in Canada will touch the matter now.

And thanks to you guys the gay rights issue has become, in the public mind, not a demand for rights, but a demand to diddle little toddlers and infants. Just when many straight people were getting the message that *all* gays are not pedophiles, you shits have indelibly linked gays and baby-gropers as one and the same.

Catholics: are you having problems integrating sexuality and spirituality?

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Your magazine can expect small sympathy and less support from anyone at your obscenity trial...

Yes, I'm gay alright, but thanks to you guys — not very proud.

From now on, I'll stick to the *Advocate*. They have their heads screwed on straight.

L Phillips
Toronto

Boys noise

Your magazine can expect small sympathy and less support from anyone at your obscenity trial starting January 2. Your reckless self-indulgence has done irreparable harm to the gay community throughout a North America already nauseated by the unfolding Gacy horror in Chicago and similar mass murders of boys and young men in California and Texas.

Extolling pedophilia at best could only alarm and alienate otherwise-tolerant heterosexuals, while at worst it plays straight into the hands of the Anita Bryants and official rednecks who are only too eager to grasp at any excuse for harassment.

You know, and ought to have known, that the vast majority of the gay community have no interest whatever in children. In the heterosexual community, even criminals in prison regard child molesters with such hatred that they will kill them, given opportunity.

It was against such a background that those who have worked so long and patiently after the Jaques shoeshine boy to explain that most child molesters are heterosexual, were struggling. They need struggle no longer after the full glare of media coverage your trial will attract. It will be hopeless trying to convince a public that has been told that the "official" voice of the gay community has endorsed child molesting, even if that voice is in fact only self-proclaimed. The public will make no such fine distinctions.

What an enormous price for innocent people to pay for a stupid article in an obscure magazine that speaks only for itself! But since you lacked the judgment, decency and self-restraint to refuse to publish that article, you cannot now anticipate everyone else stepping forward to bear the formal penalty. They will be too busy trying to maintain their own reputations and integrity — if that is still possible.

Nor does freedom of the press have anything to do with the case. Civil libertarians even, must draw the line somewhere, and your article was far beyond that line. It is, in truth, actions such as publishing that wretched piece which are the greatest enemy of civil liberties.

Marlowe Amber
Toronto

Barracks defence

I'd like to clear up two inaccuracies in your article on the December 9th Defence Fund (*TBP*, Feb 1979). To begin with, you left out some members of the co-ordinating committee. The defence effort is being co-ordinated by a seven person committee made up of Brent Hawkes, Brian Mossop, Michael Laking, Bill

Mole, and myself, (elected at the general meeting), and Peter Maloney (who was elected by those charged as "keepers"). The seventh position, that of a representative of the "found-ins", has not yet been filled due to the difficulties involved in getting all the "found-ins" together for the purpose of electing a representative.

Secondly, the claim the "little has been done to organize the found-ins and their counsel" is misleading. This implies that the needs and wishes of the found-ins have not been given priority thus far. A small number of found-ins were present at all of the early meetings to plan the defence effort. The first leaflet circulated the day after the raid on the Barracks appealed to those arrested in the raid to contact various gay organizations for assistance and urged them not to plead guilty to the charges. A suite of rooms was rented at a hotel across from the courthouse the day of the first court appearance. Several lawyers were present at this time to meet with the found-ins. A large number of found-ins did, in fact, take advantage of this arrangement. This was preceded by phone calls and personal approaches prior to the court appearance in an attempt to co-ordinate the defence efforts. This resulted in all of the accused pleading not guilty.

Since that time, the December 9th Committee has obtained a complete list of all those arrested and the lawyers representing them. We are in the process of setting up meetings with the found-ins in an attempt to further co-ordinate the defence. The committee has also pledged to meet the financial needs, as much as possible, of any found-ins who require assistance.

I'm sure you can appreciate the difficulties involved in organizing a defence effort involving so many different people, especially when some are afraid to be identified with a public defence campaign of this kind. I agree that more effort must be made to organize the defence of the found-ins but I am confident that recent efforts of the defence committee will be successful.

Tom Warner
The December 9th Defence Fund
Toronto

If looks could kill

There were at least two things about "Overkill" (*TBP*, Feb 1979) which, in my view, were incompatible with *TBP*'s claim to be "a magazine for gay liberation." I am not indicting the article as a whole. Apart from the objections raised here I thought it was well done.

The first problem lay in quoting sociologist John Lee on the sociology of the "gay murders", their victims and perpetrators. That Lee's "analysis" was included in the article *at all* constitutes, in the context in which it was offered, a kind of endorsement of Lee's ideas. The fact that Lee's frame of reference in talking about gay men (those who are victims of murders, or gay men in general) includes the concept of "desperate, unattractive and usually older men" who "would take anyone home," who were "getting older, losing

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Sexism in the way men deal with each other needs to be examined and criticized. "Overkill" didn't question the politics of portraying someone as unattractive...

(their) looks and (were) lonely," and who by the time bar closing hour came "would settle for anything" speaks eloquently for itself as testimony to the fact that Lee has completely internalized the sexist, ageist and objectifying myths which constitute one of heterosexual society's most powerful weapons against gays. Our internalization of anti-gay (and, finally, anti-human) propaganda is something we have to struggle against, not accept and perpetuate. The "explanation" offered by Lee is strongly related to, and partially emanates from, his well-known hunter/prey model of "getting sex." That Lee speaks in such terms of a man (Harold Walkley) who, before his death, apparently was a friend of Lee's, is even more disappointing. The whole approach is a classic example of what Andrew Hodges would call gay self-oppression.

To say, as some do, that Lee's claims may have some basis in reality is to miss the point. To talk in destructive stereotypes about gay people becomes a self-fulfilling prophecy. The ideology which says that it is acceptable to portray people in such ways is perpetuated by the very fact of propounding these stereotypes.

The second problem with "Overkill" lay in the uncritical adoption of the description and composite drawing of the "killer suspect" offered by the Metro Toronto Police. This particular police force, in common with police organizations all over the world, is not exactly a strong ally of gay people and our interests. Solving murders of gay people cannot be a very high priority for the police department if it has officers available to be assigned to various duties all over Metro Toronto entrapping gay men in bars, baths, washrooms, and parks, arresting gays on beaches, and raiding our bars, baths and publications. The police are not our friends and we have no reason, most of the time, to believe they are telling the truth. Why should it be any different when the police say they are hard at work tracking down the murderers of gay people?

If one of the killers really fits the description police have supplied of him in the media (including *TBP*), any killer not bent on being arrested would change his appearance, get a haircut, change his habits, leave town right away. That is why police composites are not frequently released to the public, and why we have

reason to suspect their authenticity. The best way for police to lull the real killer (s) into a false sense of security would be to release a false composite of the "suspect". The killer might then become sufficiently incautious to make a fatal slip leading to his discovery and arrest.

The composite and description of the murder suspect offered by police is the quintessence of caricature. The police may have their own reasons, best known to themselves, for describing someone in this way. It would be unfortunate if portraying someone as physically unattractive in order to discredit him is indeed one of the tactics being used, either by gay informants or by the police themselves.

It is unfortunate when the author of "Overkill", in the first paragraph of his story, apparently equates the rather elusive and undefinable quality of "physical attractiveness" with suitability as a sexual partner, making the former the *sine qua non* of the latter. And again, of course, there is the problem that as gay people we have been brainwashed by the hegemony of straight society's criteria for defining and severely constraining the idea of "physical attractiveness." In these respects, I feel that some of the sentiments expressed or implied in "Overkill" are completely incompatible with *TBP's* aim to be a magazine for gay liberation; they are themselves antithetical, I believe, to gay liberation, and thus have no place in *TBP*.

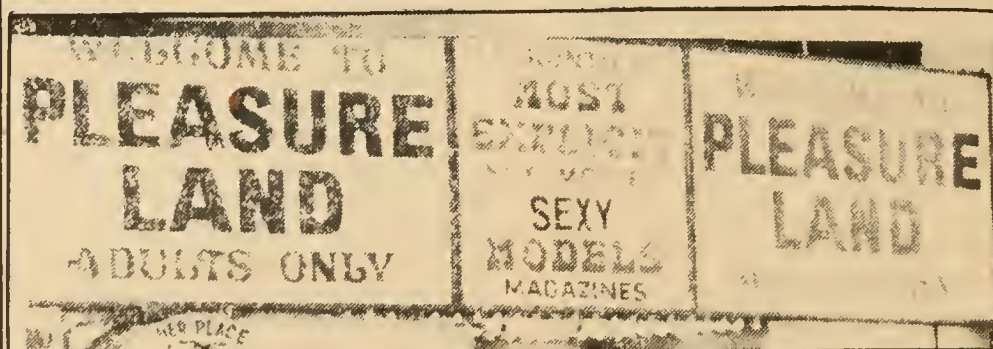
Paul Trollope
Toronto

Finding a place in the sun

The *Toronto Sun* has engaged in a long and vigorous campaign aimed at inciting public hate and contempt for gay people. Has this newspaper created a climate in our city where it is socially acceptable to murder gay people? How culpable is this newspaper in the murders of 13 gay men in this city over the past 3 years? It would be interesting to know when and if the killers are arrested whether or not they were *Toronto Sun* readers and were influenced by its anti-gay articles.

Gary Phillips
Toronto

Non sequitur-of-the-month



"With no small vengeance Toronto's police force cleared the city of body rub parlours in short order — only to discover that the city's homosexual population was still thriving." From "Mr Sewell meets the establishment," by Bruce Garvey, in the *Montreal Star*, February 24, 1979.

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about The Body Politic Trial. But there's more CENTERFOLD, an artists' magazine, has published a twenty-four page report on the trial.

What did the newspapers print, how did they add to the confusion, what did they leave out? What bias does TV news give to the evidence that was presented in court?

Why was an artists' magazine outside of the gay community so sympathetic?

CENTERFOLD is now on the newsstands in Toronto answering those questions. For other readers of TBP we have reserved copies of this special issue.

CENTERFOLD regularly presents analyses of Performance, Video and new Publications. As a news magazine we frequently report on Censorship, Women's issues and cultural consumer developments.

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Still on trial

The Body Politic has been acquitted.

Provincial Court Judge Sydney Harris has ruled that the December 1977/January 1978 issue of this magazine, including the article “Men Loving Boys Loving Men” is neither scurrilous nor indecent. Nor is it guilty of immorality, he said, because that term is too vaguely defined to be a proper subject for criminal law.

There are no doubt many civil libertarians who agree with us about the need to remove from the Criminal Code vague clauses that open the door to censorship. And we know that many publications and many gay people felt just a little less harassed after our acquittal.

But the relief lasted only just as long as it takes to print a daily paper. The next day the Toronto press was busy trying to convict us anyway, without appearing too disrespectful of the legal system. The judge did not *really* want to let us off, we read, he actually wanted to throw the book at us — he just didn't have one handy.

In Ottawa, justice critic Eldon Woolliams used our acquittal to call for speedy passage of Justice Minister Lalonde's tough new obscenity laws. In Toronto, Attorney General Roy McMurtry said the Crown will consider an appeal of the verdict to a higher court.

And we thought we'd won.

But there are a couple of facts that refuse to fit into this epic picture of Justice Frustrated in an Attempt to Stem the Flood of Filth.

Obscenity, first of all, was never at issue in *TBP's* trial. The charge concerned immorality, indecency or scurrilousness. The laws that are so dear to the hearts of Messrs Lalonde and Woolliams have no bearing on the case. But waving the banner of decency is an excellent political strategy — particularly before a spring election. Emotional issues can divert the attention of the electorate from potentially embarrassing government dilemmas — in employment, inflation, women's rights and education. It is difficult to believe that the apparent “guardians of public morality” are entirely ignorant of the fact that their outbursts are based on their own fabrications.

The Body Politic's acquittal was not a vindication of democracy, freedom of the press or of any inherent fairness in the judicial system. The media, the politicians and, finally, the public said that if *TBP* was not guilty, then the law was clearly wrong. And they made their judgement, most of them, without reading the article they attacked.

It must not be forgotten either that *TBP* was effectively and arbitrarily fined \$30,000 by the police simply by having had to defend itself against charges. When *The Body Politic* tried to challenge the search warrant used by the police, the court ruled that the police should continue to have the power to seize arbitrarily any materials they might find useful, whether or not they pertain to the laying of charges. The police still have that court-sanctioned power; they can use it against us again. They also have not returned our materials.

In a sense, a small one perhaps, we have been vindicated. The subject of child-adult sexuality is finally beginning to open up for sensible debate — not only in gay newspapers, but in the pages of the major dailies such as the *Toronto Globe and Mail*. To some extent, the fact of child sexuality is coming out of the closet, and even heterosexual child abuse is no longer being ignored.

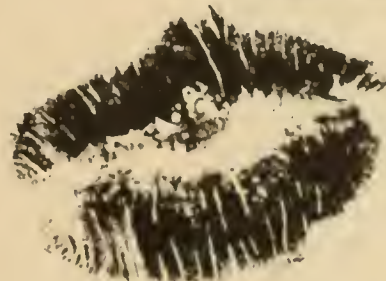
Despite Judge Harris's insistence that homosexuality was not on trial in *TBP's* case, we know that in fact it was. And from public reaction to the acquittal we also know that homosexuality has not been exonerated. Some of the media have made overtures of tolerance. But what difference does it make to us, after all, if the corporate media decide that we are not so disgusting as they thought we were, by standards that are hardly our own?

Our acquittal was one small victory in the long struggle for gay liberation. It was also a small victory in the struggle to maintain a free press against the erosions made by authority and reaction.

The fact that the threat of an appeal is hanging over our heads, that the Right is now organizing to force that appeal, that the discrimination and harassment of gay people is just as evident today as on February 13, are an indication of battles that lie ahead.

Homosexuality is still on trial. □

THANK YOU



To all our supporters —
political, financial,
social and sexual



Judge Harris's Valentine's Day decision brought smiles to the faces of weary TBP defendants.

Verdict: not guilty!

But ominous legislation waits in the wings in Ottawa.

TORONTO — For many in Courtroom 34, it was the longest hour and a half they had ever spent. It was only at the end of his precedent-setting 45-page judgement that Provincial Court Judge Sydney Harris told the tense, quiet, packed courtroom that since “the word ‘immoral’ being undefined does not establish an acceptable area for lawful action, and that neither indecent nor scurrilous apply to either Exhibit I as a whole or the article therein primarily objected to by the Crown, it follows that each of the accused is Not Guilty of this charge and I so find.”

It was February 14, 1979, judgement day in *The Body Politic* trial.

Crown Attorney Jerome Wiley, who had sat hunched forward with his head in his hands through the last half hour of Harris's closely reasoned verdict, had barely time to mutter that the Crown would withdraw the obscenity charge pending against *Loving Man* before the spectators exploded into applause that

became a standing ovation as defendants Hannon, Jackson and Popert left the prisoners' bench to be swept into the arms of jubilant supporters.

It turned into whoops and cheers in sub-zero weather on the courthouse steps, the defendants applauding as wildly as the crowd. “It's not just a victory for the three of us,” explained Ed Jackson. “It's been clear from the beginning that the charges were an attack on the whole gay community, and it's the whole gay community that won here today.”

At a press conference held immediately after the judgement, defence lawyer Clayton Ruby praised Harris's verdict as “beyond doubt a landmark decision,” one that will help “preserve the rights not only of the gay community but of all Canadians.”

He was referring to Harris's decision to refuse to deal with the charge of “immorality” levelled against the paper. “I find it impossible to determine as a

matter of law what is moral or immoral,” Judge Harris said. “I find the term so ambiguous and indefinite that were ‘immorality’ the only offence alleged here I would dismiss the charge without hesitation.”

According to Ruby, “That kind of blanket vagueness (ie, immorality legislation) is now, as a matter of law in Ontario, struck down. The idea is that nobody, no Canadian citizen, no citizen in a free society, ought to be found guilty of a crime unless he can have some reasonable sense of what it is that's forbidden.”

Although it will probably be that legal precedent which will give the case a place in history, there was no doubt that it was the simply fact of having won which accounted for the jubilation among the gay people at the press conference. As Ken Popert noted, “This is one of the few tangible victories that gay people have achieved in the past ten years. It could have a profound effect in

convincing gay people that there is some point in attempting to bring about change in society.”

At the same time, defendant Gerald Hannon noted that the win was by no means a tribute to the Canadian judicial system, and the victory was more a result of luck, and support from the straight and gay community, than the unambiguous working of the law and the courts. “The very fact of the existence of obscenity and morality laws makes us worry,” he said. “The charge should never have been laid in the first place. And we have been effectively penalized by a long legal battle which has cost over \$30,000 and has drained our energy and resources. As well, the police seized twelve boxes of material in the raid, but only one item — a single copy of the paper — was entered as evidence in the trial.”

It seemed nothing could dampen the celebratory mood, however, and by nine o'clock that night the popular down-

town gay bar Buddy's was packed with people having fun and the occasional journalist recording Hannon's "long, smoldering" kisses.

One startling disclosure made by Harris in court was that several people and organizations had been in touch with him in an attempt to influence his verdict. A rare occurrence, it gave some idea of how high feelings were running during the trial.

Harris revealed that he had received telephone calls, telegrams and letters.

One of the letters was sent by Lt-Col Herbert Wood, president of the Retired Salvation Army Officers League. Wood wrote: "Today, alas, there are many Sodoms and Gomorrah's with the escalation of homos and lesbians in various parts. We do not want Toronto to be another."

"I wanted to do my bit to stem the tide of garbage flowing in this city," explained Wood, and commenting on the acquittal by Harris, "They are now free to print filth."

Many of those present in the courtroom felt that Judge Harris in his decision had taken some very satisfying swipes at figures associated with the case — in particular Ken Campbell, the right-wing evangelical Baptist minister who brought Anita Bryant to Canada, and Claire Hoy, the Toronto *Sun* columnist who "did his best to get charges laid." Both had been Crown witnesses.

Harris, however, did have some words of praise for *TBP*, calling it "a serious journal of news and opinion," and the article "Men Loving Boys Loving Men" "a plea for understanding" which "forcefully argues in favour of a particular attitude of non-condemnation of pedophiles."

Harris demonstrated great familiarity with the article, and read long sections of it into the court record, including the entire preface and conclusion. It was clear he was considering the whole publication and accused the Crown of "clouding" the issue by putting "emphasis on an allegation that the article approved, counselled and encouraged the commission of pedophilic sexual acts which would be offences

under the Criminal Code."

Harris took another implicit swipe at the Crown's case by deciding that the statute under which *TBP* had been charged — Section 164 of the Criminal Code — had not been meant by Parliament to be put to the use the Crown intended. This had been the aspect of the case which worried civil libertarians — a rather obscure law, designed, according to Harris, to "catch the sick individual who indulges in obscene, indecent mailings, the invisible exhibitionist," was being used against a publication for the first time in Canadian judicial history. A successful prosecution, many felt, would add a new and frighteningly vague weapon to the arsenal of "obscenity" legislation already on the books.

That danger has undoubtedly been minimized by Harris's assertion that "I am not prepared to have the Crown use section 164 as a last refuge in objectionable language cases."

The defusing of a bit of archaic but useful legislation may have been the determining factor in Deputy Crown Attorney Robert McGee's decision to recommend an appeal to the Supreme Court of Ontario.

Announced February 15, the appeal would be based on "errors in law" alleged to be in Harris's judgement.

The appeal will have to be authorized by the Attorney General, however, and as of this writing the "matter has not been decided," according to a spokesperson in the AG's office.

Attorney General McMurtry apparently told a university Progressive Conservative Club that he found the article "quite offensive," but that he was concerned that launching an appeal might be seen as harassment by the homosexual community.

The Crown has only thirty days in which to serve notice of appeal on the defendants. Anyone interested in expressing an opinion on the matter can contact the Attorney General's office at (416) 965-1664.

There was no doubt that there was much in Harris's judgement that gay

people — and civil libertarians generally — could be jubilant about. He had, for example, declared as a "finding of fact" that "one's sexual behaviour and orientation is not acquired from what one reads or sees" — something gay people had been declaring for years.

Nonetheless, one of the bases for judgement in the Harris decision would leave most gay people feeling distinctly uncomfortable. "It is the offence that is heinous," he said, "not the offender. If we condemn Exhibit 1 (*The Body Politic*) we are in effect condemning the messenger who brings the bad news."

That statement was the conclusion drawn from examples of the difference between the Holocaust and the reporting of it, or the Jaques killing and the newspaper accounts which described what happened.

Few gay people — even those who disagreed with the article's attempt to convey a broader understanding of man/boy love within the range of human behaviour — could feel it appropriate to compare the Holocaust to the relationships described in the article. Harris, however, was "appalled and disgusted by the acts of Simon, Peter and the others," and noted that "this case, if nothing else, is close to the borderline" — a surprising statement which rather appeared to contradict much of the tone of the judgement.

It was not reasonable, of course, to expect innovative thinking on sexual/political matters to come from the legal system, and most observers were relieved that a judge was capable of handling such a sensitive case without indulging in any gratuitous swipes at gay people.

"In any case," said Ed Jackson, "the liberation of gay people will never be a matter decided in the courts. The really important thing to come out of all this is the sense of increased optimism in the gay community. The case has proven that we can take on a big adversary, work like hell for a year and win."

For Ken Popert, the case had established the "political maturity" of the gay community. "A lot of people," he said, "supported our right to publish

even when many clearly did not agree with the article itself."

It may be a maturity soon to be tested. Some people are already saying that, since the paper is clearly guilty, the acquittal is proof that the laws need changing — the obscenity laws, that is.

Obscenity was not mentioned in the charge against *TBP*. Judge Harris emphasized throughout the trial and in his verdict that obscenity was not the issue. Yet there was not a paper in the city which did not refer at some point to "*The Body Politic* obscenity trial."

Whether caused by carelessness, stupidity — or simple political savvy — the media-generated confusion has proven very useful to federal MP Eldon Woolliams and other supporters of the Liberal government's new obscenity legislation.

Woolliams, MP for Calgary-North and justice critic for the Progressive Conservatives, rose in the House the day after the verdict to ask whether the acquittal wouldn't speed up the passage of Bill C-21 "to protect young children against this kind of propaganda which may lead to the most degrading abuse."

Bill C-21 would expand the present definition of obscenity by allowing any "matter or thing" as well as any "publication" to be found obscene. It would also deem obscene anything that "unduly depicts a totally or partially nude child" — a person under, or apparently under, 16 — engaged in sexual acts. The penalties would be increased to a maximum of ten years in prison or a fine of up to \$100,000.

"It's a frighteningly broad amendment," said Ed Jackson. "It poses a real danger to Canadian publishers, and particularly to a gay press committed to a discussion of children's sexuality."

The timing of the verdict in *The Body Politic* case has proven to be a rather happy one for supporters of Bill C-21.

"But whatever happens," said Hannon, "there's one solid fact we've got our hands on. We won once. And we can do it again." □

In and out of the media eye: defendants (from left, opposite page) Ed Jackson, Ken Popert and Gerald Hannon paused with fur-hatted counsel Clayton Ruby on the steps of the courthouse for one last photo. Then — trailed by the ever-present media — they walked across the street to a post-verdict press conference moderated by *TBP* collective member Mariana Valverde (below, left). The community celebration at a local bar later that evening included Bruce Russell, David Maclean and Hugh English (below, right).



photos: Robin Hardy and Robin Collyer



The Judgment: The Queen vs Pink Triangle Press

Reprinted below are selected passages from Judge Sydney Harris's 45-page verdict, delivered February 14, 1979:

It is necessary to say that this is not and was not a trial concerned with many of the attitudes, events, offences, sexual orientations, moralities and decencies which many members of the public and many of those professionally using those organs of public information generally known as the media have considered it to be.

During the trial a public meeting was held in Toronto and received wide publicity — in my opinion it might better not have been held during the trial, but I hope it is unnecessary for me to say that neither it nor comments nor speeches made thereat had or could have any effect on the conduct or outcome of the trial....

Although in presenting its case the Crown concentrated almost exclusively on the article "Men Loving Boys Loving Men" and specifically on certain specific passages in that article, I am satisfied that since the charge relates to the whole of Exhibit 1, I must consider the whole issue and not just part of it. I have, therefore, read the entire issue....

I am satisfied that *The Body Politic* is a serious journal of news and opinion, apparently directed to those who are members of and/or wish to read about and consider the views, opinions and problems of the so-called "gay" community....

The specific article "Men Loving Boys Loving Men" discusses pedophilia and pedophilic acts and persons; it is not written in a prurient style nor does it have the typical hallmarks of hard-core pornography — it is not lascivious, sexually stimulating nor titillating. It does not use gross explicit language calculated to cause sexual arousal or stimulation. It forcefully argues in favour of a particular attitude of non-condemnation of pedophiles....

From the evidence adduced, I make certain findings of fact:

- One's sexual behaviour and orientation is not acquired from what one reads or sees.
- Homosexuality and pedophilia are not contagious and one's sexual behaviour is determined by one's genetic endowment and environment, or as put by the witness Dr Sommers, "by nature and nurture," these being the same factors that determine one's non-sexual behaviour....

During the trial the issue was to some extent clouded by the Crown's emphasis on an allegation that the article approved, counselled and encouraged the commission of pedophilic sexual acts which would be offences under the Criminal Code (such as gross indecency, buggery, assault, indecent assault or assault causing bodily harm) and that by reason thereof the article and Exhibit 1 were indecent, immoral or scurrilous....

It is clear that the article in Exhibit 1 is apparently the third of a series by the same author on child sexuality. To choose one of a series, without considering the context of the others — and no evidence was provided as to the others of the series — makes it difficult to reach an informed decision on the nature of the one. Surely it must be considered as part of the total picture, rather than in isolation....

Of particular relevance to the present case is the nature of the media's coverage of the trial of those accused of the slaying of Emmanuel Jaques.... There was a how-to-do-it manual spread for all to read; there was writing which the Crown here would argue should be found to be indecent and immoral, even as

the Crown contends are the descriptions of the acts, be they actual or fictional, presented by the accused Hannon in the specific article which forms a major issue herein.

It is my opinion that the right of the public to be informed — that right which is the cornerstone of freedom of the press — includes the right to know about this type of behaviour, the better to understand it, the better to deal with it, the better to keep men like Simon, Peter and Don from becoming so repressed and suppressed and confined to the closet that their untreated sexual problems may lead to more Jaques cases.... Sexual assaults on children are as criminal when committed by heterosexual pedophiles as by homosexual pedophiles — and even by heterosexual and homosexual pedophobes. It is the offence that is heinous, not the offender. If we condemn Exhibit 1 we are in effect condemning the messenger who brings the bad news....

Since in matters of morality, different times bring different limits of tolerance, I find it impossible to determine as a matter of law what is moral or immoral. Insofar as the contention that Exhibit 1 is immoral is concerned, Parliament has failed to provide the court with sufficiently precise guidelines to enable the court to come to any conclusion as to what would be guilty conduct. The immoralities of yesterday so frequently become the nobilities of conduct today that failing statutory definition this court can find no legally enforceable meaning in the term immoral. Whatever else it may be, Exhibit 1 cannot be legally immoral.

As for indecency, there is a vital importance in the nature of the *treatment*, as distinct from the nature of the *subject matter* itself. "The question is a question less of the nature of the material than of the handling of the material." The test in my opinion is: how was the material handled?

To revert once again to the Supreme Court of Canada's philosophy in *Brodie* (the Lady Chatterly case) — the members of the majority of the Court each emphasized the writer's honesty of purpose and accepted the testimony of literary critics as to literary merit.... Great literature it may not be; artistic excellence it may not have — but... Exhibit 1... has not been proved beyond a reasonable doubt to be indecent. Shocking and offensive to the community Exhibit 1 (and some of its contents) may be, disgusting and upsetting as well, even distasteful, sickening, unsettling, or appalling; but I find that indecent as a whole it is not.

What, finally, of scurrility? The word in its modern sense appears to denote meanness or viciousness in attack and coarseness or foulness in language — using coarse or foul language to attack in a mean or vicious way.

It appears to me that there must be an object of the scurrility, if scurrility there be.... I do not think one can abuse or insult a fictitious person, and I do not think there can be scurrility in the air. In the absence of any evidence as to the actual existence of any person, group or entity allegedly abused or insulted, I cannot find Exhibit 1 scurrilous.

To a considerable extent tenable and credible arguments exist on both sides of each of the issues of community standards and the ordinary meanings of immorality, indecency or scurrility, and this case, if nothing else, is close to the border line.... As a person, I am appalled and disgusted by the acts of Simon, Peter and the others — but my feelings are subjective — and as a Judge, I must judge with objectivity and with concern for the right of free discussion and dissemination of ideas unless there be a clear incitement to unlawful action.

Such clear incitement I cannot find in Exhibit 1 — I find it rather to be a plea for understanding addressed to the willing and limited audience of subscribers to *The Body Politic*, and I find the evidence adduced to be overwhelming insofar as the impossibility (by the written word or otherwise) of conversion to pedophilia of a non-pedophilic homosexual is concerned....

It follows that each of the accused is Not Guilty of this charge and I so find.

For the full text of the judgment write to TBP, enclosing \$6.00 to cover postage and copying.

GO Centre destroyed by fire

OTTAWA — Members of Gays of Ottawa (GO) looked on helplessly as their centre went up in flames on the night of February 16. The fire, which broke out in the basement of the two-storey building at 378 Elgin Street, also destroyed a dozen other offices and small stores.

The building was completely gutted and damage has been estimated at \$600,000. A spokesperson for Gays of Ottawa said the group lost all its books, furniture, files, and most equipment. The fire also destroyed records and files of the coordinating office of the Canadian Lesbian and Gay Rights Coalition (CLGRC) and those of Celebration '79, the 7th Annual Conference for Lesbians and Gay Men to be held in Ottawa this summer.

"Our insurance policy will cover most of the furniture," said GO President John Duggan, "but the files are irreplaceable. Their archival value alone cannot be measured."

Also lost in the fire were such things as GO's membership lists and financial records, and a number of CLGRC human rights petitions containing several thousand signatures. The petitions were part of a campaign to persuade the federal government to amend the Canadian Human Rights Act to include sexual orientation. However, some expensive musical equipment was retrieved from a room at the very back of the centre.

Firemen battled unsuccessfully for seven hours in record low temperatures in an attempt to save the building. They were called to the scene by GO members who were the only ones present when the fire broke out. About ten people were in

the centre attending a regular Friday night drop-in.

"The lights went out and someone smelled smoke," said Denis LeBlanc, long-time member of GO who was one of those present. "We all quickly got our coats and filed quietly down the front stairs," he said. The GO Centre was located on the second floor of the building.

"By the time the second or third person got down the stairs," LeBlanc added, "we couldn't see at all and we could hardly breathe because of the thick smoke."

It took over an hour for the smoke to turn into flames. The fire had been building up in the walls and firemen were powerless to control it once it broke through the roof. The cause of the fire is not known, and may never be known because of the extensive damage. Arson is not suspected.

Duggan assured local media GO would continue despite the loss of its centre. "Gays of Ottawa is an institution, not a building," he told reporters.

All regular activities of GO are continuing with the exception of the weekly drop-in which has been cancelled until a new centre can be found. The meetings of Ottawa-Hull Gay Youth, which had been taking place at the GO Centre, have also been relocated. For information call the Gayline at 238-1717.

An appeal has gone out to all gay groups to send copies of correspondence they may have had with Gays of Ottawa, the coordinating office of the CLGRC, Celebration '79 or Ottawa-Hull Gay Youth to enable these groups to partially reconstruct their files.

David Garmaise □



Up in smoke: GO Centre's archival records can never be replaced

In Winnipeg, a Conservative newspaper springs a sex-charge scandal on a Liberal publisher. Sense an election, anyone?

Police crackdown indicts 7 men, 12 teenagers on sex charges

WINNIPEG — Twelve boys have been turned over to juvenile authorities February 20 in the wake of sex charges laid against 7 men. The men included Richard Malone, publisher of the *Winnipeg Free Press*, and Allen Spraggett, TV host and columnist. Information received by *TBP* indicates that Winnipeg police are involved in an extensive cover-up of a juvenile organization which provided homosexual contacts for a number of wealthy and prominent Winnipeg citizens.

A five-month investigation by police began in the fall. In November Ed Oliverio, 32, was arrested for gross indecency, buggery and contributing to juvenile delinquency. Oliverio is a public relations man, and former campaign manager for a Liberal MLA. Three other Winnipeg men appeared in court February 20. Henry Martin, 45, Joseph Savelsbergh, 47, and Thomas Breen, 51, were charged with several counts each of gross indecency and buggery. The same day Allen Spraggett, 46, co-host of the CBC programme "Beyond Reason," writer of the newspaper column "The Unexplained," and an astrologer for a Toronto radio station, was arrested by York Regional Police in his suburban Toronto home. He was later released on the promise to appear in Winnipeg court the following week.

Two days later, Richard Malone, 37, son of Brigadier Malone, the former *Globe and Mail* publisher and head of FP Publications Ltd, appeared in court charged with buggery and gross indecency. Police also revealed that Winnipeg surgeon Dr Brian Chambers is being sought on a warrant. *TBP* has learned that Chambers fled the country several months ago when he learned he was one of twelve men under investigation by Winnipeg police. He is now reported to be living in Ireland.

All the men were released on bail. None have entered pleas yet, except for Richard Malone who pleaded not guilty.

In an emotional meeting with staff at the *Winnipeg Free Press* the day after he appeared in court, Malone announced he would take a leave of absence until the charges against him had been dealt with. The paper's circulation department was thrown into havoc, and closed down when operators could no longer handle calls. Many callers cancelled subscriptions while others, parents of newspaper delivery boys, were concerned about who their boys were delivering papers for.

The charges against Malone and the subsequent damage to the *Free Press*'s reputation may have political consequences in the upcoming federal election since the newspaper is identified with the Liberal Party. One other accused, Oliverio, also has strong Liberal Party connections.

The police began investigating a number of juveniles five months ago. Some boys were initially approached on the street "because of the way they behaved."

Several were apprehended at the Grey Hound Bus Station, and at least one of the accused was arrested there. With information from these boys, police were able to approach others directly.

TBP has received information that a "juvenile ring" was organized by the youths themselves to supply sexual services at a price. One 14-year-old told police he made over \$11,000 in one year. Police deny the existence of any prostitution service, although they admit that some juveniles may have received money as gifts. Other sources within the gay community indicate that, while there may not have been a "sex-for-cash" organization, the boys were "taken care of" by older men.

Sources in Winnipeg have told *TBP* that the teenagers are unknown to the gay community. "It's a small town," said one person, "and generally everyone knows who's hustling. No one knows anything about these kids." *TBP* has learned that some of the boys were residents of the Manitoba Youth Centre, a detention home for delinquents and runaways, while others were from "quite good homes." Police have said that in all cases the parents of the juveniles have been notified.

Rumours of an impending police witchhunt had circulated for several months in the Winnipeg gay community and among journalistic circles. In early January, Peter Warren, a radio personality and columnist with the *Winnipeg Tribune*, revealed in a series of articles that a police investigation was under way but had not been announced. *TBP* has learned that Warren had information leaked to him which included a list containing the names of twelve men. The names of seven of the men who would later be charged appeared on the list. The remaining five names belong to prominent professional people in Winnipeg, but apparently there are no politicians involved. Police have told *TBP* that no more arrests are planned and denied any knowledge of a list of twelve names.

Warren said he has gone to extraordinary lengths to avoid an "Ottawa" situation. Several years ago Ottawa police announced at a press conference the arrests of a number of men for offences with juveniles. Several lost their jobs and one committed suicide. Warren didn't explain how an "Ottawa" situation could be avoided when the media informs the public of names and addresses of the accused.

Police did hold a news conference February 20, the day three of the accused appeared in court. Said Inspector Stephen "We hold a news conference every morning to let the press know what's going on. We waited until we got the report back from the Crown's office telling us to press charges. It came to us Monday. We announced it on Tuesday."

Robin Hardy □



Coalition adds lesbian rights to Women's Day demands

TORONTO — For the first time here, the coalition organizing International Women's Day has focused on lesbian rights as one of four demands forming the basic document for the rally and demonstration March 10. Previously, lesbian rights had been only a subsidiary concern on International Women's Day.

This year women are demanding an end to harassment of lesbians, as well as full employment rights for women, full funding of social services, and free access to abortion and contraception as well as an end to forced sterilization.

The Coalition explains that "Women are fighting back. This past year we have fought and are fighting for our rights in the work place. We have organized to oppose changes in Unemployment Insurance legislation. We've fought against the attempt to shut down women's services. We've organized to oppose the attacks on lesbians and gay men. Individually and collectively, we've organized to resist the attempts to take away the gains we've struggled long and hard to win. Government and big business have not found it easy to resolve their crises at your expense."

While the coalition is concerned with contemporary issues, the protest itself is a part of a very long tradition. On March 8, 1908, 15,000 women garment workers marched in New York City to demand equal pay, the right to unionize, and an end to sweatshop working conditions. They gathered under the slogan: "For Bread and Roses" — bread to symbolize economic security and roses, a better way of life. This event led to the establishment of International Women's Day which was first celebrated in 1910 with a march that succeeded beyond all expectations — in Germany and Austria alone, 30,000 people demonstrated.

Last year in Toronto, 2,000 women and a contingent of male supporters demonstrated for jobs, the right to abortion, and protection from violence.

This year the demonstration will be held on Saturday, March 10 and will be

preceded by a rally at Convocation Hall, University of Toronto. All who support the Coalition's demands are urged to participate. Queries, donations and endorsements may be directed to: International Women's Day Coalition, PO Box 70, Station F, Toronto. Phone — 789-4541. □

Woman gets custody but decision anti-gay

WINDSOR — Essex County Court Judge Joseph McMahon has ruled that a mother may retain custody of her two children despite his disapproval of her lesbianism. The judgement, handed down January 17, granted the woman's husband a divorce on the grounds of homosexuality.

In the judge's opinion, "being raised in a homosexual atmosphere by a homosexual parent openly associating with other homosexuals must be considered by the court as negative, when one views the principles on which this country was founded and the beliefs of the majority of society in this country."

Testimony by child and family therapist Ruth Rone of London, Ontario, that sexual orientation was not an important factor in determining a parent's inability to raise children, or in the determination of the child's own sexuality, persuaded the judge to conclude that "The homosexual factor is in no way a determining factor — a factor that by itself would require removal of the child from the custody of that parent."

However, conditions of the custody order state that no one may live with the mother without the approval of the court. McMahon explained, "I am attempting to improve the situation by preventing any open and avowed lesbian or homosexual relationships in the home." □

Now give us Wintario cash, Body Politic says

The homosexual rights magazine, Body Politic, plans to seek more government funding from Wintario following its acquittal yesterday on charges of mailing indecent material.

magazine could apply for up to \$1,000 under a program providing financial assistance for a "significant" issue of a magazine dealing with the arts, sports, physical fitness, recreation or heritage.

The Halfback program lasted only 12 weeks and is no longer in effect for magazines, Farr said. Gerald Hannon, 34, one of the defendants who wrote the article in question, said he was not involved in the program.

Harris' ruling "one of the first tangible victories gay people have won in the last 10 years." Defence lawyer Clayton Ruby said the judge, in effect, had said the word "immoral" doesn't exist.

The Stones

TBP launches libel action against the Toronto Star

TORONTO — *The Body Politic* announced February 19 that it had served notice of intent to commence a libel action against Toronto Star Newspapers Ltd and the *Star's* Editor-in-Chief, Denis Harvey. The suit followed that paper's reporting and editorializing on an erroneous "demand" by *TBP* for government funding.

TBP is claiming it was libelled by *Star* coverage of a press conference held February 14, shortly after Pink Triangle Press and its three officers had been acquitted on a charge of mailing indecent, immoral or scurrilous material.

The following day, the *Star* published a banner headline in red ink on page one which read, "Now give us Wintario cash, Body Politic says." On February 16, an editorial entitled "Tolerance is not public support" noted that "the response of the publisher, Pink Triangle Press, in announcing that they now feel entitled to a Wintario grant from the government in order to reprint the offending article, is provocative rubbish."

As Rick Bébout of *TBP's* collective noted, what the headline really said was "Now kiss our ungrateful bums, Body Politic says."

The *Star* editorial went on to say that "The homosexual community in Toronto can only damage its legitimate demand for tolerance under the law by this kind of truculent reading of a judicial verdict in the name of minority rights."

The editorial, however, was based upon an assumption that was not true.

The following is a verbatim transcript of the relevant part of the February 14 press conference:

Q: "The *Body Politic* got into this trouble after it was disclosed that public funds were used to publish the paper. Will the paper continue to ask for government funding?"

Ed Jackson: "As a member of the newspaper community in Ontario, we certainly will."

Q: "Do you have any applications before the government right now?"

Ed Jackson: "I don't think they're pending yet, but as soon as that regular process comes up, we will certainly apply."

Gerald Hannon: "There is an application at our office right now, through the Ontario Arts Council, to employ a student at the paper. This is something that has happened in the past: they have granted us a student to work. They've sent us another application; we'll fill it out and send it in, and I expect they may grant us another student."

No other mention of government funding was made.

The next morning the *Star* had *TBP* belligerently demanding Wintario grants. That afternoon, Rick Bébout called Borden Spears, Senior Editor at the *Star*, to complain about the inaccuracies and ask that they be corrected.

A correction was published the following day, attached to and indistinguishable from the weather forecasts. It simply stated that *TBP* intended to apply for support from the Ontario Arts Council, but "has no intention of asking for Wintario grants."

"The correction was grossly insufficient," said Bébout. "It did clear up the error about Wintario, but it failed completely to correct the impression that, as soon as *TBP* was acquitted, we stood up and screamed for a payoff in public funds."

The same edition of the *Star* which carried the correction also contained the editorial condemning *TBP* for demanding Wintario cash. Further complaints to Spears from both Bébout and collective member Ed Jackson resulted in two changes in later editions. The name of the Ontario Arts Council was substituted for Wintario, and the erroneous contention that *TBP* was seeking money to reprint "Men Loving Boys Loving Men" was dropped, though no correction of the error ever appeared.

When *TBP* told Spears that what had been done was insufficient to correct the impression created by both headline and editorial, he referred Bébout to Managing Editor Hartley Steward. "Mr Steward told me it seemed we were the victims of 'headline-ese'" said Bébout. "He said that headlines, because they have to be short and simple, can sometimes lead to misunderstandings. He didn't feel, though, that the headline about *TBP* really gave a false impression of what we said."

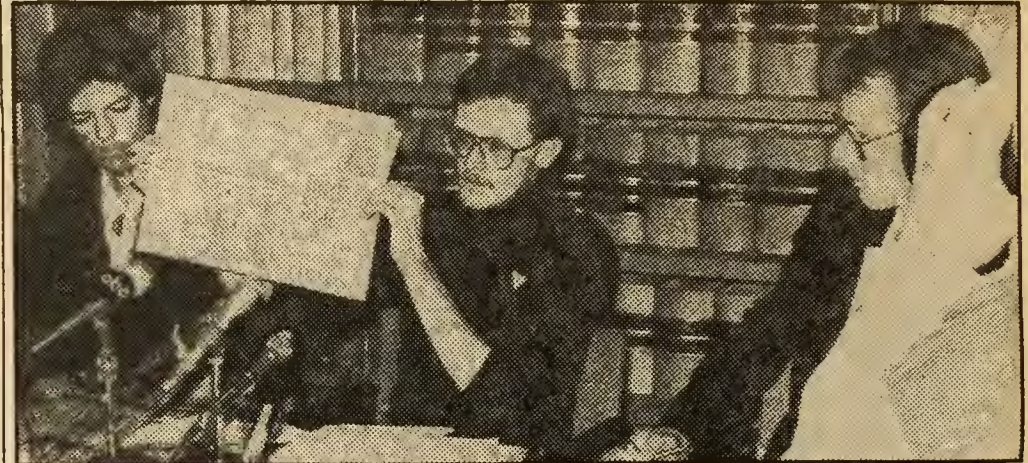
In an emergency meeting the evening of February 16, the *TBP* collective, concerned about damage to its reputation and credibility in the gay community, decided to launch a libel suit against the *Star*.

TBP is claiming that the *Star's* coverage painted the paper as unreasonably petulant and avaricious. Bébout noted that the *Star's* own editorial is evidence that this is how the story was received. "The editorial writers scolded us for being 'truculent' and for making 'provocative' demands," he said. "I can only assume they got their incorrect information from the *Star's* own news story the day before."

There has been some indication that the *Star's* reporting may have hurt *TBP's* reputation in its own community. "People who supported us throughout the trial have called to say they can't understand us making such a greedy, arrogant statement," said Bébout. "I have a hard time explaining to them that we didn't say it. A headline as explicit as the *Star's* makes it seem pretty clear that we did."

There is also concern in the collective that *TBP's* future dealings with government funding agencies may have been damaged.

One interesting community reaction to the announcement of the *Star* suit was



Rick Bébout displays offending issue of the *Star* at *TBP's* press conference on February 19. Fellow collective member Robin Hardy (left) and counsel Ross Irwin (right) also spoke.

What we said vs What they said we said

February 14: In response to questions at *TBP's* post-verdict press conference (see yellow box at left), Ed Jackson and Gerald Hannon note that we will continue to seek the same government grants as in the past.

February 15: In a banner-headlined front-page story (above, 60% actual size) the *Toronto Star* has *TBP* making a demand for immediate cash from Wintario.

February 16: Alerted by *TBP* staff that their story was erroneous, the *Star* runs a correction (below, circled in red, also 60% actual size) at the bottom of page two. The Wintario error is corrected; the implication of a demand for instant cash is not.

February 16: In the same edition carrying the correction, the *Star's* editorial writers, who seem to have read the previous day's *Star*, criticize *TBP* for making "provocative" and "truculent" demands, and claim that money was sought "in order to reprint the offending article" (left).

the question, "Why the *Star*, and why not the *Sun*?" The latter, a right wing tabloid, has a long history of treating *TBP*, and gay people generally, in an abusive, scurrilous manner. In fact, a leak to *TBP* from within the *Sun* suggests that some journalists there were disappointed at not being sued — it seemed to suggest they were not being taken seriously.

"There's no doubt the *Sun* does its best to abuse and insult us," said *TBP* newperson Christine Bearchell. "But that's just name calling. And people are free to pick up a copy of *TBP* and see for themselves whether we're a 'crummy, dirty publication.' But the *Star* invented news that nobody could really check, and it had the full authority of a front-page banner headline. That's a lot more damaging than the simple-minded, direct abuse that the *Sun* indulges in."

The *Star* has a long history of treating gay people with condescension, offering them society's tolerance at best. *TBP's* dealings with the paper have been

uniformly unpleasant.

In 1973, *TBP* took the *Star* to the Ontario Press Council, claiming that the daily had discriminated in not accepting a simple classified ad soliciting subscriptions. The Press Council agreed, and shortly afterwards the *Star* ordered *TBP's* printer, Newsweb, to refuse to print issue 8 and all future issues. The *Star* has a controlling interest in Newsweb Enterprises.

In 1975, a revised "Standards of Advertising Acceptability" noted that the word "gay" was an unacceptable substitute for "homosexual," and went on to say, "Advertising on behalf of homosexual organizations where the purpose of the advertising is to recruit or convert, for example, promoting circulation subscriptions to periodicals which they may publish, is not acceptable." Since "recruitment" and "conversion" are impossible, this tortuously worded regulation seemed designed specifically to exclude *TBP*. The ban on the word "gay" drove copywriters to such lengths that a banquet for Leonard Matlovich, John Damien and Doug Wilson was actually described as a "deviants' dinner."

It's 1979, and the word "gay" does appear these days, most notably lately when Brenda Zosky tripped "compassionately" through the world of Metro's 200,000 homosexuals — a trip, according to a source at the *Star*, that had to get editorial approval right up the line to publisher Beland Honderich. A piece that scrupulously avoided talking to any gay activists, it spoke of the "pain" beneath the surface of gay life, and told of lesbian mothers who advise their daughters to be straight — "It's a hell of a life to be gay."

"Give me the *Sun* any day," said *TBP's* Bearchell. "I'd rather be called a creep, a dingbat and a zany than put up with all that smarmy compassion. 'Normality,' in the *Star's* terms, is not something most gay people are after." □

**How to win in court:
keep things hanging til just about
everybody's dead. One down, five to go,
four years on in the Damien case.**

Sewell declares ongoing support but stays away from gay meeting

TORONTO — Mayor John Sewell has postponed a second appearance at a homosexual meeting because "it's too soon after the first one." His refusal angered the group involved but has caused little concern in the rest of the gay community.

The Lambda Business Council, an association of gay businesspeople in Toronto, invited Sewell to speak at a dinner meeting slated for March 6. The invitation arrived at the mayor's office only three days after his controversial first appearance in early January at a rally in support of *The Body Politic*. A month later, Sewell's executive assistant, Hugh MacKenzie, informed surprised Lambda Business Council president Mike Laking that the mayor had decided to postpone the meeting until "sometime in the future."

Laking was angered by the sudden reversal. "From the way in which the postponement came, the decision appeared to be politically expedient."

Mayor Sewell told *TBP* that he had made the decision not to speak at the meeting "because it would have been interpreted by the world as raising the issue all over again too soon. I wanted to let it cool down for awhile."

"As mayor, I try to put a pacing to public appearances. There are only so many I can make and I would not speak to the same audience within a short period of time. Even if I had spoken to the Business Council on a topic like downtown development — it had not been decided what I would talk about — I'm not sure the media would have dealt with it on that basis."

"If I'm going to speak to an issue, I'd rather do it head on, and not appear to be trying to edge out of it sideways."

The issue was gay rights and, at the January 3 rally, Sewell had expressed strong support for *The Body Politic* and for the gay community. The result was a huge media storm which left thousands of Torontonians discussing both the timing and the significance of the speech. For days after, the mayor's office was swamped with a deluge of phone calls and letters which culminated in a threat to Sewell's life. The rally was later criticized by Judge Sydney Harris in introductory remarks to his judgment in the *TBP* case. He felt "it might better not have been held during the trial."

Because of the intensity of this reaction, "the issue of the rights of gay people had got too heavily focussed around the mayor," said Hugh MacKenzie. "It wasn't serving the interests of the issue or of the mayor."

Laking disagreed. "We're not a gay rights group, we're not a political group, we're businessmen," he said. "Downtown development would have been fine as a topic."

Laking was also angry because, on the basis of a verbal confirmation of the engagement, the dinner meeting had already been sold out. "We sold 100

tickets at \$15 a crack."

MacKenzie admitted there was a foul-up in dealing with the invitation at first. "A decision to accept was made on a preliminary basis before we knew who it was. The uproar following the *TBP* rally made it difficult for us to check it out. Subsequently, we realized what the situation was we might be getting into."

MacKenzie assured *TBP* that "there is definitely no policy to refuse to speak to the gay community." Sewell confirmed this. "If a gay organization were to invite me to speak in, say, September, I would certainly consider it."

John Argue, president of the NDP Metro Toronto Area Council and a gay activist particularly concerned with municipal affairs, was critical of Laking's interpretation of the mayor's action. "I don't think the postponement qualifies Sewell's support for gay rights at all," he said. "The timing of the invitation was a strategic blunder on the Council's part."

Sewell admitted he had not thought about possible negative reaction in the gay community before making his postponement decision. "I also didn't judge my speech at the *Body Politic* rally in terms of whether I would lose support in the straight community. It's a heck of a way to determine one's actions."

TBP asked Mayor Sewell how he felt about his sudden high profile as a gay rights advocate. "It's fine with me. It was appropriate for me to speak at the rally. The gay community felt itself under attack and I believe it was under attack. I have no regrets."

Sewell had told the audience at the January 3 rally that he was there "to help calm the political atmosphere." Two months later, he feels that the speech did help. "Not in the first week, but certainly in the fallout later. As a result, a large number of people reconsidered their position on the issue."

"The speech unleashed a lot of hidden sentiment on the negative side," added MacKenzie, "but I don't think it generated hostility that wasn't already there. It made a lot of people, who take it for granted that there should be no discrimination on the basis of sexual orientation, realize what an unpopular idea it still is. To speak out was the right thing to do."

Both Sewell and MacKenzie commented on the number of letters which were received at the mayor's office. MacKenzie estimated the total at well over 1600. He said he was especially struck by the letters from gay people, and friends and relatives of gay people, who "expressed personal appreciation for the speech" and felt "better about themselves after hearing it."

"It was really nice to see that," said Sewell. "Some of the letters have been very moving."

Ed Jackson □

One defendant dies, case enters 5th year

TORONTO — A Fort Erie doctor who told John Damien's employers Damien was gay died February 11, two days before he and Damien were scheduled to appear on the Commission on Confidentiality of Health Records. It is felt the doctor's actions initiated the events that led to Damien's dismissal in 1975 by the Ontario Racing Commission.

Last February Damien sued Dr Thoreau W O'Mulvenny when the doctor's role in his dismissal was discovered. Damien claims that the doctor violated the confidentiality provisions of the Venereal Disease Prevention Act by revealing the steward's sexual orientation to his employers.

Six individuals have now been sued in Damien's legal fight against his dismissal. "But one wonders if, by the time the case gets through this slow court system, all the defendants will be dead," said Michael Lynch, chairperson of the Committee to Defend John Damien.

The fourth anniversary of Damien's firing was observed February 9 when about thirty long-time supporters gathered in Trinity College's "Buttery." Billed as a "Rally to Amend the Code," the occasion was a warm affirmation of Damien's personal heroism and tenacity.

One of the key speakers was Ms Pat Shinton, a spokesperson for Ontario's handicapped. Both Liberal Leader Stuart Smith and Michael Cassidy of the NDP refused invitations to address the meeting. They drew criticism from chairperson Michael Lynch who charged that the opposition parties were "all talk and no action" on the issue.

Dick Nolan, head of the Toronto regional office of the Canadian Human Rights Commission, did accept an invitation and emphasized the continuing support of both the Commission and its chair, Gordon Fairweather, for inclusion of sexual orientation in the Canadian Human Rights Act.

The evening was lighthearted, with

emcee Tom Warner demonstrating a hitherto unsuspected talent for quick-change impersonations — everything from a towel number to a nun.

In his closing remarks Lynch pointed out the high personal costs of a civil suit and reminded the audience "Damien has been forced to declare bankruptcy as a result of being kept out of work as a steward." Lynch went on to emphasize that, although the inclusion of sexual orientation in the Ontario Human Rights Code would hardly ensure full rights for gay people, it would mean that a civil case like Damien's need never happen again. □

Growing

The Sister's Lightship, a new lesbian publication from Halifax, has been launched by an autonomous collective, most of whom belong to APPLE, the Atlantic province's lesbian organization. Contributions in English or French are welcome.

APPLE is encouraging women to bring music, poetry or whatever to their regular women's coffeehouse held twice a month on Friday evenings at 1252 Hollis St, Halifax.

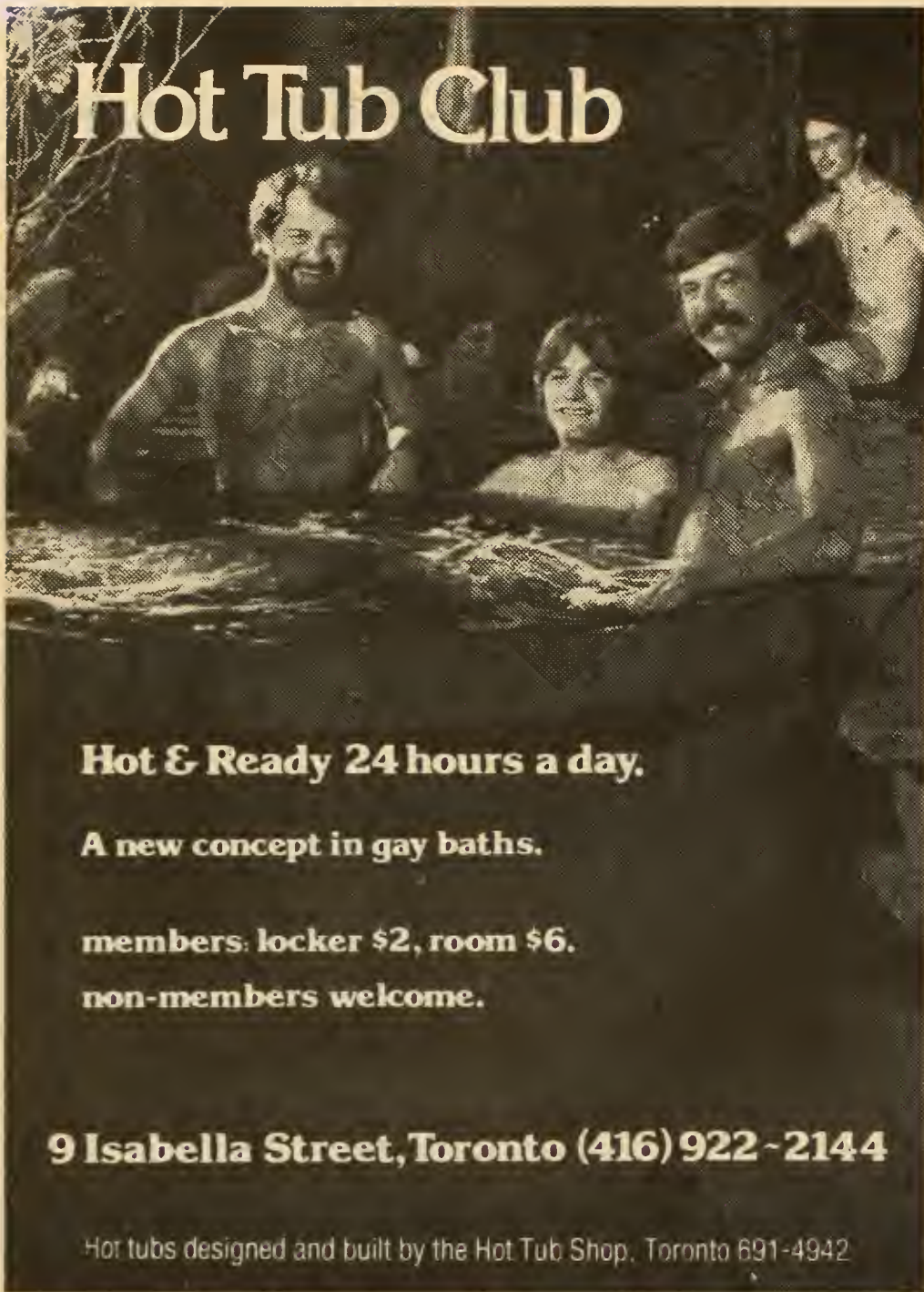
British Columbia feminist lesbians can contribute to *Waves*, a new periodical produced by a Victoria Collective of the Rights of Lesbians subcommittee of the BC Federation of Women. Write to Box 237, Station E, Victoria, BC.

Winnipeg Women's Building, 730 Alexander Ave in Winnipeg, has become the first women's movement-owned building in Canada. Administered by a non-profit corporation known as the Winnipeg Women's Cultural and Education Centre Inc, the building houses 17 women's organizations, services and businesses including a number of lesbian groups.

The Gay Association of Red Deer has joined the rapidly growing list of Prairie gay groups, reports *Gay Saskatchewan*, a monthly newsletter published by the Saskatchewan Gay Coalition. The newsletter can put rural and small town lesbians and gay men in contact with others in their area. A first time classified is free; donations of money, materials or time are welcome. □



Handicapped spokesperson: Pat Shinton appeared at the recent Damien rally.



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

Name _____

Address _____

City _____

Postal Code _____

- Please put me on the mailing list for the CGRO Easter Conference. I plan to attend. (See story page 14.)
- Please send me _____ copies of the CGRO brief to the Ontario legislature, "Discrimination and the Gay Minority." I enclose \$1.50 for each.
- Here's an additional donation, too: \$_____

Clip and mail to CGRO, Box 822, Station A, Toronto ON, M5W 1G3

Stay in classifieds Star publisher says

WINDSOR — The Windsor *Star* has refused a display ad for a dance from Windsor Gay Unity, and claims it has an unwritten policy of allowing gay people to advertise only in the classified section of the paper.

Windsor Gay Unity has filed an official complaint with the publisher, Mr Robert Pearson, prior to requesting an adjudication by the local Press Council.

According to Harold Desmarais, the gay group's treasurer, he attempted to place a display ad February 8 for a dance the organization had planned. The ad said only: Gay Valentine's Dance, and gave details as to time, place and admission charge. The group regularly uses the classified section, and had had a display ad for a similar event accepted in April, 1976.

Desmarais says he was called later in the afternoon and told that it was "management policy" to restrict advertisements of a gay nature to the classified ads. "I then called the publisher," said Desmarais, "and he confirmed the policy. He also told me he didn't have to give me any reason for it. He just told me, 'The classified section is open to you and this is where I feel you people belong.' I asked him if the matter was open to discussion and he said no."

In his complaint letter to Pearson, Desmarais notes that a similar complaint by Windsor Gay Unity to the Press Council in 1973 had resulted in the decision that "Council felt that there was unfair discrimination in the refusal to publish a simple advertisement for a social event."

"It wasn't OK in 1973," said Desmarais, "it was in 1976 and it isn't in 1979. Is *Star* policy a cyclical process?"

If the publisher's reply is unsatisfactory, Gay Unity will ask the Press Council to intervene. Council decisions must be printed by member newspapers, but it cannot dictate policy changes. □

AG urges group to continue pressure

SASKATOON — Three members of the Saskatchewan Gay Coalition (SGC) steering committee met with Attorney-General Roy Romanow February 22. It was the first meeting with the AG since Romanow indicated his approval in 1974 of a sexual orientation amendment.

This time Romanow refused to indicate whether or not the government was considering an amendment, but urged the SGC to continue pressuring both government and opposition caucuses. A recent brief has apparently been hotly debated in caucus and is considered "contentious." Romanow also suggested there is a possibility human rights coverage for gays might exclude teachers and childcare workers. The SGC representatives made it clear this would not be acceptable.

SGC has also been informed that the provincial cabinet has received more letters in favour of the amendment than

against. The letter-writing campaign by gays began in response to one launched by Christian fundamentalists opposed to passage of a gay rights clause.

Renaissance International leader Ken Campbell, who brought Anita Bryant to Canada in 1978, encountered gay opposition here on a radio hotline show February 23. Gays managed to monopolise the telephone line, and several times Campbell was called "a liar." The opposition of Christian fundamentalists has made gay rights a hot issue in the province.

"We've received a lot of positive media, especially in the south of the province," said Doug Wilson of the SGC. "If we fail to get the amendment, we'll keep organizing, though. In particular we'll continue to work on public education." □

Up and coming

The Coalition for Gay Rights in Ontario (CGRO) is holding its annual Easter conference in Toronto. Hosted by the Metropolitan Community Church, the conference runs from April 13 to 15 and takes as its theme "It's Your Move — Lesbians and Gay Men Taking Responsibility for Our Future."

CGRO Secretary Jim Dougan informs us that Pat Bond of *Word is Out* fame will be performing over the weekend. There'll be a dance on both Friday and Saturday, and workshops look varied and interesting. The event will be based at the 519 Community Centre, and there'll be free billeting for out-of-towners. Registration fee is \$5. For more information, see ad this page, or call 923-GAYS in April.

On Tuesday March 13 at 8 PM, Toronto Integrity, the organization of gay anglicans and their friends, will be having a Eucharist followed by a guest speaker who will give a talk on the work of Tri-Aid House. The meeting will be held at Holy Trinity Church, Eaton Centre.

On Tuesday, April 10, the same organization will have Bishop Alan Read, Suffragan Bishop of Toronto, as guest celebrant and preacher. Topic: Reflections of Lambeth '78. Place: Holy Trinity Church. □

Feeling harassed?

At a recent steering committee meeting, the Coalition for Gay Rights in Ontario launched a campaign to compile evidence of police harassment throughout the province.

Recent events in several centres indicated that harassment of lesbians and gay men is increasing, and that a province-wide study is in order. Gay women and men involved in such incidents should write: Ralph Fredsberg, c/o Windsor Gay Unity, PO Box 7002, Sandwich Station, Windsor, ON N9C 3Y6, or call 1-519-252-0979. Please include as many details as possible and a phone number. Confidentiality is assured. □

The Windsor *Star* has a new little closet.
It's called the classifieds.
And that's where the publisher
puts "you people." That's us, folks.

Demo protests state censors



Puppets against censorship: demonstrators confront Canada Customs

HALIFAX — Fifteen people picketed the offices of Canada Customs at noon, January 30 to protest the growth of censorship in Canada. Demonstrators shouted, "Free *The Body Politic*! Drop the Charges!", "Public Access to Public Media! End CBC Discrimination!" and "We Have A Right to Read What We Like! Don't Ban Gay Books!"

Reference was also made to the *Vancouver Sun* case, police harassment of posterers in Halifax, Toronto and Montreal, and a statement by a Halifax Customs official that lesbian books were not allowed in Canada. Part of the group performed a puppet show using three characters designed by Halifax artist Jim MacSwain. They represented an Ontario Provincial Police officer, a Customs official and a CBC announcer as See-No-Evil, Hear-No-Evil and Speak-No-Evil respectively.

The picket was part of a series of events organized by the Gay Alliance for Equality (GAE) to draw public attention to the attempts by the state and the media to silence the gay community. An information table was set up at Dalhousie

University January 5 to publicize *The Body Politic* trial, and GAE sponsored a public meeting on censorship at the Turret Gay Community Centre January 31. Featured speakers included Tom Burns, owner of the gay bookstore Alternate Bookshop, Alex Wilson of *The Body Politic* collective, and Lynn Murphy, a Dartmouth librarian.

After lively and productive discussion, resolutions were passed calling for an end to CBC discrimination, the repeal of all "pornography" sections of the Criminal Code and the Customs Tariff, and end to the harassment of people posting notices, the provision of public bulletin boards, and the inclusion of "sexual orientation" in all human rights codes.

Ms Murphy read a statement which was subsequently discussed at a workshop February 3 sponsored by the Atlantic Provinces' and the Halifax Library Associations. The workshop passed a resolution of support for the GAE's stand against censorship.

Robin Metcalfe □

Barracks defence goes full steam ahead

TORONTO — Money raised for the defence of persons charged in the raid on the Barracks steam bath will be available in equal proportions to keepers and found-ins. That decision, made by the Coordinating Committee of the December 9th Defence Fund, must be ratified at a general meeting March 5.

Five men were charged as keepers of a common bawdy house, and twenty-three men as found-ins, after an early morning police raid on the popular gay steam bath December 9.

The 7-member Coordinating Committee was organized in January to administer the fund. Members are: chairperson, Michael Laking, president of the Toronto Lambda Business Council; treasurer, Brent Hawkes, MCC minister; Peter Maloney, as representative of the keepers; and Tom Warner and Brian

Mossop as members at large. A representative for the "found-ins" has not yet been elected. The Committee also established that 15% of the fund, or a minimum of \$1000, will be used for administration.

The trial of the "keepers" has been set to begin November 13. If they are found not guilty of keeping a common bawdy house, the charges against the "found-ins" will likely be dismissed. However, though there appears to be a more immediate need to fund the "keepers" case, the decision of the Coordinating Committee means money collected in the defence fund will be distributed proportionately to each defence effort. Said Tom Warner, "This means that the same percentage of money will be spent on the found-ins and keepers. Also people who contribute money will be able to designate what they want their contributions used for — be it the found-ins, the keepers, or some other use."

But while the decision of the Com-

mittee must be ratified in a general meeting, difficulty exists in contacting all 23 found-ins. "Some of them are married," Warner explained, "others don't want political support. But we are leafletting the bars to contact them, putting messages on 923-GAYS, and we do know who their lawyers are so we are trying to contact them that way."

The Committee is also requesting meetings with the Chief of Police and the Police Commission. They are demanding the dismissal of Sgt Gary Donovan, who, subsequent to the raid, informed several Toronto School Boards that teachers working in their jurisdiction had been arrested. So far, Donovan has received only a reprimand.

The Defence Fund has already collected more than \$10,000 of the estimated \$75,000 needed for the defence.

The trustees of the December 9th Fund are Symes & Irwin, Barristers and Solicitors, 31 Prince Arthur Ave, Toronto M5R 1B2. Cheques should be made payable to: Ross S Irwin in trust for December 9th Defence Fund.

Robin Hardy □

Press Council holds articles prejudiced

QUEBEC — In a precedent-setting move, the Conseil de Presse du Québec (CPQ — Quebec Press Council) has agreed with plaintiffs that a number of newspaper articles had fostered anti-gay prejudice.

The decisions involved:

- Six complaints brought against Quebec City's *Le Soleil* and its journalist Pierre Champagne.
- The complaint against Montreal's *La Presse* following the publication of an article last June entitled "An atrocious crime brings five-year sentence to homosexual."

• The complaint filed by gay psychologist and writer Alain Bouchard against the *Quotidien de Chicoutimi* which last August published a letter headlined "The homos lose their free trip." The story referred to the study trip on homosexuality cancelled by the Paris section of the Franco-Québec Office for Youth.

In a letter dated February 5 to *Le Soleil's* Pierre Champagne, CPQ General Secretary had this to say: "The articles submitted to the Council — on the basis of the tone and the vocabulary used — were pejorative in character and had no place in such reportage. The Council considers that a journalist aware of his professional responsibilities must avoid the use of terms that tend to ridicule or scorn a group of individuals. In the Council's opinion the treatment given to the events covered in these articles could stir up ridicule against the homosexual minority and could foster prejudice."

The CPQ criticized the *Quotidien de Chicoutimi* in these terms: "The use of the word 'homos' in the headline is pejorative in character and tended to put down and ridicule the individuals concerned."

The decisions were well received in the gay community in Quebec. The February/March issue of *Gai(e)s du Québec* said "We hope that journalists will view this as a decision which will help to define a new non-discriminatory orientation in articles making reference to sexual behaviour."

Stuart Russell □

Psychiatrist Jerry Cooper, a Crown witness in *TBP's* trial, has testified elsewhere: "The person who invented pantyhose must have been a homosexual because it is extremely ugly and it doesn't stimulate fantasies." He's obviously never worn nylons and garter belts himself, or he'd know how uncomfortable they are.

New coalition plans public rally as Tories prepare Code change

TORONTO — A new provincial civil rights organization has been formed to represent the interests of all the groups recommended by the report *Life Together* for inclusion in an amended Ontario Human Rights Code.

The Conservative government has also leaked the information that it will finally introduce a package of amendments to the Code during the next session of the legislature beginning March 6.

The new organization, called the Coalition for Life Together, brings together supporters of gay people, the handicapped, former prisoners and the elderly. The Coalition plans a public rally outside the Ontario Legislature at noon on Wednesday, April 4 to demand full implementation of the report. The Coalition is also participating in the production of a special programme for a local television station.

Gay people in the Coalition report that handicapped activists had been

approached to abandon their support for gay rights as a condition for gaining their own. The offer was rejected and the first public cooperation between gays and the handicapped occurred when Pat Shinton, spokesperson for the handicapped, appeared at the February 9 John Damien "Rally to Amend the Code."

At Queen's Park, a government spokesperson told *TBP* that "some recommendations from *Life Together* have been accepted, others rejected" in the proposed legislation. He refused to say whether or not sexual orientation would be included. Other sources in the government suggest it has been dropped.

Opposition parties claimed to be unaware of government intentions to introduce such legislation in the new session.

Contact with the Coalition can be made through the Committee for Usable Transportation (923-2077) or Gay Youth Toronto (366-5664). □



Margareth
and Jillian Miller

Custody granted by high court

LANSING MI — In a January 17 decision, the Michigan Supreme Court reversed four lower court decisions and restored custody of a 12-year-old girl to her lesbian mother. The judgement has set the strongest legal precedent yet in favour of the rights of lesbian mothers.

"Two and a half years of hell are truly over," said an ecstatic Margareth Miller. She had fought to regain custody of her daughter Jillian since 1976.

The child's father, Paul Miller, had relinquished custody of his two children in 1972 when the couple separated. It was not until August, 1976 that he challenged the arrangement, claiming his ex-wife was an unfit parent because of her lesbianism.

Later that month Circuit Court Judge Frederick Ziem ruled that the mother's lesbianism warranted the removal of the two children from her care. In a compromise, Ms Miller relinquished her claim to her 14-year-old son, Ricky, and was given temporary custody of her daughter for the duration of the court battle.

Nine months and several court appearances later, Judge Ziem ruled that Ms Miller's homosexuality was "the major consideration," and awarded custody to the father. That decision was sent back to the judge for further consideration by the Lansing Court of Appeals. But even after a personal interview with Jillian, who wanted to stay with her mother, Judge Ziem ruled a third time in Mr Miller's favour in Feb-

ruary 1978. "An 11-year-old child cannot know what is in her best interests and I say this particularly because of the lesbianism," declared the judge in his decision.

In May, 1978 the Lansing Appeals Court upheld Ziem's ruling and Ms Miller petitioned the Michigan Supreme Court for a hearing.

Seven months later the seven Supreme Court judges ruled unanimously that the mother's sexual preference should not have been a major consideration preventing custody. "The record does not present clear and convincing evidence that the change of custody is in the best interests of the child."

The court's ruling that a parent's homosexuality alone is not grounds in Michigan for denying custody rights is especially important because it was made at the Supreme Court level.

"The State Supreme Court is something that other states will listen to... You occasionally get an award of custody to a gay parent on the probate level, but other judges don't pay attention to that lower court ruling," said Holly Ladd of the Massachusetts Chapter of the Anti-Sexism Committee of the National Lawyer's Guild. "Since judges do not like to have their decisions appealed to the Supreme Court and overruled there," Ladd added, "this ruling will quickly filter down through the entire judicial system of Michigan." □

Sodomy laws killed in 2 more states

TRENTON NJ — New Jersey State Senator Joseph Maressa, sponsor of a bill to criminalize sodomy in that state, reluctantly abandoned his fight January 24 but warned gays not to take their victory "out into the street."

Maressa introduced the bill late in 1978 in response to the state's new penal code which decriminalized sodomy. His bill would have made homosexual acts between consenting adult males punishable by up to five years in jail and a \$7,500 fine. It would not have applied to lesbians.

The Senator said he withdrew the bill because of a recent State Appeals Court decision which declared that prosecution for homosexual activities was unconstitutional and an invasion of privacy.

The introduction of Maressa's bill had spurred gay rights advocates to angrily demonstrate in front of the State House recently. Phyllis Noble, president of the New Jersey Gay Activists Alliance said that the bill's demise "means that legislation in New Jersey will no longer be determined by fear of homosexuality."

Homosexual acts between consenting adults are still illegal for more than 67% of the US population.

Although it went unreported at the time, it has been confirmed that the state of Vermont repealed its sodomy laws early in 1977.

The repealed law, number 2603 in the state statute books, stated, "A person participating in the act of copulating the mouth of one person with the sexual organ of another shall be imprisoned not less than one year nor more than five years."

The 1977 repeal made Vermont the 22nd American state to repeal its sodomy laws. □

Child molesters to be neutered?

AUGUSTA ME — A bill that proposes to surgically neuter convicted child molesters has been filed by conservative Republican state legislator, Joyce Lewis. Joyce Lewis.

The bill "to prevent child abuse" stipulates that women and men found guilty of gross sexual misconduct involving children under 14 would be rendered incapable of sexual arousal by surgical procedure. The bill is under review by the state Attorney General, who must decide if the proposal violates the US Constitution's guarantees against cruel and unusual punishment. Major opposition to the proposal is coming from the Maine Chapter of the American Civil Liberties Union. ACLU executive director Jean Sampson described the bill as "very barbaric, like something out of the Dark Ages."

Representative Lewis told reporters that she could "not think of a better way to stop (child abuse). A person who thinks it might happen to him might be so scared it would be a deterrent. I only hope and pray some child will have a better weekend because a molester was afraid." □

Abzug's dismissal cripples committee

WASHINGTON DC — US President Carter's dismissal of Committee Chairperson Bella Abzug has wrecked the National Advisory Committee for Women. More than half of the committee's members immediately resigned in protest over the move.

Carter was angered by the committee's criticism of the way his economic policies are affecting women. He indicated that he felt something was wrong when the White House finds itself "cringing" prior to meeting with a committee set up to supply advice and assistance.

The move came after Abzug "lit into" Carter in front of nearly 40 other people at the advisory committee's first meeting with the President.

Among those resigning in protest was former National Gay Task Force co-chairperson Jean O'Leary, who complained that the committee had wasted half an hour of their 90 minutes with the President listening to him accuse them of being more his adversaries than his advisors.

O'Leary said she was "shocked" that the President had "acted so callously," and called Abzug "one of the foremost leaders of the women's movement."

Carter announced that Abzug was to be replaced by Marjorie Bill Chambers, a Republican and member of the city council of Los Alamos, New Mexico. Chambers is described as "more low key" than Abzug and, unlike her predecessor, has avoided involvement in lesbian rights issues and abortion. □

Milk replacement draws gay ire

SAN FRANCISCO CA — Many feminists, lesbians and gays have expressed strong disappointment at the selection of Harry Britt to replace slain city supervisor and gay activist Harvey Milk.

Britt was considered a supporter of the leading candidate for the job, Anne Kronenberg, a lesbian activist and former aide to Milk. Many of Kronenberg's supporters criticized Britt for accepting the appointment without consulting her.

Mayor Dianne Feinstein, who made the appointment, felt that Britt was more "mature" than the younger Kronenberg. The *San Francisco Sentinel* reports it was felt by some that the mayor had "intentionally or unintentionally managed to split the gay left by the appointment and that she had paved the way for a straight to be elected next November."

Mayor Feinstein drew boos from a gay audience the night of the appointment when she refused to commit herself to appointing a gay person to the city's police commission. Former mayor George Moscone, slain with Milk on November 27, had promised to "appoint a gay person to the police commission before I leave office." □

In Canada, we get the *Hardy Boys*.
In Australia, it's *Young, Gay and Proud*.
Any guess as to who grows up healthier?

Hermaphrodites hold festival

PANIPAT, INDIA — Over 2000 hermaphrodites or "hijiras" from all over India gathered sixty miles north of Delhi February 3 for a private convention of "song, dance and prayer." The weekend meeting opened with participants, dressed in traditional women's clothing, dancing down the town's main street to tents set up on a two-acre site rented for the occasion.

The hijiras, who generally support themselves by begging, singing, dancing and reciting poetry, are divided into two groups. Those born with sexual organs of both sexes are traditionally revered in Hindu society. In Northern India they are invited to homes after the birth of a child to sing religious songs and chants.

Hindu children born with hermaphroditic features are not surgically mutilated as is customary in North America or Europe. They are turned over to other hermaphrodites to be raised and trained in religious rituals.

These "zanas" (Urdu for ladies) are often very cultured and versed in classical poetry. There is a tendency for the true hermaphrodites to look down

on the other hijiras, men who have undergone voluntary castration in early adolescence or who are simply cross-dressers.

Modern attitudes toward the hijiras are mixed. Although they are venerated in the countryside because of their religious functions, in the cities they are often sexually abused and ridiculed. Indian schoolboys use hijira as a term of derision equivalent to "sissy" or "faggot."

Reaction in Panipat ranged from, "They're perverts. They should be run out of town," to that of Kadar Singh, a local tea vendor. "I don't care if they're making love," he said. "They've improved my business."

In spite of reports of the founding of a gay liberation group in Bombay in 1977, sexual politics have made little impact on the subcontinent.

"We don't want to say anything except that we will pray together, sing together, dance together and not talk politics," declared a conference organizer. "Outsiders won't be welcome." □

Sex text stirs storm

SYDNEY, AUSTRALIA — A furor has broken out in the state of Victoria over the distribution of *Young, Gay and Proud*, a textbook on homosexuality for use in school sex education classes.

Thousands of copies of the book, produced by the Melbourne Gay Teachers and Students Group, have been used with children aged 14 and up. *Young, Gay and Proud* is designed to help counter misinformation, half-truths and lies about homosexuality that circulate in high schools. The language is simple and frank.

State parliamentarian Jeffrey Kennett is leading a campaign to have the book banned. "I am not opposed to homosexuality between consenting adults in private but I am certainly opposed to such people trying to convert others to their own lifestyle."

Teachers have generally reacted positively to the book. "No other book speaks so directly, so simply to the kids," said one. State education authorities are "undecided" about the book and are preparing a recommendation to the education minister on its continued use in the schools. □

Gaysweek kneed

NEW YORK — The *Washington Post* publishing empire, owner of *Newsweek*, is opposing the application to patent the name *Gaysweek* by that New York gay magazine's publisher.

In a letter to *Gaysweek*, *Newsweek's* attorneys threatened that, "unless *Gaysweek* is prepared to change its mark and withdraw its application for registration, *Newsweek Inc* will proceed with the opposition in the US Patent and Trademark Office and will take the

necessary steps to restrain the further use of the mark *Gaysweek* by your client as well as for damages, court costs and counsel fees."

Last year *Gaysweek's* original application for registration of its name was rejected by the Patent and Trademark Office on the grounds that the proposed trademark was "immoral or scandalous." The paper's second attempt had been proceeding smoothly until *Newsweek* raised objections. □

Bashers abashed

TEL AVIV — Israeli queer bashers are finding the tables turned on them as that country's gays organize to fight back.

The Gan Ha'Atzma'ut (Independence Park) is an important cruising area for the city's gay men. Responding to increasingly frequent attacks against men found alone in the area, the Israeli gay organization, the Society for the Protection of Personal Rights (SPPR), began special "Gan" patrols early last year. Members equipped with police whistles walk the park in pairs, dealing quickly with any troublemakers.

Initial community reaction to the patrols was one of "skepticism and ridicule," according to SPPR spokespersons. But their continued effectiveness is helping a growing number of gays to realize that self-defence is a possible alternative to harassment.

In a recent incident individual gays displayed their new sense of solidarity by coming to the aid of a man attacked by two thugs. "Picking up sticks and tree branches, they set upon the two attackers and beat them mercilessly. The thugs fled, one shoeless, the other crying and both in a supposed state of shock," said an SPPR report. □

Gay News loses high court appeal

LONDON — England's *Gay News*, the world's largest circulation newspaper for gay people, has lost its appeal against a blasphemy charge in the House of Lords.

Britain's highest court upheld by a vote of 3 to 2 an earlier conviction on a charge of blasphemous libel. The charge was brought against the paper by anti-gay crusader Mary Whitehouse, following the publication in June 1976 of a poem containing sexual references to the body of Christ.

The paper was convicted of "blasphemous libel" in July 1977 and fined £1000 plus four-fifths of Whitehouse's court costs. The paper's editor, Denis Lemon, was fined an additional £500 and given a nine months' suspended sentence.

Eight months later, after the largest gay demonstration in British history, the Court of Criminal Appeal upheld the guilty verdict but quashed the prison sentence against Lemon. After a massive show of support by *Gay News* readers it was decided to appeal the case to the House of Lords.

Gay News is presently considering taking the case before the Human Rights Committee of the European Economic Community. □

Transsexual cop retains job in DC

WASHINGTON DC — Ormus W Davenport returned to the District of Columbia police force as Bonnie Nora Davenport on February 12. She is America's first known transsexual police officer.

Davenport, an eight-year veteran of the force and father of three, left work nearly a year ago to undergo a sex change. She is the first beneficiary of a Washington bylaw banning discrimination against transsexuals.

The Washington police department has a long history of hiring women and blacks. Some 300 women serve in the 4,200 strong force which includes 2,100 blacks, a higher percentage than in any other American city. A police department spokesperson described Davenport's sex change as "a strictly personal matter." □

Detroit law bans discrimination

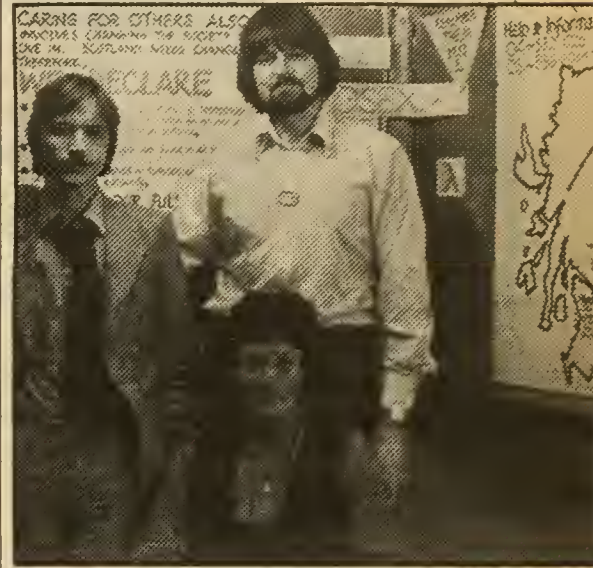
DETROIT MI — In a January 24 vote, Detroit became the largest US city to specifically outlaw discrimination against sexual minorities.

The Omnibus Human Rights Ordinance, passed by city council in an 8-to-1 vote, is one of the most comprehensive sets of protections in the US.

Detroit gays must now be given equal access to educational opportunities, employment, medical care, housing rentals, real estate purchases, and places of resort and amusement. Strong powers of enforcement exist in each section of

the ordinance.

The move had broad-based community support, including that of the Michigan Organization for Human Rights, a state-wide gay group. Gays have been demanding an anti-discrimination ordinance since 1973 when the principle was first enshrined in the city charter. □



Derek Ogg (left), Sheila MacAskill and Ian Dunn.

Gay Scots demand rights

EDINBURGH — A lesbian and two gay men are taking the British government to court for breach of their human rights. Their action follows the example already set by Northern Ireland gay groups.

Sheila MacAskill, Derek Ogg and Ian Dunn informed the European Commission on Human Rights of their action January 30.

"This is the only way we can hope to gain redress for the degrading status accorded to homosexual people in Scotland," said Ogg. "We have lobbied all MP's and even got a Private Member's Bill introduced in Parliament, but the government has always refused to allow time for debate."

The action is based on a breach of Article 8 of the European Human Rights Code which proscribes discrimination on the grounds of sex, national or other minority status.

The 1967 Wolfenden reforms which decriminalized homosexual acts in Britain do not apply to Scotland. "This constitutes discrimination on grounds of national minority," say the applicants.

Scottish gays are also moving into the political arena on another front. An all-party group of gays has called a Yes vote in the upcoming March 1 referendum on devolution. The referendum may return limited self-rule to Scotland.

"No Westminster government has been prepared to grant Parliamentary time to a bill to legalize homosexual relations between consenting adults in Scotland," said Ian Dunn, a member of the Labour Party. "We are certain that a Scottish Assembly will act more responsibly and give Scotland's quarter of a million gay people the right to lead their own lives without fear of persecution." □

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Between The Lines

by Ken Popert

Locking our doors

As you can read elsewhere in this issue of *The Body Politic*, the news media went berserk February 14, when Pink Triangle Press was found not guilty of mailing immoral, indecent or scurrilous material.

The *Toronto Star* published an unsigned fabrication, complete with red headline across the top of its front page. According to this headline, *The Body Politic* now felt entitled to demand a government grant in the wake of its acquittal. Enlarging on this little piece of invention the next day, the daily published an editorial which first claimed the grant was to be used to finance the republication of "Men Loving Boys Loving Men" and then went on to denounce this fictional demand.

The *Star* wasn't alone. The media generally gave the impression that Judge Sydney Harris' decision was basically unfavourable to *The Body Politic* and that Harris must have absent-mindedly written "Not Guilty" at the end of it.

From the beginning, it has been a goal of the gay movement to make the relation of gays to society a public issue. We anticipated the day when our demonstrations, marches, presentations of briefs and petitions would, as they entered the public consciousness, engender a discussion in public forums. The news media, particularly daily newspapers, television and radio stations, are the most important of these forums and it is they who decide, in the short term, which questions are placed on society's agenda. We expected that, in the course of this public debate, the needs of gay people could be articulated and widespread misconceptions about us challenged.

We have succeeded in a sense: gay people and the gay movement have been a prominent subject in the news media for about two and a half years now. But this media attention has not assumed the advantageous form we expected. Instead of a genuine debate on the merits of integrating gay men and women into our society, we have found ourselves the target of a very one-sided campaign to denigrate gay people and isolate the gay movement. The media have carried and, by doing so, implicitly condoned, every shade of negative opinion, including the advocacy of violence against us, while limiting our side of the argument to less than token status.

Our plans for public discussion of the gay issue — in the news media, at least — were very naive. Such a debate on any question is impossible in our society because the media, which properly should be the means of public discussion, are privately owned and are used as political weapons to defend the interests of the owning class. The concern of the media is to stop social change because the bourgeoisie, the owners of the great industrial corporations, require "a stable social environment" in which to maximize profits. By "a stable social environment," they mean a society in which the established order is not challenged.

The refusal of the media to act as a

vehicle for public discussion of the gay issue has at least made us aware of their profoundly partisan character. For some of us, this realization came long ago, but we continued to believe there was something to gain by dealing with journalists.

We calculated that, because the news industry has a system of rhetoric and claims to operate by certain rules which promote fairness, completeness and accuracy, we could make use of the media. While they would not convey our point of view, they would at least be compelled, in reporting a demonstration, for example, to transmit involuntarily the knowledge that gays are dissatisfied. And if we were very careful in what we said, keeping as much as possible to written statements, their ability to misuse our words would be diminished. We could use them against each other to guarantee a certain minimum of accuracy.

But, as the reaction of the news media to the acquittal of *The Body Politic* shows, we were simply fooling ourselves again. Is it reasonable to believe that the riot of misstatements and falsehoods which characterized news coverage of the acquittal was simply the chance accumulation of individual error? I don't think so.

Journalism, as it is practiced by the news industry, has only one real rule: write whatever is necessary to justify the established order.

In the light of this recent experience, we have to seriously consider these questions:

Do we have anything to gain by talking to the news media? (Nothing that I can see; they will publish as they wish, without regard to what we say or do.)

Do we have anything to lose by talking to the news media? (Yes; by talking to them, we provide the pretext for another assault.)

If there is nothing to be gained and something to be lost, how much longer and to what end will we continue to subject ourselves voluntarily to media attention?

My conclusion is that we must at the very least take what small retaliatory measures we can against the individual news media who have taken advantage of our openness. We should refuse to deal with them and their representatives, for withholding the access which we continue to give to others is the only small bit of power we have.

For my part, I will never again knowingly talk to any *Toronto Star* reporter about gay people or the gay movement.

Further, I think that we must seriously consider whether we should continue to write press releases or arrange press conferences and whether we should continue to admit the media to our meetings and conventions. It could well be dangerous to prolong these practices.

I am sure that someone will object to these suggestions on the grounds that we have nothing to hide. Quite true. And quite irrelevant. We have nothing to hide, but that doesn't mean we shouldn't lock our doors against vandals. □

Everywoman

by Mariana Valverde

Freedom, violence and pornography

The debates about pornography and censorship which have been taking place in this magazine, and elsewhere in the gay liberation movement, have been persistently visited by a rather indefinite but powerful entity called "radical feminism." *TBP* will soon be publishing a feature on pornography, which will take into account feminist views; but in the meantime it is appropriate to use this column, which is explicitly devoted to feminist perspectives, to inform our readers about an important debate in the US feminist newspaper *off our backs*.

The January issue of *oob* reported that, during a conference last November in San Francisco, discussions of "What is Pornography?" and more general issues of pornography and freedom of speech took place. Two tentative definitions of pornography were arrived at: 1) "material which represents or describes sexual behaviour degrading and abusive to women in such a way as to endorse and/or recommend the behaviour described;" 2) "sexual material depicting or supporting violent or coercive or non-consensual acts where an imbalance of power is implied or explicit in such a way as to endorse/recommend the behaviour."

off our backs

60¢ a women's news journal



A panel discussion, which included authors Susan Griffin and Susan Brownmiller, advocated the elimination of such pornographic material from public view. "All of the panelists concurred on the inadvisability of creating laws to ban pornography, but endorsed the use of existing laws to limit the visibility of porn." *oob* reports that "uppermost in many people's minds was the difficulty of ensuring protection of homosexual material of any kind if and when we begin applying laws against pornography." Susan Griffin's solution to the problem was to propose that "we do education around lesbian and gay issues whenever we speak on pornography."

In the same issue of *oob*, Janis Kelly and Fran Moira, two members of the collective, argued that "we would neither have laws passed to ban pornography nor would we firebomb porno shops. First, the definition of pornography is anybody's game; *off our*

backs could be banned or firebombed. Second, if *off our backs* were banned or bombed, we would continue somehow to print and disseminate our ideas... Nothing would have happened to invalidate those ideas. Legal prohibitions are impossible against a commodity for which there is sufficient demand."

"What we are after," Kelly and Moira added, "is a re-making of society from the ground up. Ultimately, this is a battle of ideas, and it will be a long one. Cosmetics, such as eliminating the external evidence of the woman hatred that pervades our culture, won't hasten fundamental changes.

"Tactically, we should be making pornography more, not less, visible. One of the strongest supports male supremacy has is the refusal of most women to believe that the degradation of women is central to male culture.

"Change will come as enough women refuse to be victims and as enough men become human beings. The former is likely to precede the latter by a long time. And jeopardizing free speech in order to eliminate the more appalling external traits of our present society will not transform the festering brutal ugliness inside; it will only jeopardize free speech and delay the change."

The February issue of *oob* carried several replies to the previous month's commentary, including some by *oob* collective members. One woman wrote: "Civil libertarians living in utopia might argue that the association of political speech and pornography should create an equally absolute right for political speech.... Implicit in Kelly and Moira's domino theory is the fear that *oob* will be branded obscene. Yes, if Larry Flynt publishes lesbian pornography, obscenity statutes will be invoked — although there seems to be little persecutorial zeal. But feminist journals featuring lesbian eroticism and even advocating lesbianism are not obscene by current (American) constitutional standards... Long before *oob* is found obscene, it will be suppressed for its ideas. The cutting edge of free speech is not the pornographer but the political speech that effectively challenges the social order."

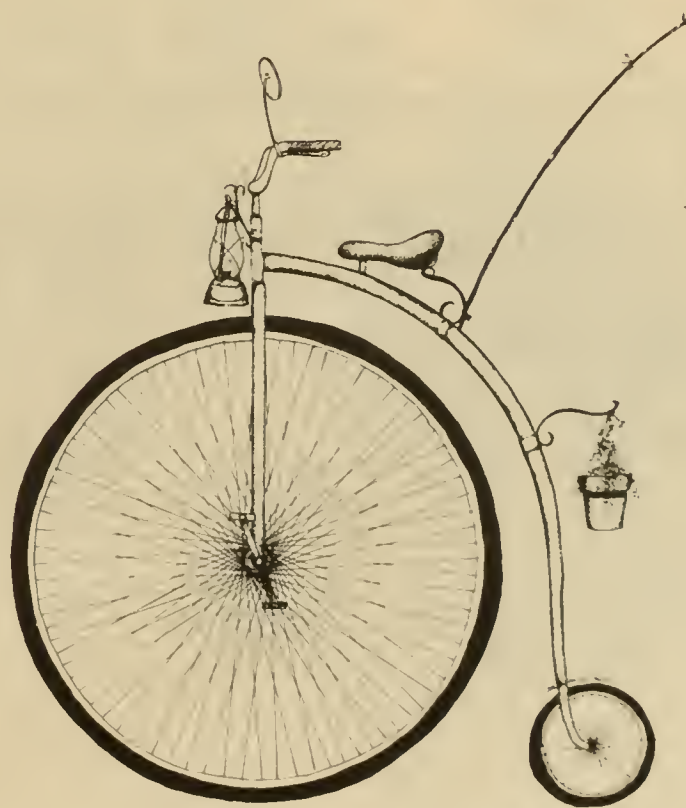
Fran Moira replied to the criticisms, saying among other things that "our point was that banning something doesn't stop it and that ideas cannot and should not be censored. We are not trying to elevate pornography to a *cause célèbre*, only cautioning against feminists becoming censors... I do not know if pornography increases violence against women; I do know that it reflects violence against women. I do not think banning pornography will stop rape; rape was around long before the printing press."

Whatever the solution to pornography as violence against women may be, it's not hard to imagine the way that the same laws we might now wish to see strengthened could, some day, be used against us. All too often our goals run contrary to those of many a law enforcement agency. □

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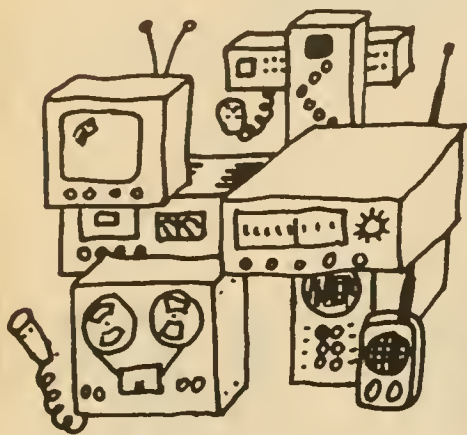
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TheNewAge

by David Maclean

Stunted growth

The word youth comes prepackaged with a variety of stereotyped misconceptions and images. The media distorts the reality of youth as either an idealized existence (Pepsi and rosy cheeks) or as a troubled, erratic time accompanied by socially embarrassing problems (*oily skin got you down?*). But it goes deeper than this. Once an individual reaches adulthood, certain characteristics are supposed to be acquired. "Childishness" is to be replaced with maturity, responsibility, and other forms of socially acceptable "adult" behaviour.

These definitions do not come from youth, but from the forces and institutions in society which hold — and are determined to retain — power over young people: parents, teachers, the church, the police, and the educational system. Childhood and adolescence are viewed as less than valid or equal existences. (*And what do you want to be when you grow up?*). We remain suspended in a clouded reality awaiting the time when we will be promoted into the real world. The reward? — adulthood.

But what happens to this already misunderstood category when the word "gay" is propelled into the discussion? "Gay Youth" is an even more undefined and misunderstood category. The task of defining this category must be undertaken by young lesbians and gay men themselves. And this task of self-definition will be a long and difficult process.

There are a number of reasons why this task must be undertaken by us and no one else. Most likely the same people who attempt to define us now, our parents, with the help of chosen psychiatrists and other "professionals," will continue to insist that we are just going through a phase or that we are confused.

They will contend that we are too young to understand the consequences of becoming "deviants". *But don't you want to have children? You've got your whole life in front of you, why throw it away?*

Instead of giving us support, our loved ones, for the most part, guilt us into hiding our sexuality, often even from ourselves. If we continue to allow anyone (straight society) to control our definition, they will also continue to hold power and control over our lives. But because of the isolation most gay youth experience, we have to deal individually with the whole weight of the family and the other institutions we are imprisoned within. A gay youth movement which is visible and vocal can present a positive and realistic image of gay youth. But the difficulty remains: who is to build our movement?

The initial stages of coming out are difficult for most of us, but especially for those who come out in adolescence. Just meeting others is enough to satisfy. Political activity is not the name of the game, not yet anyway. Perhaps you were even warned against it. (*Don't you start hanging around with those radicals!*).

Most young gays come out in the ghetto. Chances are their first contacts are with conservative individuals who

are still more or less in the closet and want to keep gay youth there with them. Even within the gay community, harmful stereotyped images of gay youth exist that only serve to cloud the issue by surrounding youth with fantasy. (*Young, dumb, and full of cum!*). Too much exposure to "weird" ideas might spoil us and we might break free from all those shallow clichés of innocence. If you are lucky, you meet people who are out and have a liberation consciousness. Or you find out about organizations that cater to the needs of young gay people (bars, if you can get in at all, serve a predominantly adult male community).

While gay youth have a number of problems to solve as individuals, they cannot do this alone, but must work together collectively. These problems take a variety of forms, such as sexual discrimination (age of consent), job discrimination (ageism), and economic dependence on adults (the basis of all inequality for young people). These problems are created by the society in which gay youth find themselves. While it is important to work together, this will not be successful if efforts are not also made to change the society causing the problems in the first place.

While we watch the reins being pulled ever tighter in a society rushing towards the 1980s, it becomes increasingly clear that gay youth find themselves in a vulnerable position politically. We have not developed a common analysis or strategy to defend ourselves. If we want to effect real change in the condition in which we find ourselves, we must work out a plan of action. In this, the Year of the Child, it is important to remember that most of the major attacks on the gay community have focused on youth-related issues. Anita Bryant talks about saving the children (from themselves), all gays are accused of being child-killers and *The Body Politic* trial spotlights pedophilia. It must be gay youth who make a response to these heterosexual media slurs.

Many of the concerns of the gay movement as a whole affect gay youth, but that doesn't mean that they should be our first priorities. To young people, for whom any sexual expression is illegal, reforming the fine points of the Criminal Code is not as significant as it is to adult gay people.

If we are going to build our own movement, we must do it around the issues that most concern us. We should consider campaigns against the heterosexual conditions existing in high schools, ie, dances for straights only, the exclusion of homosexuality from the curriculum in history, sex education, sociology and literature courses. Or we should be mobilizing around the need for economic independence from the family, and against the discriminatory wages youth are expected to survive on.

The gay movement will stagnate and become diffused unless we work together to form a more common understanding leading to self-definition and, eventually, to the control of our own lives. □

CONVERSATIONS

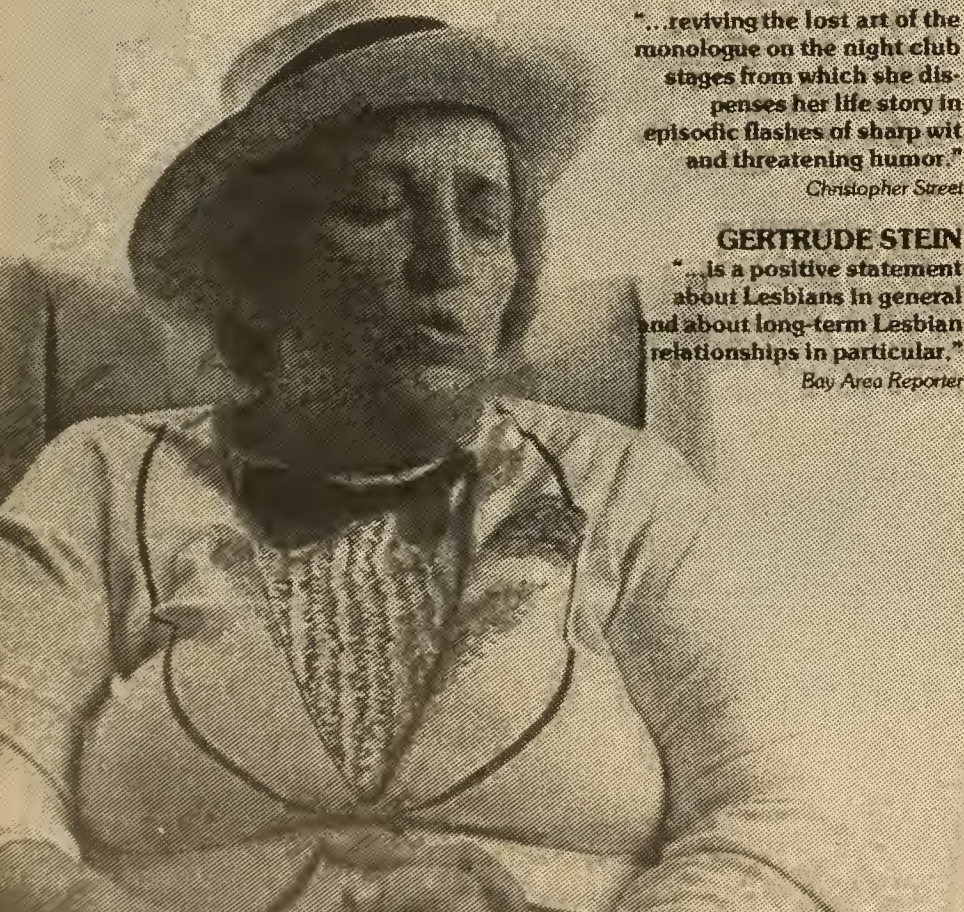
"...reviving the lost art of the monologue on the night club stages from which she dispenses her life story in episodic flashes of sharp wit and threatening humor."

Christopher Street

GERTRUDE STEIN

"...is a positive statement about Lesbians in general and about long-term Lesbian relationships in particular."

Bay Area Reporter



Pat Bond

Two separate performances — both at 8 pm

Friday, April 13: "CONVERSATIONS"

Saturday, April 14: "GERTRUDE STEIN"

Medical Sciences Auditorium, University of Toronto
(near University Avenue and College Street — look for signs)

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Sponsored by the Committee to Defend John Daulen and
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Dances will follow each performance — call 923-GAYS for locations

"Men Loving Boys Loving Men" first appeared in the December 1977/January 1978 issue of *The Body Politic*. As many people know, its publication at that time resulted in criminal charges, of which this magazine was acquitted on February 14.

Just after the verdict, we announced that we would reprint this article. Many asked why, apparently seeing the act as an intentional provocation, an attempt to rub our opponent's noses in their defeat.

That is not our intention. Gerald Hannon's article is reprinted here not to "flaunt" our victory, but to show just how tenuous that victory is.

The day after the acquittal, the Conservative justice critic rose in the House of Commons to ask whether the decision would not persuade the Minister of Justice to speed up passage of pending obscenity legislation. The article, after all, had been described as "a manual for molesters," as "filth," as "child pornography." To some, it is evidence enough that Canada needs tighter obscenity laws.

We think the people making that argument would rather you didn't read "Men Loving Boys Loving Men." We think you should have the chance.

The article appears here in its entirety, and includes the original introduction written by the collective at the time of its first printing.

"Men Loving Boys Loving Men" was never intended as our last word on child-adult sexuality — though our spirited defence of it over the past year may have given that impression. The article was meant to provide one point of reference — one not well provided up to that time — and to contribute to one of the gay movement's most critical discussions.

Despite the legal harassment, it did that. The discussion has gone on and our views have evolved with it. In the pages following the reprint, collective members Christine Bearchell, Rick Bébout and Alexander Wilson examine some of the criticisms the article received and indicate some profitable directions the discussion might take from here.

As of this writing, it is still legal to print an article like "Men Loving Boys Loving Men."

Whether it continues to be so depends to some extent on a public aware of what our legislators mean when they say they are just trying to protect us from a "tide of filth."

As we said in that first introduction over a year ago, "We leave it to you." □

MEN LOVING BOYS LOVING MEN

AGAIN

1977

has been the Year of the Children.

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

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

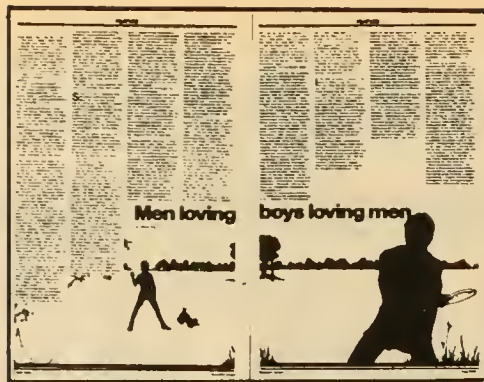
These custody cases, though, are only one part

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

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

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

We know about some of them, that is. The real lives of men who love boys and



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

A small part of the reality is presented below.

"Men Loving Boys Loving Men" is not printed here without awareness of the potential consequences. The decision to run the article was not taken lightly nor without debate within the collective. We have had it on hand, typeset and laid out, for nearly six months, but we have hesitated, sensitive to the feeling that "the climate was not right" after the anti-gay media barrage which followed Emanuel Jaques' death in August.

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

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

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

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

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

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

We leave it to you.

The Collective □

MEN LOVING BOYS LOVING MEN AGAIN

There's a painting in the foyer of my YMCA. It's a dedication portrait, the kind you still expect to see in banks over an "Our Founder" plaque, except that banks have pretty much surrendered to the framed fabric school of interior design. Not so trendy, the YMCA. The ones I know still rely heavily on dark wood veneer and respectable oil paintings like this one of C J Atkinson, "Leader in Boys' Work." Or so the dedication reads. It continues: "...here he realized a dream of his young manhood in the building of a community in which boys learned to do by doing."

He worked with boys, did Mr Atkinson. He cared about them, worried

about their welfare, worried more about the ones society didn't seem to have much of a place for, and finally arranged for the construction of this building, a sanctuary — at least until recently — for boys, for young men, "a dream of his young manhood."

I think I know something about C J Atkinson. I think he was a pedophile.

I don't know for sure, of course. If I did — if anyone else had — there wouldn't be an oil painting of the man gracing the foyer of a building belonging to the Young Men's Christian Association.

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

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

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

If they don't get caught.

What do they do, then? What is it like — a loving, sexual relationship between a man and a boy? If you read the papers, this is one picture: a psychopath draws a circle of hapless boys to him and after months of wild, degrading sex he murders them — the Houston story.

Another: a pathetic man incapable of forming meaningful relationships with adults finally turns to children for his social/sexual outlet — basically harmless, but pathetic and obviously in need of help. Another: a group of well-placed and usually wealthy citizens make clandestine use of a well-organized "boy bordello," one that recruits runaways and waifs and makes big money by selling their sexual favours to the well-to-do.

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

The media equates boy-love and child molestation. And they use that equation as a weapon against all gay people. Children are molested when they are physically or psychologically coerced into a sexual act, and that sort of thing is almost exclusively a heterosexual pre-occupation. "Homosexual offenders

against children almost never used force, but...heterosexual offenders against children often did," — the admirably clear and succinct conclusion of one American study. The same study noted: "Abuse is the major killer of children under two, and (intentional) neglect occurs ten times as often as abuse." And Barbara Chisholm, project director of the Canadian Council on Children and Youth, has said that as many as fifty per cent of girls now in training school may have been subjected to initial rape by their own fathers.

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

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

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

You are a friend that I love forever.
I will care for you,
And if we must to part
It would break my heart.
So let's stay together,
And be friends forever and ever.
With love, from David.

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

The relationship seems on an even keel now. "I think it will last like this for quite a while," says Simon. "We satisfy each other. He satisfies my needs, not my desires." But like many relationships, it had its moments of strain. "At one point it cooled off a bit for a period of weeks and I was very hurt and depressed. I had a talk with him and

“...we both undress, and bring the mattress out here in front of the TV, and we eat and wrestle and giggle and blow into each other's bellies and generally laugh and have lots of fun. That's really more pleasure to me than having sex...”

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

I asked Simon why he thought the coolness had developed.

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

I wondered about teaching. Is it wise to have your lover in your class? Could one possibly avoid just a little favouritism? Simon thinks so. “If the boy I'm having an affair with does something wrong, I tell him off just like anybody else and he gets marked just like everybody else. If anything, I'm probably a bit harder on him because I want him to do better. And he makes sure that I don't treat him any better than any of the other kids. He'll act a bit cool sometimes...but I accept that. It makes him feel more secure with his peers. I mean there's a lot of pressure not to be teacher's pet...and listen: I'm a popular teacher. I'm usually one of the most popular teachers in the school. I understand the kids, sympathize with them. My principals have always remarked on my special relationships with my kids in their reports on me. A few have even suggested that I have a little chat with some of the teachers that didn't seem to be doing so well. If they only knew my method!”

But then Simon's *classroom* methods aren't that traditional either. He's fed up with what he calls “a glorified baby-sitting service...that seems to exist to keep the kids out of the parents' hair. The schools aren't doing what they should be doing. They aren't teaching kids to live, they're not teaching them to think and they're not teaching them to consciously relate to each other. You can't learn anything in the classroom anyway — except how to regurgitate information. They should be out in the factories, they should be seeing how other people work, seeing what it means to earn a living, seeing how institutions work, how the courts work...how businesses work...You know how incompetent kids are when they first get out on their own. I was the perfect

example — as soon as I started earning a living I went straight into debt. Been there ever since!”

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

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

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

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

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

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

“I can have as much fun with a kid running around in a field as I did when I was 15 or 16. We go camping, we go downtown, we go to the Arcade, to movies, for rides on our bikes, we buy records and come home and listen, we bowl, we watch TV, we fuck. Actually, I've only really bum-fucked two kids.

One of them asked me to, and the other indicated that he wanted it. They didn't like it all that much, but it seemed an experiment that they wanted to try.

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

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

I suppose we ought to be enemies, Peter and I. Young money meets young radical. But we aren't. I like him, even when he answers my question about how we can change the way society and the law view boy love with “I don't see that I'm willing to make much of a contribution in that direction. I suspect there's no cohesive group that shares any thoughts or experiences...I see myself very selfishly satisfying my own needs by zipping off to Morocco twice a year and filling in the time here with whatever little delights I can scrape up.”

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

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

“With boys you have to impress them at first, you have to call attention to yourself. I do it with a big car, or a deep tan, or an ability. I used to be quite skilled at diving and I would have all

eyes on me all summer. It's not the only way, of course. I've picked up boys in theatres. You sit down beside them and start making comments about the movie and then you might say ‘here's a quarter — now it would have to be a dollar — why don't you get us both a coke.’ Then there's a long, long period of courtship, talking, driving around town, having a hamburger. And it might never happen. There were lots of boys that I would have loved to make advances to and never did. Or it might take several months. Relationships that were budding in the summer would mature in the depths of winter in a car parked in a secluded spot in the snow.”

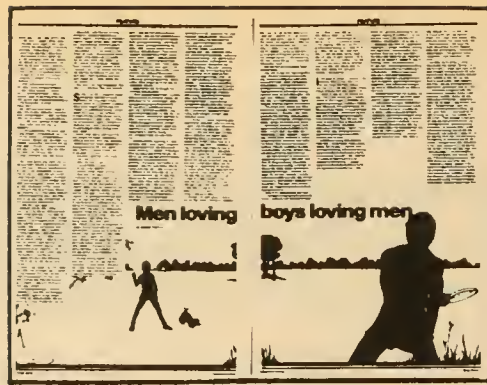
For Peter, as for Simon, it is the relationship that matters. So much so, that he is still in contact with many of the boys he began having sex with ten years ago and more. Many are married now and have children of their own, but they have no regrets about what happened with Peter, and see nothing odd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

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

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

Peter has a special interest in the detritus of heterosexual relationships, the unwanted or unloved boys, the boys from homes where the father is dead or has deserted. “It seems the more disadvantaged the child, the more he needs some stable, mature human being. And they're looking for love as well. Typically, they are not very articulate and not very well educated and I think I am often a positive influence. I don't think John would ever have gone to university without my influence. We discussed that, and he agrees. He would never have placed the same value on his own personality if it hadn't been for our relationship. I valued him far more than his parents did. I taught him self-respect. I used to encourage him in school, we had a regular correspondence and he used to try and copy my style. He's a professor now, married, two kids, divorced. I began having sex with him when he was 12.

“And then, I think my relationships give *all* the kids a real appreciation for a perfectly valid form of sexual activity. It



takes the threat away from it and gives them some kind of balance, more sense of objectivity than they would have otherwise."

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

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

What does sex between a man and a boy consist of? For Peter, as for Simon — not much, it seems. Not much, at least, in an age when raunchy experiment gets all the publicity: "My sexual needs are very simple. I don't very often fuck somebody, though I like it once in a while. Most of the time it would be mutual masturbation, with some sucking. I prefer to be sucked; sucking doesn't interest me that much, though I do it if I think it gives someone else pleasure. But mutual masturbation would constitute the largest single practice."

And though the 12 to 14 age bracket defines Peter's prime area of interest, he is, like most of us, willing to experiment: "The youngest? Seven, I think. He wasn't a very bright little fellow, but he just loved sucking. He used to come up to the apartment, and as soon as he got in he'd say 'I want some wine.' That meant he wanted to suck me off. And he learned *that* reference from a policeman. I'd asked him if he did this for anyone else and he said yes, there was a policeman in the neighbourhood, and the policeman told him that this was wine. We'd kiss, I'd suck him a little bit but he wasn't very interested. He just wanted to suck me. He'd suck me to orgasm and swallow it. He had very sharp teeth I recall...I decided to put a stop to that one. And years ago I had sex with quite an old man on the beach. It just seemed sort of exciting. And of course, the fellow I'm having quite a regular relationship with is in his late twenties."

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

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

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

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but Don is scarcely a typical example and we get along easily.

Don met Peter when he was 11 and Peter was 19 and in his first year as a very popular life guard at the local pool. They became friends and it wasn't long before it became a sexual friendship and Don had his first orgasm in the change room at the pool. "It was very gradual — Peter just slowly got more physical with me until that day when he jerked me off. I felt a bit ashamed at first — my mother had always told me not to play with myself — but I really enjoyed it. In fact I think I had a hang-up about sex that Peter probably snapped. In any case, I was certainly masturbating myself within the month.

"I began looking up in books, though, about homosexuality and wondering to myself if I was one, but I guess I never really felt I was. Peter and I used to talk about it a lot, and I would try to understand it all. He's the only male I've ever had sex with — I never played around with kids my own age.

And I guess we kept having sex on an infrequent basis until I was 15 or so. Then I wanted to stop. I still wanted to be his friend, but I didn't want the sex anymore so I guess I avoided him for a while."

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

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

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

Less of an endorsement than I might have wanted, I suppose. But I think I can understand it. If I had a son, and he were growing up straight, I think I would be disappointed, a little grieved, even a bit resentful — but I think I could handle it. It is a mark of love to want for those close to you those things in life that have been splendid — and, yes, what there is of splendour in my life happens along with being gay. I'm sure Don feels that about being straight. And I sometimes think we're doomed to feel about each other what one feels in a foreign country when everyone is, well, simply adorable but they all do everything *wrong*. Trying, but you can handle it.

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

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

Barry is a chatterer. Five foot five and rather impish, he has the chatterer's ability to string together absolutely unrelated topics in a curiously coherent way — so though you feel you've been *talked to*, you don't feel exhausted. And I didn't as we barreled down the dirt country road to be met, coincidentally, by Billy and two older brothers barreling down the same country road in the

opposite direction. There were great screams of "Barry!", screechings to a halt and then they were shy because I was there saying things like "How do you do" instead of "Hi." But they agreed to come and help us set up the tent.

They had fun. There was no doubt they were as thrilled to see Barry as he was to see them — that first great braying of his name out of their car window made that clear to me. The brothers were 15 and 16 I think; they knew the score — Barry had had sex with both of them some years before but with Billy it was something special and I could see that he got most of the attention. Nothing "romantic" — that would have been hooted, but when a wrestling match started it was clear who would be paired off with whom.

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

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

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

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

So. I had trekked off to the country and found — a relationship. Seen what I'd been hearing about from Simon and Peter, seen two people drawing delight from each other's company.

“Every homosexual’s sexuality has been interfered with — impeded, strangled, diverted, denounced, ‘cured,’ pitied and punished. That is molestation. And it has nothing to do with what Simon, Barry and Peter are doing.”

Let’s not forget that C J Atkinson and associates are criminals — the way we were before 1969, the way we still are if we try anything other than the things you can do with one (and only one) other individual over 21 and very much in private.

Anita Bryant won’t let us — or anyone else — forget it.

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

They’ve added a refinement. Recruitment. Because homosexuals can’t reproduce, they must recruit.

Anita should know. Because recruitment is what she is all about.

She wants our children. And, yes, they’re *our* children too.

She’s going to get some of them, and some of those are going to grow up gay, and some are going to grow up straight. If they’re gay, they’ll grow up miserable, hating themselves, their desires and their community; becoming mean, or robot-like, or blustering hypocrites because that’s what happens to love that’s taught to hate itself. And if they grow up straight, they’ll grow up proud to be Americans, secretly proud to be white, a majority that’s “quiet” because its soul is empty, in marriages that last and last because nothing is quite so binding as mutual distaste and suspicion.

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

Yes, we have *our* recruits, though they are not, as Bryant would have us believe, legions of hapless children diverted from the straight and narrow by the corrosive touch of some predatory homosexual.

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

Simon’s students are recruits. If they grow up gay, they grow up remembering

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

If they grow up straight, they may not, like Don, do their best to defend gay people in the small ways he’s chosen, but somewhere in the back of all that domestic bliss they fall heir to, they are going to know the Anita Bryant’s of this world are out-and-out fruitcakes. And maybe, just maybe, if they’re presented someday with a ballot which asks them to say a simple yes or no to civil rights for homosexuals, and they’re alone in a polling booth and no one can see what they mark, then, maybe, they’ll remember what happened to them 20 years ago and vote the way they remember.

I have seen a photograph of Anita and family praying together before they go to bed — in pyjamas yet. Besides marvelling that anyone would consciously do anything quite so kitsch, I feel a real sense of sadness for those kids, down on their knees and huddled between momma and poppa Bryant. One or more of them could very easily be gay. And he or she would be the truly molested child.

Every homosexual has suffered that molestation. Every homosexual’s sexuality has been interfered with — impeded, strangled, diverted, denounced, “cured,” pitied, punished. That is molestation. And it has nothing to do with what Simon, Barry and Peter are doing.

They are the heirs of Mr Atkinson, “Leader in Boys’ Work,” community workers who deserve our praise, our admiration and our support. □

ANOTHER LOOK

As the Collective’s original introduction noted, “Men Loving Boys Loving Men” first appeared at an especially significant — and sensitive — time for gay people.

The defeat in Miami was still a fresh memory, and the impact of the strategy Anita Bryant and her allies used there was lost on no one: “children” had become a very hot property.

The fundamentalist forces were driven to the polls by the fears tapped whenever children and sex are mentioned in the same breath. There they demanded a halt to the “moral corruption” being

advanced by the women’s, youth and gay liberation movements. Miami, they said, was just the beginning. Future crusades would be fueled by the same fears and, as in Miami, they would be focussed on the most terrifying monster of them all: the “child molester.”

The fact that this creature was largely mythical stopped almost no one. Myth and reality were hopelessly blurred, a situation which the fundamentalists found both comfortably familiar and strategically convenient. Where the monster was not known, it could be invented: it was a man, first of all; he preyed on little girls sometimes, but his violation of boys was somehow more important. He was a man who wanted boys. He was a homosexual. He was all homosexuals.

The “molestation tactic” was tailor-made for the compressed and unobtrusive world of the mass media. It was direct, unencumbered by sophisticated analysis, and could make a dramatic impact in less than ten seconds. Sometimes the air-time or page space had to be bought, but the fact that “Save Our Children” could, with devastating effect, fill their ads with news reports and clippings of “boy sex rackets,” “kiddie porn” and “homosexual use” of children showed that the media often provided them with their best copy for free. In August 1977, the Toronto gay community was given a frightening lesson in this editorial generosity to their opponents, when the murder of a twelve-year-old boy by four men became the “homosexual orgy slaying” for which all gay people might, in some way, be blamed.

It was these times which the December 1977/January 1978 issue of *The Body Politic* confronted. The issue, intended as a review of 1977, included feature articles on three of the major themes of the year. Each was preceded by an introduction written by the Collective. One was an analysis of the defeat in Dade County, and another dealt with the use of television *by*, rather than *on*, gay people.

The third feature was “Men Loving Boys Loving Men.” The Collective was aware that reactions to the article could be unpleasant; much of what later transpired (with the now glaring exception of the raid and criminal charges) was predicted in the introduction. But the molester myth was not going to be defeated until we refused our opponents their exclusive claim on the subject.

Many agreed, but certainly not everyone. Collective members were regularly asked why we chose to run the article when we did, with Toronto about to face the trial of Emanuel Jaques’ accused killers, Anita Bryant on her way and, it was thought, with the sexual orientation amendment of the Ontario Human Rights Code about to be discussed in the legislature.

These impending events, so apparent late in December, had not been known to the Collective when the decision to publish was made early in November. That fact could have seemed an excuse, and in making it clear we may, at times, have leaned on it as such. But it said only that we failed to pick a time that was as “right” as we might have ori-

ginally thought, and that was not the point. A truly safe time to publish an article like “Men Loving Boys Loving Men,” we knew, would never come. Gay people had not achieved what gains they had by waiting to come out until the time was right. They had come out in bad times and had worked to make them better. Seeking change means taking risks.

However, neither the objections to publication of “Men Loving Boys Loving Men” nor the outpourings of support for *The Body Politic’s* right to publish it, which characterized the period following the police raid, really dealt with the questions the article itself raised. But discussion was beginning.

Reacting to an anonymous writer who, after criticizing *TBP* for publishing the article, had gone on to say that “I find boys pleasant, and there is poetry about their love that moves me,” Ronnie Allen of Somerville, Massachusetts wrote: “Does he mean that boys are pleasant like a cup of tea? The ‘poetry’ business suggests some 1950s mentality, a chauvinism, that I find unpleasant and dangerous. It sounds more like a Milky Way bar having just been consumed by some burnt-out diabetic.”

Body Politic Free the Press Fund member Lorna Weir, picking up on Gerald Hannon’s admission that his attempts to deal directly with the boys in the relationships he examined were not very successful, noted that this left him dependent on the point of view of the men. “It would have been hard for the men *not* to define the boys in terms of the adult needs they fulfilled. Of course, this really isn’t so different from the way men define women for men’s needs, as floozies or nursemaids or saints, depending on the needs of the moment. But if men involved with boys see them as the embodiment of lost innocence, or as sensual creatures completely unencumbered by adult guilt, then they’re failing to deal with them as whole, complex human beings with needs of their own.”

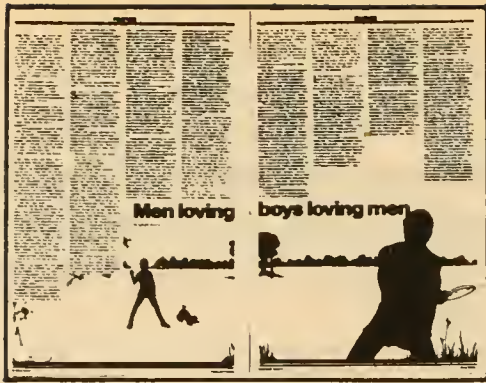
Much valuable criticism of “Men Loving Boys Loving Men” came from feminists who reacted not against the subject matter per se, but against a treatment of it which they felt left too many important areas unexplored.

FEMINIST CRITIQUES

In a letter sent in support of *TBP’s* legal struggle, the Atlantic Provinces Political Lesbians for Example (APPLE) made clear the deficiencies they saw: “It is not, nor do we think it was meant to be a definitive article on the subject. It was written from the point of view of the men’s, more so than the children’s sexuality. The inequality inherent in most child-adult relationships is not adequately dealt with.”

This last concern — that the article did not reflect sufficient awareness of the element of power in sexual relationships — was shared by most feminists.

Their criticisms were based on experiences common to women but, for the most part, unknown to men. Many lesbians and feminists speak with author-



ity about child adult relationships from having participated in such relationships themselves — as children. Their recollections conform to the pattern established in the statistics on sexual encounters between adults and children: they were more often psychologically than physically coercive; they involved members of, or persons known to, the family; they were, in the overwhelming majority of cases, heterosexual. They were not usually pleasant experiences. Knowing this, many women doubt that the situation is really so different for boys.

In the lives of both girls and boys, men are generally cast as authority figures and disciplinarians. Our culture reinforces this role and doesn't encourage men to develop warm, tender or physically affectionate contacts with children, not even their own offspring. Some of the discomfort expressed by critics of "Men Loving Boys Loving Men" seems implicitly to accept, rather than question, this conditioning and the sharp division of sex roles it encourages. In writing about gay fathers in this magazine a year ago, Michael Lynch quoted Adrienne Rich: "It can be dangerously simplistic to fix upon 'nurturance' as a special strength of women. Whatever our developed or organic sense of nurture, it has often been turned into a boomerang." Men may be more nurturant, more capable of dealing warmly and positively with children, than either their critics think they are or society encourages them to be.

BOYS/GIRLS/MEN

The full implications of "mothering" fathers, however, have yet to be explored. Most children are still presented with a cool, threatening image of men. Boys and girls react in different ways to this image — and thus to men — because of the ways they have been taught to see themselves and their own sexuality.

Girls are given little reason to feel positive about sex. They are taught that they do not really have sexual feelings of their own. Their lot in life is to please others in all things, and when they grow up that will include pleasing a husband sexually.

Girls learn that they may pay enormous and often terrible penalties for "indulging" in sex. They are raised in the shadow of the spectre of rape, and surrounded by the demeaning myth that it doesn't happen to "good girls." Rape victims, society insinuates, invite and deserve their fate. Even if a girl is pleased at the prospect of a (hetero)sexual encounter, it is she and not her partner who faces the possibility of pregnancy. She risks not a brief fling, but the fate of her body and her life for months — or years — to come.

Unless sex conforms to very specific conditions, girls are expected to see it as devaluing. Women who act on or even acknowledge their sexual needs are "loose," divorced women are "cheap," victims of rape have been "used." Nonetheless, by a cruel twist of logic, most straight men have traditionally viewed women's resistance to sexual

MEN LOVING BOYS LOVING MEN

ANOTHER LOOK

advances as a deceit camouflaging their real desire to submit — if "seduced."

At the heart of all these experiences lies the assumption of sex-as-heterosexuality. The prospect of relationships with other women would probably not give rise to the same anxieties, but then, girls are not generally raised to be lesbians. They, and all children, are taught to view the world in heterosexual terms.

It is no surprise, then, that women do not usually see sex as a casual and recreational activity; they have long experienced it as a serious and potentially dangerous matter. Women might understandably be sceptical of the notion that sexual relations between men and boys could be mutually satisfying and beneficial. Their own experiences with men were anything but.

It's dangerous, though, to apply heterosexual judgements to homosexual acts. Feminism and gay liberation both make clear that girls are not raised like boys, nor boys like girls.

Boys are expected to be more active and aggressive than girls. They are taught to take risks, to set their sights on the things they want and to go after them. They are "toughened up" to deal with failure, taught to be resilient, to bounce back from reverses and expect success.

These expectations naturally affect the way boys are encouraged to deal with their own sexuality. While they may not be actively urged into sexual encounters, it's assumed that by the time boys reach their teens they will have begun to seek them out for themselves. Specific instances may cause a bit of trouble, but beneath the scolding a boy may get if he's "caught at it" there lies tacit parental — and especially paternal — approval of his acts. Little Johnny is growing up, "sowing his wild oats," learning, thank God, to be a heterosexual man.

Sex is less a threat to boys than it is a tool, a thing that is theirs to apply in casual play or in their battle for social prestige and authority. As with girls, the end result of their training is intended to be heterosexuality, but even boys growing up gay carry with them the notion that sex is not something that will be imposed on them, but rather something they control, something that can be serious or fun, as they see fit.

Both boys and girls would bring the results of their different sexual socialization to any relationship with an adult. Boys, more confident of getting what they want, could bring more genuine willingness to a sexual encounter with a man than most girls would — more willingness, in fact, than many women might believe possible.

It seems clear that judgments based on heterosexual experience cannot fairly be lifted, unmodified, and applied to encounters between adults and young people of the same sex. But feminist concern about power and the possible abuses of power in these relationships remains a valuable touchstone for analysis.

Power is an element in *all* relationships, but the obvious social inequality of children and adults makes power a more visible element in any relationship between them. In two areas especially — those of physical strength and economic clout — adults have glaring advantages.

SOCIAL POWER

People over 21 can take for granted their right to earn money, to live on their own, to go about unaccompanied and to enter into relationships without having to get anyone else's permission. Children and teenagers can't count on any of these freedoms, regardless of how capable they may be of exercising them.

But, as Boston gay activist and boy-lover Tom Reeves points out, boys are not completely without power in relationships with men. "Seduction of men by boys is at least as frequent as seduction of boys by men," says Reeves. Boys are

aware of their sexual allure and of the ways they can use it to manipulate the men they're involved with. Despite their own superior physical and economic strength, these men say, it's the boys who hold the final card: they can always talk. Exposure of the relationship is a constant threat to the man.

This logic, however, ignores the fact that exposing the relationship could have disastrous consequences for the boys as well. The contention that the boys' power lies in their seductiveness and in the threat that they might "blow the whistle" also has a familiar — and suspicious — ring for many women. "Arguments that boys seduce men sound frighteningly like what men have always told us about rape," wrote Amy Hoffman in a recent issue of Boston's *Gay Community News*. "The power attributed to the boys sounds like the devious passive/aggressive modes of gaining some control which are the only ones powerless people have available to them."

The basic inequalities inherent in an encounter between a man and a boy — those of physical strength and freedom of economic and social mobility — are not unique. They are the same, in kind if not degree, as the inequalities affecting relationships between men and women. Straight relationships provide a model of power unbalanced and open to abuse. If there is hope for heterosexuality (and not everyone thinks there is), it must rest on the assumption that abuses can be controlled and imbalances rectified.

Forces more subtle and sophisticated than physical strength and socially-sanctioned power also come into play in any human relationship. Psychological power may be less concrete than money and muscle and it may finally be secondary to them as well, but it is nonetheless real and must be considered in any calculation of equality or inequality.

PROTECT/CONTROL

To shift the discussion of child-adult relationships away from the notion of age, and suggest instead that the most useful criterion for judging the validity of any human relationship be the distribution of power, does make one thing clear: most relationships are based on inequality. Despite this, many interactions between people of unequal power are seen to be of mutual benefit — to a point.

Teachers are usually assumed to have more power than students, even if they are of the same age. Yet students benefit from their relationship, at least ideally. Many high school students and even those younger, however, may question just how great the benefit is when weighed against the control teachers and schools impose on their lives.

Parents are clearly more powerful than their children. In infancy and early childhood that imbalance more often than not serves the child's interests: among the powers she or he doesn't have is the ability to provide the necessities of food and shelter. Parents do. But even at this early age, children often suffer at the hands of those who take care of their

“In defiance of the fact that most sexual abuse of children takes place within the family, the mythical ‘molester’ is cast as an ominous, tempting stranger. He embodies not the fear of injury to the child, but the fear of a threat to the ‘rights’ of parents.”

physical needs. The imposition of parental will may be necessary in the socialization of children, but the means used have been known to cause harm that never heals. Children who are beaten do not usually have the power to hit back.

The very language used to describe children indicates that the function of the family goes well beyond merely providing for the material needs of the child. Mothers and fathers talk about “having” children who, once they are born, are “theirs.” This arrangement is convenient for society: able to count on parents to feed and clothe “their” young, our social system escapes the need to treat children as citizens by saying that, in return for their efforts, parents get to control the lives of their offspring.

Nowhere is this control more apparent than in the increasingly insistent claim that parents and parents alone have the “right” to determine the sexuality of their children. Any interference from outside the family — sex education programmes, birth control information provided by public clinics, even a friendship with another boy or girl whom parents find a “bad influence” — is seen as a threat to parental prerogatives.

Clearly, the ultimate threat is another adult willing to interact directly with a child’s or teenager’s own sexuality. In defiance of the fact that most sexual abuse of children takes place within the family, the mythical “molester” is cast as an ominous, tempting stranger. He embodies not the fear of injury to the child, but the fear of a threat to the “rights” of parents.

Susan Brownmiller, in her classic work on rape, *Against Our Will*, notes that a stranger who has sex with a person under their legal age of consent “may draw a life sentence in many jurisdictions, yet a conviction for incest rarely carries more than a ten-year sentence.” In her analysis of the history of rape legislation, Brownmiller shows that it was less often intended to protect women from assault than it was to avenge men for damage done to their property — wives and daughters — by other men. Rape, marriage and divorce laws codified the terms of the social deal by which women gained material support and “protection” from men; in return they gave up control of their sexuality.

Age of consent laws strike the same sort of deal: parents provide for and protect children, and children must, in turn, submit to parental control of their sexual lives. Age of consent legislation is as much an expression of property rights as the laws which “protect” women from rape, and both are equally ineffective in defending anyone from assault. Rape victims find themselves interrogated in public cross examination about their past sexual experience in order that the “value” of the property damage can be assessed. Children assaulted in the home rarely get their cases heard in court; those genuinely abused by strangers may end up there as witnesses, to be grilled by the defence. And those under the age of consent who willfully gave consent anyway may find themselves categorized as juvenile offenders, “incorrigibles” or, if they have already

escaped parental authority, “wards” of the state.

CONSENT/COERCION

Despite this, Brownmiller still sees value in age of consent legislation. Feminists who have studied the problem, she says, conclude that anyone under the age of twelve deserves “unqualified” legal protection, “since that age is reasonably linked with the onset of puberty and awareness of sex, its biologic functions and repercussions.” As perceived here, sex is not warm or sensual. It is a serious, possibly reproductive and probably coercive experience, something from which children should be protected. It is the heterosexual invasion which women (especially a woman dealing with the subject of rape) would understandably see as a threat.

The concepts of coercion and consent are critical to an understanding of how power operates in sexual relationships. Discussion has hardly begun on what these words really mean; up to now, they have been used not as terms on whose definitions there is common agreement, but as brickbats.

“We are taking the bait and accepting straight society’s definition of the constraints of the problem,” Ian Johnson, a social service worker who deals with young gay men, wrote recently in *Gay Community News*. “The real issue is not one of age of consent... but the more illusive concept of consent itself. Central to this concept are: an informed awareness of alternatives, the ability to discern and accept responsibility for the consequences, and free choice from a position of self-power.” Consent might be defined as saying yes in a situation where one has the power to say no and be taken seriously. It might be defined as the power not only to enter relationships but also to leave them without suffering drastic consequences.

Until recently, coercion has almost always been defined in law as a matter of physical force. Rape was a “forcible” act, and signs of violence were helpful as evidence that the victim had not given consent. Few would now say that pressure has to be that extreme in order to be called coercive; how subtle or unintentional it has to be before it no longer qualifies for the term is less clear.

However we decide to apply these concepts to judgments of sexual relationships between adults and younger people, it’s clear to us that the ways they are now enshrined in law not only fail to prevent abuse, but actually contribute to it. “Laws are responsible for the bulk of abuse and violence among men and boys engaged in sex,” says Tom Reeves. “Laws lead men to panic, to paranoia, to hit-and-run relationships. The laws lead boys to blackmail, to secrecy and lying, and to link sex with crimes. Sex between men and boys does not lead in this direction, the law does.”

Sexual abuse of children and teenagers *does* really happen, and sometimes it is committed by strangers who have no concern for the well-being of the unwilling victims. Young people do de-

serve legal protection from this kind of assault, just as everyone else does, and we need laws to provide it. But laws that can be used to lock up a 22-year-old man for 14 years because of a single, consensual sexual act with a 16-year-old “boy,” laws that can land the same 16-year-old in a juvenile detention centre for his part in the “crime,” are not the kind of laws we need. Laws that define an act as criminal because of its sexual nature, rather than for its violence or injuriousness, are not the kind we need, either.

Laws designed to reinforce the control of one group of people over another, cheered through legislatures under the guise of “protecting children” or “stemming the tide of filth” are the kind of laws we should be eager to expose for the repressive measures they really are. Further repression is not the answer to abuse of power between people.

Like “Men Loving Boys Loving Men” itself, these remarks are clearly not intended as the last word on the subject of child-adult sexuality. Discussion has gone on despite legal efforts to limit it; we have tried to reflect that discussion and to show how it has influenced our own thinking since Gerald Hannon first presented his article to the rest of the Collective in the middle of 1977.

It should be apparent by now that this topic is too complex to be dealt with as a debate “for” or “against” sexual relationships between adults and people under the age of 21. We should be beyond that point. We should be trying to find out more about those relationships themselves, trying to discover the ways in which power operates within them, and for whose benefit.

We should also be applying the same kinds of questions to other relationships. No one group of people alone should be called to answer for shortcomings in their dealings with each other if the “flaws” in their interactions are common to most human relations.

This past December, more than 125 people directly involved in man-boy relationships met in Boston. It was the first such conference ever to take place in North America, and was an incredibly emotional and cathartic experience for those who participated. Getting their personal stories of rage, frustration and grief out in a collective forum and coming to a realization of their common oppression, they took the first small steps toward working together to confront society with the reality of their lives.

Almost all of these people were boy-lovers, not boys. It’s unrealistic to expect, at this point, that it could have been otherwise. But it’s also unrealistic to slip into the old, comfortable pattern of letting those with the power to speak define the truth for those who are stuck in silence. Boy-lovers do suffer a special and vicious oppression in a society that has fabricated its own rigid notion of what they are like, a notion truer to the paranoid purposes it serves than to any reality. But the boys these men love are at least as equally oppressed, and nobody will have the whole story until the

boys tell their half of it in their own voices.

Many at the conference were aware of this, realizing that their own predicament is a result of the controls society has imposed on the sexuality of its younger members. Common ground with the youth liberation movement is being discovered; the next meeting planned by the people who met in Boston will occur in New York in March, and members of that city’s gay youth group will be there.

Terminology is still a problem. We have very consciously avoided the one term most commonly used to name what we’re dealing with: pedophilia. It is inaccurate technically in that it refers to an attraction to pre-pubescent children (the “correct” term for male adult-adolescent love is “ephebophilia”), but it is even more objectionable for naming the emotion of only one of the parties involved. “Boy-love” clearly serves no better as the name of a relationship, “boy-lover” says as little about the loved one as “cat-lover” or “art-lover” does, and “transgenerational love” brings to mind bizarre images of an airline that flies back to 1967 and lands only at San Francisco. Even the catch phrase we have favoured, “child-adult relationship,” says too much and too little at once, categorizing 18-year-olds as children and evading the clear statement that sex is part of what we’re talking about.

There’s a danger in naming things too neatly, anyway. The urge to slice up sexuality into distinct categories may simply cover a defensive desire to put its more unacceptable manifestations into a box clearly different from the one we’ve decided to take for ourselves. We are not all the same, to be sure, and the realization of our differences is necessary for the development of minority self-identity. But rigorously marginalizing and disassociating ourselves from “transvestites,” “pedophiles,” “coprophiles,” “fetishists” — in short, “freaks” — verges on the nervous assertion that we can’t begin to comprehend these variations on sexuality, that we’re just nice normal gay people — almost as normal as straights.

Applying an analysis of power to human relationships means looking beyond these pigeonholes. People who are young or female or gay, and who have tried to examine the implications of being these things in a world that is run primarily for the benefit of those who are adult and male and straight, have a perspective on power because they know powerlessness. Those used to power rarely perceive it, rarely see how it works. But we have seen it from the bottom up; we have watched it in operation and have kept careful notes.

What we know about power’s intersection with sexuality, about coercion and exploitation and violence, as well as consent and sensuality and affection, can contribute to an understanding of all sexuality, not just that between adults and the young, or between men and men or women and women.

Our job is to keep watching, to keep taking notes, and to keep open a discussion of what we find. □

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Getting some answers

TBP has provided, until May, this space for the discussion of issues dealing with the upcoming Bi-national Lesbian Conference. The column below was written by the committee organizing the conference. For more information, write to them c/o LOOT, 342 Jarvis, Toronto, Ontario.

and giving it a clear statement of purpose. Many sisters suggested a newspaper, perhaps in the form of a "round robin" newsletter, which would keep us all in touch.

The same concerns and issues kept coming up in the returned questionnaires: the building of a network has already been mentioned, but there were other areas that were stressed, such as the special needs of lesbian mothers and strategies for child custody cases. Our sexuality and our relationships with each other are things many women want to explore and discuss. The autonomous lesbian movement, our connections with the feminist movement, our oppression and strategies for fighting it, job security, especially in "sensitive" areas — all of these are of major importance. Young lesbians, lesbian counselling and outreach, and lesbian culture were other topics frequently mentioned, as was alcoholism. Many of you expressed a desire for the "personal" and "political" to be integrated as much as possible, rather than separating them into distinct categories.

The conference committee, in discussing the agenda, identified a number of concerns and priorities. Like the rest of our sisters we'd like to stay away from the false split of the "personal" and the "political." We'd like to stay away from divisions into categories like "radical," "separatist," "socialist," "apolitical," etc., and concentrate on exploring our common identities as lesbians — women whose primary energies are directed to and derived from each other. What do you do with a thousand lesbians? We try to understand and define who we are. We see this conference as an exploration of ourselves. As one woman put it, "We've come out, but what are we coming out to, who have we come out as?"

Knowing and agreeing on what we want, the next question is, how do we do it? Planning an agenda that provides a focus for our discussion, as well as allowing flexibility and room for flow is a difficult task. We're working on the following proposal. In order to provide the integration we're looking for, we see the conference having a different theme for each of the three days. The first could be Lesbians and Our Communities: our individual and collective experience in coming out, coping with our oppression, and building our communities. The second day could revolve on Lesbians and our autonomous movement, with particular emphasis on how we wish to relate our concerns as lesbians to the feminist and gay liberation movements. And the third day could be taken up with specific issues we wish to deal with.

It's been an exciting experience, going through your questionnaires, reading about our concerns, getting a warm sense of sisterhood, as well as providing much needed energy for organizing our conference. Talk with your sisters, get together and raise money, get together and hold your own pre-conference discussions; then come to Toronto and join us and the 999 lesbians who will be there. □

The LOOT Lesbian Conference Planning Committee is hard at work with plans for the Bi-national Lesbian Conference to be held in Toronto, May 19, 20, and 21. Posters and information will be mailed out across the country in the upcoming weeks.

We've received many answers to our questionnaire, and we'd like to let you know how lesbians from across the country responded. Most of you said that you'd like a chance to get together and meet each other in an informal atmosphere, so we're making arrangements to have a coffeehouse on Friday night, when you first arrive. We'll try to meet buses, trains and planes, get your billeting arranged, and let you relax in a comfortable space surrounded by women and our music.

Women's culture will have a key spot on the agenda. On Saturday afternoon there will be workshops, displays and performances, and we will have a mammoth coffeehouse on Sunday night. Dancing is a good way to release some of our woman-energy, so we're planning a big dance with live music for Saturday night. Quite a few musicians and artists and a couple of theatre groups have volunteered to perform for us. If we haven't heard from you, and you'd like to participate either in the workshops/displays, or at the coffeehouse, please let the Planning Committee know as soon as possible so we can make the necessary arrangements.

Most of those who answered the questionnaire strongly supported a visible display of lesbian power, so Toronto is about to experience its first-ever Lesbian Pride demonstration as a thousand lesbians take to the streets. (The writer of this article is unashamedly optimistic about the participation of hundreds of sisters in this event!) Most women wanted a press release from the conference, and maybe a press conference as well, depending on the sentiments of the conference.

Very few sisters were interested in keynote speakers at the conference, preferring small, intimate discussion groups following short panels or individual speakers, with plenaries at the beginning and end, including reports from various regions and communities. As for the content of the conference, once again the almost unanimous statement of what you'd like to see coming out of the conference is the building of a network at both a regional and country-wide levels. We all see the need for keeping in touch with each other and our respective communities, activities and concerns. Such a network is a major need for all of us, and this conference will be a fantastic opportunity for getting it off the ground



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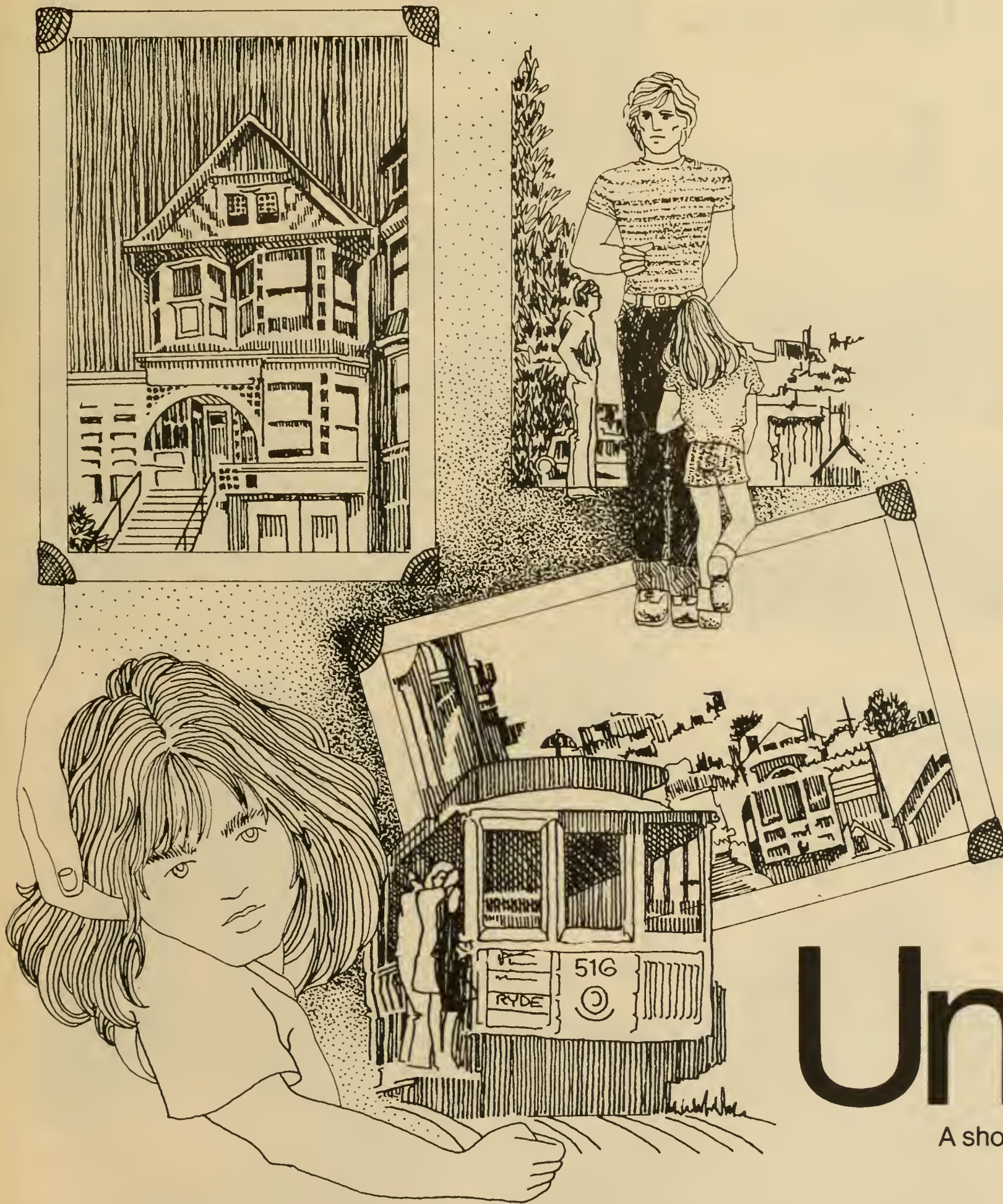
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"What makes you such a nice uncle, Hal?"
 "Homosexuality," he said.

Uncle

A short story by Scott Jones

At eight in the morning, Lila walked into the guest room and took a pillow off Hal's head. "Are you awake?" she said. "Hal, there's something I have to ask you." She patted his head three times, sharply. "Hal, there's something I have to ask you," she said, higher. "Oh, Lila, angel," Hal mumbled, rising up. "Who's that man?" she said. "Which man, honey?" Hal yawned, scratching. "That man. That man with the black spot on his chin." "Oh," said Hal. He lowered himself onto his elbow. "Ed. That's Ed." He reached over and touched her, on the soft synthetic fuzz of her pajama shirt. "Honey, I have to sleep for awhile. Did you ever have a late night?" "Yes." She nodded twice, somberly.

"My mommie already told you, remember? I dreamed somebody gave me a big bite. That's why you're supposed to be quiet around here."
 "We were quiet. We left right away. We went to a party. I got a big bite too, see?" He showed her. "That's why I need rest." She closed her eyes, leaned down, and kissed him softly on his forehead. "Okay, goodbye," she said. It was the first time she'd kissed him.
 Fifteen minutes later she came back in. "Ready?" she asked, tugging. "Where's your mommie?" Hal said. "Asleep," she whispered. She sat on the edge of the bed, crossing her legs, bending down to touch a scab. "My daddy's in Honolulu," she said. "Yes, I know. How about Bob?" "Asleep." She brightened. "Listen. Let me get you a cup of coffee."
 "I'd better get it myself," he said. But she was gone. Hal pulled his limbs one at a time over the pile of bedclothes

Lila had arranged on the floor, then put on his jeans and T-shirt and went to the kitchen.
 "I'd love to help you out," Lila smiled, looking up, holding a coffee jar, "but this thing's empty."
 "Oh."
 "We'll remember to get more." Her mouth dropped open and she put her hand over it. "Uh oh. I'm flying to Hawaii today."
 He went over and lifted her up for a second. "I want you to give my brother a big fat kiss," he said. She promised. "Hey, Lila, let's go get coffee at a restaurant."
 "Terrific," she said.
 "You wait here a minute while I talk to your mother." He went into the back bedroom. "I want to take Lila for a w-a-l-k," he said to the female lump under the blankets. Beside it, a male lump snored. "Who's this *man*?" he said in a small, piercing voice. Neither

lump stirred for a second, then Gloria whimpered, "All right. All right. All right," in a happy, emphatic, actressy voice. "Don't let her exhaust you. Don't let her buy coffee. Hal. What makes you such a nice uncle?"
 "Homosexuality," he said.
 "I've wanted to take a walk with you for a long time," he said in the hallway. She grabbed his hand and charged down the stairs. "Hush," she snapped. "people are trying to sleep."
 "I hate it when people tell me to shut up," he said.
 "Listen, I want to play a game with you. I want to see how far we can go without saying a word."
 "That doesn't sound like a game to me."
 "Me neither," she said. They opened the door and went out and stood for a second on the sidewalk. Lila smacked him on the rear and then took his hand

again, veering right. "I've wanted to take a long walk with you," she said.

"Where?" he asked.

"I thought we'd go to Ghirardelli Square and Fisherman's Wharf and there's a man I want to see."

"Boy you sure know a lot of people in this town."

"Hoo boy," she agreed.

"Who's this man?"

"How am I supposed to know?" she said. "He sings." They came to a corner. She turned right, whipping behind him to switch hands. They were headed up Polk, toward the water.

"You're going to get lost if you're not careful," she said, bobbing up.

"You know who you remind me of? Your mother," Hal said. "Hey, there's a café. Can't we have breakfast?"

Wait," she said. "Your're going to have to wait."

They stampeded down, and the street tilted faster, and they got to the man she was looking for. He was singing in German to tourists, accompanying himself with dirty blasts on an accordion. His overcoat was studded from top to bottom with souvenir buttons, which he was selling. Lila towed Hal through the people and began screaming "Hey," banging the accordionist on the knee, until the man looked down at her. "Remember me?" she said. She held Hal's hand with both fists, over the shoulders, like a sack of toys.

"I sure do, sweetie, how are you this morning?" The man rolled off a big tricolored smile, black and pink and white.

Lila grinned. She retreated and held Hal's leg. "It's been nice seeing you again," she said.

"Where's your mama?"

"Home," Lila said. "She needs rest."

"I'll bet she does." The man smiled again, and his eyes skinned into blissful crescents. "That's a fine girl," he said to the tourists to his right, pointing a finger at her. He nodded at Hal. "Who's this?" he asked.

"I'm Uncle Hal. Hi," Hal said.

"We have to go now," Lila said, slugging the accordionist once more on the kneecap.

"Okay, sweetheart, take it easy." To the tourists, he said, "This little girl's going places." Then he filled up his accordion and began singing in Spanish.

They went up to the Portofino to eat. "I want a bear claw and a cappuccino," Lila said in an almost Italian accent. Hal had an almond roll and coffee. "What's an uncle?" she wanted to know, dipping pastry into her cup and sucking.

"You know your daddy? He's my brother. You know what brother means lamb? You grow up in the same house and share the same toybox when you're little and all. Share the same mommie."

"Not me," she said.

"I know. You're an only child. You could use some friends. Do you have any friends your own age?"

"Let's go use the elevator."

"You're not done with your coffee. In a second. Do you have any friends your own age?"

"Not yet. In *Honolulu*." She scrambled up onto her knees, excited. "My mommie's going to come visit me, but she has to go to LA first, and then she's going to be on TV. Do you know what it's like to be *hot*?"

"You get around a lot, I guess. I'll have to come visit you, too."

"Let's go use the elevator," she said.

They stopped at even numbered floors on the way down, and odd numbered floors on the way up.

They went into a toy store. "I want to show you something," Lila said, and they ploughed through the horde and she showed him everything. They went into an imports emporium, and she picked things up at random and said, "We have one of these, too."

"No you don't," Hal said, about an espresso maker.

"Well, we're thinking of getting one."

"You remind me so much of your mother sometimes it's funny," Hal said.

"I know."

"How do you know?"

"My daddy told me."

"Do you think your daddy's anything like me?" Hal said.

"Look, I don't have time to talk now. I have to go see a lady."

"Oh, no. Lila, I have to get back. I'm expecting Ed. Don't pick up that jar."

"Yes. I have to go see her. It'll just take a second. When I get done, we can do anything you want."

"No."

She spanked him. "I want you to stop fussing." She glared up for a moment and, just before he could grab her, scrambled. "Lila!" he yelled, running out the door. He located her small, blonde, skinny-bottomed figure chugging up the hill. When he got to her she wrestled his hand out of his pocket.

"It's this way," she said.

"I've had it. This is absolutely the last thing. Do you know how many hours I've got before I go back to Chicago?"

"I know. I'm so tired," she soothed, speeding up.

"I'm sick of running around. I ran around all day yesterday with Ed, and the day before that without him, and look at me now, running around with you. My god, there's Lombard, how did we get this far? Where are you taking me? Do you even know where we're going?"

"Yes! I'm going to this place, it's right here and I promised!"

"But why?"

"She's my friend, you dope! Don't you know what that's like?" she screamed. They stopped and looked at each other, and two passing women turned and smiled. They were in front of a windowcase filled with plastics from Japan. "In here," she said, disgusted.

He followed. Inside, there were rows of bowls in telephone colors, fans shaped like cubes, even plastic demonstration food, on plates — spaghetti, hamburgers with pickles and potato chips, chocolate ice cream sundaes. There weren't any people. By some stairs, a mannequin held her fingers in a friendly, just-so, no-particular-reason pose. She had on punk glasses — magenta with a slit — and there was a sign around her neck, saying "Employees Only," with an arrow pointing up to the second floor. Lila stared at her for a second, then turned and stomped up the stairs.

"You can't go up there!" Hal called, running after. He caught up with her at an empty desk. There was a typewriter with an umlaut, accent marks, an upside down question mark. "Lila? You can't go any farther than this."

"Rose?" she called.

A man wearing a Hawaiian shirt and a felt-tipped pen in his ear appeared. "Hi, Lila," he said. "Rose had to go across the Bay. She won't get back till this afternoon."

"Oh," Lila said.

"Gorgeous day," the man said. Outside, spires shone like brass. The Pacific made a shimmering, waiting blanket.

"I have to go," Lila said. "My grandma's taking me to Fairyland before I catch the plane."

"Don't wear yourself out," the man said. He gave her a scratch on the head; she tugged his shirt. He put his arm around her shoulder and she held on to his thigh. He bent down to kiss her and she closed her eyes. "Ciao," he said.

"Do me a favor? Take it easy?" Lila didn't say anything. After the kiss, she stumbled backwards against Hal's leg, then felt for his hand.

"Uh, oh," Gloria said when she bent down to kiss Lila good morning, after they got back. "I smell coffee breath." Lila rubbed her shoulder with her cheek and smiled a big, sheepy smile. Gloria stood up, fixing her kimono sash. "You and your brother," she told Hal. "Okay Lilypie. I want you to change into something smashing. Grandma'll be here any minute."

"I'm so tired," Lila said. "I think I'll just stay home."

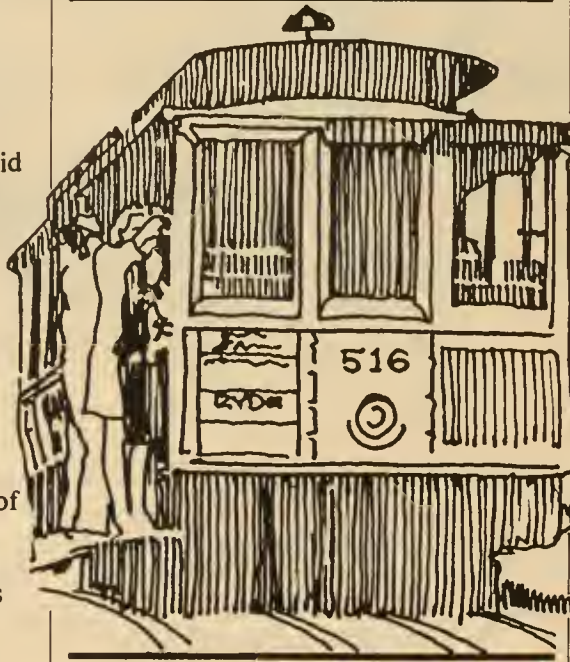
"Oh no you won't. We've got a fun day planned for you."

"But" — Lila began flopping herself up and down — "I've got to stop running around."

"Honey, mommie has to fly around all the time, too. But I'm not fussing. Do you see me fussing?"

Lila threw herself on the floor. "Look I can't even walk."

"We'll just take you in a sack, then. Bob?" Gloria called into the bedroom. "Find a sack." She got Lila under her



arms and began dragging her down the hall. Lila took a deep breath and came out with a combination bellylaugh-shriek. The door slammed shut. Hal watched the empty hall for a minute and then went into the livingroom. Bob's voice thundered and crooned, Gloria's teased and begged, and after awhile Lila's crying subsided into soft, indistinct questions.

Gloria came into the livingroom, brushed and dressed for the day. "Haaal," she whimpered, "why did you have to give her coffee?" She lay on the couch and lit a cigarette. Holding the cigarette in two fingers, she studied her other hand, bit something off, and chewed it at high speed. "She's so hyper anyway."

Lila was laughing in the background, little soprano sugar bells. When that stopped, Hal said, "Ed's coming over and he's taking me to fairyland and then I have to catch a plane to Chicago," in an eensy-weensy voice. Gloria laughed — a note or two lower than Lila. "I was just trying to indulge her. We won't see each other for a while." Hal paced around. "Thanks for letting me park my stuff here."

"I'm your sister-in-law, Hal."

He dropped down on the floor by the window, on his belly. "I like this kind of tile, the way they fit together, these hexagon things," he said. "Ex," he reminded. "Maybe we should keep more of a — respectful distance."

"Hal, I like you."

"I like you. I like Lila a lot. One of the things about her is that — she plays at being an adult," Hal said. Gloria was concentrating on her hands, holding still. "I used to do that, too. I remember what a funny kind of security it gave me." He rolled up on his side. "I think I must have been lousy at it, because all the adults I was copying acted like little kids. I never see any. You know how often me and my friends see kids? I think we need some kind of Little Brother association. It's funny, I get this kind of — security — from Lila that's like a turned-around version of the way I felt when I was about six, if there was a good grown-up around. She's like — not a daughter, exactly. Thank heavens. Can you imagine me as a daddy? Another cup of coffee, Dumpling? Tequila? She's like —"

"She's your niece. You're her uncle. Don't you get wishy washy with me, Hal. You got rights." For a second she lay still, flaxen and sharp. Then all of a sudden she got up, came over, and sat on his butt.

"What are you doing that for?"

"Because I feel like it." For a minute they both didn't budge. "You know, sometimes I think I intimidate you."

"You intimidate me to death," he said.

She laughed, pressing harder. He pinched her small toe, tentatively. She leaned down and almost touched her lips to his neck, but Lila suddenly screamed with scales of tickled, ooh-help-me laughter, and Gloria merely Bronxed him, in the ear. "Do you think your brother's gay?" she said, jumping up.

"For god's — what a crazy thing to think of."

"Well?"

"Does it make any difference?"

"Yes." She clubbed him.

"I don't know. I was going to ask you." He fingered the tiles. "Probably not. I have a hard time fitting him into that. I guess the general shape of it's that he just wants to rest — lay back in the sand, forget chasing around for friends, be on his own. Be a daddy."

Down the hall, the bedroom door creaked open, and footfalls came padding toward the living room. Lila came in with scarlet cheeks and a pink dress, holding out a pair of shoes. "Put these on me," she said to her mother. Gloria sat in a chair, lifted Lila onto her lap, nuzzled the hair on the back of her neck, and together they wiggled a shoe onto a foot. She didn't say anything. Neighbours bumped the walls, softly. A jet yawned through the morning blue. Lila sighed, lifting up the other foot. "God," she said, "I hope I can catch the plane on time." □

Scott Jones is a writer who lives in San Francisco. Illustrator Lynda Hurst lives in Toronto with her cats who match her decor.

The silent-film director's personal struggle with his sexuality is revealed in his works — critic Thomas Waugh spots a pattern

Fredrich Wilhelm Murnau (1888-1931) is one of the perennial superstars of film history and one of the most influential directors of the silent cinema.

Murnau made more than twenty films, first in Berlin and later in Hollywood, before his sudden death at the age of forty-two in a California highway accident. Many of these films are now lost.

Murnau is chiefly remembered for only six of them (see list page 34). To a

general film public, some of the titles may be well-known although most of the films themselves are rarely seen. They are considered inaccessible to all but the most hard-nosed movie buffs because of their layers of melodramatic silent-film conventions.

Beyond the legendary reputation of the films, Murnau himself is also remembered for being a homosexual. The details of his life, often sensationalized, qualify him perfectly for two inter-

MURNAU

THE FILMS BEHIND THE MAN





Heterosexual ideals – inside-out

In Murnau's films, there is an idealization of heterosexual love which must be seen as a "wish-fulfilment bought at great cost." Jean Cocteau in *The White Book* has captured the essence of this tendency: "It was, then, in order to follow the others, that I began to falsify my nature. As they hastened toward their own truth, they dragged me toward falsehood. I pretended to share their enthusiasms while having to overcome my feelings of shame."

But Murnau's celebration of heterosexual love is hardly ever expressed in believable physical terms. Heterosexual love is always seen as a transcendent spiritual force and the ideal couple more a spiritual unit than a fleshly one. Murnau had a reputation among producers for not being a "sexy" director. His lovers habitually relate to each other in stilted theatrical poses. His heroines are "unsensual," either dour plaster-cast madonnas as in *Faust* (above) or *Sunrise* (right). Even the most fully realized of Murnau's heroines, the tough-but-gentle waitress Kate of *City Girl*, has a brunette "prettiness" that Eisner calls "harsh" and that seems overshadowed by the soft "sweetness" of her farm-boy husband, Lem. Other male leads have this same pre-sexual sweetness about them. They are usually blond, fluffy-haired and wide-eyed, with movements and expressions that are innocent and child-like, occasionally effeminate.

On closer examination, the stereotyped patterns of heterosexual love are everywhere slightly off-centre or inside-out.

secting Romantic stereotypes — the Myth of the Great Artist and its subsidiary Myth of the Tormented Homosexual Artist. His flight from Hollywood in search of Beauty in the South Seas, his early violent death, the sensitive, suffering exile — these generalized Romantic images have all worked to prevent us from understanding either the man or his art.

Reading about Murnau, one is swamped by that clumsy vocabulary by which academic art criticism exalts what it prefers not to understand: "genius," "greatness," "classic," "visionary." There are also those perennial ten-best-films-of-all-time lists on which at least one Murnau film is always obligatory (*Sunrise* having edged out *The Last Laugh* in the last generation but now receiving competition from *City Girl*). And one can always expect the trolley-ride sequence in *Sunrise* to be described as "one of the most lyrical passages in the world cinema."

The other part of the Murnau myth is built on a slightly different vocabulary: "tortured restlessness," "perfect taste," "tenderness," "shyness," "slender fingers," "European sensitivity brutalized by Hollywood compromise." Lotte Eisner, the acknowledged authority on Murnau's life, elaborates: "His shy nature, burdened with a weighty heritage of

typical German sentimentality and morbid timidity, led him to admire in others the muscular strength and vitality he himself lacked. There was something godlike about him personally — tall, slim and straight, with his clear cut features, keen eyes and beautiful blond hair."

Even when the matter is approached head-on, and some of this obscuring verbiage is swept away, it is still seen as a question of "homosexual sensitivity" or "homosexual sensuality."

Eisner, fortunately, is one of those few who attempt to deal directly and sympathetically with Murnau's gayness. "Murnau had homosexual tendencies," she writes. "In his attempt to escape from himself, he did not express himself with an artistic continuity which is easy to analyse. But all his films bear the impress of his inner complexity, of the struggle he waged within himself against a world in which he remained despairingly alien. Only in his last film, *Tabu*, did he seem to have found peace and a little happiness in surroundings which abolish the guilt-feelings inherent in European morality. Murnau, born in 1888, lived under the ominous shadow which the inhuman Paragraph 175 of the pre-1918 German Penal Code, lending itself to all the horrors of blackmail, cast over him and those like him."

When it comes to a coherent study of



Angst: the 'homosexual artist' myth

It's possible to decode a slow struggle toward an affirmation of sexuality in Murnau's films. But is there a parallel in his actual life?

Biographer Lotte Eisner lets slip a few hints through her annoyingly discreet chronology, but these hints stop short of fully supporting a pattern of gradual self-acceptance. Her book contains only unconnected references to Murnau's gayness: an acknowledgement that his brother tried to suppress information about Murnau's sexuality after his death; the same brother's recollection that young Wilhelm had not been interested in girls like the other boys (he "was not attracted by the pretty girls; he was attracted rather by those who were sensitive or a bit odd, especially if they were witty too"); the mention from time to time of well-known gay figures in Berlin and Hollywood with whom Murnau associated; the evidence that Murnau related sexually to young male Asian employees — a "very handsome" young Malayan servant in Berlin, the Filipino chauffeur who drove his limousine the day of the fatal crash.

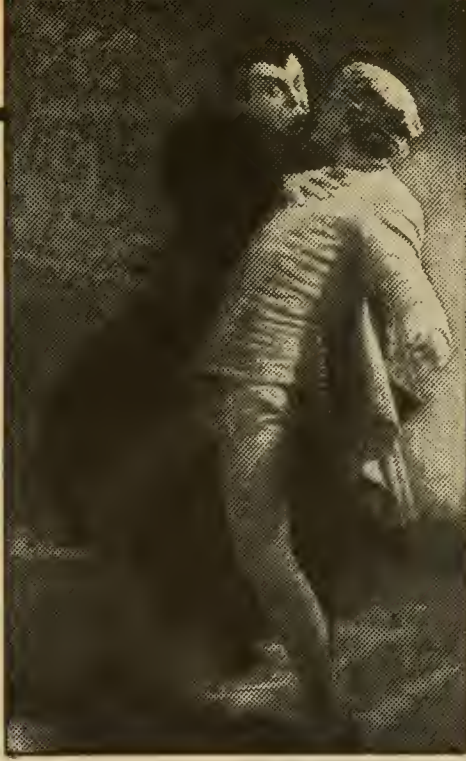
Obviously, a full-scale biography, no holds barred, is necessary before we can begin to understand how the vivid record of struggle in Murnau's films corresponds to patterns in his life. In the meantime, a violent death provides great raw material for myth-making.

"Homosexuality, real or supposed, was a favourite topic of Hollywood gossips during the Thirties," observes gossip Kenneth Anger in *Hollywood Babylon*. "Few around the Fox lot had not heard that director F W Murnau favoured gays when it came to casting. Murnau's death in 1931 inspired a floodtide of speculation. Murnau had hired as a valet a handsome fourteen-year-old Filipino boy named Garcia Stevenson. The boy was at the wheel of the Packard when the fatal accident occurred. The wicked tongues of Hollywood reported that Murnau was going down on Garcia when the car leaped off the road. Only eleven brave souls (Garbo was there) showed up for the funeral. Garbo commissioned a death mask of Murnau and the solitary Swede kept this memento of the German genius on her desk during all of her years in Hollywood."

Biographer Eisner's tone is more elevated: "The ancient Greeks represented death as a handsome young man, with the sombre and enigmatic beauty which the young Filipino who drove Murnau to his death no doubt possessed. Murnau's natural predispositions were as decisive a factor in the subtlety of his art as in his premature death. All that remains is his work. That is still young. Eternal."

The Myth of the Homosexual Artist is catered to by many examples of gay artists who have died prematurely, tragically and (preferably) violently. Arthur Rimbaud, Marcel Proust, Hart Crane, Garcia Lorca, James Dean, Montgomery Clift, Yokio Mishima, Pier Paolo Pasolini — all have had their lives moulded to fit this self-fulfilling stereotype by their biographers. Murnau is no exception. The myth inevitably capitalizes on the alienation and self-destructiveness of their lives, on their narcissistic obsession with ideal Beauty and Death (or Violence and Escape.)

It also refers, often by implication, to their inability to procreate except in the "Realm of Art" and even, as most recently in the case of Pasolini, to the "he-was-asking-for-it" quality of their deaths. All of these are seen to come from the essence of the homosexual imagination — fueled by the obsessive, irrational nature of the homosexual personality.



Villains: seducers to patriarchs

All of Murnau's ideal heterosexual couples are threatened by disruptive forces personified by evil third characters. But these characters are evil in a compellingly sensual way. Above left, the irresistible vampire count of *Nosferatu* and a victim. In another scene the hero, waiting for Nosferatu, sits up in bed all night quivering in fear (or anticipation?) Above centre, Mephistopheles towering over the passive hero in *Faust*. Above right, a similar set-up in which the vampish city woman overwhelms the peasant hero of *Sunrise* with her magnetic sexual power. But, with the next film, *City Girl*, this pattern starts to change. Below left, a familiar, menacing sexual villain — the leering brawny-shouldered farmhand Mac, whose dazzling virility almost over-

comes the resistance of the heroine Kate. But the more powerfully threatening force in *City Girl* comes not from Mac but from the brutal Bible-thumping patriarch (below right), who is intent on breaking up his son's marriage. The visual echoes between the vampire Nosferatu and this patriarchal figure are striking, but the sensuality of the former has evaporated. For the first time Murnau's disruptive force represents not forbidden sexuality but social and familial restrictions upon sexuality. Repression has replaced desire as the source of evil in Murnau's universe. In *Tabu*, Murnau's last film, the force of evil is also represented by a figure of social control, hitu (below centre), the wizened old priest who succeeds in separating the two lovers. He is, according to Robin Wood, "the externally imposed 'Thou-Shalt-Not' of society."



Murnau's gayness, however, Eisner is somewhat at a loss. For example, she quite rightly alludes to the most unabashed eroticism in any of the films, Murnau's exquisite celebration of undraped male bodies in *Tabu*: "Murnau offers us an apotheosis of the flesh: the feats and canoe races are only pretexts for showing those godlike bodies. He was intoxicated by them. A sail unfurls like a sheet of shining silk, and suddenly the dark bodies of natives are seen among the rigging like ripe clusters on a grape-vine." But elsewhere, she focuses on examples that are trivial or isolated — a "sleek and effete" male character in one film, an "androgynous" one in another, unconventional female characters in yet another, vague connections made with "certain vagaries of sensibility" and with "the subtlety of his art." Clearly, a reliable analysis does not emerge through these details.

Eisner's sentimental absorption in Murnau's alienation, in his longing for Beauty, Exile and Death, ultimately implies that those qualities are aspects of some universal homosexual sensibility rather than functions of a specific personality dominated by a specific historical context.

Other critics have commented on Murnau's artistic flight from political struggle. It is not lack of interest but an

active suppression of — and a long uneven grappling with — politics which shape Murnau's work. By "politics" I do not here mean the usual collective, societal scope of the word. We may find echoes of the upheavals of the Twenties in the works of Murnau's gay contemporaries, writer André Gide or filmmaker S M Eisenstein, but it would be pointless to search for such echoes in Murnau's work. In fact, Murnau's preference for the devices of allegory and abstraction, for studio artifice, constitutes as total a rejection of this kind of politics as do the esoteric literary visions of Jean Cocteau or Gertrude Stein. The political struggle I am speaking of is situated on the personal level, which is often prior to and necessary for the grander level of collective politics. Murnau's work should be seen as the terrain of a long, uphill struggle with his own socially-condemned sexuality and with his need to express that sexuality in his work.

He could never do so explicitly, of course — the commercial dream factories of Berlin and Hollywood saw to that. A popular filmmaker could never be allowed the latitude by which an André Gide or a Jean Genet was able to express his sexuality on the printed page. But all the same, the marks of Murnau's struggle are indelibly etched in poetic form on celluloid.

There is no need to make a gay role model of a "rediscovered" Murnau. The details of his life do not support what would amount to distortion and myth-making of another kind. Tracing the patterns of contradiction and repression that shape Murnau's films, however, helps us to understand more fully the work of one of the most significant figures of film history. Perhaps more importantly, it enlightens our own history: we become aware of how Murnau's art was shaped by his place in the heterosexist society of the day. "History is not part of art," says Eric Bentley, "but art is part of history."

Robin Wood is the critic who has come closest to exposing vivid patterns of struggle visible in Murnau's films. Wood, an openly gay teacher at York University in Toronto, observes that all of Murnau's major films (with the possible exception of *The Last Laugh*) are built on an identical narrative pattern — a united heterosexual couple whose union is put in jeopardy by a third figure who is sinister, ambiguous and male (again, there is an exception, the archetypal Twenties "vamp" in *Sunrise*). This pattern is resolved tragically in *Nosferatu*, *Faust* and *Tabu* by the Christian-like self-sacrifice of the heroine. In *Sunrise* and *City Girl* (significantly, the two Hollywood films among the six), the pattern is resolved

with the "happy end" convention of popular melodrama.

Whether tragic or happy-ended, each film is a moving and convincing "affirmation of the potential wholeness and redemptive power of heterosexual marriage." The paradox of a homosexual being forced to devote his or her career to the exaltation of heterosexual love is hardly an unfamiliar one. What is striking, though, is the utter intensity and authenticity of Murnau's affirmation, the heartrending earnestness of his concern "with the couple, with the sense of the marriage relationship as having prime and central significance in human life." It is Murnau's seriousness, overstated and even heavy-handed, which in retrospect gives his work and life such a tragic hue.

Yet there is something askew about his ideal heterosexual couples, and the most erotic elements of the early films are not attached, paradoxically, to them but to the villains, the sinister third figures that he always introduces to pose a threat to these couples. The vampire of *Nosferatu*, Mephistopheles in *Faust*, the vamp in *Sunrise* — all have a kind of dark and magnetic sensuality about them. In each case Murnau seems to be equating this sexuality with evil, both dramatically and iconographically.

Critic Wood sees the pattern thus far as an unequivocal record of Murnau's



Tabu: sensual affirmation

The new thematic pattern appears fully defined in *Tabu*, Murnau's last film. It is a tragic love-story of a pearl diver and a sacred virgin who attempt unsuccessfully to escape the taboo imposed on the virgin by tribal law. In this film, sexuality is no longer equated with evil and death, but with innocence and life. "Pure love" is no longer separated from eroticism, but instead there is a "perfect harmony between the sensuous and the spiritual."

The world which Murnau found in Tahiti touched some essential part of him, and he recorded his reactions on paper as well as on celluloid. While filming *Tabu*, Murnau wrote to his mother: "There is no work and no worries, where the shining days go by in games and dancing, bathing and fishing, and the night innocently brings all lovers together. When I think I have to leave all this I already suffer all the agony of going. I am bewitched by this place. I have been here a year and I don't want to be anywhere else. The thought of cities and all those people are repulsive to me. I want to be alone, or with a few rare people. When I sit outside my bungalow in the evening and look at the sea, towards Morea, and see the waves break one by one and thunder on the reef, then I feel terribly small, and sometimes I wish I were at home. But I am never 'at home' anywhere — I feel this more and more the older I get — not in any country nor in any house nor with anybody."

Of a handsome Polynesian candidate for the lead male role in *Tabu*, Murnau wrote: "His smile was like a ray of bright sunshine; you only had to clap your hands for his whole body to sway in a dance of delight. It was a dance for the arms and body more than for the feet. The hips are rolled sideways and forwards, faster and faster, more and more voluptuously, perfectly freely. Mehao had more grace, a finer figure, greater passion than any of the rest. He was an orphan from early childhood and grew up freely and independently, like an animal in the jungle. The marvellous harmony of figure makes him look like a Greek god, a model for the Olympic games, a delight of nature."

Male beauty: Polynesian man (left) was photographed by Murnau himself, shown below surrounded by a crowd of bare-chested Tahitian locals.



The major films

Each a silent classic — all that remain of Murnau's twenty films

Nosferatu (1921). The first adaptation of Bram Stoker's famous vampire novel, *Dracula*. The first part of the film dwells on the (male) vampire stalking the innocent, passive (male) ingenue, Jonathan. Sex roles are further juggled in the second part when pretty blond Jonathan is rescued by the sexual self-sacrifice of his gaunt dark wife.

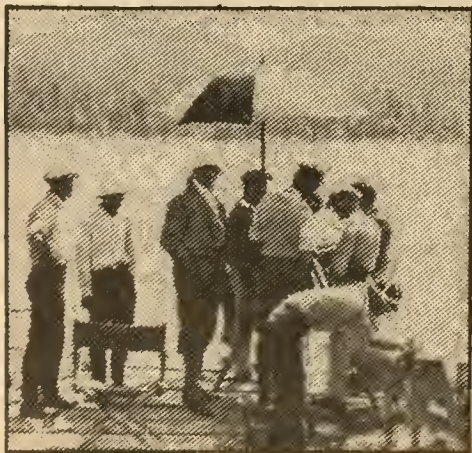
The Last Laugh (1924). This morbidly sentimental melodrama about an aging hotel doorman who loses his job, his dignity and his treasured uniform established Murnau's international reputation through his use of virtuoso camera movements and an Expressionist-influenced subjective style.

Faust (1926). The best of numerous film adaptations of Goethe's best-seller, the legend of the philosopher who sells his soul to the devil. Mephistopheles and the special effects steal the show in this lavish epic.

Sunrise (1927). The famous German director, invited to Hollywood and given a limitless budget and no-interference guarantee, came up with this over-blown but passionate fable often called his "most perfect film." A peasant is seduced by a city "vamp" but cannot bring himself to drown his wife as planned: the sanctity of heterosexual marriage wins in the end.

City Girl (1929). Originally to have been a documentary drama on American wheat farmers, the film ended up as another country-city melodrama in which a young couple's love triumphs over the oppressive restrictions of the family.

Tabu (1931). Murnau's last film, shot in a sun-drenched Tahitian setting, is the tragedy of two young lovers doomed because the woman is a sacred virgin. Murnau's fatal car accident happened a week before the premiere.



self-oppression, a way of negating his own homosexual feelings by equating sexuality with evil. "There remains a sense," Wood says, "that the affirmation of homosexual love is the product of intense personal need, and that it represents in its whole universalizing/idealizing bent, a wish-fulfillment bought at great cost. Beautiful as *Sunrise's* relegating the vamp (and *Nosferatu* before her) to the night and the marshes, Murnau was degrading his own sexual energies under the overwhelming weight of the dominant sexual ideology."

Things change after *Sunrise*. With *City Girl* and *Tabu*, Murnau's struggle comes closer to being resolved. Instead of degrading his own sexual energies, it seems that Murnau has learned to accept and affirm those energies, although still within the bounds of the heterosexual formulas of popular melodrama. He has learned to understand and decry the

forces in society which had led him — and many of his contemporaries — to deny their feelings with repression and shame.

It may seem ironic that a final affirmation should only be possible in exile, and that this affirmation should be expressed in as tragic a film as *Tabu*. But the forces of social control must necessarily win out in the end. The doomed lovers are reunited only in the ideal otherworldly realm of the rising sun (an image that concludes several of Murnau's earlier films as well.) We should not be very surprised by this resolution of the theme. Murnau, a homosexual artist within heterosexual society, was unable to escape this contradiction even in the midst of the paradise he thought he had found in the South Seas. But in *Tabu* at least, he achieves a resilient vision of the beauty of sexual love that for the first time seems to reinforce his sense of self-worth as an artist. □

Photos courtesy of the Museum of Modern Art Film Stills Archive, New York
Thomas Waugh is head of the film programme at Concordia University in Montreal.

Our Image

THE IMPRESARIO



Theatrical whiz and dance impresario: The romantic life of the dance producer, Sergei Diaghilev (insert), has provided inspiration for a new one-man show by Maxim Mazumdar (top), Canadian writer and performer.

August 19, 1929: Sergei Diaghilev, the most important impresario in the history of dance dies in the heat of Venice and is buried amid all the burnished pomp and circumstance of the Russian Orthodox Church. For those in attendance (including — quite by accident — the young American chain store heir, Lincoln Kirstein, who in a few years' time would found the New York City Ballet with George Balanchine, one of Diaghilev's protégés, as principal choreographer) the scent of the incense and flowers helps to alleviate somewhat the stench of the city.

When people today describe Diaghilev as impresario, they have little idea just how all-inclusive the role was for him, how vital was the part he played in nurturing the arts in this century — not just

dance, but music, design and theatre as well. The careers of Balanchine, Satie, Stravinsky, Prokofiev, Bakst, Benois, Picasso and Cocteau pay tribute to Diaghilev's canniness. What he is best known for though are his tempestuous sexual relationships with a series of premiers danseurs in the Ballets Russes — beginning, of course, with Vaslav Nijinsky. Through his instability and madness, Nijinsky has captured the sympathies and the attention of those tireless chroniclers of the Ballets Russes era, while Diaghilev has been cast as a villainous destroyer of genius. Nijinsky's vindictive and manipulating wife, Romola, must assume a lot of the responsibility for Diaghilev's bad name, but there are many, notably Maurice Béjart

in his fatuous *Nijinsky, Clown de Dieu* spectacle, who for the sake of the melodrama have encouraged this view of Diaghilev's role in Nijinsky's life.

It's noteworthy that this year, the half-centenary of Diaghilev's death, several projects dealing with the pathetic mad Nijinsky have been announced (including a TV special and a movie by Herbert Ross, maker of that paean to balletic banality *The Turning Point*) but nothing on Diaghilev himself. There are rumours that this fall the adventuresome Phoenix Theatre in Toronto will mount Robert David MacDonald's eerily decadent *Chinchilla*, which the highly touted Glasgow Citizens' Theatre first produced in 1977. Subtitled "Figures in a Classical Landscape with Ruins," the play assem-

bles a group of thinly veiled Ballets Russes luminaries on the beach of Venice's Lido Hotel to play out the disintegration of their guru, Chinchilla (the author's code name for Diaghilev); stylistically it resembles Luchino Visconti's depiction of Aschenbach-Mahler's final Venetian sojourn in the film *Death in Venice*.

Another project in the works is a Canadian production of Maxim Mazumdar's recent one-man show, *Conversations*. Just as his successful *Oscar Remembered* and *Rimbaud* peel away some of the intimidating myth surrounding their subjects, so *Conversations* allows us to eavesdrop on Diaghilev's life, from his early days as editor of the politically progressive *Mir Iskoustva* (*The World of Art*) in St. Petersburg, to his "death at sea" in the sinking city of Venice. It's at the end of the first act of *Conversations* that we hear his confession of love to the (unseen) young Nijinsky.

Anton Dolin, one of the greatest Ballets Russes dancers of the 1920s, commissioned *Conversations* from Mazumdar when both men were playing Toronto last spring (Dolin in Lindsay Kemp's *Salome* and Mazumdar in his own *Oscar*); it opened in August 1978 at the Fair Oak Theatre in Rogate, Hampshire with Dolin playing Diaghilev. For Mazumdar this was the beginning of a series of shows devoted to the dance world. During his all too brief run at the Phoenix Theatre (February 27 — March 4), he will present one of these, *Dance for Gods*, in repertory with the tried and true *Oscar* and *Rimbaud*. Basically a portrait of a dancer-actor in ancient Greece (similar to Mary Renault's in *The Mask of Apollo*), this one-man show was made originally for John Gilpin, whom John Gruen in his book, *The Private World of Ballet*, describes as "friend and long time companion" of Dolin. Because of a chronic knee injury, Gilpin was unable to perform *Dance for Gods* and Mazumdar took it on, although the script contains many details related to Gilpin's own career as England's foremost premier danseur of the 1950s. (The choreography for *Dance for Gods* is by Wendy Toye, one of Diaghilev's baby ballerinas, who used the eight positions of Greek dance formulated by Ruby Ginner as her model.)

Mazumdar will take *Dance for Gods* to the Edinburgh Festival this summer where his most recent creation, *Invitation to the Dance*, will also be shown. The latter, a kind of seven ages of dance, will star Belinda Wright, former prima ballerina of London's Festival Ballet and, with any luck, John Gilpin. Mazumdar himself will serve as narrator, guide and, like the man who reformed classical dance in this century, impresario.

Graham Jackson □

Freedom from psychiatry

Homosexual Desire by Guy Hocquenghem. Translated from the French by Daniella Dan-goor. London: Allison & Busby (General in Canada). \$9.50.

So much writing about gay people continues to be a mopping-up of old prejudices and fallacies that should have died long ago. "Progress" in the literature about gay people tends to be measured in terms of the willingness of heterosexual writers and audiences to discover that heterosexual fantasies about homosexuality never had any foundation in the first place (see, for example, Michael Lynch's review of Weinberg and Bell's *Homosexualities* in *TBP* October 1978). It is important, then, not to underestimate the appearance of a work which starts from a gay perspective in order to reflect upon the "phantasies and ratiocinations of the heterosexual world" (p 35) and to develop a gay self understanding.

"The problem is not so much homosexual desire as the fear of homosexuality" (p 35) states the opening line of the book. Hocquenghem wants to understand the workings of the homophobic mind and the logic of a society which makes sex between men into a thing apart. Conventional accounts of homosexuality typically reveal much more about the heterosexist mind than anything about homosexuality. Using French examples, the author analyzes the persecutory paranoia we recognize on this continent in Claire Hoy, Anita Bryant, and John Briggs. Psychiatry is understood as another example of homophobic delusion, an ideological machinery for infusing homosexuality with shame. Where homosexuality renounces the tyranny of the nuclear or "Oedipal" family, psychiatry impounds and degrades it to maintain the dominance of the heterosexist system. This clinical "homosexuality" created by psychiatry is "an abstract division of desire which allows even those who escape (sexual repression) to be dominated, inscribing within the law what is outside the law" (p 37). In this sense,

homophobia and its psychiatric derivative are perverse "desiring" systems. When the RCMP uses Vietnam-style surveillance techniques in Richmond, BC to spy upon and entrap eighty men, who can doubt Hocquenghem's claim that "the law is clearly a system of desire, in which provocation and voyeurism have their own place" (p 52).

Only heterosexist delusions make homosexuality a "perversion" "caused" by "smother mothers" when "male homosexuality, far from being a product of the Oedipus Complex, constitutes a totally different mode of social relation" (p 95). Patriarchy allows sexuality to exist only as a relation between dominant and submissive, active and passive, male and female, suppressing the homosexual alternative. When homosexuality appears, it is quarantined and squeezed back into the system of domination by symbolic and real barriers. Quarantined homosexuality must keep "private," closeted, and ashamed.

Hocquenghem protests "the heterosexual imperialism of the family (which sneaks its own neurotic meanings into homosexuality" (p 68). Much of the remainder of the text is an attempt to explore the intrinsic symbology of homosexuality and radically expurgate it of the homophobic ideology which has long poisoned gay self understanding. It is an innovative account, though often abstruse with the neologisms of French structuralism. Many issues are raised in embryonic form. The value of the text is its seminal ideas which pose a range of untreated questions, for example:

1) Where do homosexuals come from? This is a question long bungled by traditional scholarship. Hocquenghem points out that heterosexual society is Oedipal or patriarchal, i.e. the male dominates "his" wife and children, male children are groomed for social supremacy, and the new generation reproduces the patriarchal family and thus the crucible of domination. Gay society, however, abstains from the Oedipal form: it is nongenerational,

voluntary, and affiliative. In the author's words, "homosexual production takes place according to a mode of nonlimitative horizontal relations, heterosexual reproduction according to one of hierarchical succession" (p 95). This further raises the issue of the "gay family," i.e. the supportive circles that gay men tend to acquire composed of lovers, "brothers," friends, affairs, and the sexual "communism" of baths, tricks, and parks. (Hocquenghem is so intent upon forging homosexuality into a symbol of anarchy and negation, he avoids the question of the positive institutions gay people have formed.)

2) What implications does anal sexuality have for the patriarchal system? Hocquenghem suggests that anal sexuality subverts the dominant system where the phallus divides people into two fundamental classes (male and female). "The anus does not practise sexual discrimination" (p 87); its rehabilitation as a desiring organ weakens the importance of the "phallic signifier" challenging male domination. Gay people elevate the anus out of the private into the erotic realm, yet the significance of anal eroticism is a topic even gay publications have neglected.

3) What implications does homosexuality have for the maintenance of the traditional sex role system? Hocquenghem overstates the claim thus: "What is repressed in (male) homosexuals is not the love of woman as a particular sexual object but the entire subject-object system which constitutes an oppression of desire" (p 125).

4) Would an end to homophobia necessitate reorganization of repressive institutions which seem to require homophobia for their continuation? "We find the greatest charge of latent homosexuality in those social machines which are particularly anti-homosexual — the army, the school, the church, sport, etc" (p 58).

5) How has homosexuality been molded and a gay people created by capitalist society? "There is no homosexual 'choice'... At most we can speak of a homosexual outlet, a deceptively clear path which homosexual desire is forced to take in order to survive" (p 99). The book's greatest weakness is its failure to come to grips with the reality of everyday gay life and its disregard for empirical evidence. Hocquenghem's style lends new meaning to Hegel's statement: "The truth is thus the bacchanalian revel, where not a member is sober!"

Hocquenghem's critique is made in the name of unlimited desire. Liberation is, here, an anarchy of couplings. Homosexual expression is constrained, according to this text, to two alternatives: submission to repressive heterosexual forms or the "abyss of non-personalised and uncoded desire... desire as the plugging in of organs subject to no rule or law" (p 81). The author appears to endorse Rechy's "sexual outlaw" image of liberation: "the pick-up machine is not concerned with names or sexes. The drift where all encounters become possible is the moment in which desire is plugged in on a non-exclusive basis" (p 117). Hocquenghem's "desire" is a reified perpetual motion machine without antecedents or form.

"Liberation" is confused with a "freedom" wholly contained and subordinate to the dictates of capitalism. Both Hocquenghem's and Rechy's "sexual outlaw" are suspiciously compliant with the morality of capitalism: Sex becomes yet one more specialized

compartment of life in a social system which produces an ever greater division of labour (and thus specialization), fragmenting the person into a series of separate social roles. Sex becomes yet another commodity or object to be consumed in a society where everything, including people, can be reduced to well-packaged consumer items. Sex acquires the "virtues" demanded for survival in the capitalist market system: emotional repression, competitiveness, manipulation. Hocquenghem believes this "plugging in of organs" is the "mode of existence of desire itself" (p 118). Promiscuous and guilt-free sexuality is undoubtedly one kind of liberation relative to the tyranny of heterosexist morality.

But what kind of "liberation" is this desire that is narrowed to sexuality alone, while emotional, communicative, companionate needs undergo a new repression? The emotional "burn out" so many gay men feel in the bar system cannot be written off as a longing to imitate heterosexual monogamy — and therefore "unliberated." Hocquenghem wants to dismiss the humanization of sexual relations as an antiquated idea: "It is no use trying to turn the clock back" (p 130). But how long will the release from Victorianism be celebrated before coming to grips with this "liberation" which is the creation of capitalism? Do gay men want to confine their sexuality within the (straight) male sex role, thereby suppressing potentially emotional, affective relationships in favour of "numbers" (to recall Rechy), or aspire, like lesbian feminists, to a nurturant, supportive community?

Barry Adam □

Misconceived melodrama

Among the Carnivores by Daniel Curzon. Ashley Books (George J McLeod in Canada), 1978, \$9.95.

If Pollyanna is ever re-made under the direction of Federico Fellini, the effect upon the audience will be much the same as that of Curzon's *Among the Carnivores* on its readers. The overriding impression with which the book left me was that of noble sentimentality attempting to extricate itself from some sort of grotesque quagmire. The novel, in essence, involves the clash between idealistic gay liberation and hard-core homophobia. It takes place at a small California university, where a young, gay and exceptionally naive professor, Jock Jones, is systematically destroyed by the bigotry and cruelty of his peers. The problem is that it appears that Curzon decided that such a plot outline was too close to melodrama. In the final product Curzon has added enough flaws to take the polish off the character of the fair-haired hero. Unfortunately in the process he loses much of the readers sympathy, and there are times when we begin to doubt his sanity as well.

Curzon's treatment of his subject left me undecided as to his intent. Does Curzon wish us to sympathize with a hero who in the course of replying to a TV editorial confesses his venereal disease, and launches into a rambling parable of "Sodom and Gonorrhoea" ostensibly to shock the liberal theologians who by chance are in the studio? The incident, though un-aired, is a main contributor to Jones' loss of job. Can we really blame his faculty? I suspect that Curzon is attempting to adopt a neutral stance as



The asylum as prison: (left to right) Celeste Freed as Annie, Ilene Cummings as Cass and Esther Hockin as Maudie cling together in Timothy Findley's play about compassion and cruelty in a psychiatric world, *Can You See Me Yet?* at the Alumnae Theatre in Toronto in February.

he presents both sides of the question. He fails because it is obvious that he does side with the young academic, but feels compelled by some attempt at high art to graft on a few psychological warts when a melodrama was struggling for birth at the end of his pen.

The novel is, I understand, to a great extent autobiographical, and exhibits the problems which certain authors encounter when dealing with their own lives. They get tangled when sorting out the threads of fiction and reality. The incidents which are true reveal themselves because of their delightful cogency. The fictional grafts display the opposite characteristics. It would have been better if Curzon had presented his own story without adding the sexual embroidery with which the novel abounds. The book contains descriptions of some of the most repugnant sexual encounters which I have ever read. In addition, Mr Curzon might better have left out the penultimate scene wherein Jock reveals his homosexuality to his mother, an act which leads directly to her death.

The novel lacks, above all else, a sense of rationality and balance in the presentation of the story. As it stands, Curzon's forays into the fantastic mar what might have been an interesting piece of fiction.

Jim Tennyson □

written in the first person and addressed to this lover in the second person, the two men are never identified by name. "I've wandered so far from my subject, my dear, which is you," we are told, not entirely truthfully. The "you" of the lover is the light by which we are able to read the "me" of the narrator.

The narrator abandons the generosity, consideration, and perfect social graces of the older man for a 6'4" hunky excuse. "In bars and on the street, everyone stared longingly after Robert; after all he did have blond hair, a brick-red face, great height and yard-wide shoulders. But here (at the former lover's house) it seemed the delivery boy asked to 'stay on' for a bit of cheer at Christmas time." His time with Robert and succeeding lovers proves unsatisfactory and he wishes, to no avail, that he could return. He comes to understand the love of "impious desire" the older man had for him and to see that he himself "must have loved him all along, but for (him) the sentiments had been careless, lazy, devoid of passion, the infant's hand, translucent fingers and meaty palm, stretching into the milk-rich, meshed twilight, confident of touching the mouth of its adoring mother."

If the tale of a young man who is given a "dowry" when he leaves a lover seems a little larger than life, so is our protagonist's past. After his notorious father deserts his mother, she commits suicide in the garage — carbon monoxide poisoning — while father roams the world drinking, doping and screwing. So much silliness has been written about gay men and their mothers, it is fascinating to have a gay man write about a homosexual and his father. When the boy, by then 16 or 17, leaves his private school to join his father's entourage for the holidays, the man allows himself the thickly emotional response, "My son, my son," but only after the boy has had to identify himself. When he discovers his son is gay he is immensely relieved. "Yes, my boy... I thought you were unnaturally fond of me. Don't worry about it. We're all open-minded. Don't worry one bit. I can take care of enough women for both of us."

The central character is in the middle of having violent sex with a man he has just picked up when he learns that his



In their latest collection, *Relax! This Book is Only a Phase You're Going Through* (St Martin's Press, 1978, \$6.25), Charles Ortleb and Rick Fiala admit that in their guise as "Lublin" and "Dusk" they do almost all the cartoons in *Christopher Street*. Easy-going lifestyle humour and on-the-mark barbs add up to pleasant browsing for the urban gay reader. Others will enjoy the book although those little shocks of recognition may be absent.

or even 10 years ago is inconceivable. Though neither political in any obvious way nor chauvinistically gay, it seems completely a gay novel, gaining its strength from an open, healthy gay culture and community. We finally have a novel in which the gay element is essential but accepted, not pushed or awkward — just beautifully there.

White has written a mature work of startling insights and beautiful complexity and it is in this context that one understands Vidal's use of the word "baroque." Move over Chopin, these nocturnes will play in the minds of thoughtful readers for some time to come.

Paul F Pearce □

who worry about etiology are going to be our friends.

Both of these books, West's and Bryan Magee's *The Gays Among Us* illustrate the confused relationship between values and science. Magee's book is a retitled reprint of *One in Twenty*; the preface to the 1978 edition claims that the book has been completely rewritten. This is simply not true: the publisher even chose to use the same printing plates in the 1978 edition as in the 1968. The rewriting which did occur took place between 1966 and 1968 to accommodate the report of the Wolfenden Commission in England. (And Magee doesn't think that changes in law would make that much difference in our lives.)

There have been many significant events in the gay movement since 1968, but these advances are not at all reflected by Magee. Although he attempts to foster marginally positive and tolerant attitudes to homosexuals, his language betrays his basic assumption. The words "normal" and "abnormal" are used far too often to leave comfortable any gay person with the slightest spark of self-respect. And for our more troubled brothers and sisters, this book would reinforce closetry.

Magee presents a value system which attempts to pose as social science. It is not; it is an editorial. But conflict between science and values shows up clearly here. The struggle to develop a

Pernicious science

The Gays Among Us by Bryan Magee. Stein and Day (McGraw-Hill Ryerson in Canada) 1978. \$5.50 pb. *Homosexuality Re-Examined* by DJ West. University of Minnesota Press (Burns and MacEachern in Canada), 1977. \$27.

Social sciences have never been — and indeed, cannot be — value-free enterprises. The intent, form, content, and interpretation of social science research are all determined to some degree by the value-systems of those persons who do it. Many social scientists do not recognize, or at least attempt to deny, this fundamental fact.

The larger community must feel free and competent to criticize such research. What is required to do so is not knowledge of research design or statistical analysis, but rather an ability to stand back from presentations of research and begin an analysis with "Why did the researcher ask this particular question?"

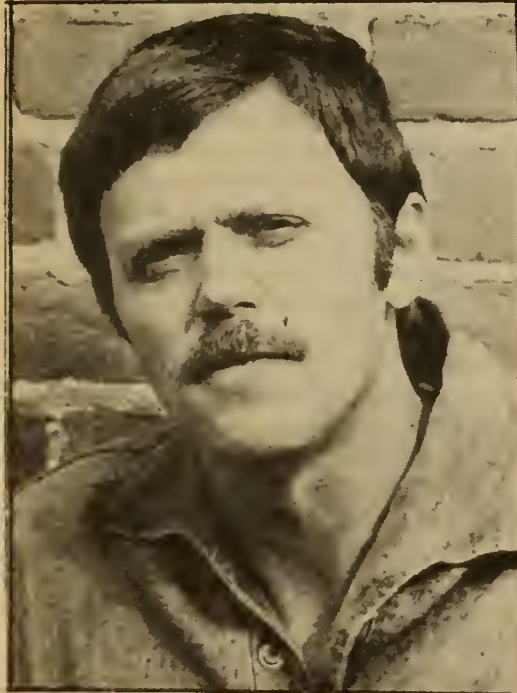
For anyone who doubts the importance of this, a quote from an earlier edition of DJ West's *Homosexuality Re-Examined* will make the point: "The question of how far homosexuality should be tolerated cannot be properly considered until after the causes of the condition can be discussed" (1960, p73). We must not presume that people

I had to lean down low
for his lips
Placing the bottom one
firmly between my teeth

as an animal moves its young
wondering quickly

where could I take him?

Joe Kadlec



Daniel Curzon: unsympathetic hero

Move over Chopin

Nocturnes for the King of Naples by Edmund White. St Martin's (MacMillan in Canada), 1978. \$9.95.

Musically speaking, the word nocturne suggests a piece which is melancholy, emotional, and languid in tone, with considerable freedom in form — a romantic character piece. Edmund White has written a novel composed of eight such nocturnes or chapters, which is a splendid exception to the sorry list of misplaced musical accents in fiction. Though writers often create works with musical ideas or connections, White's use of musical structure is a more unusual and daring undertaking. Oddly, Gore Vidal calls the novel a "baroque invention" which seems to miss entirely the feel of *Nocturnes for the King of Naples*.

The fixed point around which the novel moves is the painful idyll during which the narrator lives with his first lover, an older man rich and famous in some unspecified way. As the novel is



Edmund White: words and music

former lover has died. Gently the stranger gives him a shower and washes his hair. "I cried so long I could hardly stand up under the assault of hot water. Then I poured us drinks and we talked for hours. Finally we made love after all: he was just as violent, even more violent than before, as though nothing had intervened; for some reason I was grateful."

The idea of this novel being written 20

science of human nature encouraged social scientists to adopt natural science methods. This partly explains why Magee finds it necessary to disassociate himself from the subjects of his study. The real reason for Magee's distancing, however, is not scientific. When discussing his "Personal Reactions to Male Homosexuality" (Chapter 14), he states it more directly: "Thank God I'm not one."

Even more pernicious is West's book, *Homosexuality Re-Examined*. This is a substantially rewritten version of his earlier three editions of *Homosexuality*. A careful reading and comparison of the earlier and later editions reveals another aspect of the relationship between science and values. The earlier editions present some values and beliefs which can be quite clearly recognized as such, which in the later versions become scientific "fact," with research as evidence. In 1968, West contends that, for gay men, enjoyment of passivity in anal intercourse represents "being deeply rooted in perversion." In the later edition, he is content to say that it's a matter of experience. But his resistance is now directed elsewhere: he now denigrates the gay movement, and militants are portrayed with particular venom. Gay political meetings are presented as having more confrontation than content. What is the place of all of this in a supposedly scientific work?

Considerable space is devoted to explaining causes of homosexuality and possible methods of cure. There are only six pages on the ethics of treatment, compared with thirty pages on modes of treatment. "These are matters for research," says West, "rather than ethical argument." And part of the six pages on ethics is devoted to detailing conflict within the American Psychiatric Association about the resolution, finally passed, which removed homosexuality from the list of mental disorders.

If you're really interested in exploring psychological or sociological research on homosexuality, beware of this book. Consult the bibliography by Vern Bullough, Dorr Legg and James Kepner instead, dig out the original research, and make your own interpretation. But even then, begin by wondering about the values held by individual researchers. Social scientists do not have a corner on truth. Social sciences are sometimes used to convince us that our own truths have no importance.

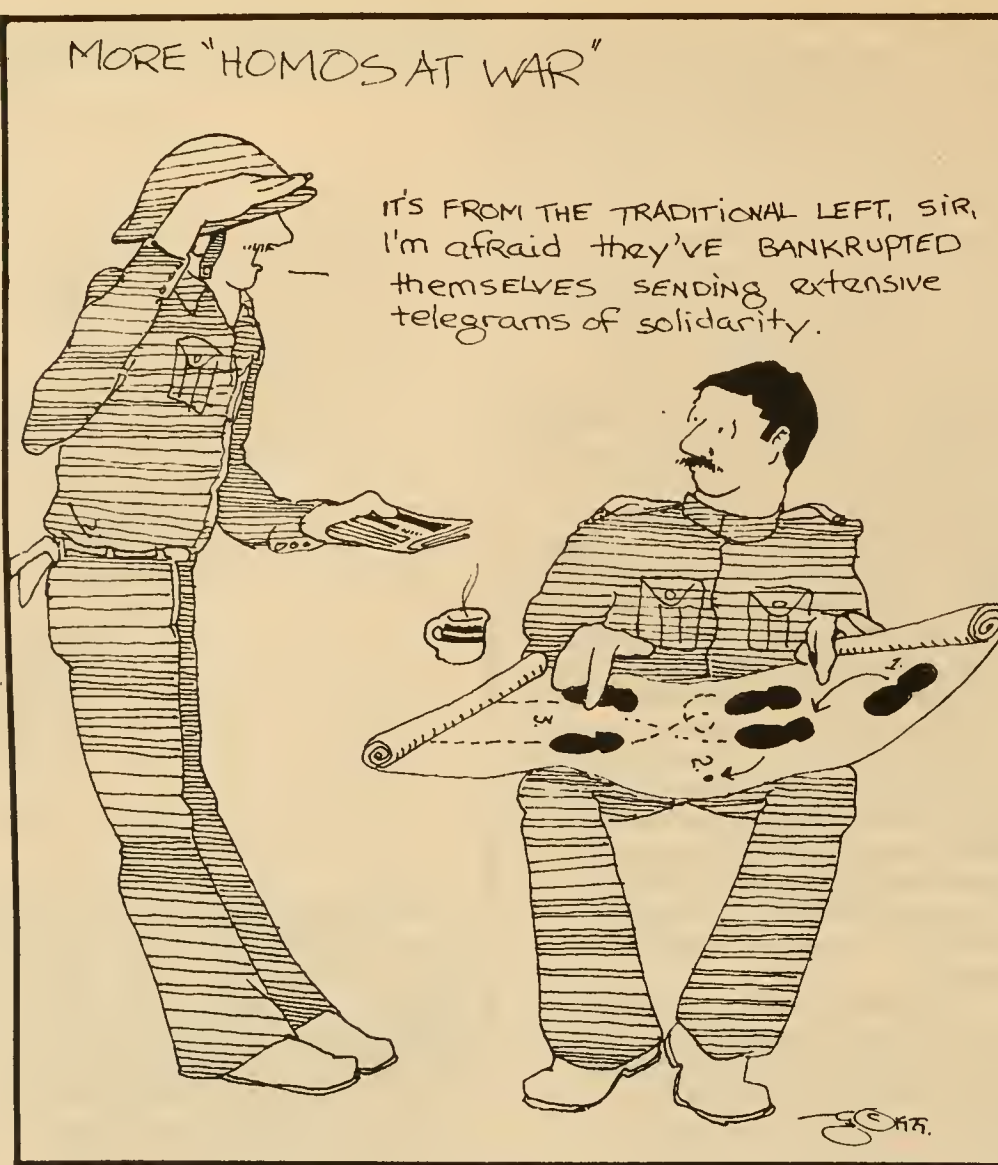
Our truths should form the basis for a new kind of research, one which starts from our own experience and perspective.

Carl Bogner □

Move over Chopin

Woman and Nature: The Roaring Inside Her by Susan Griffin. Harper and Row (Fitzhenry and Whiteside in Canada), 1978. \$13.75.

Breaking down the walls which men have built to separate poetry from fiction from drama from biography from science, Susan Griffin presents us with a book which is sure to drive librarians in charge of cataloguing up the walls. *Woman and Nature* is a carefully-crafted prose-poem/drama for two voices, male and female, which speak constantly but never to each other. Unlike Adrienne Rich in *Of Woman Born*, Griffin has chosen to blend the two voices (male/scientific, female/personal) together, using



different typesets to indicate exits and entrances, and sometimes changing perspectives within the same sentence.

Through the male voice, the author parodies philosophy and science and shows that the whole of "western" tradition is based not on a number of sacred values but on a gut feeling of disgust. Women are crazy, base, and disgusting; they are subject to the influences of the moon, they bleed every month and get pregnant and give birth in a disgustingly dirty manner, reminding man that he is after all only dust. He does not like to be reminded of that; he hates his origins in woman and in nature; and he tries to disguise and overcome his fear with power. Women are then seen as hysterical, just as trees are seen as timber, animals as cattle, and the earth as natural resources.

The discovery/creation of woman's voice is Griffin's ultimate goal; and, unlike the feminists who would reject male learning altogether, she sees the new voice not as a product manufactured by feminists out of nothing but rather as an organic being taking nourishment from dead and decaying traditions. Griffin's wide culture allows her to reconstruct the thoughts of men like Newton, Darwin, and Freud, forming a dazzling intellectual drag show in which the oracular voices of male wisdom are imitated so well that they become ridiculous.

The woman's voice arises from this critique; she is "the lion in the den of the prophets" whose roaring men are beginning to hear. We know something about the tone quality, so to speak, of this voice: it is both deeply personal and highly political, it is efficient and irrational, it is angry and joyful, it is poetry and it is science. But what is that voice saying? It is saying that in a way the man's voice was right, in that woman does indeed feel closer to nature than man; but it is also saying that it feels at home in nature, and that man's thought is twisted from its very roots by the fact that it doesn't, that it seeks to escape from woman and from nature. Griffin

repeats familiar themes: "Sunlight pouring into plants, ingested into the bodies of fish, into the red-winged blackbird, into the bacteria, into the fungi, into the earth itself, because we know ourselves to be made of this earth, because we know sunlight moves through us, water moves through us, everything moves, everything changes, and the daughters are returned to their mothers".

One of the dichotomies which Griffin tries to overcome is that between the rational 'surface' of human life and its allegedly irrational ground, and the dialectic of the male and female voices shows that she is aware that the two aspects must be united and intertwined in feminist thought. Unfortunately, she lets a rather trite and dualistic view of language slip by, when she has the woman's voice say: "Behind naming, beneath words, is something else. An existence named, unnamed and unnameable... All this knowledge is in the souls of everything, behind naming, before speaking, beneath words". This is all too reminiscent of Bishop Berkeley's famous statement that "we need only to draw the curtain of words, to behold the fairest tree of knowledge," made in 1710.

But this is a minor objection of the theoretical framework. Griffin's practice does unite the poetic and the scientific in an intelligent and passionate way, giving us a fine example of the sound of that new instrument, woman's voice.

Mariana Valverde □

Freedom arriving bleeding
pounding at my door
saying please please
hide me.

R George-Murray

FILM

An unromantic fiction

I'm Not From Here by Harvey Marks. Breakout Films, USA, 1978.

Though it seems gay people will never be able to let up on their aggressively self-defensive posture against the dominant media, it's nice to know there's an increasing amount of affirmative action happening on the image-making front. I'm referring to the growing number of short, non-commercial films available which are positive, authentic and useful.

One such film, *I'm Not From Here*, recently had a promising debut at the Museum of Modern Art in New York and is slated for its Montreal premiere in March at NACHES, the Gay Jewish group. The filmmaker, Harvey Marks, is a New Yorker who has, until now, preferred experimental films. He has miraculously financed them through odd jobs and by cutting corners. Now he's branching out into fictional filmmaking and may just succeed in becoming an artist speaking to and for all of us.

I'm Not From Here is the story of a nineteen-year-old young man stumbling through the same awkwardly beautiful experience of coming out that scarcely any of us escapes. The experience of coming out has rarely been filmed from the inside. The only time I can recall a gay sexual initiation having been filmed without sensationalism, stereotype, or sentimentality is the unforgettable gymnasium scene from Lindsay Anderson's *If*. In it, the pubescent schoolboy looks on in awe as his older friend flexes his body on the high bar.

Ryan, the hero of Marks' forty-five minute story, is torn by the conflicting signals given off by his body and by his social environment. Obedient to his conditioning, he bravely but vainly tries to repair his foundering relationship with his "girlfriend." Following a quarrel, he borrows Daddy's car and, after exchanging a few glances through his windshield, picks up a hitchhiker. Ryan may have done it before, but this time it turns into a pivotal experience — a blanket, some woods, and a "trick" with enough grace not to cater to Ryan's instinct to get it over with fast, silent, and guilty.

What follows is a slightly melodramatic twist which Marks based on a real-life incident. Though this twist does jar with the low-key, un sentimental approach, it does serve as a device to force Ryan to come to terms with the contradictions of his various feelings and to begin to affirm his identity. The last scene shows Ryan, calmer, buoyed by the memory of his hitchhiker, stalking another encounter.

Joe Bacino, the amateur actor who plays Ryan, will never be an Al Pacino, but his unglamorous ordinariness is a strong point of the film. By avoiding the trap of romanticism, Marks succeeds in getting very close to the interior experience of this young man.

As with all first films, there are minor technical and dramatic problems, but *I'm Not From Here* is an important addition to the cultural resources of the gay community and a stirring document of our reality.

Thomas Waugh □

Soon to be distributed in Canada, the film is currently available from Breakout Films, 77 St Marks Place, New York, NY, 10003, USA.

MUSIC

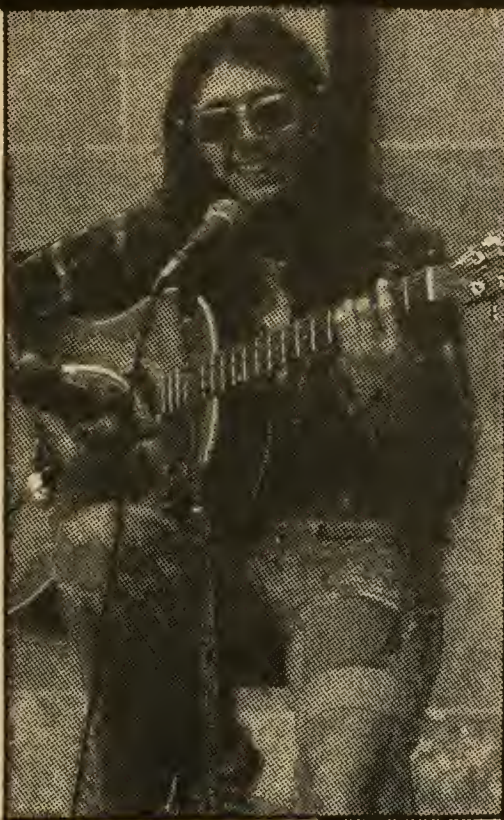
Facing the music

From *Women's Faces* by Therese Edell, LP, Sea Friends Music, 1977. *Out and About* by Betty Kaplowitz, LP, Boof Bray Records, 1977. *Eve's Song/Song for Cheryl* by Eve Morris, 45 rpm, ESM Productions, 1974.

I've been catching up with women's music outside of the American East Coast scene. My three latest discoveries identify themselves as lesbian feminists, produce their own recordings and distribute their own work. There all similarity ends; each musician works in a completely different musical mode. My overall reaction to these records has been delight.

Eve Morris participated as a lead vocalist and musician in 1972 in one of the first all-gay albums called *Lavender Country*. She has been called "one of the first lesbian feminist entertainers in Seattle." About all the information I have about this 45 disc is that it came out in 1974. The vocalist uses an easy-listening pop-rock style on "Eve's Song" to convey the sense of a strong woman committed to change. "Song for Cheryl," addressed to her lover of six years, is slow and sexy in rhythm, with an appealing melody to boot.

Betty Kaplowitz, who describes herself as a "San Francisco-based singer/guitarist/songwriter," produced this first album — originally a demo tape for record companies — on her own label. Her ten-year musical career spans being a street musician, playing in an all-woman rock band, performing solo-act openings at concerts, and playing women's bars and coffeehouses. Her music is a blend of blues, folk and rock; her voice is clear, strong and powerful. This is not only a pleasing, low-key album of largely original songs and acoustic guitarwork but also a clean, balanced recording that makes the songs eminently audible.



Therese Edell

The highlights, in my opinion, are "Travelin' Blues," a bitterly humorous folk tune called "That's the Bag I'm In" about an unlucky stretch of life where "they'll probably drop the atom bomb/the day my ship comes in," and the virtuoso guitar work on "Stars Shining."

From *Women's Faces*, in contrast to the first two discs, is positively lush, with wonderful instrumentations and vocal harmonies. In order to retain the integrity of her art and politics, Therese Edell, in conjunction with Terese Boykin, started a feminist recording company. This album is its first product. Edell is an accomplished singer and songwriter, plays several instruments and has formally studied music.

I found the album enjoyable because

of the excellence of the songs, the array of accompanying talent (especially Betsy Lippitt's good fiddle playing), and above all, Therese Edell's warm and rough-edged voice. My favourite cuts are "Mama Let Your Children Go," a Dixieland number about the dialogue between mother and daughter, "Never Leave Your Lover Alone Again," a song by Annie Dinerman with an upbeat rhythm section, and "Emma," a folk/pop number with rich harmonies and haunting tune.

"Take Back the Guns" is one of the better political songs I've heard. It was written in one hour for an anti-gun rally and has both a memorable melody and simple and effective lyrics. From *Women's Faces* is definitely a must-have album.

Ihona Laney □

AESTHETERA

•Toronto's Glad Day Book Store has opened a branch in Boston. The store will give New England an example of what has been called North America's finest gay book store. It is located on the second floor at 22 Bromfield, just across the hall from Gay Community News. Telephone 617-542-0144.

•Although framed for the American judicial system, the pamphlet *A Gay Parents' Legal Guide to Child Custody* is largely applicable to the Canadian legal process, and should prove useful to anyone involved in custody hassles. The booklet is the product of the Anti-Sexism Committee of the National Lawyers Guild and is available for \$1 by writing them at 558 Capp St, San Francisco, CA 94110.

•Larry Fineberg's new comedy, *Life on Mars* (originally titled *Fistfucking in America*), opens Feb 28 at the Toronto Free Theatre, 26 Berkeley St. Telephone 368-7661 for complete details.

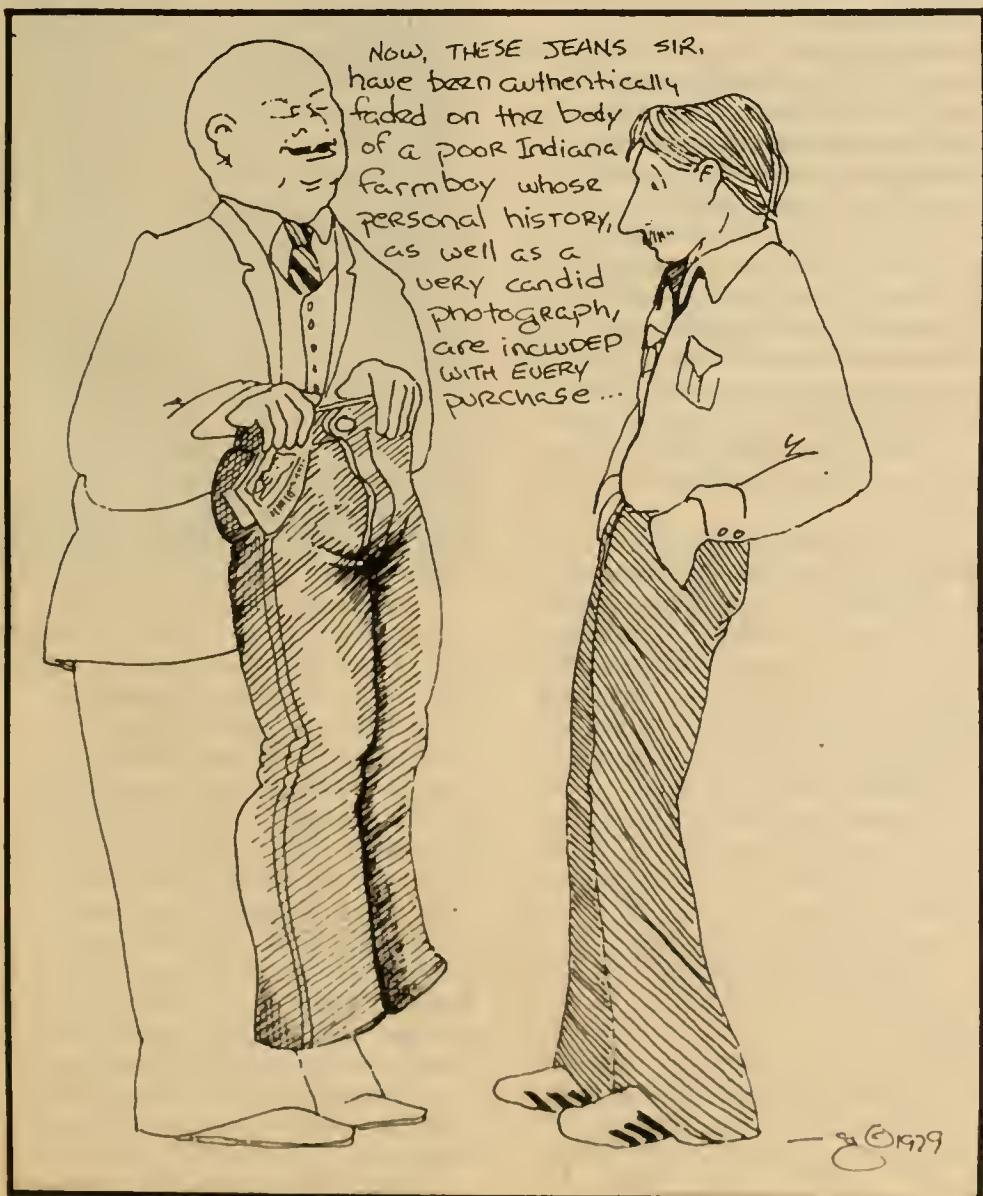
•Gay playwright and director John Palmer is currently involved in a new production of *The Pits*. This is an interesting piece of theatre which in its original production was written collectively, although in the new production Palmer is credited as author. It opens March 1 at The New Theatre, Adelaide Court, Toronto.

•Barbara Hammer is a California filmmaker whose work has contributed much to the body of lesbian and feminist culture. She recently toured eastern Canada, and while in Toronto gave two screenings on Feb 17 and 18. Among the films shown were *Women I Love* and the performance piece *Available Space*.

•Les Ballets Trocadero will make two presentations displaying their iconoclastic approach to High Art at the Ryerson Theatre, Toronto, March 24. There will be both an afternoon and evening performance. □

Our Image Contributors

Barry Adam is a sociologist at the University of Windsor... Carl Bogner has recently moved to Newfoundland... Richard George-Murray lives in New York where he works in an antique store... Graham Jackson's most recent play is *Time in a Dark Room*... Joe Kadlec is baking muffins on a farm in Rhode Island... Richard Labonté is a columnist with the *Ottawa Citizen*... Ihona Laney has the best known giggle in the post office... Paul Pearce runs around the track and up the scales... Jim Tannyson often spends evenings listening to a wind-up Victrola... Thomas Waugh teaches film at Concordia University in Montreal. Mariana Valverde is a student at York University... Ian Young lives in New York when not living in Scarborough



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Lips: Robin Hardy

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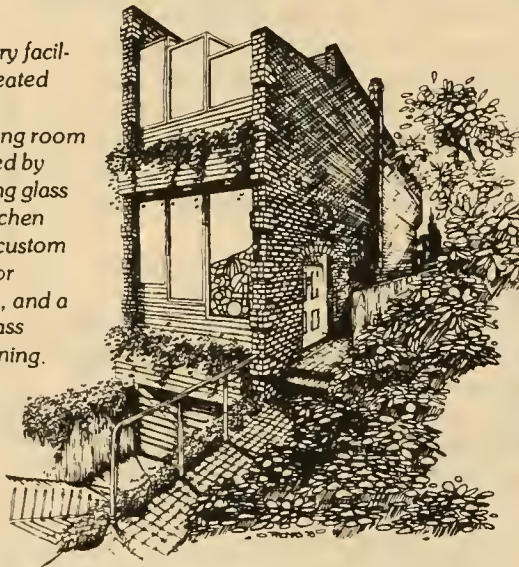
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The Ivory Tunnel

Gay Small Press by Ian Young

Good poems and bad advice

A handfull of new poetry chapbooks has come out recently. Among the best of them is *Waking the Waters* by Jack Thomas (\$3 from the author, 2521 Curlew Ave, San Diego, CA), a varied and consistently well-crafted collection by a poet from Colorado. Here is "Sagittarius":

The face of the centaur
is golden and so pure
no beard will ever grow there.
How perfectly formed are his shoulders.
His chest, too, is hairless and lean
to the flat button of his navel.
Below, a faint triangle of yellow fur begins.
And where he most needs to be a man
the animal commands.

And Richard George-Murray's *Patchwork: Twelve Loving Poems*, illustrated by Mark Tambella, is a delightful little book that lives up to its title. Richard displays a wry good humour, even on such subjects as death and crab lice. Here he is on the tubs: "Each year at the baths / more money / less sex / smaller towels." And, the last poem in the book: "My next love poems / will be left-handed lines / to my dear right hand." *Patchwork* is available from the author, 21 Cleveland Pl (4D), New York, NY. No price is indicated.

"The sky outside the brothel was perfectly clear and transparently blue. There was no wind, so the streets of the Thracian Sector were quiet, save for the sounds of typewriters and occasional screams from the laboratories of the Secret Police": a tiny quote from *The Spiral Stair*, a novel by Toronto writer John Bentley Mays (\$6.50, Coach House Press, 401 Huron St, Toronto, ON, M5S 2G5), a Byzantine compendium of invention and lore.

Another recent novel, Don Geil's *Like Peter* (\$5.95 from PO Box 53117, Houston, TX 77052) is about a young gay man who becomes sexually involved with his confessor, the Pastor of the Church of the Resurrection. It all ends very nastily with the Pastor coming out to his flock, who then crucify him in one of his mother's dresses, castrate him and set him on fire. James Purdy might be able to transform melodrama of this sort into literature, but Geil cannot, not with prose of this order: "My penis stood hard and erect as the Pastor raised himself to sit on me. He squatted very gently."

One of my colleagues at *TBP* remarked that the cover of Stephen Wright's *Brief Encyclopedia of Homosexuality* (\$5.95, Stephen Wright Press, Box 1341, FDR Station, New York, NY 10022) looks as though it was published in the 50s. Unhappily, the 50s are where Mr Wright still seems to live. His book, intended to provide "whatever information on homosexuality and the gay life style that is desired," is crammed with the sort of false and misleading statements that were the commonplaces of 20 years ago:

"The advantages (of being homosexual) for a man are usually social."

"Most gay men like women, but it may be that they are secretly afraid of them... They tend to like women to whom they can be supportive in such things as clothes and interior design."

Patchwork



twelve loving poems
by
R. George-Murray

Illustration: Mark Tambella

"Bisexuality is the fullest form of sexual expression... An example of bisexual encounters is evident in suburban swinging."

"Homosexual women undergo more outward emotional distress...and, often, violent jealousy than do homosexual men, whose stress is on the physical aspects of a relationship."

And so on. Wright's opinions are often fatuous (in New York City, he says, "you will find the best-dressed, most successful, most desirable homosexuals in the world") and some of his advice could help only the moronic (if you go out to a bar and aren't enjoying it, what should you do? Go to another!) His "information" is often faulty or out-of-date. Julius's in Greenwich Village, he says, has a "mainly young crowd," which just isn't the case; the "young crowd" hangs out mostly at the Ninth Circle down the street, which is not mentioned.

"The dominant position in gay commercial magazines," pronounces Wright, "seems to be held by the QQ publication company" — a situation that hasn't been true for years. The popular *Blueboy* and *Mandate* are not listed, but the defunct *Vector* is. In a section on New York publications, there is no mention of *Gaysweek*, the best source of New York news and goings-on.

Wright does not believe that homosexuals are especially creative, and provides a short list of great straight writers! One of them is Thomas Mann — a debatable entry. And he claims Tchaikovsky is "the only significant composer known to be homosexual before the twentieth century," omitting all mention of Lully, Saint-Saëns, Mussorgski, Foster, Schubert and the rest!

Wright's attitude to S/M is, as would be expected, idiotic. And he offers advice to parents on how to try to prevent their kid from growing up gay! (Make sure all the heterosexual relationships he encounters are good: "Since heterosexuality has been made especially attractive, he is unlikely to seek an alternative.")

Enough, enough, enough! Avoid. □

Flaunting It!

by Michael Riordon

Getting out of my head

I think I've been living up in my head too long. Not that I haven't learned anything — too much, in fact, for my own good. Almost all of it makes me angry, angry beyond effectiveness which, if our enemies can't have us either passive or committed to the status quo, is probably the next best thing for them. People say about "Flaunting It!": it started out so breezy and gay, it got mad, funny again, touching, strident, self-indulgent, wonderful, but now it's sour.

My anger is probably not much different from yours. I'm angry at the ease with which almost any frustrated hypocritical goon can force us with very little effort and no intelligence into positions where we have to defend ourselves — our lives, our bodies, our minds, our sexuality, our paper. At the ease with which they can attack us, at the machinery they have for it — machinery we help pay for — and at our relative inability to retaliate. "Relative" is important: my anger is such that I usually forget we can retaliate at all. At the casual, profitable gestures with which they can cost us a year's work or more, or tie up a lot of fine graceful people in tedious, corrosive work. At the maddeningly small number of people those goons actually represent, and at the devices they have for appearing to be so many more.



I'm angry, bitterly angry — I grind my teeth in my sleep, what do you do? — at the ease and speed with which brainless hysteria can be generated, and reason or justice flattened by it. At how relatively few people are willing to think about this process, how fewer to question it, how still fewer to protest, let alone resist it. Again I have to keep saying "relative" not to choke on "few". (Is the number growing? It seems so. I hope so.) And I'm angry at how few parents, teachers, priests dare to teach, in a Free Country, ways to be free, how many teach ways to enjoy being a slave.

This is the kind of anger, a friend said, that has people ending up in basements making bombs. Out of the question. I haven't got a basement.

I need that anger to survive. But I fear to vent it on people who don't deserve it, who are kind enough to take it. I retired a few months ago into my cave to write the world's most ferocious Gay novel, *A Little Before Judgment Day* (a blatant plug, please wait patiently for it at your local bookstore, then move fast before it's seized, for our protection). Came out with a truly grim thing, hopeless. It won't do, Kafka has already cornered that market. I'm trying again. This time it's going to be less about them, more about us. I don't know how they think, can't remember and don't want to. I'd call it *War and Peace*, but I don't think anyone would buy it.

I suppose it comes down to this: I know as much about *them* as I want to, as much as I can take. I need, rather urgently, to know more about us. Where we are strong and why, where we are not and why not. How we come to live by their rules, worship their gods, buy their images, fight in their armies, make their goods and pay their taxes. How we come to do otherwise, without disappearing.

I want to know/sense/feel more what distinguishes or might come to distinguish our sexuality/ies from theirs. Theirs looks most often like a safety valve, a weapon, a product. Ours — I don't know. Two men recently assumed of me that as a "politico," whatever that is, I would be without sexual inhibitions or reservations that I would know. Ah. Maybe next year.

I'm not talking about ignoring politics. That would be like trying to ignore the shit if you went for a swim in a cesspool. No, I'm talking about the life-saving knowledge of who my friends are.

It's disturbed me often that I don't know who you are; that's one of the major handicaps of writing. A very few of you I've slept with, a few more met in more casual ways, some exchanged letters — some angry with this or that I've said, some angry with my anger, others generous in their praise — but most of you have remained for me figments of my alternately inadequate and overactive imagination.

I'm spilling with questions I want to ask you. Why when we live in a Free Country — we do, don't we? — do so many of us work so hard to look the same? Am I being petty? Why do we continue to play at hierarchies of sex and "beauty" when they sincerely please none of us? Well, you may say, that's the way of the world.

But why do we, who are by our very natures the purest kind of rebels, fail at some crucial moments to rebel? Man on the bus today: outrageous in a standard sort of way, flaunting it far more than I do, am ever likely to do, but all in splendid isolation, no politics for him — he's so brave and so easy to pick off, I thought.

Begging your indulgence — funny old-fashioned phrase, but I mean it — I'll write more on these things and others when I know a little more about them. But no more "Flaunting It," at least not in the written form. It's served its purpose.

I'll be looking for you.

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Our Omission

The Body Politic would like to clarify that the two-page ad run in the February issue for the Canadian Lesbian and Gay Rights Coalition was made possible by the generosity of an individual donor.

In addition...

We would like to apologize for misspelling photographer Robin Collyer's name in the same issue.

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FRIENDS ↗

National

ENGLISHMAN 35 tall well-built visiting Canada USA seeks friendship with active craggy-faced, hairy chested grandfathers (55+) Photos exchanged. Drawer 381.

TONY 5'8", 130 lbs, 24 years, bearded; considering holiday in Canada this summer. Interests, travel, friendship, discos, anything exciting. Write: Tony Smith, 146 Mayall Rd, London SE24 0PH, England.

MASCULINE PISCES, 38, 5'8", 160 lbs, warm, thoughtful and very affectionate, is looking for a lasting sincere and meaningful relationship with same 22-30, intelligent, not interested in bar- or gay-scene. Will help to relocate for right person. Will exchange photo and phone number. Looking forward to your letters. Drawer B315.

Alberta

EDMONTON, professional man, 34, seeks others for fun, friendship or, perhaps, more. I enjoy music, movies, theatre, good conversation and ideas. I'm even-tempered, sincere and a bit shy. If you are of similar inclination please write. Drawer B357.

BLOND, STRAIGHT looking country male, 32, 5'10" 160 lbs. Swimmer's body, visits Calgary monthly. Needs place to stay. Hopefully with a similar shy lonesome male 21-28 who is also very understanding and enjoys long sessions of affection and rapport. Photo please. Drawer B349.

Montreal

GOOD LOOKING young gay guy looking for Gay or Bi girls for social outings and friendship. Drawer B367.

YOUNG GAY GUY LOOKING FOR others for friendship. Am good-looking and sociable. Photo please. Drawer B368.

WRESTLING. Slow, deliberate, intense sessions. Nude, costumes, boots, etc. Beginner but learn fast. Teach me how to beat you! Montreal Bill 463-1380.

YOU ARE: in your 20's, decent, stable, resolutely virile, student part/full time, living in Mtl or able to relocate, looking for permanent/secure relationship, maybe son/father type, sexually Gr act, well hung. I am: 45, 6'2", 180 lbs, beard, masc look, gd mind, gd body, gd cock, gd prof job, serious straight-forward, unconventional, looking for a younger male to live with in a downtown house, hoping to share experience and to help someone through school. Drawer B326.

NB, NS, PEI

LONELY MALE 30, 5'7", 130 lbs, cosmetologist, sensitive, intelligent, quiet, new to gay life, looking for gentle kind gay roommate.

Enjoy theatre, films, traveling, prefer Asians. Write with photo anywhere. Drawer B372.

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, N.S.

Northern Ontario

GAY MALE, HEARST-KAPUSKASING area. Average looks. 29. Well-educated, enjoy swimming, boating, camping, sailing. Like intelligent, sensible, masculine male for reasonable relationship and friendship. Photo not necessary. Isolated, lonely. Drawer 380.

Quebec

QUEBEC 38, 5'8", 168lbs. very interested in meeting people who like feet, briefs, socks. Exchange possible. I am very masculine can travel and receive others. Tastes to be discussed in private. Drawer B325.

Saskatchewan

INTERESTED MEETING FRENCH ARTIST? Needs models age 25-50. Am middle aged affectionate and understanding. Please write. Man. Sask. (Anywhere if traveling west) Drawer B343.

Southern Ontario

GAY 28 year old professional. 5'9" 160 lbs. average looks. Seeks trucker, biker or uniform type for sharing relationship. Into beards, but not necessary. Fairly open, no heavy s/m. Am passive, prefer you active. Have own apt and can travel weekends, or entertain. Kitchener to London, Huron County, and southwestern Bruce County. Drawer B374.

HANOVER YOUNG MAN interested in meeting gay man in the surrounding area. State age. Reply to Box 334 Hanover, Ontario N4N 3H6.

GAY MALE 41, 6'2", 200 lbs. Masculine and hairy, except for head! Average looking and "coming out." Want to meet masculine types who enjoy an interesting life, not over 45. Let's communicate and see what happens. All letters answered. Drawer B294.

Toronto

GOOD LOOKING GAY MALE 29 brown hair 5'8" looking for friends to enjoy movies, plays, music, conversation, companionship with. Drawer B386.

MALE 32, 5'11", 140 lbs, well-defined body, into jockstraps, gymshorts, oil, levis, seeks good times with guys 21-32 of similar build. Drawer B384.

SEEKING STUDENTS who enjoy movies, camping, sex. Discreet and very private get together. You won't be disappointed. Photo will be immediate reply. State age. Drawer B383.

QUIET, MASCULINE, PROFESSIONAL W/M, 32, attractive, educated, with wide-ranging interests, seeks compatible friends. Low-key and mature, I enjoy discos occasionally, but much prefer quiet evenings of shared interests with relaxed companions. Why not write. Drawer B382.

GOOD LOOKING, masculine, well-built guy, 155 lbs, 5'11", 26, seeks handsome sexy male, 21 to 40, for lovemaking and companionship. Phone and photo please. Drawer B378.

IF YOU'RE A BLOND, average looking, 22-28 yrs, 5'10" med built, 150 lbs, clean-shaven, no mustache, not too hairy body and non-smoker, would like companionship in gay friends for quiet evening at home, TV, music, summer cycling, sex. Drawer B375.

YOUNG-LOOKING MAN IN 30's, masculine, versatile and discreet, with apartment downtown, wants friend(s) for semi-regular daytime fun. Send phone number if possible. Drawer B371.

DUTCH-CANADIAN WHITE MALE, 38, average build and looks, blue-collar shift worker, likes rock music, motorcycles, trips in the country; would like to meet together younger male who is into more than bars, discos and sex. Drawer B370.

SINCERE MALE, 35, 5'5" 130 lb. Average looking, short beard, seeks male companion

25-40 for intimate weekend camping in provincial parks. Enjoy swimming, strolling music, campfires. I have camping equipment and car. All serious replies answered. Drawer B369.

WISH TO MEET SINCERE, MATURE, horny attractive male (over 35) with own apt. for lasting friendship. Am 43, 5'10" lithe (slim) sincere, broadminded, aware, intelligent, moustached, (married) (no bars-baths). Cleanliness/discretion assured & expected. Drawer B366.

MALE 27 LOOKING FOR OTHER GAY males for friendship & possible relationship. Send photo and phone number. Will reply to all. Drawer B363.

MALE 26 YEARS, 5'10", 150 lbs, dark hair, brown eyes, interested in music, electronics, sports. I would like to meet gentlemen between 20-30 interested in lasting relationship or becoming good friends. Will answer all but prefer Hamilton. Picture and phone would be appreciated. Looking for your reply. Someone with basically same interests. Drawer B247.

MALE 31 WISHES OTHER GAY MALES over 25 to write and meet. Drawer B365.

DOMINANT, MASCULINE, PROFESSIONAL gentleman, youthful 47 years, 6 feet, 5 inches, 185 pounds seeks relationship with sincere slim passive younger guy who enjoys obedience humiliation and mild discipline coupled with much warmth affection and shared good times. Drawer B364.

GOOD LOOKING BLOND, 33 (look 27) 135 lbs, 5'5" interested in lasting relationship or becoming good friends with well-hung man. Drawer B184.

YOUNG BLOND N. European gay male professional would like to hear from feminine lesbian girls for friendship. Drawer B186.

BLOND, BLUE-EYED and handsome 28 year old male seeks sincere friendship. I have a well-balanced personality, good adjustment to sexuality, am versatile physically, with a well defined and proportioned build from regular swimming. 6', 155 lbs. Articulate and self-reliant, I have an enthusiastic and enquiring mind, plus dependable approach to life. I am a straight acting and appearing professional, who seeks a quiet, sensitive but masculine individual 21 to 34 with wide-ranging interests and integrity, who is preferably non-smoker and is similarly clean shaven, trim, physically fit with light body hair. I consider that shared interests tend to promote for more enduring companionship, just as much as tenderness and cuddling. Strict confidentiality recognized. Please reply: Drawer B307.

MASCULINE GUY LOOKING FOR insatiable Gr. active guys. I work out regularly and have a firm and muscular body. Want guys who keep their bodies in good shape. Love long hard sessions. Don't enjoy telephone talk. Serious only Les 465-6423.

STRAPPINGS NEEDED BY WELL-BUILT guy, firm and round in the right places. I'm looking for guys who love the feel and smell of leather straps and who love to develop techniques in laying every stroke on with enthusiasm. I've got the place — a dark room with plenty of groovy well-used straps and belts. I'm looking for guys with good bodies, but above all guys who love the smooth feel of heavy straps, the loud crack of a well laid on stroke and the red welt a good strap makes on smooth flesh. Beginners welcome. Get your experience with me. Only guys who know strapping or strapping fantasies turn them on. Mel 465-3287.

MALE, 24, 5'9", 140 lbs, interested in history and music especially classical and musicals. Enjoy travel. Like quiet evenings at home or out on the town. Would like those who like history or music but you do not have to dovetail interests. Like sensible and mature thinkers who appreciate honesty, respect, and friendship. Prefer collegiate types who are blond, quite hairless with good chest development. Will answer all. Drawer B355.

WHITE MALE 45, 5'7", 145 lbs, average looks, good position, enjoys classical music, opera, theatre, dining out, quiet evenings at home. Seeks permanent relationship with similar male 30 to 45. Discretion assured.

Please write with phone number. Drawer B354
ROMANTIC, IN-SHAPE, TOGETHER, affectionate academic, 40's, seeks similar or younger intelligent, amorous friends for films, concerts, opera, theatre, quiet evenings, etc. Drawer B352.

GOOD LOOKING, MASC MALE 26, 5'9" 155 lbs athletic build seeks masc clean-shaven men 24-40 who are fit, sexually dominant, into things other than bars, discos, etc. Enjoy hiking, outdoors, quiet times, sex, cuddling. Photo appreciated. Drawer B351.

MALE, 5'10", 170 lbs, 23, wishes to make new friends. I enjoy racquet sports, movies, music, and more. I am sincere and affectionate. Write and tell me about yourself. Drawer B350.

SEEKING MASCULINE, FRENCH-ACTIVE, intelligent buddy, interested in outdoors, workman's bars, male gear. Include photo. Box Box 214, Station M, Toronto.

BLACK FRIENDS WANTED BY WHITE professional male, early 40's, own car and apartment, many interests, affectionate and sincere. Drawer B312.

SEXY, DARK, MASCULINE DUDE, 27, 5'8", 143 lbs, into heavy j/o, porno mags, movies, poppers, french front and rear, verbal abuse, top or bottom. Seeks masculine guys under 35. Photo, phone, for mine. Drawer 324

MASCULINE PROFESSIONAL, 26, 6'1", 165 lbs, blond, blue eyes, moustache, greek active, affectionate, looking to love one other man, same age or younger. Write and tell me about yourself. University student or other professional especially welcome. Photo appreciated. Drawer B333.

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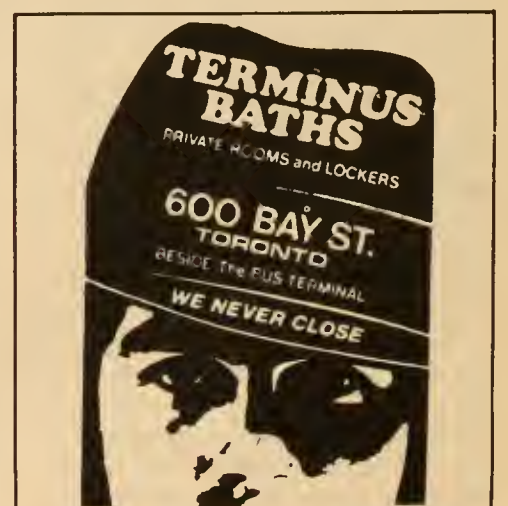
1060 Main Street
Winnipeg
589-6133

GOODLOOKING, SLIM, masculine, under 30 and looking for someone really nice who has a lot to offer? If so, I'm 6'1", 178 lbs, age 35, masculine, considered good-looking, successful and enjoy the finer things in life, including flying, travelling, theatre, nude sunbathing etc. 498-0400.

FURNISHED LOFT, sublet, April/May. \$140/mon. 362-6479.

MALE 28, 5'8" 140 lbs would like to hear from other males under 35 for good times. Box 188 Stn W Toronto.

JE PARLE ANGLAIS MAIS JE CHERCHE un beau Québécois pour améliorer mon français, aller au théâtre, au cinéma et aux concerts et pour faire l'amour. Je suis professeur, en forme, romantique, intelligent, 44. Drawer B356.



DIGNITY FOR GAY Catholics and concerned friends, mass for gay community Sundays at Our Lady of Lourdes Church, Sherbourne Street, 4PM, backhall upstairs. Meetings 1st and 3rd Thursday, 8PM, Lynch Hall, 960-3997.

MAKE NEW FRIENDS throughout Canada. Join GAYMATES, a pen pal club for gay men. For information write, GSI, PO Box 3043, Saskatoon, Sask, S7K 3S9, Canada.



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GAY WOMAN WANTED for casual clothing store, sales experience is a must. Call 366-5744, 9AM to 7PM.

TWO YOUNG English/French-speaking German guys seek job in Canada from mid-July to mid-Sept. Have studied Medicine and Social Work/Technology but will consider any interesting offers. Please reply to Egon Scholtyssek, Herderstr.5, 1000 Berlin 12, W. Germany.

INTERESTED IN HEARING from gay veterinarians. Employment a possibility in Western Canadian city. Drawer B319.

BUSINESS

PSYCHOTHERAPY, counselling, confidence guaranteed. Eugene Schoentaz, 524 Bathurst, 967-0272.

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9:00 p.m.

Dance with the Committee
to Defend John Damien

continued from page 45

SASKATCHEWAN

Moose Jaw

Moose Jaw Gay Community Centre, c/o Box 1778, S6H 7K8.

Prince Albert

Prince Albert Gay Community Centre, Box 1893, S6V 6J9. Ph: (306)763-2590.

Regina

Atropos Fellowship Society/Odyssey Club, Box 3414, S4P 3J8.

Saskatoon

- Gay Academic Union, Box 419, Sub-PO 6, S7N 0W0.
- Gay Community Centre, Box 1662, S7K 3R8. 310 20th St E, 2nd floor. Ph: (306)652-0972.
- Grapevine, a group 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/CCDLG), CP 2919, Succursale D, Ottawa, ON K1P5W9. Ph: (613)233-0152.
- Coalition binationale pour la jeunesse gale, Siège social québécois: CP 753, Succursale H, Montréal, PQ H3G 2M7.
- Committee to Defend John Damien, Box 608, Station K, Toronto, ON M4P 2H1.
- The John Damien Foundation, Box 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/CCDLG, 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 R3C 3M2.
- The Body Politic, Box 7289, Station A, Toronto, ON M5W 1X9.
- Forum, a publication of the CLGRC/CCDLG, CP 36, Succursale C, Montreal, PQ H2L 4J7.
- Gal(e)s du Québec, CP 36 Succursale C, Montreal, PQ H2L 4J7.
- Gay Rising, Box 793, Stn Q, Toronto, ON M4T 2N7.
- Gay Tide, Box 1463, Station A, Vancouver, BC V6C 2P7.
- Lesbian Newsletter Coalition, Box 773, Guelph, ON, N1H 6L8.
- Metro Community News, 29 Granby St, Toronto, ON M5B 1H8.
- OUT, Box 2741, Station B, Kitchener, ON K2H 6N3.
- Out and About, Box 27, UMSU, University of Manitoba, R3T 2N2.

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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, Box G-262, Station G, T3A 2G2.
- Gay Information and Resources, Rm 312, 223 12 Ave. SW, T2R 0G9. Ph: (403)264-3911. Information and counselling Monday-Saturday; Gay AA Monday; Lesbian discussion Tuesday, Men's discussion Friday.
- Metropolitan Community Church, 1703 1st St. NW, T2M 4P4. Ph: (403)266-1806.
- Parents of Gays meets last Sunday of each month at the Unitarian Church, 1703 1st St. NW.

Edmonton

- Club 70, 10242-106 St, T5J 1H7. Ph: (403)423-5051.
- Dignity/Edmonton, Box 53, T5J 2G9.
- Edmonton Lesbian and Gay Rights Organization (ELGRO), Box 837, Substation 11, University of Alberta, T6G 2E0.
- Gay Alliance Toward Equality (GATE), Box 1852, T5J 2P2. Office: 10144-101 St, Ph: (403)424-8361.
- Metropolitan Community Church, Box 1312, T5J 2M8. Ph: (403)432-9204.

BRITISH COLUMBIA

Prince George

- The gay group in this city can be contacted through the Crisis Centre, Ph:(604)563-1214.

Vancouver

- Dignity/Vancouver, Box 1036, V6B 3X5.
- Gay Alliance Toward Equality (GATE), Box 1463, Station A, V6C 2P7. Ph: (604)689-3139.
- Gay People of Simon Fraser, c/o Student Society, Simon Fraser Univ, Burnaby. Ph: (604)291-3181 or 291-3111.
- Gay People of UBC, Box 9, Student Union Bldg, University of British Columbia, V6T 1W5. Ph: (604)228-6781.
- Gay Radio, c/o Vancouver Cooperative Radio, 337 Carrall St, V6B 2J4.
- Rights of Lesbians Subcommittee, British Columbia Federation of Women, 1730 Stephens St, V6K 3V5.
- Society for Education, Action, Research and Counselling in Homosexuality (SEARCH), Box 48903, Bentall Centre, V7X 1A8.
- SEARCH Community Services, 28-448 Seymour St, V6B 3H1. Ph: (604)689-1039.
- SEARCH Youth Group, c/o SEARCH, 28-448 Seymour St. V6B 3H1.

Victoria

- Feminist Lesbian Action Group (FLAG), Box 237, Station E, V8W 2M6.
- University of Victoria Gay Club, Student Union Bldg, U of Victoria, Box 1700, V8W 2Y2.
- Waves, Rights of Lesbians Subcommittee, Box 237, Stn E, Victoria, BC.

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, Box 27, UMSU, University of Manitoba, R3T 2N2.
- Winnipeg Gay Youth, Box 27, UMSU, University of Manitoba, R3T 2N2. Ph: (204) 269-8678.
- Winnipeg Lesbian Society, c/o a Woman's Place, 143 Walnut St, R3G 1P2. Ph: (204)786-4581.

NEW BRUNSWICK

Fredericton

- Gay Friends of Fredericton, Box 442, E3B 5A4. Ph: (506)472-0847.

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, 1685 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, 7-10PM.
- Gay Youth Halifax may be reached through the address given for the Gay Alliance for Equality.
- Gays and Lesbians at Dalhousie (GLAD), c/o SUB (Student Union Building), Dalhousie University.
- 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, B0P 1X0.

ONTARIO

Guelph

- Guelph Gay Equality, Box 773, N1H 6L8. Gayline: (519)836-4550.
- Guelph Gay Youth Group, Info: (519)836-4550, Mon, Wed & Thurs, 8-10PM.

Hamilton

- McMaster Homophile Association, Box 44, Station B, L8L 7T5. 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. 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, 6:15PM, CKMS-FM, 94.5 MHz, 105.7 MHz cable
- Gay Rights Organization of Waterloo (GROW), Box 2632, Station B, Kitchener N2H 6N2.
- Kitchener-Waterloo Gay Media Collective, Box 2741, Station B, Kitchener N2H 6N3.
- Lesbian Organization of Kitchener (LOOK), Box 2531, Station B, Kitchener N2H 6M3.
- Waterloo Universities' Gay Liberation Movement, Federation of Students, University of Waterloo, Waterloo N2L 3G1. Ph: (519)885-1211, ext. 2372.

London

- Gay Action Group for Equality (GAGE), Box 4341, Station C, N5W 5J6.
- 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, Box 2919, Station D, K1P 5W9. 378 Elgin St, 2nd floor. Gayline: (613)238-1717. Business: 233-0152.
- Gay Youth Ottawa/Hull/Jeunesse Gai(e)s d'Ottawa/Hull may be contacted at the same address and phone number as Gays of Ottawa. Meetings/Drop-in, Wed, 8PM, 378 Elgin 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, Rm 203. Ph: (705)742-6229. Wed, 7:30-9:30PM, 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.
- Chatsworth Charitable Foundation, 29 Granby St, M5B 1H8.
- Community Homophile Association of Toronto (CHAT), 29 Granby St, M5B 1H8.
- Congregation B'Nai Kehillah of Toronto for Gay Jews, c/o Blankstein Design Inc, 200 Adelaide St West, M5H 1W7. Ph: (416)977-0052, 9AM-5PM. Services at Holy Trinity, 10 Trinity Sq at the Eaton Centre, every Friday evening at 9PM, with an Oneg program at 9:30PM.
- Dignity for Gay Catholics, Box 249, Station E, M6H 4E2. Ph: (416)960-3997.
- Free Lesbians and Gays (FLAG), Box 605, Adelaide St Stn, M5C 2J8. Ph: (416)923-6131.
- Gay Academic Union, c/o Prof John Lee, Scarborough College, West Hill, M1C 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), Box 793, Station Q, M4T 2N7. Ph: (416)964-0148.
- Gay Anarchists, c/o Ian Young, 315 Blantyre Ave, Scarborough, M1N 2S6.
- Gay Community Calendar: (416)923-GAYS. 24-hour recorded message.
- Gay Community Services Centre, 29 Granby St, M5B 1H8. Distress and counselling line: (416) 364-9835. Drop-in Mon-Thurs, 7-10:30PM; Fri & Sat to 11:30PM.
- Gays at the U. of T., c/o SAC Office, 12 Hart House Circle, University of Toronto, M5S 1A1. meets Thurs, 7:30PM, 33 St. George St.
- Gay Youth Toronto, 29 Granby St, Suite 301. Ph: (416)366-5664. Meetings at the 519 Church St Community Centre, Tues, 7:30PM.
- Glad Day Bookstore, 4 Collier St at Yonge, M4W 1L7. Ph: (416)961-4161.
- Harbinger Gay Men's Drop-In, Tues, 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 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.
- Three of Cups, Women's Coffee House, 342 Jarvis St, M4Y 2G6. Ph: (416)967-2882.
- TAG, Box 6706, Station A, M5W 1X5. Ph: (416)964-6600. Peer counselling service.
- Toronto Women's Bookstore, 85 Harbord St, M5S 1G5. Ph: (416)922-8744.
- Transvestites in Toronto, Box 873, Station A, M5W 1G3. Ph: (416)466-7112.
- Tri-Aid Charitable Foundation, 8 Irwin Ave, M4Y 1K9. Ph: (416)924-2525.
- Wages Due Lesbians, Box 38, Station E, M6G 4E1. Ph: (416) 921-9091.
- Women's Archives, Box 928, Station Q, M4T 2P1.

Windsor

- Windsor Gay Unity, Box 7002, Sandwich Station, N9C 3Y6. Ph: (519) 252-0979.

QUEBEC

Abitibi

- Association gais de l'Abitibi, a/s ADGQ, CP 36, Succursale C, Montréal, H2L 4J7.

Hull

- Association Gai(e) 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 des gai(e)s du Québec, (ADGQ) CP 36, Succursale C, H2L 4J7. 1264 St Timothée. Ph: (514) 843-8671.
- Comité de soutien aux accusés du Truux, 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.
- Eglise du Disciple Bien-Aimé, 4376 De La Roche. Ph: (514) 279-5381.
- Gay Friends of Concordia meet every Thursday in Rm 923, Hall Building, at 4 PM, c/o DSA, 1455 de Maisonneuve. Ph: (514) 288-3787.
- Gay Info, Box 610, Station NDG, H4A 3R1. Ph: (514)486-4404. Mon-Sat, 7-11 PM.
- Gayline: (514) 931-8668 or 931-5330. Seven days a week, 7-11 PM.
- Gay McGill, University Centre, 3480 McTavish, H3A 1X9.
- Gay Social Services Project, 5 Weredale Park, H3Z 1Y5. Ph: (514) 937-9581.
- Gay VD Clinic, Montreal Youth Clinic, Mon, Wed and Fri evenings, 3658 Ste Famille. Ph: (514) 843-7885.
- Gay Women of McGill meet Tues, 8pm, Women's Union, University Centre, 3480 McTavish, H3A 1X9, Rm 425-6. Ph: Gayline or (514) 866-2131.
- Gay Youth Group, open to gay males 14-22, meets Saturdays 2-4pm; call Gayline for info.
- Groupe Gai à l'Université du Québec à Montréal, CP 8888, H3C 3P8.
- Integrity: Gay Anglicans and Friends, c/o 305 Willibrord Ave, Verdun, H4G 2T7. Ph: (514) 766-9623.
- NACHES: Gay Jewish Discussion Group, Box 298, Station H, H3G 2K8. Ph: (514) 488-0849.
- Parents of Gays, c/o Box 610, Station NDG, H4A 3R1. Ph: (514) 486-4404.
- Productions 88, 1406 rue de la Visitation No 3, H2L 3B8.
- Women's Information and Referral Centre, 3585 St Urbain, H2X 2N6. Open Mon-Fri, 9 AM-5 PM; Tues, 5 PM-9 PM. Ph: (514) 842-4781.

Quebec

- Centre Homophile d'Aide et de Libération (CHAL), CP 596, Haute-ville, G1R 4R8. 175 rue Prince-Edouard. Ph: (418) 225-4997.
- Groupe Gai de l'Université Laval, a/s Jacques Benoit, 79 rue St-Louis, App. 402, Québec. Info: (418) 656-5800.
- Paroisse Saint-Robert (Eglise catholique eucharistique), 310, rue de la Couronne, G1K 6E4.

Sherbrooke

- CHAL-Estrie, CP 2032, Succursale Jacques-Cartier, J1J 3Y1.

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Confused liberals and closeted bunnies

Some call it narcissism, some call it androgyny, some call it homosexuality. Some are confused.

Especially so is Lewis H Lapham, editor of *Harper's*, who pretends to apologize in the January issue for offending readers with past comments on matters gay. His intent, he says in an aw-shucks-folks editorial, was merely to point a stern and forewarning finger at the effect the gay fact was having on society.

And by gay, Lapham — an ignorant old-school liberal — means "confusion of gender," a confusion which amounts to "a denial of the future."

The message seems to be that *he's* not going to deny homosexuals and narcissists and their ilk private perverse pleasures. But it can't be much fun, or very satisfying, without babies.

Lesbos, bulldykes, perverts, queer dames, homos, sickies, degenerates: just another thigh-slapper on *Saturday Night Live*, in an Ex-Police skit.

The Ex-Police are two former New York city cops, stripped of their badges for over-zealousness; in past appearances they have beaten up on the likes of unmarried couples. The target Feb 10 was two single women living together, accused by the cop characters of flagrant lesbianism.

The homophobia of the cops was meant to be comic, but their litany of epithets smothered whatever satiric message *Saturday Night* was trying to present. The humor wore thin; hate showed through.

Scholarly to the point of boredom is Bernard Knox's essay on "The Homosexual Greeks" in the Jan 25 *New York Review of Books*. Fifteen footnotes, one in Latin, spice up the 10,000 word dissertation on what a headline writer coyly calls the Socratic Method.

The books discussed are *Eros in Greece*, *Eros in Antiquity* and *Greek Homosexuality*: the first two are picture books, and Knox saves most of his approving comments for the third, by KJ Dover. The subject of Greek gay custom needed to be "exposed to the light of day; we can be thankful that it has been done by a great scholar and one who treats the subject without prejudice..."

Equally even-handed is this dissection of the treatment.

mon-i-tor (món'e-ter) n. One that cautions, admonishes or reminds. Any device used to record or control a process. (*tr. v.*) To check, to test, to keep track of, to scrutinize, to keep watch over, to direct. (Latin, one who warns, from *monere*, to warn.)

If it's trendy, there's a magazine: jogging and roller-skates and back-to-the-landishness and the gay lifestyle.

Not gay magazines, like this one or *Christopher Street* or *Omega*, but straight gay magazines: *Visions* and *Au Contraire* are two of the most recent, so new that it is premature to call them the worst. But they have set pretty low standards for whatever follows.

Visions, for "the androgynous lifestyle" (not only *Harper's* is confused), features double foldouts, one of a male hunk and one of a female hunk. But after that pretense to equality, it's an all-male presentation: grooming aids and gay club locations and dance-floor stimulants and articles on how to get along with your man dominate the magazine.

Straight capitalism also rips off gay culture — and its unprincipled hankering after the respectability of consumer norms — with *Au Contraire*, billed as "entertainment for the non-conforming male."

It's not as coy as *Visions* — there are Colt Studio ads and Jack Wrangler profiles — but *Au Contraire's* main interest is in sanitizing the gay with articles on alcoholism, hugging plants to promote growth and vacationing in Hawaii.

For all its relevance, *Au Contraire* might as well be *Esquire* with its male-models' shirts off.

Hypocrisy is okay with the people who brought us the Playboy bunny: in response to Name Withheld in Goldsboro, North Carolina, the February *Playboy* advisor advises that closets are the best place to hang out.

Withheld's problem is that he's afraid coming out will hurt his business; *Playboy's* problem is that it suggests only that "bad laws and public intolerance suggest discretion and whatever degree of hypocrisy is necessary for survival."

It's not the sort of advice which advances a sexual revolution.

The tide turned on gay rights with the failure last fall of Seattle bigots to repeal a city ordinance prohibiting discrimination in employment or housing, according to an analysis in the Feb 17 *Saturday Review*.

Journalist-optimist Roger Williams hails the two-to-one vote favoring gays as a trend-setting precedent, important as a bulwark against rights tests likely to come in more than 40 U.S. cities with sexual orientation laws on the books.

Williams notes happily that the Seattle victory proved the worth of a new strategy against Anita Bryantism: a campaign stressing not human rights but human privacy, everybody's privacy; but he barely acknowledges that a good measure of the victory margin can be attributed to the ineptness of the antigay forces.

It wasn't really a victory for gay rights; Seattle was an example of better campaigning on the gay side than on the un-gay side. So was California. There's a lesson to be learned from both wins: the game is politics, not thoughtfulness.



Saturday Review: human privacy and the game of politics

Americans are as neurotic as fleas in their sexual attitudes, says psychologist Carol Tavris in the *January Self*; they think that any activity *they* don't indulge in is sick.

The nice doctor's view is that not much is sick: masturbation and oral sex and group sex and frequent sex and premarital sex and even single-sex sex are okay with her. The problem is that most Americans — and by continental extension, most Canadians — are still hung up on puritan ethics and think of sexual acts as a new Christmas toy, to be poked and prodded and played with.

Relax, says Tavris. Accept sex as a natural and easy part of life. And accept other people's sexual preferences as a natural way of life.

(This advice, by the way, comes next to an ad touting Fabergé's Farrah Fawcett Shampoo. Can we stand the contradictions?)

The morning-coffee moralizing of *Homemaker's* is often hard to swallow: but the February issue's first-of-four articles on loneliness ("the modern disease of mankind") makes the point that gays can be lonely, too — and shouldn't be.

The weepy piece is pure formula — young woman, young man, black-and-white couple, old folks, gay couple: one of everything — which probably accounts for the fact that the case of Dov and Tom is included. Dov found love 23 years ago, when he met Tom; but they're still lonely because they haven't told business associates or even neighbours about their relationship. "Let's face it — in our society anyone who's different is lonely — whether because you're blind or fat or gay — there's a part of life that's closed to you," says Dov.

Ever eager to coat the controversial with as much sugar as possible, the producers of CBS's *Flying High* tackled transsexualism on Jan 23 — and made it cute.

The subject came up when the bumbling airline pilot character, bounced by his hotel, called up old Army buddy Sam seeking a bunk for the night. Buddy Sam, though, was more buxom now than before, providing all kinds of opportunities for the pilot to blush and for Sam to ask — in a husky voice reminiscent of Foster Hewitt with a cold — whether she's making him uncomfortable.

Some samples of cute: "You think I'm a freak, don't you?" asks Sam. "I can deal with what you are now," says the pilot. "I had a turtle once named Max who got pregnant."

And the setting of this pretend-sensitive program was San Francisco, giving rise to the thought that its creators don't know the difference between homosexuality and transsexualism.

Toronto's *Globe and Mail* broke the corporate media's taboo against rational discussion of pedophilia with its article "The Pedophile: the myth and the reality." It appeared February 17, just three days after the *TBP* verdict, and its general outline bore remarkable similarities to the approach taken by Gerald Hannon in *TBP*. Journalist David Lancashire attempted to puncture the many myths about adult-child relationships. He left readers with one refreshing hint: the forbidden sexual love of children may only be a cultural taboo peculiar to this society.

One wonders whether this article could have appeared in the hysterical atmosphere of Toronto only a year ago. □

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