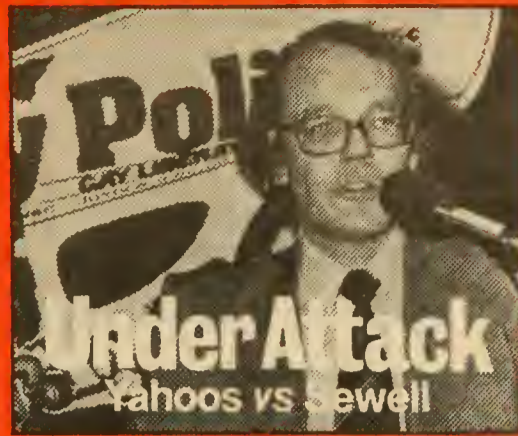


Immorality? Indecency?

The charges were pure harassment, says defence counsel as the trial of *The Body Politic* concludes. But will the judge agree? A look at the "obscenity" trial that wasn't.

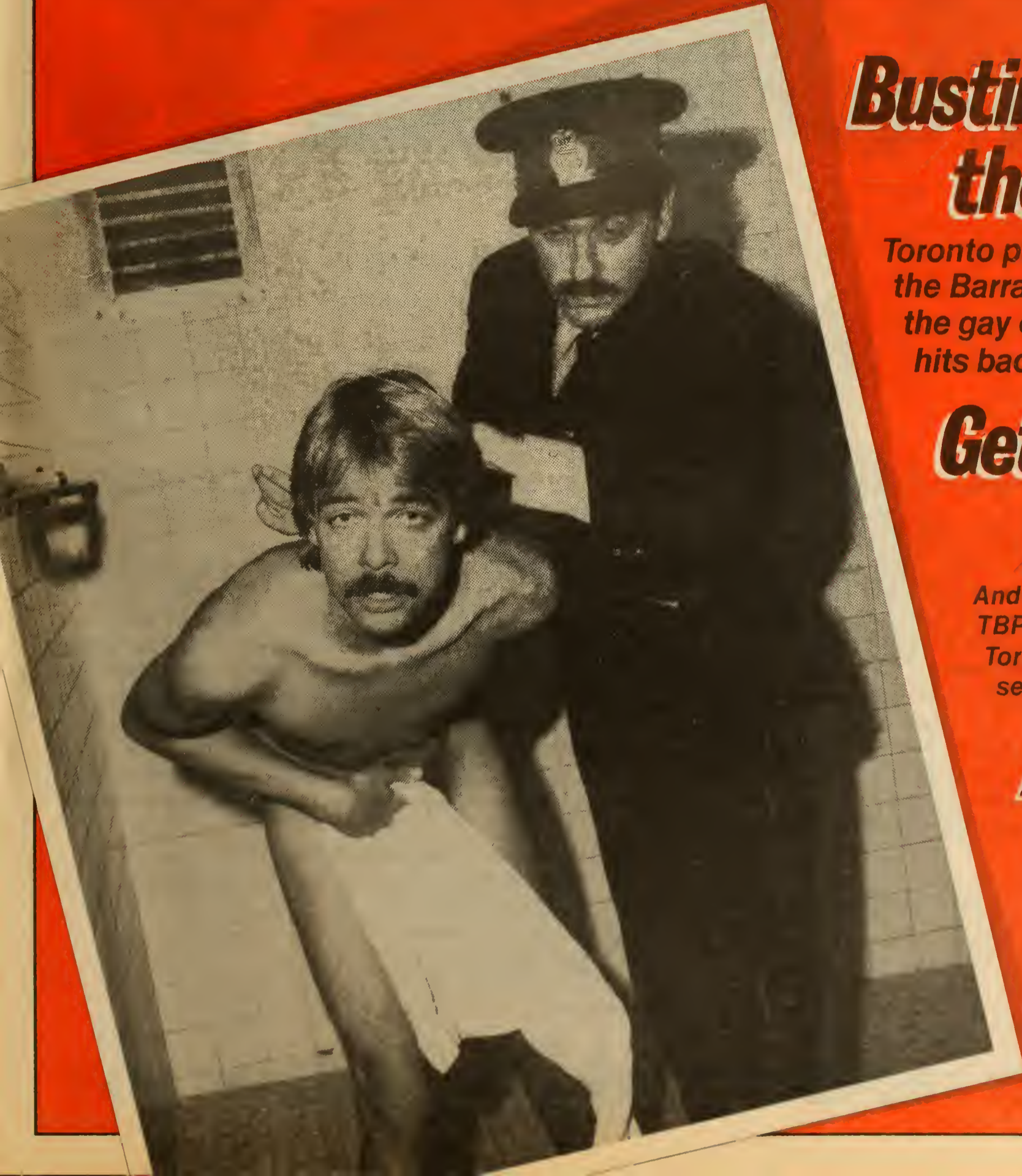


Panic in '53

Retreat to "respectability." Part Three of "Dreams Deferred."

Body Politic

A MAGAZINE FOR GAY LIBERATION



Busting up the Baths

Toronto police hit the Barracks — the gay community hits back.

Getting Killed

And how not to. TBP investigates Toronto's 14 "homosexual slayings"

And...

Everywoman: Breaking out of the kitchens of language

Out in the City: Supermarket extravaganza — and the alternatives

SEND MONEY.

No sense beating around the bush. **The Body Politic** needs cash fast.

We've just come through the most difficult period in this magazine's seven-year history. We've had to cope with a police raid that took away vital records, a long and complicated defence effort that has absorbed huge amounts of money and energy, and a trial that has tied us up almost completely over the past few weeks.

A lot of people have helped, to be sure. They have contributed the funds to keep our lawyer working, have given freely of their time to help publicize the case, and have put in the countless hours of volunteer labour that it has always taken to get **TBP** out every month.

Without that kind of commitment, **The Body Politic** wouldn't exist.

But right now we need even more than that. The emergency demands of the past year have all but swamped efforts to keep **TBP** itself healthy. There has been no time to work on broadening our distribution. No time to con-

sider how we might reach more people. No time to find ways of pushing our advertising revenue up to the modest quota we've set for it.

No time, finally, to make sure that when we got through this crisis **The Body Politic** would still be solvent.

So far, it still is — but not by much. And there are some major hurdles coming up. At the end of March, our lease runs out. Whatever quarters we find are bound to be more expensive. On April 1, postage costs will increase by more than 20%. Printing and production expenses, office supplies, telephone bills all keep steadily going up.

We need the kind of support we have always needed to keep **TBP** going — support from the community we do our best to serve.

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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: Paul Aboud, Clarence Barnes, Chris Bearchell, Robin Hardy, Ross Irwin, Edward Jackson, Michael Lynch, Allan Maclean, Gordon Montador, Paul Trollope, Mariana Valverde, Eugene Zimmerebmer, 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)

Tim McCaskell (International)
Michael Merrill (San Francisco)

Our Image

Mariana Valverde, Alexander Wilson, Burke Campbell, Douglas Chambers, Robin Hardy, Edward Jackson, Graham Jackson, Robin Metcalfe, Paul Pearce, James Tennyson, Lorna Weir, George Whitmore

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Robin Hardy, Edward Jackson, John D'Emilio, Gerald Hannon, Robin Metcalfe

Columns

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Letters/Community Page

Robin Hardy, Paul Trollope

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Bill Chesney, Dan Schneider
members of the collective
and many others

Office

Rick Bébout, Gerald Hannon

Denis Fontaine, Eugene Zimmerebmer
and members of the collective

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

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This Issue

Number 50 February 1979



And now — the baths: p 12

Toronto cops make their first raid on a steambath — 28 are charged, none plead guilty. Community reaction: a huge rally, an angry march, and preparations for a court battle (yes, another one) to test whether baths are or are not criminal "bawdy houses."



The mayor, the media, but no verdict yet: p8

The Shah was being thrown out in Iran, the great snows came to the North Atlantic, and *The Body Politic* endured its trial — all in a day's reportage. One year after the porn squad visits Pink Triangle Press, scores of pink triangles crowd the courtroom to witness an "obscenity" case where, legally, obscenity wasn't the issue. Oh, well. There was John Sewell...

OVER KILL

Getting dead in Hogtown: p 19

The headlines scream "Homosexual Murder." You'd think gay people were doing the killing, but the truth is that we're the victims in at least 13 Toronto homicides in the past four years. What do these cases have in common? Why aren't they being solved? And how can you keep yourself out of the statistics? *TBP's* Robin Hardy investigates and advises.

Cold war chills, paranoid reactions: p 22

The red scare came and the radicals were swept aside in the nervous search for Eisenhower-era "respectability." In this final installment of "Dreams Deferred," John D'Emilio recounts the first steps in a sad retreat.

And...

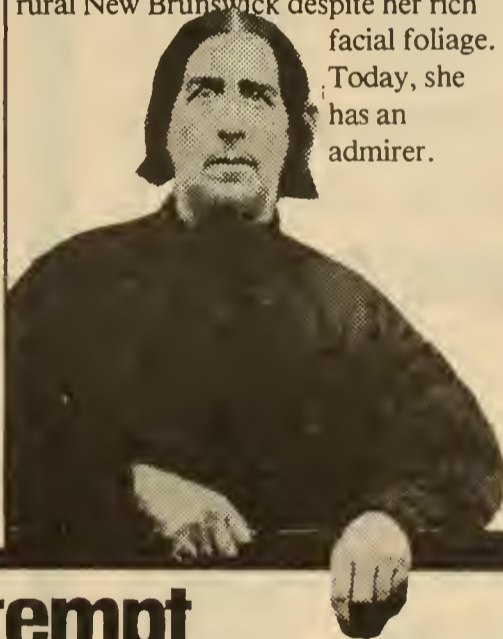
Our new column, *Everywoman*, debuts with thoughts on the brave new world of woman words. p 18. *Out in the City*, which spent last month out in the streets, returns with the goods on grocery hunting in stain-less wonderland and beyond. p 43. In the *Classifieds*, don't miss the new section where even piggies converse with bunnies. Take a look, beginning on p 39.

Naked in review

Continental philosopher Michel Foucault says that repression *isn't* the dominant force in our sexual history, and what's more, that it really doesn't repress. Lorna Weir explains. Male nudes in books, dirty music on discs and anti-faggotry in the mass ad biz also make news in this month's *Our Image*, *TBP's* review section.

Not by the hairs... p 31

Harriet Heustis Jackson survived in rural New Brunswick despite her rich facial foliage. Today, she has an admirer.



The cover: On location with a rented uniform and a borrowed towel, collective members Alex Wilson and Keith Sly dramatize the Barracks raid for photographer Gerald Hannon. Photo of John Sewell by Frank Rooney of Socialist Voice.

Other features

Letters, p 4; Editorial, p 6, Monitor, p 37; Ivory Tunnel, p 38, Community Page, p 42. Between the Lines, The New Age and Tribal Rites, absent for a variety of reasons, will return. Fear not.

Showing contempt

A note on the legal limits to freedom of the press

We go to press this month before Provincial Court Judge Sydney Harris brings down his verdict on the criminal charges facing *The Body Politic*. That delay has created some interesting problems for us.

Readers will note in our coverage of the case (see page 8) that we report the facts of the trial and the media reaction to it, but we do not analyze or interpret. We can't — our public opinions at this point must necessarily be circumspect. The reason for this reticence is summed up in three words that have hung spectre-like over *TBP* since charges were first laid.

The words? Contempt of court.

In Canada, contempt of court laws are ostensibly meant to do two things.

They exist, first and foremost, to protect the right of the accused to a fair trial. They are supposed to prevent the kind of publicity that might prejudice a jury or judge either before or during a trial. The laws are also there, we read, to protect the dignity of the judicial system. They are meant to control public or press comments which "question the integrity of the court," or "impute improper motives to those who administer justice."

The application of these laws is often unpredictable, since they are based in common law traditions and are therefore only partially set out in the Criminal Code. The corporate media almost always steer clear of this problem by saying as little as possible about cases

not yet concluded. Their caution is at best a mixed blessing.

In the case of *The Body Politic*, for example, the laying of charges last January served to stop the flood of media misinformation about the article "Men Loving Boys Loving Men," but it also led to a virtual blackout on other news related to *TBP* or its case. The magazine was relegated to a strange semi-outlaw status; the straight press was thus freed from the obligation to deal with it at all. Politicians have always found contempt of court a convenient excuse for refusing to say *anything* about an issue. The matter is, they say with barely concealed relief, "before the courts."

But as for ourselves, rest assured that we have no intention of simply mumbling "contempt" and then scurrying away. Once the verdict is in we'll have a lot to say. Pick up the next issue and you'll see. □

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Lynched for their crimes

I have just seen *Crimes Against Nature* for the second time, and enjoyed parts of it fully as much as I did on first seeing it last summer.

But there are questions which I would like to raise about the play, since Robin Hardy's article ("Collective Crimes," *TBP*, Dec-Jan) did not raise them.

1. *Crimes* presents nine case histories about individual, lonely gay men. All edge towards ways of coping with being gay, of "surviving." With flexible staging and periodic wit, the nine episodes show a lot that is miserable about being gay. The few positive images are, as a Boston gay reviewer wrote, "not enough to balance a fearsome description of fucking ('vaseline, shit, cum and blood'), a presentation of 'perverted' want ads, and a rape scene. Who would want to be gay, and why?" Why does the Collective shy away from positive images?

2. Implicitly, of course, each of those nine men went through a process that ended with his joining the Collective and working out this play. But that process is excluded from the stage. *Crimes* never shows an individual linking up with other gay men, or even another gay man, for common action against oppression.

The final stylized dance and militant posturing are the only evidence for this. But, as Robin usefully indicated, the dance is stylized beyond the realism of the case histories, and the militant posturing is tacked on.

Convincing? Does anyone believe that any one of the men in the case histories would strike an angry pose like that? Would have the tenacity to work through the many problems that face any collective action?

Crimes leaves the impression that somehow individual self-discovery will lead automatically to the dance and posturing. It doesn't. Isn't this the individualist, get-your-act-together mystique of the Sixties that makes gays susceptible to individual isolations?

3. One line in the play asks "Who profits from the masculine myth?" I wish Robin would tell us about the Toronto production of *Crimes*. I am told that one of the financial backers is the Barracks, the bath that profits most from the masculine myth. If this is so, are part of the profits from our \$8.50 (!) theatre tickets going towards a new coat of paint (cream, no doubt) on the Barracks' walls?

If this is true, and Robin should confirm or deny it, then the Collective doesn't seem to have carried through on the commitment against masculinism and for collectivity. That would explain, perhaps, how they can (despite their apparent commitment) use such butch posters in their advertising. It might also explain why they long refused to do a benefit for the Body Politic Free the Press Fund or the Damien Defence Fund, both of which (unlike the Barracks) depend on contributions and collective efforts. Fortunately, they were finally persuaded to invite contributions to these funds.

Did the profits from *Crimes* go to those with capital to invest rather than to those with commitments to gay rights,

or need?

Michael Lynch
Toronto

Robin Hardy replies:

The Gay Men's Theatre Collective does not shy away from positive images. It is a positive image. These men have "struck their angry pose" by going on stage. Their "tenacity to work through the many problems that face collective action" is evidenced in the fact that the Collective has been together for more than three years. Collective members were seen marching in the demonstration against the Barracks raid while in Toronto. They arranged for the Damien Committee (of which Michael is chairperson) and the Free the Press Fund to collect money in the theatre after their performances. The Collective wanted to do a benefit in Toronto; their contract, as they found out, prevented them. As for the profits made by gay capitalists who backed *Crimes*, there weren't any. They lost money. But the capitalists served their purpose well. They paid for *Crimes* to come here for the rest of us to see.

It frightens me that Michael Lynch is so negative about individual self-discovery. It is not only the *sine qua non* of ideological political aspirations, but must go hand in hand with it. Lynch's strident politics are reminiscent of the "left-wing communism" which Lenin termed "an infantile disorder."

Voices from the past

We are indebted to John D'Emilio ("Radical Beginnings," *TBP*, November 1978) for providing new facts about the origins of the current gay movement. But this welcome information is regrettably embedded in a conceptual framework that is one-sided and misleading. For example, the secrecy and cellular structure of the early Los Angeles group is presented as being modeled exclusively on the Communist Party. Yet "Preliminary Concepts," a document of 1950, shows that the Masonic hierarchy of orders was at least as influential. Hay had lectured on Freemasonry at the Labor School. The Hay document refers repeatedly to the Androgynous Minority, a concept that did not stem from Marxism. Moreover, Communist Party membership and gay activism did not go hand in hand in Hay's life, since he recognized that he must break with the Party to begin the new work, just as he broke with the pseudo-heterosexuality the Party had forced him to adopt.

D'Emilio's historical reconstruction is marred by a pervasive anachronism. The concept of "homosexuals as an oppressed cultural minority" was altogether foreign to that period. I know because I came out in those days in Los Angeles. And it is hard to reconcile the claim that Mattachine pursued a "strategy of mass action" with the secrecy that characterized the group's origins.

Sadly the umbrella title "Dreams Deferred" is an apt one. For D'Emilio's implicit vision of a radical world that might have been, but for the

Patriarchal society blatantly forbids us to express ourselves naturally...Poetry may very well be women's natural language.

mischievous connivance of the anti-communists, is simply an indulgence in counterfactual historiography. Although the series is not complete, it is already clear that he is laying the foundations for a scenario of the Revolution Betrayed. The facts that he proffers are useful, but they must be disentangled from a utopian ideological myth that has more to do with the Seventies than the Fifties.

Wayne Dynes
New York

John D'Emilio replies:

Dynes' letter testifies to the persistence of an anti-communism so deep that it blinds him to the obvious. With regard to his specific objections:

1. About the Masonic orders: yes, the document does make reference to them, just as it lays out a political analysis straight out of the Communist Party (CP). Ask yourself which would be the greater influence: the secrecy and cellular structure of the Masons which Hay read about, or the secrecy and cellular structure of the CP, which Hay lived for 17 years.

2. About Hay and the CP: Hay did not "break" with the party because of its anti-homosexuality. He asked to be relieved of party membership because he felt that his gayness would be a weapon that McCarthyites would use against the party. He left out of love and concern for the CP. The CP's anti-homosexuality was deplorable. But the whole society was anti-gay. Should Hay have become a Republican?

3. On "mass action": it's a shame Dynes couldn't wait for Parts Two and Three before writing his letter.

4. On Marxism and the Androgynous Minority: Dynes' point is irrelevant. Hay, Rowland and the others used Marxism as it should be used — not as a Bible for what's true and false, but as a method, an analytic tool for examining and understanding social phenomena creatively and intelligently. That they succeeded is evidenced by their ability to perceive and describe homosexuals as an "oppressed cultural minority." That was *their* formulation, not mine, so I can hardly be accused of anachronism. While Dynes was traveling in circles (literally?) where the concept was "altogether foreign," gay Marxists in the same city were analyzing the situation of homosexuals and organizing them.

Had Dynes been less rabidly anti-communist, he might have made contact with them. Pity!

John D'Emilio
New York

Voice of women

Regarding the Great Canadian Lesbian Fiction Contest: your words "no poetry please" are very ambiguous and seem to betray a misunderstanding of the nature of lesbian and feminist writing. Poetry is at the very root of Natural Imagination. Every literary work of worth contains poetry. Every time you are looking for more than just a journalistic reportage of events...there will be "poetry."

Our freedom as women and as

lesbians is linked to the necessity of freeing language from its traditional shackles. Patriarchal society blatantly forbids us to *be* fully and to express ourselves naturally. *We claim, with the right to be, the right to write* naturally and poetically. Poetry may very well be women's natural language. We should not have models, rules, immutable criteria that serve as impediments to creativity. Some of us are aware that it is time to redefine again the concepts of "reality," "femaleness," and "being," as it is time to free ourselves from the limitations of fixed literary genres: prose versus poetry, novel versus drama, etcetera.

We should be free to write our own way, and we should be free to seek new ways of expression without the fear of being misunderstood by our brothers and sisters who "lay down the law."

Mara O'Ryan
Victoria, BC

Sewell supporter

If people cannot understand simple justified concerns and a plea for human rights, then our assumed concern for others in hypocrisy indeed.

If people do not want gays to speak out for themselves; if they will not tolerate non-gays (John Sewell) speaking out in their stead, who then is left to speak the truth? Or have we perhaps come to the very point when we do not want to know the truth. Indeed the truth shall make you free — but when, when?

Dr G Lista
Toronto

Gay Youth talk back

Gay Youth Toronto was approached by Wages Due Lesbians with a request to be a co-signer of a letter demanding equal space in *TBP*. This letter was a response to Ken Popert's article, "Bryantism and Wages Due," (*TBP*, Sept 1978).

At the same time GYT understood the situation to be that Wages Due wanted to clarify their position to *TBP*'s readership. Thus we signed the letter.

As a group we feel it is important to lend support to keep an open dialogue within the movement. It is important that *TBP*, as the national spokesperson for the gay movement, publish articles encouraging communication between organizations and thereby build a stronger movement.

There should be no need for any group to fight or petition to be heard.

GYT does not condone Wages Due for not approaching *TBP* before coming to other gay organizations for support. Nor does GYT wholly support Wages Due politics or tactics used in their response to Ken Popert's analysis.

We are satisfied that *TBP* has not been discriminatory in granting space to various groups. Our hopes are that your paper will continue to be the voice of all gay people.

GYT stands solidly behind *TBP* during its continuing court case.

Gay Youth Toronto
Toronto

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Platitude

Toronto Police Chief Harold Adamson claims that "homosexuals, like any other citizen, receive fair and equal treatment under the law."

Frankly, we don't believe him.

Adamson's assertion has a particularly hollow ring after the recent actions of two police officers under his command. In one instance, an officer phoned a senior official of the Toronto Board of Education to report the conviction of a newly-elected board trustee on an "indecent act" charge following entrapment in a shopping centre washroom. In another instance, Staff Sergeant Gary Donovan notified officials of three boards of education that six of their teachers had been arrested as "found-ins" in a gay steam bath.

So much for oaths of secrecy!

In neither case did the officers have the right or the authority to divulge this information to an employer. They appear to have taken it upon themselves to rewrite the dictum that a person is innocent until proven guilty and, further, that it is up to the court to carry out sentence. Putting someone's job in jeopardy is not the role of police officers; it is harassment, pure and simple. If a citizen's involvement with the law — alleged or proven — has no effect on job performance, there is absolutely no reason for an employer to be informed of it.

One officer has since received an official reprimand for being "indiscreet" and "erring in judgment." Otherwise, we are told, he is an "excellent officer." The other man did not receive even that flick on the wrist.

If there is a policy of fair and equal treatment for homosexuals, the police have a peculiar way of demonstrating it. At a time when the Police Commission receives "a lot of flak from the public" for merely reprimanding the informer, when the letters pages of the dailies are filled with anti-homosexual sentiments, and when gays have not even minimal employment protection in human rights codes, the police must do more than mouth platitudes. Both officers should be suspended immediately until a full public investigation has been conducted. If the facts are borne out, both should be dismissed. Only then might we give some credence to Adamson's statement. Otherwise, we are forced to conclude that the actions have the tacit approval of the police hierarchy.

Fair and equal treatment for homosexuals, Chief Adamson? Prove it. □

Gratitude

The mayor of Toronto came to a rally in support of *The Body Politic*, gave a short, very supportive speech and left. But when John Sewell strode out of that auditorium, he was tailed by a swarm of reporters and cameramen who, ignoring the rest of the rally, flew off to fill the airways and presses with *Controversial News*. By the next morning, the entire country knew that Sewell had appeared at a homosexual rally and had supported the gay community in general and *TBP* in particular.

But the public was also told that the speech would have a disastrous effect on Sewell's political career, that it was "bad timing," and that it was possibly in contempt of court. All of which nicely served to obscure what he had really done and said.

First of all, it is very unlikely that Sewell's speech will hurt his political career. He has never tried to obscure his stand on controversial municipal issues; he has been one of the most consistently progressive influences on city council for years. Voting patterns after the recent election indicated that his support came from clearly defined residential areas of the city that would expect him to take a stand on such issues. Few of the present critics appear to have voted for him anyway.

Secondly, in our view his timing was perfect. He chose to speak out when it was needed — in order to, in his words, "calm the political atmosphere so that issues can be clarified." The time to defend freedoms is when they are being attacked. It is a proposition which most politicians choose to ignore in order to save their political hides. We could well ask, for example, where the Liberal MPP for the downtown Toronto riding of St George has been lately. Margaret Campbell rode to victory in the last election at least partially on the coattails of the homosexual vote. The deafening silence emanating from the Campbell office is eloquent.

Thirdly, Sewell's speech was carefully worded to avoid the problems of contempt of court. It said nothing about the article or the issue before the courts. It spoke only about the "broader issues of principle."

Mayor Sewell's attempt to dispel the false impression "that all gays are on trial and that it is illegal to be gay" is refreshing and courageous and an absolutely unprecedented stand in the political history of this country. But the fact that his speech appears so extraordinary should not obscure the larger fact: he said nothing which could be disputed by reasonable and intelligent Canadians (see news story, page 9). Gay people, after all, have been saying these things for years. Why should we be so excited when a Personality says it?

John D'Emilio's account, which concludes in this issue, of the origins of the early homophile movement in the US shows us the dangers of relying upon straight professionals and public figures to carry our case to the world. We must always speak for ourselves, and we must be able to rely upon our own community to act together when it is necessary. The analysis of the dropping of the job protection clause at the Children's Aid Society (see page 15) shows how our demands are weakened when there is no support from upfront gay people directly involved.

We commend Mayor John Sewell for his stand, but we are not filled with gratitude. Nor will we be "grateful" when other political figures find the nerve to follow his lead. The logic of justice will make it their responsibility to do so act.

From what we know of John Sewell, we think he would agree. □

What do you do with a thousand lesbians?

Gather them in Toronto for a long weekend — May 19-21 — to share our ideas, search for a common direction, protect ourselves against repression, explore our culture, dance, sing and play.

The Lesbian Organization of Toronto is planning such a gathering — a conference for lesbians from different communities, doing diverse things. This is your conference. Please write us with your ideas and inspiring thoughts. Pass the word along. The Lesbian Conference Committee, 342 Jarvis Street Toronto.

Case may set precedent, decision expected Feb 14

Six days of testimony end with call for TBP acquittal

"This has been a long, grueling and expensive trial for the most innocuous, fair-minded discussion of pedophilia ever to appear in any Canadian newspaper. There is not the slightest shred of evidence of criminality. Charging the magazine is itself a crime." — concluding statement of defense lawyer Clayton Ruby.

TORONTO — After six days of testimony and legal arguments, the defence and prosecution have concluded their cases before Judge Sydney Harris in the trial of *The Body Politic*. Referring to the case as difficult and without precedent, Harris has postponed his judgment until February 14.

The trial began January 2 in a small courtroom in Toronto's old City Hall. Each day a crowd of gay men and women wearing pink triangles lined up outside, jostling for space with bible-bearing "Born-Againists" intent on praying for the defendants' souls. On the third day the judge found it necessary to move the proceedings to a larger courtroom to accommodate the increasing numbers of reporters and spectators.

Proceedings began almost exactly one year after the police charged Pink Triangle Press, Gerald Hannon, Ed Jackson and Ken Popert with "using the mails for the purpose of transmitting or delivering anything that is indecent, immoral or scurrilous." The charge was laid in response to an article discussing adult-child relationships which had appeared in the Dec 1977-Jan 1978 issue of *The Body Politic*.

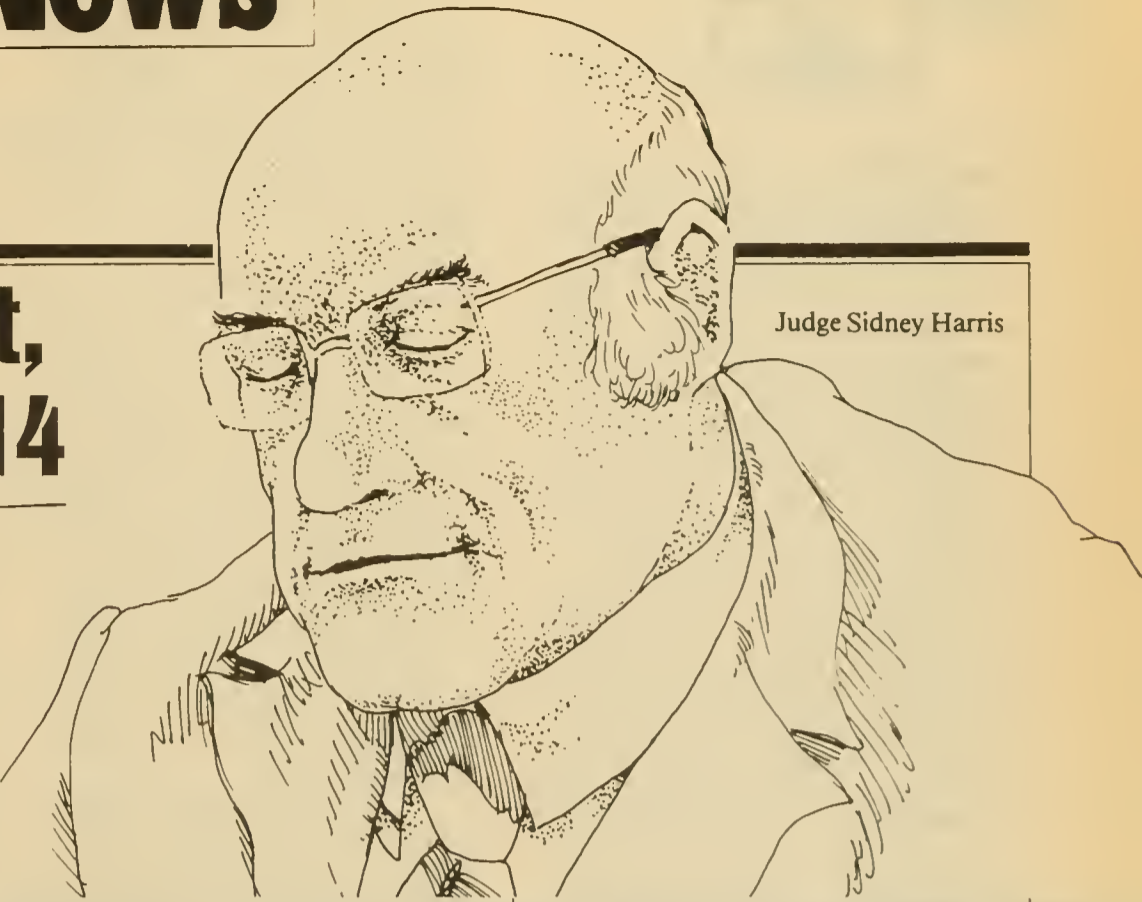
Not surprisingly, the trial itself became a spectacle. For a two week period the Toronto and cross-Canada media were saturated with coverage of the case and other gay-related news. One newspaper editorial called it the Canadian equivalent of a Soviet Union "show trial."

Support for *The Body Politic* was not

confined to Toronto — gay rallies were held throughout Canada and in Boston, New York and San Francisco to protest the trial.

On the second day of the proceedings, Toronto Mayor John Sewell spoke at a *Body Politic* support rally, and the uproar which followed (see story page 9) was the first political crisis of his term. In reaction to Sewell's speech, religious fundamentalists rallied at City Hall for "Faith, Freedom and the Family."

In the media and the public consciousness, it was seen as an "obscenity trial," even though obscenity was not part of the charge and Judge Harris emphasized throughout that obscenity was not at issue. That the police chose to lay the



Judge Sydney Harris

publication. It was left, therefore, to the court, and to Judge Harris in particular, to interpret such vague and undefined terms as "scurrilous," and to determine if they applied to the article "Men Loving Boys Loving Men."

According to persons familiar with the

reminding counsel that the trial "was concerned with the illegal use of the mails," Harris paused before adding "that's spelt m-a-i-l-s."

At the outset, defence lawyer Clayton Ruby claimed that the real issues at stake were: "the right to publish, freedom of the press and the fact that this particular issue of *The Body Politic* was not immoral, indecent or scurrilous." For crown prosecutor Jerome Wiley, however, the issues seemed to be the "pathology" of homosexuality in general, and pedophilia in particular, and that this article appearing in *The Body Politic* counselled people to commit criminal offences and immoral acts.

During the first three and a half days, Wiley presented seven witnesses to build the Crown's case against *The Body Politic*. They included: a police sergeant involved in the original Morality Squad investigation of the paper, Claire Hoy, a notorious newspaper columnist known for his intemperate attacks not only on gays but on any variety of "ten-speed liberal," an evangelical minister, a Roman Catholic priest, and three "psychological experts." The strategy, if any, of Crown prosecutor Wiley was unclear. The testimony he elicited from witnesses was often rambling and unfocused. Despite frequent admonitions from the Judge that homosexuality itself was not on trial, none of the prosecution witnesses were directed by Wiley to address the specific charge of "using the mails...". Claire Hoy, for example, declared that not only was he "disgusted by homosexuals," but that he was even "more disgusted by pedophiles." During cross-examination by Ruby, Hoy was shown to be "hopelessly biased against gays." Quoting extensively from Hoy's Toronto *Sun* columns, Ruby accused the columnist of "exhorting the public to hatred and bigotry against gay people, writing in language suitable to the gutter."

Perhaps the least credible Crown witness was Ken Campbell, founder of Renaissance International, who informed the court that he was "sickened on behalf of all parents in Canada" by the article. During cross-examination, Ruby pointed out that Campbell and Renaissance Inc had successfully campaigned for the banning of such well known books as *The Diviners* and *Catcher in*



Leaving the courthouse: Ed Jackson (left), Gerald Hannon and Ken Popert

peculiar charge of "using the mails..." guaranteed that, whatever the verdict, the case would set a legal precedent. Found in the Canadian Criminal Code section headed "Offences Tending to Corrupt Morals," this particular law has been used only twice before — both times against individuals and not a

Ontario judiciary, the assignment of Sydney Harris to *The Body Politic* case was a good omen. Large, white-haired and benevolent in appearance, Harris, 61, has a reputation as a civil libertarian. Genial and attentive throughout the trial, he conducted the proceedings with a sense of humour. At one point, while

Illustration: Clarence Barnes

Illustration: Paul Aboud

photo: Bill Lewis



the Rye from high schools in Halton County, Ontario. Entered as evidence was *Tempest in a Teapot*, a book written by Cambell which called for a return to the three Rs in education and the re-adoption of the "Socratic question-and-answer method of learning." When asked under cross-examination if he knew that Socrates was a well-known pedophile, Campbell replied that if Socrates were to apply today for a teaching job in Halton County he should certainly be refused. Newspaper headlines that day read "Socrates invoked in trial of Body Politic."

At least two of the prosecution's three psychological experts have appeared frequently as witnesses in other trials, and probably receive a significant proportion of their income from providing the prosecution — or defence — with whatever "scientific validity" is required. They represented the tradition of medical oppression of homosexuality

and child-adult sexual relationships. Dr Alan Long said that sexual relations with an adult "could seriously disturb a child's heterosexual development, resulting in psychotic and homosexual behaviour." Psychiatrist Jerry Cooper warned that the *TBP* article "advocated aberrant criminal behaviour which preyed upon innocent, vulnerable children."

Perhaps the most tedious and offensive testimony came from Dr Peter Rowsell, a psychiatrist and member of The Association for Clinical Hypnosis, who launched into hypnotically boring testimony for almost a full day. He recounted the history of homosexuality from Biblical times to the present, while Judge Harris frequently interrupted him to question the relevance of such testimony. At one point Harris stated impatiently that, as with most of the evidence so far, he failed to "see the connection between this introductory course in psychology and the charge of using the mail to distribute an issue of *The Body Politic*."

Rowsell also spoke luridly of anal intercourse. According to him, "The person being fucked is in a passive position and in no way is the experience

pleasant." He went on to draw attention to one classified ad in the issue which referred to FF, and gave a clinical description of fist-fucking, speculating on the possible harmful effects of such activity on a seven-year-old boy. Rowsell concluded his testimony by asserting that every homosexual has a medical problem, for "from a biological viewpoint, there's only one place for a penis to go and that's in a vagina." This expert testimony was met with open laughter in both spectator and press galleries.

Judge Harris frequently interrupted during the Crown Attorney's questioning of witnesses. Wiley's continual use of the phrase "bum-fucking a seven-year-old" prompted Harris to scold him about "proper reading of the English language," for "a seven-year-old was mentioned only once in the article, and then not in connection with anal intercourse." At another point, Wiley misinterpreted a sentence in the article, quoting it out of context. Harris objected and forced the Crown Attorney to continue reading the entire passage — eleven paragraphs of the most convincing and moving argument in the article. Wiley rested his case on the premise

that since pedophilia was not only immoral but also a criminal offence, any article which advocated child-adult sexual relations must itself be immoral. Based largely on the last paragraph of the article which stated that boy lovers "deserve our praise, our admiration and our support," all prosecution witnesses had testified that the article advocated or encouraged adult men to go out and "seduce innocent seven-year-old boys."

In contrast to the prosecution, Clay Ruby's defence focused directly on the charge against the paper. Whether expert in journalism, psychology or gay activism, the witnesses called were prominent and respected figures in their fields.

The first and most prominent defence witness was John Money, perhaps the world's leading researcher in the field of human sexuality. His testimony was seen as an important factor in the case as it directly countered what would otherwise have been damaging prosecution testimony. Money was able to dispel many of the myths about pedophilia upon which the Crown's case relied. He testified, for example, that a sexual/emotional relationship with an adult male could be beneficial to a boy,

Media: getting (some of) the picture

The courtroom was almost as crowded with reporters as with gays. Television crews waited daily on the steps of Old City Hall. Courtroom artists sketched the performances for the evening news, and radio reporters couldn't find seats in a court crowded with pink triangles.

This time the media weren't ignoring gay liberation, and *The Body Politic* trial got almost as much coverage as the fall of the Shah of Iran.

For two weeks it was the hottest story in Toronto, and it spread from the editorial pages to the lifestyle sections, from radio hot-lines to evangelical TV broadcasts. A story in the *Toronto Star*, about pop-stars Elton John and Rod Stewart, was headlined "Elton Loving Rod Loving Elton," and the University of Toronto's *Varsity* was full of similar jokes.

After the January 3rd rally, the story really blew wide open: everybody found something to say. But the cautious contents of the mayor's speech helped many in the media to identify the issues as "gay rights" and "freedom of the press" — the issues as we defined them.

Gay news was suddenly featured everywhere — not all of it related directly to the trial, but that almost seemed the point. Every news story about gay implies our oppression, and "Men Loving Boys Loving Men" was the excuse, not the reason, for the attack on *TBP*.

The daily press was diligent, often with as many as four pieces (one editorial, one column, two news stories was the pattern) per day per paper. The *Star*'s liberal schizophrenia was exem-

plified by gay-positive (well, sort of) editorials at the same time that Gary Oakes' trial reports were being chopped to bits and buried on the back pages. The *Sun* favoured prosecution witnesses but gave otherwise rather fair news coverage, despite headlines like "What A Queer Thing For A Mayor To Do" and an editorial cartoon of John Sewell lipping.

The *Globe and Mail* reports by Vianney Carriere were mostly intelligent and straightforward, with reasonable emphasis placed on important defence testimony. Generally, coverage didn't end with the prosecution witnesses as had been feared, although key defence witnesses like June Callwood and Dr John Money were given much less space than their reputations would seem to have warranted.

The CBC (Canada's Biggest Closet) news coverage was abysmal, ignoring the trial in favour of Ken Campbell's rally at City Hall. Television news never amounts to much, but the other stations had at least perfunctory reports every day.

At the end of the fortnight, anyone reading the *Globe and Mail* every day could have learned quite a lot about boy-love. But how many people read only headlines, and watched one day's "Manual for Molesters" become the next day's "Valuable Scientific Document"? No wonder the public is confused on the issue. The letters to the editor reflected the same split that divided City Council: evangelists and homophobes clearly revealing the ig-

norance at the root of prejudice, and reasonable people astonished at their vitriol.

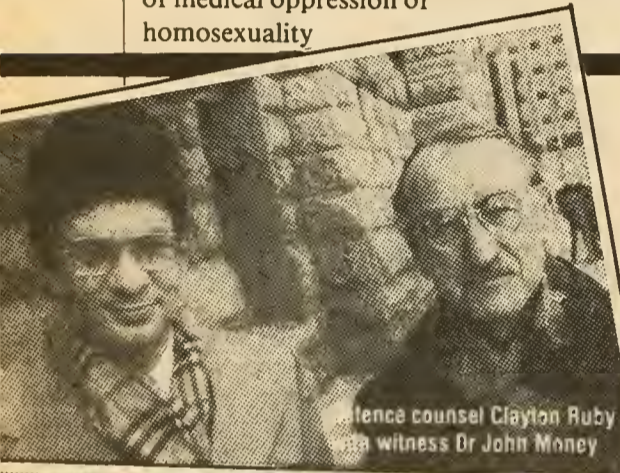
The Free the Press Fund sent out daily reports from the trial to all local media, supplying gay-positive quotations and interpretations, and trying to counter the general homophobia in the Crown's case. 923-GAYS recorded them verbatim, along with extra information, and logged over 600 calls a day.

Visual coverage was mostly uninteresting, except for the one great photograph of Sewell, standing under the rally backdrop, *The Body Politic* logo-in-handcuffs, and Metro Cable's hour-long documentary directed by Richard Fung. (The show cut between portions of the rally and monologues by Ed Jackson and Lorna Weir, described later as looking "dangerous, like a woman who flies overnight to LA without luggage.") Serious and not unsophisticated, the programme did have problems, but the scope was enormous relief after countless two-minute news stories.

Making use of existing systems such as community cable television (the way 923-GAYS uses Bell Canada) to tell the whole story is of vital importance. While Sewell's speech (or the act of his speaking) helped broaden media coverage, it wasn't able to deepen it. The media response to *The Body Politic* trial was essentially shallow because the media are essentially shallow. Following this or any complex social issue through the mass media is difficult, because so little information is packaged into such sensational, superficial and repetitive chunks.

Watching the media watch us is often instructive; trying to manipulate their reports can be useful, even fun. But in their hands, the real story never gets told.

Gordon Montador □



Defence counsel Clayton Ruby with witness Dr John Money



Defence witnesses Clifford Elliot and Elliott Frerichs

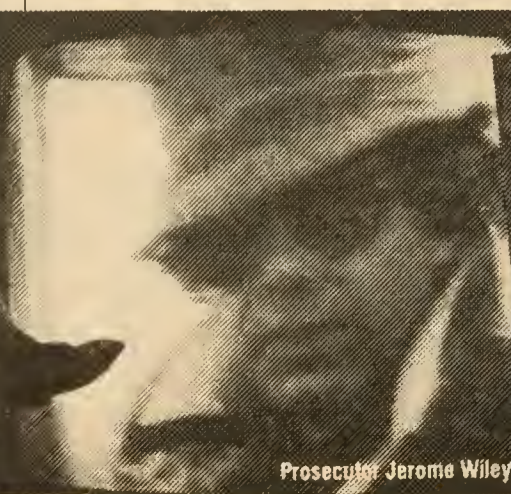


Alan Long

ALGRC's David Garmaise



Claire Hoy and Ken Campbell for the prosecution



Prosecutor Jerome Wiley



boys loving men

photos: Robin Collier

and that such an experience would not determine a boy's sexual orientation. Money pointed out that pedophiles were twelve times more likely to be heterosexual, and stressed that homosexuals were not in any way psychologically impaired or inferior to the rest of the population. In what was to become a familiar refrain from defence witnesses, he praised the article as an "informative document of social value." "The article," he continued, "presented pedophilia in a non-judgmental and impartial manner."

Psychologist Leonard Goldsmith and psychiatrist Frank Sommers largely reinforced Money's testimony. Both said that the article demystified pedophilia for both the gay and non-gay communities. Sommers noted that "people who make and enforce laws are themselves victims of the mythology"

surrounding pedophilia.

To counter the prosecution's "religious testimony," Ruby presented four theologians: James Reed, an Anglican minister; University of Toronto chaplain Eilert Frerichs; United Church minister Clifford Elliot and Leslie Dewart, a professor at the Toronto Graduate School of Theology.

Dewart stated that the article started from the thesis that at least some sexual relationships between adults and children are "benevolent, and are based on friendship and real love." He maintained that the article suggested two conclusions: "that the law concerning these kinds of relations should be changed, and that social attitudes should change to make the distinction between benign and exploitative pedophilic relations." Unfortunately — and this

was to be the case with almost all the defence witnesses — Dewart went on to say that he personally disagreed with the conclusions of the article. He, like most defence witnesses,

was clearly defending "freedom to discuss controversial issues" and not child-adult sexual relations.

In a small relief from the overwhelming male presence in the courtroom, two women testified for *The Body Politic*. Sociology professor Thelma McCormack of York University spoke of the value of the article for the general public, and suggested it should be read and discussed at all home and school meetings.

In an attempt to fluster the conventional looking McCormack, Wiley asked her what she thought of the article's use of such language as "bum-fucking." With no hesitation McCormack answered that, "When I was younger it took me years to figure out what the term buggery meant. I find the term bum-fucking admirably clear."

June Callwood, prominent liberal journalist and vice-president of the Canadian Civil Liberties Association, was one of three witnesses who testified to the journalistic integrity of the paper and of the right of any publication to print the article. Journalists Bill Dampier, representing the Periodical Writers' Association of Canada, and Paul Ogden of the Canadian Periodical

Publishers' Association added that "*The Body Politic* was a highly respected, responsible Canadian periodical," and that the article itself was a "well-written piece of journalism."

The final defence witness, and the first to wear a pink triangle, was well-known Ottawa gay activist David Garmaise. Long involved with co-ordinating national gay rights organizations, Garmaise testified to the role that *TBP* has played in raising controversial issues within the gay community. He explained that a discussion of adult-child sexual relations was important in the context of homosexuals being branded as "child molesters."

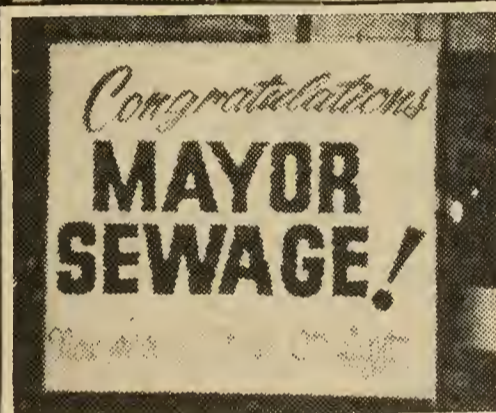
Throughout the defence's case, and during the final summation which occurred January 16, Ruby's strategy was clear. All defence witnesses had testified to the value of the article. None had found it salacious, immoral or advocating, and all agreed that it was within the tolerance of general Canadian community standards.

Judge Harris' decision in the case will be rendered February 14 at 10 AM in Courtroom 34 at old City Hall.

Bill Lewis □



Sewell speaks at *TBP* rally (left)



and gets reprimanded (above).

Sewell: Unleashing the whirlwind

When lanky Toronto Mayor John Sewell sprang onto the stage at *The Body Politic* rally January 3, everybody knew it was An Event.

What no one would have guessed was that his carefully worded, five-minute speech would plunge the mayor's office — and the city — into one of the hottest controversies in years, and that two weeks later the Mayor of Toronto would be unable to leave his office except under police guard — the result of "believable and detailed" threats on his life.

The irony of the situation was that Sewell had agreed to appear at the rally partly "to try to help calm the political atmosphere so that issues can be clarified."

Whatever calm his defence of freedom of the press and support for gay rights might have engendered was shattered the following morning when the city hall switchboard was swamped by hundreds of irate callers — most of whom delivered their hate message and hung up without leaving their names. It became clear later in the day, however, that the response was scarcely spontaneous — most calls came after right-wing Evangelist Ken Campbell had appeared on the religious programme "100 Huntley Street" and broken down in tears as he related his experience as a witness for the Crown in *The Body Politic* trial. During the programme, the telephone number of the mayor's office

was flashed regularly across the screen.

The speech the callers were attacking — one which most of them would not have heard — sprang very much from Sewell's long-established concern for the integrity of city neighbourhoods and the importance of Toronto's varied communities. As a long-time social activist and alderman for the city's underprivileged Ward 7, he had gained a reputation as an outspoken advocate of sane, people-oriented city development — a position which brought him into frequent conflict with Toronto's high-rise-complex developers.

Now, Toronto's mayor for just over a month, he sparked the biggest controversy to engulf the mayor's office in decades by, in effect, declaring that the gay community was one of the many in Toronto that, in his words, "contribute significantly to the vitality and versatility of the city."

Sewell dealt as well with the role of the alternative press: "As you all know, *The Body Politic* plays a very useful role in helping to clarify issues for members of the gay community — in helping to discuss controversial matters within that community. As in the case with other

continued page 10

Stillness at the centre of the storm

Amid the hullabaloo, a moment of calm: the three *Body Politic* defendants took the stage. Isolated in the docket during the trial, here they were warmly in the center, and Gerald Hannon's tenderly personal words included all 500 persons present: "Though the arm of authority has very often reached out to stifle the voice of dissent — and has often shamefully succeeded — it has never stopped its heart." Stillness at the center of the storm. "All of us are that heart tonight, and we won't be stopped."

It was the gay movement's rally around *The Body Politic* on the second night of its trial, the first such rally in Canadian history to become a major media event. TV lights blinded the hall, frantic reporters blocked the view, personalities greeted each other effusively. Most of the audience had come to rally around the newspaper in its hour of trial; the media had come only for John Sewell.

By the time Hannon spoke, and the solid array of gay-supportive culture workers were performing, the cameras and John Sewell had dashed out into the cold January 3 night. The audience was somewhat perplexed: wildly glad for the mayor's support and for his revival of pressure to amend the Ontario Human Rights Code, but a touch let down when the media showed their lack of interest in the community that amendment would protect. The media coverage became the event, and the gay people who had come to do something were relegated to the role of passive participants. But, if we were left alone, we were at least alone with our surest continuing strength: ourselves.

George Hislop introduced a phalanx of speakers and entertainers with his usual wit, as if forgetting his own charge resulting from the Barracks raid. ("Almost every gay friend I've got," said one activist, "is now charged with some offence or another.")

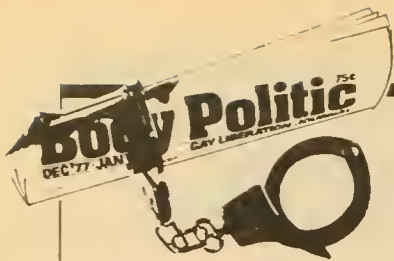
Feminist journalist Joanne Kates spoke about the use of gays as "scapegoats" in a time of economic depression, stating that *TBP* is being attacked "because it's well-written, because it's the voice of a national gay liberation movement, and because it's political." Kates, wearing a pink triangle, denounced the nuclear family as "a training ground for loyal workers and dutiful consumers." She then added that the real reason for the attacks on *TBP* is that "it says you can love who you want. It even implies that self-expression might be more important than profit." Kates received enthusiastic applause as she finished by asking: "Whose fight is this? It is the fight of feminists and working people and community organizations, and I want to know where they are tonight."

Gordon Montador, of the *Body Politic* Free the Press Fund, then introduced the three defendants, as well as the other members of the *TBP* collective. Gerald Hannon's speech on behalf of the defendants explained the limitations imposed on the accused by contempt of court laws and thanked all those involved in the defence of the newspaper.

continued page 10



photo: Heather Ramsey



Sewell *Continued from page 9*

members of the alternative press, people who are not interested in these issues do not have to read these papers...

"I believe it is important to continue to stress the usefulness of the alternative press and to ensure its freedom. The trial now going on in regard to *The Body Politic* is seen by many as an attack on the freedom of the press. I wrote to the attorney-general some months ago, following the seizure of documents from *The Body Politic*, stressing that very concern. ...

"I hope that my attendance here tonight can help ensure that an attack on the alternative press in Toronto must not be countenanced and that we all must act strongly when any kind of attack is suggested."

What brought the audience to its feet in a roar of tumultuous applause, however, was the mayor's unequivocal demand for the legitimization of the city's gay community. "We know it's not illegal to be gay," he said, "we should take the next step and make it clearly legitimate to be gay." Preceded by an appeal to the Ontario government to amend the Human Rights Code to protect gay people, the statement stands as the strongest support yet from an elected official in this province.

Strong stuff. All three Toronto dailies responded editorially — the *Sun* said he gave "an authority to the radical homosexual movement which, in our view, is wrong," while both the *Star* and the *Globe and Mail* applauded the man's courage and, generally, the sentiments, but deplored the "bad timing."

As of this writing, the issue is still being hotly debated in the letters columns of the daily papers — particularly in the *Star*, which has devoted the greater part of its "Letters" page to the issue for weeks. And as one Toronto university professor put it, "If I go to one more cocktail party where they're discussing Sewell's speech, I am going to stop going to cocktail parties." A spokesperson from the mayor's office told *TBP* that, as of January 19, the balance of phone calls was in the mayor's favour, and of the 1500 to 2000 pieces of mail received on the issue, "the majority were positive and supported John's stand."

Earlier on, when most of the feedback was strongly negative and often vitriolic, Sewell was quoted as saying "I never knew there was so much hate in Toronto."

To some extent, Sewell had simply made himself the lightning rod for the kind of frightening and irrational hatred that any gay person opens him/herself to when the decision is made to go public. That he is becoming sensitive to the individual human dimension of the situation is clear from the remarks he made at the rally after the close of his prepared speech.

In a statement that went largely unreported in media coverage of the event, he expressed sympathy for the men who had been swept up in the police raid on the Barracks bath, offered them encouragement and support. It is not generally known that he had been informed earlier by Brent Hawkes, pastor of the Metropolitan Community Church, that one of the individuals charged in the raid had been suicidal until he heard of Sewell's decision to address the rally.

That the Mayor of Toronto would use a public platform to reassure a group of men enduring a very private agony is eloquent testimony to the fact that we have, as one letter writer put it, "at last, a mayor of ALL the people."

Gerald Hannon □

Rally *Continued from page 9*

While numerous telegrams of support were being read, a collection for the legal costs of the trial raised over \$1,200. Several groups of local artists, all volunteering their talents, then performed (see review in *Our Image*). The Clichettes, a group of women impersonating female impersonators, received what was probably the biggest ovation of an ovation-filled evening.

The rally concluded with speeches by two gay activists. David McLean stressed the problems faced by gay people under 21, while Christine Beachell gave a thoughtful analysis of the context in which the trial is occurring, outlining the victories achieved by the Canadian gay movement and the problems that still remain.

Following the rally, about 150 people marched along Bloor Street to the Hudson's Bay center at Yonge, chanting and jumping up and down to keep warm in the sub-zero midnight.

Mariana Valverde and Michael Lynch □

The love-in that wasn't: Although billed as a festival of "Faith, Freedom and the Family" by right-wing evangelicals Ken Campbell (below, left) and David Mainse (centre), many of the faithful who turned up to pray also carried signs linking gay people to child murderers. Left: "Mr Sewell, Hislop, Gacy, Betesh, Woods and Kribs — how do you say you're sorry?"

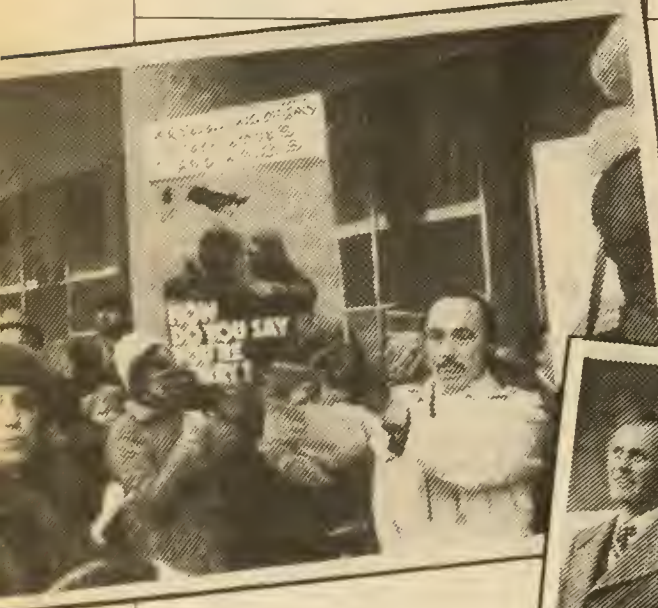


photo: Robin Collier

Law commission calls for repeal of most "sexual offence" laws

OTTAWA — In its final report on sexual offences, submitted in late November 1978, the Law Reform Commission of Canada has called for the repeal of the Criminal Code sections making gross indecency, indecent assault, rape, buggery and bestiality indictable criminal offences under present law.

In place of these offences, which, with the exception of rape, are used by police almost exclusively to harass gay men, the Commission recommends the enactment of only two new offences: sexual interference and sexual aggression. The Commission clearly recognizes the principle that consensual sex should not be a Criminal Code matter, and that what should be penalized is any form of non-consensual sexual interference of one person by another.

The Commission says social attitudes in matters of sexual behaviour have "obviously drastically changed" since the enactment of the Criminal Code. The Commission points to the 1969 amendment decriminalizing homosexual acts under certain circumstances and the 1975 rape amendments, but says they do not go far enough. "Further changes are ... necessary." A more "egalitarian application and exposition of the law" as between the sexes is essential, the Commission says, noting that the present criminal law "enshrines a stereotyped image of masculine and feminine roles," and contains "a measure of paternalism."

The Commission recognizes three principles which it believes the revised "sexual offence" sections of the Code should reflect: "protecting the integrity of the person, protecting children and special groups, and safeguarding public decency."

According to the Commission's proposals, anyone who, for a sexual purpose, directly or indirectly touched another person without that person's bona fide consent, would be guilty of sexual interference.

Anyone who used violence, or threatened to use violence in the course of sexual interference would be guilty of an indictable offence and liable to imprisonment for ten years.

It would not be a defence that the parties were married. A husband could thus be found guilty of sexual interference with his wife if she did not consent to sexual activity on a given occasion.

As to age of consent, the Commission's position is not so clear. For heterosexual sex, the age would continue to vary between 14 and 18. Any sex with a person under 14 would be punishable by five years' imprisonment. For homosexual and lesbian sex, although the Commission does not expressly say so, the effect of their legislative recommendations in this area is that the age of consent would be lowered to 18.

In the past, the Law Reform Commission's recommendations have largely been ignored by the Trudeau govern-

ment which does not seem to see law reform, especially in the criminal field, as a vote-getting priority.

Paul Trollope □

Nudity trial delayed

TORONTO — There has been a delay in the trials of about ten men, some gay and some apparently heterosexual, on nudity charges arising out of arrests made at Hanlan's Point beach last summer.

On November 29, 1978, Provincial Court Judge Charles Scullion, who was to have tried the cases, disqualified himself from hearing the charges. All but one of the defendants were remanded to March 1, 1979 for trial before a different judge. One accused man, whose lawyer said outside the court that he did not want his client tried at the same time as a "bunch of homosexuals," was remanded to February 28.

Scullion worked in the office of the Attorney-General until September, 1978. In this capacity he received information from the police about the nudity charges, and was involved in the approach to Attorney-General Roy McMurtry to seek his consent to the prosecutions. Public nudity is one of the few offences for which the Attorney-General's personal consent is a prerequisite for each prosecution.

Because of his prior knowledge of the circumstances surrounding the charges, Scullion told counsel for the accused men that he would have to disqualify himself.

Other men also arrested at Hanlan's last summer have already pleaded guilty before other judges. Most have received absolute discharges, a disposition whereby the person technically does not receive a criminal conviction, although records are kept of the finding of guilt.

A number of the guilty pleas have been accompanied by wisecracks from the Crown attorney prosecuting the case, such as "What this man thought he had to show off to the public I don't know," and similar rejoinders ("he probably doesn't have much to show anyway") from the sentencing judge.

Paul Trollope □

Know something we don't?

If you have a lead on a news story you think we (and the community) should know about — give us a call.

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Better watch out! When Santa Claus comes to town he just might head for the nearest gay bar.

Prairie groups withdraw from nation-wide coalition

OTTAWA — Two Saskatchewan organizations have announced their resignations from the Canadian Lesbian and Gay Rights Coalition (CLGRC) because of major policy differences on gay rights strategy and lesbian participation within the movement. The Gay Community Centre of Saskatoon (GCCS) and the Saskatchewan Gay Coalition announced their withdrawal in December in letters to the CLGRC Ottawa coordinating office. Winnipeg's *After Stonewall* magazine has also announced it will leave the Coalition by February 1.

The departures represent the culmination of political differences which have arisen between some western groups and the CLGRC over the past few years. At the national conference in Halifax in 1978 some western delegates walked out in anger from a plenary session to underline their resentment of CLGRC policy.

"We don't want to be acrimonious, or have a continuing controversy over this withdrawal," said Doug Wilson of the Saskatoon Gay Community Centre. "We haven't felt comfortable with the limited perspective of the CLGRC for some time, and there seems to be an intolerance of dissent in that coalition too." Wilson said the major reason for the withdrawal involved attitudes on lesbian participation. At the Halifax conference delegates voted against a plan to prorated votes to ensure women had 50% voting power, and opted instead for affirmative action programmes such as travel equalization grants to bring women to national conferences. Said Wilson, "We know that some groups within the CLGRC are just beginning the debate on lesbian participation. But Saskatoon has established a relationship between men and women based on mutual respect and support. Women have 50% participation in decision making. The action of the CLGRC in Halifax means Saskatchewan women are disenfranchised at a national level. To stay in the CLGRC would jeopardize relationships within the Saskatchewan community."

Walter Davis of *After Stonewall* cited the CLGRC decision on the role of lesbians as the main reason for that group's withdrawal. "The action in Halifax was opposed to some of our own principles and we are not satisfied the matter has been properly resolved."

The western groups have also criticized the CLGRC for a narrow perspective on gay liberation. "We have to feel we're doing something worthwhile," said Wilson. "A civil rights and legislative strategy is not enough for the gay movement. There must be a national programme to coordinate cultural development and outreach efforts. The Saskatchewan community is really exciting now. Our own outreach programme is taking off through the Alternative Activist Network which is reaching rural and small-

town gays across Canada and the mid-western states. It is not an alternative strategy but a social fabric we are creating."

At the same time Wilson reiterated that the Gay Community Centre was committed to supporting the CLGRC in demanding rights at the federal level. "We may send observers to the national conference in Ottawa this summer," he said, "but we just don't have the energy to work within the CLGRC and pursue our own goals. So we see this withdrawal as a positive and constructive step for us."

After Stonewall also emphasized it wasn't out to dismantle the CLGRC. Said Walter Davis, "We feel it's counterproductive to be in the CLGRC at this time. The CLGRC may be stronger without us, because it will be free to pursue its own course of action without the internal debate which has characterized past conferences."

Gays of Ottawa, the CLGRC coordinating organization, released a statement calling the withdrawals "unfortunate." Said John Duggan, "The Coalition is made up of a variety of groups with differing priorities, activities and strategies, but the federal area gives us common ground to change laws which affect us all. That's why the CLGRC was founded as a civil rights organization. We don't have the human or financial resources to expand our objectives."

Duggan also pointed out that the defeat of the motion to give lesbians 50% voting rights within the CLGRC occurred in Halifax when more than 50% of the women present rejected the scheme as both "unrealistic," and "token." "Anyone who knows the work of the CLGRC knows that it is not anti-lesbian," said Duggan. "And the GCCS contradicts itself. It expresses a desire for a grassroots movement on the one hand, while at the same time proposing the coalition involve itself in every aspect of lesbian and gay liberation throughout Canada. But support for the coalition is still very strong across the country, and we're working hard on planning for a great conference in Ottawa in June."

Robin Hardy □

New Gay Centre boosts native gays

SASKATOON — Deputy Mayor George Taylor officially opened the city's new Gay Community Centre January 12.

The Centre, at 245 Third Avenue South, will offer a wide range of social, political, cultural and educational activities, as well as counselling services and a large lending library. It replaces a similar centre established three years ago on Twentieth Street.

It is felt that the new location will facilitate the growth of the new group

for gay Metis and native people.

Native people were reluctant to come to the old Centre out of fear of exposure since the building was shared with the Metis Association.

Plans for the new group, the first of its kind in the country, began last month after a number of native people approached the Saskatchewan Gay Coalition's rural outreach programme.

Organizers are planning to hold a provincial conference of native gays in the spring, and the word is being spread throughout the Metis and Indian communities by contacts in different native cultural organizations. □

CUP vote: continue CBC ad boycott

EDMONTON — Canadian University Press voted to continue boycotting CBC radio advertising as a result of its discriminatory public service announcements (PSA) policy.

Meeting at the Edmonton Plaza Hotel over the Christmas break for their 41st annual conference, delegates from over 50 Canadian college and university newspapers upheld the boycott for the third consecutive year because of CBC's refusal to accept PSAs from gay groups.

The boycott was initiated in September 1976 by the *Dalhousie Gazette* of Halifax. The local CBC AM radio outlet, CBH, had on several occasions refused to run a PSA from the Gay Alliance for Equality, announcing a meeting and its phonenumber service.

After a series of CRTC license intervention hearings across the country at which gay groups presented briefs protesting CBC's discrimination, the CBC was ordered to review its PSA policy. In August 1978 the CBC announced it would maintain a nation-wide policy of refusing gay groups access to PSAs on the grounds that homosexuality is "controversial."

In addition to upholding the boycott, the delegates passed a motion of support for *The Body Politic*. The motion emerged from a workshop on gay rights which dealt with TBP's case, the CBC boycott, the commercial press' treatment of homosexual and gay rights issues and the responsibility of the student press to cover gay news and viewpoints.

Elizabeth Bolton □

Claus laws prompt appeal to gay clause

MONTREAL —

Question: What's red and white and straight as an arrow?

Answer: Santa Claus, at least according to the Association of Santa Clauses of Quebec (L'Association des pères Noël du Québec).

The Association pour les droits des gai(e)s du Québec (ADGQ) laid an official complaint December 7 with the province's Human Rights Commission against the agency which provides Santa Clauses for local department stores. The charge came following the appearance of an article December 2 in the Montreal daily, *La Presse* in which Mr Henri Paquet, president of the Santa Claus association, defined the necessary criteria for the hiring of candidates by saying, "He must be sober, honest, and have no homosexual tendencies."

In its letter to the Human Rights Commission, ADGQ claimed the criteria were contrary to Bill 88 which had incorporated sexual orientation in the province's Human Rights Charter. The association asked that the commission intervene to stop the discriminatory practice.

Mr. Paquet made no mention of the jolly gentleman's well known propensity to openly cohabit in a remote area of the world with a rather large group of elves.

□



Splash splash: Jack Hazan's film documentary of the British painter David Hockney has been clipped for its commercial run by the Ontario Board of Censors. *A Bigger Splash* was previously shown uncut in British Columbia, Alberta, and in Ontario at the Ottawa Film Festival and Toronto's Festival of Festivals. More than a minute of the film, which showed Hockney's ex-lover Peter Schlesinger having sex with a boyfriend, was cut. John Anderson of Dabara Films, distributors of *A Bigger Splash*, was told censorship was necessary because the film showed "pelvic thrusts and bare posteriors — especially as they were both prone."

Toronto cops raid gay bath, charge 28 men

TORONTO — An early morning raid December 9 by Metro police on a gay steambath has resulted in charges against 28 gay men.

The raid was probably the first organized police assault on a gay bath in the city's history, and drew immediate reaction from a frightened, confused but angry gay community.

Acting on what they claimed were complaints from residents of the largely industrial area in which The Barracks is located, about 20 Metro police officers raided the bath at 1:38 AM, charging 23 men as found-ins in a common bawdy house and three others with "keeping" a bawdy house, an indictable offence carrying a possible penalty of two years imprisonment. Two more men were charged with the serious "keeping" offence December 13.

Eyewitnesses reported that although staff offered to open any of the rooms in the bath, police used hammers and crowbars to smash in doors and pry open lockers. At least one man alleges he was roughed up by the police. Another individual who was arrested claims he was simply getting out of his car on his way to the baths and was not even on the premises. One Barracks employee says the police threatened him with a gun, and placed a knife to his throat.

Politic organized a meeting held Saturday afternoon, the same day as the raid. The meeting, attended by baths owners and managers as well as found-ins and gay activists, decided to issue a leaflet for immediate distribution announcing a mass meeting for the following Monday to organize response to the raid.

The combination of gay businessmen and gay activists represented an uneasy alliance, and a few bath owners quarrelled at first with the proposal that the case be given a high profile as an attack on the gay community. However, that tactic was finally accepted by all those present.

About 400 people crowded into the auditorium of the Church Street Community Centre to discuss organized action against the police raid and charges. Although some people claimed that gays were not under attack and that "over-reacting" would only provoke further police hostility, an overwhelming majority of those present voted to hold a press conference the following day, just after the first court appearance of the accused, and to hold a march and rally the following Saturday.

The press conference December 12 had Hislop, Michael Lynch, Tom Warner, Michael Laking, John Lee and Mariana Valverde facing a generally sympathetic press corps.

Hislop, referring to the arrests as "one more battle in a war," charged that police had "brutalized and humiliated" a number of those arrested. Some of the "found-ins," he claimed, had been forced to parade nude in front of female police officers.

Mariana Valverde stated that "an attack on any gay establishment is an attack on the whole gay community, and that includes lesbians," and promised there would be many lesbians at the upcoming demonstration.

In provincial court December 12, the arrested men appeared before His Honour Judge Jack Climans, who remanded them to January 24 to set a date for trial. None of the men pleaded guilty, an encouraging show of strength — in similar cases men will sometimes panic and plead guilty even when there is no reason to do so.

Police have alleged that The Barracks is a front for male prostitution, and made much of the fact that such things as whips, vibrators, chains and leather G-strings were seized on the premises.

"There were rooms done up like jail cells and things like a corkscrew and sponge balls ... I really had to use my imagination to figure out how they were used," one police officer told the *Toronto Sun*.

George Hislop, however, has denied any knowledge of prostitution at The Barracks, and said that he would not countenance any such activity. Other gay spokespersons pointed out that the baths are places where consenting gay men go for sex which does not involve financial transactions.

The *Sun* has taken advantage of the charges to refer frequently in its editorials and news coverage to "homosexual diddling," a "homosexual frolicking centre," "the paraphernalia of perversion" and the "whips, chains and

leather" found by police. The *Globe and Mail*, however, ran a major story December 13 describing the baths as "a safer place for casual sex," and on December 20 published a full-page feature ridiculing the bawdy house laws as "Victorian and out of date."

On Saturday, December 16, about 400 people marched from the Church Street Community Centre to Nathan Phillips Square in front of Toronto City Hall. The angry but jubilant crowd heard speeches from Toronto Alderperson Dan Heap, *TBP* spokesperson Tim McCaskell, Brent Hawkes of MCC, and others.

McCaskell told the crowd that the media, the politicians and the police had been trying to drive a wedge between "radical" homosexuals and "decent" homosexuals. By raiding The Barracks and orchestrating a campaign against George Hislop and the found-ins, he said, it was clear that the same elements were trying to divide the "dirty" homosexuals (the ones who go to the baths) from the "decent" homosexuals. "Well, when you take the radical gays and the dirty gays, pretty soon you don't have many of us left," he said.

Aldersperson Heap said indignantly that he had at least four questions about the police action. What did the law mean by indecent acts, which are nowhere defined in the *Criminal Code*? Was there unnecessary violence to people and property done by police, and if so, why? Why was the membership list seized?

And why didn't the law give equal treatment to homosexuals and heterosexuals? Heap noted that found-ins in a heterosexual brothel are rarely charged, and asked why this should be any different in the case of a gay brothel.

Heap's analysis of the situation, while well-meant, was very confused, and his characterization of gay steambaths as brothels did little to clarify the issue.

Mayor John Sewell met with representatives of the gay community December 21, and heard complaints about what spokesperson Michael Lynch called "a pattern of police harassment of gays, focussed in the recent raid on The Barracks." It was also pointed out that police often did not take steps to stop "queer-bashing" of gays by homophobic straights in the downtown area. Lynch also raised the question of whether the raid on The Barracks was connected with *The Body Politic* trial.

Sewell agreed to meet senior police officials to discuss the problems gays had mentioned. However, Metro Police Chief Harold Adamson said he had no evidence that the police were harassing anyone, and denied that there was any link between The Barracks and *TBP*'s case.

The men arrested in the raid were extensively questioned by police as to their employment, religious background, salary, education and so on, and were asked what "really" went on at The Barracks, and what they were doing there. Although none of the accused



Tim McCaskell addresses Dec 16 rally

An examination of the premises the following day showed that at least six doors had been kicked in, ashtrays had been torn from the walls and holes had been kicked in the drywall.

Sergeant Dennis Robinson of 52 Division, the officer in charge of the raid, was quoted later as saying that only necessary force was used.

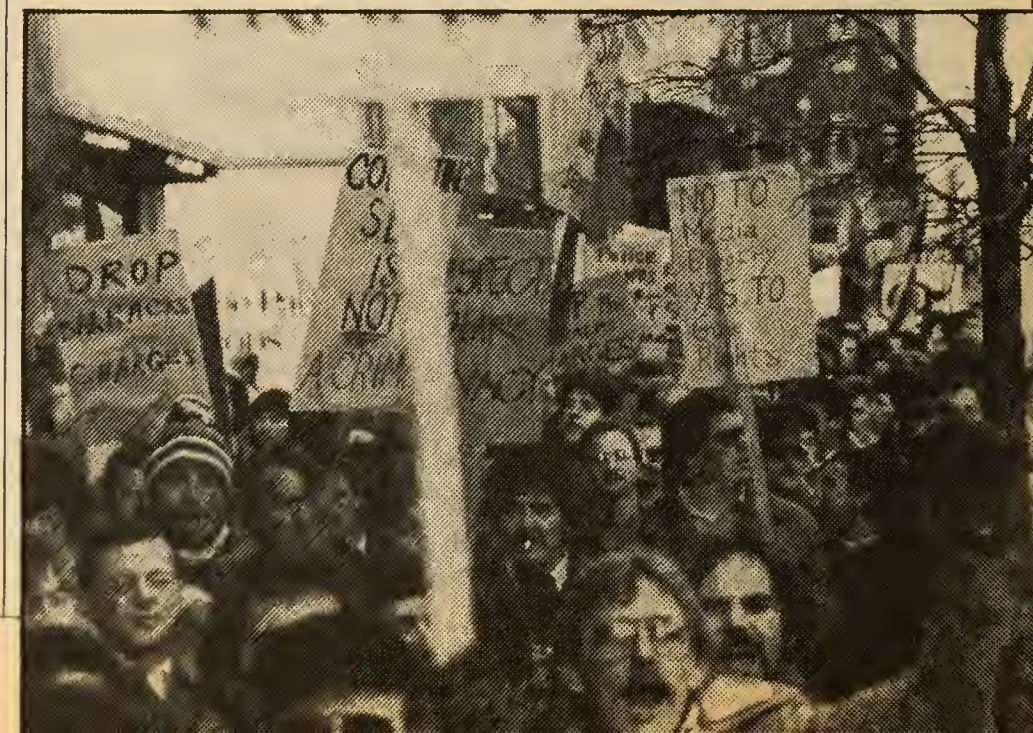
Police also seized the full membership list of The Barracks, consisting of some 800 names, as well as a number of membership cards. According to the *Toronto Star*, many gay men are "living in fear" as a result of the seizure, and at least a few of the names on the list are those of closeted and frightened Metro police officers.

George Hislop, for years a leader in Toronto's gay community, was arrested later the same morning and charged as a "keeper," although he is only a 10% shareholder in the business.

Word of the raid spread quickly through Toronto's gay community, and representatives of the Gay Alliance Toward Equality (GATE) and *The Body*



photo: Gerald Hannon



were given compulsory VD tests at the police station, all those appearing in court were presented with notices from a woman who refused to identify herself but who said she worked with "the health department at city hall."

The woman refused to give any information about the notices she was distributing, but revealed that her department served notices on people charged with "certain offences" to attend for VD tests. Asked if the men were required by law to take the tests, the woman replied that "persuasive techniques" would be used if the men did

not appear.

There is considerable speculation in the gay community as to why The Barracks was raided as opposed to numerous other gay baths in the city. The consensus seems to be that the police felt they could get more mileage from the media and more public sympathy by raiding a place they felt was "kinky," a place where sex toys and paraphernalia could be seized and described for the benefit of the media.

Other gay baths in the city closed their common rooms immediately after the raid, apparently hoping that this would

prevent further police raids. The legal status of gay baths in Canada remains extremely doubtful, although an Ottawa Provincial Court Judge has hinted that as long as there are no common rooms or orgy rooms, there may be a legal place for gay baths to exist without running afoul of the *Criminal Code*. The upcoming Barracks court case may well test this further.

In the meantime, prominent gay people in Toronto, including George Hislop and Michael Laking, president of the Toronto Lambda Business Council (the council of gay business owners),

continue to receive threatening and harassing telephone calls. Some of the calls have been death threats.

Paul Trollope □

Funding the defence

A public meeting held January 22 elected an executive committee for the December 9th Defence Fund, the ad hoc support organization formed at the first angry rally after The Barracks raid. The chairperson is Michael Laking (president of the fledgling Toronto Lambda Business Council); Brent Hawkes, pastor of MCC, is treasurer. Five other members include representatives from both the "keepers" and the "found-ins."

The committee will be demanding that all charges be dropped, and it is preparing a strongly worded pamphlet: "The impending trial must be used to make clear to all and for all that our bodies are our own to use, consensually, as we see fit." The group will also demand that the police fire Gary Donovan, the officer who informed school boards that certain of their teachers were among those arrested.

The directors of The Barracks have retained Morris Manning, the lawyer who "cleaned up Yonge Street" of body-rub parlours. The Crown usually proceeds against "keepers" first, and the meeting was urged to vote funds to help retain Manning. "It's important for the 'found-ins' case that the case against the 'keepers' be well-handled," said

George Hislop after the meeting.

The forty men attending did vote to give \$1000 of the \$1200 collected so far to The Barracks directors, with the stipulation that the next disbursement go to the found-ins.

Rev Hawkes felt that many questions will have to be considered by the committee. Decisions about whether funds can be earmarked for particular defendants, and how funds will be appropriated for the political struggle, are yet to be made. He said he hopes the committee "will understand the importance of raising gay rights issues around this case."

The committee is unusually constituted in that it is empowered to give funds to two groups charged with two separate crimes, whose legal fortunes may not always coincide. So far little has been done to organize the found-ins and their counsel.

Tom Warner, former co-ordinator of the Coalition for Gay Rights in Ontario, and Brian Mossop of GATE, are also on the committee.

Trial date for the Barracks accused was set during a brief court session January 24. The trial of the "keepers" will begin November 13, 1979 and may last as long as two weeks. The "found-ins" will stand trial November 28.

Legal costs may go as high as \$75,000.

Donations can be made to the December 9th Defense Fund, 59 Austin Ave, Toronto, ON, M4M 1V7. □

Abuse of power

TORONTO — Six teachers arrested during the police raid on The Barracks December 9 found their jobs and reputations threatened long before they were scheduled to go on trial. Staff Sergeant Gary Donovan of the Metropolitan Toronto Police called three school boards in the Toronto region December 18, and informed them of the names of those teachers in their employ who had been charged in the raid.

One teacher who was called into the office of his Director of Education later contacted Rev Brent Hawkes of MCC. According to Hawkes, the man was told that his job was not in jeopardy, but that if his name became public as a result of court proceedings, he might have to be transferred to a non-teaching position.

Hawkes released this information to the media and charged that such police actions amounted to a conviction without trial. He wrote the Toronto Police Commission asking that the officer responsible be disciplined.

Deputy Police Chief Jack Ackroyd confirmed the boards had been informed about the pending charges by Sgt Donovan. Ackroyd said that Donovan "erred in judgement" in supplying the boards with the teachers' names, and explained that such an action is usually taken only when pending charges involve an employer directly, as in a case of embezzlement.

Donovan, a 16-year veteran of the police force, said in his report that he made the calls because he found the idea of homosexual teachers "disturbing." The department decided to reprimand Donovan rather than charge him under the Police Act.

In a statement to the press, representatives of the Toronto gay movement called upon the police to suspend, investigate and, if the allegations were borne out, dismiss Sergeant Donovan. They characterized his actions as an "immediate and clear example of unwarranted interference in the private lives of citizens."

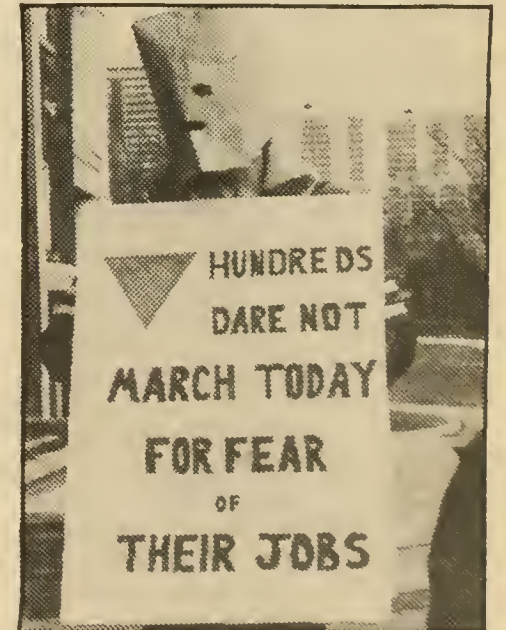
Fiona Nelson, chairperson of the Toronto Board of Education, said that "a teacher's sexual orientation and personal life are none of the school board's business unless they interfere with that person's job." Gerald Phillips, chairperson of the Metro Board, and Bill Phillips of the East York Board agreed, but said that sexual offenses by teachers, especially those involving children or

taking place on school property, would be a different matter — probably warranting dismissal.

Though the North York Board of Education itself was divided in its reactions, Chairperson Lawrence Crackower criticized Donovan's actions as having been done "in a vindictive vein."

In a similar case, an official of the Toronto Board of Education told the *Globe and Mail* January 12 that police had informed the Board of the conviction of Barry Tulip, trustee for Ward 7.

Although Tulip denies being gay and told the press he had been set up by the



police, he pleaded guilty to committing an "indecent act" with another man in an Eaton's store washroom November 28, 1978. He said the guilty plea would save him further trouble and expense, and suggested that police had a grudge against him for appearing in family court on behalf of juveniles whom he frequently got released on probation. He had been acquitted of a similar charge in 1977.

Police Chief Harold Adamson would not confirm or deny that police had approached the Board, but said that if such a call had been placed it would be "an error."

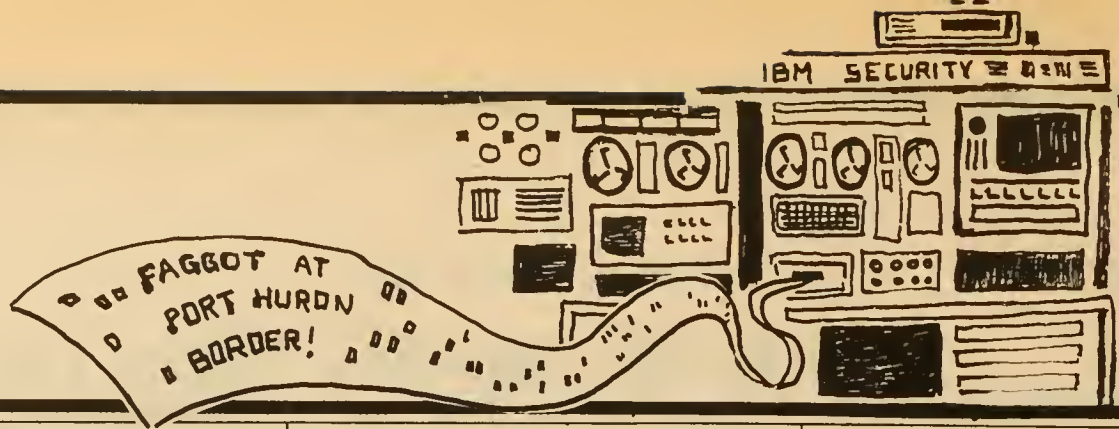
Fiona Nelson of the Toronto Board told the press January 12 that the police displayed "dreadful impropriety" in calling school board officials in the Tulip case. She termed it "an outrageous abuse of police power" and said that "such police actions amount to a policy of harassment of homosexuals." Adamson denied her charges, and claimed that "homosexuals, like any other citizens, receive fair and equal treatment under the law." □

photo: Gerald Hannon



photo: Robin Hardy

photo: Gerald Hannon



Committee seeks link to Board to express community concerns

TORONTO — Representatives from at least five gay organizations are preparing a proposal for the Toronto Board of Education which asks the Board to recognize a Gay Liaison Committee as a link between it and the gay community.

The Board has encouraged groups who feel their concerns are not adequately met by the educational system to establish such liaison committees as a means of gaining direct access to the Board. Both women and the Black community have already formed such committees.

The proposal is being drafted by representatives from the Ontario Gay Teachers' Caucus, the Gay Academic Union, Gay Youth Toronto, the Gay Alliance Toward Equality and the Metropolitan Community Church.

According to John Argue, one of the

organizers of the committee, "The group would be able to express the concerns of the gay community with respect to inadequacies in the school curriculum. And in the event of an incident like the Barracks' raid, the Board would be able to solicit advice from the committee as to what sort of response would be most appropriate."

Bob Spencer, trustee for Ward 6, told *TBP* that "The proposal will be controversial in the context of Sewell's speech and the Barracks' raid. However, I think it's a positive example of gay people doing something constructive. It is particularly good at a time when gays are being harassed by police."

Anyone interested in the Gay Liaison Committee should contact John Argue at 964-1049 (home) or 461-3577 (work). □

Damien's supporters go to horse races

ONTARIO — John Damien's supporters in Ottawa and Toronto took his case to the races late in November.

Damien's supporters handed out 7,000 flyers to fans entering the race tracks in the two cities to remind them of his case, which is still in the pre-trial stages after almost four years. In 1975 Damien launched a wrongful dismissal suit against the Ontario Racing Commission, which allegedly fired him "because he's a homosexual."

These initiatives represent the first time that the race tracks have been an arena for John Damien's defense.

"Track fans haven't contributed much money but they've expressed a lot of moral support," explained one supporter.

Last December Damien was questioned for the third time by lawyers representing Dr Thoreau Willard O'Mulvenny. O'Mulvenny was the medical practitioner who is alleged to have revealed Damien's homosexuality to his employers. □

Gays, Renaissance spar over rights brief

REGINA — The steering committee of the Saskatchewan Gay Coalition released its brief *Lesbians and Gay Men — A Minority Without Rights* in early January.

The brief, which has been delivered to all members of the Saskatchewan legislature, including the Cabinet, calls for the amendment to the province's Human Rights Code to include sexual orientation. Opposing the change is Renaissance Saskatchewan, a right wing evangelical group that sponsored Anita Bryant's visit to Moose Jaw last July. The group has begun a vicious letter campaign to the press and government.

Both the ruling New Democratic Party and the provincial Human Rights Commission have endorsed the change and there is broad popular support at a grass roots level. Opposition in Cabinet, especially from Attorney General Roy Romanov, has blocked the amendment to this point. It is not known if protection for gays will be included in the draft legislation presently being prepared.

SGC is planning to meet with Romanov in February and with the provincial cabinet in May to argue its case. □

Delegates critical of rights record

OTTAWA — Canada needs tougher human rights laws, less conservative courts, less powerful governments and a public which doesn't turn the other cheek. These were the conclusions of a conference on human rights held here in December to mark the 30th anniversary of the Universal Declaration of Human Rights.

Sponsored by the Canadian Human Rights Commission, the conference was attended by representatives of federal and provincial human rights bodies and by volunteers from associations all across Canada. Included were such groups as: Federation of Pakistani-Canadians, Manitoba Association for Rights and Liberties, Fédération des Femmes du Québec, Indian Rights for Indian Women, Coalition of Provincial Organizations for the Handicapped, and the Canadian Lesbian and Gay Rights Coalition.

Conference delegates repeatedly bemoaned the lack of a tradition of rights and liberties in Canada. They felt that Canadians let the government get away with too much. June Callwood, conference co-chairperson, said: "Americans were so outraged at illegal mail openings that they have won \$1,000 compensation payments for each case.

But Canadians have been outraged by criticism of the RCMP for illegally opening mail here!"

Kathleen Ruff, Director of the British Columbia Human Rights Commission, told delegates that the Canadian judiciary does not have a tradition of supporting human rights causes. She cited the *Vancouver Sun/Gay Tide* case as an example. "The highest court in BC ruled that if a bias is honestly entertained, then it is reasonable and acceptable as far as the law is concerned," Ruff said. "In the whole of my life, I have never met a dishonest bias."

Gay rights were mentioned frequently during the conference. Many delegates referred to the absence of sexual orientation from all human rights codes (except Quebec's) as one of the major weaknesses of existing legislation.

The conference passed a number of resolutions which will be forwarded to Parliament by the Canadian Human Rights Commission, including one to have sexual orientation among the categories of prohibited discrimination in all federal and provincial human rights laws.

David Garmaise □

Computer check to stop gay at border

PORT HURON — American border authorities prevented a gay man from entering the United States January 6 because they said he "is a known sexual deviant."

American immigration regulations prohibit "sexual deviants" from entering the country.

The man, who did not want to be identified, said his car was stopped by authorities in a spot check when he tried to cross the border. They took down his license number to check it in a computer, he said.

When the authorities returned they asked the man to come into their office for questioning. In front of other people the officials loudly asked, "Are you a homosexual?"

"I answered yes," said the man. "I was embarrassed because they already knew I was convicted of a "sexual offense" 12 years ago when they checked in the computer."

"They give you the feeling you are on the ten most wanted list," said the man. "They refused to let me in because they said I am a sexual deviant."

He said he was also refused entrance two years ago for the same reason and added it was quite common to be turned away at the Port Huron crossing.

Worried that the border officials would give his car description to the border officials at the Windsor crossing, he got a friend to drive him across.

by Eugene Zimmerebmer □

Gay group locked out

GATINEAU — A local landlord has refused to allow a gay group to use premises the group had already rented.

As reported in the last issue of *TBP*, l'Association gaie de l'Ouest québécois (AGOQ) had resorted to trickery to rent

an office from a company called Cro-Mex. After the company had at first refused to rent to AGOQ because it is a gay group, an AGOQ member approached Cro-Mex "incognito" and managed to sign a lease.

Cro-Mex owner André Richard called AGOQ and said he was opposed to having queers in his building. He said he was changing the lock and hiring some heavies to keep them out. When the group arrived for their meeting, they found a new lock had been installed.

The Quebec Human Rights Commission is investigating. □

Union paper says yes to ad

VANCOUVER — A newspaper published by striking workers of the *Vancouver Sun* and *Province* has accepted a subscription ad from *Gay Tide*.

Gay Tide, published by the Gay Alliance Toward Equality, is currently waiting for a decision from the Supreme Court of Canada on a lawsuit against the *Sun* for its refusal to publish a similar ad in 1974.

The Express began operating with the help of striking workers soon after the strike was called October 31. The *Sun* and the *Province* are morning and evening dailies jointly owned by two corporate publishing chains in Canada, FP and Southam.

Gay activists in Vancouver see the acceptance by *The Express* as evidence that the *Sun's* refusal to publish gay material was a corporate management policy and had little support among employees.

The strike continues. □

Up and coming

Harbinger Community Services, York University's peer counselling centre, is co-ordinating a conference of peer counselling services for lesbians and gay men at Hart House, University of Toronto on the weekend of February 23. The conference is sponsored by the Bi-National Conference of Lesbian and Gay Youth. For more information about the conference and how you can participate, contact Harbinger Community Services at York University: Ph: (416) 667-3509.

A rally to amend the code: The Committee to Defend John Damien invites Ontario gays who wish to push for the "sexual orientation" amendment to the Ontario Human Rights Code to attend a rally, Trinity College, University of Toronto, on Friday, February 9, the fourth anniversary of the firing of John Damien. Following the 8:00 PM rally, a dance will be held at the 519 Church Street Community Centre. For more information phone 923-GAYS the week before Valentine's Day.

Toronto Integrity, the gay Anglicans, are holding a service at the Holy Trinity Church in Toronto on February 13 at 8:00 PM. The guest preacher at the Eucharist will be Sister Judith of Dignity, followed by Father Robbins speaking on the topic of "The Church and Sexuality." □

by Ross Irwin

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Media clips CAS clause

Right now, the people most vulnerable in the current wave of anti-gay crusading are lesbians and gay men working with children. In most cases, however, they remain without legal job protection at the time when it is most needed. It's instructive to look at how a recent defeat of an anti-discrimination clause came about.

At the Metropolitan Toronto Children's Aid Society (CAS), homosexual employees won't be protected against job discrimination for another year. Under pressure, the employees' union withdrew the clause from their contract demands in the collective agreement now being negotiated with the CAS. Since the *entire* clause was dropped, this means that CAS workers will also not be protected from discrimination on the basis of race, religion, colour, creed, sex or marital status.

The inability of the union to achieve even the modest protection of a general anti-discrimination provision highlights the strength of the media-reinforced anti-homosexual campaign. It also demonstrates the relative weakness of the forces fighting to combat it. Although insiders to the negotiations believe that the clause would have been accepted by the Society had there been no public exposure during bargaining, the savage distortion of the issue by the press forced the union to abandon the proposal almost as soon as it was announced.

The media distortion was accomplished by describing the anti-discrimination clause as an inducement to, and a legal protection for, child-molesting. It failed to reveal that the clause would have prevented discrimination on a number of grounds in addition to sexual orientation, and it refused to explain that the proposed clause is standard in many public service collective agreements. Toronto *Sun* columnist Claire Hoy was able to mobilize some public support for his opposition to the human rights provision. Keith Norton, minister responsible for the CAS, was able to publicly censure the union and invite adverse public reaction to the union's demand.

And all without significant opposition

from the union, the workers involved, or the gay rights movement.

The failure of human rights advocates to counter the reactionary hype is symptomatic of the defensive posture the gay rights movement has been forced to take in the last two years. Every major struggle undertaken in that period has been forced on the movement by the opposition; attempts to advance the cause of gay rights have been abandoned because of the need to defend existing rights and institutions under attack.

The weakness of the union in this situation also resulted from the weakness of its members, particularly of the many lesbian and gay childcare workers employed by the Society. The union's negotiating committee, not the rank and file, first proposed the clause. Only minor opposition to the withdrawal of the contract demand came from rank and file union members. Why? First, the CAS publicly and privately indicated that there was already a "policy" of non-discrimination. Second, there was real fear in the union leadership, and perhaps among the workers most affected, that if the controversy was allowed to continue, the jobs of lesbian and gay workers might be seriously jeopardized.

That contradiction clarifies and reinforces the compelling need for the very job protection lost in this round of negotiations. Nobody really believes that a management "policy" would protect homosexual workers in a crisis; the fear such workers still have of exposure on the job gives the lie to its effectiveness. The CAS is presently struggling for its life with the ministry responsible for its supervision. Because of that, the CAS is susceptible, as never before, to the homophobic opportunism of both the ministry and the minister.

The ease with which the bogus issue of child molestation was used indicates the pressing need to expand the discussion and demystification of child and youth sexuality, not abandon it. Only by openly confronting the issue that is the current focus of anti-homosexual propaganda can the gay and lesbian movements expect to achieve significant gains in human rights protection. □

The Barracks



Item: Police astounded to find cell and handcuffs in raid

New city supervisor chosen to replace slain Harvey Milk

SAN FRANCISCO — After six weeks deliberation, San Francisco interim mayor Dianne Feinstein has appointed Henry Britt to fill the post of slain city supervisor and gay activist Harvey Milk.

Britt, a former Methodist minister and president of the San Francisco Gay Democratic Club, was one of four possible replacements acceptable to Milk. Another, Anne Kroneberg, a lesbian activist and Milk's former administrative assistant, had the backing of a number of the city's gay leaders.

Britt is described as a "low-key figure in the city's gay community, working diligently without fanfare."

Milk was assassinated November 27 by former city supervisor and gay rights opponent, Dan White. White is also accused of murdering San Francisco mayor George Moscone. On December 13 the ex-policeman pleaded not guilty by reason of insanity. He is presently being held on one million dollars bail.

The news of the assassination shocked the gay movement around the world. Vigils were held in dozens of American cities. In San Francisco 40,000 people marched in a candlelight demonstration through the city's gay ghetto.

Milk was an atheist and had indicated

he wished to be cremated. His ashes were scattered over San Francisco Bay.

In a statement taped in 1977 for release in case of his assassination, the slain supervisor called on gay people to come out and turn their anger into "something positive." The recording also indicated several acceptable choices for his successor.

Milk's assassination prompted the establishment December 15 of the Harvey Milk United Fund. The non-profit corporation will channel money to a wide range of projects such as Senior Nutrition Programs, the Gay Community Center, state and national legislation supporting lesbian and gay rights, and the passage of the ERA.

Gwenn Craig, a Fund Board Member and former co-ordinator of San Franciscans Against Proposition 6, stated, "Harvey clearly saw the necessity of building alliances between the different minority communities. It was his top priority and will be the Fund's priority as well."

It was also announced December 4 that a large, modern gay community centre approved by the city's Community Development Office will be named the Harvey Milk Memorial Center. □

Groups seek end to FBI witch hunt

NEW YORK — Radical feminist and gay community groups along the US East Coast are protesting a new wave of FBI harassment.

The National Lawyers' Guild and dozens of other organizations have petitioned FBI Director William Webster to call off a witch hunt in the lesbian and gay communities. Last summer the FBI began to subpoena the telephone toll records of people who were active in the 1975 defence of Susan Saxe, an antiwar activist and radical lesbian presently imprisoned on bank robbery charges.

The phone records are allegedly being used by the FBI to fish for more people to interrogate and to gather information on anyone who has been critical of the establishment. □

Fired lesbian cops get full back pay

BOISE, IDAHO — A Federal Judge has awarded a year's back pay and an allowance for lawyers' fees to six women fired in March, 1977 from the Boise Police Department for alleged lesbianism.

The women, who have refused to deny they are lesbians, were fired after an investigation resulting from complaints that they "made no secret of their sexuality." In an earlier decision November 27, Judge Ray McNichols declared that the firings were "abysmal" and said the case "cries out to be tried." The Judge declined to order that the women be reinstated, however, because

he felt the move would be non-productive for a small police department.

The women — a dispatch supervisor, two dispatchers, two regular patrol officers and an animal control officer — are suing the city of Boise for ten million dollars in damages.

Boise was the scene of a famous gay witchhunt in the 1950s. □

2 gays win appeal, cases to be reopened

WASHINGTON, DC — Leonard Matlovich and Vernon Berg have won a significant battle in their struggles for gay rights in the United States armed forces.

A three-person panel of the US Court of Appeals ruled December 6 that the military may not discharge an individual solely on the grounds of homosexuality without specifying why the discharge is appropriate. Berg's case against the Navy and Matlovich's against the Air Force were heard separately by the same court on the same day.

The decision forces both the Air Force and the Navy to reopen the cases of the two gay men who claim they were unfairly discharged.

Reacting to the decision, a Pentagon spokesperson stated, "Our people are meeting now to present reasons for the discharge of Mr Matlovich." It is unclear what additional reasons other than homosexuality will be offered, since both Berg and Matlovich have impeccable service records. □

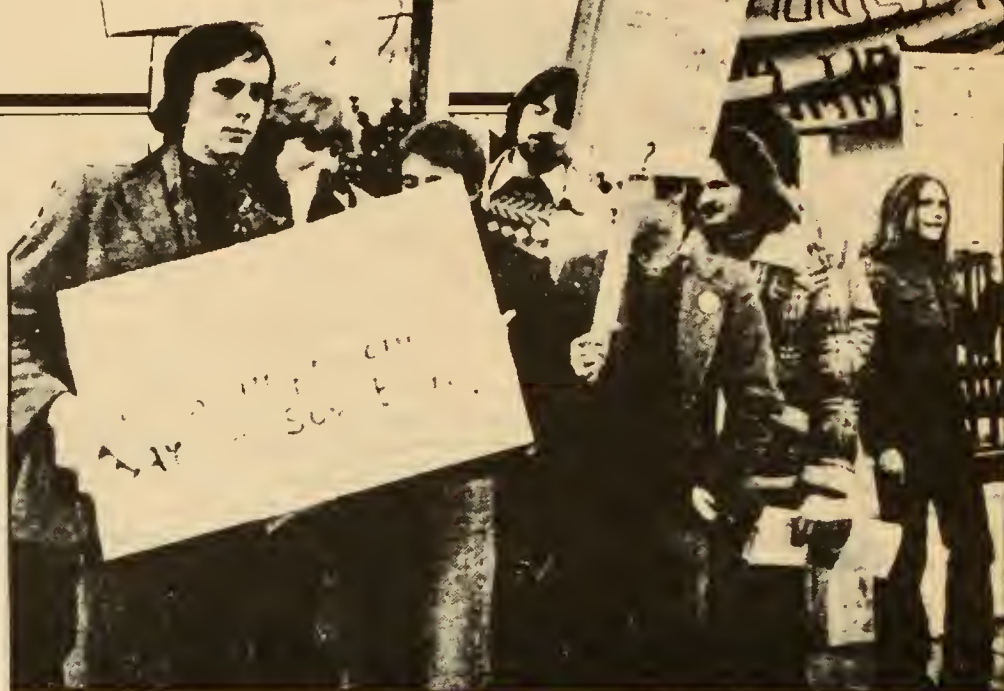


photo: Bob Workman, Gay News (Britain)

Protest over Soviet laws

The treatment of homosexual citizens in the USSR, and that country's anti-gay laws, sparked protests around the world last month. Demonstrations called by the International Gay Association (IGA) took place in the USA, Scandinavia and in European capitals including London, Paris, Amsterdam and Rome. Pictured here are members of the Campaign for Homosexual Equality and the Gay Activists Alliance picketing the Soviet Embassy in London.

Court may drop charges against gays

SYDNEY, AUST — Most of the charges against participants in the Sydney Gay Solidarity march August 27 could be dropped following the dismissal of the first of the cases to come before the courts.

A charge against Laurie Steel was dismissed in the Central Court of Petty Sessions after the judge decided that the prosecution had failed to prove its case.

Police had alleged that Steel had failed to cease taking part in an unauthorized procession at their instruction. The judge, however, said that evidence indicated that the marchers did desist when the police order was given, but had been unable to disperse because the police had blocked the way.

On the basis of the decision, the defense is seeking withdrawal of the charges against all persons arrested for the same offence. More than 100 men and women were detained after police charged into the peaceful demonstrators. □

Michigan passes act gay seniors protected

LANSING — The Michigan Legislature has passed an act which prohibits discrimination on the basis of sexual preference in State nursing homes.

Bill 659, passed November 16, assures that appropriate care will not be denied on the basis of sexual preference or other factors. The Bill also guarantees senior citizens in such homes the right to medical confidentiality, privacy, the right to receive mail unopened and the right to associate with person's of one's choice.

Don Mager, project facilitator of the Michigan Organization for Human Rights, pointed out that little has been done to ensure the rights of gay seniors, especially those on fixed incomes. "Michigan has set a model for other states." □

Fund for gay fight goes over the top

BELFAST — The Northern Ireland Gay Rights Association (NIGRA) has reached its goal of collecting £4,000 for its Strasbourg Appeal Fund.

A Belfast man sponsored by NIGRA is applying to the European Human Rights Commission in Strasbourg for a ruling on Northern Ireland laws forbidding male homosexual sex. He claims the laws discriminate on the grounds of region, gender, and sexual orientation.

The complaint, lodged in April 1976, is expected to come before either the European Council of Ministers or the Human Rights Commission in the near future. The Commission finally declared the case admissible in May 1978 after two years of hearing submissions and counter-submissions.

In Scotland, where male homosexual sex is also illegal, the Scottish Homosexual Rights Group is initiating its own case. Scottish gays hope they can force the governments to amend both Scottish and Irish laws together if the Strasbourg court rules in favour of gays. □

If the plates fit...

DAVENPORT, IOWA — About 100 people have turned in their automobile license plates to the Scott County Courthouse in the last month because they don't like the three-letter prefix GAY.

The State's license plates traditionally include a combination of three letters and three numerals, and this year the state's Department of Transportation issued nearly 1,000 licenses with the letter combination GAY.

Among the people returning their plates was a man who said the sides of his car were kicked in in Chicago because of his GAY plates.

"Out in California I'm sure there is a waiting line for GAY plates, but not in Iowa," commented Scott County Treasurer William Cusack. □

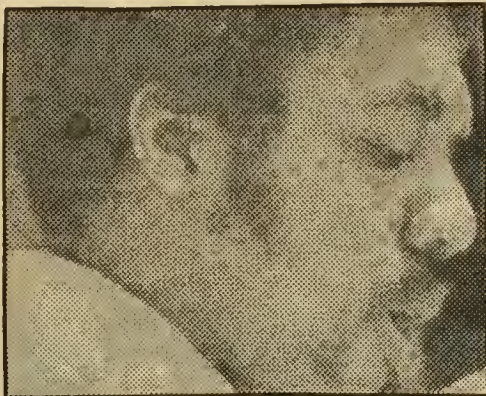
Will the Tasmanian devil of homosexual love be allowed room to roam? Australian parliamentarians ponder.

Groups claim police cover-up in stabbing death of gay activist

SALT LAKE CITY — Over forty individuals and organizations have demanded a full investigation into the death here of Tony Adams, a 25-year-old black gay militant murdered November 3.

Adams, a local leader of the Socialist Workers Party, had defeated a police frame-up attempt on a sexual solicitation charge just three days before he was repeatedly stabbed. The Socialist Workers' Party newspaper, *The Militant*, has alleged that the facts about the murder "point to a police cover-up if not direct police involvement in the brutal stabbing."

Salt Lake City is the centre of the anti-gay Mormon Church. A recent letter from the church president warned several "excommunicated" gay church members that "The death penalty was exacted in the days of Israel for such wrongdoing." The church hierarchy dominates much of the local state



Tony Adams: slain militant

apparatus, including the police force.

Adams, who worked as a bus driver, was active in union work. He was a prominent organizer in the campaign against Anita Bryant's appearance in the city in 1977. He was also a member of the National Association for the Advancement of Colored People, and was active in anti-racist work in the city. □

sentence is an attempt to convince the sixteen men still awaiting trial to plead guilty. □

Workers confront anti-lesbian bigots

LONDON — Two lesbian sanitation workers for the Borough of Lambeth in South London have succeeded in turning the tide against anti-gay prejudice in their work-place.

The women outraged a male overseer last month when he saw them leaving the Borough's Clapham depot holding hands. The supervisor threatened them with "dire consequences."

The "consequences" failed to materialize, however. After news of the threat became known, all 32 women working at the depot, straight and gay alike, pinned on "Gays Against Nazis" badges and marched out of the workplace holding hands.

The demonstration of solidarity impressed the male workers at the neighbouring depot in Brixton. A street cleaner and gay activist in that depot, Terry Stewart, told London's *Gay News* that he "hadn't been finding it easy to come out at work," but after the demonstration "the other guys are quite sympathetic. They've even said they would back me if ever I needed it." □

Teachers back gays

AUSTRALIA — The New South Wales Teachers' Federation has declared that homosexual teachers have a necessary role to play in sex education in the schools.

The Federation's annual conference in Sydney also adopted a policy opposing discrimination on the grounds of sex, sexuality or marital status. The Federation called for the removal of sexist, anti-homosexual and other biases from the curricula, courses and counselling practices. □

Gay switchboard shut for lack of \$

SAN FRANCISCO — The American Gay National Educational Switchboard (GNES) has been forced to close down after two months of operation.

The Switchboard, which had received \$33,000 from the Human Rights Foundation for start-up costs, was unable to generate enough additional funds to meet expenses. Organizers attributed the fund raising problem to the huge amount of money it took to defeat Senator John Briggs' anti-gay initiative. "The victory has caused our problem... Defeating Proposition 6 drained, for a very good reason, the money we needed to operate."

The GNES toll-free number had received more than 5,000 calls from across the United States and was running monthly telephone bills of approximately \$5,000. Many of the calls were from rural areas "where people are isolated — geographically and socially" according to David Palmer, GNES project director. A professionally trained staff answered questions of sexuality and provided counselling to callers.

Palmer was optimistic in spite of the setback. "We have clearly documented the need for such services and will use the documentation to develop proposals for grants both from foundations and the government so that the Switchboard can re-open next year." □

Tasmania may legalize homosexual acts

TASMANIA — The Parliament of this Australian island state will consider legislation to legalize homosexual acts between consenting adult males.

The parliamentary caucus of the Labour Party decided to allow a free vote on the issue to be introduced in the next session of Parliament. The decision follows a report by the Select Committee into Victimless Crime which recommended the decriminalization of homosexual acts between consenting males in September, 1978. Homosexual acts between consenting female adults were not previously illegal.

Although the legislation is considered to have a good chance of passing the House of Assembly, the predominantly conservative Legislative Council could prove a stumbling block.

In a surprise move which angered gay activists, the State of Victoria has introduced legislation enacting new and harsher penalties for homosexual street offences including loitering and soliciting. The amendments to the Summary Offences Act were brought in through the back door as part of a crackdown on prostitution.

The amendments violate government promises to reform state laws which still regard homosexual acts between consenting males as illegal. □

Leftist gays meet

LONDON — More than 150 gay men and women attended Great Britain's second gay socialist conference on "Sexuality and Power" on November 25.

Delegates included gays from Britain's Labour Party, Communists, Trotskyists and unaligned leftists. The conference was organized by the *Gay Left* and Lesbian Left collectives.

Delegates agreed to establish a gay socialist bulletin to help socialists within the gay movement exchange ideas and experiences.

The conference was criticized by some participants for "being too academic" and "separating theory from practice." Conference organizers replied that the conference was intended to deal with theoretical ideas. □

"Sex-ring" trial finds first man guilty

BOSTON — Dr Donald Allen, a Boston psychiatrist, was convicted December 22 on four counts of the statutory rape of a 15-year-old boy and sentenced to five years' probation. The case was the first of the so-called Revere sex-ring trials.

In early December 1977, twenty-four men were arrested in the Boston suburb of Revere in what the straight press labeled a "boy sex-ring." Police promised more than a hundred further arrests but none were forthcoming. The sex-ring turned out to be little more than a media invention.

Allen continued to plead his innocence throughout the trial, claiming he was at the apartment where the alleged blow jobs took place only for the purpose of doing research on male prostitution. The trial was marked with homophobic remarks on the part of both the prosecution and the defence.

The doctor could have received a life term, and it was felt that the "light"

Gov't sues gay liberation paper for "outrages against morality"



Subpoenaed by police: *Lampiao* editorial collective

RIO DE JANEIRO — *Lampiao*, Brazil's major gay liberation newspaper, is under attack from that country's military dictatorship.

The paper's board of editors is being sued by the Brazilian government for "outrages against public morality and good mores." Five members of the editorial staff have been subpoenaed by the police. There are fears that the paper may soon be seized from the newsstands.

Under the present dictatorship the government may at any time seize publications that it considers dangerous.

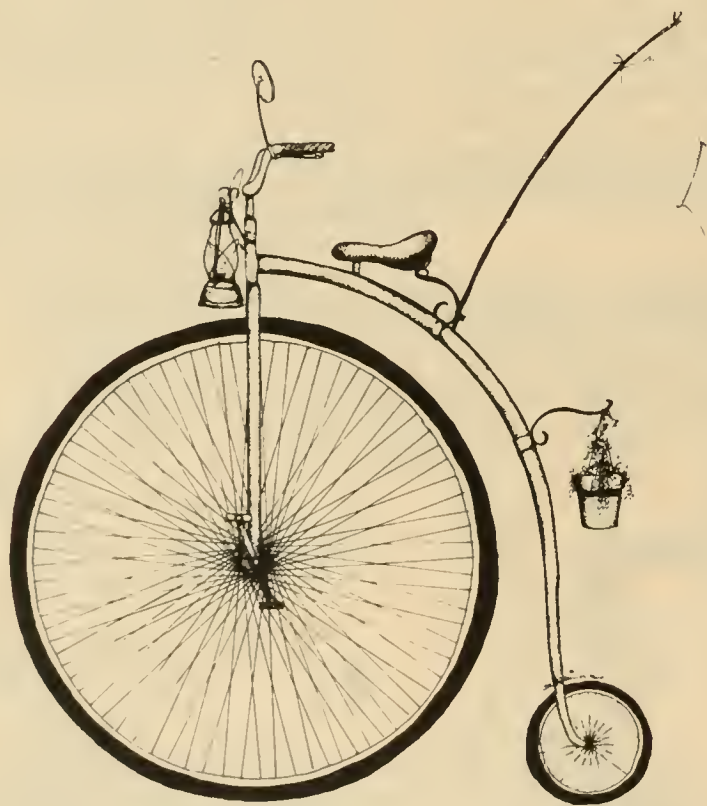
Since its first issue in April 1978, *Lampiao* has built up a monthly circulation of 15,000 copies and is sold at newsstands in 18 principal Brazilian cities. It is considered to be the first serious Brazilian gay liberation paper, and has avoided using pornography to increase its circulation, a tactic which distinguishes it from other Brazilian gay publications.

The paper's name means "lantern," but it is also the name of Brazil's most famous bandit, a national hero in macho folklore. □

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Everywoman

by Mariana Valverde

Taking over the house of language

"Oppression" is a familiar word and, like so many familiar words, it can easily become meaningless if used as a short-circuit to avoid thinking. To know what it really means is to know the concrete ways in which we — as gays, as women, as ethnic minorities, as youth — are oppressed. One of the least visible but most insidious forms of oppression is the way in which groups outside the mainstream are prevented from using language to say what we want to say, to name ourselves and name our world.

Words are not ours, but theirs. They, under the guise of scientific classification, define us as "perverts," as "witches," as "deviants" ... you name it. Words are not neutral vehicles in which anyone can ride; they are weapons in a cold war in which the "in" groups, notably the white/straight/middle class male group, use language to define everyone else as "outsiders" and to "keep us in our place," as they say.

Women (or rather "ladies," or maybe "girls") do not write operas or TV detective shows, advertising copy or newspaper editorials; ladies do not write scientific books, girls do not give famous speeches or make police reports. Even that which makes us female, our sexual organs, were christened by men, so that the names of our bodily functions sound vaguely foreign when (male) experts say them; even when we say them we have to assume an air of professional superiority male doctors are so fond of using. Try to say "radical mastectomy" without wincing, and you'll see what I mean.

Women always speak softly, and any word which does not lend itself to that "feminine" tone of voice (high-pitched, a question mark soaring above every statement) might as well not exist. Harsh words are banned, and assertive phrases ("I can categorically state") are replaced by the meek, "Don't you think that..." Words implying that the speaker has a special knowledge or skill are also unfeminine, and nothing more exotic than a wrench is allowed to enrich our vocabulary. After all, can you think of anything more butch than "foreclosure," "spectrometer," or "ontological"?

Like children confined to the playroom, we do not have the run of the house of language. We excel in kitchen words, baby talk, and *Reader's-Digest* clichés, but if we attempt to phrase something in an original way the nearest man will make us feel as though we've just blown our noses in the tablecloth.

What is "brilliant" in a man is "bitchy" in a woman. Even when men are not present we cannot use their languages, any more than a maid can comfortably use the parlour when the master is not at home. We are torn between outdoing men's professional seriousness (the career-woman syndrome) and ridiculing it, between childishly exaggerating "correct" forms and breaking out in giggles.

So what words do we use? Well, we've always been good at keeping diaries, because, as Virginia Woolf noticed, that could be done in snatches on the kitchen table. We certainly couldn't write long books — the baby had to be changed, the soup was boiling over — so poetry

was rather convenient; we were encouraged to be emotional, so sentimental poetry was just right. We were allowed to be perceptive, so we could describe our cute children, our home-sweet-home, and even our inner anguish, but we were excluded from knowledge.

While women were expected to be silent, gays were expected to be invisible. We existed only as *objects*, to be named, described, examined and laughed at. From the "decent homosexual" to the hated faggot or the despised dyke, we are all *defined* as outcasts and hence expected to act accordingly. Even the seemingly "value-free" terms used by the medical professions are weapons used to hurt us — the category of "homosexuality" is the scientific equivalent of the eggs thrown at drag queens on Hallowe'en, being designed to confirm the otherwise dubious virility of the advocates of normality.

And when we choose words for ourselves ("gay") and for certain others ("homophobic"), the same people who want to save "our" children jump to the defence of "our" language. The letters column of the *Toronto Globe and Mail* has published a series of complaints by well-meaning citizens protesting the kidnapping of the nice, clean word "gay" by us horrid homosexuals. We are accused of abducting a young, tender, fun-loving word for use in our witches' cauldron. Do we have to rape plunder the sacred mother tongue? ask English professors. Don't we have enough with "faggot," "dyke," "queer," and all those labels that have been lavished on us by "normal" speakers of Standard English?

This attack does not come only from the save-the-children bigots, however. Even well-wishers of the other sexual orientation wonder why we insist on being called "gays," not homosexuals. The answer is very simple: we are trying to break the ancient custom by which we are classified as defective goods because of our sexual preference, and we will no longer tolerate being shunted off into a corner of the psychiatrist's showcase of deviants, along with necrophiliacs, nymphomaniacs, and other victims of the medical profession's mania for classifying sexuality.

We have to destroy the scientific jargon of normality by showing that, far from being neutral and "value-free," it is distorted from the very start by the prejudices of the name-givers and classifiers. We have to stop mimicking their language, stop living on borrowed words, and refuse to become homosexual experts on homosexuality.

We have to recognize that, in the war of words, there are no experts, but only fighters. We have to talk with those who, like ourselves, have been kicked out of the house of language — minorities whose cultures are being eroded, children who are told to be seen and not heard, mental patients whose lives are controlled by those who control the language.

We, as women and as gay people, have to take over the house of language, sit down in the best chairs, and decide whether we want to stay — or move out. □

Since February 18, 1975, fourteen gay men have been murdered in Toronto. Eight of these killings remain unsolved. Could they have been committed by one man? The police aren't saying. But the crimes do show a certain similarity...

OVER KILL

Murder in Toronto-the-Good

by Robin Hardy

William Duncan Robinson has been described as a quiet, shy man who lived alone. Robinson was last seen at 2:30 AM Sunday, November 26, 1978. He was leaving the St Charles Tavern, a downtown Toronto gay bar, accompanied by a tall, lanky man with dark brown greasy hair, sloping shoulders, large dirty hands and feet, and an offensive body odour. Robinson's companion walked clumsily and was scruffy in appearance. It's hard to imagine why anyone would take him home.

Late Saturday night, a neighbour of Robinson heard a "peculiar loud hollow noise." When another neighbour passed

Robinson's door around 9 PM Sunday night he heard nothing. An hour later he passed the door again, and heard the stereo blasting away.

"On Tuesday November 28," the police bulletin reports, "the lifeless body of William Duncan Robinson was found in his apartment situated at 205 Vaughan Road, Apt No 32. The cause of death was determined to be as a result of stab wounds to the chest."

The murder of Duncan Robinson achieved notoriety as the fourteenth "homosexual slaying" in Toronto since 1975. Eight of those murders are unsolved.

It has made great copy for local papers: "Homosexuals fear mass killer," "Slow hustling on homosexual row," "Murders put homosexuals on guard," and "14th murder chills city's homosexuals."

The rumour factory ran overtime: the killer is the father of a 14-year-old boy who became involved with homosexuals and has vowed "the revenge killings will continue"; the murderer is a sickie on the loose; the murderer is someone quite involved with the Toronto gay community.

Shortly after Robinson's murder a message was scrawled on the wall in the washroom of the St Charles Tavern: "I'll kill again Saturday night." During the same week, on the graffiti board at Buddy's Backroom Bar, someone wrote "Billy is next." Billy, a waiter, was understandably worried. A University of Toronto professor active in the Damien Committee and the Gay Academic Union received by mail a clipping about the unsolved murders torn from the Toronto Star. Typewritten across it were the words "You're next." It was postmarked Malton, a Toronto suburb.

The series of unsolved murders begins in 1975. On February 18, the body of Harold Walkley, a 51-year-old history teacher and community activist, is discovered by his roommate in Walkley's bloodied bedroom. He is nude, and has been stabbed several times in the back and chest. No knife is found and credit cards have been stolen.

A

year later, on February 11, 1976, James Taylor, a 41-year-old painter and decorator, is found in his home, beaten to death with a baseball bat. Another six months, and on September 20, 1976, the caretaker finds 49-year-old James Kennedy dead in his apartment, nude, with a towel knotted around his neck. He has been beaten about his face. Again, credit cards are missing. Kennedy's neighbours describe him as "a recluse." Kennedy was last seen at the St Charles Tavern the night before he was killed.

Six months pass. On January 25, 1977, the nude body of Brian Latocki, a 24-year-old bank analyst, is found in his blood spattered bedroom. He is tied to the bed, his head badly beaten. He has been strangled and stabbed. Again, no knife is found. An autopsy determines that his death occurred January 22. The night before he had been seen hitch-hiking home from the St Charles Tavern. Latocki is described as "shy and new on the gay scene."

These murders have not been solved. Nor do police know who murdered Fred Fontaine, Donald Rochester, and Sandy Leblanc. Fontaine was severely beaten in the washroom of the St Charles Tavern on December 20, 1975, and died in hospital six months later. Rochester was shot dead February 13, 1978, while on

duty as a night porter at the Toronto Lawn Tennis Club. Police suspect a "homosexual connection" in this death. Sandy Leblanc, a well-known club owner on the Toronto gay scene, was found dead in his apartment September 21, 1978. He had been stabbed more than 100 times from head to foot. As police walked around the body, the carpet squished from the sound of absorbed blood, and bloody footprints led to an open window. It takes a lot of time to stab 100 times through flesh and bone.

With eight of the fourteen murders

sistently through all fourteen deaths is "overkill." "Overkill" means that the victim is repeatedly stabbed, bludgeoned or beaten even after death.

Inspector Hobson of Homicide Division, Metropolitan Toronto Police, appears helpful, but has an abrupt manner. He refuses to connect the unsolved gay murders. "In several of the murders there is a common denominator: the victim was last seen at the St Charles Tavern, and met his murderer there. Beyond that we cannot say if there is a connection. We don't even know if there was robbery in all the

been solved. "We have difficulties with this kind of case," Hobson said. "First, it seems that the pick-up is made just before closing hours. The victim is seen with his pick-up only for a very short time, and by witnesses who have been drinking and who are going home. They have hazy memories. I just wish people, not only gays, were more observant."

A Toronto newspaper, using the murders as yet another indictment of the gay lifestyle, reported the problems the police had in the "murky, secretive world of gay bars and discos." Apparently two policemen, "disguised" as lovers, haunted gay bars for a month to find the murderer of Neil Wilkinson, who was beaten to death in his apartment in December, 1977. But Inspector Hobson said the gay community has been most helpful in coming forward with information. The composite drawing of the suspect wanted for Robinson's murder was compiled from descriptions given by witnesses at the St Charles Tavern.

Yet even as police encourage gays to come forward with information on the eight unsolved murders, they spend energy criminalizing gays by raiding the baths, one of the safest places to have sex.

John Allan Lee, gay sociologist and author of *Getting Sex*, disagrees with any police analysis which says there is no pattern to the murders, although he doesn't suggest there is necessarily one murderer. He believes the victims fall into one of two categories. "In the first category are young men who are incapable of safe cruising. They are shy, don't know how to talk to people. The second category is made up of desperate, unattractive and usually older men." Probably the two categories overlap. Lee was a friend of the first victim in the series of fourteen murders, Harold Walkley. Walkley's murderer has not been found.

"Harold fell into the second category," said Lee. "For some time before his murder he would take anyone home. He was getting older, losing his looks and was lonely. He had difficulty finding lovers he could be compatible with. By the time closing hour came around at a bar he would settle for anything. I was at a party he attended just before his death. Someone put on a record with the words 'You're nobody 'til somebody loves you/So find somebody to love.' Harold stood up and yelled, 'Yeah, and how do you find someone to love?'"

These are old and weary stereotypes of gay men, but they still have some basis in reality. There are older men who grew up long before the renaissance of gay liberation, men who internalized the vicious myths of the aging, unhappy, friendless gay man. And there are younger men who, unsure of their gayness, cautiously begin to leave their isolation in the straight world. As more gays come out, Lee believes that the number of victims in this category will increase. "There is more homophobic violence to come. It's almost like the second law of thermodynamics: for every action there is an equal and opposite reaction. A reaction is forming to the social movements of gays and women. These movements are ones which seek concessions. It hurts people to concede things. It is, for example, no coincidence that rape statistics increased dramatically when women entered the economic system. As more gays make their presence known through marches or protests or what have you, more people are going to react and act out against gays."

Lee thinks the murderers are more

OVERKILL

The victims —and a suspect?

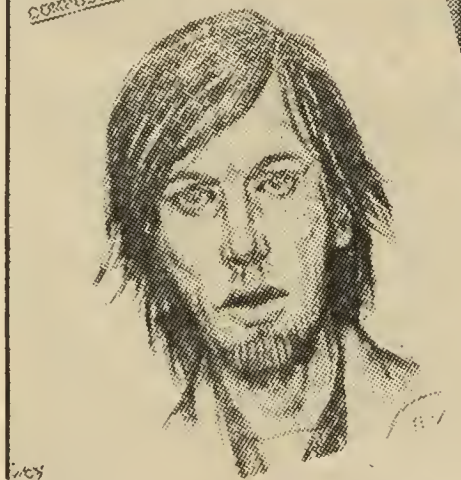
Four men stabbed and beaten (clockwise from top right): Neil Wilkinson, Duncan Robinson, Brian Latocki and Harold Walkley. Below: a police composite drawing of the man wanted for questioning in the murder of Duncan Robinson.

Toronto Police

ESTIGATION

RY OF WILLIAM "DUNCAN" ROBINSON at 205 Vaughan Rd., Apt. 32, was last seen at about 9:30 p.m. on a downtown Toronto street as a result of stab wounds to the chest.

COMPOSITE OF SUSPECT



unsolved, belief in the existence of a single psychokiller is widespread. But police are encouraging the theory that the murders are unconnected random killings. This means there could be eight killers "out there" somewhere.

Until the murderers of the eight men are found, little will be known of the circumstances which led to their deaths. Of the six murders which have resulted in arrests or convictions, six different people have been proved or alleged to be killers.

The "solved" murders have involved robbery, fights over payment for sex, and violent assault resulting, unintentionally, in death. They prove one thing: death by murder is unpredictable, and the reasons for it are usually quite banal.

There are enough similarities between the "solved" murders and the unsolved ones to indicate that just as there were six killers in the "solved" cases, there could well be eight killers for the unsolved murders.

The element which runs most con-

cases. Often the victim lived alone. Sometimes a relative could say something was missing."

But Inspector Hobson admitted there was much information he was not revealing. It was more a case of "we're not telling you," than "We don't know." If someone is brought in for the crime and a confession is extracted, the police need evidence to corroborate that confession in court. Corroborating evidence must be material not known to the general public. Hobson refused to say how many murderers the police were looking for in the eight unsolved cases. He also refused to say whether or not police knew if the men had been killed before or after sex. In the case of Duncan Robinson, he did divulge one piece of information in his possession when he let drop the comment: "I guess the killer can't change his bloodtype." Police found blood samples to indicate the killer had been injured. Robinson fought back.

The question the police should answer is why these murders have not

likely to be repressed homosexuals rather than homophobic and violent straight men. "The killers of these gay men may themselves have a predisposition to homosexuality. However, they have been trained to hate homosexuality. In destroying someone they've gone home with, they kill that part of themselves. They are filled with self-hatred."

Dr Dan Paitich, senior psychologist in Forensic Sciences at Toronto's Clarke Institute of Psychiatry, also doubts the unsolved murders were the work of one psychokiller. But Paitich disagrees with Lee that the murderers are repressed or latent homosexuals.

"This is an aggressive homophobic situation. These killers, as far as any profile can be made, are homophobic, derelict, from a low social class or the criminal subculture; they are poorly educated and likely alcoholic. Overkill is a sign of drunkenness and of the tremendous rage released. But there has been no real research on this kind of thing in relation to the murders of homosexuals."

"If these murders are done by different men it may be a case of the homosexual being attracted to an aggressively masculine drunk and thereby putting himself in a potentially dangerous situation. But the motive may simply be robbery — and hatred of the victim after the robbery has taken place."

George Hislop, a leading spokesperson for the Toronto gay community, has followed some of the solved murder cases as they went through court. Said Hislop, "One thread I see running through most of these cases is that they originate in Yonge Street bars, and that the murderer is a person with a background as a hustler, and a history of robbery, drugs, and alcohol. There are some men out there who simply want to rob and commit violence against people. They use a sexual advance — or one they fabricate later — to justify the violence they are already planning."

Three of the solved murder cases seem to support that theory. The killing of Earl Cross by Bradley Benoy in December 1977, may not have been a homosexual murder at all. There was no evidence in court that either was gay, and Benoy spun several strange yarns to explain who killed Cross. That Cross had made sexual advances may simply have been one such yarn — newspaper reports have never made this clear.

When James Walker murdered Neil Wilkinson, also in December of 1977, he told police he was provoked by Wilkinson's sexual advances and his fantasies of having intercourse with young boys. This occurred at a time when the murder of Emmanuel Jaques, the 12-year-old Toronto shoeshine boy, was fresh in everyone's mind. When it was shown in court that Walker had been naked in Wilkinson's apartment, Walker was driven to the absurdity of saying he had taken off his clothes to "avoid Wilkinson's sexual advances." The prosecutor established that Walker had gone to Wilkinson's apartment with an intent to rob. The stories of sexual fantasies were merely desperate attempts on Walker's part to mitigate the gravity of murder, and lessen his culpability.

When 19-year-old John Sharkey killed Colin Nicholson in August 1978, he claimed he had been provoked by sexual advances. Nicholson had picked up

Sharkey, who claimed he was straight, outside the Manatee, a gay afterhours disco in Toronto. After hitting Nicholson over the head with an iron skillet, Sharkey stole liquor, clothes, money and silver from the apartment. The judge rejected Sharkey's claims of provocation, saying it was hard to believe the young man did not know what he was getting into. In that trial, the prosecutor made a speech asserting that the two hundred thousand homosexuals in Toronto had a right to be protected in their homes. Sharkey was sentenced to seven years for

decadent lifestyle. Of 51 murders in Metro Toronto in 1978 only five — 10% — of the victims were identified as gay in media coverage. It appears, then, that the number of murders of gays is not out of proportion to the number of gays in the population generally. Furthermore, while gay murders seem strongly connected with the bar and cruising scenes, most heterosexual murders are domestic, and take place in the home between members of the same nuclear family. Gay people are no more victims of their lifestyle than straight people.

OVERKILL

When is a murder a "homosexual" murder?

Whenever the media think it's grabby copy to link gay people with violence and a "murky, secretive underworld." Headlines often give the impression of the gay community cringing in fear, and almost never indicate whether it was the victim, the killer or both (or, as in the murder of Earl Cross, possibly neither) who were homosexual.



manslaughter. A few years ago the courts might not have agreed with the prosecutor of John Sharkey. In the early Sixties, in Guelph, Ontario, a young man was acquitted on a murder charge when he said the victim had made sexual advances. The youth, acting in self-defence according to the court's ruling, had stabbed the victim 17 times. The sexual liberation movements of the last 10 years may have made the courts somewhat more careful in their handling of cases of violence against gay people. But gay men and women will be targets for violence and murder until more fundamental changes have occurred in our society. At the same time, queerbashers whose activities lead to murder, and psychokillers with enormous reserves of hatred for homosexuals, are psychological terrorists, keeping gays discreet and in the closet. The media, especially newspapers, capitalize on this with lurid headlines suggesting homosexuals are victims of a

How not to get yourself killed? There is no guaranteed way to avoid murder. It's as much a function of chance as crossing the street or taking an airplane. Basic self-defence training seems one obvious solution, but in Toronto, at least, there are no self-defence courses available for men, except judo and karate lessons. Handy little items like aerosol mace, available in American cities, are illegal in Canada. But there are ways of avoiding dangerous situations and preparing for emergencies. If John Lee is right in grouping the victims into two categories, it's obvious that there is one lifestyle which is safer: the lifestyle of the "out of the closet" gay. **A** gay man alone and closeted is more likely to be a victim of violence than an individual who accepts his gayness and has developed a circle of self-accepting gay friends and acquaintances.

Someone in the closet is likely to pick his sexual partners only after he's drunk enough to face up to it, and fear of discovery may drive him to select the kinds of men he's not likely to meet again. If a gay man is open, on the other hand, he ends up meeting many of his sexual partners through mutual friends. Not that most of us won't be tantalized by strangers and hustlers from time to time — but if there are any doubts, it's good to remember that sex at the baths is safer than sex at home.

It's important, even in bars, to develop friendships with other patrons. Part of being out of the closet is the ability to feel comfortable with a gay lifestyle. There should be no shame involved in saying good-night to friends while you make it discreetly obvious that you're heading home with the hot new friend panting beside you. After that, a psychopath is likely to flee immediately.

There are techniques for screening people which should be a part of every man's cruising. "I can find out what kind of person I've met by talking to him," says John Lee. "For instance, I'm very wary of people who have no opinions on anything. I met a man once at a bar and we went to have coffee. He began asking me questions about my work, my politics, and my life. Finally I said to him, 'Are you aware of what you're doing?' He said 'I'm just trying to find out what kind of person you are.' But unconsciously he was screening me for danger." In other words, it boils down to humanizing communication in the bar scene.

There are other precautions which can be taken. Those who live alone can pretend they have a roommate, saying to a new friend as he comes in the door, "Shhh, we have to be quiet so we don't wake up Joe..." But it had better be at least a two-room apartment!

If a person likes a lot of one-night stands, it's probably a smart idea not to live alone. But those who do should invest in some common sense safety precautions such as alarm bells, an escape route, locks which cannot be picked or pried, and an understanding neighbour to escape to. Again, it's best to be out of the closet.

Fourteen murders in four years is frightening. Homosexuality may simply be used as an excuse by murderers for robbery and gain. There could be 14 murderers, a terrifying indication of homophobia. Or there may be a psychokiller, coldly anticipating a victim every six months.

Whatever the reasons for the deaths, and whoever the murderers are, gays can protect themselves, and they can help solve the murders as well. Individuals who may be afraid to take information to the police for fear of exposure should give their information to someone more open in the gay community who can pass it on.

James Kennedy, 49, was "a recluse." Brian Latocki, 24, was "shy and new on the gay scene." Duncan Robinson, 24, was "a quiet shy man who lived alone." These men, and eleven others, did not have to die. They were caught in a familiar contradiction: uncomfortable in the gay world because they were not "out"; not "out" because they were uncomfortable with the gay world.

Tragedy cannot be measured, but somehow the deaths of those "shy" and "new on the gay scene" assume a particular significance. The straight world isolated these men because they were gay. It made them outsiders. Just as they reached for their freedom in a community of their people, they became victims of their isolation. □

PART THREE OF DREAMS DEFERRED

"This is an election year," wrote Paul V Coates in his *Los Angeles Mirror* column early in 1953. "Anything can happen. And yesterday, something did. The already harassed and weary candidates for office were whacked with a broadside from a strange new pressure group. An organization that claims to represent the homosexual voters of Los Angeles is vigorously shopping for campaign promises. Questionnaires have been sent to all candidates by the Mattachine Foundation, Inc., a group which pointedly hints it has the potential support of 150,000 to 200,000 homosexuals in this area. ...But it's an odd thing. I checked the State Division of Corporations and the County Clerk's offices. There is no record of a Mattachine Corporation.

"If I belonged to that club, I'd worry.

"I learned that the articles of incorporation were drawn up by an attorney named Fred M. Snider, who was an unfriendly witness at the Un-American Activities hearings. Snider is the legal advisor for Mattachine, Inc. Homosexuals have been found to be bad security risks in our State Department. They're a scorned part of the community. It's not inconceivable that they might band together for their own protection. Eventually they might swing tremendous power.

"A well-trained subversive could move in and forge that power into a dangerous political weapon.

"To damn this organization before its aims and directions are more clearly established would be vicious and irresponsible. Maybe the people who founded it are sincere. It will be interesting to see."

Despite his coy claim of detached interest, Coates had provided all the evidence that was necessary in the paranoid atmosphere of the McCarthy era to "damn this organization." The Mattachine Society, which in less than a year and a half of existence had come to involve more than 2000 homosexual men and women throughout California, was now to be torn by suspicion, accusations and vicious in-fighting over the issue of "subversives" within its ranks.

In "Part One: Radical Beginnings" (TBP, Nov 78), historian John D'Emilio described how a homosexual emancipation movement had taken root in the hostile America of the 50s. In November 1950, radical activist Harry Hay invited some gay friends to a secret meeting to discuss the formation of an organization for the liberation of the homosexual minority. All of the men were either members of the Communist Party or what were then called "fellow-travellers." Several months later Hay, Chuck Rowland, Bob Hull, Dale Jennings and three others founded the Mattachine Society.

In order to protect members from exposure, the founders drew upon their experience in the Communist Party to create an elaborate secret structure of five "orders," with themselves at the top. The hallmark of the Society during its first year was the discussion group. In these informal meetings, gay women and men broke down their isolation and slowly developed a sense of common identification growing from their perception of themselves as members of an oppressed minority. Through this process, they came to recognize the need for collective, militant mass action as the means by which they would challenge their inferior status.

In "Part Two: Public Actions, Private Fears" (TBP, Dec 78/Jan 79), D'Emilio described the group's first opportunity for such action. Early in 1952 one of Mattachine's founders, Dale Jennings, became a victim of police entrapment. The group resolved to fight the charges. Mattachine members rallied support by distributing flyers throughout the Los Angeles area. When Jennings came to trial the jury voted 11 to 1 for acquittal. The charges were later dropped.

The successful defence led to a period of phenomenal growth for the Mattachine Society. By the Spring of 1953, more than 100 discussion groups had been formed. Members of one Los Angeles group took on the project of publishing a gay magazine and in January 1953 the first issue of ONE was distributed. The Mattachine Foundation was established as an educational organization to reach out to the public at large. One of its first actions was to send candidates for local office a questionnaire about police harassment of homosexuals and the availability of nonprejudicial information on homosexuality in the school system.

With publication of the Paul Coates column in March 1953, the fifth order was forced to turn from this work. Their time was now to be taken up with accusations of subversion, demands for loyalty oaths and calls for an end to the secrecy which they had seen as necessary for the protection of Society members. Finally, in response to the challenge, the leadership called a convention for April 1953.

It was to be the first step back from the radical hopes of November 1950. The first step in a retreat that would last more than fifteen years.

A charged and emotional atmosphere permeated the opening of the April constitutional convention, held at the Reverend Maxey's Universalist Church in Los Angeles. The delegates, numbering over one hundred women and men, were well aware of the historic importance of the event. To the best of their knowledge, they were attending the first public gathering of homosexuals and lesbians in the United States. It was a gathering faced with an immensely significant task — to create an open membership organization pledged to achieve equality for gay men and women.

But an undercurrent of tension also ran through the hall. Besides the reasonable fear at daring to meet publicly, there was also the unease of knowing that the convention had been scheduled hastily in response to a crisis. Many of the participants waited nervously for their first view of the mysterious fifth order members who had founded the Mattachine Society.

Chuck Rowland began the session with a rousing keynote speech that argued for a recognition of homosexuals as an oppressed cultural minority. "We must disenfranchise ourselves of the idea," he said, "that we differ only in our sexual directions and that all we want or need in life is to be free to seek the expression of our sexual desires as we see fit." The heterosexual mores of the dominant culture have excluded us, he continued, and "as a result of this exclusion, we have developed differently than have other cultural groups." Homosexuals faced the challenge of developing "a new pride — a pride in belonging, a pride in participating in the cultural growth and social achievements of the homosexual minority." Once this challenge was accepted, Rowland declared, "the prospect is not at all bleak, for with this pride will come a new confidence that we can make our own, significant cultural contribution to the world in the interests of humanity."

With scarcely a pause, Harry Hay followed with a spirited defence of Mattachine attorney Fred Snider's refusal to testify before the House Un-American Activities Committee. He reminded the audience that witnesses could invoke Fifth Amendment privileges regarding self-incrimination only if they refused to answer *all* questions. Had Snider responded to questions about his own political beliefs and affiliations, he would also have had to divulge information

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about individuals and organizations with which he was associated, including the Mattachine Society and its members.

"How would you feel," Hay asked, "about placing your trust in a lawyer who had spilled his guts concerning himself, his friends and his clients?" Hay emphasized that everyone in the hall had compelling reasons to worry about their names being divulged to government investigators: gay women and men had been judged "basic security risks and therefore unemployable by the Government," and in fact were being purged from federal jobs. Clearly, he argued, it was in their interests to defend the Fifth Amendment rights of everyone, regardless of political belief.

Provocative as the speeches were, little overt conflict erupted in response to them. The fifth order effectively circumvented open dissent by dividing the participants into small working groups to draft a constitution and bylaws. The plan produced nothing but chaos, however, since few committees completed their work and those that did found their various proposals lacking in consistency. At the final session, the delegates voted to elect a committee to fashion the partial drafts into a coherent document and to present the results at a second convention scheduled for late May.

The first convention's outcome produced a mixed reaction from the Mattachine's leadership.

Perhaps because the fifth order had approached the event with such apprehension, it mistakenly interpreted the relative calm of the proceedings as a victory. Chuck Rowland optimistically wrote Gerry Brissette, Mattachine's leader in Northern California, that the opposition had been effectively isolated. Though he expected "some rumbles from them at the next session," Rowland confidently predicted that they would not succeed.

Brissette, however, held a less sanguine view. He had noticed with alarm the quiet manoeuvring of "a real evil minority at the Convention." The opposition had hopes, he wrote, "of winning our whole delegation over to their side and even proposed delights of the bed to win us over." Brissette warned that, "smarting under their rejection, they might return even better organized," and he implored Rowland to "come to the next session well prepared" to counter them.

Brissette's assessment proved accurate. The deceptive calm of the April meeting masked a significant development. The convention had

brought together the separate orders and allowed dissatisfied members scattered among several guilds to meet for the first time. At the convention, and in the intervening weeks before the May session, the opposition to the Mattachine leadership began to coalesce.

Kenneth Burns, a Los Angeles guild member, emerged as the *de facto* leader of the conservative minority. Burns presided over a guild whose members, according to one of them, were "politically conservative and closety" and which had reacted vehemently to the Paul Coates column in the *LA Mirror*. They had been as upset, one member recalled, by the Mattachine's questionnaire to local political candidates as they had been by the innuendos of communist subversion, and felt that any direct political action was likely to destroy the organization. Nor did they look with favour on Rowland and Hay's opening speeches which "shocked, angered, and infuriated" them. Burns, who was a safety engineer for the Carnation Company, looked the part of a "Brooks Brothers executive type." He was young and sexually attractive, with a soft-spoken manner that commanded attention. Burns had an ability, one participant recalled, "to get people to quiet down and let their emotions cool." His adeptness with the labyrinthine rules of parliamentary procedure quickly distinguished him from the mass of delegates, who selected Burns to chair the interim committee charged with drafting a constitution.

Burns was joined on the committee by Marilyn Rieger, another guild member from Los Angeles. Unlike Burns, whose guild was virtually unanimous in its opposition to the fifth order's control, Rieger found herself isolated. Although she had mobilized her discussion group to challenge the Mattachine leadership, her guild was led by Martin Block, a member of the fifth order who retained the allegiance of the rest of the guild. At the convention, Rieger and Burns quickly made contact and together quietly canvassed other delegates to garner their support.

They found a receptive listener in Hal Call, a San Franciscan delegate. Call had a degree in journalism from the University of Missouri and had worked for a number of midwestern newspapers. Arrested in Chicago in 1952 on a homosexual morals charge, Call was subjected to what he described as "the completely and utterly corrupt" workings of the Chicago police and judicial system where male homosexuals were "fair game for every cop who wanted to make

"The opposition had come to do battle with the founders for control of the Mattachine Society."

his arrest record better." As a result of his arrest he lost his job and migrated to San Francisco where he joined the first Mattachine discussion group in the city.

Gruff and aggressive in manner, the outspoken Call came to the convention already suspicious of the fifth order. The keynote speeches did nothing to allay his fears, and the whispered rumours emanating from Burns' guild that Rowland was a Communist youth organizer aroused Call's ire. After meeting Burns and Rieger, he returned to San Francisco bent on purging the Mattachine of its allegedly subversive elements.

It was the May convention which witnessed the first concerted challenge to the fifth order. The opposition had come prepared to do battle with the founders for control of the Mattachine Society. They intended, according to Call, to "read out of the roll-call most of the founding members."

The opposition staked out its position early when Rieger delivered an extended critique of the minority group concept. "We know we are the same," she began, "no different than anyone else. Our only difference is an unimpor-

tant one to the heterosexual society, unless we make it important." Rieger argued that the emphasis on a homosexual culture would only accentuate the hostility of society, and she pleaded with the delegates to reject it. Equality for gay women and men would come, she said, "by declaring ourselves, by integrating not as homosexuals, but as people, as men and women whose homosexuality is irrelevant to our ideals, our principles, our hopes and aspirations." Only then, she concluded, will we "rid the world of its misconceptions of homosexuality and homosexuals."

Rieger's argument had obvious flaws. To claim that homosexuality was an unimportant difference — in the face of laws, government policy, religious beliefs, medical opinion, and popular prejudice that said otherwise — clearly missed the mark. Whatever persuasiveness her position carried came not from its logic or its grounding in fact, but from its emotional appeal. Gay men and women in mid-twentieth century America lived with an everpresent awareness of their "difference," of being set apart from society. When Rieger said to the audience that "we are first and foremost people," she tapped a deeply felt need on the part of many delegates to have their humanity affirmed.

Although the gay minority thesis more accurately described the situation of lesbians and homosexuals, the emphasis which its proponents placed on being different aroused the antagonism of individuals who yearned for nothing more than simple acceptance of who they were. It mattered little that advocates of a minority groups analysis saw their position as tactical, as a means for homosexual men and women eventually to achieve equality. For the present it raised the spectre of a more pronounced separation from an already hostile culture.

The opposition's issue-oriented debate was merely a prelude, however, to an unrestrained redbaiting. The San Francisco delegation in particular, led by Hal Call and a newly recruited friend of his, David Finn, attacked the fifth order for their political affiliations. Playing upon the anti-communist fears of the early 1950s, Call introduced a motion approved by the entire San Francisco membership that "a very strong statement concerning our stand on subversive elements" be inserted into the new constitution. We are already being attacked as Communistic," he reminded his audience, and the proposed article "guarantees us that we will not be infil-

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by John
D'Emilio

trated by Communists." Should anyone make such charges again, he argued, "we can insist that it be printed and our stand would then be clear."

Not restricting himself to parliamentary manoeuvring, Call used every available opportunity to abuse Chuck Rowland, whom he especially disliked. Finn, too, joined the fray with a blanket accusation of Communist Party membership against the Mattachine Foundation directors. Though their attacks antagonized more delegates than they persuaded, they added an element of personal bitterness and factionalism that soured the proceedings.

After the first day's sessions, the fifth order members met to assess the situation and to plan a response. Vehement as the opposition was, the leadership had nonetheless emerged victorious on every vote. The convention had defeated Call's motion for an anti-communist declaration and approved a preamble to the organization's constitution that affirmed the need for a homosexual minority to develop "a highly ethical homosexual culture." Yet their victory was a hollow one. The founders had every reason to believe that the red-baiting would continue and they recognized its capacity to destroy the still fragile movement.

"We were aware," James Gruber recalled, "that communism had become a burning issue. We all felt, especially Harry, that the organization and its growth was more important than any of the founding fathers. The Mattachine had grown beyond our control and it had reached the point where we had to turn it over to other people. There was no guarantee that they would continue with what the organization started, but we couldn't help it."

The next afternoon, Rowland addressed the convention. The Mattachine Foundation's directors had decided to dissolve, he informed them, and to allow the new organization to retain the name. The fifth order members, moreover, did not wish to seek office in the restructured Mattachine Society. Rowland's announcement received a wide round of applause.

The rest was anticlimactic. The convention abandoned the secret structure of orders and guilds and approved a simple membership organization, with a Coordinating Council elected by the membership and a series of organization-wide committees focused on particular areas of work — legal, legislative, publications, public relations, and research. Semi-autonomous regional branches of the Mattachine Society, called "Area Councils," would elect their own officers and be represented on the Coordinating Council. The unit for membership participation was the task-oriented chapter, similar in focus to the committees but working on a local level.

Among the officers elected by delegates were the leaders of the opposition — Ken Burns, Marilyn Rieger, and David Finn.

The May convention initiated changes in the Mattachine Society reaching far beyond the simple transfer of leadership

from one group to another. Over the next several months the new officers firmly imprinted their mark on the organization. Methodically erasing every trace of the founders' influence, they charted a direction that was distinctively their own. Cautious, fearful, and conservative, they brought the Mattachine Society almost to the point of collapse.

Despite their claim that the Mattachine Society was "non-political," that it espoused "no isms," Burns, Rieger, Call and the rest of the newly elected leadership proceeded from a set of interlocking, mutually reinforcing assumptions that gave their actions coherence, and that formed as definite a world view as that held by Hay and the other leftist founders. Decisively rejecting the notion of a homosexual minority, they took the contrary view that "the sex variant is no different from anyone else except in the object of his sexual expression." Where Hay had attributed the oppression of homosexuals to structural causes — to their exclusion from the heterosexual nuclear family — the Mattachine leadership believed that "discrimination, derision, prejudice, and the denial of civil rights" arose instead from "false ideas about the variant."

In claiming as they did that the pervasive sanctions against homosexuality resulted from misinformation and a lack of objective scientific fact, Burns and the others were led to conclude that the Mattachine's "greatest and most meaningful contribution" to the liberation of homosexuals "will consist of aiding established and recognized scientists, clinics, research organizations and institutions by furnishing *material* for their work in studying sex variation problems."

The reliance on professionals as the agents of social change pushed them to abandon collective, militant action by homosexuals themselves.

Terrified of provoking a hate-inspired campaign against gays, they shifted responsibility for mounting political action away from the Mattachine Society and instead placed it upon the individual. Their desire for social acceptance made them hostile to the idea of a homosexual culture and to the effort to fashion an "ethic" for gay life. Rather, the leadership urged homosexuals to adjust to a "pattern of behavior that is acceptable to society in general and compatible with the recognized institutions of home, church, and state."

In sum, accommodation replaced militance, collective effort gave way to individual action, the affirmation of one's own integrity yielded to the wisdom of experts. Under its new officers, the Mattachine Society pursued respectability and abandoned the quest for self-respect.

The impact of the new leadership's perspectives hit the discussion groups first. Conceived by Hay as a place in which to forge homosexuals into a cohesive, self-respecting, and self-conscious minority, they no longer had an integral place in the Mattachine Society and the overwhelming majority of the one hundred or so groups

withered and died. The reason was more than structural. Under Burns, the discussion groups became a "means of therapy" for homosexuals so that they could learn to lead "well-adjusted" lives. By reinforcing rather than contradicting the ideology of sickness and moral turpitude, the discussion groups ceased to inspire and hold on to their participants. The San Diego group, for example, collapsed within weeks after the May convention. In the Los Angeles area, the far-flung network of discussion groups shriveled into a mere handful.

A few of the discussion groups with some of the early Mattachine Society's most active members reconstituted themselves as task-oriented chapters. Rowland and Stevens, for instance, remained active in a Los Angeles chapter that voted to take on entrapment cases. Under their leadership the group agreed to search out cases "of significance to the whole minority, and to fight the charges aggressively." But Burns and the Coordinating Council vetoed the chapter's decision.

The Mattachine Society's new attorney, David Ravin, advised the leadership that "the very existence of a Legal Chapter, if publicized to society at large, would intimidate and anger heterosexual society. It would be detrimental to the Mattachine Society to let the public know of the existence and activities of the Legal Chapter; and it would probably bring more pressures on the Society if the heterosexual felt that the homosexual, whom he hates, was trying to change the laws to suit himself."

Burns accepted Ravin's estimation and argued that the Mattachine Society had to "consider what the outside society feels toward us at this time." Afraid to challenge the law and its enforcement, the Coordinating Council cautioned the membership to be "realistic" and to recognize that the organization was "not yet strong enough to embark upon an aggressive program." Instead, it offered to refer entrapment victims to sympathetic and reputable lawyers.

Fear also inhibited them from seeking penal code reform. Despite the fact that the Mattachine Convention had authorized the creation of a legislative committee to pursue sodomy law repeal, the leadership sidestepped the issue. Dave Finn, the chairman of the committee, along with Call, a committee member, effectively forestalled action. In August 1953 they published a pamphlet outlining the organization's policies that declared: "Any organized pressure on lawmakers by members of the Mattachine Society as a group would only serve to prejudice the position of the Society. It would provide an abundant source of hysterical propaganda with which to foment an ignorant, fear-inspired anti-homosexual campaign."

Instead, they proposed for the Mattachine a policy of "merely acquainting itself" with legislation. Insensitive to the real risks which individual action without organizational support entailed for homosexuals, they informed members that the "burden of activity must rest upon the individual."

The full scale retreat from independent action stemmed, in part, from the acceptance by the leadership of society's evaluation of themselves. "We didn't have much confidence at that time," Burns later acknowledged. "We felt we had to work through people who could better present what homosexuality was all about — better than ourselves. We made a definite decision that by working through research projects and people in education and religion that we would get acceptance." And, as Call conceded, "we felt we had to work through professionals to give ourselves credibility. To be just an organization of upstart gays, we would have been shattered and ridiculed and put down."

This eagerness, as Call put it, "to ride on the shittails of a psychiatrist, a psychologist, a clergyman, a lawyer" reinforced the conservative, self-deprecating spirit of the leadership. Alfred Kinsey, for instance, with whom the Society was in contact, advised the Mattachine's offices to avoid the "special pleas for a minority group," and to restrict themselves to aiding "qualified research experts." Evelyn Hooker, too, cautioned that reference to homosexuals as a minority was "a misnomer," and dismissed the question of gay identity and consciousness since "only the mode of sexual behavior would differentiate and distinguish a homosexual." Burns used such counsel to underline the judiciousness of his conservative leadership. "Responsible persons in public life tell us," he wrote, that if the Mattachine Society does not "grow up with good manners and an attitude of responsibility, we can only expect to fail."

As a connecting thread through each of these separate decisions ran a vehement anti-communism. The new leadership of the Mattachine Society had originally coalesced around their shared fear of "subversive" influences, a concern that continued to bind them together and to motivate their actions. Despite the firm control that they had over the organization, Burns, Call, Rieger and others remained preoccupied with demonstrating the Mattachine's loyalty and projecting an image of unalloyed Americanism.

Just two weeks after the May 1953 convention, Finn wrote to Burns that the FBI had contacted him in San Francisco. Finn reportedly gave the government investigators copies of the Mattachine constitution and detailed the efforts of himself and others to purge the Society of any communist elements. Though Burns later announced that the organization had "expressed itself satisfactorily to the FBI," an inordinate amount of the Coordinating Council's attention continued to revolve around the communist issue rather than around building a homosexual rights organization. Stemming as much from their fear of exposure as from a genuine anti-communism, their hysteria boomeranged and heightened the membership's concern for its own safety. In ordering local chapter leaders to tell their members not to speak to

investigators, the officers awakened worries that might otherwise have lain dormant. Worse, it led them to take arbitrary actions that made a mockery of the democratic procedures which supposedly justified their concerns.

Despite the clearly expressed rejection by the membership at the May convention of any declaration of anti-communism, the Mattachine leadership unilaterally published such statements. Both the Los Angeles and San Francisco Area Councils released pamphlets under the Society's name which announced that the Society was "unalterably opposed to Communists and Communist activity." Determined to give substance to their words, the pamphlets made further statements which in the effort to prove the Mattachine's anti-communism, tied its hands as a homosexual rights organization. "Homosexuals," the Los Angeles group wrote, "are not seeking to overthrow or destroy any of society's existing institutions, laws or mores, but to be assimilated as constructive, valuable, and responsible citizens."

The implications of the position were devastating. How were homosexuals to be assimilated as valuable citizens when the institutions, laws, and mores of society precluded that possibility?

The leadership's action did not pass without criticism. James Kepner, a Los Angeles member who had joined Burns' guild just before the April convention, wrote an angry letter to the Los Angeles officers with the full support of his chapter. Kepner had briefly been a Communist party member after World War II until his expulsion for homosexuality.

Though he retained neither affection nor loyalty toward the Communist party, he found the pamphlets in question "degrading." They constituted "the same sort of limitation of thought and action which already plagues us as homosexuals, and additionally would constitute a cheap genuflection toward

our most rabid enemies. For McCarthy and his ilk, who hate Communists and homosexuals so equally they can't tell them apart, it would be worse than useless for us to deny being one while admitting being the other."

Kepner failed to get the offending pamphlets withdrawn, but his letter did serve to hint at the invisible and somewhat pathetic motivation for the anti-communist hysteria — the unarticulated belief that, by affirming their loyalty, homosexuals could mitigate the hatred and persecution which the crusade against internal subversion had intensified.

The conflict between the remnants of the old Mattachine and the emerging direction of the new leadership peaked in November 1953 at an organization-wide convention. Burns and the other officers came prepared to jettison whatever survived of the founders' influence and to complete the transition begun in the spring. The balance of power in the organization had now shifted. When Burns spoke, he did so as head of the Mattachine Society.

The leadership successfully disposed of what was left of the founders' perspective. Still chafing over the preamble, adopted in May, which committed the Society to developing "a highly ethical homosexual culture," Burns urged the convention to eliminate "that very peculiar language which the influence of the old leadership at the last convention forced upon us." In its place he offered, and the membership accepted, a statement which not only dropped the reference to a homosexual culture, but also avoided any mention of homosexuals!

Burns also proposed, again successfully, a resolution declaring that "the basic limitations of an organization such as the Mattachine Society are of a nature which would preclude its effectually pursuing any direct, aggressive action." Instead, the organization accepted as policy that it would "limit

its activities to contacting, enlisting and working with and through established persons, institutions, and organizations which command the highest possible public respect and influence."

Though the changes proposed by Burns were accepted, the debate surrounding them provoked an uproar. When Rowland attempted to speak against revising the preamble, Dave Finn, who was acting as parliamentarian and who was perhaps the most vituperative of the redbaiting leadership, ruled him out of order. Finn then erupted angrily that he would turn over to the FBI the names of everyone in attendance if the convention failed to reject the "communist" principles imposed by the old leadership. His announcement created havoc. Kepner recalled jumping to his feet and demanding that Finn be thrown out. Many others were outraged that anyone would dare violate the almost sacred guarantee of anonymity. Burns deftly called for a recess and, after tempers had time to cool, sidestepped the issue which Finn's threat raised by simply attributing the outburst to the emotional heat engendered by the debate.

Finn's behavior, however, did upset the scenario planned by Burns and some of the other officers. They had prepared a number of resolutions to deal with the question of "subversive" elements within the Mattachine Society. One simply declared that "this Society unconditionally subscribes to the American creed." Another, a loyalty oath, required each member to sign a statement that "I believe it is my duty to my country to love it; to support its constitution; to obey its laws; to respect its flag; and to defend it against all enemies." A third resolution mandated the creation of a "Committee for Investigating Communist Infiltration" with the power to summon any member before it and to suspend anyone who failed to answer "satisfactorily" questions concerning Communist party membership. It remains unclear whether

"To be just an organization of upstart gays, we would have been ridiculed and put down."

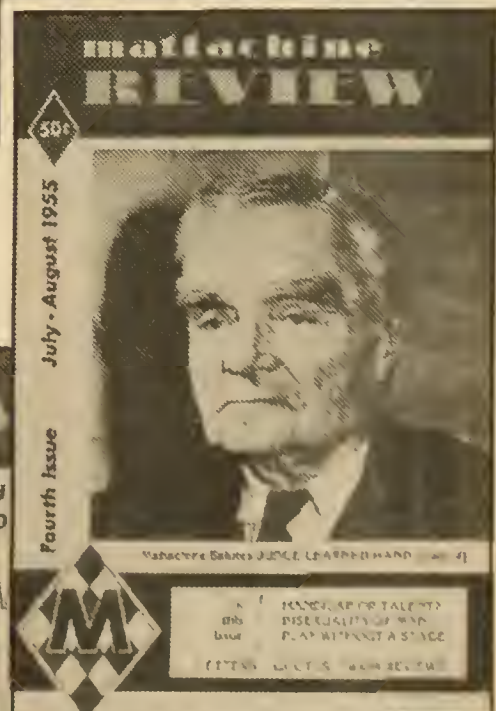
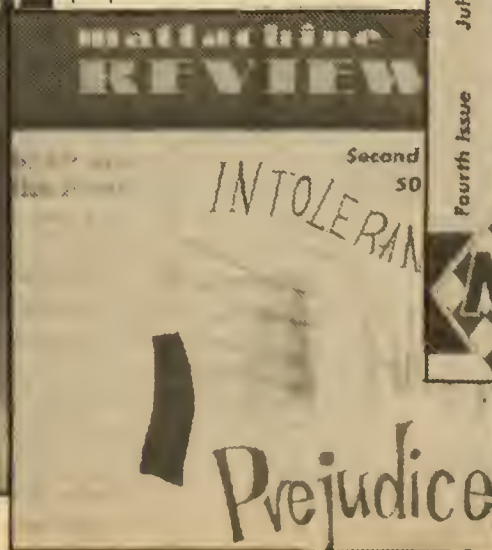
— Hal Call, 1953



Emphatically no: The later Mattachine (left) erased any mention of its leftist origins and even denied it was an organization of homosexuals.



On the shirttails: Dependence on the good offices of liberal professionals replaced organized public pressure by gay people themselves.



Keep hoping: With no clear analysis of the roots of gay oppression, the new leaders hoped to change the world by simply plugging away at prejudice.

Mattachine

Quiz

ANSWERS to questions you may be asking

WHAT IS THE MATTACHINE SOCIETY, INC.?

It is an incorporated organization of persons who are interested in the problem of the sex variant--especially the homosexual--and its solution.

IS IT AN ORGANIZATION OF HOMOSEXUALS?

Emphatically NO. All persons--men and women alike--who are over 21 years of age and interested in the problem and its solution are invited to give cooperation and support. This is NOT an organization attempting to create a 'homosexual society' but rather an organization seeking the integration of the homosexual as a responsible and acceptable citizen in the Community. The Society will not tolerate use of itself or its name for any subversive political activity or reprehensible conduct.

WHERE DID IT BEGIN?

Several years ago, a small group of people in Los Angeles formed the nucleus of the present Society. It was formally organized in April, 1953, with a constitution providing for national, area and local levels of the Organization. The Society was incorporated in California on March 23, 1954.

REACTION, REDBAITING & "RESPECTABILITY" 1953

the majority of the delegates opposed the resolutions out of conviction, or out of anger at the attempt at intimidation or, perhaps, because Finn's threat put into bold relief the menace of such rabid sentiments. But they did defeat all of the resolutions aimed at extirpating "subversive" influences.

The convention, however, closed a chapter in the history of the Mattachine Society. Despite the rejection of loyalty oaths and other paraphernalia of the McCarthy era, the membership had decisively abandoned the radical, militant impulse which had characterized the first years of the organization.

The context in which they did so — amid redbaiting attacks on the integrity of some of the members — cost them dearly. Since the early summer, the organization's work had been "immeasurably hampered," as Burns himself admitted, by a series of resignations coming from officers and members who shared the politics and the vision of the founders. "Too many committees," the chairman of the Los Angeles Area Council, John Loy, glumly reported in 1953, are "at present trying to function with a minimum of personnel." In September, Gerry Brissette and almost all of the East Bay membership in Northern California left the organization, distressed by the widening gulf between, as he put it, "those of us who had more of a movement idea and the group who wanted to be respectable."

The November convention accelerated the process. Kepner recalled that for many in attendance, the bitter fighting was "a devastating experience. Probably a majority of those who attended the Convention never came back." Konrad Stevens, who finally left the organization after the convention, described his reasons: "It was dull and wasting time. The fighting, the beginnings, the revolution was over. I felt we were dragging our feet. Everything was so watered down that nothing courageous would ever be done. They wanted to do nice things to make society accept them."

Others agreed. Ben Tabor, an officer in southern California, submitted his resignation to Burns shortly after the convention. There were, he wrote, "two premises which compromise the essence of our organization. We are predominantly an organization of homosexuals and we are interested primarily in demanding our civil rights. But from where I sit, it looks like the Coordinating Council is devoting all its time to denying both of these premises."

Ironically, the convention's outcome also failed to satisfy many of the Mattachine's most conservative members. After the defeat of the loyalty oath, Guy Van Alstyne, who headed the Mattachine's research committee and had been responsible for its developing contacts with professionals, announced his resignation. "It can be regarded as the sheerest madness," he said, "for me to act officially in a movement which seeks to encourage respect for those who have been linked with subversion." To John Loy, the rejection of the resolutions

signalled that the membership had "no sense of responsibility," and he too resigned. Marilyn Rieger, one of the leaders of the opposition in the spring, relinquished her position on the Coordinating Council a few days later, merely citing "personal reasons."

Over the next year and one half, the Mattachine Society continued to decline in size. At its first annual convention in May 1954, only 42 members were in attendance. Burns attempted to put a happy face on the situation by telling his audience that "what the Society requires of members is quality — not quantity," but it was hard to mask the startling change from a year earlier when the organization had been expanding rapidly and thriving. The turnout for the annual meeting the following year was even smaller.

In its pursuit of a respectable image for itself and for the homosexual, the Mattachine offered little to attract its gay constituency. In place of consciousness-raising, challenges to police practices, political action, and efforts to achieve penal code reform, the organization sponsored activities — blood drives, the collection of clothes, books, and magazines for hospitals, and the like — to demonstrate that homosexuals were solid citizens. The leadership expended its energy denouncing indecent public behavior and dissociating itself from those who contributed to the "delinquency" of minors. The Society witnessed the sorry spectacle of members investigating and exposing each other's private lives under the guise of preserving the Mattachine's good reputation, as if any homosexual in the 1950s had a reputation to protect.

The Mattachine Society had opted for a strategy of interminable waiting for public enlightenment. It was an approach that depended upon members of the very professions that had helped create and maintain destructive attitudes toward homosexuals. It urged homosexuals themselves not to work to change the community mores that restrict their lives, but instead to adapt to them.

How one could do this, and still remain a homosexual, the new leadership never answered.

The outcome of the Mattachine Society's internal struggle was almost inevitable and cannot be understood in isolation from larger currents in postwar American society and politics. By 1953, the Cold War anti-Communist crusade had succeeded in driving leftists from hard-won positions of influence in the labour movement, in blacklisting them from the motion picture industry, silencing them in the schools, and crippling most of the organizations in which communists played an important role. As a result, not only had communists become an insignificant force in the United States, but for a time the country as a whole appeared to have reached a consensus which left little room for militant movements for social change. Under these conditions, one could hardly expect that a small band of leftists would retain leadership in a movement that by its nature was offensive to most Americans of whatever

political persuasion.

The predictability of the outcome, however, should not obscure its disastrous impact upon the Mattachine Society and upon the movement which the Mattachine initiated.

In abandoning the perspectives of Hay, Rowland, and the other founders, the organization's new leadership discarded several elements that would prove crucial for a successful gay movement: the recognition that the oppression of homosexuals had structural roots that ran deeper than simple prejudice; the bold rejection of the complex of theories and attitudes that labeled homosexual behavior as sin, sickness, or crime; the espousal of a self-affirming pride in one's gay identity; the determined assertion that gay life could be ethical and dignified, and that a gay culture had something of value to contribute to the society as a whole, and the conviction that only mass collective action by homosexuals themselves could initiate significant changes in the status of the gay population.

By contrast, the conservative, essentially accommodationist course pursued by Burns, Call and the other successors to the founders, left the Mattachine without a dynamic strategy for achieving its goal of equality for gays, and with little appeal among its natural constituency. □

Certain questions remain: why do most gay people of the 1970s, including gay liberationists, remain so ignorant of an important piece of our history? What happened in the intervening years before out the 1950s and 1960s pursue the lifeless, stagnant course set for it by Burns, Call and the like? What about the personal histories of the founders, the seven men who provided the energy, insight and inspiration that sustained the early Mattachine Society?

Our ignorance of the radical roots of the early gay movement in the United States is a compelling example of our oppression. The failure of those efforts meant, in effect, that twenty years later the system of gay oppression survived intact. The silence and invisibility which, until recently, surrounded our lives, extended to our history, including its most precious parts — the organized attempts not only to survive but to fight back and to use our gayness, as Chuck Rowland once said, "in the interests of humanity."

But it is also important for us to realize that the history of the early Mattachine Society has remained hidden not solely because of external forces. The individuals who took hold of the Mattachine in 1953 systematically buried every trace of its left-wing origins. Accounts of the early history that were printed in the *Mattachine Review* and passed on to newer members later in the 1950s told merely of a semi-secret organization that had grown so rapidly that it outlived its initial structure. The changes of 1953 are painted as the triumph of the democratic strivings of the membership and as a sign of the maturing of the movement.

One cannot help but draw an analogy with the American labour movement of the 1930s, whose enormous achievements owed much to the commitment, daring and sustained efforts of thousands of Communist Party members. Not only were they, too, ruthlessly purged during the Cold War era, but their contributions have also been ignored and denied.

As gays, we have shared a fate with others whose radical history of struggle, organization and visionary outlook lay buried for years under the homogenized "consensus" history written by academics and journalists in the 1950s and 60s. movement, as the gay activists of the 50s and 60s called it, were not so bleak as the outcome of the Mattachine's internal fighting might suggest. Change, growth and development did take place. In 1955 the Daughters of Bilitis (DOB) was founded in San Francisco, adding a distinctive, autonomous lesbian voice to the movement. In 1958, ONE magazine, which retained some of the militancy of the early Mattachine Society, had its right to publish affirmed by the US Supreme Court. The Mattachine and DOB grew beyond their California origins and set up chapters in several American cities.

During the 1960s, East Coast activists Franklin Kameny and Barbara Gittings took positions far in advance of their time. Both had not only the self-confidence to denounce the proclamations of the medical establishment as charlatanism and quackery, but also the determination to tackle the discriminatory policies of the federal bureaucracy, and the courage to demonstrate in public for gay rights. In San Francisco, the Society for Individual Rights (SIR), founded in 1964, became a mass organization with more than 1,000 members.

By the time of Stonewall, nearly 50 American gay organizations existed, in every part of the country except the South.

The movement had adopted the slogan "gay is good": the *Advocate* (far different from what it has become) had started publishing in Los Angeles and was relentlessly exposing the everyday oppression of gay men; *The Ladder*, the monthly magazine of the Daughters of Bilitis, had moved decisively in the direction of feminism; Troy Perry had founded what would become in the 1970s the biggest gay organization in the United States, the Metropolitan Community Church.

The Stonewall Riot did not create a gay liberation movement out of nothing; the seeds had already started to sprout by the time the police raided the Christopher Street bar. Stonewall was the catalyst that allowed gay women and men to appropriate to themselves the example, insight and inspiration of the radical movements of the 1960s — black power, the new left, the counterculture and, above all, feminism — and take a huge leap forward toward liberation.

Though the movement as a whole continued to grow during the 50s and 60s, for many of the leaders of the early

Mattachine it all but ended with the events of 1953. According to James Gruber, the impact was that of a "personal calamity." Some of them — Gruber, Stevens, Hull and RG — dropped out of the movement altogether, disillusioned by the experience. Bob Hull later committed suicide. For a time, Dale Jennings and Chuck Rowland transferred their energy to ONE magazine. But Jennings, who had risked much for a cause that had now repudiated him, grew increasingly bitter, withdrew into private life and disavowed the movement. Rowland, impatient with the task of publishing a monthly magazine, attempted to organize homosexuals once again, this time by starting a "gay church," only to have himself subjected to ridicule by many of his friends. When his effort collapsed, he sank into alcoholism for many years before successfully rehabilitating himself and resuming a long-interrupted teaching career.

Harry Hay, too, was profoundly affected by the turn of events. In the autumn of 1951, when it appeared that the Mattachine Society would become an all-consuming effort, he had gone to his wife, Anita, and to his party superiors to tell them of his work. The revelation led to the breakup of a thirteen-year marriage and to the severance of his Communist Party ties. Deprived of what had been the main props of his life, Hay had plunged into his new commitment, fully expecting that it would become the focus of his life. With that also taken from him, the once energetic, enthusiastic Hay suffered a paralyzing nervous breakdown and came close to committing suicide.

Hay never again engaged in sustained organizational work in the gay movement, but the liberation of homosexuals remained his overriding concern. During the 1950s and 1960s he surfaced from time to time, pleased at the opportunity (as he recently put it in a letter to *TBP*) "to begin rocking the boat toward Christopher Street by scandalously

“Gay Lib's become a Thunder-Mug planted to geraniums in middle-class parlours of Gay Democratic Clubs.”

— Harry Hay, 1978



Before Stonewall: The yearning for respectability did not prevent the homophile movement from making some advances. By



1969, there were more than 50 organizations in existence. New leaders appeared to speak publicly for gay men and lesbians. By



declaring, at decorously-conducted Homophile conferences, that Gays were *different* from everybody else *except in bed.*" To a movement that remained reformist, he tried to communicate a radical sense of gay identity, of how the "gay window" on the world held something of enormous significance for humanity as a whole.

With the birth of radical gay liberation in the last decade, Hay feels that his own work has been vindicated and that the message of the early Mattachine Society has been reborn. He warns, however, of the danger of the gay movement losing its most revolutionary visions in the quest for what he calls "the chimera of Gay civil rights." "I would like to feel," he says, "that Gay Lib isn't dead, that it's only de-railed since it allowed itself to become a Thunder-Mug planted to geraniums in the middle-class parlours of Gay Democratic Clubs. It's time for the Gay Visionaries and Poets and Dreamers to create a new chemistry, to fan up a new incandescence, to lift the veil on a new dream."

Hay himself has become something of a folk hero to a younger generation of gay male radicals. An interview in Jonathan Katz's *Gay American History*, an appearance in the film *Word Is Out*, and a stream of visiting activists from around the country are slowly giving Hay the recognition he deserves.

When I began my research three years ago into the early history of the gay movement, I had little idea of what I would uncover. I also had little idea of what "gay history" could mean to me personally, a gay socialist of the 1970s.

These explorations into our past have been an intensely emotional journey. Of Hay, whom I visited for several days at his home in rural New Mexico, and of Rowland, with whom I have had an extensive correspondence, I could say that I fell in love, though that phrase barely touched the depth and variety of feeling that I have for them. I was three years

old when they wrote the Mattachine initiation ceremony: "No boy or girl, approaching the maelstrom of deviation, need make that crossing alone, afraid, and in the dark ever again." They were talking about me.

We have a special need for history. Raised as we were in heterosexual families, we grew up and discovered our gayness deprived of gay ancestors, without a sense of our roots. We need to create and carry with us a living awareness of gay generations, to incorporate in our consciousness not only the organized struggle of our predecessors, but the everyday struggle to survive that our ancestors engaged in. We need to affirm and appreciate our past, not in some abstract way, but as it is embodied in living human beings.

Just as a knowledge of our history can strengthen us today, the way we carry on that tradition validates those who came before us.

Maybe Chuck Rowland, in a letter he wrote to me during my research, should have the final word:

"You say, John, that you are grateful and filled with love for me. You won't feel the need to apologize for these feelings when I say: What the hell, man, you're my son, blood of my blood, flesh of my flesh, in a deeper, truer sense than any literal blood or flesh could possibly be! You represent our future and our fulfillment. You are the greatest and finest progeny we could ever have aspired to conceive when we met in our little, fear-struck rooms filled with brave words and great dreams back in 1950." □

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

John D'Emilio was one of the founders of the Gay Academic Union in New York City in 1973. He has taught a gay studies course, did a gay newscast for WBAI-Radio, and was a member of the Gay Socialist Action Project. A Danforth fellowship holder, he is writing a book-length history of the pre-Stonewall

"Homophile" movement. He would appreciate response to this series since he considers this to be "work in progress."



the early 60s, Barbara Gittings (left, seen on the David Susskind Show) was already attacking the quacks of the medical profession. Franklin Kameny (right) has been a long-time opponent of the federal government's discriminatory policies in Washington, DC. In 1955, Phyllis Lyon and Del Martin (bottom) founded the first autonomous lesbian organization in the US — the Daughters of Bilitis.



Fighting for Our Future.

That's right. We're fighting for our future. Because we want a future where gay people can live and work without fear of discrimination. Where lesbian mothers and gay fathers can retain custody of their children. Where the Criminal Code can't be used to oppress and intimidate us. A future where we can live our own lives — freely and openly.

What can you do to help? If you belong to a member group of the Canadian Lesbian and Gay Rights Coalition, you can work through your group to raise CLGRC issues in your community. If your group isn't already a member, urge it to join the coalition. As an individual, you can become a CLGRC Supporter — your contribution will help the cause and you'll be kept informed of the Coalition's activities. And you can send us an additional donation — running an organization with more than 50 groups from one end of Canada to the other requires a lot of funds. Remember, it's *your* future too!

Demands

HUMAN RIGHTS

1. WE DEMAND the inclusion of "sexual orientation" in the Canadian Bill of Rights, in the Canadian Human Rights Act and in any new constitutional bill of rights. WE DEMAND the strengthening of the Bill of Rights to effectively protect individual and minority rights.
2. WE DEMAND: a) the inclusion of "sexual orientation" in the Public Service Employment Act and the Public Service Staff Relations Act to protect all homosexuals from discrimination in all departments of the federal public service; b) an end to discrimination against homosexuals in the Armed Forces, the RCMP and in crown agencies and corporations; c) that sexual orientation not be a criterion in determining the security clearances for employees in all branches of the public service.
3. WE DEMAND the amendment of the Canada Labour Code to prohibit discrimination on the grounds of sex or sexual orientation, and to include meaningful penalties for violators.
4. WE DEMAND that the Unemployment Insurance Act be amended to include "sexual orientation" as a prohibited ground of discrimination in employment referral, and that this subsection be strengthened to provide a clear limitation on the interpretation of a "bona fide occupational qualification" and to provide meaningful penalties for violation of this subsection.
5. WE DEMAND the inclusion of "sex" and "sexual orientation" in the list of ways a section of the public may be distinguished as an identifiable group for protection in the hate literature sections of the Criminal Code; that the restriction that the Attorney General must consent to prosecutions under these sections be removed; and that these sections be strengthened to more effectively protect minority groups.

6. WE DEMAND measures which would prohibit the possibility of discrimination against any person or persons by reason of sexual orientation or marital status in public housing, and in the financing of such housing, by the Central Mortgage and Housing Corporation.

SEXUAL OFFENCES

7. WE DEMAND the repeal of all sections of the Criminal Code on sex offences and the enactment of new legislation which makes it clear the sanction of criminal law in sexual matters is to be invoked only against a) people who violently sexually assault other people, and b) people who, through abuse of positions of authority, threats, fraudulent representations, onerous psychological pressure or otherwise, coerce others into sexual acts.
8. WE DEMAND the repeal of the Criminal Code sections on: Indecent Act in a Public Place; Loitering or Wandering by a person previously convicted of a sexual offence; Common Bawdy Houses; Soliciting; and the Spread of Venereal Diseases.
9. WE DEMAND that the Criminal Code section which provides for the indefinite confinement of so-called dangerous sexual offenders be repealed, and that all cases of individuals presently incarcerated under this legislation be immediately reviewed. We are opposed in principle to indefinite confinement for sexual offences.
10. WE DEMAND that the Juvenile Delinquents Act be amended so that a person cannot be declared a juvenile delinquent on the grounds of being "guilty of sexual immorality or any similar form of vice."
11. WE DEMAND the abolition of age-of-consent laws.

CHILD CUSTODY

12. WE DEMAND that homosexual parents not be denied custody of their children on grounds of their sexual orientation; and furthermore that parents not be denied custody on the grounds of homosexual unions. WE DEMAND that the federal government amend the Divorce Act to forbid specifically consideration of sexual orientation in child custody cases.

DIVORCE

13. WE DEMAND that all existing references to homosexuality as a grounds of divorce be removed from the Divorce Act.

CENSORSHIP

14. Considering that the suppression of erotic expression does nothing to attack the roots of the oppression of women, WE DEMAND the repeal of all sections of the Criminal Code and the Customs Tariff used to censor erotic expression, to seize pornographic material, to prevent its importation into Canada, or to prosecute those who receive it or deal in it.

PRISONERS

15. WE DEMAND an end to the use of aversion therapy on homosexual prisoners in federal penitentiaries, and that the Solicitor-General repudiate the principle of "no aversion therapy — no parole."

ABORTION

16. WE DEMAND the repeal of the Criminal Code section on abortion.

Member Groups

Community Homophile Association of Newfoundland • Gay Alliance for Equality (Halifax) • Atlantic Provinces Political Lesbians for Equality • Centre humanitaire d'Aide et de libération (Quebec City) • Service d'entraide homophile de Québec • Association pour les Droits des Gai(e)s du Québec • Gay Into (Montréal) • Gay Friends of Concordia (Montréal) • Gay Social Services Project (Montréal) • Montreal Community Church • Gays of Ottawa • Lesbians of Ottawa Now • Metropolitan Community Church (Ottawa) • Queen's University Homophile Association (Kingston) • Trent Homophile Association (Peterborough) • Coalition for Gay Rights in Ontario • Community Homophile Association of Toronto • Gay Academic Union (Toronto) • Gay Alliance at York (Toronto) • Gay Alliance toward Equality (Toronto) • GATE Toronto Lesbian Caucus • Gay Youth Toronto • Lesbian Organization of Toronto • Metropolitan Community Church (Toronto) • The Body Politic • Lesbian and Gay Trade Union Group (Toronto) • Wages Due Lesbians (Toronto) • Lesbian Mothers' Defence Fund

(Toronto) • Lesbian and Gay Committee of the International Socialists (Toronto) • Revolutionary Workers League Lesbians and Gays (Toronto) • Unitarian Universalist Gay Caucus (Toronto) • Gay Equality Mississauga • McMaster Homophile Association (Hamilton) • Guelph Gay Equality • Gay Rights Organization of Waterloo • Waterloo Universities' Gay Liberation Movement • Homophile Association of London Ontario • Windsor Gay Unity • Dignity (Winnipeg) • Gays for Equality (Winnipeg) • Wages Due Lesbians (Winnipeg) • Gay Friends of Brandon • Atropos Fellowship Society/ Odyssey Club (Regina) • Gay Academic Union (Saskatoon) • Lesbian Caucus of Saskatoon Women's Liberation • Gay Information and Resources (Calgary) • Edmonton Lesbian and Gay Rights Organization • Gay Alliance Toward Equality (Edmonton) • Gay Alliance Toward Equality (Vancouver) • Society for Education, Action, Research and Counselling on Homosexuality (Vancouver)

Statement of Principles

Historically, gay people have remained politically isolated, and therefore powerless, as a minority seeking redress of grievances. Given that anti-gay biases pervade the political, religious, medical and social institutions of Canadian society, and given the vast resources at the disposal of such institutions, it is imperative that all gay women and men join together in a united struggle to eliminate their oppression.

To this end, lesbian/gay organizations in Canada have united to form the Canadian Lesbian and Gay Rights Coalition (CLGRC). CLGRC is a civil rights organization whose primary objectives are: 1) the removal of all federal legislation which permits, condones or encourages discrimination against homosexuals, and 2) the implementation of legislatively guaranteed civil rights for gay people.

Winning gay rights is the first step on the road to the full liberation of lesbians and gay men. It will not put an end to stereotypes, homophobia or bigotry, which have manifested themselves in a wide-ranging and overtly repressive attack on homosexuality itself and on homosexuals, all under the banner of opposition to gay rights legislation. The CLGRC recognizes the need to combat such anti-gay activities in all their forms as a part of working for gay rights.

It is acknowledged that public action forms an integral part of the CLGRC strategy and programme since it is primarily through the effective use of public action that meaningful changes will occur. It is understood, therefore, that public action cannot be separated from, or viewed as less important than, other activities of a strictly lobbying nature.

Célébration '79

Member groups of the Canadian Lesbian and Gay Rights Coalition will hold their annual meeting at the CLGRC-sponsored 7th Annual Conference for Lesbians and Gay Men in Ottawa from 27 June to 2 July, 1979.

The theme of the conference, "Celebrating 10 Years of Lesbian/Gay Liberation", salutes the first decade of gay liberation in Canada.

It is here that the CLGRC will work out its programme and direction for the coming years. Everyone is welcome.

For more information, write to: Celebration '79, PO Box 2919, Stn D, Ottawa, Ontario K1P 5W9, or call (613) 233-0152 or 238-1717.



**Canadian
Lesbian and
Gay Rights
Coalition**

**Coalition
canadienne pour
les droits des
lesbiennes et des gais**

Group Membership

Yes! Our group supports the Statement of Principles of the Canadian Lesbian and Gay Rights Coalition.

Please send us more information about becoming a member.

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Questions and answers

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

May 19-21, Victoria Day weekend, has been set for the bi-national (Canada and Quebec) lesbian conference to be held in Toronto. The Lesbian Conference Committee of LOOT, the Lesbian Organization of Toronto, has been busy for the past few months organizing this conference to be both enjoyable and useful. Mailings of a letter explaining the conference and a questionnaire which seeks feedback from prospective participants have been sent out to lesbian, gay and feminist organizations, centres and publications across the country. A poster contest is under way and a raffle is planned to keep the money rolling. The planning committee is made up of three subcommittees: Publicity, Finance and Agenda. Questionnaires (as printed in the last issue of *TBP*) are coming in from across the country, but slowly. There is still time to send them in. There are still many areas yet to be heard from.

The conference is envisioned as a cultural, political and social event — a sea of lesbians united in sisterhood. The organizers hope it will be a good opportunity to find out what has been happening across the country, to share questions and search for common answers.

Over the past year our communities have been growing at an amazing rate. New groups, papers, women-only spaces have been formed and are flourishing from BC to the Atlantic provinces. Women's culture is thriving and more lesbian voices are being heard — in music, books, drama, poetry. Yet, even as all this is happening, attacks on lesbians have become more powerful in their force. Many more lesbians have come out and are resisting these attacks. The gay and women's movements are faced with our greater strength — our determination to air our concerns and meet our needs as woman-identified-women in a male-identified world. These experiences are the inspiration for this

spring's conference.

Lesbians need to continue to develop a sense of ourselves. But each of us cannot do so on her own: we need to share our skills and knowledge, to participate in our culture, and to gain strength and inspiration from one another. We need a sense of our collective power and our diversity. The conference should be a step in this direction.

Even as our communities are growing, we are faced with the need to make them more inclusive, creative and even more powerful. We know there are thousands of women we haven't reached — trapped in marriages, lacking in self-worth, isolated and struggling to survive. How can we reach out to these women? How can we support those of us who are mothers — to fight for custody of our children and for the means to support those already in our care? How can we fight for jobs — meaningful ones? Or improve the ones we've got? How can we fight to be out in all aspects of our lives? These are some of the "basics" that the conference might deal with.

Many other questions are posed in relation to the movements in which some of us are currently active. What are our connections to the feminist and gay movements? And what should they be? How do we ensure that these movements take up and fight for our concerns as lesbians and women? What should be our role in the Canadian Lesbian and Gay Rights Coalition? Do we want to concentrate on legislative reforms? Is an autonomous lesbian movement necessary? These are also questions that are important to discuss.

One conference can only begin to develop an understanding of these issues and a common direction. One conference is not enough. The organizers have believed from the outset that there is a need to continue the process of sharing and growing together that will begin at the conference. We hope that we will be ready to try to build a network, a means to stay in touch, to ensure a continuing expression and exchange of ideas. We need not stay isolated and alone; we can forge together our woman-energy. □



1977 Saskatoon Gay Conference: lesbians came out, but not in droves.

photo: Gerald Hannon

The Bearded Lady's Return

For Jim MacSwain, becoming The Bearded Lady meant "letting out the woman inside me." And gaining the strength she had. A look at a magnificent survivor by Robin Metcalfe.

The figure stands, gazing at the audience through an empty mirror frame. The figure of a woman, graceful in a silk kimono, with a lucid feminine strength. She gazes at her reflection, at the beard which grows in rich dark curls from her chin.

"The world is crammed with oddities. The centuries have belched up the muddled genes, the mutants, the freaks of nature: I am supposedly one of the many tales that have lurched across the tidy fields of normality, of banality, of complacency. I am one of the many bearded ladies of the past who were worshipped or burned or drummed into the circus because we have hair attached to our chins or upper lips. Did they all feel as beautiful, as lovely as myself? Glory, glory, glory to these soft hairs; soft, sweet-smelling like grass, fodder for the creatures of air and earth.

"Poetic. Yes, they are poetic. And lures, for even they partake of the rosy glow of love. History. The brute reality of history. In ancient lands, women with beards were worshipped, partaking of that prophetic mystery that blurs the distinction between the sexes. However, the passion of the Christians wiped out the hermaphrodites, who became servants of hell.

"My sisters, those ripe women with their halos of hair were broken by the mobs of crazed priests who worshipped sexless abstractions of purity. There

went all my lovely women with their rich foliage, kicked off the stage of history. Unclean. Witches and their hairy chins metamorphosed into circus freaks who made little boys and girls — and the little boys and girls buried in adults — shrink back and wonder and maybe dream again of...what? Of flying above dark trees into a golden sun? And now? What history awaits the bearded lady and her sisters? In our genes we carry the precious heritage of mystery.

"Come, bearded ladies, out of your caves. Let's have a look at you. Let this century have a good long stare."

Called "The Bearded Lady's Reflection," it is a remarkable one-person show that includes singing, dancing, poetry, mime and multiple impersonations. It was presented in Halifax during the Sixth Annual Conference of Lesbians and Gay Men, held in that city this past summer.

Jim MacSwain is the man behind the Bearded Lady. He fits no easy categories. His dress and some of his speech reflects the 60s counterculture in which he came to maturity, yet he displays none of the hip pretentiousness often associated with that era. He is small, child-like, as delightful as a magician, always charmingly, eccentrically, irrepressibly gay. A person without inhibitions, bursting often into high soprano giggles. How did he ever survive Amherst, Nova Scotia, where his father taught classics at the regional high school?



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"Amherst is one of the more conservative spots in Canada," Jim laughs. "It has quite a large Baptist community and all those small-town horror shows: people getting bored and gossiping behind other people's backs, creating scandals, sexual scandals usually, because nothing else ever happens."

"I sang in the Baptist church choir and I taught Sunday School and I did all the Nice Things that Nice Boys who grew up in Amherst did. I knew I was queer when I was fifteen; I slept with an older man when I was fourteen, with quite a lot of guilt, but at least it took me out of the mould. I was different and I had to go through a lot of pain to hide that difference. I was always in terror that someone was going to discover this secret. I always had to be aware of my body, how I moved, how I spoke to people. But by the time I was in grade eleven I had a few close friends, one of whom was gay, and we began very tentatively to discuss our sexuality with each other."

"I got away from home by going to Mount Allison University, ten miles across the border in New Brunswick. I was lifted from a small-town church and high school environment and dropped into this small, intellectual university. I took Fine Arts and immediately established myself in a gay clique. In our first year we just admitted it, but by the time second or third year rolled around we were sleeping with each other."

Fine Art led to painting, drawing, printing and sculpture, but Jim's inexperience caused him to fail his second year and to transfer to English. He became involved in drama, music and photography.

"My mother died while I was at university, which was a great emotional watershed for me. I went through all that existential despair that you were supposed to go through in your twenties. I was reading Sartre, Camus, Genet when all those people were big names."

In the early 70s, Jim moved to Edmonton, where he studied theatre at the University of Alberta. It was there that he finally fully accepted his gayness and fell in love with another man. He returned to Halifax in 1973 and became involved in RH Positive, a theatrical group organized by local mime artist Robert Zeigler, and helped found the Gargoyle Puppet Theatre.

Today Jim lives in a nest of his collected foibles and art works in a big ramshackle house in the poor North End of Halifax. The house is co-operatively owned by a collective, several of whose members are artists who work together and survive from Canada Council grant to CBC commission to unemployment insurance cheque.

"I have more of a comic sense now," Jim says. "Life doesn't seem as serious as it once did. I've accepted myself as being gay, and I've accepted myself as being selfish. It seems to me that the more changes you go through, the more you get a feeling that the world can change, that you can effect some change in society itself, if you're strong enough. On a political front in the gay movement or on the artistic front I can show people some of my feelings. These are the main things that I work for."

How did The Bearded Lady's Reflection come about? "I wanted to do something in drag and I decided that I wouldn't wear any make-up, but that I would wear my beard. I'd try to portray a woman who was very strong in keeping her beard in spite of the pain and struggles of growing up in a repressive society. I tried to make her real so that women

who were watching would not feel that they were being exploited.

"I wanted to bring in a lot of gay themes and to make lesbianism part of her life. When the Bearded Lady talks about her lover I wanted to be very positive but not sugary:

And turning over, sometimes
you are there
The lover, the other
With blood and bile
Snores and secrets
Lying there
Breathing in the innocent light
About to reveal the street
That cement garbage
You wake, you wake
Stunned as usual
A kiss. God-damn whiskers
The first kiss always hurts.

When I was writing the Bearded Lady I gained strength because I let out the woman that was inside me, and I'm hoping that as I enjoy doing it the enjoyment will reach out into the audience."

Is The Bearded Lady's Reflection gay art? Jim thinks about that question quite a while. "I would say that it is a gay cultural event. But heterosexual people can enjoy it as well. I suppose that if you're trying to reach a specifically gay audience the label 'gay art' would be valid. But if you're an artist you're really trying to say something universal. I believe there are gay images which are universal. It's so hard to separate being gay from being an artist because they are so intimately involved. You take your images from the world, and part of that world, for me, is being gay, so I take gay images, especially ones that I think cry for freedom.

"If the movement progresses and more people reach some kind of gay consciousness, as opposed to, say, men simply wanting to fuck other men, a culture can be created. The more gay people see art work done by gay men and women, the more that cultural identity emerges and the more strength we gain to attack the system that oppresses us."

Like other gay people in all the nooks and crannies of the Atlantic Provinces, Jim MacSwain has survived — magnificently. He has had the strength to change, even though it hurts. He sets his life in opposition to the forces of normality, of banality, of complacency.

Let this century have a good long stare. □

Robin Metcalfe, shown below with Jim MacSwain as Jim MacSwain, is an active member of the Halifax Gay Alliance for Equality. He writes with diligent regularity for The Body Politic.



OurImage

"What is peculiar to modern societies, in fact, is not that they consign sex to a shadow existence, but that they dedicate themselves to speaking of it *ad infinitum*, while exploiting it as the secret."

Michel Foucault's books are an acquired taste — rather like escargots. Unfamiliar with the debates in which the Paris-based Foucault participates, English readers find him intellectually and stylistically painful. A master dialectician and the most sophisticated and creative contemporary exponent of historical materialism, Foucault is a constant embarrassment to his fellow leftists, insistently questioning our clichés and catching us in unwitting complicity with our own oppression.

Volume 1 of *The History of Sexuality*, subtitled *An Introduction* in English and *La Volonté de Savoir* in the original, is guaranteed to make the theoreticians of gay liberation and feminism blush at our own naïveté. The book is a reinterpretation of the past which will change our perceptions of the present.

Those who pick up *The History of Sexuality* hoping for an easy read will become unhappy very quickly. Despite the fact that Foucault has chosen to write in a plainer style than is his wont, the text has a density of argument that makes it read more like philosophy than history. Attacking contemporary theories of the history of sex, Volume 1 prepares the way for the more concrete discussions to follow in the next five volumes. Given the problem people have in understanding Foucault, the difficulty of saying anything definitive about an introductory essay, and the importance of Foucault's arguments to feminist and gay liberation theory, I think it better to outline the highlights of Foucault's discussion than to attempt a critical review.

Foucault does not offer us what we would expect of a history: he does not describe sexual behaviour at any time or place, nor does he recount changing attitudes toward sex. The series will analyse sexuality as an object created in and through different forms of discourse. When Foucault writes a history of madness, prisons or sexuality, he tries to define the rules which internally organize connected bodies of statements. Statements, oral and written, are social practices which connect and exclude each other according to patterned orderliness. Whether someone approved or disapproved of sex is of little significance to discourse analysis, but the way sex was in the first place made an object of discussion, who spoke, the status and viewpoints of the speakers and the institutional organization and distribution of statements are of great import.

The prison, madness and sexuality were formed over the course of centuries-long exchanges. In Foucault's words, discourses are "practices that systematically form the objects of which they speak" — a good Hegelian thought.

The first few pages of *The History of Sexuality* consist of a soothing reiteration of a familiar theme: the sexual repression of Victorian times. Sex was muzzled because gratification was incompatible with a capitalist-cum-Protestant work ethic: we must struggle to liberate our own sexuality from its Victorian shackles

FOUCAULT



EXPOSING THE SECRET

and inaugurate a new social order where sex will no longer cower beneath dark comforters. Lulled by these familiar ideas, the reader is caught off guard when it becomes clear that the chief polemical point of Foucault's book is the refutation of this "repressive hypothesis." How can we think that the truth of sex has not been told, that sexuality has been silenced, when a profusion of discourses on sexuality have flowered since the seventeenth century in demography, biology, medicine, psychiatry, psychology, ethics, pedagogy and political criticism? We are confronted with the paradox: "What is peculiar to modern societies, in fact, is not that they consigned sex to a shadowed existence, but that they dedicated themselves to speaking of it *ad infinitum*, while exploiting it as the secret."

If we are to speak about repression we must understand it as a prohibition which occurs *within* a field of intensified interest in sex. Repression is a rule of exclusion applying only to a small part

of the general will to know the truth about sexuality. Both have been continuing features of Western culture since the seventeenth century. Foucault's critique of the concept of repression as used in leftist political theory in and of itself makes the book invaluable.

Foucault sows two other deadly doubts concerning the "repressive hypothesis": does power in modern societies operate through techniques of repression such as prohibition, censorship and denial; and did the beginning of the analysis of repression mark the end of the age of repression?

At first reading, Foucault's use of the word "power" leaves the reader befuddled. By power Foucault means neither the coercive function of the state, nor the control of one class by another. These are to him hopelessly anachronistic views of the modalities of modern power relations, an indication that we are still trying to cut off the head of the king. Knowledge and power have grown up together, and the modern dis-

ciplines comprise technologies of power for the manufacturing of useful individuals. Modern power relations involve the active surveillance of entire populations, down to the inner core of the individual. Disciplines such as psychiatry, psychology, pedagogy and criminology enable the decentralized supervision and control of vast bodies of people. Knowledge describes, classifies, specializes, distributes around a norm, disqualifies and invalidates. Foucault analyzes the internal rules which hold together types of social power that are independent of, though related to, the economic laws of capitalism. He is the first theoretician of everyday life to go significantly beyond Engels' classic, *Origin of the Family, Private Property and the State*.

The discourses on sexuality have four main strategies of power: the "hysterization" of women, the sexualization of children, the regulation of populations and the classification of the "perverted." Women's bodies came to be seen as dominated by sexuality, and were given over to be studied as a special pathology. From the beginning of the eighteenth century, children were subjected to increasing supervision of their sexual habits. Not mentioned in the text, but illustrative of this point, is the fact that in early eighteenth-century England, co-education schools were segregated by sex, separate girls' and boys' rooms were created in family homes, and children of the same sex began to be given separate beds in boarding schools because of the new-found danger of homosexuality. A regime of constant vigilance which simultaneously implanted and denied the existence of child sexuality was formed. Again, Foucault maintains that this is not a simple matter of sexual repression. Even if adults and children have changed their ways of talking to each other about sex, new ways of speaking about the sexuality of children have emerged: medicine, psychiatry, criminal justice and a host of para-legal regulatory mechanisms.

Prior to about 1600, discussion of sex centred around marriage — other forms of sexual bonds being situated in a vague fog beyond this discourse. An example of this is the ambiguous use of the word "sodomy" which could be used to denote a sex act between people of the same sex, masturbation or nameless abominations. The accent of discourse is reversed after the seventeenth century to fall on the peripheral sexualities. Classification of this periphery into zoophiles and zoerasts, auto-monosexualists and mixoscophiles, gynecomasts, presbyophiles and inverts (that's you) was an act of power that *produced* these categories of people.

The last hundred years have witnessed the isolation and consolidation of groups with specialized sexual preferences. Medicine and psychiatry, pornography and prostitution have, together with economic interests, effected the rise of the specialized sexualities — professionalizing them, so to speak. Homosexuality is no longer thought of as an act, but as an entire sensibility, just as the criminal is no longer a person who commits an act against the sovereign, but rather a person with a diseased life.

The History of Sexuality. Vol 1: An Introduction by Michel Foucault. Pantheon Books, 1978. \$11.75.

Foucault phrases the change in his oracular fashion: "The sodomite had been a temporary aberration; the homosexual was now a species." Homosexuality cannot be understood as simply repressed because it has been constituted through its exclusion. Three of the largest bars for gay men in Toronto are on Yonge Street, the main drag, but they still are not part of that street; gay bars are made socially invisible, their existence and negation expressed simultaneously. Speculating, we could say that lesbians, beneath even the contempt shown towards gay men, were never professionalized or psychiatrized in a coherent discourse and thus never specified and constituted as an excluded group.

Sex, Foucault states, is to the bourgeoisie what blood was to the aristocracy: a technique of power. Insisting that the discourses on sex were not designed to subjugate the poor or eradicate sex from human life, Foucault suggests that the bourgeoisie has been concerned with its own sex as a way of extending its power. The discourses on sexuality were founded on an ethic of expansion, not one of prohibition, and they are concerned to produce a healthy, long-lived, vigorous race. The repressive hypothesis which matured at the end of the last century was an attempt by the bourgeoisie to set itself off from other groups and refuel its expansionary quest by defining its sexuality in contrast to others. Thus the repressive hypothesis, which constitutes the major weapon in the leftist critique of bourgeois sexuality, serves only to expand bourgeois power. There is no break between our critique of repression and the mythical Victorian age of repression. We've been duped.

The first volume of *The History of Sexuality* explicitly suggests that resistance to the technologies of sex should not be organized on the basis of sex, but instead should be shifted over to a different ground, that of "bodies of pleasures." How this would save us

from conceptual co-optation is entirely unclear. The greatest single strategic lesson to be learned from Foucault's book by feminists and gay liberationists is that our freedom will not be won by naively shouting the truth of our "repressed" sexuality to the world à la Erica Jong or John Rechy. That we define our lives by having sex with a member of the same sex is at present inevitable.

How we choose to resist our classification as homosexuals is up to us, and we choose our ground carefully. We must, paradoxically, accept and resist the historical acts of exclusion which gave rise to us. To act on the basis of this exclusion in order to fight the technologies of sex and their unremitting emphasis on sex is the radical position. Our resistance to being "psychiatrized," and alternately condemned and defended by professional classifiers of sexuality — such as Dr John Money — is a legitimate attempt to abolish classification by sexuality, to resist the intrusion of the technologies of sexuality into our lives. I am suggesting also that a celebration of gay and lesbian sex, while it may eventually lead to our acceptance as a "minority group," will ultimately serve the expansionary needs of a cramped bourgeoisie. The real struggle for us is not to further "sexualize" the world — that has been tried for 350 years — but to abolish classification by sexuality, to abolish the political manipulation of sex and to make sex just another pleasurable event in human life.

The second volume of Foucault's work has not yet appeared, and it may be many years before the subsequent volumes are published. In the absence of the remainder of the series, the introduction can be no more than immensely suggestive. It is a text to be ruminated upon in discussion groups. During your anguish in following Foucault's argument, be assured of one point: no one has gone further than he toward understanding modern sexuality.

Lorna Weir □

Marketing the "gay new world"

Faggots by Larry Kramer. Random House, 1978, \$14.50.

In the September issue of *TBP*, I reviewed eight new gay novels, including Larry Kramer's *Faggots*, which has since been released by Random House.

Readers might remember that I gave the novel an exceedingly negative notice.

The advertising campaign for *Faggots* has begun and I felt you might be interested in the tack Random House is taking to sell the book. I'll quote the three-quarter page ad in full:

"*Faggots* sends up New York's self-imposed gay ghetto, doing for its gyms, discos, orgy rooms, army fatigues, mustaches, and advertising agencies what *Portnoy's Complaint* did for Mom and masturbation," the advertisement says, quoting the *Library Journal's* review of the book. "*Faggots* is the *Uncle Tom's Cabin* for homosexual men whose worst oppression is their lack of courage to change the way they live."

Under that quote, the copy reads, "*Faggots* is a brilliantly authentic version of the gay new world." Beneath those, Fred Exley is quoted as saying, "Larry Kramer has all the audacity, zaniness and yes, even the wisdom of a Vonnegut... I laughed from the opening page... I wish I could have written the damn thing." And Edward Albee is quoted as saying, "I hope the Gay community won't lose its sense of humor about this book. *Faggots*, for all its excesses, is frequently right on target and, when it is on target, is appallingly funny."

I said that I was sure Larry Kramer meant to write a big book, a sprawling satire on the order of Terry Southern's *Candy*. So I'm not surprised to see the book being sold according to that formula. What moves me to write now is not that I think the book is being particularly misrepresented as to its type. I'm sure some people, particularly straights, will read it and find it as amusing as Exley and Albee seem to have — though Albee has wisely qualified his remarks.

No, what disturbs me most is the quote from *Library Journal* (*Kirkus* and *Publishers' Weekly* were not so kind), the tag "gay new world," and the implication throughout (bolstered by Albee) that we gay people are somehow oppressing ourselves in a new and ludicrous way for which the straight world has to take no responsibility. This is an especially insidious and effective allegation to aim against a minority group.

For if we were to protest that the book (or the ad copy, for that matter) is an unwarranted distortion of gay life, we

could be accused of either having no sense of humor (the book is, after all, written by an "insider") or proving Kramer's alleged point — that we are to self-involved, our lives too neurotic and narrow for us to appreciate what the straight world (in the person of Random House) is telling us. To wit: we have ghettoized ourselves without any prompting from society at large, a society which is so liberated in matters of sexuality as to have spawned a new kind of minority — one that defines itself purely by its own lack of guts.

A novel can be argued with. Reviewers can give their opinions — can even recommend, as I did, that the book not be bought. And a review can be argued with. Anyone is free to disagree with a reviewer's opinion in print, even the reviewers for *Library Journal*, who are primarily responsible for the patently bigoted copy in the ad.

But a large-scale, mass market ad campaign mounted by one of the largest publishing houses in North America cannot be argued with. It can't be held accountable as an author or a reviewer can be through the reviewing process. It can't be rebutted because it is literally everywhere and its reach extends beyond the boundaries of the very press that fosters it. It's irrelevant that *Faggots* is or is not offensive to gay people. I happen to think that if you write a book called *Faggots* you'd better bloody well know what you're doing, and that Kramer did not. I know for sure that if you publish a book called *Faggots* that goes double.

How interesting that this book could not, whatever its literary merit, have been published five years ago, much less have received any ad campaign at all. Now, given the ad copy, should we be grateful that it can be today?

George Whitmore □

Bell, book & scandal

Kings Don't Mean a Thing: The John Knight Murder Case by Arthur Bell. William Morrow (Gage in Canada), 1978, \$11.50.

Philip Marlowe, the private detective from Raymond Chandler's novels, is essentially a camp character. Humphrey Bogart later modeled his acting style on Philip Marlowe in movies based on Chandler's books. Both Marlowe and Bogart as Marlowe operate in the parentheses of detachment, cynicism, and irony which are the essence of the camp sensibility.

A detective and an investigative journalist do the same kind of work, and camp is to a large degree a function of homosexual sensibility. It is appropriate then for Arthur Bell, gay reporter for *The Village Voice*, to assume the voice of Philip Marlowe in telling the story of life and death of John Knight III.

John Knight, heir to a multi-million dollar newspaper chain, was stabbed to death in his luxurious Philadelphia apartment in December 1975. As details of the murder were released to the public Knight's double life as a closet homosexual became known. To his friends John Knight was the amiable bachelor who collected art. To the hustlers of several American cities he was just another john. Knight was murdered during a robbery foray which was instigated by his lover, an ex-hustler.

Neither camp cynicism nor Arthur



Photographs from (top) *To Be a Woman in America, 1850-1930* (Times Books), an interesting but not terribly thoughtful collection that says as much about American photojournalism as it does about women; and (right) *Friends and Friends of Friends* (Dutton), a shallow paean to male friendship, in United Nations rhetoric. Overtly gay subjects get dipped in the same saccharine as everyone else.



Bell are devoid of compassion. Bell unwinds a tale of his double life, in which the closet is really a labyrinth and the world on both sides of the door becomes a nightmare.

It's a good book, well-written and fast paced. It reads like a mystery novel. Bell shares his personal odyssey as he exposes Knight's life and peers into the lives of his murderers. He travels from the bed of a florist who knew Knight's interior decorator, to a gay lib discussion group on Manhattan's West Side. In Bell's own words, "Behind each doorway, a drama."

When Bell leaves the bed of the florist his reflections are profound. But when he goes to the gay lib meeting his remarks are gratuitous. The Philip Marlowe style begins to grate.

John Knight's story is a part of the history of degradation in the closet. Bell places this murder in a context which makes it meaningful. But if he has criticisms to make of gay discussion groups he should back them up with substance instead of style. Otherwise, Arthur Bell risks not having the audience he deserves.

Robin Hardy □

Making the point

A Reckoning by May Sarton. Norton (George J McLeod in Canada), 1978, \$12.95

May Sarton's latest novel, *A Reckoning*, is constructed upon the theme already familiar to her readers: a woman, whose life is drawing to a close, meditates on the Meaning of Life. True to form, the comfortably well-off but not rich woman seeks solace in baroque music (for the serenity, you know, dears) and snippets of George Herbert. Sarton's references to Classical mythology continue to be so infuriatingly heavy-handed that one expects to find explanatory footnotes at the base of the page.

In *A Reckoning*, the precipitating cause of the soul-searching is in the information that the woman, Laura, is dying of lung cancer. Leaving her job as a book editor, Laura determines to do only what will aid the art of dying, an art which for her consists in the project of understanding her past life. Laura's self-understanding is given through the lives of those who have touched her most closely: her sisters, daughter, and most especially, her mother and her closest friend, Ella. Trying to solve the riddle of Sybille, her mother, Laura ponders the importance of love between women and the relation between mothers and daughters. Regretting that she and her friend Ella had never become lovers forty years previously, Laura concludes that her mother, petrified of feeling love for women, had cut short any such feelings in all her daughters. In an act of atonement, Laura gives a young lesbian the courage to publish a quasi-auto-biographical novel. All is reconciled on Laura's deathbed when Ella makes a *deus ex machina* appearance. In a teary finale, Laura confesses her love for Ella and dies holding Ella's hand.

Should anyone have missed the point, the moral of the story can be found on the penultimate page where Laura, asked by Ella whether tenderness is "what women can give each other, but have held back, and are learning," replies that women will come to "share the experience of being a woman."

Sarton, more forthright than usual in this latest book, presents lesbianism as a positive good and as a hope for the future rather than as the individual pro-

clivity of the woman artist. Stepping down from her former ruminations on the universal truth of Art, she touches ground in the modesty of the present, and leaves us with a dream of women loving women. This hope, although unfulfilled, is still a promise, and Sarton's *A Reckoning* is her clearest, least equivocating pro-lesbian book.

Lorna Weir □

Incongruent triangle

No Man's Meat and the Enchanted Pimp by Morley Callaghan. MacMillan of Canada, 1978, \$9.95.

Morley Callaghan has the distressing habit, in his short fiction, of presenting a complex issue which he attempts to resolve not by means of an artistic presentation of his own conclusions on the subject, but rather by the introduction of an O Henry-ish twist at the conclusion of the narrative. He (as well as Somerset Maugham) continually open thematic cans of worms only to end by saying to the reader, "Well, what do you think of that? Tacky business wasn't it?" This of course cheapens many of Callaghan's short stories, and nowhere is this more apparent than in "No Man's Meat."

The story has recently made its first appearance for the general reader, but it

has long possessed the notoriety of being Callaghan's suppressed work, existing only in private printing done in 1931. It is in addition Callaghan's only piece of gay fiction, and represents, mercifully, one of his few dabblings into Freudian imagery. The plot concerns the sudden disintegration of the marriage of two middle-aged intellectuals, the Beddoes, during an interlude at "the cottage." The homewrecker is in the person of Jean Allen, a mutual friend who has recently left her husband.

The story is constructed to lead the reader to believe that Beddoes and Jean will enter into an illicit sexual alliance: the Beddoes sleep in separate rooms, Mrs Beddoes is thin and effete, Beddoes anticipates Jean's visit and so forth. The matter jells when, in a game of friendly gambling, Beddoes facetiously wagers fifty dollars against Jean's "virtue." Jean loses and the flippant remark congeals into a "ghastly business." Neither party will back down, and with Mrs Beddoes' broadminded blessing, the couple proceeds to have a sexual encounter which leaves Jean verging upon hysterics. Mrs Beddoes comforts her, and returns to tell Beddoes that Jean left her husband not for a man, but rather a woman; for her, the touch of a man is physically repugnant. Here we have surprise twist number one.

The next day Jean is driven to her

train by Mrs Beddoes. The car is returned by one of the villagers who bears a note stating that Mrs Beddoes and Jean have decided to go away together. Surprise twist number two.

Callaghan's treatment of the motives behind this episode is almost as cursory as the outline given here. The story becomes a reverse of the standard love triangle; readers are left to make of it what they will.

The suggestion has been made by critic Victor Hoar that the story is a parody of D H Lawrence. There may in fact be some justification for this standpoint, especially in view of the fact that the dominant image in the story is a lake from which rises a huge monolithic rock, haunting the imaginations of the Beddoes.

I hope, however, that this is not the case, for it would demote Callaghan's treatment of a gay theme from being merely inept and facile to being in hideously bad taste. Callaghan's works in general have a strong vein of interest in relationships which standard morality disdains. It would be sad if parody were the intention in this story, which Edmund Wilson has called a "minor masterpiece."

Still, I would suggest that Mr Wilson might have added one word to the beginning of his assessment: "very."

James Tennyson □

PERFORMANCE

Eclectic assistance

Raid! TBP Benefit Party. The Dream Factory, 30 December. **Free the Gay Press Rally.** Faculty of Education Auditorium, 3 January. Toronto

The new year started off with fireworks as incredible talent mustered to support the gay press. For the first time, artists showed up in force to herald the gay offensive.

At TBP's December 30 fund raising party, called "Raid!" in celebration of the first anniversary of the police sweep of the magazine's office, a cluster of performing artists held the on-lookers' attention. LaMonte Del Monte, unfortunately hampered by technical problems, portrayed a young man in search of identity and career, dressed in bizarre costumes and miming tunes from the 60s. A group of hardly-normal singers, Massimo Agostinelli, Tim Guest, Glenn Schellenberg and Billy Sutherland, dressed in shirts made from pink J-cloths and billing themselves as the "antinormal Singers," gave an impassioned rendition of "My Boyfriend's Back in Town." Best-dressed David Roche suavely introduced the rousing, sly, and occasionally sinister music of The Beds, which was well received (Glenn Schellenberg and Tony Malone measuring a perfect twin).

The celebrations continued on the stage at TBP's "Free the Gay Press" rally on January 3. Introduced by emcee George Hislop, seven performers entertained the troops, several hundred strong. Lorraine Segatto sparked the evening off with her own driving folk compositions. Warmed up, the crowd then beheld some of the most startling chemistry appearing anywhere. Felix Partz and AA Bronson of General Idea showed slides isolating parts of naked bodies, offering comments throughout. Randy and Berneche saluted yellow journalism with Berneche expressing her outrage in coarse slang, counterpointed by Randy re-expressing her feelings in more proper English, Randy getting a pie in the face for his efforts.

Centerfold magazine's Clive Robertson



New Wave zaps movement: The Clichettes at TBP Rally

chanted to rhythm, finding poetry in clippings from *The Body Politic*. Lisa Steele, chain-smoking in yellow pyjamas, delivered an eerie, comic monologue as a mother re-examining the circumstances that lead up to her welfare daughter's tragedy. And Marione Lewis alarmed everyone as she stood, in a concoction of red and black (Martian drag?), ranting about overconforming conformity by following instructions (to the letter!).

But the Clichettes won the wildest applause: four women as dipsy early-60s dolls in white slicker miniskirts and shell tops — their stoic, defiant gestures forging a battle cry out of Leslie Gore's non-political tune, "You Don't Own Me!", making it the anthem of the rally.

The performance artists all seemed to agree that the many different elements of media — video, mime, movement, voice — could be woven into their individual routines. The acts on both evenings shared this eclectic quality, giving the overall impression of an organized yet outrageous idiom communicating spontaneity and joy.

The total effect of these events, the

party and the rally, was staggering and historic: both straight and gay artists came together to celebrate a cause, bringing life and humour to serious times.

Burke Campbell □

Good and raunchy

"He's Okay"/"Hot Magazine" by Buena Vista, 45 rpm, Wet Records, 1978, \$1.50.

I often envy lesbians for the strength and grace of their musical culture. There are few good gay male singers to compare with such a community of artists as the women of Olivia Records. Must we always settle for the pretentious closetry of that disco-humping machine, Village People?

This little 45 from San Francisco makes me think that I've been looking in the wrong direction. The melodic folksy sound of lesbian artists like Cris Williamson does not adapt itself well to the urban life of most modern faggots. That life is characterized by a certain

rough-and-ready vulgarity, a gutter eroticism that we try too often to whitewash to gain the approval of heterosexuals.

Buena Vista, as their name may imply, takes a good view of gay male life. Their slick, bubbly little songs celebrate our faggothood in all of its lewd splendour. You may have seen them in the film *Word Is Out*, shimmying up a storm in their white glitter jumpsuits.

The first side of this single, "He's Okay," is a cut from that film. It is an upbeat, upfront account of adolescent romance. "Can't you see, he's good for me, he's okay, okay." Emphasizing the joys of love and sex, the song describes oppression without self-pity. It has a tendency to cuteness, however, and it is musically inferior to the second side, "Hot Magazine." This is a raunchy,

very danceable celebration of skin magazines. When was the last time you heard pop music that dealt honestly with sexuality? Not cinematic romanticized sexuality, but *our* sexuality: crude, pleasurable and human. Nudie pictures are a part of almost every faggot's life, and play an important role in our self-discovery and self-definition, but they are rarely referred to and even more rarely celebrated in art.

A liberated gay men's culture is going to have to start from where we are today. Buena Vista is good medicine in a world that denies and condemns our sexuality. Buy this record and feel good.

Robin Metcalfe □

Buena Vista can be had for \$1.50 plus \$.25 postage and handling from PO Box 14731, San Francisco, CA 94114.

about ideal male beauty conforming to laws of proportion and partaking of the beauty of mathematics. Most of us do not think first of mathematics, and Clark avoids treating the other side of the tradition, Apollo's counterpart, Dionysius or Bacchus. He comes in many tempting forms, not only as Bacchus in his proper person, beautifully captured by Simeon Solomon, the gay late Pre-Raphaelite, but also transformed into John the Baptist. Solomon used the same model in the same guise for his John the Baptist. Similarly, Leonardo's Bacchus in the Louvre is a John the Baptist "which did not particularly inspire religious feeling" secularised.

The figure who most represents spiritualised flesh is Saint Sebastian, another figure interestingly not dealt with by Clark. "The fleshier Saint Sebastians," says Cecile Beurdeley in *L'Amour Bleu*, "Make one think of sensual pleasures, of delicious pain, rather than of the rigours of torture." Perhaps the most sensuous treatment of him in her book, though, is the symbolist painting by Jean-Jacques Henner in which, like so many of the late Romantics, he seems more in love with "easeful death" than with heaven.

The most irritating feature of *L'Amour Bleu* is its scant identification of the works of art used. Not only are we never given the date of the works but, as in the case of lesser-known artists like Henner or the mysterious turn-of-the-century (?) German, Elisar von Kupfer, of whom she makes great use, we have virtually no other information either.

Inevitably in books like this, the choice both of passages anthologised and of works illustrated seems somewhat eccentric. Why when we have Thomas Eakins do we not have (in either book) one of the great paintings of Henry Scott Tuke? And although Margaret Walters mentions Etty we have none of his fine nudes. It is gratifying to find Pontormo's wonderful self-portrait drawing in the British Museum, and annoying to find omissions like the beautiful nude Satan by Sir Thomas Lawrence, and the equally lovely pair of male nudes by Rubens (both in *The Nude Male*) that seem to qualify Clark's remark that Rubens did for the female nude what Michelangelo did for the male.

There is no doubt that of the two books, Margaret Walters' is the more significant. For all her unsupported generalisations, there is a refreshing directness and a willingness to take on problems that is absent in *L'Amour Bleu*. Her four last chapters are her best because there she comes to terms with the generalised homophobia of the 19th and 20th centuries and the alternatives to it. Her chapter, "Newsstand Nudes," in spite of its treatment of the very fine work of Jim French, is less interesting than the last (and best) which treats women artists' attitudes to the male body.

"There is still a rigid division," she says in her introduction, "between the sex that looks and the sex that is looked at. The dichotomy is bound to breed perversion in both sexes." The perversion of which she speaks is the perversion of leering possession in which the body is debased to object. It comes as much from the churches as from the porno shops; the one feeds the other. What we can learn from women artists, and from women like Margaret Walters, is to look again at ourselves and deny the blasphemy of claiming the male body to be obscene. This in our time, as she says, constitutes a new way of seeing.

Douglas Chambers □

ESTHETERA

New in Paperback

Word Is Out, the script of the documentary film, is now published in paper. The interviews are all in one piece, and there are pictures as well as short pieces on the film makers. Two standard biographies are out in paper: Robert Liddell's *Cavafy* (Pocket Books) and Linda Simon's *The Biography of Alice B Toklas* (Avon). *The Joy of Gay Sex* and *The Joy of Lesbian Sex* are also in paper now. The lesbian novel *Loving Her* is in Avon.

Something for Mom and Dad: *A Family Matter: Parents' Guide to Homosexuality*, by Dr Charles Silverstein (McGraw-Hill). Delta has published several Susan Sontag works: the novels *The Benefactor* and *Death Kit* and her recent study *On Photography*; Farrar Strauss has published, in hardback, *I, etcetera*, a collection of her short stories. Jonathan Katz's landmark *Gay American History* is again in paper, this time in a cheap mass market Avon edition. Arnie Kantrowitz's own story about coming out, *Under the Rainbow: Growing Up Gay* is in paper. Donald Wyndham's novel *Two People*, out of print for ages, has recently been issued in paperback by Popular Library.

New Directions has published Tennessee Williams' *Where I Live: Selected Essays*. *Fag Rag* has published a study it serialized a number of years ago: *Witchcraft and the Gay Counterculture*, by Arthur Evans. *The Glory of the Perfumed Garden*, the hitherto unpublished parts of Sir Richard Burton's translation of *The Perfumed Garden*, has been issued by Panther. *Mouth of the Dragon*, the quarterly of gay male poetry, has just resumed publication. In Toronto, back copies are available at Glad Day Books.

•Poet Ian Young has just made a poetry-reading tour of Western Canada sponsored by the Canada Council. On December 4 he read at Simon Fraser University, hosted by Gays at SFU. Manitoba was next on the tour: December 7 at the University of Winnipeg, hosted by the Department of English and Religion, and December 8 at Brandon University, hosted by Gay Friends of Brandon. The final stop was the Saskatoon Gay Community Center, on December 10.

•*Human Sexuality Update* is a new bi-monthly publication providing over 100 abstracts of recently published academic journal articles dealing with sexuality, including homosexuality. Subs cost \$24 for individuals and \$36 for libraries and institutions (Canadian orders add \$5). Order from the Haworth Press, 149 Fifth Avenue, New York, NY, 10010.

•Articles needed for a forthcoming anthology of "Socialist Perspectives on Gay Liberation." For details, write to Carrier Pigeon, 88 Fisher Ave, Boston, MA 02120.

Our Image Contributors

Burke Campbell doesn't want to have a public personality... Douglas Chambers teaches English at the University of Toronto... Robin Hardy lives in a cold but romantic loft in Toronto... Robin Metcalfe wears hats and lives in Halifax... Jim Tennyson finishes furniture when not at TBP... Lorna Weir is not quite as mysterious as she looks... George Whitmore lives in New York and has recently finished a novel.

BOOKS

Strangely came the naked

L'Amour Bleu by Cecile Beurdeley. Rizzoli (Oxford University Press in Canada), 1978. \$86.50.

The Nude Male by Margaret Walters. Paddington Press (Random House in Canada), 1978. \$16.25.

In his classic study, *The Nude*, Kenneth Clarke attributes to the 18th-century German aesthete, Winckelmann, the notion that while "the male nude might achieve character, the female nude alone could aspire to beauty." It seems an odd observation for a gay writer like Winckelmann to have made and at variance with his statement elsewhere that "those who are only aware of beauty in the female sex and are hardly or not at all affected by beauty in *our* sex, have little innate feeling for beauty in art in a general and vital sense."

Whatever the source of the change in Winckelmann's attitude that Clark refers to, certainly a shift happened in the 18th century, not only away from that "passionate pleasure in the human

body" that Clark finds in the ancient Greeks but also from the male nude. Margaret Walters usefully reminds us of how recent a phenomenon this is. "There are," she observes, "a great many classical and Renaissance nude males which are openly erotic, existing simply because they are sensually beautiful." Michelangelo's nudes come most to mind, especially his "Awakening Slave," but we might also think of Signorelli's nude young men in such works as the "Bichi Altarpiece" in Toledo, Spain.

Signorelli's paintings represent the sense we have lost of the continuity of body and spirit, flesh and idea. This idea was central to Renaissance humanism and is reflected in Milton's conception of Eden. There Adam and Eve walked naked together "nor those mysterious parts were then concealed...with shows instead, mere shows of seeming pure."

This side of spirituality is dangerous of course, especially to the life-deniers. It is safe enough to talk, as Clark does,

David Hockney's *The Rake's Progress* (right), and detail from Signorelli's Orvieto frescoes (below).



by Richard Labonté



Quentin Crisp: decking the dandies.

Had we but style enough...and Time

'carezza'?" The answer: "Sure. With a little element of eros. Sometimes you find among musicians a tremendous erotic or sentimental or emotional relationship."

Last question: "You've said the gay movement will have to come to terms sooner or later with the limitations of sex. Do you mean people shouldn't define themselves in terms of their sexuality?" The answer: "To the extent they define themselves in terms of genital sexuality. Like about a week ago I was trying to jack off. I couldn't come for the first time in my life. For a whole hour! 'Wow!' I said to myself, 'This is interesting.'"

The new liberalism is the old elitism: I'm OK and screw you is the refrain. It crops up in Barbara Amiel's column in the Jan 1 *Maclean's*, where any sort of government interference in the affairs of people is derided on the grounds that the genie of state control can never be stuffed back into the bottle.

The analysis is simplistic and selfish: the growing and unnecessary necessity for Social Insurance Numbers in everyday life can't be equated with civil rights for minority groups, including gays. In Amiel's polite and tony circles, friends and lovers don't lose jobs, homes and self-esteem because of their friends and lovers; but it does happen in the real world. Yes, "in a truly free society" the aid of the state wouldn't be necessary. But nothing's free about this society, especially freedom.

Gays get blamed for everything: by feminist psychologist Dr Phyllis Chesler, quoted in the Dec 19 *Esquire*, for preventing women from re-establishing themselves as sex objects. Now, that may sound contradictory. Feminists, last year (and last decade, for that matter), didn't blame anybody for not making women sex objects. But times change: the new feminist chic, says the long-time man's magazine, is the lusty woman.

"We are living in a male homosexual culture — Wall Street, the Vatican, football teams, fashion designers," says Chesler. "Men are separatists, and don't want women around for longer than it takes to screw them. These are the men who are dictating fashion," and lately they haven't let women be sexy. But the lady psychologist thinks women are rebelling against fashion dictators, none too soon.

Gay Talese (no relation to the movement) is kinder towards homosexual behavior. It's healthy, he says, because women can now get away with showing nipples at charity balls and people are relieved because they aren't transsexual tennis stars.

One baby step forward, one giant step back, too much stumbling and mumbling in between: that's *Time's* January 8 essay on homosexuality.

The step forward is the assertion that the best public policy towards gays is no public policy at all — no sodomy laws, for example. The step back is the declaration that rights to protect gays will soon become rights to defend drunks, and worse — the proliferation of "catego-

ries of unfireable citizens."

And the stumbling and mumbling: essayist John Leo is afflicted with either-or-itis. Every positive statement (psychiatrists no longer consider homosexuality a sickness) is smothered by a negative (but most psychiatrists still think homosexuals are sick). Leo hasn't done gays any favours with his analysis. His is the old liberalism, knowing it must understand and endorse a social right but unable to accept the consequences of acceptance.

"Wir sind schwul" (We are gay) proclaimed the front cover of the October issue of the German magazine *Stern*. The cover was guaranteed to shock — it was a photograph of two men about to kiss. Inside, the article began with a two-page black and white photograph that was captioned: "This is no cinema scene, this is a real photo. The two men embrace each other tenderly in bed..."

The text itself listed the names of 682 openly gay men, ranging in age from 17 to 68, whose occupations were everything from doctor to student to unemployed civil servant — they even included an unemployed cop. About 50 of the men were featured with photographs and short comments from each of them.

Although it said nothing new, the ar-

ticle provided a brief and sympathetic description of the oppression homosexuals face, from the myth of homosexuality as a sickness to discrimination on the job.

George Anthony is entertainment editor for the *Toronto Sun*, a tabloid whose perfidy is no doubt well-known to regular *TBP* readers. He also works for *Marquee*, a bi-monthly distributed free — and still not worth the price — in Canadian theatres. He never writes a discouraging word about movies.

Here he is with Lily Tomlin, talking about her appearances with John Travolta in *Moment by Moment*.

"Lily has even more to say about Travolta. (Note diminutive first name.)

"The first thing one notices about him is how sensitive he is.' (Pause) 'And how sexy, too,' she adds thoughtfully."

Less coy but still cloying are Colin Dangaard and Michael Reeves in the Jan 9 *Us*. Tomlin, the older woman to Travolta's younger man, comes off as a sexual neuter:

"Tomlin, a single woman with no special man, younger or older, in her life admits she has never had any real-life experiences to parallel her screen romance with Travolta. 'Maybe I live in a different place,' she smiles."

Some imaginative editor with a sense of occasion at *New York* magazine thought to ask Quentin Crisp (*The Naked Civil Servant*) to review three books on fashion: the result, in the Nov 20 issue, is bitchiness at its knowing best.

"If you have no personality, you may be able to save your face and, possibly, your entire anatomy by following the current fashion," writes Crisp, "but all we shall know about you, when we see you coming down the street, is that you had enough money to buy a glossy magazine and were sufficiently cunning to work out the cut of the garments shown therein."

Take that, dandies.

Poor Bette Midler wants to be a myth, notes Warren Hoge in Dec 10's *New York Times Magazine*, but first she's got to live down her tacky baths reputation.

"Trash with flash" for "an adoring audience mostly homosexual and largely undressed" will diminish Midler's middle-America appeal, says Hoge, and that's where legends are apparently made.

The days of Jeanne D'Arc of the Tubs are being washed away: coming up, after her Janis Joplinese role in the film *The Rose* — a nascent Sophie Tucker image...naughtiness the nabes can accept.

Poet-musician-political being Allen Ginsberg has lots to say about poetry, music and politics in an interview in the Dec 8 *Georgia Straight*; Ginsberg the gay man also has some words about sexuality:

The question: "As you get older you seem to believe more strongly in purely platonic love." The answer: "As you get older, you're willing to settle for what you can get! (laughter) Like if somebody doesn't want to suck your cock you can play music with him."

Another question: "You mean your music is like a sort of spiritual

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.)



"I am gay": 682 testimonials in the German monthly magazine *Stern*.

The gay images of film flicker on, seldom positive:

• In *The Wild Geese*, a mercenary film starring Roger Moore, Richard Burton and Richard Harris, one man recruited for a raid to free a black African leader is a sure-nuff queen. "Oh goody," he giggles when told he's been hired. "Do I have enough time to get a divorce? I've been trying to dump him for weeks."

• In *Number 1 of the Secret Service*, an abysmal super-spy spoof, the hero is stalked by a succession of killers, in whom the film-maker's confusion over what is a transvestite and what is a transsexual becomes obvious. But whatever they are, they're apparently bred to be nothing but vicious killers.

• In *California Suite* — slightly positive but unbearably saccharine —

Michael Caine is the bisexual consort of Maggie Smith, British actress brought to Hollywood on Oscar night. He's a good puppy. She kicks him, he licks her. And he's an antique dealer. The only cliché he doesn't have are wrists. But for all that, their relationship is shown to be loving, and Caine is permitted to pick up a young actor in the course of the day and night.

• In *Invasion of the Body Snatchers* — set in San Francisco — there is a funny line, though you have to hear Donald Sutherland's inflection to believe it. The boyfriend, taken over by the aliens, just isn't the same person: "How do you mean, different?" asks Sutherland. "Has he gone crazy, turned gay, got a social disease, become a Republican?" □

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The Ivory Tunnel

Gay Small Press by Ian Young

Unmarked grave for infant gay mag

Over the past few years, Toronto has been treated to a succession of gay periodicals: *Esprit*, *Directions*, *Night Times*, and the latest five-minute wonder, *Standout*, which billed itself as "a lifestyle newsjournal for gay people" (i.e., gay men). The paper failed (after one issue) for the same reason so many gay magazines fail: they aim at a commercial product without having either the capital investment or the managerial know-how to make that product a success.

Responsible for the latest in this long line of failures are Peter Buchove and Arthur Whitaker, the suit-&-tied cover boys of a recent *Toronto Life* article on the "new gay capitalism." The one time I visited *Standout's* unnecessarily spacious suite of offices, no one on the staff of five or six appeared to be doing any work or indeed filling any function at all. Two or three men cracked weak jokes at the expense of the aspiring writers who had hopefully submitted their work. Another smooched with an unappetizing-looking office boy. And so the long afternoon dragged on.

The "entrepreneurs" of this pseudo-capitalist farce will no doubt go on to other ventures, learning nothing and remembering nothing. The subscribers and contributors, of course, lose out. That Art Whitaker is a decent man, with benign intentions, makes *Standout's* abrupt demise all the sadder.

Even among non-commercial gay periodicals, there are few enough providing thoughtful commentary on gay art and literature (other than short reviews). *Boston Gay Review*, along with *Gay Sunshine*, attempts to provide more detailed analysis than most papers can give. The latest issue, no 4-5, is, as usual, top-heavy with poetry reviews (there are no fiction reviews at all) but does contain two articles on film. One, a perceptive piece by Michael Bronski, analyzes some of the homophobia in much feminist literature (he is dealing specifically with Joan Mellan's *Big Bad Wolves: Masculinity in the American Film*) and contrasts the work of some of the new gay critics such as Jack Babuscio and Will Aitken.

The issue also contains an illuminating piece by poet Kirby Congdon on the origins of his masterpiece, *Dream-Work*. It is a pity though, as Congdon's book is not widely available, that one or two sections from *Dream-Work* are not reprinted along with the notes.

I have had some complaints about *Boston Gay Review* in the past (I still wish they would recruit a designer) but it provides intelligent, analytic reviews of gay art (not just books from the big commercial publishers) and that is a very great service. Subscriptions are \$5 for 10 issues from Box 277, Astor Station, Boston, MA 02123. Single issues are 50¢. There have been a number of gay literary magazines: Daniel Curzon's now defunct *Gay Literature*, *Mouth of the Dragon* (which promises to rise from the dead soon), and the new fiction quarterly *Paragraph*. The latest entry is *The Gay Journal*, a quarterly edited by Roger Baker, who has presided over a number of superior English gay mags, notably *Spartacus* and *Quorum*. Ian

David Baker is art editor and Anne Davidson co-publishes.

The first issue is very promising, with some imaginative choices of contributors. That delightful genius Oswald Blakeston is here, with a couple of his gnomic dialogues; there is a wonderfully sexy story, "Boy & Man," by Ray Gosling; and several odd miniatures by Alan Wakeman. Daniel Curzon, Peter Robins and Ian Harvey also appear — all frequent and dedicated contributors to the gay press. It is a pity that Peter Robins' story has been mangled in the pasting-up, though an errata slip is enclosed.



The Gay Journal: "Investor's Chronicle"

The Gay Journal should provide an intelligently edited, attractively designed outlet for the work of gay and lesbian writers, artists and photographers. But only if it can find the money to keep going. Subscriptions are £4, from BBD Publishing, Flat F, 23-4 Great James St, London WC1N 3ES, England. Single issues are 75p each.

Aleister Crowley was called "the wickedest man in the world" — at a time when Hitler and Stalin were at the height of their power! In fact, the poet and magician with a penchant for the theatrical was in the great tradition of English eccentric writers like Beckford, Beddoes and Count Stenbock. Here is Crowley on one of his religious relatives: "I remember my Uncle Tom telling me he was sure God would be displeased to see me in a blue suit on Sunday. And today, he is surprised and grieved that I do not worship his God — or even my own tailor as would surely be more reasonable." His scandalously erotic poems, written and published in the wake of the Wilde debacle, were burned by Her Majesty's Government.

The latest book about the man who called himself "The Great Beast" is Susan Roberts' *The Magician of the Golden Dawn* (\$13.50: Beaverbooks, 953 Dillingham Rd, Pickering, ON, L1W 1Z7), a novelistic treatment of Crowley's life that, in spite of its more than 300 pages, leaves the impression of a somewhat vague sketch rather than a detailed biography. The venerable Israel Regardie, in a foreword, refers to Ms Roberts' "good, easy writing." I find her style turgid and vulgar. Francis King's recent *The Magical World of Aleister Crowley*, published by Coward McCann, is better written, and a far more informative study. □

Classifieds

FRIENDS ↗

Alberta

FEELING HESITANT/ALONE in regard to taking those first steps into the gay world? Why not share your feelings (maybe even your first steps) with someone (a woman) who is in the same boat? If this kind of friendship appeals to you, or if you feel alone for other reasons, please write. All letters answered. Drawer B302.

British Columbia

TWO ENERGETIC young, gay women seek others of similar disposition. Not into roles. We like sports, dance, music, etc. We are physical and like active women. Would like to hear from all interested women in Vancouver-Victoria area. (age 21-22). Drawer 345

LESBIAN WRITER attractive thirties, new to West. Interests: literature, feminism, art. Wishes to meet mature, congenial women friends. Victoria, Vancouver. Drawer B309.

ATTRACTIVE YOUNG gay woman, professionally and aesthetically oriented, wishes to meet women who are likewise inclined. Drawer B304.

FRIENDS ↗

National

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 numbers. Looking forward to your letters. Drawer B315.

GAY MALE, 20's, 5'6", 125 lbs, long brown hair, seeks other males who love to suck cock — I do. Write a sizzling letter relating your fantasies. Dave PO Box 153, Stn Victoria, Montreal H3Z 2V5.

Alberta

PROFESSIONAL MALE, 34, average looks but stupendously intelligent, sensitive, good-natured, sophisticated, excellent sense of humour and modest. Outside interests include theatre, good food, travel. Drawer B318.

British Columbia

VICTORIA, ARTICULATE, attractive and intelligent male, 26, honest and affectionate, seeks companionship. Island residents only, please. Drawer B344.

VANCOUVER GAY MALE, 24, tall, attractive, athletic, vibrant, open and honest. Attempting the construction of my life with intimate friends and lovers and wide ranging interests based in marxist, gay/feminist principles. Having fun and sorrow in the here and now and wishing to share talk, activities, and loving sexuality. Drawer 321.

GUY, 31, MASCULINE, discreet, seeks other masculine guys for fun and friendship. Prefer under 35, dominant types, but all answered. Drawer B295.

Manitoba

LONELY, PROFESSIONAL male, 42, 130 lbs., 5'11", seeking sincere, mature males. Interests: music (classical), plants, books, travel, correspondence. All serious replies answered, photo appreciated. Drawer B251.

Montreal

SINCERE, 27-YEAR-OLD, handsome, affectionate, intelligent, would like to meet new younger friends or hear from penpals across Canada. Have wide variety of interests. Will answer all letters. Drawer 332.

MASCULINE, GOODLOOKING, engineering student, from South American mountains, looking for friends. Possible permanent relationship. Like swimming, outdoor life. Am easy-going and love people, especially guys from small country towns. Photo appreciated. Drawer B339.

YOU ARE: in your 20s, decent, stable, resolutely virile, student part/full time, living in

Montreal or able to relocate, looking for permanent/secure relationship, maybe son/father type, sexuality gr. act., well hung. 1 AM: 45, 6'2", 180 lbs, beard, masculine looking, good mind, good body, good cock, good professional job, serious, straightforward, 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.

CORSETS, GIRDLES, tight belts, constrictive clothing. If you share my interests, write in view of meeting. Drawer 322.

BOYISH, MASCULINE, youth, professional, discreet, quiet, artistic, desires penpals, companionship. Photo for same. Drawer 320.

DUAL-PERSONALITY GEMINI, 22, 5'10", 175 lbs. Am serious, introspective, fun-loving, witty, gentle, warm, passionate, sensual. Want to share life but need space too. Seek openly gay male under 40 to bring out best in me. Reward: two friends/lovers in one. Photo, phone. drawer B297.

WRESTLING. Slow, deliberate, intense sessions. Nude, costumes, boots, etc. Beginner but learn fast. Teach me how to beat you! Montreal. Bill 463-1380.

NB, NS, PEI

CLEAN, QUIET, Halifax male, 40s, 5'10", 145 lbs, brown hair/eyes. Looking for sincere, discreet, honest, masculine males to meet or correspond with. Photo appreciated. Drawer 308.

Northern Ontario

BILINGUAL, CLASSICAL musician, new to Thunder Bay and looking for friends to go hiking, snow shoeing, film viewing, eating, music making, and other ...ings. Charles Dallaire, 371 Foley, Thunder Bay, Ontario.

Ottawa

HANDSOME, HAIRY, HUNG, tall male, 29, travels extensively, varied interests, wants to meet Greek active/kinky males anywhere. Photo appreciated. Drawer B298.

LEAN, CLEAN CUT, handsome, masculine gay guy, 30, w/m, 5'9", 140 lbs, brown hair, hung. Would like to meet other slim, attractive, clean-shaven, natural, masculine gay guys for friendship and fun. Reply: Box 725, Postal Station B, Ottawa, K1P 5P8.

33, INTELLIGENT, bilingual, like cycling, running, light sports. Warm towards sincere, loyal people. Dislike "gay swingers". Jazz, classical, folk music pleasing. Amateur photographer. Seek eventual sharing, close relationship. Richard. Drawer B246.

Quebec

QUEBEC, 38, 5'8", 168, 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 IN meeting French artist? Needs models, age 25-50. Am middle aged, affectionate and understanding. Please write. Man. Sask. (Anywhere if travelling West). Drawer B343.

Southern Ontario

I AM A SUCCESSFUL, 44-year-old who enjoys his job and life generally, squash, theatre, friends, travel, New York Review of Books, thinking and laughing to mention a few things. All I lack is an affectionate sharing relationship, hard to find when you live in the country and dislike one night affairs. Ideally you are younger but with character and maturity, intelligent enough to be dubious about responding to ads, but intrigued sufficiently to write me about yourself. Drawer B331.

YOUNG GUY, 24, blonde, blue eyes, wishes to meet similar attractive, boyish, masculine youth to 25, for mutual fun. Drawer B341.

NOT BAD LOOKING, fair haired, 6'1", 40 yrs, 130 lbs, like penpals, look young. Drawer B300.

I'M 5'10", 145 lbs, long reddish hair. Interests include, electronics, photography, horticulture, poetry, music, especially blues, bluegrass, Southern rock. Looking for friendship with gay guys similar to myself. I'm fun loving with a great sense of humour. Send photo if possible. Penpals also welcome. Drawer B310.

GOOD NATURED Chinese male, 38, professional, would like to meet gentleman in 30s for company and good time. I'm sincere and warm. Enjoy music, show and bridge. Toronto, Whitby, Oshawa. Drawer B311.

I'M 36, SLIM, masculine, sincere and affectionate. Seek sincere masculine friend who desires trust and friendship. Drawer B314.

CLOSET TV, 50s, 5'8", desires close relationship with other mature TV, appear straight when out. Should have independent means and possibly share an apt. Discretion assured and expected. All serious letters welcome. Drawer B317

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.

MID-30s, HAPPY, independent-minded, professional into science, arts, nature, building friendships and many other things (some of which I've yet to discover). Like to meet other nearby gays for whatever adventures seem appropriate. Reply in confidence. PO Box 784, Brockville, Ontario, K6V 5W1.

BOYISH, MASCULINE, youth desires friendship. Quiet, artistic, lonesome, discreet, love life, to share experiences, good times. Penpals also welcome to share fantasies. Letters, photos for same. Drawer B258.

Toronto

GOODLOOKING, slim, masculine, under age 30, sensible, 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, etc. Phone number appreciated. Utmost discretion assured. John, Box 191, Postal Station A, Willowdale, Ontario.

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.

SINCERE male 29, 5'8", brown hair, attractive, seeks friends for companionship, sex, social evenings, seeing movies, plays or whatever. Drawer B334.

MASCULINE GUY would like to meet same for occasional evening or weekend get-together. I'm 25, 6'4", 185 lbs, in north Toronto. Enjoy evenings beginning with wine, listening to music, conversation. Drawer B335.

YOUNG PROFESSIONAL, 25, 6', 160 lbs, well-read, quiet and with sense of humour. I enjoy music, movies, dancing, conversation, and good times. Am seeking a companion who hopes to develop a sincere and supportive relationship. Drawer B336.

ATTRACTIVE, masculine guy, 40, looking 35, wishes to meet boyish masculine youth, discreet, quiet, artistic, for friendship, good times, on weekends. No drugs. Photo appreciated. Will answer all. Drawer B337.

WELL-ENDOWED, 27-year-old, 150 lb, male stud seeks same. Between 21 and 30, for close friendship and possible lasting relationship. Beards and moustaches freak me out. Into music, movies, theatre, travel, antiques and quiet horny, sexy times. Will someone please satisfy my hungry fancy. Photo appreciated. Drawer B338.

MALE, 36, 5'9", 145 lbs, open, "growing," "sensitive," warm, communicative, considerate, affectionate, intelligent, attractive, creative, neat, sexual-sensual, financially independent, seeking male with similar qualities for stimulating friendship, possible

lover relationship. Age preferred 26-36. Let's meet and exchange views. Drawer B340.

SLIM, MASCULINE, age 30, seeks w/s fun from guys to age 40. Explicit letter and photo if possible. Drawer B328.

ATTRACTIVE GAY MALE, 35, 6', 170 lbs, masculine, affectionate, honest, fun-loving, with a wide range of interests in life and sport would like to meet similar male up to 25 years of age for lasting relationship. If you are clean-shaven, slim, sincere, masculine and attractive-looking please reply with photo and phone number. Drawer B329.


PROFESSIONAL MAN, 40s, intelligent, well-educated, seeks similar male companion for conversation dining out, going to concerts, theatre, movies. Sex not the object. Write Box 553, Don Mills, Ontario M3C 2T6.

TAUREAN DREAMER loves the sparkle of the big city but couldn't take it without hot chocolate and comfortable couch and a good book or self-elected solitude. Well travelled, reasonably urbane for a rural refugee. Enjoy good food, lively conversation, high spirited hi-jinx metropolitan cultural life, honesty simplicity. Am 30, 5'8", 150 lbs, have been called handsome, haven't we all. Would like to hear from "out" gay men 25 to 35 who could cope with the above. Photo would be nice, but not necessary. Drawer B323.

HUSKY GUY, 26, seeks young companion for movies, intimate evenings and weekend trips. I enjoy camping, canoeing, fishing and all outdoor activities. I promise to answer all responses. Phone number if possible. Drawer B347.

SUBMISSIVE, small endowed wanted. Box 288, Station D, Toronto.

ATTRACTIVE, HORNY, masculine, shy, slim, white male, English Canadian, age 38, 5'9", 155 lbs, blue eyes, brown hair, bearded, well endowed and cut, Gemini, seeks to correspond and meet other similar attractive, horny, masculine males, 25-45, who are looking for a serious sincere friendship, also a possible relationship and fun times. I am mature, sensitive, honest, intelligent, affectionate clean, gentle, warm, loving guy, who enjoys theatre, movies, music, books, conversation, dining, disco dancing, plus many other interests. Into love, life, dig mutual J/O fantasies and sensuous love-making. Am aggressive but versatile. Please no S/M, hard drugs and one night stands. Only serious replies. Discretion assured. Write and tell me about yourself. Love to hear from you. Photo and phone number appreciated. PS:own house. Pen pals welcome. Drawer B327.

**THE OFFICE**
SAUNA BATH FOR MEN

**1000 Main Street
Winnipeg
580-0133**

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 B324.

BLONDE, COLLEGE GRAD, looking for sensual encounters with young black males. West Indians welcome. Try me for fun in and out of bed. Drawer B313.

BLACK FRIENDS WANTED by white professional male, early 40s, own car and apartment, many interests, affectionate and sincere. Drawer B312.

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.

MAN, POLITICAL, RELIGIOUS, but non-dogmatic, 27, 6'3", 170 lbs, bearded, seeks one other for mutually supportive, loving relationship. I'm intelligent, affectionate, educated, sensible, gentle, involved in leftist issues and struggling to integrate personal-political faith contradictions into responsible life-style. Photo appreciated. Drawer B306.

ATTRACTIVE MASCULINE, white, 31, male, 28, 5'6", 140 lbs, would like to hear from same or gay from anywhere, for a get-together, friendship, or just to correspond. No S/M, B/D, also interested in going to California for 2-3 weeks this winter. Would like to hear from those interested. Must be able to pay own way. Prefer masculine men, 28 and under. Discretion required and returned. Photo and phone. Will answer all. Drawer B305.

GAY MALE, YOUTHFUL, trim, healthy, natural, energetic, warm, sad, angry, 30, dislike complacency and phony joy of consumer-society, seek young companion. Box 6181, Station A, Toronto, M5W 1P6.

I AM 28, 5'6", 130 lbs, have blue eyes, brown hair, moustache, hairy body, am versatile and love to kiss and cuddle. Varied interests; movies, plays, socializing. If you're 25 - 40, looking for warm sexual friendship, write Drawer B348.

GR ACTIVE GUYS wanted by guy who works at keeping his body in good shape. Want a guy who also works at his body. Have my own place. Love long hard sessions. Don't enjoy long telephone talk. Serious only Les 465-6423.

SEEKING MASCULINE, trench-active, intelligent buddy, interested in outdoors, workmen's bars, male gear. Include photo, Box 214, Station M, Toronto.

HOT DANCER, blond, 5'10", 145 lbs, seeks partners for bump and grind on and off dance floor. Open to new steps. Drawer B253.

MALE, 33, SEEKS discreet friends with exotic tastes for semi-regular meetings. Detail your likes and suggestions (leather, lingerie, or too shy to try). Send photo. Drawer B288.

VISITING TORONTO? New in town? Call Bob 923-8306.

MALE, 28, 5'8", 140 lbs, seeks companion likes movies, bowling, skiing, dining out. Also glass of wine. Write PO Box 188, Station W, Toronto M6M 4Z2.

WANTED: STUDS with firm hard bodies into long greek sessions, active or passive. Travellers welcome. Photo with reply a must. State your fantasies. Am 26, handsome, sexy, accomplished. Looking for a good time not a lifetime. Prompt reply guaranteed. Drawer B254.

WHITE MALE aged 30, enjoys theatre, good conversation, dancing, wishes to meet same for friendship. Presently living in the Jane/Steeles Avenue area. All replies treated with discretion. Would like to hear from you. Drawer B257.

WOULD LIKE TO MEET young student interested in sports, theatre. Please reply with photo and phone number. Drawer B275.

MALE, 29, CLEAN and honest seeks young masculine male with own apartment and car that is 21-25, circumcised, enjoys oral sex, kissing and caressing. Prefer slim, little body hair, and quite adequately endowed. This ad is for friendship and to establish a mutually satisfying relationship. I'm sure you're out there. Write with photo and phone number. Drawer B277.

MALE, ATTRACTIVE, 40, wishes to meet males (married or single), who like receiving oral and giving greek. Discreet. Have own place. Drawer B301.

PHILIPPINO OR CHINESE friend, under 30, wanted by tall, successful man, 48, affectionate, with nice apartment and car. Likes to travel, photography. Recently visited Asia. Drawer B285.

ASIAN FRIEND sought by slim masculine W/M, well-educated, quiet, discreet. Interests include films, theatre, travel, auctions. Let's see what we have in common. Drawer B303.

SINCERE, AFFECTIONATE male, 5'7", 145 lbs, enjoy theatre, art, dancing, music and much more. Wishing to meet other gay men. Please enclose photo, Drawer B299.

GENEROUS YOUNG 40-year-old executive wants to expand his circle of younger male friends. Students and others who would like to meet someone whose interests include conversations, cooking, dining in/out, weekend travel, cinema, theatre, classical music, are asked to write including a photo if available. Others in Southern Ontario or New York City, who would like to visit Toronto, or have visitors are also welcome. Drawer B293.

GAY GUY, 34, 6'3", 215 lbs, lots of fun to be with. I like to party, smoke and smoke, drink, supertramp-summers freak. I want to meet gay guys and girls for friendship, relaxing or for fun evenings. I love music, dinner parties, animated conversations, quiet times, a bar-hopping buddy, a lover!!! Drop a note with your phone number and a photo if you can. I'll answer all promptly. Cross country skiing anyone! Drawer B296.

GAY MALE in forties with comfortable home, interested in meeting a masculine male 21-35. Interests: sports, music, travelling. Sincere and reliable replies only. PO Box 504, Station K, Toronto.

AVERAGE LOOKING, 28 yrs, 5'10", medium build, 150 lbs, clean-shaven, no moustache, not too hairy body and non-smoker, please call Rick 769-8503 after 7 PM. Would like companionship in gay friends for quiet evening at home, TV, music, summer cycling, etc.

HOT YONGE BUNS sought by masculine, boyish looking 26-year-old, 6'2", short, brown-haired, blue-eyed, clean-shaven, well hung, affectionate, white male; who likes music, dancing, goodtimes, and great sex, would like encounters with younger guys for mutual pleasure. Available day and evenings and have own apt near downtown. New gays, bi-guys, and first timers especially welcome and treated with loving care. I travel all over southern Ontario. Reply with phone for prompt response. Discretion assured and expected. Write to Michael, PO Box 1340, Station A, Toronto.

MESSAGES

I AM NOT an intellectual elitist! Signed T. Guest.

FEB 10 is cruising day at AGO. See you there.

TO MY DEAREST friend Greg, "Could you bust?" Love, Massimo.

OVERHEARD ON YONGE ST: Faggots bug me because straight guys can't show affection to each other any more without being called gay.

TO JEROME WITH love. Gerry, Ed and Ken.

To the anti-NORMAL singers: Love to wring those J-clothes. Signed, an admirer.

FEMINIST SENSIBILITY seeks classifieds who do not associate the particulars of sex organs with the paucity of their social lives. Gay Drawers.

To Portia, Melody, and Mary Sue: Honey....! Love always, Phyl.

TO BUBELLA BUNNY. Thanks for all the fabulous breakfasts. When do I get Ilsa's money? Piggy.

MON CHER MICKEY — so where's the next dirty letter??? — Rick.

TO BILLY S., New Wave Nurse, you can always tie my tourniquet. — Max Blue.

MICHAEL SOYE of Winnipeg — write me care of the paper. Robin

WHL: I love what you do to my genes. CHO



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HOMES

YOUNG ASIAN with good sense of humour as houseboy and companion. Gentleman has centrally located town house. Non-smoker. Ideal for student or working boy. Drawer B346.

BEACHES, bachelor flat, residential neighbourhood, Queen/Beech area, \$215/month, heat, hydro included, responsible, reliable, quiet person(s) only. Available Jan 15, 698-5172 mornings.

SHARE BEACHES HOME with woman, dog, two cats. Small but cosy, fireplace, TTC, boardwalk nearby. \$150, share utilities. Available March 1st. Phone 690-1840.

YOUNG RESTAURATEUR seeks hard-working roomie for semi-furnished 2 bdrm flat near Yonge and Bloor, until Sept. Cat. 960-0685.

ROOMMATE WANTED. Share four bedroom house. West end near Bloor subway. 2 and a half, bath, 2 fireplaces, furnished living room. Young responsible guys with secure

incomes \$125 per month, includes utilities. Phone 416-766-9241. Available Jan 1979. Look Forward to hearing from you.

NEED OFFICE SPACE? Large, sunny office for rent, nice old building, Bloor St. George, Toronto \$77 per month. Suit free-lancer, lawyer, small business. Phone 923-6670 (days), 537-5681.

DANFORTH SUBWAY: 1000 sq. ft. renovated 2 level, 2 bedroom upper duplex. Complete broadloom, 5 appliances, fireplace, balcony, parking, discreet S/M OK. \$495. 465-4497.

PARLIAMENT/WELLESLEY, bright, well-kept home, all carpeted; bed and linens, closet, dresser, table, chairs; fridge, sink, cooking facilities. Share new bathroom/separate shower. \$28-\$48/week. Linda Boyd, 861-2551 (9-5); 924-0863 (after 6).

A PRESTIGE East-central location; large ravine lot abuts park, 3 bedroom, 1500 sq ft., main floor. Private entrance, patio and parking. Fireplace, dishwasher, drapes, broadloom. \$550, utilities included. Suit 2-3 readers. 752-7772.

LETTERS

GAY PEN PAL club, Chasers, Box 423, Verdun, Quebec,

PRISONER SEEKS correspondence. Lonely and would appreciate all replies. Help me out of my blue mood. Daniel Mayo no. 151-783, PO Box 5500, Chillicothe, Ohio, US, 45601.

24-YEAR-OLD prisoner, seeks correspondence. 6'8", 215 lbs, black hair, blue eyes. Would like to start book collection. Please correspond. Mark Behring PO Box 911, Sioux Falls, South Dakota, 57101, USA.

MALE, EARLY TEENS, WISHES to correspond with any males or females from 15 to 30. I am an Aries, fair complexion, brown hair, blue eyes, and medium build. Interested in music, and the country. Please write Stuart Hyndman, 1 Lawrence Court, Bundoora, Melbourne, Victoria, Australia 3068.

MALE MALAYSIA CHINESE, 28, seeks penfriends 21-45. Keen to know more about gay life in Western society. Peter Lim, 9 Jalan Helang, Larkin Jaya, Johr Bahru, Johor, West Malaysia.

I AM a 25-year-old white male prisoner. I am 5'10" tall, black hair, blue eyes, and weigh 170 lbs. I am an outdoor person. I like most sports including, football, baseball, tennis and weight lifting. Seek letters from the outside. Edward P. Harper, no. 146-175, PO Box 511, Columbus Ohio, 43216, USA.

READING

FLASHPOINT for the news from a libertarian socialist perspective. Covering gay news, labour, women's issues, ecology, science, and much more. Subscriptions \$4 for 24 issues from Flashpoint, Box 3658, Regina Sask.

CARRIER PIGEON, a small distributor of feminist and socialist publications such as *Gay Left*, and *Second Wave*, is preparing an anthology of "Socialist Perspectives on Gay Liberation." Both original articles and previously published material are welcome. Anyone interested in contributing should write *Carrier Pigeon*, 88 Fisher Ave, Boston, Mass 02120 (617) 445-9380

WE ARE ARRANGING an informal group to read complete books and discuss them with intellectual rigour from a liberated gay perspective. If interested, write Dennis, PO Box 873, Station A, Toronto M5W 1G3. Non-smokers please.

LESBIANS, Mara O'Ryan shares her poetry with you. *Rosamma*: love poems praised by Diana Press, photocopied. Cost one dollar. Write General Delivery, Main Post Office, Government Street, Victoria, BC

SERVICES

ART EXHIBITION in Upper Library at Massey College, 4 Devonshire Place, 4-9

CommunityPage

The Community Page is a listing of gay groups in Canada and Quebec which primarily direct themselves toward alleviating or struggling against gay oppression. It includes: democratically constituted organizations, cooperatively-run clubs and community centres, bookstores which sell gay and feminist literature, and non-profit gay periodicals. Organizations wishing to be listed, or to revise information presently listed, should contact: The Body Politic Community Page, Box 7289, Station A, Toronto, ON M5W 1X9.

ALBERTA

Calgary

- **Dignity/Calgary**, Box 1492, Station T, T2H 2H7. Ph: (403)269-7542.
- **Gay Academic Union**, Box G-262, Station G, T3A 2G2.
- **Gay Information and Resources**, Rm 312, 223 12 Ave. SW, T2R 0G9. Ph: (403)264-3911. Information and counselling Monday-Saturday; Gay AA Monday; Lesbian discussion Tuesday, Men's discussion Friday.
- **Metropolitan Community Church**, 1703 1st St. NW, T2M 4P4. Ph: (403)266-1806.
- **Parents of Gays** meets last Sunday of each month at the Unitarian Church, 1703 1st St. NW.

Edmonton

- **Club 70**, 10242-106 St, T5J 1H7. Ph: (403)423-5051.
- **Dignity/Edmonton**, Box 53, T5J 2G9.
- **Edmonton Lesbian and Gay Rights Organization (ELGRO)**, Box 837, Substation 11, University of Alberta, T6G 2E0.
- **Gay Alliance Toward Equality (GATE)**, Box 1852, T5J 2P2. Office: 10144-101 St, Ph: (403)424-8361.
- **Metropolitan Community Church**, Box 1312, T5J 2M8. Ph: (403)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.

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.
- **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**, 1585 Barrington St, Suite 301, B3J 1Z8.
- **Atlantic Provinces Political Lesbians for Example (APPLE)**, Box 3611, Halifax South Postal Station, B3J 3K6.
- **Gay Alliance for Equality**, Box 3611, Halifax South Postal Station, B3J 3K6. Ph: (902)429-4294
- **Gay Youth Halifax** may be reached through the address given for the Gay Alliance for Equality.

ONTARIO

Guelph

- **Guelph Gay Equality**, Box 773, N1H 6L8. Gayline: (519)836-4550.
- **Guelph Gay Youth Group**, info: (519)836-4550, Mon, Wed & Thurs, 8-10PM.

Hamilton

- **McMaster Homophile Association**, 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

- **Kingston Women's Centre**, Queen's University Student Memorial Union, 3rd floor.
- **Queen's Homophile Association**, Student Affairs Centre, 51 Queen's Crescent, Queen's University, K7L 2S7. Ph: (613)547-2836.

Kitchener/Waterloo

- **Gay News and Views**, Sun, Tues and Wed, 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 7-11 PM, Sat 2-4
- **Homophile Association of London, Ontario (HALO)**, 649 Colborne St, N6A 3Z2. Ph: (519)433-3762.
- **London Lesbian Collective**, Box 4724, Station C, N5W 5L7.
- **Western Gay Association**, c/o University Community Centre, University of Western Ontario. Ph: (519)679-6423.

Mississauga/Brampton

- **GEM/Gay Equality Mississauga**, Box 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 66 Gloucester St, M4Y 1L5. Meetings and services every 2nd and 4th Fri, 10 Trinity Square.
- **Dignity for Gay Catholics**, Box 249, Station E, M6H 4E2. Ph: (416)960-3997.
- **Free Lesbians and Gays (FLAG)**, Box 605, Adelaide St Station, M5C 2J8.
- **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 and Gay Trade Union Group**, Box 162, Station K, M4P 2G5.
- **Lesbian Organization of Toronto (LOOT)**, 342 Jarvis St, M4Y 2G6. Ph: (416)960-3249.
- **Metropolitan Community Church**, 29 Granby St, M5B 1H8. Ph: (416)364-9799.
- **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 gale de l'Abitibi**, a/s ADGQ, CP 36, Succursale C, Montréal, H2L 4J7.

Hull

- **L'Association Gai(e) de l'Ouest Québécois (AGOQ)**, CP 1215, Succ D, J8X 3X7. Ph: (819) 778-1737.

Montreal

- **Androgeny 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) 525-4997.
- **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.

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.

Continued on page 41

Supermarket blues

When you walk into the supermarket these days, you'll find things have changed. High technology is paring down its colours: video blue and yellow are being pushed out by the aesthetics of no-name brands. At Dominion the world is black and white. It's like the pictures we used to see of Soviet supermarkets: no choice, everything looks the same.

What's an ostensibly socialist aesthetic doing in the land of plenty? As you skip past miles of corporate food, massed higher than you can reach, the question itself is defused. The fluorescent lights make your eyelashes sizzle and turn what you thought were massive aisles of food into an equally massive collection of two-dimensional objects, objects that appeal primarily to a single sense — the visual. The other senses — those that sexualized beings rely on for their survival — have been purged from the supermarket.

These shelves and shelves of commodities have less to do with your life than with that "other" life of the TV commercial, or the teen mags at the check-out counter. What are you supposed to do with all these things? Perhaps the answer, rather than to take them seriously, is to treat the supermarket as a small-scale Disneyland.

On the other hand, there is a great deal about the sub-urban life of the supermarket that is distressing to the urban gay woman and man. The entire project, from "family size" boxes of detergent, to packages of three pork chops, to the exaltation of suburban space, legitimizes the nuclear family. The only role available to women in this context is that of housewife. And gay people — well, we're just not included.

There is a sense, of course, in which we have already begun to subvert the insidiousness of the supermarket. They are at least good for cruising — for men, anyway. Supermarkets in Hollywood are reputed to have hustlers in them (in the fast food aisle?). While things in Toronto haven't gone quite that far, the big stores in places where a lot of gay men live, like St Jamestown and Greenwin Square, can have their otherwise sterile spaces eroticized by those clever enough to claim them for their own. **Dominion, Loblaws, Miracle Mart, etc** Virtually everywhere.

There are plenty of other places to go,

places that are more pleasant to be in, and that address food in an entirely different way: not as commodity, but as activity and social event.

The best example of course is Kensington. It's my favourite part of Toronto. The colours are the ones we were taught never to mix: Magritte blue, bright red, lavender, aquamarine, chartreuse. When they're all together, not just on the houses but the sidewalks, the fences, the rock borders and the garbage cans, an anti-North American aesthetic emerges. Portuguese and West Indian music blasts from the stores, even on the coldest days. Food is the central activity at this circus. It's not something we peer at through a film of plastic, but part of our lives and our history. Men and women lift it in crates in the morning, stack it on the sidewalks, talk about it knowledgeably. At night the scraps rot in the gutters. Kensington is the rare moment in our society when the senses of smell and touch — and to some extent hearing — are allowed to emerge. Here the visual is one mode among many, unlike at the odourless supermarket or the office encased, embalmed, in "white noise."

But for all its dirtiness, Kensington is lamentably clean when it comes to sexual anarchy. If you like to appear gay, expect gruff responses from the patriarchs sitting behind the tubs of sauerkraut, and jeers (or worse) from their macho, albeit often attractive, offspring.

There is little you can't get in Kensington. There's a whole street of fish and chickens, a number of dairies and cheese shops, Jewish and Hungarian butchers, several bakeries, piles of every sort of grain, seed and nut, West Indian shops and cafes, and probably the best produce in the city. And nowhere are the prices better.

Kensington. Roughly the area bounded by Harbord and Dundas, Spadina and Bathurst. Open every day but Sunday; especially crowded on Saturday.

There is another market in town, the Saturday one at St Lawrence. It's the Germanic alternative: to get the best pickings you have to get up at five on a Saturday morning, and when you get there it's so clean and ordered, so silent and so White, it makes the rest of Toronto look like New York. But if you have to have some basil or a bunch of



freerias, this is the only place. Early on, the patrons are from North Toronto, Yorkville and new Cabbagetown; but by late morning there are more and more gay people — in the summer it can be cruisy.

St Lawrence Market. Front St at Jarvis.

Back in the Sixties, the alternative place to shop was the natural foods store. The eating habits of hip Californians suddenly became the norm of the counterculture. In a way, it meant something then to eat that stuff, however unimaginative it usually was. Besides, there was nowhere else to get ingredients that were more or less pure.

That's still pretty much the case, but otherwise the picture has changed. You can't any longer believe in that sort of food, not when in California even the fast food chains plop a sampling of alfalfa sprouts on your microwave meal. And especially not when the aesthetic of the unadorned — from "natural" wood floors to untreated apple juice — has been adopted by the very people it was thought in the first place to oppose. There isn't a counterculture anymore, among other reasons because the proposed social changes never had an economic basis.

We're left with natural foods stores in nearly every district. Yes, the food is good, but the rest of the post-late-Sixties merchandise gives it away: French seaweed toothpaste for four dollars, magazines that talk about building teepees in the woods or babble pseudo-religiously, in the midst of ads for Japanese banks, about a new way of achieving psychic peace. These are neither our concerns nor our day to day struggles. They don't address — and much less question — the social conditions that bring dreary highrises into our lives, or dreary bars.

This isn't to say that one should go back to a steroid burger on a potassium

sorbate bun with an edible-oil-shake on the side. But, as pleasant or convenient as the natural foodstore might be, we should see that it can no longer give a real sense of political or economic alternative. Its economic structure differs from that of the supermarket only in scale. Fast foods and trivialized natural foods alike are a function of consumer society.

There are any number of natural food stores throughout the city and the suburbs. The largest and most diverse in the centre are:

Goldberry, St Nicholas Street near Yonge and Wellesley
Baldwin Street, in Chinatown
Whole Earth Foods, Parliament St in Cabbagetown.

Perhaps the most progressive establishments are the food co-ops. There are only a handful of them in Metro, and they are greatly varied both in terms of structure and political awareness. But their potential as politicizing forces is clear: all of them are collectively owned, and operate on a no-profit basis. Members save money and have a say in purchasing. They also support small, independent farmers and traders. For this reason they are a potentially serious challenge to the Ontario food industry. And because power is divided equally among producer, consumer and worker, the collective movement — unlike, say the consumer movement — fundamentally challenges the present economic order. The co-ops in the centre are the following:

519 Co-op. 519 Church St (hours: Friday 12-7, Saturday 10-4) Call Bob Biderman: 483-1409.

Karma Co-op. 739 Palmerston Ave (hours: Thursday 4-8, Friday 12-8, Saturday 10-2) Call Katherine Tait or Karen Perry: 534-1470.

Donvale Food Co-op. 20 Spruce St. An order-ahead type co-op. Call Carmel Hili or Paul Rodgers: 922-7391.

Woodgreen Food Co-op. Woodgreen Community Centre. 835 Queen St East. (hours: open five days; fresh vegetables Tuesday, Thursday and Friday only) Call Frances Corrigan: 461-1168.

The Island Co-op. An order-ahead co-op for island residents. Call Julia Oldenburg: 368-9384.

If you're interested in starting a food co-op in Ontario, call the Ontario Co-operative Food Network: 532-8000. □



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