

A MAGAZINE
FOR LESBIAN/GAY
LIBERATION

THE BODY

Politic

N° 120 \$2.50
NOVEMBER 1985



Movies!

FROM DYKE
HEARTTHROB
PATRICIA
CHARBONNEAU
TO BAD-BOY
MISHIMA —
WE'VE GOT
'EM ALL!
MONTREAL &
TORONTO FILM
FESTIVAL
COVERAGE, P31

Preying

ON THE WOUNDED
THE MEN OF
HOMOSEXUALS
ANONYMOUS

Refugees

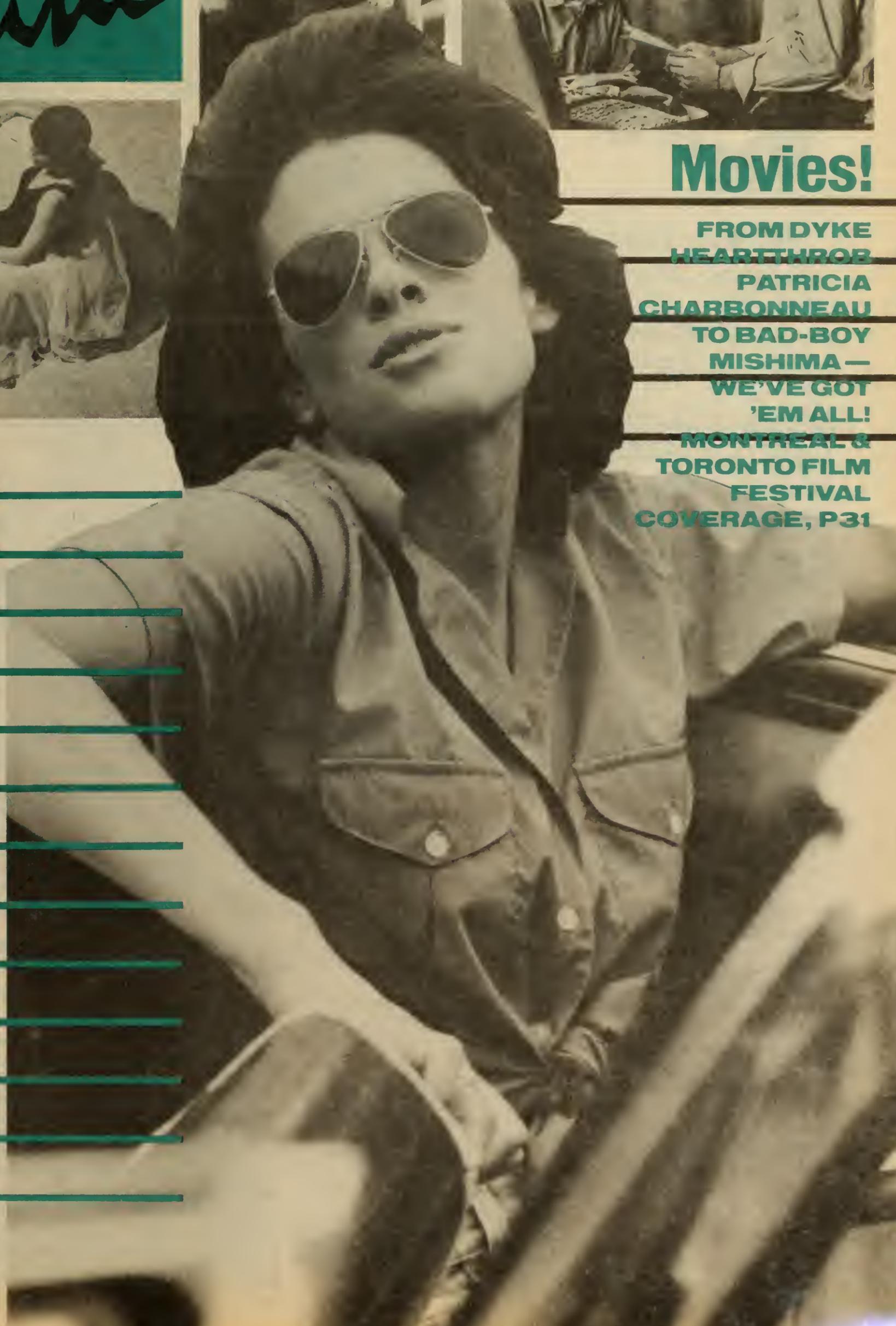
FIGHTING
IMMIGRATION
— FOR THE
RIGHT TO LOVE

Joy-less

CANADA
CUSTOMS
BANS THE JOY
OF GAY SEX

Pro-Gay

THE STUNNING
NEW GALLUP
POLL DATA

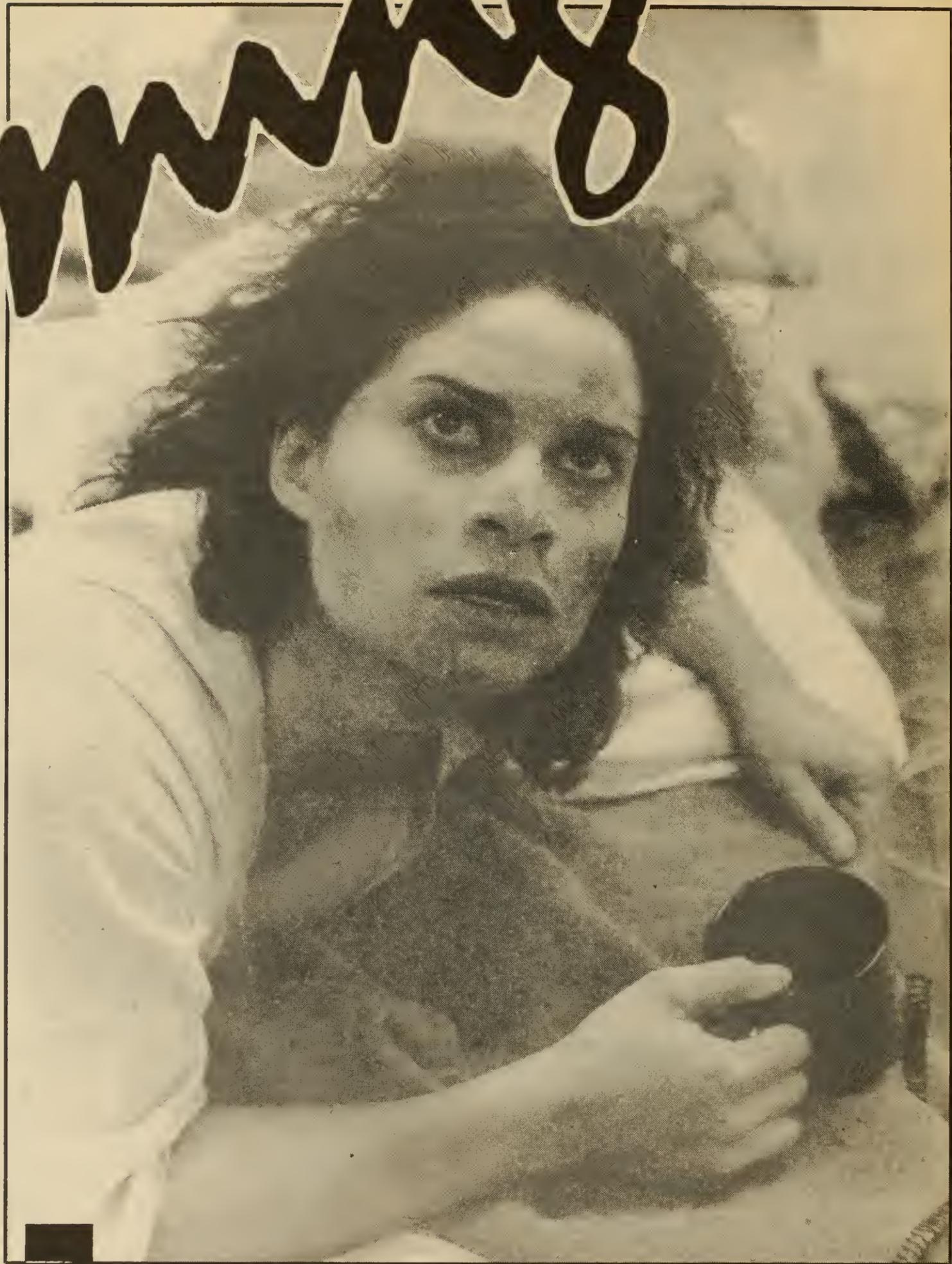


Comings

*The Body Politic's
highlights of what's
happening in
November*

IN TORONTO

- **Drag Queens on Trial.** A melodramatic sexual-political farce by Sky Gilbert. Starring three provocative drag queens who must live "by the skin of their spike heels." On now until Nov 3 at The Toronto Cinema, 667 Bloor St W. \$7 Tues-Thurs, \$9 Fri-Sat. Sunday matinee, 2:30pm, pay-what-you-can.
- **Female Transport.** Steve Gooch's play about a group of female convicts on a prison ship bound for Australia in the 19th century. The women learn to depend on each other for survival, and two of them — the tough Madge and young, mixed-up Pitty — find love together. Presented by Eclectic Theatre Productions. October 22 - November 3. Tues-Fri at 8pm, Sat at 9pm, Sun at 2:30 (pay-what-you-can) and 8pm. Tarragon Theatre's Extra Space, 30 Bridgman Ave. 531-1827.
- **Killing Game.** Eugene Ionesco's play about an epidemic which is annihilating the entire population of a city. November 6-10 at 8:30pm in Harbourfront's Studio Theatre, 235 Queen's Quay West. Free admission, but reservations are recommended. Call 963-9226.
- **Supermale.** Jackie Burroughs and Nion "transform the theatrical confines of Theatre Passe Muraille into a supererotic love arena." Billed as a "contest of coition." October 31-November 10 at Theatre Passe Muraille, 16 Ryerson Ave. Tues - Sat, 8:30pm. Sun matinee, 4pm. For tickets, call 363-8988.



IN TORONTO: Female Transport: Eclectic Theatre Productions presents this play about a prison ship bound for Australia. Opens October 22.

- **Fourplay.** Lesbian and gay theatre festival, produced by Buddies in Bad Times at Theatre Passe Muraille. November 19-December 8.
- **No Small Change.** Emma Productions Women's Collective presents the story of the Eaton's strike. November 29, 8pm. Steel Worker's Hall, 25 Cecil St. Cash bar, tickets \$3 and \$5, Eaton's strikers admitted free. Call 537-6207.
- **Amelia Earhart Was Not A Spy.** Subtitled "How to tell the man you love you're marrying someone else." Hilary, her gay roommate Kevin and her new man

Chester are the characters in this "poignant" comedy at Solar Stage. November 19-22, at 12:12 and 1:11 (lunchtime). Solar Stage, First Canadian Place, King & Bay Sts. Tickets are \$4 (\$3.50 seniors/students). Bring your lunch.

- **Ryerson Lesbians and Gay Men's Dance.** At Oakham House, corner of Church and Gould Streets. Saturday November 23 at 9pm. Door Prizes. Tickets \$2 in advance, \$3 at the door. Available mid-Nov at Ryerson's Student Union and Glad Day Books. Everyone welcome.

- **Festival of the Gentle Martial Arts.** Hear the sound of one hand clapping at this bi-lingual (French/English) event presented by the U of T Department of Athletics and Recreation and the Toronto Academy of Karate and Judo. Workshops emphasizing physical fitness, self-defence, meditation and philosophy. Saturday November 2, 9:30am to 5:30pm. Admission \$10, Youth (under 16) \$7, families \$20. Day care provided. For more information, call 978-3436 or 978-4676. U of T Athletic Centre, 55 Harbord St.

● **Desrosiers Dance Theatre.** Programme to be announced. November 26-30 at the Premiere Dance Theatre, Harbourfront, Queen's quay Terminal. Performances: 8pm. Robert Desrosiers, one of the most sought-after choreographers in Canada today, uses visual images, dance, mime, acrobatics and live music in his performance pieces. Tickets \$9 to \$16. Available from Harbourfront Box Office or BASS.

● **Canadian Forum November Cabaret.** Featured performers include David Roche and Nancy White. At the Bamboo Club, 312 Queen St W. November 3 at 8pm. Tickets \$12 in advance, \$15 at the door. All proceeds to **The Canadian Forum**. For reservations, call 364-2431.

● **Challenging Our Images.** A conference on the politics of pornography and prostitution, sponsored by the Ontario Public Interest Research Group. Participants include video artists Richard Fung and John Greyson, writers Susan G Cole and Gary Kinsman, MP Svend Robinson, writer and historian Joan Nestle and Margo St James, founder of COYOTE. November 22-24, 252 Bloor St W. To register, write OPIRG Toronto, 2 Sussex Ave, Room 302, Toronto, M5S 1J5.

● **Patients' Rights: Problems and Solutions.** A series of workshops sponsored by the Patients' Rights Association. Topics include: midwifery, rights of the handicapped, women's health care. Saturday, November 9, 8:30am to 5pm. Registration \$15 PRA members, \$25 others, \$5 seniors. York Quay Centre, Harbourfront, 235 Queen's Quay W. 923-9629.

IN TORONTO:

David Roche, monologist extraordinaire, is one of the performers at the November 3 benefit for Canadian Forum.



photo: F Richards

IN TORONTO: Foolin' around: Robert Desrosiers and C Moore in a sprightly moment from *The Fool's Table*. See them at Harbourfront November 26-30.

● **Sex and Violence.** During its 20th anniversary season, CBC Radio's *Ideas* confronts that perennial duo: sex and violence. Modern moral panic, set in its historical and media context. The first programme in the series is Oct 31 at 9:05 pm, 9:35 in Newfoundland. Mon-Fri, Radio 94.

● **Dr Smith Presents Pro-It.** October 30 & 31 at The Funnel, 507 King St E. The programme promises a mix of "Lavender Liberation flicks/Pro-It home movies/groovy films/wacky queer films..." among other things. The first night's show features **Andy Warhol's Bad** and **Parliament Street** by Borris. There will also be cartoons and works by Toronto filmmakers Eric Fitz, John Critchley, Janet Wilson and Midi Onodera. In the lobby there's **Desperate Teen-Age Love**

Dolls video. October 31 features **Mondo Punk** and **Little Rascals** plus work by Dot Tuer, Gary McLaren, Bruce Lynn, Chris Buck and Sophie Vitkovitski. Admission is \$4 and there's a bar and free popcorn.

● **Carla Murray.** An installation about the different stages a woman experiences as a result of her exposure to feminism. Oct 16-Nov 2. Gallery 940, 940 Queen St E, Toronto.

● **Art by Women Over 50.** Presented by Gallery 940, 940 Queen St E. November 6-23. Discussion November 9, 2pm-4pm at the gallery.



photo: David Rasmus

THE BODY Politic

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

The Collective

Paul Baker, Christine Bearchell, Rick Bébout, Dale Bolivar, Robyn Budd, Gerald Hannon, Ed Jackson, Mike Kelley, Andrew Lesk, Tim McCaskell, Alan O'Connor, David Rayside, Gillian Rodgeron, Phillip Solanki, Michael Totzke, Lee Waldorf

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Coming

Gillian Rodgeron (coordinator); Alan McGinty (Montreal), Robin Metcalfe (Halifax)

Xtra!

Ken Popert (coordinator); Paul Baker, Lysena Bertoli, L. Lopez, Jerry McCarty, John Moreau, Dayne Ogilvie, Phillip Solanki, Lee Waldorf

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The opinions of the collective are represented only in clearly marked editorials. The publication of an advertisement in The Body Politic does not mean that the collective endorses the advertiser.

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MORE TO COME!

• In Xtra! TBP's Toronto paper.

What's on and what's up in the city — movies, plays, concerts, bar-nights, dances, and just about everything else!

It's complete, it's current, and it's free at these locations:

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Pick it up when you go out





IN TORONTO: Pier Paolo Pasolini: director of *Arabian Nights* and *Oedipus Rex*, on at the Roxy in November.

● **Repertory Cinemas. Listings compiled by Dayne Ogilvie. At the Roxy, 1215 Danforth Ave, 466-0773. The Ruling Class.** This manic British class satire tells the tale of a fetishist father and his mad mad son who believes he is Jesus. Peter O'Toole gives a driven performance as the crazy son. November 4, 7pm. **East of Eden** and **Rebel Without a Cause.** James Dean's great "bad boy" films from 1955, the year of his death. In their way, both films delineate the deteriorating relationships between fathers and sons in the societal malaise of Eisenhower's America. These are commercial films with a social conscience, quite unlike **Rambo** or **Red Dawn**. They are gut wrenching in a more emotionally honest way, too. November 18, 7pm & 9pm. **Outrageous.** Craig Russell's stairway to stardom, a film about a hairdresser (of course gay, of course into drag). He is also a fabulous impersonator and the film traces his rise to the top of the heap, featuring some of Toronto's gay landmarks from the distant mid-seventies. Low-budget, high-camp and surprisingly touching. November 19, 7pm. **At the Fox, 2236 Queen St E, 691-7330. Arabian Nights.** The late, great "commie fag" Pier Paolo Pasolini directed this rich, glowing film that captures the joyous freedom of the tales, shot in glorious locations in Yemen, Ethiopia, Nepal and Iran. November 19, 9 pm. **Oedipus Rex.** This complex, difficult film is constructed with poetic licence and excruciating graphic detail and pacing; centrally concerned with sexual conventions and individual freedom. November 18, 9 pm, November 19, 7 pm. Also **at the Roxy, November 12, 7 pm. At the Bloor, 506 Bloor St W, 532-6677. All About Eve.** One of the funniest movies ever to come out of Hollywood, or anywhere else. Snappy, vicious dialogue and the inspirational Bette Davis who is oh so nasty and equally vulnerable. November 11, 7pm. **Sunset Boulevard.** A classic, ornately contrived and brilliantly told. This tale of a faded Hollywood silent screen star features a very arch Gloria Swanson and a very prim William Holden. November 18, 7pm. **Cabaret.** Director Bob Fosse created an intelligent movie musical and made Liza Minelli a star in this ad-

aptation of Christopher Isherwood's **Berlin Stories.** November 19, 7pm.
 ● **Chinarts Dance.** A varied programme of dances from different regions of China, presented by the Chinarts Dance Association. Sunday, November 13 at 8pm. Premiere Dance Theater, Queen's Quay Terminal, Harbourfront.
 ● **Miranda.** Starring Jackie Burroughs as **Dr James Barry.** Barry was Chief Inspector of Hospitals in Canada until 1856. He was known for his fiery temper and for his skill, and was thought to have killed at least one man in a duel. Sunday afternoons, he paraded around on his horse, twirling a parasol and escorted by his footman and his tiny dog Psyche. At his death in 1865, the truth was discovered by his housekeeper. Dr James Barry was a woman. Airs November 10 on CBC Radio 103.
 ● **MCC Fall Concert.** Saturday November 2 at 8pm. Call 536-2848 for tickets.
 ● **The Cradle Will Fall.** Homage to Frank Wederkind. In celebration of the International Year of Youth. Twelve youths from diverse backgrounds assemble in an ensemble production inspired by Wederkind's **Spring Awakening: A Children's Tragedy.** Adolescence is an 'awakening' yet society tends to repress individuality which does not allow young people to express their concerns and emotions, not to discover their true selves. Actor's Lab, 155A George St. Previews November 6, 8:30pm. Runs November 7-24. Tues-Sat, 8:30pm, Sun, 2:30pm. Tickets \$8, previews and matinées \$5. Box Office, 363-2853.
 ● **Eric Fischl Lecture.** Part of Harbourfront's Great Artist's Lecture Series at the Icehouse, just east of York Quay Centre. November 18, 7pm.
 ● **A Space Open Screenings.** Bring your films, 16mm, 8mm, Home Movies, Works-in-Progress, whatever you want. November 25, 8pm. Admission is free. 204 Spadina Ave, 364-3227.
 ● **Infidelity.** An outrageous comedy about adultery by 19th century French playwright Labiche. It's about eight eccentrics and their affairs. Presented by Crow's Theatre at The Theatre Centre, 296 Brunswick Ave. Previews November 5&6. Runs November

7-24. Tues-Sat, 8pm. Sun, 2:30pm. Tickets \$7.50 and \$9:50, Sunday: pay-what-you-can. Box office, 927-8998.

● **The National Ballet of Canada.** At O'Keefe Centre November 6-24. Week one: **Don Quixote**, choreographed by Nicolas Beriozoff after Marius Petipa and Alexander Gorsky. Week two: **L'ile Inconnue** by Constantin Patsalas and **Sphinx** by Glen Tetley. Plus the always popular **Elite Syn-copations** with music by Scott Joplin, choreographed by Kenneth MacMillan. Week three: **Onegin** choreographed by John Cranko, staged by Reid Anderson, music by Tchaikowsky. Evening performances at 8pm, Sat matinée, 2pm, Sun matinée, 3pm. For tickets, call O'Keefe Centre Box Office or Teletron at 872-1212. Guest artists **Natalia Makarova** and **Reid Anderson** will dance in **Onegin** November 19 & 24.

● **Pink Triangles.** Presentation of the film, accompanied by a workshop on Homophobia and the History of the Gay Movement. Sponsored by Gay Asians of Toronto. 519 Church St Community Centre. November 1, 7:30-10pm.

● **Asian Lesbians of Toronto.** The group begins with a slide show on Asian Lesbians of the East Coast. 519 Church St Com-

munity Centre. November 8, 7:30-10pm.

● **The Docklands Community Poster Project.** An exhibition by British artists Loraine Leeson and Peter Dunn who have been working with trades councils and community action groups in England for several years. Photomontage work. A Space, 204 Spadina Ave. Until November 9.

For the latest information on what's going on in Toronto, call 923-GAYS (923-4297), or pick up a copy of **Xtra!**, published twice a month by the people at **The Body Politic**, and distributed free in bars, clubs, theatres and restaurants across the city.

IN MONTREAL

● **General Idea.** The 1984 Miss General Idea Pageant Pavillion at the Musée D'Art Contemporain until November 3. The trio of Toronto artists have created an 'archaeological dig' of their ideas and artifacts and put them on display in an interesting and amusing fashion. It's really worth seeing, and free too. Musée D'Art Contemporain de Montréal, Cité du



IN MONTREAL: Thank you very much: **Nazi Milk**, a poster by artists **General Idea**, enlivens **The Colour Bar Lounge** at the 1984 Miss General Idea Pageant Pavillion until **November 3.**

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● **Being At Home With Claude.** A play by Rene-Daniel Dubois, opening at Théâtre de Quat'sous, November 12. Dubois has written several plays and this is his first gay-themed venture. It's the story of a hustler whom the police suspect of being mixed up in the death of one of his clients. Contrary to what the title would seem to indicate, the play is in French. Til December 8. Théâtre de Quat'sous, 100 est avenue des Pins. Phone, 845-7277. Métro: Sherbrooke. Tickets: \$11 all days except Saturday, \$13. Student special, \$7.50, Tues & Wed.

● **GALOM.** Gays and Lesbians of McGill will host a dance at McGill University, Saturday November 9. In the Ballroom (where else?) of the Student's Union Building. Doors open at 9pm and close at 1pm. Admission: \$3 students, \$4 others. Student Union Building, McGill University, 3480 McTavish St. Métro: McGill.

Reported from Montreal by TBP correspondent Alan McGinty. For the most up-to-date information on events in Montreal, pick up the latest issue of *Sortie*, North America's largest French-language gay publication. Call (514)286-7122 for locations.

IN HALIFAX

● **Lifesize: Women and Film.** "Witches and Faggots, Dykes and Poofers," the Australian documentary of the gay movement, and "In the Best Interests of the Children," an American film about lesbian mothers, will be shown in the Bell auditorium at the Nova Scotia College of Art and Design, Nov 8, 8pm. Admission free or by donation. For information call 422-7381 (132).

● **Atlantic Gays and Lesbians** in Healthcare and Social Services will hold a one day seminar in Halifax on Sat, Nov 30. For information contact Ken Belanger at (902) 425-6967.

The Maids. Theatre Arts Guild will present Jean Genet's drama of envy, greed and lust at the Pond Playhouse, 5 Parkhill Rd (off the Purcell's Cove Rd). Dec 4-7 and 11-14, at 8pm each evening. Tickets \$5/\$6. For reservations call 422-4370.

Reported from Halifax by TBP correspondent Robin Metcalfe. For the latest information on events in Halifax, call the Gayline at (902)423-1389.

IN ST JOHN'S LOS ANGELES

● **G.A.I.N.Dances.** Hallowe'en Dance, November 2, regular dance, November 23. Both at the Graduate House, 112 Military Road. The Gay Association in Newfoundland is a self-supporting organization working for the interests of gay men and lesbians in Newfoundland and Labrador. Their funding comes from profits made at dances, and from donations. The money is used for operating costs, rental, issuing and distributing a monthly newsletter and for a bi-weekly advertisement in **The Evening Telegram**. For more information, write Box 1364, Stn C, St John's, Newfoundland A1C 5N5.

● **Tamara.** Even in glitzy Hollywood, it's billed as "the ultimate, intimate theatrical experience." **Tamara**, John Krizanc's hit play that premiered at Toronto's 1981 theatre festival and is now in its eighteenth month of a Los Angeles run, is a clever puzzle of a theatre piece. Audience members get to follow their choice of ten characters through three floors of an expensively decorated American Legion hall, which has been turned into the 1927 villa of poet Gabriele d'Annunzio. The show is a kind of **Upstairs, Downstairs** Italian-style. D'Annunzio's weekend house guests include the elegant artist Tamara de Lempicka (Anjelica Huston), ostensibly there to paint the

poet's portrait but actually the object of his lust, and the jealous Luisa Baccara (Karen Black), d'Annunzio's former mistress. The two women, partly to protect themselves against their host and the fascist atmosphere, develop a subtly erotic relationship that occasionally hits notes of ecstasy.

Sexual tensions are not confined to the aristocrats in the house. Aelis Mazoyer, d'Annunzio's confidante and housekeeper, has a strong interest in the innocent ballerina Carlotta Barra. Aelis, played fiercely by Canadian performer Marilyn Lightstone, insists on nude exercise classes, helping her young charge dress, and massaging her sore muscles after a workout. "What a strange kiss!" remarks the wide-eyed Carlotta, not quite understanding the housekeeper's intentions.

The play's lesbianism, both covert and overt, contributes to the work's richness as an exploration of character, politics and sex. Set to open in New York and London in 1986, **Tamara** is a piece of Canadian theatre worthy of export.

by Jon Kaplan ●

IN LA: To die for: Dresses by Gianfranco Ferré on the bods of Anjelica Huston (l) and Karen Black in **Tamara**.



Photo: Jar Thompson

Vote for Mae West

In Ontario's municipal elections November 12, voters in three cities will have a chance to mark their ballots for openly gay candidates. In Ottawa, long-time community activist Denis LeBlanc is running for city council; François Lachance is seeking a place on the separate school board in Kingston; and in Toronto, lawyer Peter Maloney is making a bid for the city alderman's seat in downtown's heavily gay Ward 6.

Not too many years ago any one of these races would have been a rare occurrence indeed, and one of galvanizing importance for gay people. Somehow, this time around that doesn't seem to be the case.

Maybe that's because out-of-the-closet lesbians and gay men now have been — if not often enough — elected to civic office, in Vancouver, in Boston, in West Hollywood and San Francisco and Sydney, Australia. But it may be, too, that these 1985 races are different in both symbol and substance from the ones that have gone before.

Five years ago, when George Hislop made his historic run for Toronto City Council he became a symbol of the growing clout of the lesbian and gay community in Canada's largest city. He said — often — that he was "not the gay candidate, but the candidate who happens to be gay," and that was true in the sense that his was not a one-issue race. Nominated by the Ward 6 Community Organization as well as by the Association of Gay Electors, Hislop was committed to W6CO policies on affordable downtown housing, better daycare and control of the police — policies that made him an attractive candidate well beyond the gay community. Still, he not only happened to be gay, but to be the best-known publicly gay person in the city, and a candidate accountable not only to a progressive civic organization but also — if in a limited and largely symbolic way — to the community of lesbians and gay men in Toronto. His open public profile made the acceptance of gayness — his and ours — an issue, and for that reason his campaign generated interest and excitement well beyond the boundaries of Ward 6.

Five years later, none of the latest gay candidates — for all their various strengths — brings together the same combination of factors that made Hislop's 1980 campaign so significant.

Denis LeBlanc has a strong base in the New Democratic Party, and he hopes to win on the strength of the NDP's civic policies. While his sexuality is no secret in Dalhousie Ward, where he has been highly visible as a past president of Gays of Ottawa, he does not see it as an issue in this campaign. As, indeed, it need not be.

François Lachance is running a spirited campaign as a throat-ramming gay person, but essentially as a protest candidate without a significant base of community support. His personal courage is admirable, but the broader impact isn't likely to be great.

Peter Maloney is now stumping the same turf George Hislop did in 1980, but with a rather different message. He is trying to unseat NDP Alderman Dale Martin, who was elected in 1984 to replace the retiring John Sewell. Martin's fellow party member Jack Layton holds the other Ward 6 seat, and will move on unchallenged to represent the ward on the larger, suburb-encompassing Metropolitan Toronto Council. Layton has been a committed, high-profile defender of the gay community. Dale Martin shares that commitment, in a no-doubt genuine if so far rather uninspiring and back-seat way, but Peter Maloney hopes to rally those who, like himself, resent the NDP's hold on both of the ward's seats. He has thus tailored his campaign to tap anti-NDP sentiments. Long a forthright and articulate critic of the police, Maloney has silenced himself on that issue for the duration, noting that policing falls within the jurisdiction of Metro Council and that he's running for City Council. He has cast himself as a pragmatist, as opposed to the intransigent ideologues of "the left." He has made appeals to small business, and given a friendly nod to big developers by supporting (though he once opposed) construction of a waterfront domed stadium which, if built, is likely to bring with it demands for new expressways through downtown neighbourhoods. And he has reminded gay people that while the NDP is officially our friend, it has often failed to live up to its rhetoric in the past. On that last point Maloney is absolutely right; on others he simply leans to the right, if perhaps no farther right than the city's pragmatic, lacklustre mayor, Art-imitates-life Eggleton.

Peter Maloney is well-known as a gay activist — so well-known, he says, that there's no need to remind voters of that fact just right now. If anyone wants to bring it up he'll deal with it, but as far as he's concerned his gayness is not an issue.

Again, he's right. Voters should take Maloney at his word — and Denis LeBlanc as well. We should ignore the sexuality of these candidates and look instead to their positions on issues that affect the quality of life in our cities. Kingston separate school voters should join François Lachance in his protest, or not, as they see fit. Gay people choosing city councillors in Ottawa or Toronto should support Denis LeBlanc or Peter Maloney not because they share either man's sexual orientation, but because they share his politics — if they do.

And if they don't? Well, this time around they should heed a paraphrase of Mae West: gayness has nothing to do with it.

Tim McCaskell and Rick Bébout, for the collective ●

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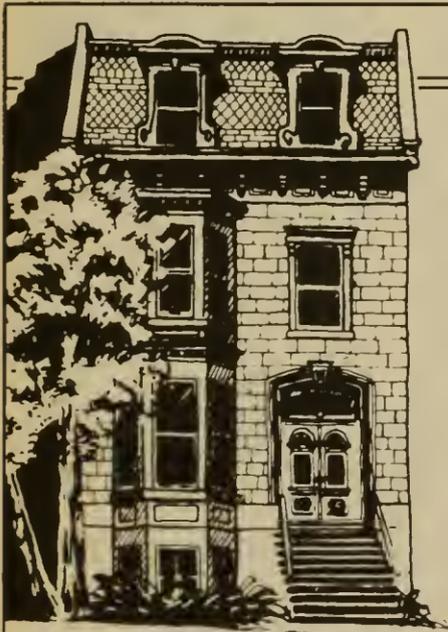
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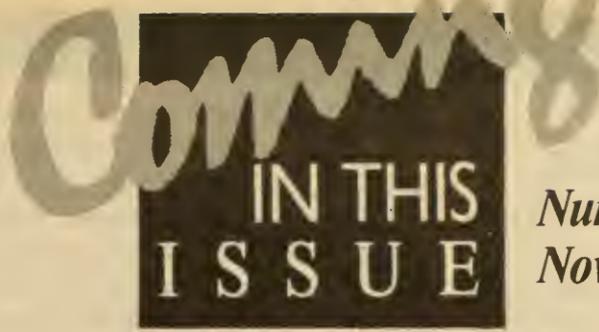
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Number 120
November 1985

31 Festival times two

Montreal held its ninth annual Festival des Films du Monde this year, while Toronto's Festival of Festivals turned a sprightly ten. In Montreal, Tom Waugh found Third World films "astir with sexual ferment," while our Toronto reviewers measured the city's gayest festival yet.

35 Desert gamble

When the film *Desert Hearts* opens early next year, it is probably going to be a hit. Ed Jackson interviews the woman behind the camera and the woman behind the book that started it all.

27 Straight to tell

You have to be heterosexual to tell whether gay literature is obscene or not. So ruled a British magistrate in committing to trial by jury the nine defendants in the *Gay's the Word* Bookshop indecency case.

13 Refugees

Bill and Carlos are lovers and want to live together. Simple enough — until Canada's Department of Immigration got into the act.

51 Easy for you to say

Does "I'm gay" kind of clunk as a way of coming out to your co-workers? John Moreau provides five guaranteed alternatives on *The Back Page*.

14 Preying on the wounded

Homosexuals Anonymous is a new gay group — of sorts. Andrew Lesk and Neil Powers check out the Toronto chapter.

Regular departments

- 8 **Editorial:** *Vote for Mae West*
- 10 **Letters:** *Language sensitivity and YMCA perfidy*
- 20 **Network:** *Gay groups coast to coast*
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- 42 **Shared Ground:** *New York lesbian writing*
- 43 **The Third Text:** *Cityscape*
- 44 **Classifieds:** *From opera queens to well-filled jeans*

The cover: Images from *Desert Hearts*, *Mishima* and *Kiss of the Spiderwoman* flank *Desert Hearts* star Patricia Charbonneau. Design by Robyn Budd.

A sensitive chord on language issue

The editorial of your September issue ("Schooling Scandal") struck such a sensitive chord that I feel it is important to point out the hidden issue of schooling to the Ontario linguistic minority.

Let us first look at the situation in Quebec. *The British North America Act* guarantees public education for Catholics and the minority Protestants; what this insured, in reality, was French-language schools for the anglophone minority. This school system has evolved into one where there are four categories today: Catholic in French and in English, Protestant in English and in French. The PQ government's efforts to change the public school system to one along linguistic lines met resistance from all anglophone groups and some right-wing Catholics....

I cannot agree with you entirely when you write: "But (the Protestant school system) has evolved into the secular one we know today, and Roman Catholics are hardly an embattled minority in the province of Ontario." If I understand the situation in Ontario, it is primarily in the Catholic school system that French-language schooling is available. As members of a sexual minority, we should be sensitive to the problems of Ontario's linguistic minority (especially when it happens to be the other official language of Canada!).

In my many visits to Toronto, I am always amazed by the lack of sensitivity towards members of the French-language minority: it hurts to be treated like an immigrant who hasn't yet mastered the language of the country when your mother tongue happens to be an official language of that country....

Bernard Courte
Editor, SORTIE
Montréal

Mockery as weapon

Fundy-bashing can be great fun, unless of course you happen to be a fundy.

Remember the imitations of effeminate queers that provoked so much laughter in your high school days and beyond? If you're like me, you felt hurt, angry, and — puzzled. It wasn't *that* funny. In fact, after you saw it done once, the act with the limp wrist, the lisp, and the sashaying walk was just stupid. Other people obviously didn't agree however, for the joke could bear endless reenacting and still prompt laughter.

Much later, of course, I realized what the participants in this game probably did not: the laughter was not the kind prompted by a humorous story, it was political. It was, in fact, a form of bonding among heterosexual males to ensure that there existed a lower social category, one which they could not fall into. Gay people passing as straight often experienced the further pain of joining in the laughter, lest they feel the brunt of their peer group's rejection.

In the public gay community of Toronto today, a different form of mockery is acceptable: that of the so-called fundamentalist preacher. I say so-called because most who use the word in these pages neither know nor care what it technically means. In a single letter in *TBP* (October '85) there appeared such phrases as "creeping fundamentalism," and "the fundamentalist

menace to public health." If you substitute the appropriate grammatical form of Jew (or Catholic, or homosexual) in these phrases, you will get a feeling of how distasteful this diatribe sounds to some of us. While both Orthodox Judaism and Roman Catholicism stand in official opposition to homosexual practise, it is the visible evangelical preacher who gets caricatured, usually in a composite imitation of Oral Roberts, Billy Graham and various others. These portrayals are recorded in our films (*No Sad Songs*) and in our social history (a prize was given at Katrina's one night for imitation of a homophobic. Guess which imitation won.) While we may like to think that the fact that we don't caricature rabbis amounts to enlightened behaviour on our parts, that we would just never do such a thing, I suspect that the person standing next to you would indeed do such a thing if persuaded that it was politically advantageous and socially acceptable. The idea that we avoid such behaviour because it is intrinsically wicked (and we're not), or at least because it tramples on the feelings of Jews who may be listening, is somewhat belied by the fact that scornful portrayals of evangelical preachers are regularly mounted, with no apparent regard for the feelings of gay Baptists in our midst. Not all may jump on the table and shout Jay-zuz, but even gay people who don't lisp and sashay can still get quite irate about queer jokes. If you don't know any gay Baptists, reflect on the fact that your Aunt Mildred doesn't know any gay people at all. People must be allowed their political breathing space, or what's liberation for?

The fag imitations in high school probably delayed my coming out, and yours, by instilling in me a contempt for visibly gay people. It took a long time to reach the point where I could gratefully acknowledge my debt to those who dared to be screaming queens in the 1950s. They were people of courage who bore the brunt of social prejudice for a long time.

I don't know what fundamentalist-bashing is doing to the Christian faith of gays just getting exposed to the community. Their faith could nurture them, be a source of strength over the years of their lives. Will they join in the laughter while feeling a twinge of pain? Maybe, because peer group pressure is a frightfully strong force. But I hope at some time they will come out of that particular closet also.

Meantime the interests of respect for individual rights might be best served by avoiding the use of mockery as a social weapon.

Don St Jean
Toronto

Mormon experience

Congratulations on your article on Mormon gays. I was very excited when I saw on the cover that your article dealt with what it is like to be Mormon and gay — "On the Edge" was a well-chosen title. I myself am an active Mormon, and gay. I know only too well the challenge of keeping my religious and social lives carefully compartmentalized; it's like constantly walking on eggs.

A couple of comments on the article. As I read it, I recognized the official church statements of homophobia, and the fear that gay and lesbian students at Brigham Young University experience. But I searched in vain for the promised "inside look at the lives of gay Mormons." As I thought about it, however, I realized that at the deepest level it is impossible to describe the intense cognitive dissonance you feel when your personal commitment to the truth leads to a reli-

I in 4
gay men in Toronto, Montreal and Vancouver have already probably been exposed to the AIDS virus. Most of them won't get AIDS, but many of them can pass it on during sex. Now, more than ever, is the time to practice safer sex.

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L E T T E R S

gious conviction whose institutional officialdom condemns your very existence. As one man stated in your article, "No one can really understand what a gay Mormon goes through better than another gay Mormon." Though gays in other religions may go through similar spiritual struggles to reconcile the truth about themselves with their religious beliefs, I agree that in significant ways the Mormon experience is unique.

Having made an exhaustive study of Mormon Church pronouncements on homosexuality, I was surprised by the quote which you attributed to Boyd K Packer (about avoiding disco music and spicy foods, and tying your hands to the bedposts). I think I've read just about every word he ever uttered on the subject, and in my opinion your writer went a little overboard in paraphrasing that quote. Boyd Packer is one of the few Church authorities who even speaks on the subject of homosexuality, and although his statements reflect a disappointingly negative attitude, at least he has the guts to speak out about a subject which most Church leaders avoid as much as possible. Hopefully his extreme opinions on the subject will challenge thinking Mormons to consider other possibilities for gay and lesbian members.

The article stated, "If you're Catholic or Protestant, you just stop going, but the Mormon church knows where you are." This tends to make us Mormons sound like the Gestapo, watching your every move. It might have better been said, "the Mormon church cares." People who want to leave the Mormon church can leave in the same way people in any other church do. The difference is that in general, Mormons care deeply about each other, and when a person drops out, they are missed. It is exactly this Christian sense of loving, caring and belonging that makes so many of us gay Mormons stay active in the church long after our wish to avoid public excommunication makes us want to leave. We're willing to take the risk in order to give and receive that special love.

Thanks for your article and for shedding some light on the subject. In the final analysis, those who want to understand us, will. If you wish to print any of this letter, please don't put my address or city. The phony name can stay.

Paul-Emile Leblanc

C equals Christian

It was with keen personal interest that I read of Ken Popert's attempts to gain YMCA memberships for he and his lover at the discounted rate for a couple.

In October 1984, I applied to the West End YMCA for the spouse's membership rate, since my lover holds a membership there. Like Popert, I was refused. When the manager told me a couple must be married to qualify, I gave him the evidence of a man-woman "couple" whose only relationship was a common street address, but who had been given the spousal rate. After attempting some other excuses, the manager countered with the statement that the "C" in YMCA stood for Christian, and homosexuality was un-Christian. Our discussion was lengthy, but to no avail. He was unyielding.

Unlike Popert, I did not pursue this discriminatory action more publicly because my lover has no human rights protection and lives under the threat of dismissal if our sexuality were to be made public. Although I am fortunate to belong to a union which has won inclusion in our contract of protection against discrimination based on sexual orientation, my lover, like many

others, has no such protection. Until we get some government action, neither my lover nor myself dare take public action and risk his career.

Thanks to Ken Popert for doing what I wish I could have done a year ago. And thanks to *The Body Politic* for keeping us all informed.

If you print this letter withhold the name — I hate asking that, but it's still a reality for our lives.

Toronto

What took so long?

While all can welcome participation by academics in historical study ("Talking History," *TBP 118*), from my point of view the question is, "What took you so long?"

Ever since 1956, ONE Institute of Homophile Studies has been giving university-level courses on Homosexuality in History (a 4-semester survey); German Political Pathology (a seminar); Middle Eastern Foundations of Biblical Morality and other such topics. These and other courses are part of the curriculum leading to MA & PhD degrees in Homophile Studies as authorized by the California State Board of Education.

Two major presentations at the Toronto conference (by David Cameron and Walter Williams) were given by ONE Institute faculty members, a fact not reported so far as I could find. We feel it to be a major political statement that ONE Institute is supported entirely by funds from within our community as an insurance for academic freedom.

Social construction theory discussions do have an undeniable attractive Continental cachet but there are also some more homegrown questions that should merit our attention.

*W Dorr Legg, Dean
Los Angeles*

A blinding change

What has happened to *The Body Politic*? Why have you gone and changed the type face? It is barely readable in its new style/size or whatever. I have been reading your publication for several years and have *always* enjoyed the content and handsome, easy to read layout. I sensed something was wrong an issue or two ago but tonight I damn near ruined my eyes trying to read the current issue! Please go back to your former format so people can read *The Body Politic* without ruining their eyesight.

*John Reynolds
New York*

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A gay couple thread their way through the maze of immigration laws; they want to stay together — in Canada

Refugees from homophobia

Bill and Carlos (not their real names) are unlikely pioneers in a movement that is due to grow in importance in the next decade or so: Gay Couples' Liberation. A whole series of new issues is being opened: issues like pensions rights, insurance rights — and the right of a gay person to sponsor his or her mate as an immigrant to Canada.

Bill is a rosy-cheeked Maritimer who speaks with an accent of his small hometown. Carlos is a dark, handsome native of Cuenca, a small city in Ecuador. They met by chance on Toronto's Yonge Street in early 1982 and, despite Bill's wariness and Carlos's almost nonexistent English, quickly formed a durable relationship based on compatibility and a bilingual dictionary.

Within two months the men, both in their twenties, had moved in together. It was to be at their shared apartment that the long arm of Canada's Immigration Department was to catch Carlos, beginning a period of insecurity and legal manoeuvres that may lead to major changes in the laws and regulations governing Canada's immigrants. Such changes are going to be needed if Bill and Carlos — and a surprisingly large number of other gay and lesbian couples — are to stay together legally in Canada.

Immigration laws and regulations are among Canada's most complicated and confused. Their enforcement is heavily dependent on the discretionary authority of thousands of officials whose prejudices are given wide scope by the often contradictory guidelines emanating from head office in Ottawa. Thus it is that there are wide variations in practice in immigration offices around the world and even within Canada.

But one aspect of immigration is constant: the family, and relationships associated with it, are of crucial importance in determining who will or will not be allowed to immigrate to Canada. If you have no family members in Canada who are willing to sponsor you (guarantee your financial viability), you are probably out of luck if you want to live here.

The family is defined pretty much on the Mom-Dad-and-the-kids model that is widely accepted as "normal" in Canada. The fact that this model is not particularly normal in other parts of the world, where extended families are "normal," causes a great deal of suffering and injustice. But when the definition is applied to gay relationships, it loses all relevance. We just don't exist at all!

Carlos came to Canada to visit his sisters, two of whom live in Toronto, entering the country as a visitor with permission to stay for up to three months, and with no permission to work. After a while, though, Carlos did go to work, at a shoe factory in Toronto's garment district. By taking a job (under a false name), Carlos "went out of status" — lost his status as a visitor and became an "illegal" immigrant. He risked getting caught by immigration officials and being brought before an inquiry that would determine whether he should be deported from Canada.



The knock on his door came in May 1983, when, tipped off by a former roommate who had taken a dislike to Carlos, members of the Immigration Department's enforcement division arrived at the apartment he shared with Bill. Carlos was taken to a hotel used as a detention centre by the Department and held for three days, until Bill came forward with a \$1000 bond. Carlos had a stroke of good luck when he found a sympathetic lawyer, who managed to postpone the inquiry until, it appeared, bureaucratic incompetence caused it to be forgotten.

But computers never forget. The next March, Carlos fell into the net by another route, one familiar to all too many gays in Toronto: he was arrested for gross indecency after a police officer in plainclothes alleged — falsely — that Carlos had propositioned him in a subway toilet. His name went into a computer, and the whole business of his illegal status came up on the little screen. He was held in jail this time, until Bill could get back from the Maritimes to pay \$1000 in cash and post a \$5000 bond. Charges arising from his illegal immigration status were laid and then dropped in exchange for a guilty plea on the gross indecency charge.

This second arrest solidified Bill and Carlos's relationship, and it convinced them that they must confront the discrimination implicit in Canada's immigration laws: for of course Carlos would not have any problem at all if he were mar-

ried to a Canadian woman; his problem was that his partner was a member of his own sex. Even if Carlos were engaged to a Canadian woman (and if, in the opinion of an immigration official, their engagement was not intended to get around immigration law) he would be allowed to stay in the country while he was processed for permanent

Family relationships determine who will be allowed to immigrate

resident status. But because his relationship — however *bona fide* — was a man, he could not benefit by the immigration law commitment to the family.

With the help of a new lawyer who was anxious to help Bill and Carlos stay together, the couple planned a course of action: they went through the ceremony of Holy Union at the Metropolitan Community Church to clear away any doubts that they fully intended to live as spouses. Then

they made affidavits in which they stated that they were prepared to "live discreetly in Bill's Maritime hometown" if Carlos was given permission to stay; and that Bill would live with Carlos in Ecuador if he were not. The lawyer wrote a covering letter urging that "humanitarian and compassionate" (another discretionary judgment) consideration be given to Carlos's desire to be with Bill while his application was processed.

This was submitted to the manager of the Immigration office in downtown Toronto on 29 March 1985. The same day, after "careful consideration" that could only have taken a few minutes, Ken Lawrence replied that "notwithstanding the relationship which has formed between your client and Bill," the answer was no. Another letter a few weeks later, questioning whether "careful consideration" could really occur in less than one day, received the same response.

Soon thereafter, Carlos went before his inquiry and claimed that he was a refugee, and entitled to remain in the country as such. His claim is based on the persecution gays suffer in Ecuador, which, he contends, is similar to the situation of, say, a Tamil in Sri Lanka or a leftist in

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Preying on the wounded

Christian group, Homosexuals Anonymous, feeds on loneliness of the closet

An international organization that seeks to appeal to gay men has appeared in Canada. But it is not a group that most *TBP* readers will rush to support. Homosexuals Anonymous, a US-based Christian fellowship, offers "freedom from homosexuality" and hopes its activities will "rather than perpetuate homosexual subculture, contribute to its decline."

HA claims branches in Toronto, Vancouver and Calgary and is seeking a toe-hold in other Canadian cities. The organization was founded five years ago by former minister Colin Cook, who established the Quest Learning Centre in Reading, Pennsylvania after he had "recovered" from his homosexuality. The Centre is the headquarters for 31 HA chapters said to operate in Canada and the USA.

The sole requirement for membership in HA is "a desire to remain free from homosexuality." Some churches who support HA use it as proof that homosexuality can be "cured."

What goes on at HA meetings? Who do they attract? What are they told? *TBP* sent reporters Neil Powers and Andrew Lesk to the Toronto chapter of HA to find out.

Homosexuals Anonymous (HA)? Might it be an exciting new social alternative? Imagine all those anonymous gays forming their own club. A refreshing change from the bars, perhaps? Where do I sign up?

Well, no, HA was not the alternative I had in mind. The Toronto chapter began operating this summer. I attended its fourth meeting.

Would I be subjected to brainwashing techniques by the Christian hordes? Would I be like a faggot in the Christian lion's den? My fears were unfounded. The lion's den in this case was a musty old church basement in the West End. The Christian hordes consisted of seven meek-looking men seated in uncomfortable chairs, huddle in a circle.

Gary, thirtyish and soft spoken, acted as facilitator. Four men were in the 40-60 age range. The two others were between 20 and 40.

The ninety-minute meeting was preceded by small talk. Some vented anger against right-wing Christians who attacked gays. One fellow told of seeing some pretty women at the beach as well as some good looking guys. No one was critical of the gay community. Their talking gave a sense everyone there knew of their homosexuality and felt a longing to stifle it.

Gary gave a lecture on homosexuality which was a blend of conservative theology mixed with pop psychology. The basis of his talk was step four of HA's 14 steps towards overcoming homosexuality. It says "We came to believe that God had already broken the power of homosexuality and that He could therefore restore our true personhood." Nothing Gary taught was ever challenged or critiqued. He described homosexuality as "being away from God." He said that to act out "gay feelings" is to be "abandoned by God." An active gay life was portrayed as leading to hate and depression. We were encouraged to admit our attraction to other men, yet were told not to act on those sexual attractions.



photo: Algis Kemezis

One man shared a recent 24-hour crisis period. Feeling strong urges to have sex with another man, he spent four hours cruising washrooms. Sitting on the toilet in a washroom stall, he held hands with a man from the adjacent stall for five minutes. He spoke of just needing to be affectionate, managing to get through the day without having sex. Through HA he felt his gay crises were happening less and boasted that the next crisis might last only twelve hours.

Throughout the evening group members revealed that their experience with the gay community seemed to go no further than anonymous sex *via* the bars, and especially parks and washrooms. There was little talk of experiencing gay friends, lovers or the vast network of support services. There was no talk of marriage as a cure. Their struggles were dealing with the immediacy of trying to be "free of homosexuality."

Fire and brimstone, and AIDS as God's punishment à la Falwell was not HA's approach. A low-key use of guilt, controlled feelings and support: there was the guilt of disobeying an angry God through gay sex, control of desire for a sexual relationship with someone of the same sex. The HA group would serve as a support group to the person trying to leave homosexuality.

The meeting breaks up into informal chatting. I thank some of the guys for sharing their feelings. The lion's den wasn't so bad. They were really ted-

dy bears. I leave wondering why such a group should ever exist. There must be a place in the gay community for those men. If only someone would take up the challenge of organizing outreach to HA members. Surely they deserve better than the distortions their HA leaders offer them.

I expected to feel angry meeting people who would turn their backs on the gay community, as well as deny their feelings. The meeting changed me. There was no room for anger with them. These men had not turned their backs on the gay community, for they had never known it. They were mostly unassuming gentle people who had known deep pain. Two had fought with their alcoholism and another had been treated for emotional problems. Scared and guilt-ridden, they were looking for simple answers and guidelines to deal with their gayness.

Having had a Christian background, I fantasized that perhaps HA could have gotten to me when I was scared and confused, coming out.

I reserve my anger for the Christians, straight and gay, who promote and lead HA. Their use of subtle tactics to promote denial, guilt and support as an alternative to being whole gay/lesbian people is shameful.

Neil Powers ●

What do Toronto Star classifieds offer you that *TBP's* don't? This:

Homosexuals Anonymous: the International Christian support group for those in conflict with homosexuality. Opens in Toronto July 17. For time and location call....

Well, *Time* magazine *did* say that fundamentalism is on the rise. Perhaps a visit would be in order from Curious Persons Anonymous.

The West End is not my favourite part of Toronto because you have to take the usually overcrowded Dundas streetcar to get there. Getting off, I walk to the church, a block to the east, and remember what Roy told me: "Keep an open mind. If you don't, you may as well not go." Okay.

Down the stairs to the church basement. My stomach is light and fluttering. Through an open door on the right and I stop at the entrance to look at the men present. They are looking at me. My humour leaves me, presumably to take the next streetcar back downtown. No, this is not funny; it is not meant to be.

Eleven men, mostly in their forties, are seated in a loose circle. Though the kindergarten-size chairs are uncomfortable, no one moves too much; the focus is on Gary, the facilitator. I am doing my best to act semi-nervous; in my hands I turn over and over a small pamphlet, about the size of a calling card, which briefly outlines HA (*the only requirement for HA membership is a desire to be free from homosexuality*) and its 14-step program. I look at my shoes a lot.

Gary wants us to loosen up: each of us tell the most humorous vacation incident we can remember. There is no pressure to talk, it is pointed out; we can pass if we want. Robert, who appears to be the youngest member (early twenties?), is eager to relate how a woman at Bible camp lost control of herself and, in front of the cleric, threw her arms around him crying out "your eyes are so gorgeous!" I look closer at Robert to make sure he is for real. Beneath his sterile prettiness, I sense that he is practising to become an angel, in a business suit no less. Other stories, thankfully, do not live up to Robert's standard of conceit. Gary gets down to business by introducing the third step:

We learned to see the purpose in our suffering, that our failed lives were under God's control, who is able to bring good out of trouble.

Failed lives indeed. Many of the people at the meeting have suffered enough; most of them describe broken homes that sheltered alcoholic fathers and abusive mothers and emotionally upset children. The talk is seductive. Gary leans forward in his chair and tells us, with a good dose of home-spun Christianity, how these things contributed to our current state of homosexuality. How we searched for male bonding with loveless fathers. How God is with us in our suffering. I become angry because I can see how Gary's "explanations" are manipulations. I am also angry because I feel myself being oh so slightly doubtful of my past and my relationship with my parents. I know myself, I want to scream: You can't have my identity, you can't form it for me. I inhale deeply, and try to relax. The anxiety passes. Having recently decided that Catholicism was

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not relevant in my life, I still feel troubled by the perception that I lacked faith (but not a god). Gary's fundamentalist preachings were hitting at my vulnerable soul.

Gary rambles on about his home life. A man who bears remarkable resemblance to an aging movie star of yesteryear has nodded off. Next to him a man named Ron raises a hand and lightly touches his perfect coiffure which he either purchased or bought in a bottle — it needs more peroxide. What a perfect caricature of a queen, I think — unfairly, since I know I have been called worse. I think of sabotage, of making passes at these men after the meeting just to make them more aware of their orientation. This Christian gloss can't be all that tough, can it? I don't want to fight God, just lies. Maybe I could start up Heterosexuals Anonymous.

"A man cannot be among women unless he can first be among men," Gary booms, strident and on a run. Everyone looks confused. Gary looks pleased, and explains. Because homosexuality is a sexual attraction, basically, homosexual men do not know what it is like to be in the company of men whose primary relationship with one another is non-sexual. Therefore, until each homosexual acknowledges and understands normal male bonding, he cannot act as a heterosexual man among women, attracted to women. It is an objective, then, to become good friends with men — no sex — and then we would be attracted to women, since we knew our friendships with men were just that — friendships. Anxiety wells up, and I feel as though this is *punishment it is torture oh Gary you are so fucking crazy you are driving me crazy scream I will scream at you fucking fools wake up wake up this is illogical claptrap to seduce you me bend our minds like jelly and mush and pigs to the slaughter get out we must get out* but I draw a deep breath once more to calm myself. Not much longer; the hour and a half is almost up.

"My priest used to tell me when I was a wee boy," explains the man with the thick Irish brogue, "that if I had a problem I should walk around the block and figure it out. But with this problem, I might walk around the block and see something I like." Everyone laughs. Another man talks about his uneventful Saturday night: for the first time in years he stayed home rather than traipse to the park. He describes the loss of his childhood innocence, and his desire to regain it. Everyone is solemn. Gary takes this cue to move his chair closer to the centre of the circle. Everyone else does likewise except for me; I don't want to become involved in communal prayer, I don't want to hold hands with these men as they pray for guidance. Led up the garden path, I think. I want to leave.

The finale. Gary shakes my hand, says a last goodbye, hopes I can come next week. Others follow his example, including Peroxide Ron. I smile, mumble non-committal phrases, and head out the door, my thoughts alternating between pity and anxiety. Do Integrity and Dignity know about these groups, I wonder? Should someone picket them, hand out leaflets? Are they doing well in Vancouver and Calgary? How can they be stopped? Should they be stopped? After all, these people are attending on their own free will; it is their business. I feel, however, that it is our business to open up more avenues in the gay community for men like these, who did not appear to have had any positive gay experiences. But no, I do not want to take on the world, not now as the Dundas car approaches. It looks really inviting.

Andrew Lesk ●

Gay sex book taken off sale

Toronto police intimidate publisher into nation-wide recall of *Joy of Gay Sex*

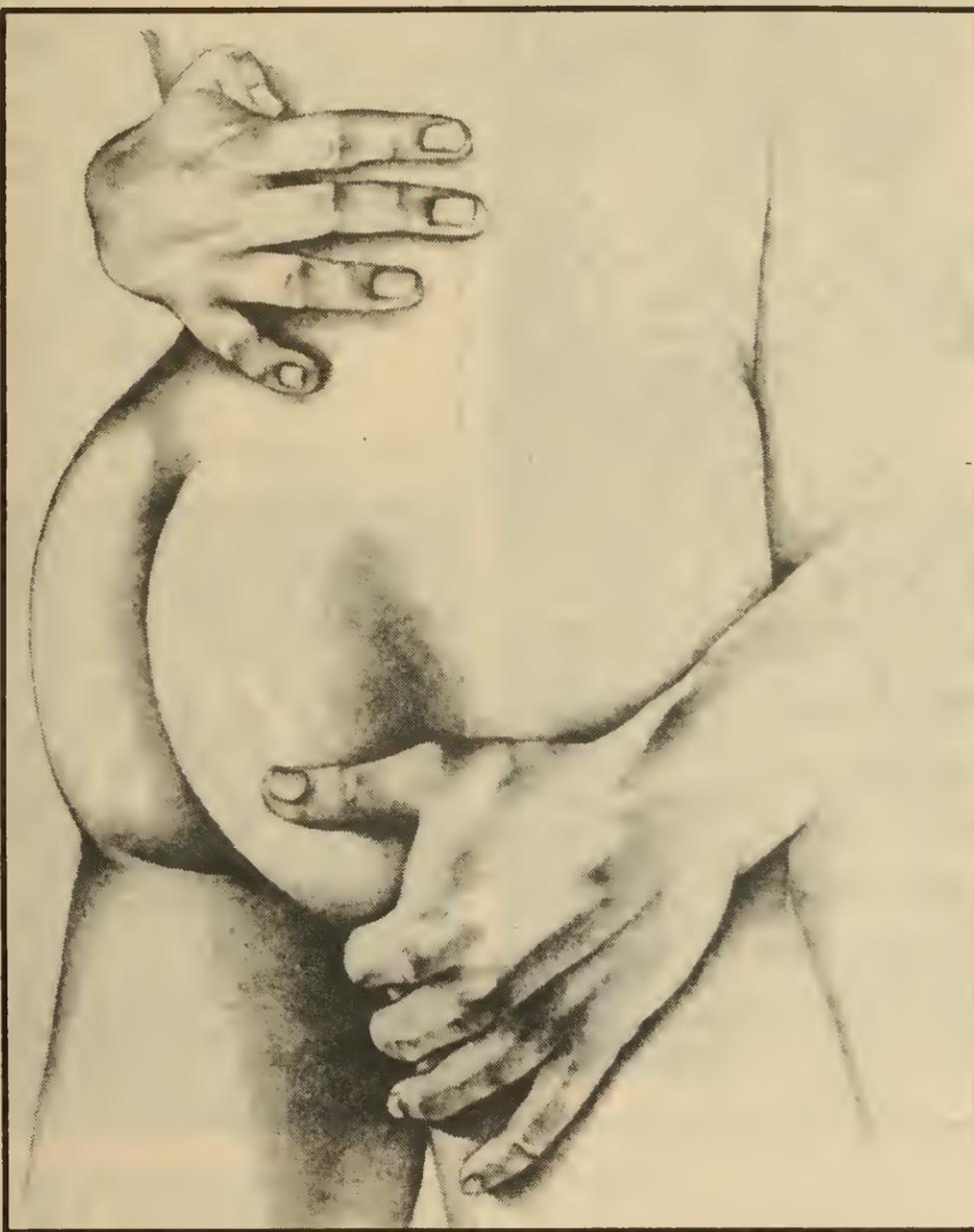


illustration: from *The Joy of Gay Sex*

Sometime during December 1983 and January 1984, Canada Customs banned *The Joy of Gay Sex*.

They were not acting on a verdict of "obscene" or "immoral, indecent and scurrilous" or even "treasonous and seditious" arrived at by a judge or jury in a Canadian court room. Customs simply decided that *The Joy of Gay Sex* should join hundreds of other books and magazines filling a secret list running to 112 typed pages — the list of publications deemed unacceptable for importation into Canada.

Customs have never told book importers that the list exists. Serge Lavoie of the Canadian Bookseller's Association discovered the list while doing research for 1984's Freedom to Read Week. "I think the existence of the list is abhorrent," said Lavoie. "Each publication should be taken on its merits and, if it's truly obscene, it should have its day in court."

On September 18, Officers Carl Copp of the RCMP and Ted Bean of Project P (the joint anti-porn squad of the Ontario Provincial Police and Metro Toronto Police) visited the W H Smith store in First Canadian Place in downtown Toronto. They claimed to be acting on a complaint from two women who had seen *The Joy of Gay Sex* for sale in Smith's and were offended.

Store manager Pat Charles says the book comes from the distributor in a cellophane wrapper and that usually the wrapper stays on until the book is sold. The wrapper remains on, not to comply with any regulations governing sexually explicit material, but because it would be too much work for the staff to remove all the wrap-

pers. Customers often do unwrap a book to look at it. It was in its unwrapped state that the book so upset the women who allegedly complained to the police.

Charles told *TBP* that neither she nor her staff had had any complaints from customers about *The Joy of Gay Sex*.

The officers discovered that *The Joy of Gay Sex* is distributed in Canada by General Publishing and contacted General president Jack Stoddart. This is where the story gets complex. Stoddart wrote to booksellers across the country telling them to remove the book from their shelves and return it to General for credit. The reason? Because it was on the Customs list of banned books.

Max Allen, producer of the CBC Stereo programme *Ideas*, has made a study of the list and of the history of censorship in Canada. The list is prepared by the Prohibited Importations Unit, he says, and has always been secret. He believes it has existed at least since 1938 and probably "ever since there's been a Customs."

When the federal government introduced new importation guidelines earlier this year — the previous guidelines were overturned by the courts for their vagueness — the list was revised. Much of the material from the old list appears on the new one. But not *The Joy of Gay Sex*. It was listed, says Allen, who has seen both lists, but not any longer.

In his letter recalling *The Joy of Gay Sex*, Stoddart promised to investigate how the book got on the list. He was also quoted in *Now* magazine as saying his company was looking at its legal op-

tions. But, when General Publishing was contacted by *TBP* and asked what plans there were for legal action, a woman in the media relations department said, "Why don't I just save us both some time and say 'no comment'?" When asked her name, she said "No name, good-bye" and hung up the phone.

Although Pat Charles has no plans to protest the removal of the book from her shop, Lavoie and the Bookseller's Association do. At the very least, there will be a letter-writing campaign, protesting the existence of the secret Customs list. "We want to take a larger approach," to the issue of censorship, Serge Lavoie said. "Overall we abhor and we are against all forms of censorship." They want to find a more public way to express this stance. Lavoie would like to see some kind of ombudsman appointed to organize strategy when issues like this come up. Until now, response has been on a piece-meal basis. The last big fight was over the book *Show Me*, which contained explicit photographs to help teach kids about sex.

The Joy of Gay Sex was not officially seized from W H Smith's — the RCMP officer bought the only copy the store had in stock. "It wasn't a great seller anyway," said Charles. She told the cop that if he didn't like the book, too bad, he wouldn't get a refund.

Jearld Moldenhauer, of Glad Day Books, said he sells about 150 copies of the book a year but, "when anything is banned, sales go up." *The Joy of Gay Sex*, he said, "has a standard place in the repertoire of any gay man coming out. It's an important symbol" and that "goes beyond its actual contents."

The Joy of Gay Sex has been on sale in Canada since 1977. This is not the first time it's come to the attention of the police, although it's never actually been brought to trial.

In April 1980, Winnipeg police forced some stores in that city to remove the book from their shelves by threatening to lay charges. In that case, the interest of the police was triggered by an alleged complaint from a woman who took it off the shelf thinking it was *The Joy of Cooking*.

The Joy of Sex, a guide for heterosexuals, and *The Joy of Lesbian Sex* have also attracted the attention of the law. Coles Bookstores in Edmonton successfully defended *The Joy of Sex* in court, although the case eventually cost \$30,000. In Winnipeg in 1980, *The Joy of Lesbian Sex* was ordered off the shelves at the same time as the men's book.

The Joy of Lesbian Sex does not appear on the Customs list of banned books. Perhaps they, like Queen Victoria, don't believe it exists.

Gillian Rodger ●

"As an offence against nature, the practice of homosexuality in North America has brought us AIDS, that mysterious plague which now has spread beyond the homosexual community and strikes down innocents as well."

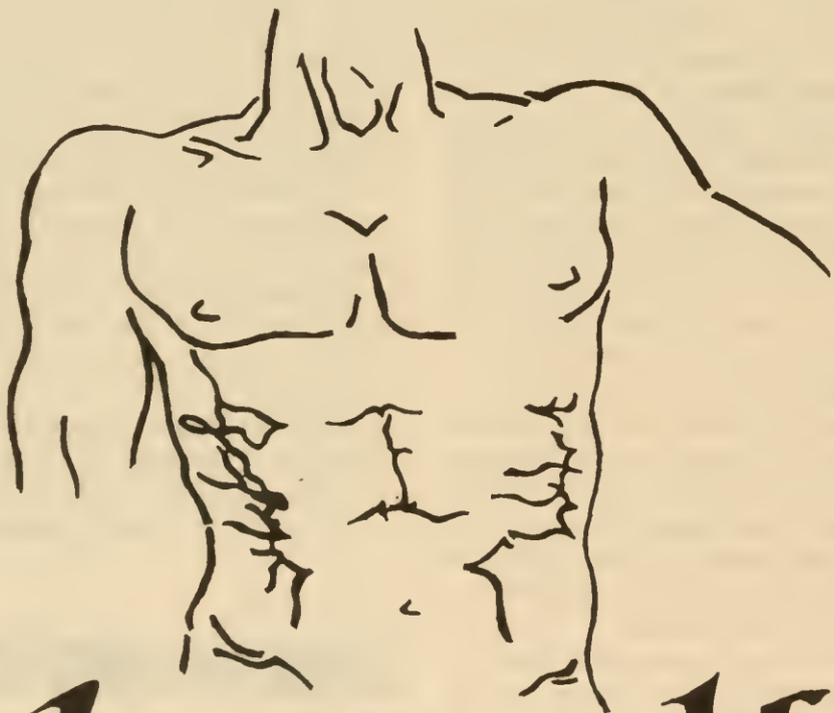
Editorial in the October issue of *The Interim*, Canada's National Pro-Life Newspaper.

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Gay activist runs against NDP

Toronto lawyer and activist would end NDP monopoly in Ward Six

Toronto gay electoral politics took a novel turn September 30, when gay activist Peter Maloney, as expected, announced at a press conference his candidacy for city alderman in Ward Six, the heart of the city's gay community. The twist was the surprise announcement at the same press conference by Susan Eng, who ran against Maloney and winner Dale Martin in last year's Ward Six byelection, that she was backing Maloney in his attempt to unseat Martin.

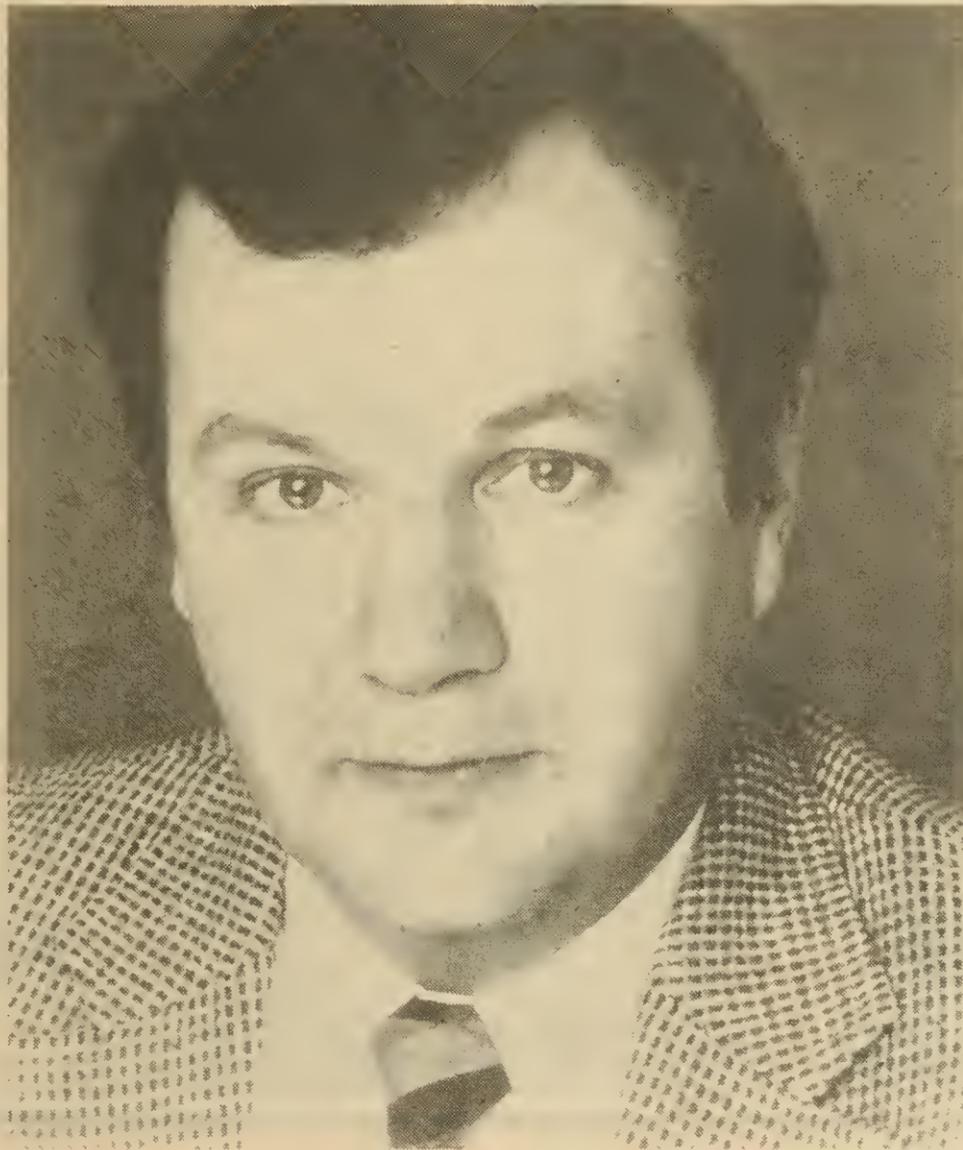
This year, as last, Maloney is wearing two campaign hats: as the gay candidate and as the anti-NDP candidate. A former Liberal Party candidate who left that party over its inability to deal with gay issues, he characterizes himself as progressive and criticizes the NDP mostly on matters of style. His platform is spare and stresses what he would *not* do, that is, perpetuate the sins of sitting NDP aldermen. The NDP aldermen are adamant in dealing with developers: Maloney would cooperate in order to gain concessions. The NDP aldermen frequently take up issues beyond the powers of city council — aid to the revolutionary government of Grenada and tenants' issues (a provincial matter) are cited: Maloney would stick to issues council can act on.

Maloney proposes to assemble a coalition of "people who are not politically aligned, as well as the adherents of the other two major parties ... a partnership of residents and non-resident business people." This is the coalition Eng and Maloney both tried to grab in last year's byelection. Eng won that struggle hands-down — she pulled in 41 percent of the votes, while Maloney, starting very late and with little organization or money, got just eight percent. Added together, their vote totals would have been just enough to defeat Martin. Now Eng is backing Maloney. So are some very high-profile members of the provincial Liberal and Progressive Conservative

"I don't think anyone can serve gay people as well as a gay alderman"

parties. Gay-positive former Tory cabinet minister Susan Fish and Liberal attorney general Ian Scott have lent their names and faces to the Maloney campaign. But will the anti-NDP coalition — the same coalition, some say, that backed Gordon Chong in 1980 to ensure the defeat of gay candidate George Hislop — now swallow whatever homophobia it may harbour and come to Maloney?

To that potential anti-NDP coalition Maloney hopes, of course, to add the gay vote. There are few specific gay issues which fall strictly within the domain of city council's powers. Contract compliance legislation, which Maloney supports and has helped to shape, is one. But other important gay concerns would not qualify, in his view, as city issues. He says, "There are a whole series



Maloney: Will anti-NDP voters swallow their homophobia?

of things which I as a gay person may be interested in that are beyond the purview of council." One of these is an AIDS discrimination bylaw, recently talked up by Dale Martin and mayoral candidate Anne Johnston. Maloney correctly asserts that council lacks the power to enact such a bylaw and disapproves of the adoption of symbolic but unenforceable motions. Another important gay issue is policing: "The police will always be an interest of mine and something I will continue to work on, but there's nothing I can do legislatively as a city councillor."

So why should gay voters go for Maloney? "I don't think anyone can serve gay people as well as a gay alderman, who has an intuitive understanding of gay issues." He also mentions the symbolic value of having a gay alderman, "always in the public eye, 'just being there,' as George Hislop used to say."

Like Hislop in 1980, Maloney in 1985 wants to be "not the gay candidate, but the candidate who happens to be gay." His literature downplays, to the point of invisibility, his activities in the gay community. He explains: "For me to say that I'm gay would be redundant, as superfluous as for Susan Eng to say that she's Chinese." Perhaps true: at his September 30 press conference, one of the few questions asked was whether Chinese voters would go for a gay candidate. In 1980, no matter what Hislop did or said, the media characterized him as the gay candidate. But this is not 1985 all over again. This time, the media are treating the candidate who happens to be gay just like other aldermanic candidates: they're ignoring him.

George Hislop, whose 1980 campaign

Maloney managed, says he is "not working on the (Maloney) campaign." His explanation: "I have some disagreement with the involvement of Susan Fish and Susan Eng." "When high-profile people support you, there's a commitment there." "The main thrust is to take a seat away from the NDP."

Dale Martin, the NDP alderman whom Maloney wishes to unseat, should be in a good position to at least hang on to whatever portion of the gay vote he pulled down in 1984. (Party sources claim he got more votes from gays than did Maloney.) He faithfully supports his party's policies, which, at the municipal level, are aggressively gay-positive. As a temporary member of the board of health, he has been working on the problem of discrimination against people with AIDS.

But he has a low profile in the gay community, especially in comparison with Jack Layton, the other Ward Six NDP alderman, who is a frequent attendee at gay events and quick to seize upon gay issues. Martin remains relatively unknown and his sudden appearance at gay functions in the few weeks before the election draws attention to his previous absence. Martin explains that the two alderman have divided up their political responsibilities: he concentrates on tenants' issues. It's a sound argument at senior levels of government; whether voters are prepared to elect an alderman purely because they approve of his party's policies is a question which this election may settle.

Seeking a third term, mayor Art Eggleton offers Toronto voters nothing except the fact of his incumbency — his campaign slogan, "The mayor for mayor," concedes as much. Eggleton

has an unblemished record on gay issues — unblemished, that is, by any trace of responsibility, humanity or civility.

During the 1980 campaign, in which he narrowly defeated gay-positive mayor John Sewell, Eggleton scared up visions of a gay-take over at city hall and then, having triggered a destructive avalanche of gay-bashing, piously told *TBP*: "I believe in defending the rights of minorities, visible and invisible." The defender of minorities subsequently appointed a Mayor's Committee on Community and Race Relations, omitting any representation from the gay community. I remember listening incredulously at one meeting of the Committee to an hour-long discussion of AIDS-related discrimination against Haitians, of whom there may be a thousand in Ontario. Not once was there even an indirect reference to the city's 50,000 gays, among whom numbered almost all of Toronto's AIDS cases.

Last year, Eggleton sat on a request to proclaim AIDS Awareness Week until almost too late and then, apparently strong-armed by public health officials, finally issued the proclamation, virtually in secret. A little later the same year, he eagerly summoned the city hall press corps into his office to record him patting a dog and proclaiming Rabies Awareness Week.

This year, the organizers of Lesbian and Gay Pride Day asked Eggleton to proclaim the day and two international gay conferences being held in Toronto. (In Vancouver, a city a third of the size of Toronto, such proclamations are routine.) Instead of a simple "No," Eggleton shot back a scornful letter saying that he was not about to "glorify" homosexuality.

Challenging the incumbent, alderman Anne Johnston hopes to ride into the mayor's office on a wave of impatience with Eggleton's obsession with his image and his passivity in the face of powerful developers who wish to reshape the city for their own profit. She would dismantle the choir of hallelujahing "mayor's committees" and build a broad, consultative decision-making apparatus that would feed into council, not into the mayor's office.

Johnston, as a member of the board of health, has been working on ways to stop discrimination against people with AIDS. "My next-door neighbour's son died of AIDS," she explains. And at a recent city council executive meeting, at the urging of Peter Maloney, she successfully moved a motion modifying the city's proposed contract compliance legislation — which binds all companies doing business with the city to its human rights policy — to make that the ban on discrimination against gays more explicit.

In an interview with *TBP*, she termed Eggleton's exclusion of gays from the community relations committee "silly" and said that, as mayor, she would encourage gay representation on the city's many consultative and advisory boards. On the perennial matter of police harassment: "I would hope to be on the police commission and do something about it." Finally, on the question of proclaiming Lesbian and Gay Pride Day: "I don't see any problem with that."

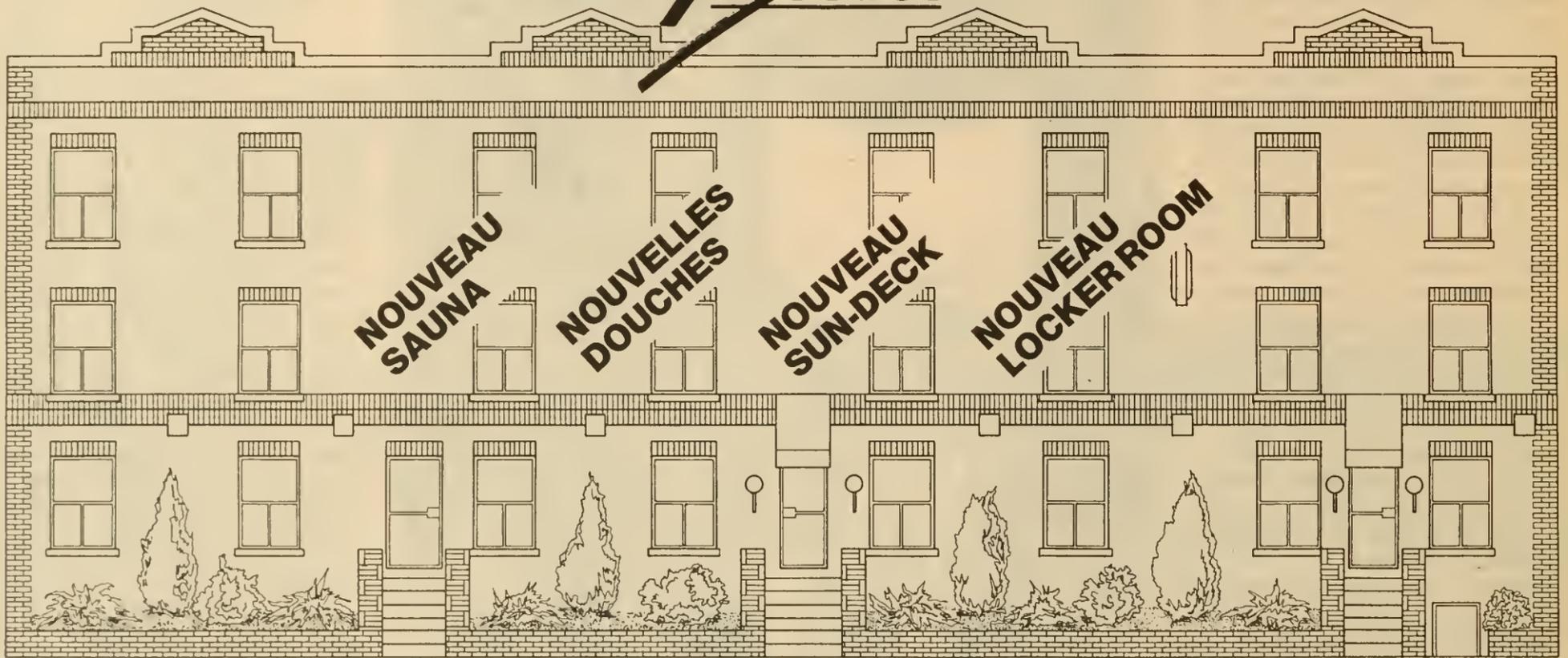
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Gay candidate runs in non-gay ward

Former GO president expects sexuality to be an issue in Dalhousie Ward campaign

OTTAWA—With 16 seats up for grabs in the November 12 municipal election—15 councillors and the mayor—there have never been so many gay candidates well known in the city's gay community. But only one, Denis LeBlanc, has made no attempt to hide his sexuality or create false impressions.

LeBlanc, long-time member and former president of Gays of Ottawa (GO), is well qualified to

“I don't care what they do in bed as long as I don't have to pay for it”

represent Dalhousie Ward on Council. He knows the people—a variety of communities, the Italian and Chinese being the biggest—perhaps better than anyone except incumbent alderman Rolf Hasenack, who is one of six retiring alderpersons. As community assistant to former MLA and MP Michael Cassidy, LeBlanc has been working with Dalhousie residents for more than eight years.

Strange as it may seem for a founding father of the Coalition of Gay Rights in Ontario who has been miles from the closet for more than a decade, LeBlanc is reminded constantly these days that coming out is a process, not an event. “It's a little like coming out to your parents,” he says. “You sort of feel your way along. I know that eventually in this campaign my sexuality will become public.”

In his campaign brochure, LeBlanc does not mention his sexuality or his involvement with the gay community. But he does refer to both in the biography sent to the media. They have so far not raised either in their coverage of his campaign. “I will never apologize for my sexual preferences, but you have to be pragmatic. Gay rights is not an issue for the ward at large. As alderman my responsibility is for the ward at large.”

Ottawa's big gay constituency is in Wellington Ward, which borders Dalhousie to the east. There is no concentrated gay community in Dalhousie.

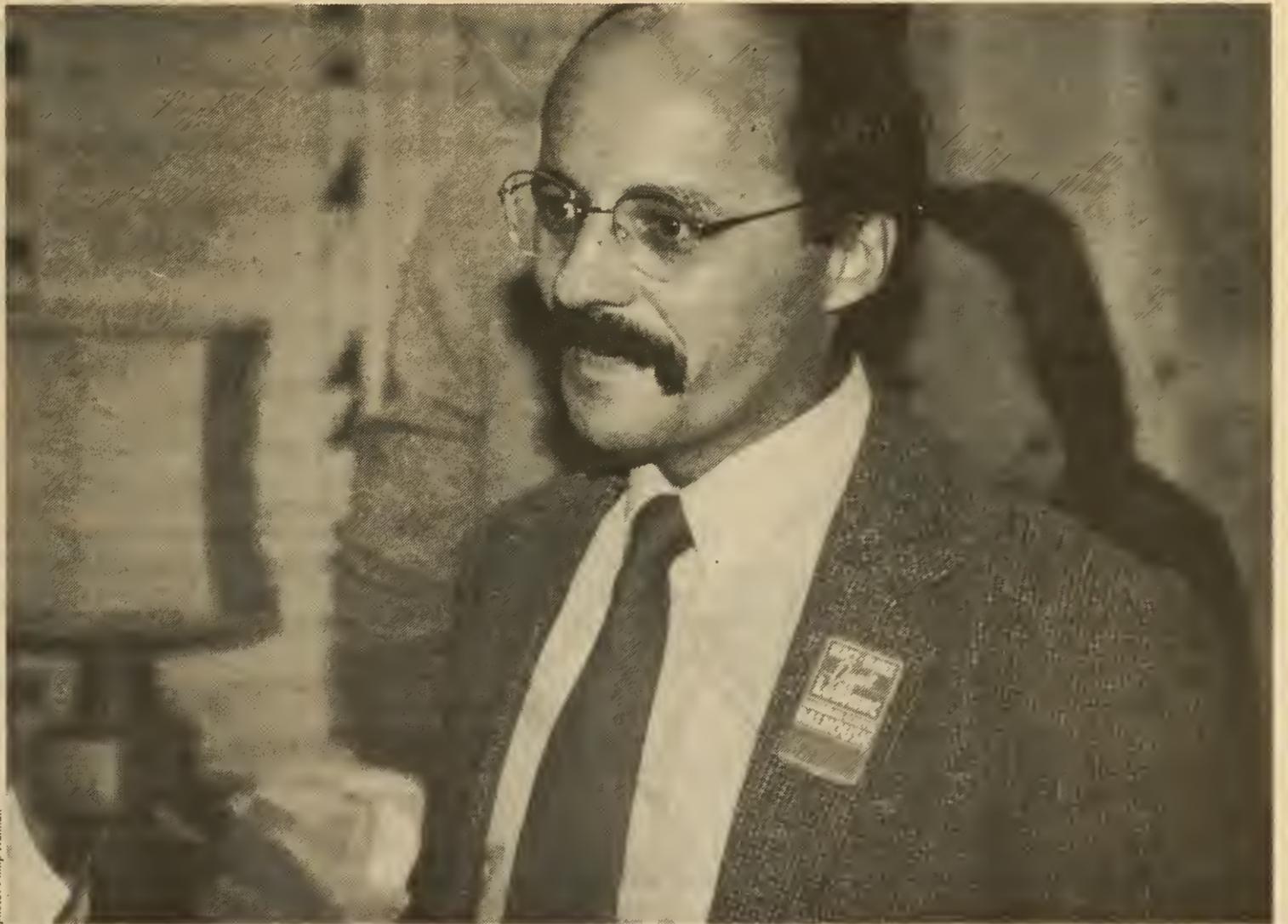


Photo: Philip Haman

Denis LeBlanc: “I will never apologize for my sexual preferences, but you have to be pragmatic. Gay rights is not an issue for the ward at large. As alderman my responsibility is for the ward at large.”

LeBlanc does not want to pigeonhole his candidacy: “There is more to me than my sexuality.”

Should LeBlanc win—his chances are good—he does not think he will be hampered in dealing with gay issues by the fact that his campaign did not focus on such questions. “The only way I might be hamstrung is that I will have to give up some of my formal commitments, like being on GO's board of directors. But the same goes for other organizations I'm presently involved in.”

With the incumbent mayor, Marion Dewar, departing to serve as national president of the

NDP and six other council members retiring, no one knows how much support Ottawa's gay community can expect from the new Council.

In the past few years, Council has been a mix of conservatives, progressives, and those teetering on the brink—at every meeting.

During one 1982 debate, the issue was whether or not to grant \$10,000 to the GO Centre. Eventually the grant was approved by a vote of eight to seven (one alderman, who undoubtedly would have voted against funding, was not there), but not before Riverside alderman Jim Durrell shou-

ted out out, “I don't care what they do in bed, but don't expect me to pay for it!”

Durrell, a council veteran, is now running for mayor. In a recent interview, he said of his 1982 outburst: “Boy, I got a lot of flack over that. They even called me, what is it, homophobic?”

Marlene Catterall is Durrell's chief rival for the mayor's seat and, unlike Durrell, is aware of gay and lesbian concerns. She voted in favour of funding the two times GO applied for a grant. “I think they need to be judged,” she said, “on the same basis as other programs we're asked to fund.” The veteran alderwoman is closely associated with the reforming half of Council. Major issues in her campaign are affordable housing, growth in the local business sector, and less reliance by the city on provincial and federal funding.

Perhaps the most direct impact the mayor can have on the Ottawa gay community is as a member of the Ottawa Police Commission, a three-person board which sets the tone for police policies and priorities. In her eight years as mayor, Dewar helped establish mutual tolerance between the police and the gay community. Before she joined the Commission, incidents such as the notorious “Vice-Ring Affair,” which culminated in one suicide and several destroyed careers, and a raid on the Club Baths characterized police-gay relations.

In the more relaxed atmosphere of Ottawa in 1985, Denis LeBlanc's big problem is not how best to handle his lifestyle publicly. His funding chairman, John Duggan, explains: “If he doesn't win, it will probably be due more to a lack of money for publicity than to his being gay.”

Christopher Sunter ●

RC school board targetted

A gay man in Kingston, Ont campaigns to 'broaden' local separate school board

KINGSTON, ONT—Running on the slogan “Decent dissent,” a gay man is campaigning for election November 12 to the Frontenac-Lennox and Addington separate school board.

Francois Lachance jokes that he and his supporters lingered over several possible campaign slogans, including “Try a heretic.” “Decent dissent” was chosen to make the point, says Lachance, “that gay people are moral, too.”

A teaching assistant at Queen's University, Lachance believes there is room for many different lifestyles on the board despite Vatican prescriptions. “The board needs to be more pluralistic and less dogmatic in its approach to issues.” As an example of the board's sometimes narrow views, Lachance cites its recent decision not to show students a film about child abuse because it

thought some of the scenes were pornographic. “It's a mixed group. There are a few with a fortress mentality, incredibly right-wing. The rest are more moderate,” he says.

“I don't really have a chance of winning, but I think we can bring in votes. The idea is to talk to people, to raise consciousness. A campaign is the most efficient way of doing this.”

While many groups in the Kingston community are not supporting his effort on principle (they are opposed to separate education), many individuals, including both Catholic and non-Catholic gays, are supporting him by canvassing and through donations. Indeed, people as far away as Toronto have given money.

Although this is school board politics, which normally attract little attention from the press, Lachance's campaign has been receiving a tremendous amount of publicity. “What surprises

me,” he says, “is that there has been no backlash so far, with the exception of a small ad which appeared in the Kingston *Whig-Standard*. It wants laws against ‘non-heterosexuals’ brought back into the Criminal Code.”

The man he is running against, incumbent trustee Ken Stewart, has said nothing of Lachance's homosexuality. “There is,” Lachance thinks, “a conspiracy of silence. I am being treated as just another candidate.” The explanation may be found in something the Reverend Karl Clemens, running for the board in another ward, said during a radio debate in the Kingston area. Lachance recalls: “It was off the air and he said to me, ‘You never nail a man to the cross—personal attacks always backfire in politics.’”

Christopher Sunter ●

Network is *The Body Politic's* listing of community groups and services of interest to lesbians and gay men throughout Canada. It can help you get in touch with what's going on where you live—and you can help us keep it up-to-date by letting us know about activities in your area. To get your group listed, or to update any of the information provided here, write: *Network, The Body Politic, Box 7289, Stn A, Toronto ON M5W 1X9.*

CN
NATIONAL
BIBLIOTHICAL
INTERNATIONAL
TELEPHONE AREA CODES VARY

Alcoholics Anonymous, International Advisory Council for Homosexual Men and Women, Box 492, Village Stn, New York NY 10014.
Archives for the Protection of Gay History and Literature, Box 6368, Stn A, Saint John NB E2L 4R8.
Atlantic Lesbian and Gay Association/Association des lesbiennes et des gais de l'Atlantique, contact GAE (Halifax), FLAG (Fredericton) or Northern Lambda Nord (Western NB).
Bisexuals International, Box 107, 2039 Walnut St, Philadelphia, PA 19103, USA. (215) 634-6244, Sun-Fri, 11 pm-3 am.
Brethren Mennonite Council for Gay Concerns (BMC), Box 24060, Washington, DC 20024. (202) 462-2595.
Canadian Gay Archives, Box 639, Stn A, Toronto ON M5W 1G2. (416) 364-2759.
Dignity/Canada/Dignité, Box 1912, Winnipeg MB R3C 3R2. (204) 772-4322.
Foundation for the Advancement of Canadian Transsexuals, Box 291, Stn A, Hamilton ON L8N 3C8. (416) 529-7884.
SW Ontario: Ms R M Schwartzentruber, 21 Cherry St, Kitchener ON N2G 2C5. (519) 576-5248.
Gay Interest Group, Canadian Library Association, Box 1912, Winnipeg MB R3C 3R2.
Gay Men's Across Canada Meet and Mate Association, c/o S O'Reilly, Box 482, Station C, Kitchener, ON, N2G 4A2.
Gay Mensa, c/o TBP, Drawer C622, Box 7289, Station A, Toronto, ON, M5W 1X9.
International Gay Association, International Secretariat, c/o RFSL, Box 350, S-101 24 Stockholm, Sweden, ph: 46-8-848050, or 845576. Action Secretariat, c/o NVIH/COC, Rozenstraat 1, 1016 NX Amsterdam, The Netherlands. ph: 31-20-234596. Women's Secretariat, c/o SHRG, 58A Broughton St, Edinburgh, Scotland EH1 3SA.
International Lesbian Information Service (ILIS), c/o Centre Femme, 5 Boulevard St Georges, Geneve CH-1025, Switzerland.
Lesbians Across Canada Meet and Mate Association, c/o S O'Reilly, Box 482, Station C, Kitchener, ON, N2G 4A2. Personalized contact and correspondence service for women.
Ligo de Samseksamaj Geesperantistoj, gay Esperanto organization, 100 Crerar Ave, Ottawa ON K1Z 7P2.
New Democratic Party Gay Caucus, Box 792, Stn F, Toronto ON M4Y 2N7.
North American Transvestite-Transsexual Contact Service, Box 3, Athens, Ohio 45701, USA. (206) 624-8266.
Section on Gay and Lesbian Issues in Psychology, c/o Canadian Psychological Association, 558 King Edward Ave, Ottawa ON K1N 7N6.

Seventh-day Adventist Kinship Canada, Box 408, Stn C, Toronto ON M6J 3P5. (416) 533-5896.
Seventh-day Adventist Kinship International, Inc, Box 3840, Los Angeles CA 90078-3840 USA. (213) 876-2076.
Super 60 for Elderly Men. Men 60 or over seeking mates of similar age for caring, sharing life, hobbies, travel, etc. Local, national, monthly listing. Free service. Send long self-addressed stamped envelope. Box 103, 606 W Barry, Chicago, IL 60657.
Women's Archives, Box 928, Stn Q, Toronto ON M4T 2P1.

YK
THE YUKON
TELEPHONE AREA CODE: 403

Whitehorse
Lesbian support group, c/o Yukon Status of Women, 302 Steeles St, Y1A 2C5.

BC
BRITISH COLUMBIA
TELEPHONE AREA CODE: 604

Provincial
Affirm: Gays and Lesbians of the United Church in BC, Box 46586, Stn G, Vancouver V6R 4G8. 738-7557. Support group and educational resources.
BC NDP Gay & Lesbian Caucus. 687-7129.
West Coast & Across Canada Lesbian Correspondence Club. Write to: S O'Reilly, 10911 102nd Ave, Fort St John, V1J 2G1.

Comox Valley
The Island Gay Society — Comox Valley, Box 3073, Courtenay, V8N 5N3, 338-9479. Lay and peer-group counselling, social contacts and get-togethers, etc.

Duncan
The Island Gay Society — Cowichan Valley Branch. Duncan, Box 129, V9L 3X1. 748-7924.

Kamloops
Thompson Area Gay Group, Box 3343, V2C 6B9. Welcomes women and men to regular meetings, discussions, social events. Info, newsletter, peer support, friendship.

Kelowna
Okanagan Gay Organization, Box 1165, Stn A, V1Y 7P8. Mutual support. The group can be contacted directly by phone through the Kelowna Crisis Centre, 763-8008.

Nanaimo
The Island Gay Society — Nanaimo, Box 127, V9R 5K4. 756-0370. Holds monthly socials last Sat of each month at the Double Dragon Restaurant, 9 pm.

Port Alberni
The Island Gay Society — Port Alberni, Box 158, V9Y 1R1. 724-4914.

Port Hardy
North Island Gay and Lesbian Support and Information Group, Box 1404, V0N 2P0.

Prince George
Progressive People of Central Interior. Box 1942, Stn A, V2L 5E3.

Prince Rupert
Gay People of Prince Rupert, Box 881, V8J 3Y1. 624-4982 (eve).

Revelstoke
Lothlorien, Box 8557, Sub 1, V0E 3G0. Info, friendship, hospitality.

Terrace
Gay Connection. 638-1632 Northern Lesbians, RR 2, Box 50, Usk Store, V8G 3Z9.

Vancouver
AIDS Vancouver, Box 4991, MPO, V6B 4A6. Ph: 687-AIDS.
Alcoholics Anonymous (Gay), 733-4590 (men), 929-2585 (women).
Archives Collective, Box 3130, MPO, V6B 3X6. 669-5978.
Coming Out (Gay Radio), c/o Vancouver Cooperative Radio, 337 Carrall St, V6B 2J4. Thurs at 7:30 pm, 102.7 MHz FM.
Daughters Unlimited, Joyce 251-6090. (Plans to open a women's club.)
Dignity/Vancouver, Box 3016, V6B 3X5. 684-7810.
Dogwood Monarchist Society, 303-1150 Burnaby St, V6E 1P2.
English Bay Swim Club, c/o 4249 Birchwood Cres, Burnaby V5H 4E6. Meets Thurs, 6pm at Vancouver Aquatic Centre. Info: Ken (433-8000) or Roy (669-6696).
Frontrunners (running/jogging). Call Erik 687-3238 or Rick 590-4665.
Gay and Lesbian Caucus of the BC NDP, 669-5434.
Gay Asians of Vancouver, Box 4463, V6B 3Z8. 324-8957.
Gayblevision, TV show by gay people about gay life, culture & art. Regular monthly and special programmes. Box 2259, MPO, V6B 3W2.
Gay Fathers of Vancouver, Box 3785, V6B 3Z1. 688-6590.
Gay Leisure Link (GLL), Box 4662, V6B 4A1.
The Gay Library, 1170 Bute St, No.4 V6B 3W2. 327-9883 or 688-1006. (VGCC)
Gay Rights Union, Box 3130, MPO, V6B 3X6. 731-9605.
Gays and Lesbians of UBC, Box 9, Student Union Bldg, U of British Columbia, V6T 1W5. 228-4638. Meets Thurs at 12:30 pm (see *The Ubyssy* for room).
Gazebo Connection (business & professional women's group), 382-810 W Broadway, V5Z 4C9. 984-8744.
Greater Vancouver Business Association, c/o Dwayne Sullivan, 941 Davie St, V6Z 1B9.
Hominum, Box 3785, V6B 3Z1. 689-1039. Offers support and fellowship primarily to gay men who have previously been in a heterosexual relationship.
Integrity: Gay Anglicans and their friends, Box 34161, Stn D, V6J 4N1. 873-2925.

Knights of Malta, Dogwood Chapter Society, Box 336-810 West Broadway, V5Z 1J8.
Lambda (Gay Al-Anon). Joe at 689-7681 or Mike at 327-8423.
Legal Advice Clinic, 1170 Bute St, No. 4 (VGCC). Mon, 7:30 pm. Free advice and referrals.
Lesbian Action Committee, Box 24867, Stn C, V5T 4E2.
Lesbian and Feminist Mothers' Political Action Group, Box 65804, Stn F, V5N 5L3. 251-6090.
Lesbian Information Line, 734-1016. Thurs, Sun, 7-10 pm.
Lesbian Feminist Power and Trust Association. Consensual S/M support, education and action group. Box 65868, Stn F, V5L 5L3.
Lesbian Mothers' Defense Fund, Box 65804, Stn F, V5N 5L3. 255-6910. Potluck brunches last Sun of month.
The Lesbian Show, Co-op Radio, 337 Carrall St, V6B 2J4. 102.7 MHz FM, Thurs, 8:30 pm.
Lesbians Against the Budget. Box 1559, Stn A, V6C 2P7.
Lesbians Autonomous. 875-6963.
Metropolitan Community Church, Box 5178, V6B 4B2. 681-8525. Services Sun, 7:30 pm, at 1811 W 16th Ave (at Burrard).
Metropolitan Vancouver Athletic and Arts Association, Sport BC Bldg, 1208 Hornby St, V6Z 2E2. 687-3333.
Native Cultural Society (gay native social group), c/o H McGillivray, 1244 Robson St, V6E 1C1. 688-2645.
Parents and Friends of Gays. 988-7786.
Quaker Lesbian and Gay People and Supporters, 221 Trafalgar St, V6K 3S7. Every 4th Thurs at 7 pm; call Rob at 683-4176 for location.
Rights of Lesbians, (Subcommittee of Federation of Women), Box 24687, Stn C, V5T 4E6.
Rob Joyce Legal Defense Fund, c/o Gay Rights Union. **SEARCH**, c/o VGLCC. Info and counselling: 689-1039, 7-10 pm.
Sha'ar Hayam, Box 4603, MPO, V6B 4A1.
Spokes (gay bicycle club), Box 2259, MPO, V5Z 1Y9. 879-6623 (Michael).
Vancouver Activists in S/M (VASH), call George 594-3632. An educational organization with a monthly newsletter.
Vancouver VD Clinic, Rm 100, 828 W 10th Ave (near Gen Hosp). 874-2331, Ext 220.
Vancouver Gay and Lesbian Community Centre, 1170 Bute St, N° 4; Box 2259, MPO, V6B 3W2. 684-6869. Services, programmes, magazine.
Vancouver Gay and Lesbian Summer Games, c/o Metropolitan Vancouver Athletic and Arts Association.
Vancouver Gay Athletic Association, c/o 1018 Burnaby St. 681-2424.
Vancouver Lesbian Connection, Box 65961, Stn F, V5W 5L4. 873-5804, 251-6046. "We are planning to establish a major social and political, self-supporting centre for lesbians in Vancouver and vicinity. Please share your experiences with us."
Vancouver Men's Chorus, 1270 Chestnut St, V6J 4R9. Rehearsals every Wed, 7:30 pm, at the Vancouver Acad-

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Kitchener man gets life sentence for park murder

KITCHENER, ONT—In the first of two unrelated but highly publicized murder trials Darrel Kluge, 23, of Kitchener, was found guilty September 20 of the first-degree murder of Carl Schafer, 45, also of Kitchener (see *TBP*, March '85). In the second trial David Michael Smith, 20, of Grand Valley, Ontario, was found guilty October 4 of the second-degree murder of Felix Bonaparte, 59, of Kitchener.

The first trial heard Kluge tell detectives he was tired of being followed by homosexuals and he went to Victoria Park to scare them. He carried a concealed rifle because "I had to be careful. I didn't want to take out (kill) a straight guy walking a dog."

Kluge said he walked around the park, found no one, then saw someone following him. Schafer's body was found the next morning with his jogging pants pulled down around the ankles. He had been shot seven times.

However, evidence introduced at trial indicated Kluge lay in wait, ambushed Schafer as he jogged by and shot him at a distance of no more than nine inches with a military, semi-automatic weapon. The court also heard that Kluge had sex with men four times in the year before the murder and told a friend that he hated homosexuality and thought he might have homosexual tendencies.

Ontario Supreme Court Justice MA Craig sentenced Kluge to life imprisonment with no parole for 25 years.

In the second trial, psychiatrist Elliot Barker said Smith told him in a jail interview he had been paid by Bonaparte 20 times for having sex, but that he didn't want any sexual contact the night of the murder.

Ontario Supreme Court Justice John O'Driscoll, in a charge to the jury lasting four hours, said their job was not to "pass judgment on someone's morals or lifestyle" and that jurors had no place "to right all the wrongs in society by saying what's fair and unfair." O'Driscoll subsequently sentenced Smith to 10 year's imprisonment.

Joe Szalai ●

Vancouver paper gives Big Brothers classified ad veto

VANCOUVER—Two personal contact ads placed by gay men in a weekly neighbourhood newspaper have sparked a debate over who, if anyone, holds the copyright on the terms "Big Brothers," "Little Brothers," "Big Sisters" and "Little Sisters." Charges of censorship are being levelled at a social services agency that provides "straight only" adult role models for children.

The controversy began with a complaint from the Big Brothers of British Columbia to *The West Ender* regarding two classified ads published in its August 29 edition. The two ads, both placed by 25-year-old men, sought "friendship" from other males in their late 20s and 30s. Their ad kickers—"Little Brother Type" and "Big Brother, Lover"—offended Big Brothers, which laid sole claim to every permutation of the words

"Big/Little Brothers/Sisters" listed above.

Matters are complicated by the existence of a West End gay bookstore registered with the BC government as "Little Sister's Book and Art Emporium," named after owner Jim Deva's pet cat. He is calling their manoeuvres censorship.

The first punch came from Donald A Copan, executive director of Big Brothers of BC, and Affiliated Big Sisters, who begged *The West Ender* in its Letters to the Editor column of September 12 to be "more sensitive of the wording of advertisements accepted in order to ensure that neither improper nor incorrect ideas or values are conveyed to the reading public." Copan claimed his organization had the copyright on the names "Big Brothers," "Little Sisters" and so on. He asked the paper to disallow usage of these terms in any future personal ads.

West Ender advertising director Bruce Coney said his paper would comply with the request. "Our advertising policy remains the same," Coney insisted. "However, because of the unfortunate word association of this particular type of ad, we would have to edit it in future. We don't want to harm the image of Big Brothers."

Neil Whaley, editor of Vancouver's gay monthly, *Angles*, says his paper would have no problem with such ads. "They are clearly innocent ads from 25-year-old men seeking the friendship of other older men. The people who are getting upset over this are reading things into the ads that are simply not intended."

Jim Deva called Big Brothers' request "ridiculous." Deva said he objects to them thinking they own the terms. "We've copyrighted our name and registered it in Victoria," he said. "I am very opposed to censorship of any kind."

A lawyer representing Big Brothers of Greater Vancouver had no idea what was copyrighted. Tony Allen said he thought maybe a logo had been copyrighted.

Rob Joyce ●

Pastor criticizes laws cramping gay relationships

OTTAWA—In an address September 16 to the House of Commons Sub-Committee on Equality Rights, Ottawa Metropolitan Community Church (MCC) pastor Ron Bergeron, accompanied by Paul Richard, argued forcefully that government discrimination against gay and lesbian relationships must end.

Emphasizing the oppressive nature of traditional and incorrect Biblical interpretations on homosexuality, Bergeron took this opportunity to stress to Committee members the importance of relationships to gay people in a hostile and homophobic society.

Bergeron called the exclusion of gay people from the benefits of legally sanctioned relationships "arbitrary, harmful, cruel, oppressive and discriminatory." He added that MCC's rite of Holy Union was a rite of a Christian church and "deserves the same official respect and recognition that similar rites such as marriage now have in other Christian denominations."

The MCC brief concluded by recommending that both the Canadian Human Rights Act and the Charter should be amended to include sexual orientation and that the many discriminatory laws, particularly those affecting gay and lesbian relationships, be changed.

Judge convicts gay activist

NIAGARA FALLS, ONT—Shouting, "You got the wrong person," the former coordinator of Gay Unity Niagara, Tim Veysey, was found guilty on October 4 of sexual assault, two charges of gross indecency and one of using a weapon or imitation of a weapon to commit an indictable offence. He was to be sentenced October 31.

The charges were laid in connection with two separate incidents, the first in 1981, when a 16 and a 17 year-old male were allegedly forced into a Niagara Falls field by a man with a gun, tied up with their shoelaces, blindfolded with their jean jackets and repeatedly "subjected to oral sex," as reported in *The Niagara Falls Review*.

In court, one of the youths could not positively identify his attacker, but Judge G G Nicholls found Veysey guilty based on similar fact evidence, mainly the manner in which all three youths including the one in the second incident, were bound with shoelaces at the hands and feet. The second incident, which allegedly took place in 1983 about a kilometer away from the first, involved a 15 year-old and a man with a knife.

The Niagara Falls Review, considered by most in the area to be a little on the sensationalist side, described the testimony of the 15 year-old (now 17), under the boldly typed subheading "Shaved." The youth said he was forced to strip and his hands and feet were bound with shoelaces. Pictures were taken of him with an instant-photo camera, and he was forced to perform oral sex. The youth identified Veysey in a photo, a police line-up and also identified clothing. Veysey testified he couldn't remember what he was doing the night of the alleged incident in 1981, but he was home all night at the time of the alleged incident in 1983.

In court, this testimony was backed by Veysey's lover, Les Beu. On the day of Veysey's arrest in 1983, Beu told the court, police had pointed a gun at his head while they searched their home. Beu testified, police covered up his statement, and then "forced" him to sign it before seeing Veysey. In his statement to police, produced in court, Veysey denied ever having shaved someone's pubic hair, or being into bondage in any way.

In court, however, Veysey admitted shaving the pubic hairs of two gay friends, although he said it was a "spur of the moment" experiment, done with the consent of the two. He said he'd forgotten about doing this. Earlier in court, police said in searching Veysey's home they had found two plastic-covered pieces of paper with a name and date on each, containing pubic hair. Veysey testified he had preserved the hair. Searching his safety deposit box, police found fifteen pictures of nude young men. Veysey admitted taking the pictures. Asked in court to describe the photographs, Veysey said two of the men were tied up.

"I was experimenting with bondage," Veysey said, again saying he'd only done it twice. "Experimenting does not constitute 'into bondage'," he said. He said he's never assaulted anyone, adding, "I abhor violence."

In rendering a guilty verdict, Judge Nicholls recalled Veysey shrugging and smiling when asked if he had tied up the boys. "I find that (Veysey's gestures) very unusual behaviour."

It's not yet known whether Veysey will appeal.

Ken Chaplin ●

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Chile. As of this writing, no decision has been made on the claim, and it could take years before it is finally disposed of. In the meantime, Carlos can stay, and work, legally.

The couple's next step will be to try to talk to with the new Minister of State for Immigration, Walter McLean. They will be asking him to overrule the refusal to grant humanitarian consideration to them, and allow Carlos to be treated as a spouse.

Bill and Carlos are not optimistic that their attempt to make the system work in their favour will succeed. There has been only one case like theirs that was successful, when then immigration minister Lloyd Axworthy decided—over strong opposition from most of the bureaucracy—to allow a gay couple to receive humanitarian consideration. But that was in 1982, and it was made clear that this was not a precedent, just an exception.

What is impressive about the two of them is their determination: "We're ready to go all the way to the Supreme Court on this," Bill says. "If necessary, we'd want to get a support committee together and just go for it."

It is questionable whether a support group would be easy to bring together on this issue. To most straights, the whole thing seems outlandish: imagine two men as spouses! Even among gays the discrimination that permeates Canadian laws on immigration, pensions, taxation, the Armed Forces and a whole range of other matters is either accepted or passed over in ignorance. Yet it may be that this kind of discrimination is far more burdensome than other, less concrete kinds.

In 1985, people like Carlos and Bill are pioneers staking out a whole new area. They are few, and they have little but their stubborn sense of justice to help them clear the way. But if the question of recognition for our partnerships is every bit as meaningful and important as those of straights, Gay Couples' Liberation could well make the previous wave of Gay Liberation seem like a modest, if welcome, ripple.

Lee Zaslofsky ●

ONCE UPON A TIME

Five years ago:

October 31, 1980: For the first time, police prevent queer-bashers and spectators from congregating outside Toronto's St Charles Tavern to wait for drag queens. Not a single egg is tossed. **November 10, 1980:** Toronto municipal elections see the defeat of George Hislop—the first openly gay candidate to run for municipal office in Canada—and of gay-positive mayor John Sewell. **November 15, 1980:** In Vancouver, gay-supportive alderman Michael Harcourt is elected mayor. An organization called Gay People to Elect Mike Harcourt had campaigned actively.

Ten years ago:

November 9, 1975: The Saskatchewan Human Rights Commission rules that "sex" in the Saskatchewan Human Rights Act includes sexual orientation and begins formal proceedings against University of Saskatchewan for discriminating against teacher Doug Wilson, who had been prevented from practicing teaching because he was publicly active in the gay movement.

November 11, 1975: Two members of Gays of Ottawa lay a wreath at the National War Memorial—this marks the first time gays are allowed to participate in the ceremony.

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 emy of Music. For information phone Kevin at 731-1779 or Larry at 734-8802.

West End Softball Association, 755 Robson St, N^o 299, V6G 1C9. Call Frank Hamper 255-4410.

West End Volleyball, 222-1500 Pendrell St. 669-6696.

Women in Focus, 204-456 W Broadway, V5Y 1R3. 872-2250.

Young Gay People, c/o SEARCH.

Zodiac Fraternal Society, Box 33872, Stn D, V6J 4L6.

Vernon

Rural Lesbian Association and Library, c/o Box 1242, V1T 6N6.

Vernon Alternative Lifestyle, 4007-32nd St, V1T 5P1.

Victoria

Alcoholics Anonymous (Gay), 383-9862.

Dignity Victoria, Box 845, Stn E, V8W 2R9. 385-1559.

Gay and Lesbian Organization of the University of Victoria (GLO), SUB, U of Victoria, Box 1700, V8W 2Y2.

The Island Gay Society - Victoria, Box 695, Stn E, V8W 2P9. 598-5480. Operates The IGS Café at James Bay Community Centre, 140 Oswego St, Sundays, 9-11 pm, with coffee or tea all night for \$2 cover charge.

Need (Victoria Crisis Line), 386-6323, 24 hrs. Some gay info available.

Womyn's Coffee House, 1923 Fernwood. Every Wed evening.

West Kootenay region

West Kootenay Gays and Lesbians, Box 642, Nelson V1L 4K5. Offering friendship, a newsletter, info and social events. Potluck third Sunday of month, 3-7 pm; contact Nelson Community Services Centre 352-3504 (24 hrs).

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Front-runners. Contact Gay Lines or Calgary Central Office: 233-2111. Alcoholics Anonymous for gay men and women.

Imperial Court of the Chinook Arch, 282-6393. Entertainments and social events.

Lesbian Information Lines (LIL), 265-9458, Tues-Fri, 8-10 pm, with 24 hr answering service. 314-223 12 Ave SW. Operated by Womyn's Collective.

Lesbian Mothers. Lynn at 264-6328 or 275-8362, or call LIL. Potluck first Sun of each month.

Lesbian Outreach and Support Team, Box 6093, Stn A, T2H 2L4. 281-2895.

Metropolitan Community Church, 204-16 Ave, NW, T2M 0H4. 277-4004. Services Sun 11:30 am and 7 pm at above address.

New Horizons (physically disabled gays). A712, 3130-66 Ave SW, T3E 5K8. Or phone Gay Lines, 234-8973.

Womyn's Collective. 265-9458. Dances, library, lesbian drop-ins every Tues. Operates LIL.

Edmonton

AIDS Network, 424-8361. Personal support and public information.

Canadian Federation of Gay businesses and Organizations, 10330-104 St, T5J 1C1. 428-9444, 425-8783.

Dignity Edmonton Dignité, Box 53, T5B 2B7. 469-4286.

Edmonton Roughnecks Recreation Association, c/o GATE. Volleyball, softball, gymnastics.

Gay Alliance Toward Equality, Box 1852, T5J 2P2. Office: 10173-104 St. 424-8361. Info and counselling, Mon-Sat, 7-10 pm, Sun 2-5 pm. Also coffeehouses, socials, newsletter, resource library.

Gay and Lesbian Youth Group. Support and social group for youths 16-19. Meets Saturdays, 7-9 pm. For information please call 424-8361.

Gay Fathers & Lesbian Mothers. For info call 424-8361.

Inter/Ed, Box 12G, 9820-104 St, T5K 0Z1. 421-7629 (Jim).

Mandate: Sober, an AA group for men and women. Unitarian Church, 12530-110 Ave, Saturdays, 8 pm. Closed discussion; last Saturday of the month is open. AA Central office: 482-6783.

Metropolitan Community Church of Edmonton, Box 1312, T5J 2M8. 438-5168. Sunday worship at 7:30 pm, 126 Street - 110 Avenue.

Privacy Defence Committee, c/o Box 1852, T5J 2P2.

Royalist Social Society of Northern Alberta (Imperial Court of the Wild Rose), 10820-38 Av NW, T6E 2E6.

The Vocal Minority, "to educate the general population about the multiplicity and richness of our lives through public musical performances." 426-1516 or 426-1246.

Womanspace, a social and recreational group for lesbians. c/o Everywoman's Place, 9926-112 St. Phone Jeanne, 433-3559 or Liz, 986-0263.

Grande Prairie

The Peace Gay Association, Box 1492, T8V 4Z3. Social and support group for NW Alberta.

Red Deer

Gay Association of Red Deer, Box 356, T4N 5E9.

Lethbridge

Dignity Lethbridge, Box 2262, T1J 4K7. Phoneline 381-6905, 7-9 pm.

Gay Youth Calgary. Peer counselling, information, social activities for gay and lesbian youth 15-21. 234-8973.

Gay Youth Calgary. Peer counselling, information, social activities for gay and lesbian youth 15-21. 234-8973.

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Gays and Lesbians at the University of Saskatchewan (GLUS). Box 124, S7K 3K1. Open to staff and students of the Saskatoon campus; holds social and educational events. **Live and Let Live**, c/o Gay and Lesbian Support Services. Meets Fri, 8 pm at GLSS. **Metamorphosis 1985**, Box 113, S7K 3K1. 955-1270. Plans annual Thanksgiving weekend celebration. **Southern Prairie Athletic Association**, Box 8581, S7K 6K7.



Provincial

Brethren/Mennonite Council for Gay Concerns (BMC) Manitoba, Box 2846, Winnipeg R3C 4B4.



Provincial

Affirm/Saskatchewan, lesbians and gays in the United Church. 422 Smallwood Cres, Saskatoon S7L 4S4.

Gay Rights Subcommittee, Saskatchewan Association for Human Rights, 305-116 3rd Ave S, Saskatoon S7K 1L5. 244-1933.

Lesbian Association of Southern Saskatchewan, Box 4033, Regina S4P 3R9. 522-4522 or 352-8397.

Prince Albert

Prince Albert Gay Community Centre (The Zodiac Club), Box 1893, S6V 6J9. 1-24 10th St, E. 922-4650. Phone line Wed-Thurs, 8-10 pm, social evenings Fri-Sat, 10 pm-2 am.

Regina

Dignity Regina (gay Catholics and friends), Box 3181, S4P 3G7.

Gay Athletic Guild, Box 3414, S4P 3J8.

Gay Community of Regina (gay community council), Box 3414, S4P 3J8.

Gay Information Services, Box 3414, S4P 3J8. 522-5422. Sun & Mon, 8-10 pm; 24-hr recorded message at other times.

Gay Parents, Box 3414, S4P 3J8.

Gay Religious Group, Box 3414, S4P 3J8.

Gay Women's Phone Line, 352-1041, Wed, 8-10 pm. Box 4033, S4P 3A2.

Rumours (gay community centre), 1422 Scarth St. 522-7343 (until June 30).

Regina Parents, Families and Friends of Gays, Box 3414, S4P 3J8.

Regina Women's Community and Rape Crisis Centre, 219-1810 Smith St, S4P 2N3. 522-2777, 352-7688.

Women 30 Plus, Box 1113, S4P 3B2. Social group for women 30 and over.

Saskatoon

Gay & Lesbian Support Services (GLSS), 217-116 3rd Ave S. Operates Gayline. Mailing address: Box 8581, S7K 6K7.

Gay History Group, c/o GLSS.

Gay/Lesbian Community Centre, Box 1662, S7K 3R8. Phone Gayline for info on dance and special event locations and dates.

Gayline, 665-9129, Sun-Thurs, 8-11 pm. Community information.

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Brandon

Gay Friends of Brandon, 727-1685, Wed 7-10 pm; Sat 1-4 pm.

Portage-la-Prairie

Bi-Women's Support Group, Box 820, R1N 3C3. 857-5295. For bisexual women.

Thompson

Gay Friends of Thompson, Box 157, R8N 1N2.

Winnipeg

Affirm: Gays and Lesbians of the United Church. 453-3984 (Eric) or 452-2853 (Dave).

A Little Bit of Magic, Inc. A non-profit introduction service for gay men and lesbians. 775-4838.

Council on Homosexuality and Religion, Box 1912, R3C 3R2. 452-1813 or 786-3976. Worship, counselling, library.

Dignity/Winnipeg, Box 1912, R3C 3R2.

Gaie Livraison, Box 1912, R3C 3R2. Pamphlets and booklets on homosexuality.

Gay AA New Freedom Group, Box 2481, or contact through Manitoba Central Office, 233-3508.

Gay AIAnon Group. Info: Gays for Equality.

Gay Community Centre, 277 Sherbrooke St. 786-1236. Incorporating Giovanni's Room, a café for lesbians and gay men. Open every day except Sunday at 5:30 pm. Fully licenced.

Gay Fathers Winnipeg, Box 2221, R3C 3R5. 786-3976 (Thurs eves, 7:30 pm-10 pm).

Gay Outdoors Group, c/o Gays for Equality.

Gay Parents, c/o Gays for Equality.

Gays for Equality (GFE), Box 27, UMSU, U of Manitoba, R3T 2N2. 786-3976. Office: Suite 2, Gay Community Centre, 277 Sherbrooke St. Counselling, info, rap sessions, public education and law reform. Lesbian counselors on Tues evenings.

Lesbian Line, 786-3976, Tues evenings.

Ms Purdy's 226 Main St. 942-8212. Women's bar.

Mutual Friendship Society, Inc, Box 427, R3C 2H6. 774-3576. Social and educational programmes. Operates Happenings Social Club, 272 Sherbrooke St.

Oscar Wilde Memorial Society, Box 2221, R3C 3R5. Variety of social, cultural and educational activities.

Project Lambda, Inc, Box 3911, Stn B, R2W 5H9. 772-1421. Lesbian/gay community service organization. Publishes *Out & About*, gay community library, community fund-raising for medical, library, educational and counselling services.

Winnipeg Gay Community Health Centre, Inc, 304-275 Sherbrooke St, R3C 2B8. 774-4846. A non-profit, volunteer organization seeking to provide holistic care to gays and lesbians, their friends, families and relatives.

Winnipeg Gay Media Collective, Box 27, UMSU, U of Manitoba, R3T 2N2. 786-3976. Produces "Coming Out," weekly half-hour cable broadcast.

Winnipeg Gay Youth, c/o GFE.

Winnipeg Lesbian and Gay Pride, c/o N Stevens, 10-191 Colony St, R3C 1W2. 775-1612.

University of Winnipeg Gay Students Association. Info: 786-3976.

Yourself, Box 2790, R3C 3R5. For bisexual men and women.



Provincial

Coalition for Gay Rights in Ontario, Box 822, Stn A, Toronto M5W 1G3. (416) 533-6824.

Brethren/Mennonite Council for Gay Concerns (BMC) Ontario, Box 2621, Stn B, Kitchener ON N2H 6N2.

Guelph

Guelph Gay Equality, Box 773, N1H 6L8. Gayline: 836-4550, 24 hrs.

Gays Out of Doors (GOOD). See Kitchener-Waterloo.

Goderich

Area code: S19

Parents of Lesbians and Gays, c/o Anne Rutledge, 52 Essex St, N7A 2H4. 524-4879.

Hamilton

Area code: 416

Foundation for the Advancement of Canadian Transsexuals (FACT Niagara), Box 291, Stn A, L8N 3C8. 529-7884.

Gay Archives/History Project for Hamilton-Wentworth. 278-4713. Looking for photos, clippings, personal accounts of gay life and liberation in Hamilton, especially pre-1979.

Gay Fathers of Hamilton. Support, advice. Meets twice a month. Call Gayline for info.

Gayline Hamilton. Info on all groups and activities, peer counselling. 523-7055 Wed-Sun, 7-11 pm.

Gay Women's Collective, c/o Gayline. Meets 2nd Mon of month.

Hamilton United Gay Societies (HUGS), a meeting of men and women, young and old, with discussions and speakers. Meets on alternate Weds, Gay Community Centre, Suite 207, 41 King William St, 7:30 pm. Call Gayline for further info.

Mailing address for all Hamilton groups listed above: Box 44, Stn B, L8L 7T5.

Live and Let Live (Gay AA). Open meetings with speakers, last Sat of every month, 8 pm. All Saints Church Parish Hall, 15 Queen St (side entrance).

Kingston

Area code: 613

Queen's Homophile Association, 51 Queen's Crescent, Queen's University, K7L 2S7. 547-5841. (24-hr recorded message, staffed Mon-Fri, 7-9 pm. Drop-in Thurs evenings; biweekly dances.

Kitchener-Waterloo

Area code: S19

Gay Liberation of Waterloo, c/o Federation of Students, U of Waterloo, Waterloo N2L 3G1. 884-GLOW. Coffeehouse every Wed at 8:30 pm, Campus Ctr, Rm 110.

Poll favours gay protection

70 percent of Canadians want human rights laws extended to sexual orientation

A national Gallup poll conducted in mid-September suggests that 70 percent of Canadians believe discrimination on the grounds of sexual orientation should be illegal.

Significantly, whether the national result is broken down by religion, age, sex, education, income, occupation, language or community size, no subgroup shows an agreement level of less than 57 percent. Least agreeable were those speaking a language other than English or French, with 57 percent agreement; most agreeable were students, with 86 percent agreement.

The poll was conducted September 12-14 in personal interviews with 1,043 adults more than 18 years old in 105 census enumeration areas across Canada chosen at random.

There is a 95 percent chance that the poll is accurate within four percentage points. This means the actual agreement level is most probably between 66 and 74 percent.

The poll was carried out by Gallup for a Toronto gay legal firm, with financing from the Gay Community Appeal of Toronto. GCA executive director Harvey Hamburg says the Appeal awarded \$4000 in 1982 "to do public opinion polling on live legal issues of concern to the gay and lesbian community."

The question was formulated by a research group headed by gay lawyer Peter Maloney. The group is working under a grant from the federal justice department to examine the legal dimensions of discrimination against gay men and women in the context of the Charter of Rights.

According to Hamburg, the poll was conducted at this time "to have good effect on the Equality Rights Sub-Committee." The Sub-Committee, which has been hearing testimony on discrimination against gays and others since early summer, is to issue its report before the end of October. *Ken Popert and Ric Taylor* ●

Federal and Provincial Human Rights Codes make it illegal to discriminate against people in employment, accommodations and services because of race, colour, religion, age, sex and so on.

In Quebec, it is also illegal to discriminate against people because of their sexual orientation, that is, heterosexuality, homosexuality or bisexuality.

Most Human Rights Commissions in Canada have recommended making discrimination on the basis of sexual orientation illegal.

Do you agree with these recommendations, or not?

National						
Yes, agree	70					
No, do not agree	23					
Don't know	7					
By region						
	Atlantic	Quebec	Ontario	Prairies	BC	
Yes, agree	71	77	69	65	61	
No, do not agree	23	13	25	26	32	
Don't know	6	9	6	9	8	
By age						
	18-29	30-49	50+			
Yes, agree	80	70	59			
No, do not agree	17	23	28			
Don't know	2	7	13			
Sex						
	Male	Female				
Yes, agree	69	71				
No, do not agree	24	22				
Don't know	7	8				
By education						
	Public	Secondary	University			
Yes, agree	58	70	80			
No, do not agree	28	23	17			
Don't know	15	7	3			
By income						
	Under \$20,000	\$20,000-\$29,999	\$30,000-\$39,999	\$40,000 and over		
Yes, agree	67	72	69	73		
No, do not agree	24	22	25	21		
Don't know	9	6	5	6		
By occupation						
	Professional/Executive	Sales/Clerical	Labour	Housewife	Student	Other
Yes, agree	75	71	71	65	86	58
No, do not agree	20	25	22	23	10	31
Don't know	6	5	7	11	3	11
By mother tongue						
	English	French	Other			
Yes, agree	70	74	57			
No, do not agree	24	15	31			
Don't know	5	10	11			
By community size						
	Over 100,000	10,000-100,000	Under 10,000			
Yes, agree	74	66	65			
No, do not agree	21	24	25			
Don't know	5	10	10			

Totals may not always add up to 100 percent because percentages have been rounded off to the nearest whole number and because some interviewees did not answer the question.

RCMP officers doubt morality of anti-gay policy

OTTAWA — In a surprising admission, officers of the RCMP National Executive have declared their personal disagreement with management policy on gay and lesbian employees.

Appearing before the House of Commons Sub-Committee on Equality Rights September 16, officers Dave Tough and Vic Pankratz, divisional representatives whose job it is to transmit the views of the RCMP rank and file to their superiors, expressed doubts about the morality of the policy presented by RCMP commissioner Simmonds to the Committee in testimony last May (see *TBP*, July '85). That brief is considered to be the most homophobic government document on public record.

Under questioning by MP Svend Robinson, Staff Sergeant Tough disassociated himself from official policy. When asked by Robinson about his views on an actual case in which an 18-year RCMP veteran left the Force solely because of his sexual orientation, Tough replied: "I have wrestled with this a long time personally and I have

discussed it with a lot of members very recently—I have great difficulty concluding that it is morally right to deprive a person of his or her employment solely on the grounds of sexual orientation and nothing else."

Staff Sergeant Pankratz further eroded the basis offered for RCMP policy by admitting that "the whole issue of homosexuality is based more on perhaps misconceptions than on a realistic appraisal of their situation." Pankratz unintentionally confirmed those misconceptions when he spoke of police officers "whose line of work had led them into those parts of society where homosexuals are found."

Pankratz also admitted to the Committee: "If the public has no difficulty, I think it is quite safe

to say we as a police force would have a lot less difficulty."

The interesting feature of these statements is that, whereas in May the RCMP commissioner had attempted to blame homosexuals for "creating serious problems" in the RCMP, the position of some RCMP officers is that the problem now lies with public attitudes and reactions.

After that day's hearing, Robinson expressed his admiration for the "tremendous courage" of the two RCMP officers for their personal honesty. However he felt it likely that some form of disciplinary action would be taken against the pair for their candour. *Blair Johnston* ●

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Gay Courtwatch, Room 337, Old City Hall (Queen and Bay). 362-6928. Monitors gay-related cases and provides legal assistance.

Gay Fathers of Toronto, Box 187, Stn F, M4Y 2L5. Phonenumber: 364-4164, Mon-Fri, 7-10 pm.

Gay Liberation Against the Right Everywhere (GLARE), Box 793, Stn Q, M4T 2N7.

Gay Self-Defence Group, 215 Danforth Ave, N° 4, M4K 1N2. 466-6020. Organizes courses in self-defence in and out of Toronto.

Gays and Lesbians at U of T, c/o SAC Office, 12 Hart House Circle, University of Toronto, M5S 1A1. Info: Chris (964-0701) or Eldon (927-8866).

Gays and Lesbians in Health Care, Box 6973, Stn A, M5W 1X7. 920-GLHC. Gay men and lesbians working and training in health-care delivery and research.

Gay/Lesbian Action for Disarmament (GLAD), Box 5794, Stn A, M5W 1P2. 921-1938.

Glad Day Bookshop, 598A Yonge St, 2nd floor, M5Y 2A6. 961-4161. Mon 10-8; Tue-Wed 10-6; Thurs-Fri 10-9; Sat 10-6; Sun 12-6.

Glad Day Defence Fund, 598A Yonge St, 2nd fl, M5Y 2A6. 961-4161.

Hassle-Free Clinic — Men, 556 Church St, 2nd fl, M4Y 2E3. 922-0603. VD info, testing and treatment.

Hours: Mon, Wed, 4-9 pm; Tues, Thurs, 10 am-3 pm; Fri, 4-7 pm; Sat, 10 am-2 pm. Bath clinics every Wed evening at The Club and Roman's.

Hassle-Free Clinic — Women, 556 Church St, 2nd fl, M4Y 2E3. 922-0666. Free medical clinic. Birth control and gynecological info. VD and pregnancy testing, abortion counselling and referrals.

Hours: Mon, Wed, Fri, 10 am-3 pm; Tues, Thur, 4 pm-8 pm. Call ahead.

Integrity/Toronto, Box 873, Stn F, M4Y 2N9. Pastoral ministry for gay and lesbian Anglicans and friends.

593-6217. Chaplains available for pastoral counselling.

International Gay Association (Toronto), c/o Toronto Gay Community Council (see below).

International Women's Day Committee, Box 70, Stn F, M4Y 2L4. 789-4541. Independent socialist-feminist organization.

Judy Garland Memorial Bowling League. Info: bulletin boards in bars, or write c/o the Toronto Sports Alliance (see below). Sept-May season (Mon and Thurs evenings); also summer league.

Lesbian and Gay History Group of Toronto, Box 639, Stn A, M5W 1G2. 961-7338.

Lesbian and Gay Pride Day Committee. Box 793, Stn Q, M4T 2N7. Organizes annual summer celebration.

Lesbian and Gay Youth Toronto, c/o 519 Church St Community Centre, M4Y 2C9.

Lesbian Incest Survivors Support Group. Info: 964-7477 (Rape Crisis Centre).

Lesbian Mothers' Defense Fund, Box 38, Stn E, M6H 4E1. 465-6822.

Lesbian Phonenumber, Box 70, Stn F, M4Y 2L4. 960-3249. Tues 7:30-10:30 pm. Recorded message other times. Speakers available.

Lesbian Speakers Bureau, Box 6597, Stn A, M5W 1X4. Info: Michelle at 789-4541 or Debbie at 964-7477. Speakers for myth-shattering seminars and workshops about lesbians.

Lesbians Against the Right, Box 6579, Stn A, M5W 1X4. Lesbian-feminist political action group.

Lesbians of Colour, Political/social group. Info: c/o Box 7289, Stn A, M5W 1X9.

Lutherans Concerned, c/o Edward Schlauch, 980 Broadview Ave, Apt 2309, M4K 3Y1. Support and fellowship for gay and lesbian Lutherans and their friends.

Meets 1st and 3rd Wed of month.

Metamorphosis, Box 5963, Stn A, M5W 1P4. Transsexual counselling and services.

Metropolitan Community Church of Toronto, 730 Bathurst St, M5S 2R4. 536-2848. An ecumenical Christian church for all people with a special ministry to gay community.

New Democratic Party Gay and Lesbian Caucus, Box 792, Stn F, M4Y 2N7. 964-1049.

Notso Amazon Softball League. All-lesbian recreation league. Info: 967-7440 or 466-9341.

Osgoode Gay/Lesbian Caucus, York University, 4700 Keele St, Downsview, M3J 2R5. 532-2443 (Peter) or 463-4721 (Shelley).

Out and Out Club, Box 331, Stn F, M4Y 2L7. 927-0970. Outdoor activities for gay people.

Parents and Friends of Lesbians and Gays Toronto, 52 Roxaline St, Weston ON M9T 2Y9. Info: Pauline Martin at 244-2105.

Pink Turf Soccer League, c/o Drawer F9, Box 7289, Stn A, M5W 1X9.

Pool Bar League. Info at most bars, or write c/o Toronto Sports Alliance (below).

Queen of Hearts. Organizing group for gay Filipino beauty pageant. Dario, 759-3788, or Alfredo, 461-2800.

Right to Privacy Committee (RTPC), 730 Bathurst St, M5S 2R4. Defence committee for gays arrested under bawdyhouse laws. Cheques or charges payable to: Harriet Sachs in trust for RTPC. Info: 961-8046 or 362-2877. Also runs Courtwatch (362-6928).

Riverdale Curling League. Write c/o Toronto Sports Alliance (below).

Riverdale Volleyball League. Sept-April season. Info at Buddy's bar, or write c/o Toronto Sports Alliance (below).

Rotators Curling League. Write c/o Toronto Sports Alliance (below).

Ryerson Lesbians and Gay Men. For meeting dates call 923-GAYS.

Sexual Compulsives Anonymous. Is an addiction to impersonal sex destroying your life? SCA meets weekly. For information send s.a.s.e. to TBP, Drawer F54.

Salukis. All-lesbian softball team. Box 6597, Stn A, M5W 1X4. 964-7477.

The Sisters of Perpetual Indulgence, Drawer OPI, Box 7289, Stn A, M5W 1X9.

Sound Women, c/o Ryerson Women's Centre, SURP1, 380 Victoria St, M5B 1W7. Ryerson women's radio show collective. Lesbian and feminist music, interviews and announcements. Sundays at noon. CKLN-FM 88.1. To place announcements, call 598-9838.

Spouses of Gays, 206 St Clair Ave W, M4V 1R2. 920-5546 (Caryn Miller).

Toronto Area Gays (TAG), Box 6706, Stn A, M5W 1X5. 964-6600. Free peer counselling and info for lesbians and gay men. Mon-Fri, 7 pm-10 pm.

Toronto Counselling Centre for Lesbians and Gays, 105 Carlton St, 4th fl, M5B 1M2. 977-2153. Tues, Wed, Thurs, 6:30-9:30 pm. Professional counselling for lesbians and

gay men. Call for appt or drop in.

Toronto Gay Community Council, 105 Carlton St, 4th fl, M5B 1M2. Umbrella organization of lesbian and gay groups. Forum for sharing information and discussing political strategies.

Toronto Historical Bowling Society. Sept-May season; Tues, Wed, Fri and Sat evenings, and Sun afternoon. Also summer league. Info: 423-5955, or write 100-2 Bloor St W, M4W 3E2.

Toronto Rainbow Alliance of the Deaf, Box 671, Stn F, M4Y 2N6.

Toronto Rape Crisis Centre, Box 6597, Stn A, M5W 1X4. Crisis line: 964-8080. Business line: 964-7477. Info, self-defence courses.

Toronto Sports Alliance, Box 1113, Stn F, M4Y 2T8.

Toronto Women's Bookstore. 73 Harbord St, M5S 1G4. 922-8744.

Tri-Aid Charitable Foundation (ASPA). 305 Lagauchetière, salle 1510, métro Champ-de-Mars. 324-6662.

Les archives gais du Québec, CP 395, Succ Place du Parc, H2W 2N9, responsable: Ross Higgins.

Association communautaire homosexuelle de l'Université de Montréal (ACHUM), a/s FAECUM, Pavillon des sciences sociales, 3200, Jean-Brillant, H3T 1N8. 343-5988.

Association des lesbiennes et gais de l'Université de Québec à Montréal (ALGU-QAM), CP 8888, Succ A, H3C 3P8.

Association des pères gais de Montréal, CP 667, Succ N, H2X 3M4. 932-0061.

Association des ressources Montréalaises sur le SIDA. CP 1164, Succ H, H3G 1L1.

Association homophile de Montréal/Gay Montreal Association (AHM/GMA), CP 1164, Succ H, H3G 2N1. 933-2395. Services et filiales: Alpha Kira (fraternité en alternative aux bars), MARC/ARMS, Gay Info, Parents et familles de gai-e-s, Travestis à Montréal.

Association pour les droits des gais du Québec (ADGQ), CP 29, Succ C, H2L 4J7. Office: 263 est rue Ste-Catherine. 843-8671. Mon-Fri, 7-10 pm.

Association des bonnes gens sourdes, CP 764, Succ R, H2J 3M4.

Atelier de théâtre gai, Cégep Rosemont, 6400 16e Ave, local A-418 (Michel Breton).

Aube-épine, librairie des femmes, 4050, St-André, 524-9890.

Les capables, groupe d'appui pour bisexuels; CP 966, Succ H, H3G 2M9. 933-2395.

Clinique lesbienne, centre de santé des femmes du quartier, 16, est St-Joseph, H2T 1G8; 842-8903.

Le Collectif du triangle rose, a/s Librairie l'Androgyne, 3642 boul St-Laurent, H2X 2V4. 842-4765.

La coalition (formerly RAGLAM), Box 936, Stn H, H3G 5M9.

Com'femme, loisirs, lesbiennes seulement; 277-2464.

Comité des gais et lesbiennes de Montmorency (CGLM), 475 boul de l'Avenir, Laval, H7N 5H9.

Comité gai-e du Cégep de Vieux-Montréal, 255 est, Ontario, H2X 3M8. Mon, 6 pm.

Communauté homophile chrétienne, Centre Newman, 3484 rue Peel, H3A 1W8. 382-8467. For Catholics.

Contact-nous, 861-6753. Venereal disease treatment.

Côte à Côte, gay couples group. c/o Gay Info.

Counselling-ADGQ, travailleur social au local les mardi, jeudi et vendredi, 843-8671 pour rendez-vous.

Lennoxville

Area code: 819

Students Against Homophobia, Box 1394, Bishop's University, J1M 2A1.

La Différence, Tuesday nights, 830 Père-François.

Montreal

Area code: 514

Affirm/Affirmer, a/s United Theological College, 3521 University, H3A 2A9. Gays in the United Church.

Québec (ATQ), CP 363, Succ C, H2L 4K3. 259-4990 (Marcelle).

Aime-toi (AA), 6518, rue St-Vallier, H2S 2P7. 524-5821. For gay and lesbian alcoholics.

Alpha-Kiri. Alternative aux bars. 933-2395.

Antenne Rose, culture homosexuelle, lundi 16h30, Radio Centre-ville (102,3 MF).

Approche sécurisante des polytoxicomanes anonymes (ASPA). 305 Lagauchetière, salle 1510, métro Champ-de-Mars. 324-6662.

Les archives gais du Québec, CP 395, Succ Place du Parc, H2W 2N9, responsable: Ross Higgins.

Association communautaire homosexuelle de l'Université de Montréal (ACHUM), a/s FAECUM, Pavillon des sciences sociales, 3200, Jean-Brillant, H3T 1N8. 343-5988.

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Association des pères gais de Montréal, CP 667, Succ N, H2X 3M4. 932-0061.

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Communauté homophile chrétienne, Centre Newman, 3484 rue Peel, H3A 1W8. 382-8467. For Catholics.

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Côte à Côte, gay couples group. c/o Gay Info.

Counselling-ADGQ, travailleur social au local les mardi, jeudi et vendredi, 843-8671 pour rendez-vous.

Croissante. Groupe de mères lesbiennes. CP 222, Succ Delormier, H2H 2N6. Carole: 524-1040 (lundi).

Dignity Montréal Dignité, Newman Centre, 4652 Jeanne-Mance. 392-6711. For gay Catholics and friends. Mon, 7:30 pm.

Divan-jasseur. Café-rencontre, informations et références. 263 Ste-Catherine est, 2 étage. 843-8671.

Eglise communautaire métropolitaine Montréal (MCC), CP 619, Tour de la Bourge, H4Z 1J8. 525-7109 (Réal Murray, pasteur).

L'envol, réunion AA pour femmes seulement; 454, est Laurier (dimanche matin, 11h).

Fédération canadienne des transsexuels pour le Québec. 16 rue Viau, Vaudreuil J7V 1A7.

Fédération pour l'avancement de la condition transsexuelle (FACT), a/s Ms Fisher, CP 293, Côte-des-Neiges, H3S 2S6.

Femmes gais de McGill, 3480, rue McTavish, H3A 1X9. 392-8920.

Friends of Affirm, gais et lesbiennes de l'Eglise Unie, 3521, University, H3A 2A9. 933-2395 (Gay Info).

Gai écoute (hommes), 7 days/week, 7-11 pm. 843-5652.

Gay Fathers of Montreal, c/o Gay Info.

Gay Health Clinic, Montreal Youth Clinic/Clinique des Jeunes de Montréal, 3465 Peel Street, H3A 1X1. 842-8576. General practice, Mon-Fri, 9-5 pm; open until 8 pm Mon & Fri only. Closed daily 12:30-1:30 pm.

Gay Info, CP 1164, succ H, H3G 2N1. 933-2395, Thurs-Sat, 7-10:30 pm. Recorded message other times.

Counselling and information. **Gay Physicians of Montreal/Les médecins gai(e)s de Montréal**, a/s 2151, rue Lincoln, N° 20, H2H 1J2.

Gay and Lesbian Social Services, 5 rue Weredale Pk, Westmount H3Z 1Y5. 937-9581.

Gayline, c/o Gay Social Services Project, 5 rue Weredale Pk, Westmount, H3Z 1Y5. 931-5330 (women), Thurs and Sat, 7-11 pm; 931-8668 (men), 7 days a week, 7-11 pm. Info and counselling in English.

Gays and Lesbians of McGill (GALOM), 3480, McTavish, local 417, H3A 1X9. 392-8912.

Gays in General/Gai-e-s en général (GiGe), CP 2121, Dorval H9S 3K9. 933-2395 (Gay Info).

Le Goéland (AA), 4652 rue Jeanne-Mance. 728-3228. For lesbian and gay alcoholics.

Groupe de discussion du mercredi. 5 Weredale Park, 6 étage, Westmount, H3Z 1Y5.

Identification, réunion AA, pour femmes seulement, 454, est Laurier (vendredi, 20h30).

Integrity: Gay Anglicans and their friends, Box 562, Verdun H4G 3E4. 766-9623.

Jeunesse Lambda Youth, gais, lesbiennes et bisexuel-le-s de 25 ans et moins, CP 572, Succ VMR, Ville Mont-Royal H3P 3C5. Call 933-2395 (Gay Info).

La clé d'or. Alcoolistes anonymes pour gais. 1435 City Counsellors.

La coalition. Groupe de gais et lesbiennes de Montréal. CP 936, Succ H, H3G 2M9.

Lascar, (ligue d'action sportive et culturelle). Yvon: 522-7098.

Lesbian and Gay Friends of Concordia, c/o CUSA, Concordia University, 1455 boul de Maisonneuve ouest, H3G 1M8. 879-8406. Office: rm 307, 2070 MacKay, open 1-4 pm weekdays. Meetings Thurs at 4 pm in rm H-333-6.

Librairie l'Androgyne, 3642 boul St Laurent, 2nd fl, H2X 2V4. 842-4765.

Ligue d'action sportive et culturelle (LASCAR), 522-7098 (Yvon).

Ligue Lambda, association sportive, CP 701, Succ N, H2X 2N2. 931-2892 ou 274-2747 (Réal), 287-9694 (Claude).

Live and Let Live, Alcoholics Anonymous group for gay men and women. Tues, 7:30 pm, Rm 210, 5 Weredale Park.

Matrix, émission de femmes anglophones, CINQ-MF (102,3), vendredi soir 22h30 à 23h et samedi matin de 10h30 à 11h30.

Montreal AIDS Resources Committee/Association des ressources montréalaises sur le SIDA (MARC/ARMS), CP 1164, Succ H, H3G 2N1. 937-7596.

Naches (gay and lesbian Jews), CP 298, succ H, H3G 2K8. 484-8014.

Nouveau Parcours, alcooliques anonymes pour gais et lesbiennes. 4495 Papineau (angle Mont-Royal).

Parents et familles de gais/les. 833-2395.

Parents and Families of Gays, c/o Gay Info.

Sappho. Groupe de discussion pour lesbiennes.

Service d'intervenants sociaux, service gratuit de consultation de l'ADGQ. 263 Ste-Catherine est, 2 étage, 843-8671.

Service Jeunesse, for those 25 and under, meets every Sat, 8-10 pm at 263 est, rue Ste-Catherine.

Les sourcières, groupe d'action de visibilité lesbienne du 8 mars, regroupement des lesbiennes juives, regroupement des lesbiennes travailleuses. CP 384, Succ La Cité, H2W 2N9.

Tel que tu es, alcooliques anonymes pour gais et lesbiennes. 7434 St-Hubert, métro Jean-Talon.

Théâtre expérimental des femmes. 5066, Clark, H2T 2T8.

Travesties à Montréal, support for transvestites. c/o Gay Info.

United Church Gays and Lesbians in Québec/Les Gais et Lesbiennes de l'Eglise Unie au Québec, c/o United Theological College, 3521 University St, H3A 2A9. 392-6711.

Vivre Gai(e) (AA). St Jean Anglican Church, 110, est Ste Catherine, H2X 1Z6. 733-0757.

Quebec

Come to our rescue!

The Body Politic's Toronto news group needs writers. If you're interested and can spare a few hours a week, call Lee at 364-6320. Or stop by TBP's office at 54 Wolseley St — news meetings are held most Thursday nights at 8pm (phone ahead).

The news department is also looking for Montreal correspondents — people fluent in both French and English, who can report on events in the Francophone and Anglophone gay communities. To apply, write: Ken Popert Box 7289, Stn A Toronto ON M5W 1X9



Newfoundland gays urge broad reading of Charter rights

ST JOHN'S — "A well thought-out, concise and helpful submission," said MP Sheila Finestone (Lib, Mount Royal) commenting on the brief presented to the House of Commons Sub-Committee on Equality Rights by the Gay Association In Newfoundland (GAIN). The MPs who held hearings in St John's (Patrick Boyer, PC, Etobicoke-Lakeshore; Pauline Browes, PC, Scarborough Centre; Roger Clinch, PC, Gloucester; and Finestone) received approximately 50 submissions, but only one whose burden was gay liberation.

The public hearings opened with a presentation to the Committee by GAIN member Wally Upward. Two other groups — the Provincial Advisory Council on the Status of Women and the St John's Status of Women's Council — supported the inclusion of sexual orientation in Section 15 of the Canadian Charter of Rights and Freedoms.

GAIN received considerable television and newspaper coverage, although in 1983 the group was refused even advertising space in all local papers with the exception of *The Evening Telegram*.

As summarized in *The Evening Telegram* of August 28, the brief introduced three types of discrimination — "the making of unnecessary distinctions between persons for reasons that are not relevant in the circumstances; when supposedly neutral laws and administration, inadvertently or otherwise, disadvantage certain groups of people; and the deeply rooted and often volatile homophobia of many Canadians."

The brief also directed attention to the Canadian legal system, which "regularly denies custody of children to gay men and lesbians although in every respect they demonstrated exemplary behaviour."

Finestone told St John's gays that we "should be encouraged by the number and organizational ability of lesbian and gay groups across the country" and that our voices have been heard from Victoria to St John's." Boyer seemed the ideal chairperson, but Clinch appeared unsympathetic and homophobic, asking: "If all the desired categories were to be listed, would not Section 15 itself eventually become a form of discrimination?" GAIN's reply was that, "to ensure future protection against discrimination, the Section must be left open to further discussion and future generations."

Iona Bulgin ●

AIDS group finds better attitude in new government

TORONTO — Ontario health minister Murray Elston announced September 25 that his ministry would establish an Ontario AIDS Public Education Advisory Panel. The panel will spend \$200,000 on getting information to the public and to groups at risk for AIDS.

"Public education activities will include the production of information materials for physicians and other health care practitioners; speakers knowledgeable about the disease will be made available to concerned groups such as school boards and parent-teacher associations; there will be a concerted effort to get factual, non-biased information before the general public,"

said Elston in a prepared statement.

Elston also announced a grant of \$100,000 to the AIDS Committee of Toronto — less than half the amount ACT requested for the next year.

ACT chairman Tom Alloway expressed "cautious optimism" over the announcement. "They've invented a new hoop for us to jump through by deciding to seek matching funds for ACT from the federal department of health." The federal government has shown little interest to date in making such allocations.

He added: "Funding ACT's operational budget is still not secure. Our projects will have to continue to depend for financing upon our vigorous fund-raising campaign with the community, corporations and foundations."

Alloway takes encouragement from an apparent change in attitude towards ACT by the Ontario government. "There seems now a complete willingness on their part to count on ACT's experience and on-going work in public education and counselling. ACT can look forward to membership on the Ontario Provincial Advisory Committee on AIDS — something we've been seeking since its inception — and on the new public education advisory panel."

Ric Taylor ●

FOR THE RECORD

Gays and Lesbians of Moncton (GLM) is urging its members not to renew membership in Ziggy's, a downtown Moncton nightclub. The club's rules have been changed to specify that two men dancing together will constitute reason for revocation of membership. Approximately 300 GLM members are being asked to exercise their economic clout by boycotting the club.

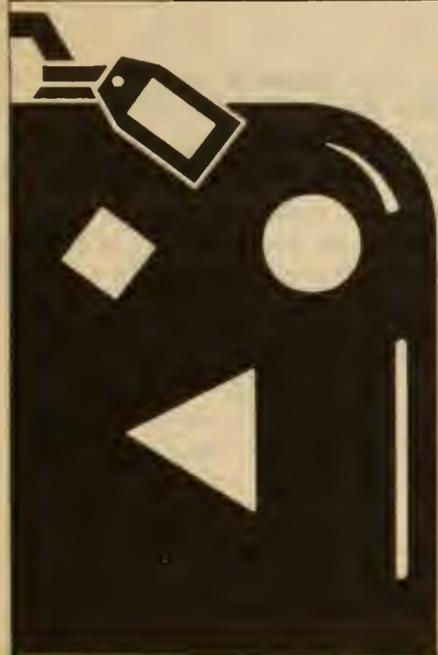
On September 5 approximately 300 people joined the Vancouver Lesbian Connection in the opening of the only lesbian centre in Canada at 876 Commercial Drive. Programmes offered by the Centre include coffee evenings on Friday, pool and billiards on Saturday afternoon, drop in times during the day, and information displays.

The weekend of October 11-14 witnessed "A Prairie Celebration" in Saskatoon. The gay thanksgiving festival was highlighted by 14 workshops dealing with lesbian and gay literature, women's music, parenting, censorship, and AIDS. A film festival, concert, and dance occupied the evening.

Daniel Henry, the manager of the gay radio programme Antenne Rose in Liege, Belgium is one of 11 local radio hosts chosen to represent French-speaking Belgium in Quebec as part of a cultural exchange programme.

This is the first time that a government has selected a gay radio host as such to take part in an official international exchange. Henry will arrive in Quebec at the end of October.

Ric Taylor ●



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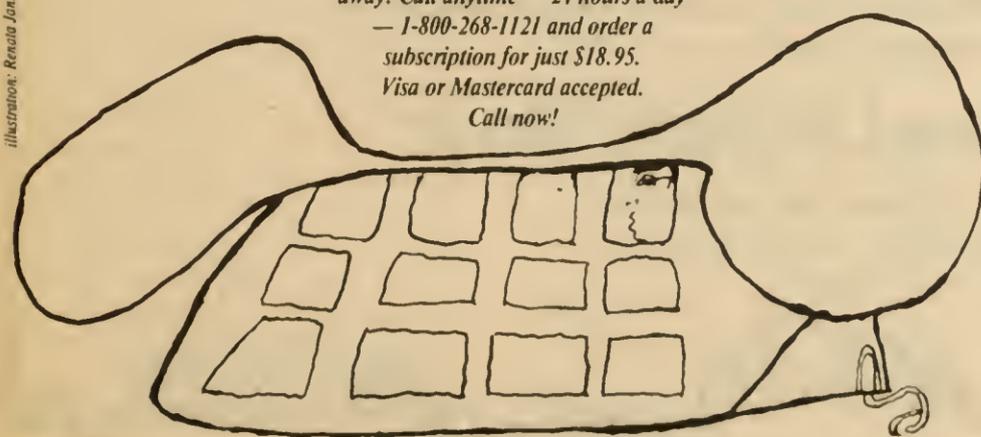


Illustration: Renata Janaszewski

SYDNEY

GAY MARDI GRAS

1986

- * Where is the biggest gay Mardi Gras in the world?
 Rio de Janeiro New Orleans Sydney
- * When it's winter in North America, where is it 80 degrees and sunny?
 Moscow Reykjavik Sydney
- * Who's got the world's best view of Haley's Comet?
 China Scotland Australia
- * Where are there 30 beaches all within a half-hour drive?
 Las Vegas Katmandu Sydney
- * What is the world's largest disco party?
 New Year's Eve, The Saint, New York Queen's Birthday, Heaven, London Gay Mardi Gras Party, Sydney
- * Where is there a three-week gay festival with events every day and night?
 Salt Lake City Poona, India Sydney

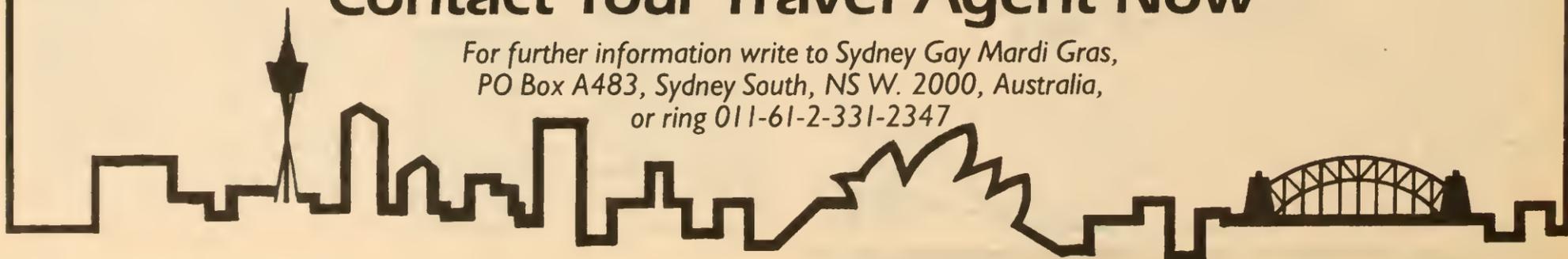
Festival runs from February 7 to 28

PARADE and PARTY - February 22

Sydney - the 3rd biggest gay city in the world - is jumping in February. Everyone is out for Mardi Gras - a three-week gay community festival of cultural, sporting, artistic and social activities culminating in a spectacular street parade and party which attracted 60,000 revellers this year. And it's summer: hot beaches, hot men, hot bars; plus scenic beauty, our famous Opera House, a vibrant city and lots more.

Contact Your Travel Agent Now

*For further information write to Sydney Gay Mardi Gras,
PO Box A483, Sydney South, NS W. 2000, Australia,
or ring 011-61-2-331-2347*



Bookstore faces smuggling trial

A British magistrate orders a jury trial for London's Gay's the Word Bookshop and finds that only heterosexuals are qualified to decide if gay literature is obscene



Defendants in the upcoming Gay's the Word Bookshop trial face charges of conspiring to import indecent material

LONDON — The case against Gay's the Word bookshop continues with the decision, August 20, that the Crown has sufficient evidence to proceed with a trial.

The nine defendants will face charges of conspiring to import indecent material sometime next winter.

Magistrate Christopher Bourke ruled that a verdict on the more than 100 charges laid by Her Majesty's Customs and Excise against the shop must be decided by a jury. He also said that only heterosexuals can decide whether gay literature is obscene. "Committed homosexuals might hold that a detailed account of homosexual behaviour was a legitimate thing, and they might strongly dispute that it was indecent or obscene, and object to it being so described by others," said Bourke in his judgment. "The question is not what they (gay people) think, but what others thought who did not share that predilection."

Only one book — *The Joy of Lesbian Sex* — was actually named in the judgment as being "among those which require a decision from a jury." This is in spite of the fact that the book was previously seized from another (straight) company and later returned with a letter saying it *wasn't* obscene.

Under the *sub judice* rule, it is illegal for the defendants to discuss the case until the trial is over. In their last public statement to the court, defendant Glenn McKee said, "I emphatically reject that we have been involved in an illegal smuggling operation... of books which are not tolerable in a free society... Britain is still a free society. These actions (by HM Customs and Excise) are unfair and discriminatory and an abuse of the powers of public servants. Our legitimate attempts to avoid such discriminatory practices have, we believe, been entirely justifiable. We look forward to submitting our case to a jury of our fellow citizens, confident that they will vindicate our rights, which are their rights as well."

During the hearing, Customs officers admitted that they seized some books simply because they had the word "gay" in their title. Officer Derek Riley testified that he associated the word "gay" with homosexuality, and the practice of homosexuality with obscenity.

Although none of the 144 seizure notices has been withdrawn, the shop has recently begun to import some books that were seized in the raid in April 1984 but not named in the charges. Manager Linda Semple told *Publisher's Weekly* "Customs calls this group of books 'non-contentious,' whatever that means." However, Magistrate Bourke did give Customs permission to keep a copy of

each seized book as "evidence." This means the books could be seized again in the future.

Ed Hernance, owner of Giovanni's Room, the Philadelphia store from which most of the seized books were imported, was named as a defendant in the case, but not required to be present at the hearing. Giovanni's Room began shipping to Gay's the Word again in June, and according to Hernance very few of the cartons have been opened, and nothing has been seized. So far.

Homegrown British gay material may be in as much danger as the imported variety.

The Obscene Publications Squad of New Scot-

land Yard issued a total of forty charges against the four directors of Zipper, Britain's only licensed gay sex shop.

The Zipper Store, in the Camden district of London, was raided July 25, 1984 and hundreds of gay men's magazines were taken. The offices of *HIM/Gay Times* were also visited in the raid but no copies of that magazine were taken.

Zipper directors Chris Graham, Roy Powell, Alex McKenna and Geoff Norris face charges under Section 2 of the *Obscene Publications Act* which carries a possible penalty of imprisonment. Section 3 of the *Act*, which used to be the

most commonly used against seized material, merely allows for the destruction of the books or magazines. Section 2 was first used widely in 1982 when a number of people went to prison for handling gay material.

The shop was raided and the charges laid in spite of the fact that Zipper pays a £500 annual fee to operate legally as a sex shop. In a letter to *The Guardian* after the raid last year, director Alex McKenna called the nude magazines in stock at Zipper "very mild" and said, "I am beginning to feel that this police action could be part of a widespread and co-ordinated anti-gay crusade." ●

Black gay activist denied bail

South African faces treason trial after year long detention. GASA remains silent.

JOHANNESBURG — The Transvaal Division Supreme Court denied bail to gay and anti-apartheid activist Simon Nkoli and 21 other co-defendants October 18. Although lawyers are investigating the possibility of further appeals, hopes for a respite in Nkoli's long prison ordeal have been dashed for the future.

Nkoli was arrested September 21, 1984 after making a speech at a funeral of a friend who had been killed by police. 580 people attending the banned funeral service were detained by police who broke up the meeting. While most of the others were subsequently released, Nkoli, who had been out on bail on charges arising from speeches at other banned funerals the previous weekend, remained imprisoned. South African law allows for detention of opponents of the regime, incommunicado for up to six months, with the possibility of further three month detentions.

Nkoli generally was held in solitary confinement except for two periods of psychiatric hospitalization when he was finally charged along with 21 other anti-apartheid activists with treason, murder and terrorism. The charges carry a possible death penalty.

Conditions have improved markedly since charges were laid, as the 22 defendants must now be treated as "normal" criminals. They may receive visits and literature and can consult with le-

gal counsel about their cases. Johannesburg sources report that Nkoli is in much better spirits and spends his time devouring gay literature, and writing. Bishop Desmond Tutu has appointed a special chaplain to the gay community who has been visiting Nkoli regularly. As well, tension between Nkoli and some of his co-charged over their anti-gay attitudes has been largely resolved. Nkoli is also receiving support from chapters of Amnesty International.

The substance of all of the charges against the defendants are not clear since lawyers are still working their way through the 500 page, Afrikaans-language indictment. All those charged are English speaking.

Most of the state's case appears to be circumstantial. Anti-government riots shook the Vall area in 1984 and the South African government claims that speeches made by the accused, including Nkoli, incited rebellion. The murder charges arise from the deaths of five government-appointed local councillors killed during disturbances.

Nkoli is represented by Priscilla Jana, a well-known human rights lawyer who is also defending six other members of the 22.

Nkoli will appear in court in Dartmouth November 4 but the trial is not actually expected to get underway until February 1986. It will probably go on for a further 18 months. The trial was

originally scheduled to take place in the remote Delmas district, a tactic used by the government to avoid publicity and protest which could accompany the proceedings, but combined legal and political pressure succeeded in having the location changed to a more convenient site.

Especially disturbing has been the continued silence of the Gay Association of South Africa (GASA) on Nkoli's imprisonment. GASA's newspaper, *Link Shakel*, which published until April of this year, when it closed down for financial reasons, did not mention his arrest, although Nkoli was co-ordinator of the Saturday group, a GASA-affiliated organization aimed primarily at black gays in Sowetto but open to men and women of all races. South Africa's new gay paper, *Exit*, which is loosely associated with GASA has also avoided the issue.

Although press censorship of information about detainees and fears that focusing on Nkoli's gayness might make his situation in prison worse may partially explain this silence, the failure to alert the rest of the world to Nkoli's arrest is disturbing to gay activists who voted to accept the largely white GASA as a member of the International Gay Association on the understanding that the group was not racist and opposed the Apartheid government's segregation policies. ●

Visiting rights denied

Nursing home decides lesbian relationship inappropriate, bars lover

MINNEAPOLIS, MINNESOTA — A woman whose lover of four years was left quadriplegic has been denied visiting rights by a July 23 court decision granting full guardianship to the handicapped woman's father.

Karen Thompson, an assistant professor of phys-ed at St Cloud University, has been fighting to become Sharon Kowalski's legal guardian.



Sharon Kowalski: prior to the accident

The women lived together for four years prior to the 1983 car accident which left Kowalski severely brain damaged, but like many gay couples, they made no arrangements for power of attorney in the event of incapacitation. Thompson presented the court with affidavits signed by friends acknowledging her relationship with Kowalski, and they were each other's beneficiaries on a \$50,000 life insurance policy, but Kowalski's family refuses to acknowledge the relationship. "As long as their daughter is like a baby wearing diapers," says Thompson, "they don't have to deal with the issue" of her lesbianism.

The Kowalski family and Thompson also disagree over Sharon's prospects for rehabilitation and her present abilities. Jan Goldman, an attorney for the Minnesota Civil Liberties Union who visited Sharon at a nursing home in Duluth, said she was able to communicate using a typewriter provided for her by Thompson. "I found her to be competent and lucid and clearly wanting to keep Karen Thompson in her life, as her lover and as her constant companion," she said.

However, Jack Fena, an attorney for Kowalski's father, disagrees. He claims evaluation tests have shown that Sharon Kowalski has the "cognitive powers of a 6-year-old" and that her prognosis is extremely negative.

Donald Kowalski has moved his daughter to a nursing home in Hibbing, Minnesota, near his home. Dr William Wilson of the Leisure Hills Nursing Home, has prohibited Karen Thompson from visiting. "Thompson has indicated that she intends to have a sexual relationship with Kowalski," said Dr Wilson. "I don't think that such a relationship is appropriate at this time." ●

Aussies push for immigration reform

CANBERRA — Representatives of gay community Immigration Task Forces from Sydney, Melbourne and Canberra met with Australia's minister for Immigration and Ethnic Affairs, Chris Hurford, this September to lobby for recognition of homosexual relationships in the country's immigration act.

A report tabled in the Federal Parliament from the Human Rights Commission May 21 recommended that a non-Australian citizen should be able to join a person in Australia where "enduring friendship or companionship" can be established, including cases of "permanent homosexual relationship." There are presently nearly 30 gay couples awaiting immigration decisions. Some of the cases have been delayed as long as three years.

Although Hurford is not presently prepared to introduce legislation in line with the recommendation he did agree to consider applicants in established long-term relationships on "compassionate or humanitarian grounds" on a case-by-case basis. Given the present law this is the only way gay partnerships can be recognized for the purposes of immigration. Each case is up to the

personal discretion of the minister.

"Gay Australians with overseas lovers should contact the Immigration Task Force," said Task Force spokesperson Betty Hounslow. "Even where the overseas partner is still overseas, we may be able to persuade the Department in individual cases to allow him or her to come to Australia at least on a temporary permit where there have previously been difficulties." ●

Unions demand new immigration laws

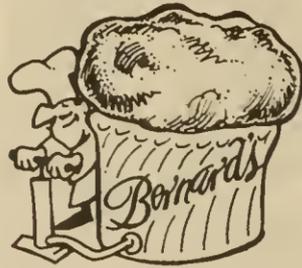
LONDON — Britain's powerful Trades Union Congress gave overwhelming support to a motion calling for new laws to end discrimination against lesbians and gay men, at its annual conference in Blackpool in September.

The motion states, "Congress reaffirms the need for trade unions to protect the interests of all members and recognize that lesbians and gay men have not always had that protection. Until legislation exists to cover discrimination on the grounds of sexual orientation, employers will continue to discipline, dismiss or simply disadvantage employees on the basis of misinformation and prejudice, unless trade unions take action to stop them."

The motion went on to call on member unions to campaign to outlaw discrimination and to protect the interests of lesbian and gay workers. ●

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Schools await decision

Public perception of AIDS dangers may hang on NY judges ruling

NEW YORK — AIDS patients and their parents are awaiting a decision by Judge Harold Hyman of the New York State Supreme Court which may have far-reaching consequences in the treatment of people with AIDS across the United States.

Earlier this fall the City's Board of Education decided to admit a seven-year-old child to the second grade in a city school. The child has been diagnosed as having AIDS. Queens school districts 27 and 29 sought a court ruling to bar the child from attending school. The trial began September 12. Parents who feared their children might contract AIDS from the unnamed child picketed the courthouse. More than 18,000 students stayed home from classes Monday September 9 but by Wednesday only 7,000 of the district's 49,327 students were absent from class.

Courtroom testimony focused on the communicability of the AIDS virus through saliva, vomit or bites. While most experts point out that studies have shown only blood and semen are effective transmitters for AIDS, doctors testifying for the school districts claimed these studies were insufficient and it was important to take the "conservative approach and keep the child out of the classroom."

It is feared that a decision to bar the child from attending school will set the stage for further restrictions on people with AIDS, or even those testing positive for HTLVIII.

The State of Colorado has moved to compile a registry of all persons testing positive to the AIDS virus (HTLVIII), against the recommendations of the Colorado AIDS Project, the state's American Civil Liberties Union chapter, local blood banks and the Colorado Hemophilia Society.

Colorado is the first state to make presumed infection by HTLVIII a reportable disease. Thomas Vernon, executive director of the state's department of health claimed the list would be secret and pointed out that state officials have an "untainted record" in protecting confidentiality. He claimed the registry would provide important epidemiological information on AIDS, give people immediate access to any new therapies which might become available and calm the public.

Gay health advocates charged that the move would seriously impair the effectiveness of alternate site testing for HTLVIII since many men

A decision to bar the child from school will set the stage for further restrictions

would decline to be tested if they knew their name and result would end up on a government list. There were also fears that future right-wing politicians might use such lists to quarantine those with positive test results. Democratic governor Richard Lamm has announced he will not seek a fourth term in 1986 and a number of conservatives are jockeying for the post.

In Britain, September 14, a 29-year-old man with AIDS became the first person confined in a hospital under new anti-AIDS legislation. The law, called the Public Health Control of Diseases Act, came into effect last March and provides for the quarantine of AIDS patients who pose a "risk to the community." Health officials said the man who wanted to leave the hospital in Manchester

to go home, suffered from "copious bleeding" and was a "danger to others." Gay community spokespersons and Manchester City Councillor Graham Stringer criticized the move and the resulting media publicity identifying the patient. Stringer said the detention "will make it more difficult for people who suspect they have AIDS to come forward for treatment. They will be afraid of being identified and they will fear that they will be forced to remain in hospital."

An appeal of the detention heard in Manchester Crown Court at the end of the month lifted the order on the grounds that the patient was "no longer" a danger to others, but the civil liberties issue raised by the law itself remains to be resolved.

In Sweden the national lesbian and gay organization RFSL has made an appeal to all members of the International Gay Association to protest legislation which could require all those belonging to risk groups to undergo testing for HTLVIII. The proposal, which is being sent to Parliament by the Ministry of Health, would provide for confinement for anyone testing positive who refused to co-operate with doctors' instructions. The RFSL claims the legislation will drive people further into hiding, does nothing to disseminate safe-sex information and will set a dangerous precedent for other countries. Letters of protest should be sent to the Swedish Prime Minister, Statsrådsberedningen S-103, 33 Stockholm, Sweden, with copies to RFSL Box 350, S-10124, Stockholm.

Researchers at the National Jewish Centre for Immunology in Denver have found evidence that inhalation of isobutyl nitrite (poppers) may further impair the body's ability to fight off infectious disease in individuals with AIDS-like immune deficiencies. The scientists found that mice exposed to the compound had decreased numbers of lymphocytes and macrophages, blood cells that are important in defending the body against infections. "We believe our findings establish that inhaling isobutyl nitrite should be considered dangerous to homosexuals and others at high risk for developing AIDS, said Dr PRJ Gangadharam of the Centre.

It now appears that a combination of drugs may be necessary to fight AIDS. A number of AIDS patients are experimenting with a combination of Ribavarin, which inhibits virus replication, and Isoprinosine, which boosts the immune system. Both drugs are available in several countries, including Mexico, but still await approval for US use. There is anecdotal evidence that the drugs may be effective but no full scale controlled studies have yet been implemented.

In San Francisco, dermatologist Dr Bruce Mills has also reported success in the treatment of Kaposi's Sarcoma with an already legal and inexpensive drug compound, DNCB. Application of the compound was followed by both fading and disappearance of cancerous lesions in a number of patients and improved T-cell counts which indicate better over-all immune system functioning.

Nearly 300 show-business celebrities gathered for a Hollywood gala against AIDS September 19. The event, organized by Elizabeth Taylor, raised a million dollars for AIDS research and featured entertainment by Carol Burnett, Sammy Davis Jr, Rod Stewart, Cyndi Lauper and Cher. Burt Lancaster read a message from Rock Hudson who died of AIDS two weeks later, October 2. "I have also been told that the media

coverage of my own situation has brought enormous international attention to the gravity of this disease in all areas of humanity and is leading to more research, more contribution of funds and better understanding of this disease than ever before," said Hudson's message. "I am not happy that I am sick. I am not happy that I have AIDS. But if that is helping others, I can at least know my own misfortune has had some positive worth." ●

SHORT TAKES

Castro Street Fair dedicates Milk plaza

SAN FRANCISCO — The 12th annual Castro Street Fair, September 15, began with the official dedication of the plaza in the park area at the Castro Street Muni Metro station as "Harvey Milk Plaza."

Milk was elected to the city's Board of Supervisors in 1977 and became San Francisco's first openly gay elected official. He was assassinated by fellow Supervisor Dan White on November 27, 1978, less than one year after taking office.

A bronze plaque with the name of the plaza was unveiled and Board of Supervisors' president John Molinari presented a special resolution to Scott Smith, Milk's lover and present co-ordinator of the Harvey Milk Archives.

The Castro Street Fair was founded by Milk in 1974 as a way of generating a sense of community in the area. It has become a "laid back" carnival of arts and crafts, public service and political displays, dancing, music, entertainment and cruising. ●

Falwell caught on tape

Judge orders right-wing evangelist to put money where his mouth was

SACRAMENTO — Right wing evangelist Jerry Falwell has been ordered to pay \$5000 to gay activist Jerry Sloan for comments Falwell made, referring to the Metropolitan Community Church (MCC) as a "brute beast... a vile and Satanic system which will one day be utterly destroyed and there will be a celebration in heaven."

Sloan, a former friend and fellow student of Falwell's at Springfield Baptist Bible College, confronted the evangelist with his statements on a Sacramento television talk show July 13, 1984. Falwell denied making the statements and told Sloan on camera that he would pay him \$5000 if he could produce a tape of the statement. Sloan did produce the tape of one of Falwell's *Old Time Gospel Hour* programmes where the statement was made but Falwell ignored requests to pay up.

The case finally came to court September 13 before Municipal Judge Michael Ullman. Ullman listened to the relevant tapes and heard arguments from lawyers for Sloan and Falwell, rendering his decision September 25. "The defendant (Falwell) offered \$5000 to the plaintiff (Sloan) if he could produce a tape," said Ullman. "The plaintiff tendered the tape almost immediately, binding the plaintiff to his unilateral contract." The judge ordered Falwell to pay Sloan \$5000 plus 7% interest.

Falwell's public relations department in Lynchburg, Virginia vowed to appeal the decision and charged "This situation is only one more example of harassment by a militant homo-

Dan White suicide

SAN FRANCISCO — Supervisor Quentin Kopp announced October 21 that Dan White, convicted assassin of San Francisco's first gay supervisor, Harvey Milk, and Mayor George Moscone, had committed suicide earlier in the day. ●

Texas sodomy fête

DALLAS, TEXAS — In spite of the August 26 appeals court decision upholding the state's anti-sodomy law, thousands of gay Texans turned out for Texas Freedom day which celebrates the 1983 ruling that originally declared Texas statute 21.06 unconstitutional.

Plaintiff Don Baker, the schoolteacher who launched the original legal challenge to the law, pledged to carry the case to the US Supreme Court. "This case is no longer a Texas case," Baker told the crowd at the march. "This case now belongs to all the dignified men and women who happen to be gay. We will not run and will not stop until we have 21.06 overturned."

It is not known, however, whether the Supreme Court will agree to review the decision. Texas Attorney General Jim Mattox refused to appeal the 21.06 case after US District Court Judge Jerry Buckmeyer's 1983 ruling that the law was unconstitutional. The law was taken before the 5th Circuit court by a county district attorney in Amarillo.

The Supreme Court may be forced to review the case because the latest decision conflicts with a ruling in May by another federal appeals court in Atlanta which declared Georgia's sodomy law to be in violation of the civil rights of gay people. ●



Jerry Falwell: put up and shut up

sexual group."

Sloan said the decision which came down at a time when Falwell was already in hot water for his support of South Africa's apartheid government, would further discredit Falwell's public statements. "I think it has national implications," said Sloan. "He has a history of rash statements and this is the first time he has been held accountable in court." ●

Uruguayan group makes public splash

Letter strikes optimistic note: political amnesty, new gay groups, legal discos and underground newspapers

I was happy to see my letter about the situation here in Uruguay in your July issue. Nothing was lost in the editing. Our group *Life Gay*, which now includes 40 people, is still growing.

I was also very happy to receive three letters from gay Uruguayan exiles who have been living in Sweden, Holland and Australia for several years. Since the new law offering amnesty to political exiles has been passed they can now return home again. This is very important news for us.

The other good news was the foundation of a gay action and support group called Escorpio (CC 10.752, Montevideo Uruguay). This new group has already done some important things including meeting with the Minister of the Interior and the Chief of Police and making contact with other politicians and the media. There have been three radio programmes and good stories in the daily *El Pais* and the weekly *Opinar*. The group is also planning to attend a conference of latin american gay groups which is being organ-

ized in Tramandai in southern Brazil.

Montevideo now has two legal gay discos where anybody over 18 can go. They are popular among the younger set.

AIDS continues to capture public attention, especially the Rock Hudson business. It seems to me as a gay man and a doctor that the major powers should use more of their resources in the struggle against AIDS instead of nuclear weapons and space shots. There has been one case in Uruguay so far this year and two last year, both contracted in Brazil. At least doctors here seem to be keeping pretty much up to date with the research. It's a shame that so many of us professionals are unemployed these days.

Both *Life Gay* and the other Uruguayan paper *Diosa* continue to publish underground. Soon we hope that the new democracy will permit us to publish openly and legally. Our major problem continues to be financial. We were all surprised by the enormous number of classified ads in *The Body Politic*—such a range of ages and tastes to choose from!

As you can imagine, the struggle in our country is not easy. Our society is still very "machista" and conservative. Most of the population is older. But although things are difficult, they are not impossible. We are just beginning. The unity of all gay people is a dream we can make real.

A hug to everyone at *TBP*. Neber ●

Women bikers' stunning formations

LEROY, NEW YORK — The Second Annual Women's Motorcycle Festival ranked as the summer of '85's best weekend for 150 women from Ontario, Quebec and all over the United States.

It all began a few years ago, when two bikin' women from LeRoy, NY realized that there weren't any organized gatherings for dykes on bikes to meet others with the same interests. Ginny Shear and Sue Slate started organizing. They found an excellent campsite on one of NY's Finger Lakes, just north of Watkin's Glen and gathered friends to do the nitty-gritty work.

The budget was limited, so they had to rely on word-of-mouth advertising, but the first festival was a great success.

This year, many women arrived a little uncertain about what to expect. They'd sent \$80 US ahead to reserve a place to sleep, and provide front money for the rental of the campground and for food. Many women arrived solo, some "two up" and others in groups.

The facilities consisted of hogans—four beds covered by a tent, wagon-style—a large dining hall, a swimming pool, a pond and a lake with canoes and rowboats.

The first morning, there were a number of rides to choose from. I took a 30-bike trip around the lake, led by two women who've just completed a one-year motorcycle tour. We ended at a hog farm—no, not a Harley dealership! We played with the pigs and munched out at the farmer's tourist kitchen. Picture vegetarians, gobbling raspberry pie beside their smiling cannibal friends.

After dinner, there was a two-projector slide show, picturing Robin Romaine and Ingrid Sell on their North American tour. The route led along the east coast, into Quebec, through my

backyard, into the west coast mountains, up to Alaska, down to California and back across the Painted Desert to Daytona, Florida for Speed Week.

The leather and lace fashion show which followed had to be seen to be believed. One woman's ensemble featured the most creative use of motoring goggles I've ever seen. The spin-the-bottle game was pretty lively too.

Sunday, I loaned my Norton to friends Ann and Lizanne from New Jersey whose sleeping bag had slid down and wedged itself between the tire and fender on their bike. The rear wheel locked at 70 mph, leaving a very bald spot on the tire and two scared women. Anyone who can control *that* can ride my bike. I babysat their baldy BMW while they went on Sunday's scenic tour.

Many women who came to the Festival had never ridden in a group before. Riding in formation can be a scary experience, requiring great concentration. But, it's also exciting and most of us were wearing broad smiles as we passed stunned onlookers who were seeing their first "gang" of women motorcyclists. Can women be "gangs"? Is a gang of women safe because they're women? It's always a thrill to see women on the road—anywhere.

The Festival just didn't seem long enough. We had "slow" races, talks on mechanics and racing tips and information. Trophies were awarded Sunday night for the largest odometer reading under and over 500cc, the oldest bike—a 1967 BSA—best custom, cleanest bike, etc.

The Women's Motorcycle Festival 1985 also marked Gin and Sue's ninth anniversary. They say things like this help keep them together.

For more information on next year's festival, write to WMF '86, 7 Lent Ave, LeRoy, NY 14482. Nancy Irwin ●

World News Credits

Compiled by Gillian Rodgers and Tim McCaskell from *Philadelphia Gay News* (Philadelphia), *Bay Area Reporter* (San Francisco), *The Washington Blade* (Washington, DC), *The Weekly News* (Miami), *Mom Guess What* (Sacramento), *Windy City Times* (Chicago), *The Advocate* (Los Angeles), *The New York Native* (New York), *Him/Gay Times/Gay News* (London), *Publishers Weekly* (New York), *Outrage* (Sydney), *JGA Bulletin* (Stockholm), *Stephen Hunt* (Chicago).

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FESTIVAL DES FILMS DU MONDE

Sex Beyond Neon

by Tom Waugh

Statistically at least, the ninth annual Montreal World Film Festival was the most successful ever. So big and indiscriminate that one's benumbed senses can scarcely distinguish real patterns and revelations from hype and noise. Nevertheless, profiting from the chaos, one could lose oneself in a few selected corners and find interesting things going



ARGENTINA'S ADIOS ROBERTO: *New fresh air for the country and its cinema*

on that seemed totally unrelated to the (boring) Official Competition and Official Hoopla.

This is exactly what I did and I was happily surprised to discover that the Third World films buried all over the Festival were astir with fascinating imagery of sexual ferment and even a glimpse or two of gay liberation. Surprised, because my experience of films from the developing world, with the possible exception of Brazil, has been of rigidly straight-laced images of the family and traditional sexual roles as a refuge from a chronic economic and political crisis. Now there are hints everywhere that sexuality may be connected to the political realm after all. It was those hints, both bold and tentative, that made the Third World entries infinitely more appealing than the jaded neon silliness of the Isabelle Adjani vehicles clogging the rest of the festival.

A case in point was *Boatman*, a violently incoherent first feature by Philippine Tikoy Aguiluz. A tragedy of a country boy trapped as a porno star in the Manila sex industry, *Boatman* exposes the permeation of sexual alienation and consumerism throughout Philippine society along with walkmans and US military bases. Sexual diversity is also visible, with some harsh background images of Western gays exploiting native teenagers, and a relatively sympathetic foreground portrait of a fluttery queen who befriends the hero. Included along the way is an acerbic satire of Hollywood companies using Philippines landscape for their *Rambo*-style Vietnam shoot-em-ups. But Aguiluz plays the sex game and the *Rambo* game both ways, aiming for and apparently getting a big box-office hit: every ten minutes there is the requisite sex scene, complete with misty closeups and elevator music, and the final explosion of violence at the end (the hero is beaten to a pulp and then vividly castrated)

would do Hollywood proud. Does the castration somehow expiate the director's guilty success, does it function as a puritanical punishment for the hero-victim's sexual corruption, or is it a symbolic statement of the victimization of Philippine society by imperialism? Probably all three, but in the meantime sexuality is incontestably established as the anguished terrain of politics.

Such anguish is nowhere apparent in Désiré Ecaré's *Visages de Femmes*, a seductively light essay-fiction from the Ivory Coast on changing women's roles. For once, such a discourse focuses not only on economic and political struggles but on sexual ones as well. Ecaré matches traditional women's choruses about the joy of cheating on their husbands with a funny narrative about a young village woman who is doing just that, centred not on guilt and treachery but on pleasure and sensuality. Until recently, positive erotic im-



PHILIPPINES' BOATMAN: *Big box-office, but violently incoherent*

ages were all too rare in African films. Ecaré's centre-piece is the heroine's long romp with her hunky boyfriend by the village pond. After hours of basic aquatic fucking and jungle gamboling, the heroine still wants more from her limp, exhausted paramour, and leaning back, points imperiously at her still unsatisfied cunt.

Things will never be so simple in Latin America, where open and joyous expression of any sexuality, let alone the non-patriarchal variety, has as often as not been linked to death or to the spectacle of *tropicalismo* marginality. But the edifice of Catholic guilt is beginning to shake. The genre of women realizing taboo desires is going strong, for example. It's incest in Venezuelan Fina Torres's

AT THE NINTH MONTREAL FILM FESTIVAL, THIRD WORLD FLICKS WERE ASTIR WITH IMAGERY OF SEXUAL FERMENT AND EVEN A GLIMPSE OR TWO OF GAY LIBERATION, WHILE STRAIGHT MEN STRUGGLED TO WIN A NEW BATTLE OF THE SEXES.

Oriane (one of the festival's slew of first features by women) and in Cuban Humberto Solas' *Amada*, while it's kinky adulterous slumming in the Brazilian *Alem da Paixao* by Bruno Barreto (who may have inaugurated the genre with *Doan Flora and Her Two Husbands* in 1976).

The Argentine version of the genre is *Camila*, a well-publicized romance based by Maria Luisa Bemberg on an actual incident involving an heiress and a priest under a nineteenth century dictatorship. The parallel with repression under a more recent junta is all but explicit, and it's easy to see why this pretty film about doomed sexual passion has been seen as the official cinematic celebration of that country's return to liberalised civilian rule.

I preferred three other Argentine celebrations of liberation however, perhaps because they deal with recent history directly rather than through the oblique coding of romantic legend. *Los Chicos de la Guerra*, a probing of the victimization of Argentines of all classes by the Falklands war, is notable in my mind for the decidedly non-macho image of its vulnerable protagonists. *La Historia Oficial* is a kind of Jane Fonda melodrama in which a middle-class, middle-aged woman, exulting belatedly in the joys of motherhood after adopting a child during the junta, slowly awakens to the fascism and machismo of official history: her child was stolen from "disappeared" parents and her husband, whom she must now defy, has been instrumental in the oppression around her. As befits the Jane Fonda genre, her prim hairdo slowly loosens and tumbles down around her shoulders as she begins to revolt against her enforced ignorance. Norma Alexandro's performance as the doughty heroine won her the Best Actress prize at Cannes and I'm sure had no small part in securing the Public's Prize for *Historia Oficial* at the Toronto Festival.

The fourth Argentine film, *Adios Roberto*, I've saved for last, because it was among the festival's most unexpected pleasures. This comedy about a placid man who leaves his wife and child

and suddenly finds himself with a male lover with whom he is very surprised to be very happy seems to me to be, in its own modest and somewhat timid way, among the first filmic statements of gay liberation from the Third World (Hector Babenco's *Pixote* was another such milestone). The references to the immediate political past may be fewer than those punctuating every other Argentine film I saw (only a few jokes about such things as police harassment and death squads), but *Adios Roberto* must still be considered as another expression of the new breath of fresh air in the country and its cinema. Even the clichés — the lover is a bit too fussy, a lesbian character is a bit too severely made-up, the triangle of emergent homosexual, abandoned wife and lover is a bit too stacked — seem resuscitated by the new faces and new context.

To North American eyes, *Adios Roberto*'s timidity may seem disappointing. Socially, the gay couple is situated within a respectable urban middle-class universe that is light years from *Pixote*'s lumpen denizens and all the other Brazilian drag queens of the Novo Cinema and after (*Alem da Paixao* has two of them, a real one, an aging plump cabaret performer right out of *Cage aux Folles* who also has a small part in *Kiss of the Spider Woman*, and a phoney one who strips off his wig to become a macho stud to help the heroine discover her sexuality). Equally timidly, *Roberto*'s fine romance has no kissing and no sex, unless you consider sex to be a gentle pat on the stomach and the drunken arms-over-the-shoulder prelude to the film's momentous seduction. ("Stay with me." "You're drunk." "Not as drunk as I'm letting on." Cut to the morning after.)

Perhaps it's understandable that director Enrique Dawi didn't want to rush things. After all, gays and lesbians were targeted by the fascists along with leftists, unionists, and other subversives, and the great Argentine novel *Kiss of the Spider Woman* could only be made in Brazil with Hollywood stars and money. *Adios Roberto* is a film about freedom, not homosexuality, was the standard old lie Dawi had ready for the Montreal audience. But it's only a white lie since *Adios Roberto* is obviously about both.

The Male Backlash

by Tom Waugh

One of the livelier genres of the eighties, for better or worse, has turned out to be what might be called the male backlash movie. Here, men fabricate fantasies and myths to sort out their anxiety about changing sexual roles and the women's movement. Male backlash films are usually fashioned by sensitive liberal heterosexuals — the reactionary chauvinists, let's face it, don't even acknowledge that the terrain of sexuality has started to shift, and keep churning out traditional images of women as nymphs, hookers, punching bags, and doormats together with the patriarchal male-female relationships that these entail. Hollywood has not been slow in recognizing the market for male



THAT'S MY BABY: Love and nuclear breeding triumph over adversity for a gentle, nurturing New Man and a frosty career bitch

anxiety films, from the male parent cycle, to the ever-popular buddy-buddy run.

Several new male backlash films clustered together in an obscure corner of the Festival are worth considering because they are Canadian or other-wise non-Hollywood. The Canadian entries present the reviewer with an all too familiar double-bind: to ignore them is to cave in under the decided xenophilia of *TBP* movie coverage and the festival mentality (rush for those festival passes but don't support any other non-Hollywood/Canadian screening for the rest of the year), but giving the Canadian films the criticism they deserve (in this case) means putting down local talent struggling against the overwhelming odds of the Steven Spielberg stranglehold.

Ninety Days, a comedy about two men who can't deal with contemporary women, is a dramatic demonstration of the double-bind. It's a slick Canadian male backlash movie of awesome backwardness from the National Film Board — but one that we should nevertheless support. The NFB is a homophobic institution whose uneven ventures into feature filmmaking unfortunately need full backing against the mindless Tory budget-slashing.

Director Giles Walker is known for having given us *The Masculine Mystique*, a docu-drama about modern men pretending to deal with modern women that I fumed about in these pages a year ago. For a sequel, Walker has taken the two major male characters from *Mystique*, a compulsive narcissist and a thickskulled slob, and built a fictional script around them. Last year we saw Blue and Alex and company wake up to the fact that their wives and girl friends wouldn't play by their rules. This year, rather than following up on that awakening, they've regressed beyond any level of interest: no longer even making the effort to deal with the changing balance of relationships, Alex, finally thrown out by his wife, becomes a crybaby clown obsessed with his sperm count, and Blue imports a Korean mail-order bride.

In case no one's noticed, a whole group of male backlash films depicts romances with women from traditional or foreign cultures who are thereby content with submissive roles. That certainly accounts for the Amish love interest in

Witness, the mermaid fantasy in *Splash*, and the ethnic roots of Nastassja Kinski's wifely devotion in *Maria's Lovers*. The meek and marriage-oriented Korean in *Ninety Days*, despite an admittedly intelligent characterization by Christine Pak, is simply another variation. A further new twist this year, just to make sure that we understand that the blame is on Mame, is that Blue's fussiness can now be explained by an overbearing mother, who immediately starts doing numbers on the culture-shocked Korean. Otherwise, women's issues are reduced to a subplot about donor insemination, full of absolutely hilarious jokes about keeping sperm samples warm. Walker's indulgence for his retrograde heroes reminded me of another category of the backlash genre, the one that validates the old-fashioned charm of male chauvinist pigs by sentimentalizing their prurient wit or their cuddly vulnerability (this category was well represented at the Toronto festival by *Joshua Then and Now*). I have nothing against comedy, which is a great way of confronting tender issues, but what is the NFB spending our money on this kind of self-indulgence, triviality and avoidance? Who was approving scripts at the NFB last year?

I know people who have married in order to immigrate rather than vice versa, people whose experience of sperm banks has been to bolster non-patriarchal households rather than the tired cult of male potency, and people who have used

NINETY DAYS: A mail-order bride content with a submissive role



laboratory microscopes to count AIDS antibodies, not sperm. Now *there* are some subjects for the next comedy from the National Film Board straight boy's club.

Incidentally, Stefan Wodolawsky, who plays Blue so convincingly in *Ninety Days*, also had a heavy hand as co-scenarist and producer in another festival release, *Blue Line*, which doesn't even make it out of the teeny-jock category into male backlashdom. *Blue Line*, is about a shy blond teenager who runs in the Montreal Marathon to stand up to his father, make it with his self-effacing, supportive blond girl friend, and prove he's not gay. The package has been bought by Home Box Office, so Wodolawsky is definitely someone to watch (out) for.

Has the private industry fared any better in male backlash country than the NFB? Judging from an earnest little comedy from Toronto, *That's My Baby*, the answer is only a little. Co-authored by Ryerson graduates Edie Yolles and John Bradshaw, *Baby* falls clearly into the male parenthood sub-category. Suzanne is an up-and-coming TV executive, while Lewis, suffering from career and sexual anxiety, decides they need to have a baby. He is a gentle, nurturing New Man who has clearly been through a men's lib workshop and she is a frosty career bitch who succumbs to sexual jealousy at the drop of a G-string. After an endless hour of badgering and bickering, separations and reunions, Lewis shows he can do the laundry with house-husbandry efficiency and Suzanne finally sees the error of her ways and comes through with the progeny. Love and nuclear breeding triumph once more over adversity.

At the heart of *That's My Baby* are 'love, relationships and working out conflicting desires within a relationship using creative, non-traditional solutions,' said the filmmakers in response to the savage trashing they received at the hands of *Cinema Canada*. I'm sure their whining tone comes from their despair at the customary Canadian situation of not finding distribution for a decent risk-taking product no worse than much of the Hollywood teen lust stuff clogging the projectors of the land. What they do not realize is

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FESTIVAL OF FESTIVALS

THE TENTH ANNUAL TORONTO FESTIVAL BROUGHT US HOMOS IN BIG BOX-OFFICE BOMBAST AND SOME STRANGE AND WONDERFUL ALTERNATIVE GEMS



My Beautiful Launderette
Directed by Stephen Frears
Produced by Tim Bevan and Sarah Radcliffe

Omar and Johnny Were Lovers

by Kevin Orr

Is it possible? Can someone actually make a gay romantic comedy that deals with racism, class conflict and the sorry state of Britain, that's actually *fun to watch*?

In *My Beautiful Launderette*, Omar is a second generation Briton trying to find his way in life. Dad is an alcoholic and impoverished immigrant who used to be an eminent socialist journalist in Bombay. He's a smart man, but he has little to offer his son except the opportunity to have Omar cook for him and to push the dirt around from one part of the apartment to another. So Omar goes to work for his entrepreneurial uncle cleaning expensive automobiles. Uncle takes a liking to the boy, and lets him take over the management of one of the uncle's interests, a scuzzy laundromat in a depressed, mostly white neighbourhood.

Omar runs into Johnny one day. Although they haven't seen much of each other lately, they've been friends since age five. It would take a diagram to adequately explain all of *Launderette's* plot twists, but at the core is the pairing up of Omar and Johnny and their attempt to avoid the dole and become, in some way, successful.

Success, to Omar, means money, so he rips off another one of his relatives, an upper-strata drug dealer. Omar and Johnny sell the drugs and use the cash to transform the laundromat into a souped-up coin-op, the glitziness of which would put many night clubs to shame.

Oh, yes — Omar and Johnny are lovers — although there are problems in their relationship. One is the fact that Omar is Pakistani and Johnny marches with the National Front. ("There were bricks and bottles and Union Jacks," Omar says to Johnny while Johnny's hand is down Omar's shirt, "and they were saying things like send us back to the jungle. And you were there.") Another is the fact that Omar is successfully ambitious, and their relationship takes place with Johnny in Omar's employ. ("You and your friends used to kick me around," Omar says, "and now you're working for me. That's the way I like it.") Another is Dad and Uncle's attempts to get Omar married off. ("Try to fix him up with a nice girl," dad says to uncle, "I'm not sure his penis is in working order." We, of course, know better.)

The relationship was one of the most wonderful among the many portrayals of gay love at this year's Toronto Festival. Johnny and Omar's love and lust are not explained — not in a liberal, anemic way, like the *Making Love* school of making film, and not even in the sophisticated and compassionate manner of *Desert Hearts*. It all just happens. Apart from the running gag of relatives' attempts to get Omar married, and the wish of the lovers not to be publicly seen having sex (they pull that one off, but just barely), *Launderette* doesn't confront the problems of two men wanting to kiss and pull and tug and be friends in an anti-gay society. It may not be very realistic, but it's not necessarily a cop-out. It's just escapism, and for a film to have a fun gay male romance in which to escape is wonderfully comforting.

Launderette tries to tackle other conflicts, though. Dad wants Omar to give up the laundro-

mat and go to college because, "You have to know who is doing what and to whom in this country." The National Front skinhead friends of Johnny hate the Pakis because "they're supposed to work for us — that's what we brought them over here for." Uncle's set doesn't like the unemployed youth who should just get off their asses and work. "In this country, which we hate and love," Uncle tells Omar, "you can have anything.... That's why I believe in England." The successful Pakistanis are brought together by the racism they endure, the skinheads are brought together by their economically hopeless position.

These elements are, somehow, combined with wit, intrigue and some deliciously hot Omar and Johnny scenes. And all these things really do work together. We can only hope that *My Beautiful Launderette*, made for Britain's Channel Four, either gets picked up by North American television or goes into theatrical release here. Lots of people should see it.

◀ LAUNDERETTE'S FEARS:

Elements combined with wit, intrigue and some deliciously hot Omar and Johnny scenes

Kiss of the Spider Woman
Directed by Hector Babenco
Produced by David Weisman

A Fine Balance Gets the Kiss-Off

by Gerald Hannon

Cuban freedom fighter Che Guevara once said that true revolutionaries are motivated by love, not hate.

Brazilian director Hector Babenco's latest film, *Kiss of the Spider Woman*, is a meditation on just that theme, on the fierce amorality of love, and on the arid waste of politics without it.

There are two men sharing a cell in prison in South America. One of them is a political prisoner, the other a homosexual jailed for "corrupting minors." Out of this unlikely material, novelist Manuel Puig produced the almost mathematically balanced novel that inspired this film. Unfortunately, director Babenco lacked the courage to keep all the equations intact.

Raul Julia plays Valentin, member of a revolutionary Marxist cell, jailed and tortured for his beliefs. Eager in an abstract way for social justice, he tries to devote every available prison minute to his studies. He is racked with guilt because his sexual fantasies are politically incorrect. The woman he wants is beautiful, middle class — and apolitical. He has fervour, he has convictions — but without passion.

William Hurt plays Valentin's cellmate, Molina, a homosexual window dresser. He has passion to spare — but no convictions. Because his passions are linked to nothing real, are just a free-floating intensity of feeling, they protect him from life, from all the bumptious, clumsy, exhilarating, hurtful accidents of life. His one great "love" is a completely heterosexual waiter. Like the grotesque film melodramas he remembers in

SPIDERWOMAN

tricking his cellmate into supplying information which would lead the police to the other members of the revolutionary group. One of the men is killed. End of film.

But author Puig — and director Babenco for most of the film — are really playing with the way these two men work out solutions to the enduring problem of balancing love (and our fantasies about love) with the onerous demands of the politics of our daily lives.

The problem is brilliantly lit because the situation is homosexual, (though only one of the protagonists is), and the politics are at the rubbed-raw extreme of revolutionary confrontation. Had this film been about a man and a woman, it would have sunk under the weight of conventional romantic expectations. Love could not possibly be an issue in the same kind of way because love would always be a possibility. All the situation would require would be the working out of difficulties. When two men are involved, and one of them is not gay, what love means and how we use it can take centre stage. Nothing is a given any longer. There are no expectations.

So we get solutions. Love is fierce, amoral, and necessary. But it is not sufficient. Its amorality is nicely underlined in the film within the film, narrated by Molina. There, passion serves the cause of Nazi supremacy and the subjugation of France — though it might just as easily have driven the heroine (Sonia Braga, in an eye-rolling, lash-batting frenzy) into the arms of the Resistance.

It is necessary. Valentin does without it, playing revolution by the book, trading the woman he loves for the comrade he ought to love, hardening himself for a revolutionary struggle that requires not hardening, but flexibility and passion.

It is not sufficient. Molina has pursued passion unconnected to real life, drowning himself in old movies and impossible loves and losing his self-respect in the process.

For the most part, the film is successful in detailing how the growing relationship between the two men moves both of them toward a finer unity of passion and belief. But the ending is a cheat,

Desert Hearts Produced and directed by Donna Deitch Dude Ranch Romance Fifties-Style

by Ed Jackson

Without a doubt, handsome raven-haired Patricia Charbonneau, the star of *Desert Hearts*, is destined to become the latest lesbian heartthrob. She only has to appear in a scene to steal it.

In her first major role in a film, Charbonneau plays Cay Rivvers, a young woman employed in a Reno gambling casino who sets out to thaw the resistance of the older, more reserved Vivian Bell. Vivian is an east coast English professor (played by Canadian actress Helen Shaver) who finds herself painfully out of her element on a desert dude ranch waiting for her divorce papers to come through. (Reno was the divorce capital of the US in the '50s, when the film is set.) Vivian feels herself drawn irresistibly to the self-confi-

dence and sexual openness of the convertible-driving Cay.

The film's tight screenplay is spiked with hilarious one-liners and only occasionally does it ring false for the period. At one point, Cay, sounding very '70s, shouts at her interfering stepmother, "Get your hands off my life!" Audrey Lindley gives a touching and memorable performance as Frances, the garrulous dude ranch owner who can't accept her stepdaughter's sexuality.

Save for the fact that both individuals happen to be women, the relationship unfolds in a straightforward and conventional way. Undoubtedly, this ordinariness is intentional, but the resulting lack of real tension makes the film occasionally flirt with boredom. Nonetheless, Helen Shaver makes valiant efforts to portray a proud, cerebral woman who watches her prized self-control crumble before the emotional directness of the determined Cay.

Their first love scene together is a luminous study in gentle eroticism, almost painfully intimate. It is shot in extreme closeup and with no background sound save for distant traffic and the haunting hoot of the train that must take Vivian away in six weeks.

The soundtrack of the period songs by Patsy Cline, Buddy Holly and Kitty Wells is a constant delight, although the syrupy sentimentality of the hurtin' lyrics seems to mirror the on-screen relationship all too directly. As a romantic story, it is not only self-consciously old-fashioned (complete with '50s-type scene transitions) but also dated.

The novel *Desert of the Heart* achieved a certain toughness through its use of interior monologues, but the movie has found no equivalent way to balance the sentimentality. The change in the title represents more than the dropping of a few superfluous words. *Desert Hearts* is a treat that is both soft-centred and sugar-coated.

But at its best, this is a handsome, well-constructed film, much more dense than the simple propaganda that it might at first resemble. Maybe we do need a good, unabashed romance now and then!



SPIDERWOMAN'S SONIA BRAGA: A romp where there should have been a sting

such intricate detail, this love remains perfect because it remains perfectly empty. It has nowhere to go. Molina will never be hurt by it. But he'll never be lifted into the fearful domain of real life by it either.

Since the film is really about the graceful symmetry of the relationship between Valentin and Molina, the plotting is skimpy. Two men in a prison, one of them homosexual. The gay one amuses the other by recounting the plot of one of his favorite movies, a schlocky, Nazi-produced melodrama of love and betrayal. The prison authorities are attempting to bribe the gay man into

abandoning the novel's hard-nosed acceptance of the fact that part of the real world experience changing Valentin has been his passionate attachment to another man. Instead, you get a picture-postcard beach romp with Sonia Braga.

Hurt's performance is another great weakness — oddly distant and formal, achieving the virtually impossible task of making effeminacy appear stilted. (I think he got the best actor award at Cannes for looking like he really *wanted* to kiss Raul Julia.)

Kiss of the Spider Woman doesn't deserve the kiss-off. It has beauty and some brains, too. What it needed was a little more sting.

DESSERTS



Gambling in the Desert, Then and Now

Ed Jackson interviews
Donna Deitch and Jane Rule

& DEITCH & RULE

Things are really cooking for Donna Deitch right now. She's the 40-year-

old filmmaker from Los Angeles whose movie *Desert Hearts*, a lesbian love story set in the gambling town of Reno, Nevada in the '50s is currently making the rounds of the film festivals and is slated to open commercially in North America in early 1986. Donna didn't even experience the usual problems of a distributor. *Desert Hearts* was considered a hot enough property to set off a minor bidding war, and a company with big bucks, Samuel Goldwyn, came off the winner.

Desert Hearts premiered in September before an enthusiastic audience at Toronto's annual Festival of Festivals and Donna flew from LA to be present at the screening. Also in the audience, and seeing the film for the first time, was Canadian writer Jane Rule, whose 1964 novel *Desert of the Heart* inspired the movie.

It was a moment of triumph for both novelist and filmmaker. Two women at the peak of their artistic powers, Donna Deitch and Jane Rule have gambled, each in her own way and at differ-

ent times, to create works that speak openly and honestly about the real lives of lesbians. From my vantage point in the movie theatre that hot September evening, it looked as if the risks had been well worth taking.

When Donna began the project in 1979, she was convinced the time was right for a cinematic love story about lesbians, but also acutely aware that it is still extremely difficult for women to break into directing in the film industry.

"The way I put this film together had nothing to do with the industry," she said. "I've never worked in the industry. My experience has been as a freelance editor and filmmaker. I couldn't have taken the book or the script in any version to a studio and got them to finance the picture and hire me as a director. It never would have happened."

Instead, she chose the much more perilous route of first raising the \$1.5 million needed for the budget and then producing and directing the film herself. It took six years of hard work.

Likewise, in 1957, when the young Jane Rule sat down to write a love story about lesbians, she had no easy models to follow either. It was unheard of to write about gay people without consigning them to pathology or suicide or both. Jane was keenly aware she could be risking both her privacy and her employment to publish such a book.

"I was 30 years old when I finished writing *Desert of the Heart*," she recalled in her literary survey *Lesbian Images*. "I had lived the last five years with Helen (Sontoff), who had left her husband, her family, and her country to join me in Canada, and we were both teaching in the English Department of the University of British Columbia.

As a result of the publication of the book in 1964, Jane's appointment as visiting lecturer in the creative writing department was challenged. However, liberal colleagues rallied to her defence and secured her position with the successful but dubious argument that one didn't have to be a murderer to write about murder, so of course one didn't have to be a lesbian to write about lesbianism.

Now, 20 years later, Jane Rule, the author of numerous novels and stories, is recognized as one of Canada's most respected authors and as a major star in the lesbian literary galaxy. Now it's possible for Jane to fly to Toronto to attend both the premiere of the first movie based upon one of her novels and the launching of the Canadian edition of her tenth and latest book, a collection of short stories called *Inland Passage*, published by Lester & Orpen Dennys.

During their short visit to Toronto, Jane Rule and Donna Deitch consented to sit down with me to compare notes about making films and writing novels and to discuss their mutually supportive and successful collaboration. Throughout the previous day, both women had been dragged separately by publicists to an endless series of tiring interviews and they welcomed the opportunity to talk together.

Characteristically for her, I suspect, Jane arrived early at the hotel interview room, chatty and amiable as always, her six-foot frame draped comfortably in a white pantsuit and flat sandals. Just as characteristically, I'm sure, Donna strode in — unapologetically — late. She looked youthful and athletic in a blue shirt, tight jeans and fashionable cowboy boots.

"I wanted to make a movie about a love relationship between two women," said Donna, settling into her chair. "It appealed to me for both personal and professional reasons." She was on the lookout for a good story when, in 1979, someone gave her a copy of Jane's novel. She read it through seven times in a row and decided this was the plot line she'd been looking for. It appealed to

her precisely because it was set "in a context that was mainstream, not in the context of the women's community or (New York's) the Village."

The concern with mass appeal is central for Donna. She is eager for her film to get beyond the predictable audiences. "There will be no problem about straight women or lesbians knowing this picture is out there and available to see," she said. "The network is well-established. The news won't be hard to come by. The challenge is to take this film beyond those parameters into other communities so that it really becomes a mainstream picture."

At present, I think, Donna has not yet worked out the best way to talk about the hoped-for accessibility of *Desert Hearts* without also risking the alienation of her most loyal supporters. During the question period after the festival screening, she appeared merely to be quibbling about semantics when she balked at labelling *Desert Hearts* a "lesbian film." The phrase is not just convenient short-hand for Donna. Her fear is that calling *Desert Hearts* a "lesbian film" will make it "a film for lesbians only" and that "stereotyping will result in ghettoizing the film."

"I want to walk the line" between the two audiences, she said.

The cost of *Desert Hearts* may be peanuts in Hollywood terms, but is an impressive budget for

JANE RULE: "DONNA WAS WORRIED AS THE FILM CHANGED, BUT THE MORE I HEARD IT HAD CHANGED THE MORE COMFORTABLE I GOT. I NEVER EXPECTED IT TO BE MY BOOK. I EXPECTED IT TO LOOK LIKE A FIRST COUSIN AND IT CERTAINLY DID."

an independent production. "No one has ever raised \$1.5 million for a film with this subject matter," Donna said with some pride. It was a struggle, it took three years and she didn't much enjoy it ("humiliating and debilitating" are her own words), but she did it. Beginning with a \$20,000 grant from the National Endowment for the Arts, she sold \$15,000 shares to individual investors. Significantly, the largest single group of investors are lesbians, although there are also gay men (the largest individual investor is a gay man) as well as straight stock brokers. To raise the money, Donna travelled around the United States, giving fundraising parties, making her sales pitch over and over again, and issuing a regular newsletter to keep everyone informed of her progress.

In its final version on the screen, the film's story line takes a number of major as well as minor departures from the novel. Readers familiar with the first version will be surprised at some of them: side plots disappear, characters are downplayed or vanish completely, names are changed. Such modifications are inevitable in the process of adapting the printed word to the cinematic image, but they can sometimes be painful for authors to see. However, throughout the process of

PATRICIA CHARBONNEAU, HELEN SHAVER IN DESERT HEARTS:
Raven-haired Cay displays confidence and sexual openness to thaw Vivian's proud self-control



adaptation for *Desert*, Donna had Jane Rule's full support and encouragement.

"I really had to fight with Donna to start looking at this book as raw material," said Jane. "Donna was worried as the film changed, but the more I heard it had changed, the more comfortable I got. I never expected it to be my book. My book is there," she said, gesturing toward a copy on the table in front of her. "You don't tear up a book to make a movie."

"The movie will make more people read the book," she said, "but they are different experiences and I've always felt they should be. A lot of films have failed that have tried to be faithful to the books. They've been too literary and scattered and confused. This film was beautifully simplified."

"I've said all along that I expected it to look like a first cousin and it certainly did," Jane said.

In the process of simplifying the script, Donna said, "I felt the most important thing was the development of the relationship between the two women. In the novel Evelyn had a certain amount of internal dialogue running through it that explains what she's feeling. The challenge was to make an audience understand what a character is going through without her saying it."

"It was a gradual change," she said, describing the evolution of the script. The first draft of the screenplay was written by Donna herself and it was very close to the novel. Later, as soon as she could afford it, she hired a screen writer—Natalie Cooper—who quickly moved away from the original. Among the changes at this stage were the names of the main characters (Evelyn Hall became Vivian Bell, for example).

"When I hired (Natalie)," Donna explained, "one of the first things she said was: 'Writers can be quirky. I don't like the name Evelyn. I can't write about a person named Evelyn. I'd like to have a name that can be shortened, like Vivian.' It was her idea. She just felt more comfortable about the character if her name were Vivian Bell."

One key addition to the film is an explicit love scene between Vivian and Cay Rivvers. A novel in the '60s couldn't have had such a scene; a film in the '80s would be incomplete without it. Donna approached it very deliberately.

"I wanted to have the love scene occur in the most straightforward, natural, open way," she said. "I didn't want to have a night scene with low lights and fade to black that so often happens in Hollywood pictures. I wanted it to be at 11 o'clock in the morning in broad daylight. It was shot in extreme closeup in focus without any sort of back-lighting or any of those sorts of gimmicks."

Donna also had a strategy for seducing a mass audience into accepting a lesbian love scene. "I planned to develop an intimacy in the woman-to-woman relationships as well as the male-to-female relationships. By the time the love scene comes up, you've already seen two women who are simply friends in a bathtub together and you've seen an older and a younger woman dancing together and there's been a certain amount of kissing going on. I wanted to break down some of those taboos about physical intimacy between women that has nothing to do with a sexual relationship."

Because she was working on a tight budget, Donna shot her film on location in Reno in a record 31 days. This hectic schedule meant that the crew was often filming two scenes in a day and there were few opportunities for retakes. The limited funds also meant she couldn't go for grand effects. In the novel, for example, the gambling casino where Cay Rivvers works is strikingly described as a noisy, nightmarish setting, a resort of the damned. In the movie it becomes a benign, scaled-down space, a "dressed set" filmed in one corner



photo: Cirasella

DONNA DEITCH & JANE RULE IN TORONTO: "Rule is now in the position to play nurturing godmother to women younger and less established. The barriers she helped break in fiction Donna is now breaking in films. It's always a game of chance..."

of a room of an abandoned hotel because it was too difficult and expensive to shoot in a real casino.

Although the film is more successful in capturing the feel of the desert around Reno than the town itself, Jane Rule's choice of Reno as the setting for her novel was crucial symbolically. Jane

DONNA DEITCH: "I WANTED TO HAVE THE LOVE SCENE OCCUR IN THE MOST NATURAL, OPEN WAY. I WANTED IT TO BE 11 O'CLOCK IN THE MORNING IN BROAD DAYLIGHT."

knew Reno well. Her parents lived there while she was going to college and she often visited them.

"For a long time, I'd had this funny sense of the ambivalence of that place," Jane said. "It has a kind of past magic and tawdriness." She felt that the two settings—the "beautiful but terrifying" desert and the town dominated by the gambling industry—were "the right ones for the human relationships I wanted to set, with its moral ambiguities and the courage and the questions of it."

The cluster of metaphors that the setting evokes give the novel its unique power. Their effect is primarily a literary one, however, and not easily transferable to the screen. Donna wisely didn't try. "One of the basic differences between the book and the film," observed Jane, "is that the book can use all those metaphors without threatening the intensity of the relationship. The film transfers the emotional impact of all that into the relationship itself."

It took Donna Deitch nearly six years to get to the point where she could show her film in movie

theatres. It took Jane Rule an equally long time before her novel finally reached print.

Jane began writing *Desert of the Heart* in 1957 but didn't complete it until 1960 because she was teaching full-time throughout that period. She sent the finished manuscript to Macmillan of Canada; who immediately accepted it. That was the easy part. Acceptance, it turned out, didn't guarantee instant publication.

"In those days," explained Jane, "Canadian publishers couldn't publish a book unless they could get either a British or an American publisher to share the cost. A bestseller in those days in Canada was 1000 copies."

"When you cross Canada, you realize why," laughed Jane. "Trees don't read; there's nobody here."

Since *Desert* was an American novel, the United States was the obvious place to start. Jane's agent sent the manuscript to 21 publishers in just over two years. None were interested. Next she tried England, although her American agent thought she was crazy. "If I can't sell it in the States," he warned, "you certainly can't sell it in England." He was wrong. In 1962, her British agent made a deal with Secker and Warburg within three weeks.

"Secker and Warburg and Macmillan were to bring it out jointly," she said. "Then, just before it was to go to press, the English publisher decided it should get a libel clearance. They sent it to their solicitor, who wrote a libel report on it as long as the book. So they stopped."

Jane had tried very hard for accuracy in the setting, modelled on an actual gambling casino called Harold's. She'd even worked there for several nights to get the feel of the place. But the lawyers said: change the dates, change the setting, change the descriptions of characters so they bear no resemblance to real places or people.

For example, they said, the character Silver,

who worked in the casino, could not be described as six feet tall. Too identifiable. Jane, both angry and amused at this request, wrote back: "I promise you that during those dates no one at Harold's was six feet tall but myself. I promise not to sue myself or the publisher."

"Then I had to look all my characters' names up in the Reno telephone book," Jane continued. Of course, what did she discover? "Frances was in it! I wanted to call her and say: 'You're not real. I invented you. Leave town.'" Instead, she changed her last name from Parker to Packer. (Ironically, Donna, unaware of this history, had changed the name back to Parker in the film. "I roared when I saw that," said Jane.)

Negotiating all these little changes held up publication for another year. Then the Canadian publishers got nervous and had their lawyer look at the book. Fortunately, no further tinkering was requested. Next, *Desert* was sold to an American publisher who promptly went bankrupt. Another publisher bought the rights, but a long delay between advance publicity and publication date consigned the novel to an early death.

For these first three editions, Jane received only the initial advances, which amounted to no more than \$2000 in total.

Oddly enough, the topic of lesbianism was not broached by the publishers. "I never had an editor," said Jane. "Subject matter was not discussed. There was never any direct comment. The only person who went through it was the printer, because in England printers are the ones who get sued. There's a line in which Evelyn says 'My husband and I...,' sounding to herself like the Queen of England in her Christmas message.' In the margin the printer had written 'Is this an offence to the Queen?' and I wrote 'No.'

"That's the only critical comment I had," Jane laughed.

After publication in 1964, *Desert of the Heart* did get more critical reaction, but none of it was positive. Critics had trouble getting beyond the subject matter. Typical was the comment of one reviewer: "You keep turning to the photograph of the author on the jacket and wondering how such a nice-looking woman could have chosen so distasteful a subject for a first novel."

Nevertheless, *Desert* has been in continuous print since 1964, although it has not always been easily available. Currently it is in a Talonbooks paperback edition in Canada, and lesbian publisher Barbara Grier of Naiad Press has the American rights to *Desert* and several other Rule titles.

As we wrapped up the interview and Jane and Donna dutifully arranged themselves in uncomfortable positions for the photographer, the parallels in their careers made me think of a comment by the British writer Quentin Crisp. "In an expanding universe," he wrote, "time is on the side of the outcast. Those who once inhabited the suburbs of human contempt find that without changing their address they come to live in the metropolis."

A little overstated, I know, for neither woman sees herself as an outcast and both have done much more than wait patiently to be discovered. But time has been on the side of Jane Rule. She is now in the position to play the role of nurturing godmother to women younger and less established and she has assumed the role with characteristic generosity. The picture is less clear for Donna Deitch. The barriers that Jane helped break in fiction Donna is now breaking in film. It's always a game of chance, but if *Desert Hearts* is a box-office hit, the metropolis may be at her doorstep very soon.

Mishima: A Life in Four Chapters

Directed by Paul Schrader

Produced by

Tom Luddy and Mata Yamamoto

Paul Schrader Comes Out

by Robin Wood

M

ishima is an extremely bad film on every level. It is pretentious,

boring and stupid. Its interest is so limited that one might as well choose simply to ignore it were it not for the fact that it has been taken very seriously as the "work of art" it so insistently pretends to be. Closest to home, for example, we have Jay Scott in the *Globe and Mail* hailing it as an "innovative masterpiece." The slight interest I find in the film arises from the explicitness of its political position; but we had better begin with aesthetics, so much having been made of its alleged structural audacity.

In fact, the structure is so schematic that it is easy to describe. The film is subtitled *A Life in Four Chapters*. Each of the first three has three components: an account (chronological, "realistic," in colour) of the last day of Mishima's life; flashbacks (chronological, black and white) showing his past; a dramatization of one of the novels (respectively, *Temple of the Golden Pavilion*, *Kyoko's House* and *Runaway Horses*), the three novels also presented in chronological sequence and juxtaposed with contemporary developments in Mishima's life. The last chapter employs the first two of these components (the flashback more or less catching up, bringing us up to date), and then juxtaposes the moment of Mishima's *seppuku* with the climactic moments (previously withheld) of the three novels. All of this is obviously very elaborate, and may sound more interesting than it plays. In fact, only someone who can't see any difference between the complex and

the merely complicated could speak of "innovation" (let alone "masterpiece.")

Complexity *Mishima* entirely lacks. The structure is used merely to make the most glib and simplistic parallels between life and art. The viewer is not called upon to perform any work of active reading, everything being carefully signposted; the film is not in the least difficult, requiring no fresh adjustment and revealing nothing new on second viewing. (Yes, I did my duty.) The dramatizations of the novels have to be seen to be believed: ludicrous *Reader's Digest* condensations played out on stylized sets of stupefying vulgarity. (Schrader's idea of style can be gauged by his having all the tree trunks turn red after an assassination.) I have not read Mishima's works, so to assess their interest, I am entirely at Paul Schrader's mercy. Given the writer's reputation, I am reluctant to believe that the books are as trite as Schrader makes them.

Above all, the elaborate structure does not produce a complex, multi-faceted portrait of Mishima, nor set up any critical or contemplative distance between Mishima and Schrader. *Mishima* is constructed quite unambiguously as the filmmaker's ideal-ego. Elsewhere I have argued that the implicit position underlying Schrader's work (both as screenwriter and director) has been crypto-fascist. From this point of view, *Mishima* is his "coming-out" movie.

Since Schrader's *American Gigolo* is a far more unambiguously homophobic film than *Cruising*, the *Mishima* project could not fail to arouse a cer-

"INEPT AND HATEFUL, MISHIMA WOULD BE MORE HATEFUL WERE IT LESS INEPT."

tain curiosity. As Mishima was both homosexual and (at least by the end of his career) fascist, how would Schrader resolve what for him must be a conflict of interests? Resolution proves very simple: homosexuality is equated with male narcissism, which is associated with body-building and thereby converted into a component of fascism.

Schrader's embracement of fascism is not without its idiosyncrasies. It is, like Mishima's, thinly disguised as *bushido* — the *samuri* code,

KEN OGATA AS MISHIMA: "The film's thesis is that fascism cannot work any longer because men are no longer Real Men"



NOVEL DRAMATIZATION IN MISHIMA: "They have to be seen to be believed: ludicrous *Reader's Digest* condensations played out on stylized sets of stupefying vulgarity"

the "Way of the Warrior" — which prevents its being directly comparable to Reaganite America. *Bushido* was a complex phenomenon with aesthetic and mystical ramifications (as was Nazism). Mizouguchi, a filmmaker resolutely opposed to the values of *bushido*, was able in his *Shin Heike Monogatari* to present the rise of the *samurai* class during the twelfth century as a progressive movement in Japanese culture. In the context of contemporary "democratic" capitalism, however, a revival of *bushido* must inevitably be indistinguishable from fascism. This is a point on which the film is quite clear, with Mishima's private army of body-built supermen attempting to restore the Emperor to full power.

More obviously idiosyncratic is the film's fusion of fascism with a kind of desperate romantic pessimism. Everything in *Mishima* is directed towards the "tragic" climax: Mishima's speech to the army from the parapet of its headquarters, the ridicule with which it is received, and the ensuing *seppuku*, which reconciles life with art. The film's thesis (intended to break our hearts) is that fascism cannot work any longer because men are no longer Real Men. The fascist hero can only assert his personal glory in the act of suicide, a gesture of protest and despair before a world which has proved it does not deserve him.

Inept and hateful, *Mishima* would be more hateful were it less inept. It testifies yet again to the inability of the fascist ideology and the fascist sensibility to produce interesting art. The films of Leni Riefenstahl, often held to be the refutation of this, are in fact its definitive proof. Fascism attempts to reduce aesthetics to the sense of abstract beauty, divorced from meaning or social use. It cannot encompass the aesthetics of greater complexity because it is forced by its very nature to repress the qualities that sustain great art: complexity, contradiction, intelligence. Inevitably the attempt fails. It is a great error to see *Triumph of the Will* in terms of "beautiful images, ugly ideology." The images exactly reflect the ideology: brutish, dehumanized, single-voiced. For all its spuriously dialectical structure, *Mishima* must also repress any form of genuine dialectics, a point clearly demonstrated by Schrader's treatment of the episode in which the hero confronts the "radical left": he presents the leftists as a noisy rabble and denies their responses to Mishima's speech the benefit of subtitles.

The motivation behind *Mishima* is plain enough: Schrader wanted to exalt himself to the status of Mishima. The result is the exact reverse: he has debased Mishima to the level of Schrader.

A Strange Love Affair

Directed by Eric de Kuyper

Produced by

Willem Thijssen and Linda Van Tulden

Appealingly Appalling

by Paul G Baker

N

o descriptive synopsis could do justice to the eccentricities of Dutch

director Eric de Kuyper's latest film, *A Strange Love Affair*, fatuously described in the official Festival programme as "a romantic fairy tale for grown-ups"!

The director's self-conscious, halting narrative revolves around the lukewarm, hesitant romance between a middle-aged film professor, Michael, and his best student — a hunky blond named Chris. In one of the screenplay's more bizarre twists, Chris takes Michael home to meet the folks, only to discover that his father and his teacher were once *lovers* — well, sort of.

The two older men renew familiar bonds of longing and affection in one memorable scene, lolling about as they listen to Verdi's *Don Carlos* and the Marquis of Posa pledge eternal devotion to each other.

It's difficult to assess the film's eclectic, languid visual style: mostly an assortment of visual clichés culled from Hollywood genres of the '40s and '50s — romantic weepies, detective *filmes noirs*, hectic melodramas, even kinky westerns like Nicholas Ray's *Johnny Guitar*.

Early in the film, the professor gets out his VCR, plays and replays the famous love reunion in *Johnny Guitar* — taken completely out of context. He explains to Chris that François Truffaut once dubbed Ray the director of "the twilight of the soul." Unfortunately very little of Ray's provocative, emotionally-charged style has found its way into *A Strange Love Affair*.

continued on page 39

SCHRADER'S MISHIMA

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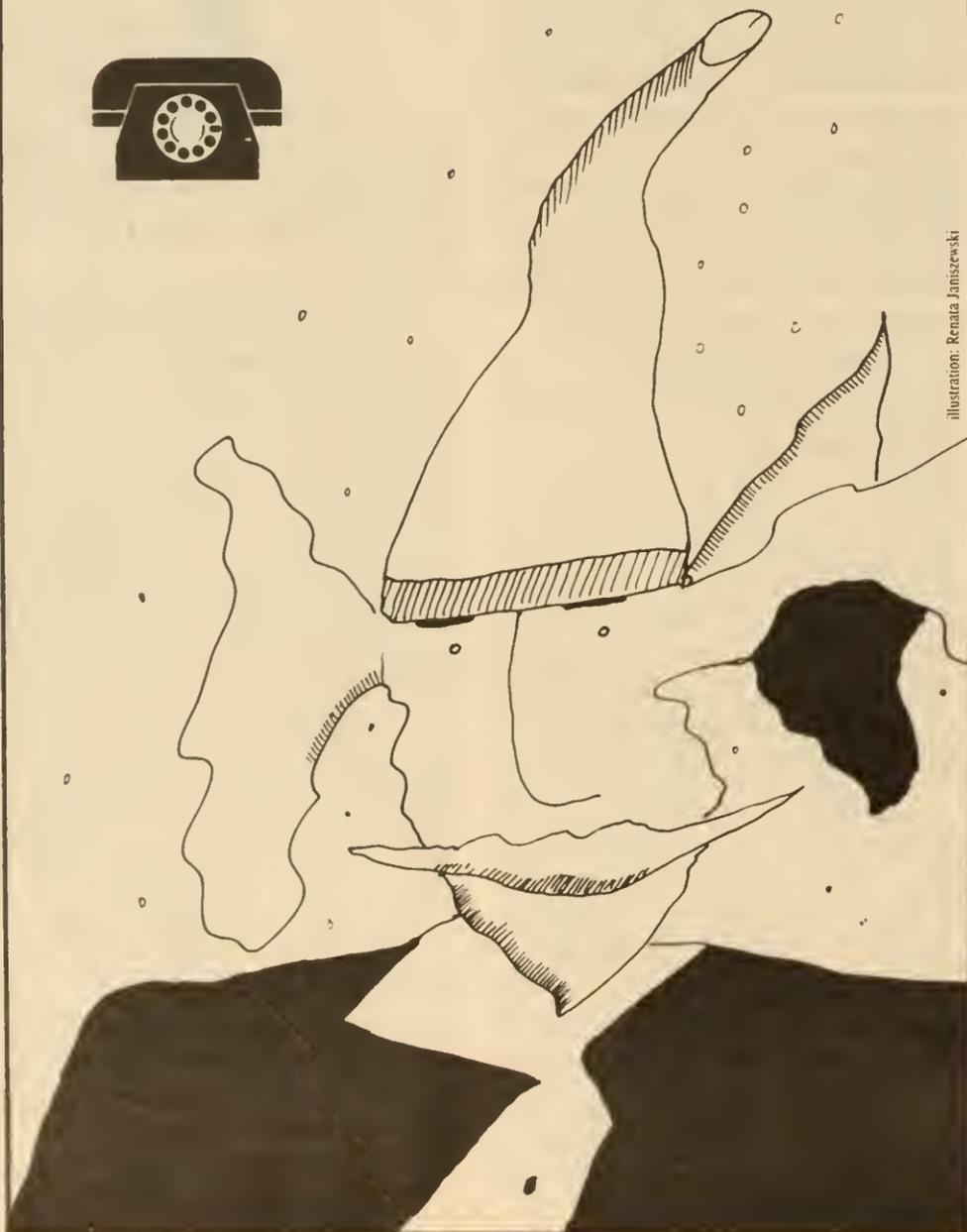
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A STRANGE LOVE AFFAIR

MICHAEL, THE PROFESSOR IN A STRANGE LOVE AFFAIR:

A hilarious gay parody of Hollywood, or a mad but deadly serious romantic vision?

from the guffaws and catcalls of the cinephobes and homophobes who have taken over so many Festival screenings lately. But sorry folks—there just isn't enough directorial distance, not enough wit or control demonstrated here to make *A Strange Love Affair* either a sophisticated spoof or a sustained cinematic joke.



No Sad Songs

Directed by Nick Sheehan
Produced by Cell Productions
and the AIDS Committee of Toronto

Jacques et Novembre

Directed by
Jean Beaudry and François Bouvier
Produced by
Les Productions du Lundi Matin

Learning to Talk Life and Death

by Michael Wade

No Sad Songs is largely a film of people talking about AIDS. It

rambles. Nick Sheehan's camera dawdles before the speakers like a guest unaware his host would rather he left. The interviewed are caught trying to extemporize on disease and death, trying to compose that one embracing, strong epigram that will dispel fear and grief. Few of them are successful; you can see them wincing at the failure of their attempts. Perhaps death is impossible to talk about.

The film could be sold to television soon, which means that Mom and Dad might see it. But Sheehan has refused at times to show respectable queers, and I really don't know if a mainstream audience will muster up the courage to be sympathetic to some of the radical dragsters and leathermen in this film.

As a result, this audience will have to rummage about in the film with some patience to find one of its agreeable moments and there are many. There is, for instance, the sister of a man with AIDS who recounts telling him never to regret his decision to come out. And there is Jim Black's marvelously flippant complaint that AIDS "plays havoc with my wardrobe. Nothing fits me any more."

This is all to say that the production of the film seems rushed, as if the urgency of the message overwhelmed the filmmaker. Yet, this is why *No Sad Songs* is valuable. Its formlessness is an indirect admission to the difficulty we have when talking about AIDS, and the fact that many of us do not feel entirely comfortable with the conclusions we have reached about it. As well, AIDS demands political organization and personal counselling which have to be as financially and struc-

turally sound as the research to eradicate it. The problem spreads out into a large, uncontainable mass. In form, *No Sad Songs* duplicates not only the difficulty of reacting to the enemy, but of reaching that ground where we can be satisfied with our own creative solutions.

Another account of this same frustration was screened at the Festival, only this one was fictional. In *Jacques et Novembre*, a thirty-one year old man is dying of an unnamed, incurable disease. He makes a video and film journal of his own life in order to preserve it. There is much raging against the dying of the light, recounting of childhood memories, and the same rambling desperation to say something, to save what seems an incomplete life. Eventually, the project is abandoned because of Jacques's disgust at his own self-pity, and the journal is transformed into a series of still lifes of the extraordinarily plain: leaves, sidewalks, windows, plants, a woman getting on

a bus, a young man straightening his hair in a window reflection.

There is some eloquence found in seeing everything and saying nothing — and some freedom. Jim Black is just as pointedly prosaic: he can't afford now to worry about his family's having abandoned him, he says: "I have my own life to get on with." The observation is painfully ironic and exactly to the point.

The best we can do is believe in life and death without metaphors. We all know, for instance, the maddening connotations the words "plague" and "victim" bring to many people's minds. *No Sad Songs* is, as its executive producer Kevin Orr said before its Festival premiere, "a film about very real people trying to deal with a very real problem." During their best moments, both these films can help us face up to that problem, and continue to learn how to speak about it.

NO SAD SONGS

A DRAMATIZATION IN NO SAD SONGS: Rushed, as if the urgency of the message overwhelmed the filmmaker — yet this itself makes the film valuable



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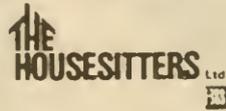


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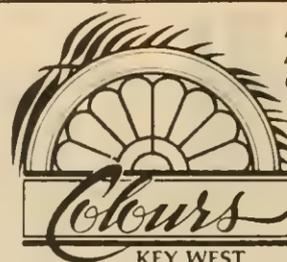


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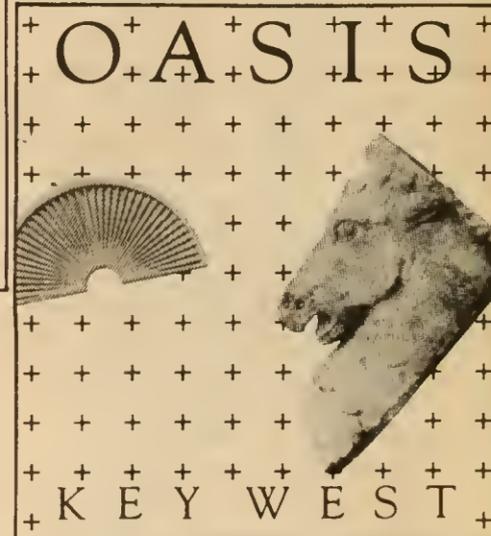
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What does this mean?

Classified shorthand is a good way to say a lot in a little space, but it can leave you saying things you may not mean. If you're a Gay White Male or a Gay White Female looking for a fling or a friend, and if race doesn't matter to you, don't limit your options inadvertently. Tell people what you want in your own words and you'll get results!

that having a baby is not exactly a non-traditional solution, and that the admittedly important images of men wearing aprons and nurturing children can't carry a movie—or a revolution—by themselves.

From Los Angeles, and from a completely different angle, comes a third entry into the male backlash corner. *Private Practices* is a prize winning cinéma-vérité documentary about Maureen Sullivan, a professional sex surrogate. Sullivan is shown with surprising intimacy in touch-and-stroke therapy sessions with two male heterosexual clients who have sexual dysfunctions. In addition, all three subjects are shown in the context of familial and non-sexual psychotherapeutic relationships. Ironically, it is the therapist and not the patient who is probed the deepest, and connections are made between her profession and her emotional history. It is as if sex therapy, however respectably it is perceived, is as tainted as that profession from which the filmmakers are most intent on disassociating her—prostitution. Perhaps they protest too much, because the archetype of the mothering whore, as in *Klute* or *Paris, Texas*, somehow never seems far from the centre of the film for all its documentary pretensions. No doubt the exclusive choice of the female-male therapist-patient situation is partly responsible for my uneasiness.

While the idea of a film dealing with male sexuality is welcome, was it the right choice to individualize the topic so entirely, and to concentrate exclusively on male impotence cured by feminine understanding within the traditional heterosexual framework? Was it wise to exclude less traditional variations, such as boy-boy or girl-girl or problems of female rather than male pleasure (are there male surrogates, for example, for straight women who can't find their G-spot?), or, for that matter, other sexual dysfunctions that are somewhat higher on the agenda of the day, including sexual and family violence and incest?

What is more, documentary about sexuality has a special ethical delicacy, which I'm not sure is always respected by the filmmakers. We have the right to know clearly within the film for example that the willingness of the two male subjects to publicize their encounters with Sullivan is explained by the offer of free therapy. The problem of voyeurism is also in the air, not intrinsically in the choice of sexual subject matter, but in the double standard of its representation of male and female nudity: the subjects' discussion is often about cocks, but the frameline neurotically avoids the objects of discussion, preventing a healthy sense of the whole male body while showing no such compunction with Sullivan's genitals. No doubt this increased the film's marketability to the Playboy Channel, which I was shocked to learn has picked the film up (did all the subjects consent to the marketing of their images as sexual entertainment?), but the invisible cocks are a symptom of a larger problem. Regardless of the presumed good faith of director Kirby Dick and his two (significantly?) female camera operators, Christine Burrill and Catherine Coulson, the voices of crippled but cuddly straight men continue to hog the mainstream of sexual discourse, while images of women's bodies continue as the objectification of male pleasure. In *Private Practices*, sex therapy ultimately comes across as a service adjunct of the sex consumerism industry of the "me" decade (California branch), a service to men who can't live up to the *Playboy* ideal of the ever ready straight male consumer. The spectator is even left free to infer that male sexual alienation is caused by women's liberation. Isn't that ultimately what male backlash is all about?

Boy

*Oh my lost love, my
Huck Flinn I'm in a bar.
Toronto boys
in California shorts
create a circus
around me of mousse
and cologne, what's new,
pranks, arms and thighs.
They put their brave
sweet shine
on the night.
Boys I'm grateful.*

*The song says kiss me
with your mouth.
You shiver through me,
I want your salt mouth,
only your
tender mouth will do.*

*Trouble is I
memorized your sleepy
eyes, the peach
curve of buttocks
braille of your shoulder
and how the freckles
are dusted there and there.*

*You woke me in the morning
with a touch and I
came to the world
with a pulse
of pleasure.*

Oh walk in here no don't.

*My friends say you'll
get over it I
say when?*

*I never knew you'd leave,
I never knew I had
a river in me,
mille deep, it floods,
it won't be dammed,
it reaches to when
I was a child.*

*There was a boy
on my block
I wanted to hold.*

Now that boy is you.

Michael Totzke ●

AESTHETERA

PRINT

Two magazines with good records of publishing on gay topics (often to the dismay of at least some of their readers) are *Jump Cut* and *Socialist Review*. The first is a film magazine founded in Chicago and Berkeley in 1974. Over the last decade it has built a reputation of one of the few film magazines actually worth reading. A collection of important articles from the magazine on the topics of Hollywood and radical alternatives to Hollywood has just been published as *Jump Cut: Hollywood, Politics and Counter-Cinema* edited by Peter Steven (\$14.95, Between the Lines, 229 College St, Toronto, M5T 1R4). The collection includes four articles on gay and lesbian cinema (including *TBP* contributors Tom Waugh and Richard Dyer) and another five pieces about women's counter-cinema.

Socialist Review was founded in 1970 and is therefore celebrating its fifteenth anniversary with the current issue (No 82/83, July-October 1985 — available for \$5 from the Centre for Social Research and Education, 3202 Adeline St, Berkeley, California 94703). This issue includes an overview of the politics of gay identity in the United States since the 1940s. The article is by Jeffrey Escoffier who taught a course on homosexuality and social change at the University of California, Berkeley, in 1983.

Magazines like *Jump Cut* and *Socialist Review*, with roots in the radicalism of the early 1970s, go to some trouble to support gay issues. On a dark night, it is good to look around and see some friends.

Alan O'Connor ●

GAY DAYS

November, that interesting fall month that starts out *Scorpio* and ends with a brief encounter with *Sagittarius*. An eventful month for birthdays; if you were born in this month, you seem to be in infamous company!

Nov 10 — *Erté* (born 1892); Synonymous with Art Deco.

Nov 22 — *André Gide* (born 1869); How could anyone have a feud with Cocteau for forty years? *Benjamin Britten* (born 1913); Writing his most beautiful music for his best friend/lover, tenor Peter Pears. *Billie Jean King* (born 1943); Bobby Riggs anyone?

Nov 28 — *Rita Mae Brown* (born 1944); Martina anyone?

Nov 30 — *Winston Churchill* (born 1874); "Not true! But I once went to bed with a man to see what it was like!" By far, one of his finest hours...and easy to see how he developed a fetish for cigars!

The above days of celebration are from Martin Greif's *The Gay Book of Days* (Main Street Press, Secaucus, New Jersey).

Andrew Thomas Keith ●

continued from below

For many gays fighting AIDS, the gruesome media hype surrounding the disclosure of Hudson's fatal illness caused bitter resentment.

One week they were fighting an unspeakable terminal disease; the next they were "stricken" with "Rock Hudson's disease."

We can all regret that it took the onslaught of AIDS to draw Rock inevitably out of his closet. But we can also be moderately relieved that his emergence, however tardy, has brought the grim reality of the disease closer to the popular imagination.

The revelation of what must be the best known Hollywood "secret" ever — that ultra-manly, ruggedly handsome "Rock" (a name he detested), was irretrievably GAY probably rocked middle-class America to its foundations.

For many good ol' boys and gals, Rock Hudson presented an icon of red-blooded masculinity.

Throughout the '50s and '60s he stood up to Liz's sassiness and James Dean's rebelliousness; he withstood Dorothy Malone's delicious depravity, Doris Day's eternal virginity and notorious slow-burn.

He survived even the perilous leap to television: greying sideburns, outsize collars, even Susan St James' banality.

The ravaged features, the pain-dulled eyes and tremulous chin of his last guest appearances on *Dynasty* seemed irreconcilable with the memory of the impossibly gorgeous, broad-shouldered hunk that fired so many gay fantasies for so many years.

I fell in love with the Rock many years ago — sitting in the front row of the Capitol theatre (now demolished) — homo-adolescent eyes drinking in those magnificent features in gigantic, unattainable, 20-foot high closeups...

In one scene Rock is discovered in the tub (a bubble bath?). One large, shapely foot (*big toes*) slides up the tiled wall; a muscular calf shadowed with dark hair (pant) emerges from the foam.

Rock has a phone in his hand. He dials with manly assurance, a wolfish grin parting his lips to reveal perfect, impossibly white teeth....

Miraculously the screen suddenly splits, showing Doris Day on the other end. "...I called to apologize for being so rude," the sexy bass-baritone voice purrs, while Doris pouts in a pink peignoir (her bedroom matches it perfectly)... "and I was wondering if I might apologize in person."

"How about *lunch*, tomorrow...?"

That's the Rock I'll always want to remember.

Paul G Baker ●



The Rock I'll remember

The last public words of the stars often provide their best epitaph.

On September 19, at a star-spangled Hollywood benefit which raised over \$1 million for AIDS research, Burt Lancaster read what turned out to be Rock Hudson's farewell: "I am not happy that I have AIDS, but, if that is helping others, I can at least know that my own misfortune has had some positive worth."

The dying Hudson had already launched the Rock Hudson Foundation (with \$250,000), endowing an equal amount to the organizations involved in finding a cure for the fatal disease he was fighting, but which finally claimed him just weeks before his sixtieth birthday.

continued above right

SHARED GROUND

Joy Parks ●

Big Apple corps

In the movies, and in real life, actors, writers and artists flock to New York City for the chance to become rich and famous. In the movies, it works. In real life, well... only a few achieve wealth or fame, but the New York writing community is rich in talent and energy. The following books are only a



Jan Clausen: incredible immediacy

sample of New York's finest lesbian writing.

Jan Clausen's poetry and short stories are well-crafted and entertaining — and often a barometer of important concerns within the lesbian community. Her first novel, *Sinking, Stealing*, which concerns the rights of the lesbian non-biological co-parent, maintains this high standard. Josie not only has to deal with her lover Rhea's sudden death in a car accident, but she is also in danger of losing the daughter she has helped to raise when the child's father threatens to move her far away. Encouraged by friends in the underground and a deep love for the child, Erika, the desperate Josie decides to take her away. Using assumed names, the two set off across the country by bus, hoping to buy sufficient time for Erika's father to understand the bond between them. Their travels are anything but easy, and Clausen not only portrays the adult Josie with credibility, but also penetrates the mindscape of a confused and hurt child with amazing sensitivity. *Sinking, Stealing* is perhaps the first novel to look closely at the legal and

emotional position of the lesbian co-parent. At the same time, it tells the warm and moving story of one kind of mother's love for her child.

As the co-editor of *This Bridge Called My Back: Writing By Radical Women of Color* and *Cuentos: Stories by Latinas*, Cherrie Moraga is no stranger to lesbian readers. *Loving in the War Years*, the first collection of her own work, gathers material that was previously available only in various journals. In poetry and prose, *Loving in the War Years* explores Moraga's experience as both a Chicana woman and a lesbian, and the personal and political implications of trying to balance these divergent identities with integrity. There is an incredible immediacy in Moraga's work and whether she is writing of the often overwhelming whiteness of the lesbian community or the sense of having betrayed her family, her neighbourhood and her school friends by being different, the reader is constantly aware of Moraga's precarious position as a third world lesbian. *Loving in the War Years* is a brave and immensely powerful collection filled with honesty and love. It is an essential work for serious readers.

Last spring, New York lesbian writer Sonny Wainwright died after a long fight with cancer. In spite of her illness, this woman touched and changed the lives of countless women writers with



Cherrie Moraga: incredible intimacy

her dedicated work for both the National Steering Committee and the New York chapter of the Feminist Writer's Guild, as well as with her active participation in many areas of the New York City women's community. Her book, *Stage V: A Journal Through Illness*, is a wonderfully warm and intimate record of Sonny's battle with cancer. The most important aspect of *Stage V* is that it concentrates not on the disease itself, but on Sonny's experiences in the warmth and concern of the women who surrounded her, helped her to care for herself and, most important, loved her. *Stage V* is not a record of sickness, but a celebration of life and a candid portrait of a strong and courageous woman who understood and shared with us the power of women's love for each other. ●

Sinking, Stealing by Jan Clausen. The Crossing Press, Trumansburg, NY 14886. \$8.95.

Loving in the War Years by Cherrie Moraga. South End Press, 302 Columbus Ave, Boston, MA 02116. \$7.

Stage V: A Journal Through Illness by Sonny Wainwright. Acacia Books, PO Box 3630, Berkeley, CA 94703. \$6.95.



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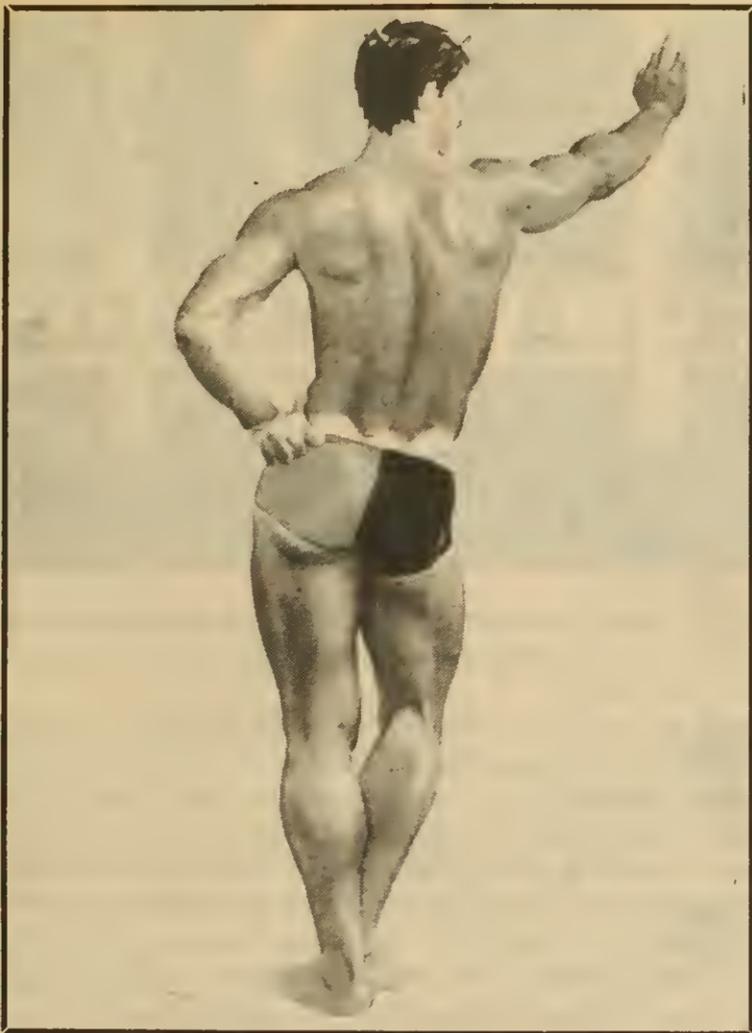
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SMALL PRESS

THE THIRD TEXT

David MacLean ●

City as symbol

The mythical city is exciting, alluring, and ultimately dangerous. It is the place that "small town boys" everywhere dream of running away to. They dream of an escape from the killing boredom of suburbia, or from the million little hamlets they were born into but were never meant to be a part of. Like the now-mythical Evita, who in her youth likens Buenos Aires to the Big Apple, and sings of the joys of planning an "escape," many gay men view that wonderland of skyscrapers as a place to run away to. But the running doesn't necessarily stop upon arrival at the emerald city, and what is waiting there for you may not be the magic of your dreams, but rather their death. The ensuing search for yourself among the rubble will not be an easy journey, but a certain romanticization of the cold concrete and the indifferent strangers is included in the city's strange charm. If you can make it there, you'll make it anywhere — and so the anthem of city supreme, New York, is one of survival of the fittest. And if you stay long enough for your identity as a tourist to lapse, you become one of the fold, a native, an inner-city baby. You live to tell the story.

David Price's *Alphabet City* (The Olive Press) embraces the peculiar vision of the outsider, of the one who dons the garb of his new location, but is still paranoid of being seen for what he really is and forced to start running. The book's main character, Peter, has fled his native England, a hopeless heterosexual marriage, the suspicion of the murder of his aunt (she dropped dead when he announced plans of divorce from his wife Kit), and the sort of past whose existence he would be forced to doubt if not for the evidence of photographs and municipal records.

Where do British prisoners of sexual repression and academia (Peter is a professor of music), flee to when they are of a mind to flee? They fly to America, of course. But sometimes one must descend all the way into Hell in order to find oneself (just like some of the characters in the operas Peter is so fond of), and so it is not just anywhere in the United States Peter runs to, but to the bowels of New York City. Underground to the Lower East Side, to be exact — a place where a pair of sunglasses will help you look like any of the other walking wounded and no one will notice you or care very much.

"A jagged landscape: garbage cans upturned on an empty lot to the left and fences, barricaded fronts, an ugly wide street to the right. Further down, cinemas and bars and liquor stores speckle the wasteland with their neon lights."

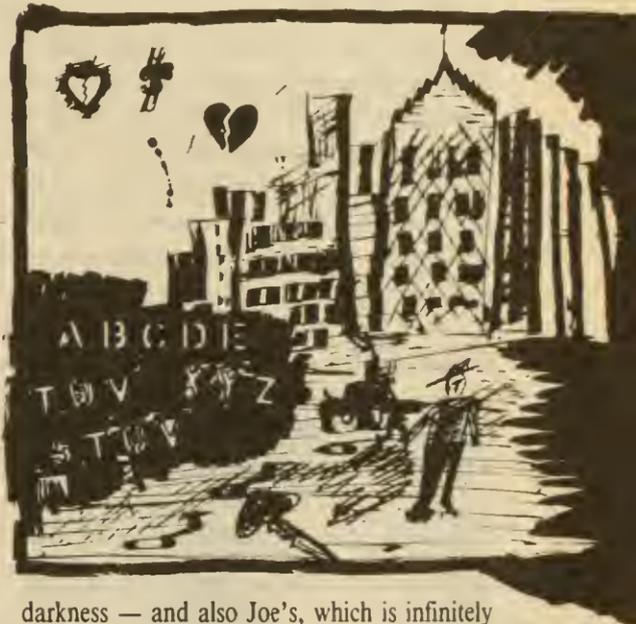
Here Peter finds an apartment among the ruins just big enough to represent his true self. This is the place where he will fight his demons and come to terms with who he is and what he wants. What he wants is love, and the bearer of this love will be in male form — the private dream he could never realize back home. He is about to be reborn. Enter Joe, a black actor who has a respectable uptown "lover," but also has subterranean acquaintances and a mental map which encompasses the city Peter wants to discover. Joe is the native guide through the "asphalt jungle," and since he is intrigued by Peter's "otherness," the tour is free of charge. Attraction to Joe soon becomes an obsession for Peter, and so begins a relationship rendered very real by its inherent

ambiguity and difficulty. Joe is already involved with someone else and Peter is looking for someone so desperately that he sees beyond Joe to that symbolic male object — the saviour from loneliness and sexual searching:

"Joe. Love is I suppose glimpsing someone from the corner of your eye, not looking straight on but inward at your feelings."

Dwindling funds are what force Peter's acceptance of Joe's offer to become involved in running drugs. And the two embark on a journey reminiscent of *On the Road*: they go direct to the heart of passion. As he gains knowledge through travel, Peter comes face to face with his own

illustration: Michael Halber



darkness — and also Joe's, which is infinitely more profound.

In a motel room in New Mexico Peter and Joe share their bodies and the sort of intimacy which often terrifies.

"Through the drapes wink the lights of 'Cables Cocktail Diner' and the rain has stopped beating. But I do know that I want the moment to live forever, for a profound ever. It is not to be. For a start Joe starts to cry."

Peter has travelled a long way, but with each destination he, like us, has no choice but to continue moving forward. The journey never ends, except in death. This, for Peter is not a self-controlled option, although Joe is of that nature. It is this difference of character that raises the question of anybody's ability to truly enter into another's life.

"Suddenly I turn away ashamed. What I don't know about Joe is exactly that which I will never know as long as I love him, for which I love him, that part which marks him from me...it is simple otherness."

The desire to possess someone never arises simply out of a need for that person. For Peter, "otherness" is what fuels his desire, that universal need to press against the warmth of another person and keep away the cold which we all must return to, live in — alone in the big city, alone inside ourselves.

Desire runs deep, deeper than we care to acknowledge at times. Often this desire is of a reckless, dark nature, pulling us down to a place where if we are cut, the blood is thick and steaming; we taste this blood to reinforce the sensation that we are feeling something. It is this hunger for the truth of human experience that beats in the heart of *Alphabet City*. David Price's highly personal and poetic voice has captured all the rage, sorrow and hope of the individual. His novel illuminates how we are as complex as the city around us, which never sleeps, even while we toss in our beds trying to find peace.

Alphabet City, by David Price. The Olive Press, 30 Pembroke Rd, London, England.



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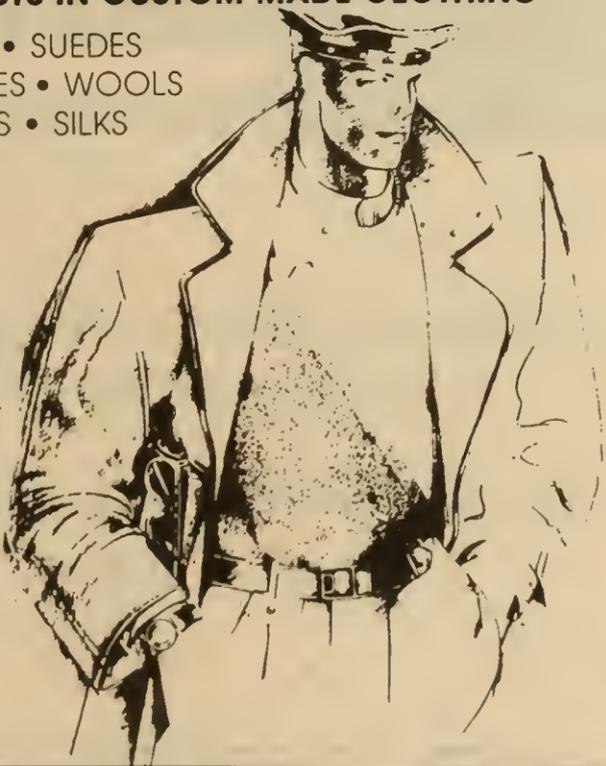
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THERE'S A BOOK BEHIND THIS MAGAZINE. London's *Gay News* called it "spectacular." New York's *Village Voice* said "The clarity and drive... engage any generous intelligence." The book is called *Flaunting it! A Decade of Gay Journalism from The Body Politic*. It's yours for \$8.95 plus \$1.00 for postage and handling. Order the book that *Christopher Street* called "a pleasure to read...so well edited that it becomes a document of the first decade of gay liberation." Send \$9.95 today to Flaunting It!, Box 639, Stn A, Toronto ON M5W 1G2.

VOLUNTEERS

ORGANIZATIONS seeking volunteers can find them in The Body Politic classifieds. Advertise for volunteer help and get a 50% discount off our regular reasonable rates.

LESBIANS AND GAY MEN wanted for peer counselling and information phone line. Should possess a mature attitude, common sense and empathy. Phone TAG at 964-6600.

GROUPS

MAN/BOY LOVE. News, art and opinion. Bulletin and other information \$1. NAMBLA, 537 Jones St, N° 8418, San Francisco, CA 94102.

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BODYBUILDERS CONTACT CIRCLE. Let's enjoy everything we work hard for. We're organizing a clearing house for Toronto area GBBs and BiBBs: 1) workout partners; 2) social contacts geared to your personal interests and taboos; 3) buddy networks for training, posing, grooming and shaving, parties, outings. Send beefy poses and detailed descriptions of likes and prohibitions in these areas. All info strictly confidential. Amateurs and safe sex advocates also welcome. Include \$3 and self-addressed envelope. Drawer F582.

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CONTACT CLUB FOR men into boots, leather, rubber, motorcycles, motocross, jeeps, vans, uniforms and the outdoors. Now over 100 members, coast to coast in Canada and the USA. Write: Jeff, at PO Box 48577, Bentall 3, 595 Burrard St, Vancouver BC V7X 1A3. Small membership fee, hot personal ads!

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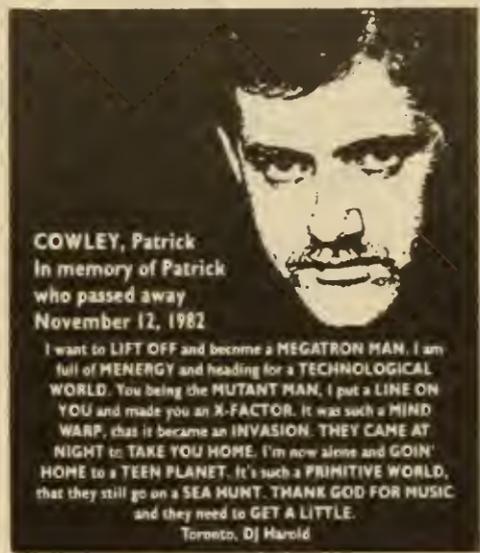
IN MEMORIAM

THE TRAGIC DEATH of Jim Jacobs (1960-1985) is deeply regretted by John Grube and many other close friends.

RICHARD MADDOCKS (private accountant) on Friday, October 11 1985 at Women's College Hospital in his thirty-fourth year. Memorial service and cremation held at Rosar-Morrison funeral home, 467 Sherbourne Street at 2pm October 12 1985.

Those of us who knew him well will miss his scathing wit and enduring glamour. Our Descamisados remain in tears, and the Casa Rosada in black bunting.

Friends who wish, may make donations to the AIDS Committee of Toronto.



COWLEY, Patrick
In memory of Patrick
who passed away
November 12, 1982

I want to LIFT OFF and become a MEGATRON MAN. I am full of MENERGY and heading for a TECHNOLOGICAL WORLD. You being the MUTANT MAN, I put a LINE ON YOU and made you an X-FACTOR. It was such a MIND WARP, that it became an INVASION. THEY CAME AT NIGHT to TAKE YOU HOME. I'm now alone and GOIN' HOME to a TEEN PLANET. It's such a PRIMITIVE WORLD, that they still go on a SEA HUNT. THANK GOD FOR MUSIC, and they need to GET A LITTLE.
Toronto, DJ Harold

MESSAGES

LESBIAN LOVER WANTS TO be surrogate mother to my baby. Have sperm donor, would appreciate information which may help lead us to doctor who can perform the necessary procedure. Drawer F484.

GORD: WHEN YOU come to TO, don't forget your leather pants, champagne glasses, and shaggy white rug. I'll be waiting! R.

JASYN! SO WHAT have you and your clarinet lips been up to as of late? I/we miss you! Space cadets haven't been the same since you left...

JOHN: I AM interested. Please reply, October. Drawer F10.

MATTHEWTRAMP/JANETSLUT

BOO.....Hope I didn't scare you two...bought a new espresso seal. Shall I send you the old one??? Love Me!



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AGENEIOS PRESS SEEKS an artist to do the cover for an upcoming title. Must be a superb artist, especially adept at the male nude. Please address samples of your work (they needn't be originals) to: The Editor, Ageneios Press, PO Box 46285, Stn G, Vancouver BC, V6R 4C6. Include a self-addressed stamped envelope if you wish them returned.

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YOUNG CHINESE STUDENT needs a young male for practising the simple English conversation, \$5/hr. Please call after 6 pm, Jeffrey 766-7602.

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INNOVATIVE, INDEPENDENT GAY/LESBIAN rights researcher with office and interviewing skills required to research a brief to the Ontario Legislature. Full-time, Dec/85 — Feb/86. Toronto access required. Reply no later than November 15, 1985 to: Coalition for Gay Rights in Ontario (CGRO), Box 822, Station A, Toronto M5W 1G3.

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PRISONERS

A NOTE to prisoners who wish to have pen pals — Metropolitan Community Church is offering a pen-pal service to men and women prisoners through the church's prison ministry. Prison Ministry, 730 Bathurst St, Toronto, ON M5S 2R4.

I'M 28 YRS, 5'7" 155, Brn eyes, Blk hair; seeking a friend or compatible mate. I'm sincere, very honest, but right now I'm just a lonely person in need of a companion. Write: Ben McCullough, PO Box 45699, Lucasville, Ohio, 45699-0001.

I AM A 25 year old male Sagittarius. I will answer all letters from anywhere, from any age. Write: William Lauderdale III, 172-663, PO Box 45699, Lucasville, Ohio, 45699-0001.

31 YEARS OLD, GWM, christian, blond hair, hazel eyes, 5'11" 160. Looking for a penpal. Dennis Morrisett, N/041227, Fl. State Prison, Main Unt, PO Box 747, Starke, Florida, 32091.

I'M INTERESTED IN sincere correspondence or a companion willing to help this time to pass with comfort; Age 22, 6' 180 lbs, shoulder length black hair, dark brown eyes. I'm Indian — Ottawa. Write: Brian Allen Davis, 185-352, PO Box 45699, Lucasville, Ohio, 45699-0001.

I AM 35 YEARS OLD, 175 lbs, blue eyes and brown hair. A weight lifter and welder. Looking for penpals. Write: Gerry Lee Price, 182-038, PO Box 45699, Lucasville, Ohio, 45699-0001.

ROBERT LEE MITCHELL, black, a Leo, 6'1" 178. I'm very interested in sports, music, chess and men. I read a lot and like to write. Looking for a penpal and friend. 135-674, PO Box 45699, Lucasville, Ohio, 45699-0001.

I AM 32 YEARS OLD, single, 6' 172, long black hair, brown eyes, and looking for someone to correspond with. Write: Creston White, 180-204, PO Box 45699, Lucasville, Ohio, 45699-0001.

PHOTO: LISA CROUCH



DARK AND LONELY 37 year old man wants to correspond with christian brothers and sisters, any race. I get out 11/14/85. Will answer all letters. Jose Dubergel, N/99022, Camp A, Angola, Louisiana, 70712.

DORROUGH WHILLIAM WHITTAKER, 32 years old. Interests — poetry, chess, reading, business. Very warm, considerate, sincere, sentimental, and most of all, lonely and very much in need of correspondence from all! Will answer and return all letters promptly. 164-682, PO Box 69, London, Ohio, 43140-0069.

LONELY GM LOOKING for that special person. I am 5'7" 135, blonde hair, blue eyes. Born on 12/21/60. Look like a teenager. Love the outdoors, being loved and feeling wanted. Will answer all. Write to Brady Trout, PO Box 45699, Lucasville, Ohio, 45699-0001.

GAY WHITE MALE 24, 5'9" 160, blond hair and hazel eyes. I am presently incarcerated and am in search of a gay friend/companion who will interact with me on a mutual basis. I ask no more than I am willing to give. I am lonely and I need love, sincere love. Please write to: Ted P Jones Sr, 24518, PO Box 41 Mich City, Ind, 46360. I am a Teddy bear.

GAY WHITE MALE 29, seeks correspondence. Am very open, comfortable with my gayness, looking for friends. I want to take that calculated risk: to move boldly and build a life with the victories and failures. Education is a turn on. Will answer any who feel compelled to write to: Ken Cook, 183-583, PO Box 45699, Lucasville, Ohio, 45699-0001. In Gay Love.

MY NAME IS Matthew Pollard, currently incarcerated at Lucasville Prison in Ohio. I'm black, 28, 5'8" 147, very single. I seek correspondence in hopes of establishing, eventually, a very meaningful relationship: Matthew Pollard, 174-383, PO Box 45699, Lucasville, Ohio, 45699-0001.

MY NAME IS Anthony Cook. I'm 21 years of age, 5'11" 187, brown eyes and hair, and am quite lonely. I'm interested in sports and quiet settings, movies, reading and writing. Colour, size, age unimportant. Will answer all sincere, honest, open-minded individuals. Anthony Cook 185-146, PO Box 45699, Lucasville, Ohio, 45699-0001.

RALPH DEL RICO PRYOR, 27, 5'11 174 lbs, black hair, brown eyes, mature, honest, kind, gentle, versatile, intelligent and conservative. Hobbies are: arts, tennis, flying, horses, music, cooking, movies, flowers, country walks, walks on the beach, hard work. Would like to meet males and females. Wish to meet same-minded person for intellec-

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● C A N A D A ●

GAY MALE SEEKS GAY FEMALE

GAY MALE SEEKS gay female to marry his lover into the country and will do the same. Drawer F482.

BRITISH GAY MAN, 29, seeks woman for friendship with a view to marriage. I currently live in the London area. Drawer F586.

F R I E N D S M A L E

● I N T E R N A T I O N A L ●

YOUNG, 21, GREAT FACE & BODY

ATHLETIC, HANDSOME, HELD captive by mundane life, seeks rescue from handsome, secure man. Photo gets mine. All answered. Beau, 128-1235 Pembina Hwy., Winnipeg, Manitoba, Canada R3T 2A9.

I'M 22, HEIGHT — 1,70, auburn-haired, green eyes. I'm a student of Warsaw University. I'd like to exchange letters with men under 40 in English or in French. My hobbies: classical music, poetry, swimming and dogs. Write: Andrzej Domzalski, Warszawa 50, ul. Miedzoborska 60, poste restante, Poland.

I AM AN ITALIAN BOY, 22 years old, who likes music and traveling, and I would like to have many Canadian friends, age 18-25. Please write in English to: Patente PA 2111696 X, Fermoposta centrale, 90100 Palermo, Italy.

INTERESTING ACADEMIC, YOUNGISH late forties, sophisticated, trim, not unhandsome, has taken an apartment in Oxford, UK for fall and winter and welcomes contacts of any nationality. Drawer F488.

28 YEARS OLD, Libra, gay, Computer Science student, socialist, atheist, openminded, interested in alternative lifestyles, likes swimming and old Jazz bands, has been to Europe and USA with an AFS scholarship in 75-76, wants to correspond with other gays of USA, Canada and Europe. You may write in Spanish, French and English. Roberto Ares, Caracé 505/203, Montevideo, Uruguay.

● N A T I O N A L ●

GAY MALE, 30s, 5'10" 150 lbs, searching for direction in the movement of life. Seeks discreet friend. Drawer F562.

HOUSE OF RUGO - recruiting escorts/models for sophisticated clientele. J/O enthusiasts across the country, will offer possibility of monthly newsletter; small group meetings and phone fantasies in different area. Looking for Canadian writers and photographers for material. Individuals or couples wanting to perform for private audience, write to us. PO Box 46, 282 Parliament Street, Toronto Ont, M5A 3A4.

GWM YOUNG, ATTRACTIVE, and loving seeks mature, sincere and caring male for lasting relationship. Please write soon, will answer all. Drawer F356.

● B R I T I S H C O L U M B I A ●

● V A N C O U V E R ●

AN APPEALING, SINCERE, trim, masculine, professional GWM, young 39, 6' 160 lbs, will be visiting Vancouver between Christmas and New Years. Seeking attractive, caring, GM companion 25-40 from Vancouver area to show me around and keep me company in your beautiful city. If you enjoy being part-time tour guide, good conversation, movies, dining, outdoor activities, etc, and would like to share a little of your time with considerate, down-to-earth Easterner, please respond with informative letter and photo to: Box 9183, Main Postal Terminal, Ottawa, Ont, K1G 3T9. Who knows, it may turn into very interesting friendship.

● A L B E R T A ●

ORIENTAL WANTED: Professional GWM, 33, 5'11" 150 lbs. Likes cuddling, swimming, movies, theatre, music, the outdoors. Please answer with photo. Drawer F486.

GWM STRAIGHT ACTING

29 5'8" 145 lbs, non-smoker, attractive, discreet, would like to meet same 22-32 for possible long term relationship. Not into bar scene or one night stands. Interests include: camping, boardsailing, skiing, travel. Send photo (optional) and phone. Drawer F601.

ENJOYING LIFE IN EDMONTON

AGGRESSIVELY INDEPENDENT BUT shy GWM who is also an intelligent, attractive university grad. seeks similar mature, non-stuffy, individual. I'm 22, 5'7" 130 lbs, short brown hair, blue eyes, greek active, social drinker not into drugs, cigarettes. Drawer F607.

● C A L G A R Y ●

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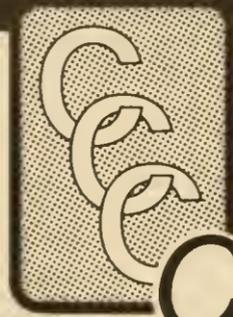
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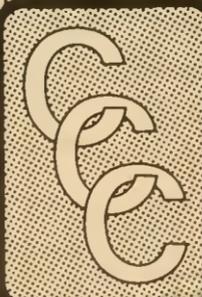
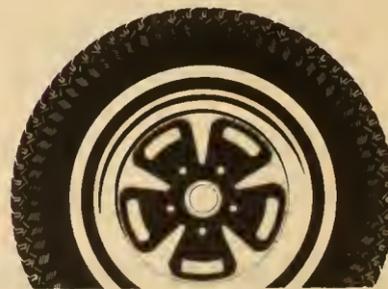
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master who is into scat, water sports, whipping. Descriptive letter gets descriptive reply. Slave is not able to travel due to type of business. Phone 243-8398 or write Suite 188-181, 401 9 Avenue SW, Calgary, Alta, T2P 3K5.

● SASKATCHEWAN ●

PROFESSIONAL GWM, NEW to Saskatoon, 32, good-looking, slim, well-educated, cultured, practising RC. I'm intellectual, warm, sensitive, with a good sense of humour. Looking for a similar, attractive, educated, professional, near my own age, for friendship and possible relationship. Send letter and phone to Drawer F598.

● ONTARIO ● ● SOUTHERN ONTARIO ●

RUBBER MAN — TIT MAN

SENSUAL LATEX GUY seeking hung, raunchy buddy for mutual rousing of the five senses. Role reversal can be explored. Pleasure can be discovered. Toronto, Ottawa, Montreal areas. Drawer F565.

TORONTO-HAMILTON-NIAGARA. GWM 42, tall, slim, beard, straight appearance, gentle romantic, into Bach, Mozart, summer travel, weekends away, quiet evenings home. Non-smoker, not into alcohol, bars. Not promiscuous. Seeking friend-lover, health-conscious, sense of humour. Photo appreciated. Drawer F571.

GWM 27, 5'7" 140 lbs, straight looking, clean, seeks same for hot J/O sessions. Kitchener/Guelph area. Discreet. Photo if possible. Drawer F621.

MASSAGE LOVER

YOUNG 50s, average endowment, long sensuous massage, hot videos, J/O sessions, health conscious, very discreet, prefer Toronto, Hamilton, Guelph, Kitchener areas. But will answer all. Drawer F572.

GWM 30s clean, slim, hairy, quiet, seeks nice-looking, well-built, clean GWM, 25-50 for friendship, possible relationship. Kitchener-Toronto area. Drawer F553.

BI'S SUPPORT GROUP

MEN WHO WANT to make it good, clean, clear with the wimmin in their life. Find friendly male support. Therapeutic, too. K-W Southwestern region. Call Gary (519)744-9973 at supper, after 11pm.

I WISH TO CONTACT other gay men with Herpes, for mutual support and friendship. I'm 29, 6' 150 and otherwise very healthy and goodlooking. I also welcome letters from other people, especially cleanshaven men about my age. Write: Box 2197, Kingston ON K7L 5J9.

REGULAR GUY SOUGHT by 40s GWM. Let us experience a fuller joy of life! Visit or share my country-town house-home. Maybe live here with me. Let's start our friendship. Detail your letter please. (address) Write Drawer F558.

VERY ATTRACTIVE, STABLE, financially secure, honest bottom. 28, 5'6" 135 lbs, solid, trim, athletic body, seeks intelligent, attractive, non-promiscuous, very well-endowed, together Daddy, 25-35, for multi-faceted, long-term monogamous relationship. If you believe freedom within limits is the best kind and you want a good looking, fun-loving submissive, affectionate son with great sexual endurance. I'm your boy. Mild SM, WS. No FF, Scat. Serious letter and photo a must. Let's grow together. Drawer F511.

● LONDON ●

PROFESSIONAL GWM, articulate, financially secure, seeks serious relationship. 18-32 years, slim, white/asian. I am 37 years, presentable, caring, active, cultured, emotionally stable. Phone (519)473-9013 or write Occupant, 68-70 Fiddler's Green Rd, London, ON N6H 4R4.

● HAMILTON ●

TELL ME ABOUT yourself. Male 26, seeks nice guy to explore life with. Interests: arts, summertime, sleeping in, technology, pets, discovering great new restaurants, literature, walking barefoot, travel. Non-smoker preferred. Drawer F574.

HAMILTON. LOOKING FOR sincere black male, 25+, for friendship. I am masculine, reliable, and not into bars. Replies treated with discretion. Will answer your reply with phone number only. Drawer F593.

SEXY, STRAIGHT LOOKING guy 28, good shape, clean, sincere looking for same in Hamilton/Wentworth area, under 35. Send phone No. to: Box 184, Stn A, Hamilton Ont, L8N 2B0.

● TORONTO ●

NEED PHOTOS OF YOURSELF

PORTRAITS, NUDES, negatives returned. Phone Studio 16, 532-4380, inquiries welcome. Inexpensive. 9 am to 7 pm.

ORIENTAL STUDENT

OR PROFESSIONAL ATTRACTIVE 21 plus sought by white professional man for meetings, dining, theatre and enjoyable times on regular Toronto trips. I'm 48, 6' 240 lbs, considerate, respect others and have gentle nature. Write me about yourself with phone, best time to call and photo appreciated, every response acknowledged. Write soon. Drawer F501.

ORIENTAL 30s SINCERE, professional, honest, diverse interests, seeks moustached/bearded GWM for friendship and possible relationship. Reply with phone and photo to Drawer F609.

OPERA QUEENS

GWM 24, OK...ALMOST 25. Me: student working on a thesis on Turandot. You: someone who has books on Puccini, Verdi (books by Osborne and Budden???) and have VHR machine for video viewing; operas, sorry! My other interests are Wagner (I apologize!), Strauss (Richard...no apology), smoking and alcohol. Help me? Drawer (come now, you actually think that they have drawers for all of these?) F599!

SAFE J/O SEX!

DISCRETE, HUNG ENTHUSIAST. Trim, late 30's,

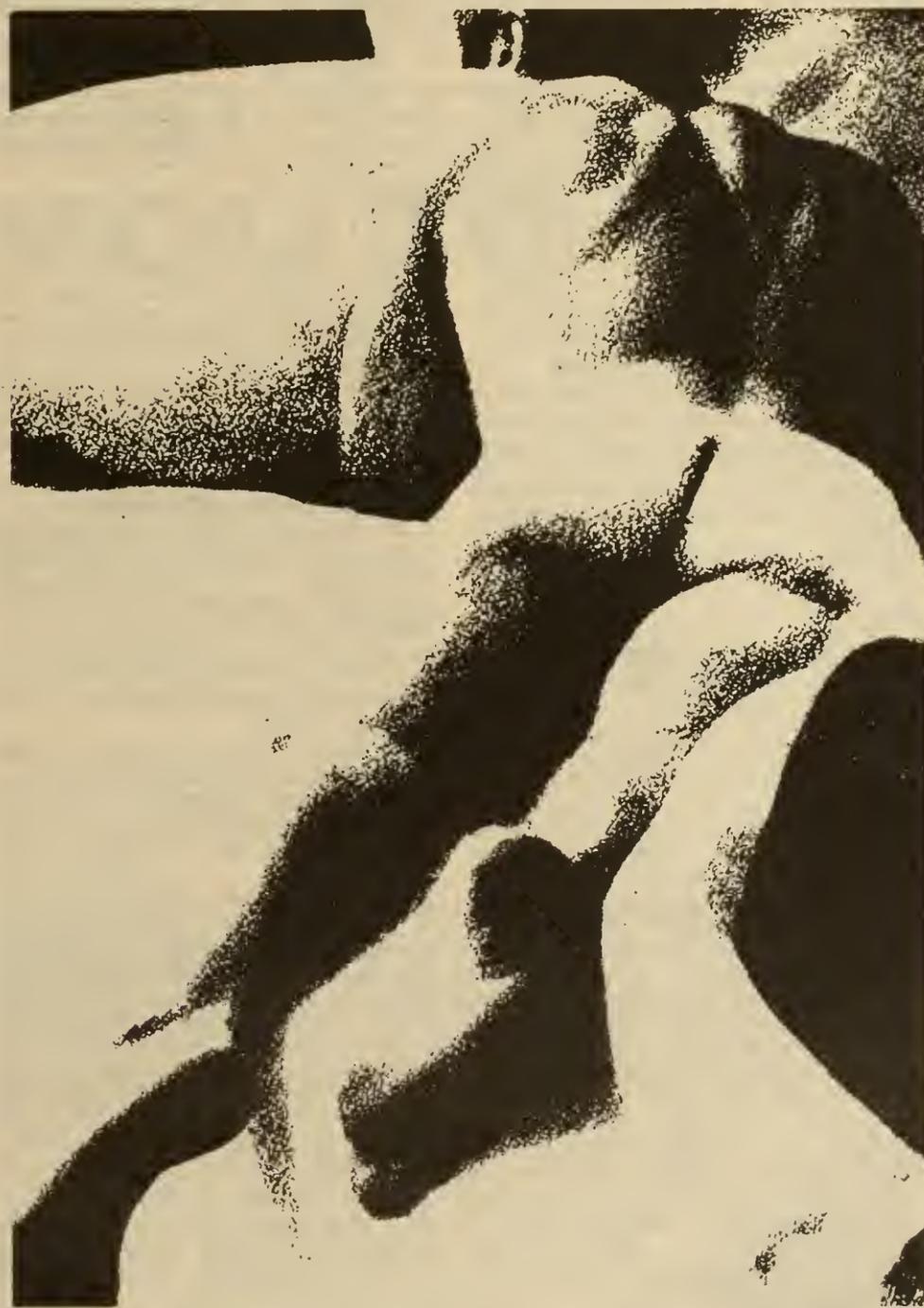
J/O ENTHUSIASTS WANTED

HEALTHY 36 INTENDS to stay that way. Good body, even better cock. Gives and enjoys a great performance. Good photo gets fastest reply. Handy straights tolerated. Drawer F568.

BROADMINDED AND PLAYFUL GWM

PROFESSIONAL, 32, 5'2", slim build, attractive, well put-together, mind and body seeking men 28-38 for fun times, friendship, possible relationship. Not interested in

FROM THE JOY OF GAY SEX



looking for a hot, open minded J/O buddy to explore techniques and exchange fantasies. Don't be shy or worried. Let's get together for long, hard, exciting strokings. Drawer F504.

AVOID AIDS. I WANT a one-partner relationship with a young stud any race, slim or muscular, horny-raunchy who loves to fuck. I'm a kinky bottom, attractive, prosperous, smart, easygoing, 6' 155 lbs, 38 years. Write detailed letter. Drawer F519.

GREAT TIMES COMING

GWM COUPLE LOOKING for singles or two-somes to help keep the heating bills down by raising the temperature at our house. We're attractive, healthy and mighty horny. The only limitation is your staying power. Photo and phone would help. Drawer F579.

SOCIALLY CONSCIOUS, Hard-working professional (29), looking for a similarly situated romantic someone who shares (or can at least appreciate) my obsessions, and the need to escape them (travel, fine arts, tender touches, cozy mornings). Drawer F578

PROVE ME WRONG

I'M RUNNING THIS ad expecting nothing while hoping for everlasting contentment (or at least some temporary fun). GWM, late 40s, 6' 175 lbs, bearded, Ivy League professional, (sorry about that), intelligent, usually sane, basically decent, often funny, allegedly attractive, and interesting in ways I hope can't be captured in 30 or so ad lines. I have the usual eclectic interests, music, art, sports, books, sleeping late, ignoring reality, and I'm beginning to believe that any of them would be more interesting shared with someone significant. I guess I'm looking for someone similar and/or complementary, interested enough to respond, cynical enough to have some doubts, optimistic enough to have some hope. Someone who wonders why the determination that gets us everything else we want somehow fails when it comes to love. Photo & phone (or first novel) appreciated but not necessary. Drawer F564.

one-nighters. Masculine men only. Photo and phone if possible. Drawer F542.

ATTRACTIVE, NON-PROMISCUOUS, health-conscious professional (two university degrees) Chinese, 25, 5'9" 145 lbs, moustache, warm, affectionate, sensitive, romantic, mature, stable, independent, not into bars. Seeking compatible GWM, 21-25, with similar qualities for sincere friendship, possible long-term monogamous relationship. Must be non-smoker, financially secure, reliable, honest, loyal, masculine. Detailed letter/phone. Photo appreciated (returnable.) Discretion assured/expected. Drawer F351.

GWM 6'4" 185 LBS, 23 seeks well-hung, hot and horny boys 18 to 25 for purely fun get togethers. Blow jobs and 69 a specialty. Drawer F514.

SHY, SENSITIVE, SECURE, masculine male, 41, career-oriented but relationship driven, enjoys sports, theatre, evenings at home, seeks a similarly attractive male 25-50, with whom to attain and enjoy the best. Box 100-483, 2 Bloor St West, Toronto, M4W 3E2.

INTERESTED IN A MONOGAMOUS relationship. I am stable, caring, sincere and warm. My interests vary and include travel, friends, career and fun. I am slight, have dark hair and beard and am in my early thirties. Please include phone number. Replies treated with discretion. Drawer F534.

GET OFF SHOWING IT OFF?

CUTE GWM, 39 but looks 29, 5'9" 145 lbs, moustache, trim body, wants dominant well-built guy or muscleman/boy for fuckbuddy. Face, race unimportant. Send photo if possible. Drawer F567.

FF- I GIVE AND take, or just take. Deep, wide, sensuous. Long sessions wanted. Drawer F566.

ORIENTAL + ORIENTAL

CHINESE MALE, 20s, wants to socialize with other oriental males. Relationship possible. Dislike bars and gay asian stereotypes. Please send something. Drawer F536.

YOUNG MALE 22, blond, into weights, sports, movies. Straight looking and sounding, looking for male 18-25, Prisoners and penpals welcome. I will answer all! Photo and phone please. Drawer F513.

PROFESSIONAL GWM, well-educated, cultivated, tall, slim, gerontophile, 35, seeks tall well-educated cultivated gentleman over 60 for sincere relationship. Drawer F576.

AFTER BLACK YOU can't go back. Versatile, mature male, downtown. Nights out, days in. Box 1042, Stn F Toronto, M4Y 2T7 — 868-6857.

I NEED A PARTNER for life: U of T workouts, Fenton's, cycling, Stratford, sailing, CJRT, boardwalks, AGO, convertibles, NYC, motorcycle maintenance and wildflower identification. I need you: 24-34, trim — terrific, BA-PhD, torn T-shirts — Cerutti, dimples and a 5 o'clock shadow. Drawer F589.

HANDSOME GWM 30, blk hair, bleyes, 5'9" 140 lbs, hirsute, well-built, intelligent. Seeks friendship/relationship with muscular, healthy man. Appreciate sense of humour and intelligence. Hairy chests an asset. Interests include: sports (participating), cooking, theatre, travel, good conversation, home-life, cuddling and more. Drawer F587.

GWM TALL, MASCULINE, healthy, very handsome, hung, bodybuilder, 29. I don't need many men, just one. If you're clean, healthy, masculine, monogamous and have hairy legs and bum (optional), I would like to meet you. Take a chance and write with phone number. You won't be sorry. Drawer F588.

GAY FEMALE SEEKS GAY MALE

VERY ATTRACTIVE gay female, 26, Canadian, living in Toronto seeks gay male over 26, straight looking and acting, not leading a promiscuous lifestyle, for marriage of convenience. Must be Canadian citizen living in Toronto. Preferably in same predicament. Photo and phone appreciated. Drawer F597.

HEAVY MASTER WANTED!

MALE STUDENT 25, wants to slave for heavy master. You can use me for any BD, SM, FF, TT scenes. Also rape with dildos, butt plugs or other? Will try to oblige any fantasy. I need discipline and attention. Send letter and photo to N Allen, 65 Front St West, Toronto M5S 1E6, Suite 030-142. The heavier you are, the more I'll please.

MASCULINE, LATIN MALE, 5'10" 24 years, not into bar scene. I'm handsome, healthy, sexy and of good physique. I enjoy good conversation, classical music, gym workouts, dining out and other fine things in life. Seeking an active male under 35 with similar interests. Phone and photo appreciated. Drawer F591.

CIGAR SMOKING LEATHERMAN

34, REQUIRES SERVICE OF leather boy. You will be dressed in leather and uniforms for this Master and be prepared to dedicate yourself to his pleasures. Reply with photo/phone. This blond, bearded biker will consider all appropriate replies. Drawer F585.

SLAVE, 35, SUBMISSIVE seeks BW master, discipline, CBT/T, toys, spanking, to serve, Sir. Pic, possible phone. Drawer F605.

SENIOR WHITE DISCREET male seeks partner for daytime J/O sessions, your place or mine. Explore clean, safe fun, fantasies. Drawer F603.

WANT MEN IN UNIFORM

29 YEARS OLD 5'10", blond hot and horny seeks hung mature men for raunchy sex. No strings attached. Detailed letters and photo. Drawer F427.

CHUBBY WANTED

GWM, 35, 5'11" 140 lbs, moustache, seeks friendship with big (225-300 lbs), hairy, bearded GWM over 40. Interest in art, travel, music. Phone/photo. Drawer F467.

LONELY GWM STUDENT, 23 seeks same for long-lasting relationship. Si ,Usted habla español, está-bien, En français c'est encore mieux. Drawer F498.

DADDY, GWM, 38, masculine, clean cut, intense, aggressive but submissive, athletic, wrestling, motorcycling, outdoor, indoor activities are my forte, bars bore me, looking for another masculine Daddy for reciprocal one-on-one good times. Drawer F570.

ELDERLY MALE, VERY well-established socially and professionally, seeks intelligent, attractive, young adult male who wants and deserves a tolerant, affectionate and benevolent patron. Drawer F573.

GAY AND LONELY

AT 50 YEARS YOUNG and without one special top man. It's really lonely. Am attracted to big guys who like home life, being together, lots of ass and getting head. I love to tease, so he should have powerful legs to keep my head in place. My tongue would love some body hair. I'm clean in every way. I'm also very small and love to cuddle. Not into drugs or bar scene. No one night stands. Monogamous only. Please write. Photo appreciated. Drawer F602.

STRAIGHT LOOKING, ACTING, bearded GWM, sensual, discreet, clean, bar shy, horny, loving. Would like to meet others. Friendship would be nice, casual encounters okay. Prefer 30 and over. Body hair a plus, parties and quiet times. Photo, phone, fantasies appreciated but not required. Can travel. Drawer F600.

ATHLETIC GWM 32, 5'9" 155 lbs, dark eyes and mustache. Considered physically handsome, well-defined and masculine. I am financially independent and not into bar scene but am seeking a GBM for fun, friendship and possible relationship. Phone and photo if possible. All replies answered with same. Drawer F611.

WINTER BLISS

HANDSOME SLIM 34 YRS, dark hair, mustache, would like to meet sincere persons for friendship, companionship. I am easygoing, have many interests and desires. Let's make a winter wonderland together! Drawer F604.

LIKE TO PLAY?

FOR HOURS WITH A SLIM guy, 21. How about laugh, dance, this, that and the other. Open to suggestions from good looking Bi or gay Male. Detailed interesting letter gets quick reply. Photo, phone appreciated. 5647 Yonge St, Suite 1614, Willowdale, M2M 4E9.

I AM LOOKING FOR A FANTASY!

DO YOU EXIST? Tall under 25, muscular GWM, hung, into experimenting with SM, BD, top and bottom. I am 6'1" 22, good looking, hung, 190 lbs, into working out. If you are all of the above, let's exchange fantasies and get into some good hard sex. (Safe sex extremely important.) Write explicit letter. Photo only answered. No exceptions! Drawer F610.

HOT BUNS

GWM 30, 145 LBS WANTS hung men who enjoy hot buns for lunch at my place. Photo and phone, appreciated. Drawer F426.

IN GARDENING?

40 YEARS OLD, oriental, has medium sized country garden. Require advice on flower design and planting. Will invite and pay top dollar. Drawer F492.

TWO HOT MEN 23/25 looking for other hot guys 21 to 30 for safe-sex. Letter and photo gets reply. Drawer F583.

IN PRAISE OF OLDER MEN

48, 6' 210 lbs, gentle teddy bear needs intelligent, affectionate, friend interested in travel, music, art, humour, long walks, quiet dinners, enjoying each other's company — not a sex object. Drawer F581.

WANTED 40-60 HUNG LOOKS UNIMPORTANT

HANDSOME GWM 35 6'2" 180 lbs, endowed, hot ass, straight appearing seeks knowledgeable, masculine, endowed man 40+, tall with reasonable body, looks unimportant, for raunchy fun. Lets really get to know each other. Drawer F580.

ORIENTAL SEEKS MONOGAMOUS GWM to 40. I'm into health food, don't drink, smoke, nor do drugs. I get my high from good, clean living. Sounds boring? Well, I'm already 38 but could easily pass for 25; this is no boast. Slim, healthy, fit so I must be doing something right. Interests include yoga, collector plates, theatre, dancing but not into bar scene, sketching. You are masculine, yet gentle, preferably non-smoker, emotionally and financially stable, mature, caring, honest, attractive, healthy, fit. I like beards and mustaches, but is not essential. Am not looking for sex so no one-nighters please. Also welcome new friends, strictly platonic, with similar interests. Drawer F577.

MONOGAMOUS RELATIONSHIP WANTED by clean 40 yr old, 5'10" 155 lbs. Not into bar scene or one night stands. You should be approx 6' 170, bottom man with tight deep buns. Photo/phone. Drawer F595.

GAY CHINESE MALE, 23, good-looking and slim, seeks lover. No one-nighters please. Would prefer male 18-28, athletic, no beard, clean, tanned and non-promiscuous. Will answer all replies with phone and photo. F595.

COME ON OVER/CUM ALL OVER

ARE YOU HARD AND horny at 7 am? Athletic, compact body, hot mouth and accomodating throat; loves to suck and J/O. Early mornings a specialty (available 6 am-12 pm). Relieve yourself before work! Into mirrored glasses, construction, jeans, jogs, chaps, etc. Big tools preferred; tell me your fantasy and cum all over me. Raunchy photo and phone get prompt reply. Drawer F592.

NEED A LIFETIME FRIEND

GWM, 36, 5'6" 160 LBS, seeking a young male for a permanent relationship based on honesty. Good sense of humour and is mature. Prefer male 21-36, cut, slim and has a car and an apartment. Male must feel comfortable in jeans and T-shirt. Photo and phone required. Drawer F483.

MEN, LIKE FINE WINE, improve with age. Oriental male, 23, stable, self-sufficient seeks company of mature GWM for mutual enjoyment. No strings attached. Discreet. Drawer F596.

MY INTERESTS INCLUDE art and architecture, plus film, food, fitness, foreign countries, and fellas. Help me add frolic while staying healthy to share all the above. GWM's & GOM's with smooth chests, into J/O and safe sex, non-smokers, can write this 6' 150 lbs GWM at Box 6921, Stn A, Toronto M5W 1X6.

LEAN MUSCLEBOY 20'S, outgoing attractive, loves being wrapped in the bulging arms of a handsome, hung, jock, bodybuilder. Affectionate involvement welcome, along with confidence to always push me further in hottest masculine fantasies! Drawer F608.

GBM 27, SLIM, good-looking, well-endowed, seeks friend any colour to 30. Write with phone. Drawer F606.

PROFESSIONAL, 30'S, GOOD-LOOKING. I am dark, 5'9" 148 lbs, and of mixed North American heritage. I am looking for a boyfriend interested in dating. No promises. Although brains and money attract me, I fall in love easiest when I am in lust. You are between 28 and 38, attractive. You like movies, good music and you love to travel and can afford to. My best friend wrote this ad for me. All replies will be seriously considered (by me). Drawer F613.

PROFESSIONAL, 31, INTERESTED in the arts and travel, 5'8" 140 lbs, attractive. Am interested in making new friends. A well-rounded person is more important than a well-developed body, but if you have both, your reply is especially welcome. Drawer F617.

GWM COUPLE, MID-20s, seeks similar couple for sincere friendships. Enjoy the art scene, dinners and videos to mention a few. All sincere replies answered. Drawer F520.

J/O ENTHUSIASTS! WRESTLERS!

HEALTH-CONSCIOUS MALE 40, tall, slender, competitive, hot and horny, seeks equally competitive, slender or trim light-weight guys 18-40 for long, hot J/O sessions. Other turn-ons: nude wrestling, nude workouts, oil and sweat sessions, body-rubbing, and/or massage. Send phone and detailed description or photo to Box 873, Stn P, Toronto M5S 2Z2.

U OF T GRAD, class of 72, 5'7" 140 lbs, would like to meet student for J/O, 69, video, dining, together fun. Drawer F623.

I LOVE A SUBMISSIVE MAN IN UNIFORM

AND OUT OF IT TOO. Any of the usual types — military, jock, cop, preppie, etc. Must have a non-hairy, heavily muscled, well-defined body — the bigger the better. Should be ready, willing and eager to be bound up and struggling in a captive, sensuous and affectionate relationship based on mutual fantasy/reality/role playing/imagination/fun and respect. Experience, race, sex, endowment unimportant. Prefer cut, bright, sense of humour. No SM. Me: average, 40, brown/blue, 5'10" 160, bearded, hairy, non-athletic, health conscious, warm, humorous, monogamous, only explicit letters with preferences, photo and phone receive reply. Drawer F622.

GWM, 36, CLEAN-CUT, SLIM, nice looking, masculine, romantic, intelligent, interested in theatre, movies, music (classical to pop) seeks attractive, affectionate, sincere, financially/emotionally stable, preferably greek pasive male (26-36) for monogamous, longterm relationship. Drawer F620.

HOT, WILLING, TORONTO MEN, desired by good looking GWM 23, seeking masculine, hairy males. Let me suck your juicy cock, and fuck your hot receptive ass. It might be intriguing if you wore leather or uniform for me. Asians, others welcome. Drawer F619.

SLAVE

A VERY GOOD LOOKING young man, into bodybuilding, 5'10" 160, needs a master. I am willing to do anything to please you. My body is yours. Drawer F618.

WHAT EVER HAPPENED to romance? Handsome male age 29 seeks tall, well-built, sensitive and articulate gentleman between the ages of 30 and 45 for sensual candlelight encounters. Drawer F617.

GWM 50, 5'6" 155 LBS, receiving and giving massage; prefer person in shape. Drawer F629.

SCAT

EX HEAVYWEIGHT BOXER, 36, 200 lbs, seeks creative, raunchy scenes in Levi/leather/boots or rubber. Roll switching; top or bottom. Drawer F554.

I'M 30, 5'10" 150 LBS, BLOND

BLUE EYES, ATTRACTIVE, sincere, career-minded; enjoy running, working out, theatre, music. You are open, honest, health-conscious (non-smoker) with similar interests, serious enough to accept commitment, yet instilled with the ability to laugh. If you are this individual, send photo, phone, detailed letter to Drawer F555.

I SEEK A STRONG MAN WITH HEART, intelligence and imagination who is interested in trying to forge a committed relationship. Someone masculine, but not invulnerable, in good shape or getting there, positive and with integrity. I'm 36, 5'8" 140 lbs, blue eyes. Sexually, I am an experienced bottom into leather, denim, boots, BD, SM who needs a topman to explore and expand my limits, but who isn't afraid of affection and romance. Someone health conscious and non-promiscuous. Outside of the sexual arena, I am self-reliant in career, talented, with many outside interests. Take a chance. Photo optional. Drawer F403.

GWM 22, IS HE or isn't he? I never do find out. He's probably wondering the same thing too. Now that I know you are, how about it? Drawer F627

INEXPERIENCED ORIENTAL STUDENT, handsome, well-built, new to the gay scene, very academic, discreet and health conscious. If you are healthy in mind and body, a monogamous man would like to fall in love with you. Photo and phone appreciated. Drawer F628.

COUNTRY LIFE

IS GREAT ON THE weekends. GWM 35, non-promiscuous life style, self reliant, in business, enjoys: outdoors, flying, music, garden, good times, quiet evenings, levis. Let's share it. Drawer F630.

CUDDLY GAY MALE, 30, very muscular, health-conscious, seeks a friend for safe sex. Into hugging, holding, stroking, J/O, bodyrubbing, oil sessions, chest-work. I am sexually sensitive on every square inch of my body and like pleasing every square inch of my partner. Please enclose photo. Drawer F626.

BROADMINDED AND PLAYFUL GWM

PROFESSIONAL 32 5'2" slim build, attractive, well put together mind and body. Seeking men 28-38 for fun times, friendship, possible relationship. Not interested in bar flies and one-nighters. Masculine men only. Photo and phone if possible. Drawer F542.

● O T T A W A ●

AVERAGE LOOKS, 38, 5'7 1/2" 155 lbs, well employed, looking for friends who share interests in theatre, dining out, movies, bridge, music, or photography. Also seek companion to share trip to Stratford and Shaw Festivals next summer. Drawer F563.

MASCULINE MALE 36, clean, discreet, sincere, seeks masculine guys who need spankings, caressing and friendship. Suite 1104 — 377B, Somerset St West, Ottawa Ont, K2P 0K1.

OTTAWA LEATHERMAN

34, 5'7" 165 lbs, hairy, professional, top leatherman wants to get it on with other men to 40 into leather, SM, obedience, CBT/T, bondage, wax, WS, that have their shit together, are into safe sex, want more than one night scenes and have other interests. If you get off on wearing your suit with your slave collar, tit clamps, and butt plug underneath, put on by your master — STRIP and call (613) 722-4388. Switching with the right man. Experienced, serious novices, local and out of town can apply.

WARM, SINCERE, GIVING guy, attractive and stable, interesting and active, mid-forties, not into the typical gay scenes, looking for younger guy to share with. Willing to offer emotional and financial assistance. Good opportunity for the right guy. No drugs, out of town invited. Reply Drawer F070.

● M O N T R E A L ●

MONTREAL CANADA. French speaking, honest gay male, in business, like outdoors, quiet life and cities, enjoy travelling, has good sense of humour, social, gentle, discreet, sensible, healthy, love animals, fully alive, enjoys outside dinners, open minded. Welcome decent, attractive men 16-22 years old to visit my home and Swiss Chalet, will give hospitality and good times, to enjoy the finer things of life. Answer and a recent photo, please, a must. André, Box 115, Stn R, Montreal, H2S 3K6. Telephone 1-514-277-7834.

ATTRACTIVE FRENCH MASTER

LOOKING FOR VERY YOUNG SLAVE for initiation. Beginners welcome. I'm tall, dark hair, mid 30s. Can receive Montreal, Québec or move. Send photo. Drawer F446.

LOOKING FOR YOUNGER-ELDER REL.? I am ready to talk serious. Me: 48, 6'2" 185, masc (but...see below), grey beard, short hair (all of it), intl, art of writing, unconventional, open, lol more. You: younger (at least a bit), Nice, arts, conventional, W or BI, very sensitive BUT (see above) dom top. Drawer F590 or John (514) 523-0731.

● N E W B R U N S W I C K ●

NORTHERN NEW BRUNSWICK GWM, tall, trim, forties, looking for same or younger for good times in nice and comfortable secluded place. Married, cops or military welcome. Discretion assured. Drawer F550.

● N O V A S C O T I A ●

SEEKING SINCERE LOVER

HALIFAX VALLEY AREA GWM, attractive 42 yrs, 5'10" 150 lbs. I am a sincere, gentle professional seeking monogamous relationship with similar who enjoys music, theatre, good food, dancing and sharing loving, quiet times. If you are 30 to 50, sensitive and caring, reply stating age, address and phone. Drawer F569.

● N E W F O U N L A N D ●

LABRADOR SOUTH GWM

PROFESSIONAL 39, 6' 175 lbs, wishes to meet same or younger. Must be sincere, masculine and of independent means. No drugs or SM. Discretion a must. (709) 931-2312 or Drawer F625.

MODELS & ESCORTS

● T O R O N T O ●

TORONTO ESCORTS AND MODELS

FULFILL YOUR FANTASIES. Lean muscular 26, 5'11" 170, masculine, clean cut man available as escort and/or model. Call Rick: 531-6976.

A BRIGHT, GOOD-LOOKING student, 22 years old, honest and discreet, seeks position as escort. Call Steve 961-4680.

HANDSOME MASSEUR/ESCORT 5'11" 160 lbs, into anything safe including fantasies/VA/BD, light SM, \$60. Roger 921—2614. Phone Fantasy service also available. Ask for details.

JOIN THE BODY RUB club just for the fun of it! Write to: The Rub Club, 242-253 College St, Toronto, Ont M5B 1R5.

CHRIS 24, MALE escort/model. Adventurous and willing to do almost anything. Your pleasure is my pleasure! Call 964-3990 ext 111 anytime.

MAX 24 THE COLLEGE jock! Looking for after school action. Will model/escort/massage. Call Max, 964-3990 ext 101, after school.

BODYBUILDER-HOT-HANDSOME and hard! Will be your personal escort or model. Call Jordy, Now! Club International playmate. 964-3990 ext 100.

STUNNING BLOND TV (She-male), 28 available as escort. Please call Champagne at 964-6615 ext 55.

TRENT 25 "The all American jock." 6'2" 175 lbs, blond/blue will escort/model, available anytime, also sensual massage. How about tonight? Call 964-3990 ext 115.

ANTHONY 21, INTRIGUINGLY exotic (athletic — into martial-arts). Will model/escort. Call 964-3990 ext 131.

JEFF 25 TRACK and field athlete (hairy body), can get into most scenes. Will escort/model and massage, also pose for photography. Call 964-3990 ext 128.

DAMIAN 23 YOUR "GI Joe" type. Escort/model/private encounters "I'm a masculine young man, but very sensuous!" Call 964-3990 ext 124.

CHRISTOPHER 21, a Club International Playmate/escort "attractive black centerfold model," 964-6615 ext 122, available for evening engagements. Discretion assured.

YOUNG ORIENTAL GUY will massage your tensions away. Call Toshi 964-3990 ext 121 after 6 pm. A Japanese massage you'll long remember.

STEVE 24 CLEAN cut, good looking, collegiate type guy. Well defined body and versatile. Will escort/model/massage for \$. Call anytime 964.3990 ext 119.

VERY HANDSOME, DOMINANT, young Italian bodybuilder, 5'11" 215 lbs, available for escort services. Call Mike at 597-1349.

BIG BLONDE BODYBUILDER

TITLEHOLDER, VERY HANDSOME, tanned, well-endowed, 5'10" 210lbs, 53" chest, 19" arms. Available for modelling or escort. Call Shawn at 597-1349.

FOR A THOROUGH BRED in male escorts, call Mike, 24, 964-6615 ext 126. "Let's go for a ride!" A Club International Playboy (personable and sensuous), you won't be disappointed!

SMOOTH, SEXY WEIGHT-LIFTER, 23 yrs, 6' 180 lbs. Into various activities, massage/escort. Club International Playmate. Call 964-6615 ext 112 anytime and ask for "Rocky."

ESCORT/DANCER/ACTOR. Do you have a part for me to play? Exceptionally attractive "boy-next-door" looks. Call Kevin 964-3990 ext 107 for those leading roles!!

TORONTO'S MOST STUNNING and biggest, best-looking bodybuilder now available. 220 pounds of rock-hard muscle. Call Paul at 860-1065, 24 hours.

TORONTO'S FINEST

22 YEAR OLD muscular blond available for model and escort. Call 904-8133.

NEW BEEF, SLIM hot muscles, over the hood of my truck? Handsome and ready. Bud (416) 960-6402.

CLEAN-CUT, HANDSOME, athletic young man available for personal model/escort services. 469-8144.

● M O N T R E A L ●

MONTREAL HOT MODELS

SEND \$1 TO: Domicile J.L. INC. 7879 St-Denis St. Montreal, Québec, Canada H2R 2E9.

BY JOHN MOREAU

SOMEHOW, MEETING SOMEONE FOR THE FIRST TIME AND SAYING, "HI, NICE TO MEET YOU. I'VE HEARD SO MUCH ABOUT YOU. I'M A FAGGOT," DOES NOT SEEM TO FOLLOW THE NATURAL FLOW

THAT'S EASY FOR YOU TO SAY

I have a problem. Well, actually I have several problems, but most aren't available for public scrutiny. This particular problem deals with my inability to tell the people I work with that I'm gay. Now don't get me wrong. I'm not ashamed of being gay, and I don't try to hide it from anyone. I just have a problem using the phrase "I'm gay." I suppose it has something to do with my sense of order. Somehow, meeting someone for the first time and saying, "Hi, nice to meet you. I've heard so much about you. I'm a faggot," does not seem to follow the natural flow of conversation. As a result, I have devised several way to enlighten people without having to use that difficult phrase.

Guilt by association has always been a favourite of mine. It's quick, painless and works almost everytime. I find this method particularly handy in the work place. No one is more interested in your personal life than your workmates. I suppose it's because they have the least access to it. Generally the conversation will begin with easy questions like, how old am I? Where am I from? But when they ask where I live now, I see my chance and dive right in. After giving the geographical location of my home, they always ask if I live alone. "No," I reply, "I have a roommate." "What's his name?" they ask. "Her name is Lee," I respond. Well! Tell any heterosexual you have a female roommate, and they are instantly consumed by the desire to know, which is where my method fits in. "Oh really," they cackle. (They always cackle.) "What does she do?" Assuming they mean professionally, not sexually, I tell them she works for a magazine. "What one?" they, of course, ask. "*The Body Politic*." I reply, somewhat smugly. Now this causes some confusion, as very few straight people are familiar with this magazine. After a short pause, they will inevitably say "I've never heard of it. What is it?" to which I triumphantly reply, "A magazine for lesbian and gay liberation." Now for the more clever of my co-workers, this is sufficient. They stand silently for a moment, and then the sixty-watt glow clicks on behind their eyes. Mission accomplished. Sometimes, though, this game must be carried one question further. After the long "Sooo, your roommate works for a gay magazine" pause, with its accompanying uncomfortable fidget, they work up the nerve to ask "Is she gay?" to which I say "she'd pretty well have to be, wouldn't she?" Then I wait. Their sudden inability to look me in the eye is a dead giveaway. Task completed.

Once in a while, when dealing with the less intelligent members of the group, this entire routine is enacted in vain. "Isn't it difficult living with a gay person?" This tells me I have to resort to my next method, which is the suggestive smile.

Now, in my repertoire of smiles ranging from just friendly to sexual interest, my suggestive smile probably needs the most work, as it is the one most often misinterpreted. It is also the least successful in the coming out context. When to use the suggestive smile? During any conversation concerning children, women and marriage. No, I don't have a girlfriend (smile). No, I'll never get married (smile, wink). No, I'll never have chil-

dren (smile, wink, nudge). It also helps if the people around you happen to be discussing homosexuality (which is rare; usually only on days when the media reports the latest AIDS development). The conversation is always the same. It starts off with a discussion of AIDS in general, and moves along to gay people in particular. At this point, it usually turns into a contest—who's the most liberal this week?

"I don't care what they do as long as they don't come on to me."

"Oh yeah? Well my wife's friend is gay and he comes over for dinner sometimes. He's a nice guy."

"Really. Well some of my best friends are gay," (I swear it's the truth. People really do say that) "and they're the nicest people. So easy to get along with."

Throughout the course of this conversation I have been saying nothing. Just smiling. Suggestively. So much so that my face begins to ache. But to no avail. If they knew anything about drama, they would undoubtedly take one look at me, slap a palm to their forehead and say, "of course! No wonder John is so nice. And so easy to get along with." I guess that only happens in the movies.

Once my lesbian roommate and my suggestive smile have struck out, I resort to lying. Yes, I confess. I lie. Well, fib, really. Not great, horrible lies. Just little teasers of no consequence conjured up to help them reach the desired conclusion.

"What did I do this weekend?" "Well, my friend Bruce the hairdresser came over with two of his friends, Tom the waiter and Paul the interior designer. We had a combination Tupper-

ware/Sextoy party. It was a scream. Then we put on our most stunning clothes and trashed down Yonge St, having a smart cocktail at every bar. We got so drunk we laughed our tits off all afternoon. Then we went to Crispin's for some truly yummy quiche. After that we all went dancing, then came back to my place, where we listened to opera while drinking champagne and eating crustless watercress sandwiches. It was wonderful." Everyone agreed that it was good for me to sow my wild oats now, so that when I was married and had a family, I wouldn't resent not having any more time to spend with "the boys."

Now I know I'm dealing with less than astute people. This is when I pull out all the stops and resort to blatant innuendo. This is by far the most fun method. Just how sexually explicit can one homosexual be, before his kind but vacant co-workers realize what he is talking about? The answer? There is no limit.

During a recent discussion of music and music videos, the Mick Jagger-David Bowie video was mentioned. "Well, it's a nice song, but they keep touching each other. Do you think they're gay?"

"Well I don't know." came my quick and clever response, "I've never slept with either of them." They all laughed, but no one really understood. Perhaps I should have teamed the remark with the old suggestive smile.

At lunch the following day, we were discussing fantasy fucks. I said my ideal fantasy fuck would be a person who looked aggressively masculine and slightly mean. A dead giveaway n'est-ce pas? The next day I arrived at work to find pinned up above my terminal a photo of Grace Jones in her Conan costume. I realized I was wasting my time with group enlightenment. I had to go to the dim-wits one at a time.

Shelly was the first, and as it turned out, the easiest. During a private lunch discussion, she asked me the name of my girlfriend. "Jack" I said in a casual kind of way. The bright crimson face told me I had obtained my objective.

Maria was a bit different. After a wide-ranging discussion we began talking about writers and writing. I accidentally let it slip that I occasionally wrote for *The Body Politic*. To my surprise, she'd heard of it. "I never would have guessed" she said honestly. "You look so normal." Not exactly the desired response, but I suppose it was better than a slap in the face with a dead carp.

And so it went, from person to person, right up until Julie. Julie is a terrific woman with a heart of gold, but she isn't that quick on the uptake. As our conversation progressed, we began talking about money, or lack thereof. "Yep" I said, "If I don't get a raise soon, I'm going to start selling it on the street." She raised an eyebrow, and then, slowly leaning across the table, took me into her confidence. "I understand" she said, "that there actually are boys who do that!" Misinterpreting my look of dismayed resignation as shocked disbelief, she continued. "Honest, I'm not making it up. It's true!"

That night I stood in front of the mirror and practiced. No, I don't have a girlfriend, because I'm gay. No, I'll never get married because I'm a faggot. No, I'll never have kids because I'm queer. It isn't easy, but it's a problem I soon hope to overcome.



Illustration: Gary Dwyer

Santa by Bill Hampton



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