

Grand River Rainbow Historical Project

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celebrating the lives and times of rainbow folk in Grand River country

Outlook Magazine

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June 20 - Victoria Park

SUMMER 1998
Issue 28 - Q2



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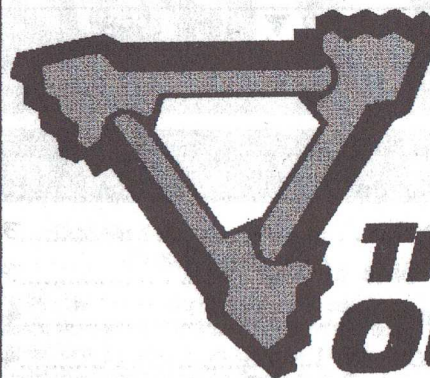
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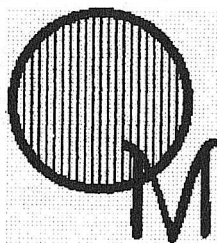
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CONTENTS

Issue 28 -Q2 ▽ June 1998

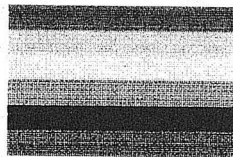
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Worldwide News.....	3
Gay Pulp Fiction.....	24
Entertainment.....	30
The Darker Side of The Soul.....	38
Books of Interest.....	40
The Joy of Co-op Living.....	44
The Advocate.....	47
Speaking Out.....	48
What's Happening?.....	50
Classifieds.....	53
Community Listings.....	55

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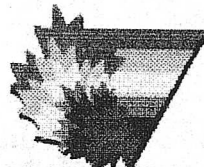
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Toronto Mega Pride
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NEWS of the World



Canadian Court Reviews Status of Gay Couples

OTTAWA - The Toronto Star reports the Supreme Court of Canada was told March 18 it must protect the rights of lesbian and gay couples in Ontario because the provincial government cannot be trusted to do so. "The discriminatory treatment of gays and lesbians must be stopped. And no one - apparently - is going to do that, but this court," lawyer Martha McCarthy told the justices.

The Canadian Court is being asked to rule on an alimony dispute between two women, known only as M and H, the outcome of which could force provincial governments across the country to rewrite their laws and extend what amounts to legal recognition of gay and lesbian relationships.

The government's opposition to granting recognition to gay and lesbian relationships stems from essentially political concerns, said McCarthy. Lawyers for the provincial government of Ontario insist its interest lies solely in protecting the integrity of nearly 100 laws which define spouse as an opposite sex partner. The Supreme Court has been asked to order that gay and lesbian couples be treated the same as heterosexual common-law couples by Ontario's family law. This would mean same-sex couples who have lived together for three years would have the right to sue for spousal support should they break up.

The Star reports the hearing drew added attention because of the presence of a new member of the Court, Justice Ian Binnie. Justice Binnie was assailed by gay and lesbian rights advocates when it was reported he characterized a law school fraternity party as a "faggoty dress-up affair." Binnie has since issued a public apology.

The matter is before the Supreme Court because the provincial government is appealing a 2-1 Ontario Court of Appeal decision striking down a section of the Family Law Act that defined common-law couples as men and women who lived together for three years.

Robert Charney, lawyer for the Ontario government, told the court that the existing law was put in place to recognize that women in heterosexual relationships could suffer from a power imbalance because of lingering sexual inequality in society and need the state to protect their interests in case of a break-up.

"It could be inappropriate to in effect shoe horn same-

sex relationships into a model that was established to deal with a problem that is particularly acute with regard to heterosexual couples," Charney said.

McCarthy said the Ontario government's argument "ignores the reality of gay and lesbian love," by suggesting same-sex couples can be compared with brothers and sisters who live together or college roommates.

"Gays and lesbians cannot trust this majoritarian legislature, they cannot trust their own elected politicians and they cannot trust this government, who has argued this case from both sides of its mouth," McCarthy said. "Opposite sex relationships would not be affected in any way if same-sex couples were given protection under family law rules," she told the court.

Canada High Court Backs Gay Rights

(AP) TORONTO-- In a landmark gay-rights case, Canada's Supreme Court ruled April 2 that Alberta's human rights code must offer specific protection to homosexuals.

The ruling was a triumph for Delwin Vriend, 32, who was fired as a lab instructor by a Christian college in Edmonton in 1991 because he was gay, then told by Alberta's Human Rights Commission that he had no grounds for a complaint.

Alberta is one of three Canadian provinces that have not included homosexuals in their human rights codes. The others, Prince Edward Island and Newfoundland, have pledged to make the change.

The Alberta government's lawyers argued before the Supreme Court in November that it should be up to elected officials, not the courts, to decide whether special protection for homosexuals should be included in the human rights code. The high court rejected this argument and said Alberta should immediately amend its code to cover sexual orientation. Excluding homosexuals from the code "sends a message to all Albertans that it is permissible, and perhaps even acceptable, to discriminate against individuals on the basis of their sexual orientation," the high court said.

At a news conference in Edmonton, Vriend said he was delighted by the ruling and criticized officials in the western province. "It's extremely shameful that the government kicked and screamed and whined for the past

seven years, all the way to the Supreme Court," he said.

Alberta has developed a reputation as Canada's most conservative province. Its premier, Ralph Klein, said the province would obey the high court ruling, at least for now, and he indicated a Cabinet task force would examine whether the decision would lead to demands for the province to recognize same-sex partnerships and marriages.

More than a dozen groups intervened in the case, including some that saw the case as a test of religious freedom - the right of King's University College to hire according to its beliefs.

The Supreme Court had ruled in a separate 1995 case that Canada's Charter of Rights prohibits discrimination against homosexuals even though it doesn't specifically state it. The high court said sexual orientation is a "deeply personal characteristic" that can't be changed and is a ground for discrimination just like religion, race and gender.

Alberta's lawyers argued that provincial human rights codes - which cover such matters as employment and housing - shouldn't have to mirror the Charter of Rights.

When Vriend was fired in 1991, only his parents and closest friends knew he was gay. But he said he had no regrets about launching a legal battle that thrust him into the public spotlight. "Suddenly, my name and face were being blasted all over. It was like, 'Oh boy, I'm out now,'" Vriend said in February.

He now works in the University of Alberta library system. The high court ruling does not mean he automatically can get his old job back - it does mean the provincial human rights commission would be obligated to consider his complaint.

Alberta Formally Endorses Supreme Court Ruling

(Data Lounge) -- EDMONTON, Alberta -- The Edmonton Sun reports Alberta Premier Ralph Klein persuaded his divided Tory caucus April 9 to accept the Canadian Supreme Court ruling forcing the province to include protection for gay men and lesbians into the provincial human rights charter.

The Conservative government announced that it will not invoke the notwithstanding clause, as many conservatives in the state were pressuring provincial leaders to do.

Following an emotionally charged party caucus, the government has now formally committed itself to mount a public education campaign to inform Albertans of the impact of the high court decision.

The move follows recent pronouncements from Klein, who said the education effort was the best way to fight conservative anger over the court ruling. Klein said his intent is to convince Albertans the ruling merely gives gays and lesbians the same rights as everyone else in employment, accommodation and other public services - not special rights as conservatives and others charge.

Klein argued along with other members of his

conservative government that inclusion of gay men and lesbians in the provincial human rights code could force the province to recognize gay marriages and adoptions.

The Premier said he was unable to gauge whether fellow conservatives in his party would rebel and vote to invoke the rarely used notwithstanding clause to sidestep the high court directive. In the end, about two-thirds of his 63-member caucus voted in favor of letting the ruling stand.

Public Given Facts on "Vriend"

(NewsPlanet) - Alberta has turned to advertising to fight the right's disinformation with a straightforward explanation of what the Court said.

Alberta's government paid \$95,000 to place announcements in all the province's daily and weekly newspapers to give the public the facts about the Canadian Supreme Court's decision in the case of open gay Delwin Vriend. The first announcements were published April 15, and their success in explaining the situation would determine whether further similar announcements will run in print and broadcast media. Although the main impact of the court's ruling is simply to give recourse to the provincial Human Rights and Citizenship Commission to those who feel they've experienced sexual orientation discrimination, an intensive multimedia campaign by its religious right opponents has created widespread fears which the government now hopes to allay.

The Canada Family Action Coalition had mounted its campaign in hopes of pressuring the legislature into using the so-called "notwithstanding" clause to sidestep the high court ruling, but Premier Ralph Klein was able to convince his divided Conservative caucus to leave gay and lesbian civil rights in place. Although the campaign generated thousands of calls to lawmakers, public opinion polls continue to show that most Albertans support equal treatment for gays and lesbians. Yet some pundits believe the issue could revitalize the Social Credit party, which hasn't had a seat in the legislature in well over a decade, but is now receiving calls from disaffected Conservative voters.

Speaking for Alberta's Ministry of Community Development, Gordon Turtle said of the announcements, "They explain what is in the Supreme Court ruling and what isn't in a straightforward manner. There are a lot of different opinions on what the ruling means and the government felt it important to confirm how it will affect our human rights laws." The announcements are intended to be neutral statements of fact with no moral or political point of view.

Gay Man Nominated to Episcopal Bishop Post

(Data Lounge) NEWARK, N.J. - The Bergen Record reports the Episcopal Diocese of Newark announced that it has narrowed to five the number of candidates to

succeed its longtime liberal bishop, John Shelby Spong, among them the first openly gay pastor in the nation ever to run for a post in the hierarchy.

If elected bishop when final balloting is conducted in June, the Rev. Gene Robinson, a prominent clergyman from New Hampshire, would also be in line to become the only publicly acknowledged gay person running an Episcopal diocese in the United States, a prospect that could spark a showdown in the church.

"This is highly unusual," a national church official told the Record.

The official said that although clergy and lay people within a diocese elect their bishop, the choice must be approved by a majority of the church's 200 bishops and by a majority of committees representing each of the country's 100 Episcopal dioceses.

Robinson's nomination has already provoked profound distress in officials who fear for the fragile truce between liberals and conservatives will unravel over the candidate. The rejection of Robinson's election, or even the simple fact of his candidacy, could provoke new discord in a church struggling to unite behind the healing message of new Presiding Bishop Frank Griswold.

The Record notes that while many gays and lesbians have been ordained as pastors, there is just one other openly gay prelate in the Episcopal hierarchy, Bishop Otis Charles. But Charles disclosed his orientation only after he retired from active ministry as head of the Episcopal Divinity School in Cambridge, Mass.

Church officials praised Robinson and tended to downplay questions raised by his sexual orientation. "He is among the five because he is extremely qualified for the role," said a member of the 24-person nominating committee. "It's sort of irrelevant. We're looking for someone who will lead us for the next 10 or 15 years."

All five candidates reflect Bishop Spong's liberal philosophy. "We wanted someone who would follow the path Bishop Spong has set," one church official in New Jersey told the Record.

Spong, who is 66, is one of the church's most controversial leaders and for years has been an outspoken advocate of the ordination of women and gay people. Forging an inclusive church has been the hallmark of his nearly 20 year tenure as spiritual leader of North Jersey's 43,000 Episcopalians.

New Poll Shows Increased Gay Tolerance

NEW YORK - The Wall Street Journal reports a recent NBC News/Wall Street Journal poll suggests that while a slim majority of Americans still "oppose" homosexuality, society as a whole is becoming much more tolerant toward gay men and lesbians.

The Journal says that while 55 percent of those polled "agreed that homosexuality is always wrong," it notes that figure has tumbled 20 points from 75 percent in just ten years.

A growing tolerance for gay men and lesbians comes

amidst growing social opposition to premarital sex and an uneroded opposition to adultery, which was even across generational lines, the Journal said.

As a basis for comparison, it is interesting to note a large number of Americans still oppose interracial marriage - 25 percent of blacks and 35 percent of whites surveyed. The newspaper says this kind of intolerance continues to decline steadily.

Only 7 percent of respondent chose "tolerance of homosexuality" as the most troubling social change in recent years.

Unanimous Court of Appeal Rules: Income Tax Act Definition Of "Spouse" Must Be Extended To Include Same-Sex Couples For Pension Purposes

(EGALE) - The Ontario Court of Appeal released its decision April 23 in Rosenberg & CUPE v Canada - a constitutional challenge to the provisions of the Income Tax Act which fail to recognize any pension plans making equal provision for those in same-sex relationships.

The Court ruled unanimously that the opposite-sex definition of "spouse" in s. 252(4) of the Income Tax Act is unconstitutional and must be extended to include same-sex couples, effective immediately.

A Coalition of 13 different equality-seeking groups (listed below) joined together to support the appeal, arguing that same-sex couples have a right to equal treatment under law. The Equality Coalition was represented by Counsel Gwen Brodsky and Cynthia Petersen.

"This is a groundbreaking case since the Federal Government has consistently refused to allow lesbian and gay couples to be treated equally for pension purposes," said Cynthia Petersen, co-counsel for the Equality Coalition. "In this case, the CUPE union wishes to adopt a pension plan which will accord equal pension benefits to gay and lesbian employees, such as Nancy Rosenberg. The Federal government has consistently refused to register the pension plan for Income Tax purposes, however, claiming that any pension plan which recognizes gays and lesbians equally violates the opposite-sex definition of "spouse" in the Income Tax Act."

"The unanimous judgment sends the clear message that discrimination against those in same-sex relationships is not just immoral - it's unconstitutional", said John Fisher, Executive Director of EGALÉ, one of the groups involved in the Coalition. "The Court recognized that lesbians and gays contribute equally to pension plans and are entitled to share equally in their benefits. As a result of the judgment, the federal government will no longer be able to force employers to discriminate against their will, by withholding tax advantages from employers with equal pension plans."

**Romanian President Pardons Lesbian:
Questions Linger About How Many
Romanian Gays Remain In Prison**

(Washington Blade) -- Romanian President Emil Constantinescu on March 5 pardoned a lesbian who had been imprisoned under the country's infamous Article 200, which broadly outlaws homosexual sexual activity. The woman, Marina Cetiner, became a symbol of the persecution Romanian gays face at the hands of law enforcement authorities when Amnesty International declared her a "prisoner of conscience" last fall. She has been imprisoned since 1995 when another woman accused her of soliciting sex.

A spokesperson for the Romanian government told the Blade that Cetiner is the only person imprisoned under Article 200 who has not also been convicted of committing crimes unrelated to homosexuality. Human rights groups monitoring Romanian treatment of gays questioned the truthfulness of that claim. But gay activists say that even with the pardon, Cetiner has not yet been released from prison.

The presidential pardon follows a meeting between Constantinescu and gay human rights advocates in January. At that meeting, representatives of the International Gay and Lesbian Human Rights Commission (IGLHRC) and Human Rights Watch (HRW) presented Constantinescu with a report documenting incidents of wrongful arrest and torture of gays by local police agencies in Romania acting under the auspices of Article 200. In the report, gays arrested under the law testified to being brutally beaten by police who wanted them to reveal the names of other gays.

Gay human rights advocates have long decried Article 200 and local police agencies' heavy-handed enforcement of the law. After accepting Romania as a member in 1993, the Council of Europe (an intergovernmental political union of 40 nations) demanded that the law be repealed. In 1996, the Romanian parliament finally responded to that demand by restructuring the law to forbid same-sex sex acts that occur in public or create a

"public scandal." But IGLHRC and HRW said this new version of Article 200 gives local police greater leeway to persecute gays under a legal veneer. Some groups, including members of the European Union Parliament, have called on the European Union to force Romania to repeal the law altogether before approving the country's pending membership application.

At the January meeting with human rights activists, Constantinescu promised to pardon gays imprisoned under Article 200 and reportedly told the activists, "Homosexuality is the last remaining rights problem we have to address in Romania, and we will address it." The press attaché for the Romanian Embassy in Washington, D.C., Simona-Mirela Miculescu, said that Constantinescu announced plans to push for a repeal of the law during a visit to the Netherlands the day after issuing the pardon. But she added that the current political climate limits his power in the parliament and she predicted it will be some time before the issue can be addressed.

Miculescu told the Blade on March 18 that Cetiner was the only gay person pardoned on March 5. Miculescu explained that, "The rest of the people who are in jail because of Article 200 are also in jail for some other crimes -- violence, relations with minors, and things like that. ... The only person that was convicted [solely] for Article 200 regarding sexual relations was Marina Cetiner and she was pardoned."

But IGLHRC's Scott Long, who authored the January report and met with Constantinescu, said that for years, since human rights groups began pressuring for a repeal of Article 200, the Romanian government has claimed that no one was being held under the law.

"Consistently, they have said this for the last seven years. ... I don't trust their math and I don't trust their morals," said Long, charging that Cetiner's pardon was merely an attempt to deflate building pressure over Romania's treatment of gays without having to change the law or release everyone jailed under it. Long noted that as of March 18, Cetiner still had not been released from prison.

"Constantinescu was going to the Netherlands and he didn't want to have any protests," said Long. "The president and the government are trying to pretend that they have resolved the situation."

Miculescu said that the pardon is neither a reaction to the January report presented to the president nor the concomitant international attention it has stirred up but instead came as the "natural evolution" of the Romanian president's plans to bring the country's laws in line with

international human rights standards. As for Cetiner's release, she attributed the delay to "logistical" problems and insisted that she will be released in the near future.

**New Study Links Homophobia
with Homosexual Arousal**

WASHINGTON -- Psychoanalytic theory holds that homophobia -- the fear, anxiety, anger, discomfort and aversion that some ostensibly heterosexual people hold for gay individuals -- is the result of repressed homosexual urges that the person is either unaware of or denies. A study appearing in the August issue of the Journal of Abnormal Psychology, published by the American Psychological Association (APA), provides new empirical evidence that is consistent with that theory.

Researchers at the University of Georgia conducted an experiment involving 35 homophobic men and 29 nonhomophobic men as measured by the Index of Homophobia scale. All the participants selected for the study described themselves as exclusively heterosexual both in terms of sexual arousal and experience.

Each participant was exposed to sexually explicit erotic stimuli consisting of heterosexual, male homosexual and lesbian videotapes (but not necessarily in that order). Their degree of sexual arousal was measured by penile plethysmography, which precisely measures and records male tumescence.

Men in both groups were aroused by about the same degree by the video depicting heterosexual sexual behavior and by the video showing two women engaged in sexual behavior. The only significant difference in degree of arousal between the two groups occurred when they viewed the video depicting male homosexual sex: The homophobic men showed a significant increase in penile circumference to the male homosexual video, but the control [nonhomophobic] men did not.

Broken down further, the measurements showed that while 66% of the nonhomophobic group showed no significant tumescence while watching the male homosexual video, only 20% of the homophobic men showed little or no evidence of arousal. Similarly, while 24% of the nonhomophobic men showed definite tumescence while watching the homosexual video, 54% of the homophobic men did.

When asked to give their own subjective assessment of the degree to which they were aroused by watching each of the three videos, men in both groups gave answers that tracked fairly closely with the results of the objective physiological measurement, with one exception: the homophobic men significantly underestimated their degree of arousal by the male homosexual video.

Do these findings mean, then, that homophobia in men is a reaction to repressed homosexual urges, as psychoanalysis theorizes? While their findings are consistent with that theory, the authors note that there is another, competing theoretical explanation: anxiety.

According to this theory, viewing the male homosexual videotape may have caused negative emotions (such as anxiety) in the homophobic men, but not in the nonhomophobic men. As the authors note, 'anxiety has been shown to enhance arousal and erection,' and so it is also possible that 'a response to homosexual stimuli [in these men] is a function of the threat condition rather than sexual arousal per se. These competing notions can and should be evaluated by future research.'

Australian Jailed For HIV Transmission

(Rex Wockner) -- An Australian man who didn't tell his sex partners he was HIV- positive was jailed for eight years March 6.

The 52-year-old Victoria businessman, whose identity was not made public, allegedly infected two men. He claimed he always used a condom but prosecutors argued otherwise. DNA testing found the same strain of HIV in all three men.

In handing down the sentence, the County Court judge said: "I consider there is a need for this court to send a clear signal to the community of the requirement for personal responsibility. The prisoner, by the commission of these crimes, abused such requirement in the pursuit of his own sexual gratification."

Upon arrival at Victoria's Port Phillip Prison, the businessman attempted to hang himself. He was cut down by other inmates and hospitalized in critical condition.

Meanwhile, on March 4, an HIV-positive Victoria doctor, Christopher Denis Dirckze, 41, was forced to surrender his passport after relatives told authorities he may have been planning to flee the country. Dirckze was de-registered by the Medical Board last year for allegedly having unsafe sex with patients.

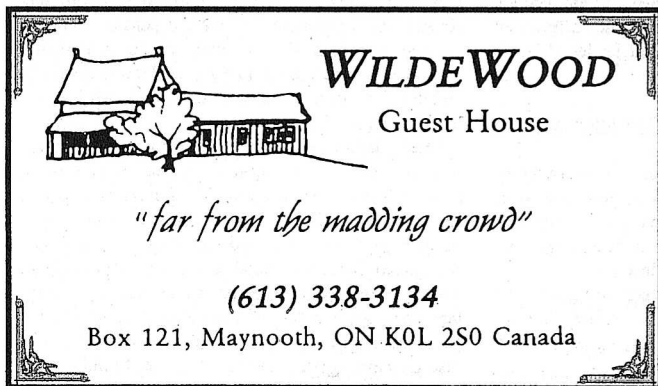
Archbishop Tutu Speaks Out On Homosexuality

(ENI) The World Council of Churches must take a positive stand on homosexuality at its next assembly in the Zimbabwean capital, Harare, if it wants to remain credible, according to Archbishop Desmond Tutu.

Archbishop Tutu told ENI in an exclusive interview in Cape Town that since the WCC was not boycotting Harare following "reprehensible" anti-gay statements by the Zimbabwean president, Robert Mugabe, the organization had to take a stand on the issue.

Archbishop Tutu is a Nobel Peace Prize laureate, the former leader of Southern Africa's Anglicans and now chairman of the South African Truth and Reconciliation Commission. He is also the former president of the All Africa Conference of Churches, the continent's principal ecumenical organization.

Over the past four years President Mugabe has virulently denounced homosexuality, calling homosexuals "pigs" and "perverts", and describing homosexuality as a "Western perversion" unknown in



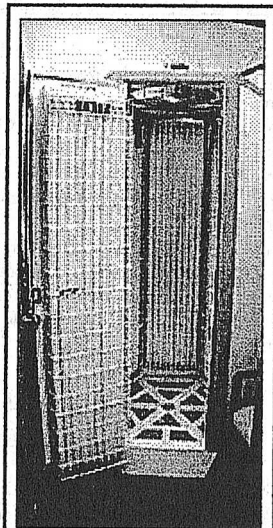
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African culture. He has made it clear that gay men and lesbians are not welcome in Zimbabwe.

The WCC's assembly, which takes place every seven years, will be held on the campus of the University of Zimbabwe in Harare from 3 to 14 December this year. The choice of venue has proved controversial because of President Mugabe's remarks, and one Dutch Protestant church has announced it will not attend because of this. However many of the WCC's African member churches, along with the WCC's governing bodies, believe that changing the venue would offend African Christians. The WCC has negotiated with the Mugabe government to ensure that it can conduct its assembly without interference from the government.

"Some of the churches in Zimbabwe sadly came out in support of President Robert Mugabe in the thoroughly reprehensible homophobic statements that he has made," Archbishop Tutu told ENI.

The archbishop expressed surprise at the choice of venue for the WCC assembly because of the risk to freedom of speech on the issue of homosexuality.

"For the WCC to retain credibility, I would be very disappointed if it does not come up front and state its position," Archbishop Tutu said.

Archbishop Tutu, who is one of the world's best-known churchmen, has in recent years spoken out strongly for homosexual rights.

Asked by ENI why he had adopted this stand, when most church leaders were reticent to speak or else branded homosexual behaviour as immoral, he replied: "The answer is straightforward. It is a matter of ordinary justice. We struggled against apartheid in South Africa because we were being blamed and made to suffer for something we could do nothing about.

"It is the same with homosexuality. The orientation is a given, not a matter of choice. It would be crazy for someone to choose to be gay, given the homophobia that is present."

Archbishop Tutu said he could not have fought against the discrimination of apartheid and not also fight against the discrimination which homosexuals endure, even in the church, "which actually is still confused".

"Our church [Anglican] says that the orientation is okay, but gay sex activity is wrong. That is crazy. We say the expression of love in a monogamous, heterosexual relationship is more than just the physical but includes touching, embracing, kissing, maybe the genital act. The totality of this makes each of us grow to become giving, increasingly godlike and compassionate.

"If it is so for the heterosexual, what earthly reason have we to say that it is not the case with the homosexual, provided the relationship is exclusive, not promiscuous?" Archbishop Tutu asked.

Supposing there was actually something wrong with gays and lesbians, as some people said, he asked how Jesus would deal with them. "Not by exclusion, in the way we have tended to deal with them. And we say we are the Church of God?"

"I hope that one day we will have the courage of our theology," Archbishop Tutu said.

Asked by ENI for a response to Archbishop Tutu's comments on the WCC's decision to hold its assembly in Harare, John Newbury, WCC spokesperson in Geneva, said: "The decision of the WCC to go to Harare for its Eighth Assembly is in response to an invitation from the churches of Zimbabwe and not the government, so going cannot be construed as endorsing any policies of the government or opinions of the president.

"In response to concerns expressed by some about the situation experienced by homosexuals in Zimbabwe, we initiated conversations about the terms for holding the assembly in Zimbabwe. These terms are standard ones which are required for WCC meetings anywhere in the world and are summarized in the Memorandum of Understanding which guarantees freedom of speech for those attending the assembly."

Newbury also referred to the fact that the WCC's 330-plus member churches hold widely differing views on homosexuality. "The WCC's central committee has made clear what is evident to anyone," he said, "that the WCC is not in a position to take a unified stand on what is a controversial and potentially divisive issue among and within member churches."

He added that as the WCC had not carried out any "programmatic work on the topic of human sexuality ... since the last assembly [in Canberra] in 1991", there was no formal requirement for the issue of homosexuality to appear on the Harare assembly's agenda.

But he added: "The assembly, in its role of setting guidelines for future work, could mandate a study of this subject. Also, the assembly will consider a statement on human rights within the context of the 50th anniversary of the signing of the Universal Declaration of Human Rights. The statement is likely, among other things, to include a reference to the human rights of all, regardless of sexual orientation.

"As for the WCC taking the opportunity to 'state its position'," Newbury said, "there are clear procedures in the WCC rules for assemblies making statements which can be proposed by any delegate and passed through the appropriate committee. At this point we cannot predict what statements delegates might propose or how the assembly might react to them.

"As our general secretary [Konrad Raiser] has previously said, it is clear that the question

of human sexuality is on the ecumenical agenda," John Newbury told ENI. "Currently, consultations are underway with churches in southern Africa about ways to respond to concerns that have been expressed about the topic."

He also said that "within the Padare - meeting place - element at the assembly there will be opportunities for matters of human sexuality to be explored". (Member churches, organizations and others linked to the council will be given space at the Padare for displays and workshops of their own choice. The Reformed Churches in the Netherlands have already announced they are planning to hold a workshop on "Homosexuality in Church and Society" at the Padare.)

NZ Transsexual Elected to City Council

(PlanetOut) -- Veteran New Zealand lesbian rights activist and transsexual Jacqui Grant, affectionately known to her West Coast community of Moana as the "Tranny Granny" for having fostered more than 50 children has been elected to represent her ward on the Grey District Council of the South Island. On January 1, she was named a Member of the New Zealand Order of Merit for her work with youth and in preserving endangered species, the first transsexual to be so honored. Grant is New Zealand's second transsexual to be elected to a district council. The first was Georgina Beyer of Carterton in 1993, who went on to become mayor in 1995 and is likely to make a run for Parliament this year.

Mishima Letters Book Banned

(NewsPlanet) -- A Tokyo District Court order issued March 30 stopped the printing and sales of a new book containing letters from the renowned late gay writer and Japanese nationalist Yukio Mishima, written to the author, by his former lover Jiro Fukushima.

The case was brought by Mishima's son and daughter, who denied the publisher's charges that they wanted to suppress Fukushima's portrayal of his sexual relationship with Mishima in "Yukio Mishima - Ken to Kankou" (variously translated as "Sword and Winter Red" and "Sword and Early Rouge"). The children claimed instead that they believed it was wrong for publisher Bungei Shunju to reprint the 15 letters without their permission. The

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family's attorney will be filing a further civil lawsuit seeking damages and a public apology from the publisher. The ruling is Japan's first to recognize personal letters as falling under copyright law.

Mishima attracted the international spotlight when he suicided by ritual disembowelment in 1970, along with his lover and student Masakatsu Morita. While the reasons behind his suicide is still a matter of some debate, it was at least in part a protest demanding the restoration of the Emperor and rearmament of his nation, which was stripped of its military in the wake of World War II. The seppuku followed an action in which Mishima and his private army, the Tatenokai (Shield Society), stormed Japan's Jieitai (Self Defense Force) Eastern Army headquarters and held a top general hostage. He was and still is recognized as one of Japan's leading novelists for works such as "The Sound of Waves" (1954), "The Temple of the Golden Pavilion" (1956), "Madame de Sade" (1965), and "The Decay of the Angel" (1970).

Although one Mishima biographer, Henry Scott-Stokes, believes there may be 100 of his male former lovers alive today in Tokyo, Mishima's legal female widow and critic Takeshi Muramatsu for years were able to stop Japanese distribution of works presenting the writer's homosexual activity. As a result, many fans of Mishima's work are reportedly still ignorant of his orientation.

Author Fukushima is no lightweight, having been nominated for Japan's leading literary award in 1966. He says he was first involved with Mishima in 1951, and then again from 1961 - 1966.

Viral Cause of KS Confirmed

"We believe we have eliminated the possibility that the apparent association between HHV-8 [human herpes virus type 8] and Kaposi's sarcoma [KS], seen in prior studies, was caused by anything but a direct causal relationship," said Dr. Jeffrey Martin, assistant professor of epidemiology and biostatistics and medicine at the University of California at San Francisco AIDS Research Institute, of the study he led which appears in the April 2 edition of the distinguished "New England Journal of Medicine." Those are strong words for a researcher, but they hold out hope for future treatment of the disfiguring tumor which was part of the initial identification of AIDS - and which has always

disproportionately affected gay men with AIDS. The unusual strain of herpes virus was found to be associated with KS in 1994, but only now does it seem proven that the virus actually causes the tumor, although the virus seems to require a co-factor, such as HIV, to express itself as KS. The study also shows that among gay men, HHV-8 is sexually transmitted.

The current research looked at blood samples taken in 1984 from 400 HIV+ and 400 HIV- male residents of San Francisco's Castro neighborhood and associated data from the long-running San Francisco Men's Health Study. Almost 600 of those men had had sex with a man at least once within the preceding five years, and 37.5% of them showed antibodies to HHV-8, while none of the almost 200 exclusively heterosexual men had those antibodies. The HHV-8 antibodies were found in 17% of the HIV- gay men and 48% of the HIV+ gay men. Of the gay men who had both HIV and HHV-8, about half developed KS over a 10-year period; the others in the study did not. Among those men infected with both viruses, the odds of their developing KS increased with the number of years of regular homosexual intercourse, number of sex partners, and history of other sexually transmitted diseases (STDs) they'd had.

Now that the viral cause of KS has been established, drugs in development for treatment of other strains of herpes can also be tried out against HHV-8. More detailed studies may be able to suggest prevention strategies.

Some of the earliest recognition of the new disease we now know as AIDS came with the discovery of KS in previously healthy young gay men, when until then KS had been seen relatively rarely and almost exclusively among older men of Mediterranean descent.

Those who followed the maverick AIDS theories in the now-defunct "New York Native" will recall that the gay magazine's science writer, Nina Ostrom, was convinced that another herpes strain, HHV-6, was the primary cause of both AIDS and Chronic Fatigue Immune Deficiency Syndrome (CFIDS).

British Army to Lift Ban on Gay Service

LONDON -- The Sunday Times reports senior generals serving on the Army Board will lift the ban on gay men and lesbians serving in the British Army. The Royal Navy and Royal Air Force are not immediately expected to follow

suit.

The Times says the proposal for lifting the ban coincides with increasing political and legal pressure on the military to reverse the exclusion of gays in service.

More than 50 cases alleging sexual discrimination against the forces by gay personnel are being taken to the courts. The first is expected to be heard in the European Court of Human Rights this autumn.

The new proposals would allow gay men and women to serve in the army on the strict condition that they do not engage in sexual activity while in service.

Under current rules, any soldiers known to be gay or lesbian - whether they are sexually active or not - are expelled. Senior military officers say the switch in policy is the only sensible way forward after the apparent failure of "don't ask, don't tell" compromise policies in the United States and other countries.

A senior military lawyer told The Times current regulations left officers with little choice but to initiate discharge proceedings against enlisted men and women once their same-sex orientation became known. "We don't believe in witchhunting. We don't seek out gays and we certainly don't persecute them," he said. "But the policy is very clear. Anybody identified as a homosexual is required to leave immediately, whether or not there has been improper behavior."

The source told The Times said the new wording would give the army more flexibility in retaining gay members who were prepared to abide by rules on sexual activity. The Army Board, however, will not immediately consider whether the ban on homosexual relations should apply only when soldiers are on duty or should be extended to include their private lives off-base.

The gay advocacy group Stonewall urged the Ministry of Defense to review the Armed Forces Discipline Act and establish a uniform code of sexual conduct which would apply equally to homosexual and heterosexual personnel.

John Wadham, legal director of Liberty, the human rights group which is taking two gays-in-the-military cases to the European court, said that while any advance on gay and lesbian rights in the forces was to be welcomed, the new proposals did not go far enough. "This is a feeble attempt to move to equality," he said. "What lesbian and gay people want is to be treated fairly and equally. These proposals do not do that."

Chrysler Canada Must Give Domestic Partnerships

(NewsPlanet) - An arbitrator has found that Chrysler Canada violated its collective bargaining agreement with the Canadian

Auto Workers (CAW) union by denying spousal benefits to its employees' same-gender partners, and ordered the automaker to act as soon as possible to provide benefits including health and dental care, legal services, employee discounts and education expenses. The only exception to the requirement for equal treatment of gay and lesbian couples is pension benefits (due to federal tax provisions), but the arbitration required their reconsideration once a pending appeals court ruling has been issued. Chrysler agreed to comply with what CAW president Buzz Hargrove called "a very important decision for the rights of our gay and lesbian members at Chrysler."

General Motors established domestic partner benefits for its small number of Canadian employees as a result of contract talks in 1996, while Ford Motor Company of Canada is already facing a grievance for its failure to do so. The U.S. plants of the Big Three automakers are not directly affected, and their costs for extending health coverage would be considerably higher than in Canada.

Chrysler has long been the target of continuing protest by its U.S. gay and lesbian employees, who have charged harassment and discriminatory treatment. When they finally won a policy statement from the company against discrimination based on sexual orientation, months went by without it being posted or distributed as promised.

Alberta Foster Mom Can Be Named

(PlanetOut) -- An Alberta judge says outing a lesbian foster mom who's suing for the right to continue raising children is okay, despite her concern for the child now in her care.

The lesbian hitherto referred to only as "Ms. T," leader of the opposition to Alberta's 1996 policy against gays and lesbians providing foster care, has lost her bid to remain anonymous while pursuing her legal case. The provincial government supported her application for a ban on publication of her name, sharing her interest in protecting one foster child who still remains in her care. But the Canadian Broadcasting Corporation and three Alberta newspapers, some of which had cooperated when her anonymity was maintained by informal agreement,

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fought the prospect of a formal gag order. Ms. T claimed that the child, already receiving medical care and medication, could not well handle the stress of ridicule and even assaults which might follow if her identity were to become known.

Queen's Bench Justice Edward MacCallum found that, "The evidence does not disclose a reasonable or substantial risk of any of those things happening," leading to the conclusion that, "There is no case for a ban or even a partial ban.... I'm not satisfied there is a real or substantial risk to the emotional or physical well-being of the child."

"Ms. T" is currently seeking a judicial review of a 1997 provincial policy change that all but ended her highly esteemed 18-year career as a foster parent to more than 70 children. She is supported by Edmonton's local foster parents organization as well as lesbian and gay groups.

The recent Canadian Supreme Court ruling requiring that sexual orientation be "read in" as a protected category under Alberta's human rights law should strengthen her case, since the fostering ban is categorical rather than competency-based.

"Ms. T" was married to a man for most of the years she was fostering, but more recently divorced her husband, came out as a lesbian and had her partner move in with her. That led the government to re-evaluate her. In April 1997, she was advised that she would receive no new placements because of new guidelines from the provincial Ministry of Family and Social Services which reserved fostering for "traditional" families. She turned to the Child Welfare Appeal Board, which in July found that it had no authority to intervene. At the same time, the Ministry of Children's Services issued a formal policy statement that, "Children will not be placed with a family living in a non-traditional arrangement, or with a single person, when it is known within the community that they are a practicing gay or lesbian." Children over age 15 may still go to gay or lesbian foster homes if they agree to do so.

At least three other provinces, Manitoba, Ontario and Quebec, allow gay and lesbian fostering.

[Ed. note: NewsPlanet has opted not to reveal "Ms. T's" identity.]

ILGA Is 20 Years Old

(Rex Wockner) – The International Lesbian and Gay Association will celebrate its 20th birthday this summer.

"It's a good time to reflect on ... just how far we've come [but] it's also important to remember how far we still have to go before lesbians, gay men, bisexual and transgendered people are given equal recognition in all areas of life," the group said in its quarterly bulletin.

The publication described ILGA's mission as "to recognize the global family of lesbians and gay men, to work on those international laws and bodies that affect our lives, and to use our international networks to support

those fighting nationally for their rights."

ILGA is a federation of several hundred gay groups and individuals from more than 80 countries. It stages conferences, publishes the bulletin, issues action alerts, and networks Western nations with the growing gay movements of the Third World and former communist nations. Recent ILGA initiatives have increased gay clout within the European Union, the World Health Organization, Amnesty International and other international bodies.

"With e-mail whizzing messages around the world, borders undergoing reconsideration and readjustment around the world, and lesbians and gay men still fighting for their lives – the world is a much smaller place," the group said. "Those tools that make it smaller also give us the means to publicize the news and start to agitate about the problems." *The group may be reached at ilga@ilga.org.*

OutRage Demo at Easter Service

The Archbishop of Canterbury, Dr. George Carey, had barely begun his Easter sermon before 2,000 worshippers and Sky Television cameras at the Canterbury Cathedral on April 12, when seven members of the direct action group OutRage! took over his pulpit. Cathedral security intervened swiftly, leaving spokesperson Peter Tatchell less than two minutes to denounce Carey's anti-gay positions as "not Christian teaching," while the congregation shouted "out!" Carey shrugged off the incident, saying, "This has happened before and it will

doubtless happen again. Let's go back to the service." And he did.

In the course of being removed, Tatchell clung to a pillar, and a guard injured his hand -- reportedly "slightly" -- in pounding it to loosen his grip. Another protestor suffered a similar injury, and a microphone stand was damaged in melee. Tatchell was held for seven hours and then released on bail after being charged with "riotous, violent or indecent" behavior in a church under the Ecclesiastical Courts Jurisdiction Act of 1860.

He noted that in more than 1,000 civil disobedience actions in nearly 30 years, he's been convicted only once, and won on appeal in that instance.

Tatchell said from the pulpit, "Dr. Carey supports discrimination against lesbian and gay people. He opposes lesbian and gay human rights. This is not Christian teaching. Archbishop Carey's opposition to gay civil rights is a perversion of Christ's gospel of love and compassion. By opposing homosexual equality, Dr. Carey is proclaiming himself a greater moral authority than Jesus Christ. Dr. Carey opposes an equal age of consent and legal rights for gay couples. He supports discrimination against homosexuals in employment and in the fostering of children."

His OutRage! colleagues underscored his message with signs while shouting "shame!" at Carey.

After his release, Tatchell told the media that, "The shame is not our peaceful protest in the cathedral, but Dr. Carey's support for discrimination against lesbians and gay men. It is the Archbishop's opposition to homosexual equality that made this protest necessary and justifiable. By opposing an equal age of consent, the Archbishop is endorsing the criminalization of 16- and 17-year-old gay men. Dr. Carey condemns gay marriage, and refuses to support legal rights for homosexual couples.

The Church of England Children's Society has a ban on lesbian and gay foster parents; Dr. Carey gives his blessing to that policy [which OutRage! says is the last of its kind among major fostering agencies]. He also refuses to support legislation to protect homosexual men and women against discrimination in the workplace, arguing that denying equal treatment to gay employees can be justified in certain circumstances. If George Carey stopped supporting anti-gay discrimination, we will stop disrupting his sermons."

After the service, Carey said, "I was saddened by this disruption. I do not think it does their cause any good." Rather than give his personal views, he spoke for the Church of England, saying, "The church has written a report for debate entitled 'Issues in Human Sexuality,' in which homosexuality is discussed. The church

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welcomes discussion on this matter and is already involved with serious-minded people in this debate."


Canada Asked for Reparations

(NewsPlanet) -- While busily trying to "always get their man," the Mounties hunted down lesbians and gays into the late 60s -- and now they may be the ones paying for the "character weakness" of homophobia.

"These people were basically terrorized. It's quite amazing how many [gays] actually said, 'The only people I ever experienced blackmail from were the Royal Canadian Mounted Police (RCMP) themselves, who tried to get me to give them the names of other homosexuals. They'd basically say, 'terrible things are going to happen to you unless you give us names,'" according to Gary Kinsman, a sociology professor at Laurentian University in Sudbury, Ontario and one of four gay authors of a massive study released April 14 on Cold War witch hunts and purges in Canada's military and civil service.

Although the operations were carried out in the name of preventing security risks from gays, who were viewed as vulnerable to extortion as homosexual acts remained illegal until 1969, there never was a documented instance of any such security breach by a gay or lesbian. Along with the Canadian national group EGALE (Equality for Gays and Lesbians Everywhere), the researchers have called on the government for a formal apology and compensation for gay and lesbian victims, as well as destruction of all records about them and assurances that no such campaign will ever occur again.

At the direction of cabinet ministers -- and with the full knowledge of Prime Ministers John Diefenbaker, Lester Pearson and Pierre Trudeau -- the report estimates RCMP activities in the 1950's and 1960's led to the ouster of more than 1,000 gays from military service and hundreds more from civilian jobs in government, based solely on their sexual orientation. The purges first became public knowledge in 1981 through a formal inquiry by a panel known as the McDonald Commission. That investigation revealed the work of RCMP's "character



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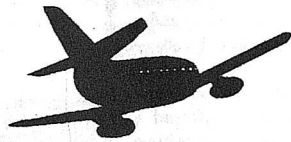
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weakness section," including its sponsorship of a psychologist's bizarre apparatus designed to identify homosexual tendencies by measuring subjects' eye movements. The Canadian Press went on to begin in 1992 a process of obtaining government documents in the security campaign, and the new study reports both the content of those documents and the findings from interviews with a number of the campaign's victims. One document showed that the RCMP had compiled a list of some 9,000 gays and lesbians in the Ottawa area alone by 1967.

Others targeted by similar national security activities at the time included labor unions, immigrants, Quebec separatists, and peace activists.

AIDS Deaths Drop in Canada

Positive AIDS stats indicate a turnaround in the epidemic in Canada and in Western Europe, but elsewhere the news isn't so good.

Statistics Canada on April 16 released AIDS figures for 1996, showing the nation's first drop in deaths from the disease since the epidemic began. AIDS deaths fell by 26% from 1995 (1,764) to 1996 (1,306), to a level comparable with 1992.

There are also initial indications of an even steeper decline from 1996 to 1997, which could mean that this year's toll will be as much as two-thirds less than 1995. The same turnaround has been seen in the other

industrialized nations, and is attributed to new drug therapies.

Two provinces in particular surpassed the others in the decline: British Columbia found a decrease of 56% from 1996 (252 deaths) to 1997 (111 deaths), and Quebec's preliminary counts show a 50% drop from the first half of 1996 (250 deaths) to the first half of 1997 (125 deaths).

New AIDS diagnoses are decreasing in Canada, although new HIV infections appear to be occurring at twice the rate of the early 1990's (and occurring much more among injection drug users and women than among gay men). The Canadian AIDS Society estimates that 42,000 Canadians are currently infected with HIV, compared to 36,000 in 1994, while federal AIDS spending continues constant at about \$8-million per year.

The Paris-based European Centre for the Epidemiological Monitoring of AIDS, a branch of the World Health Organization (WHO), which had also seen its first decrease in deaths from 1995 to 1996 (27% decrease to 15,447 deaths in 1996), announced a further 32% drop in deaths from 1996 to 1997 (11,724 deaths in 1997). New AIDS diagnoses also declined to a level not seen in this decade, with the largest drop (37%) among gay and bisexual men. The trends hold for each of the Western European countries, where 90% of the continent's AIDS cases are reported. Eastern and Central Europe (except for Romania) continue to reflect the patterns of earlier years in the Western nations, of a small number of cases which continue to increase; for example,

AIDS cases in the Ukraine have increased by a factor of six from 1995 (43 cases) to 1997 (279 cases).

**International Campaign Commemorates
First Year Of Tasmanian Gay Law Reform**

To commemorate the first anniversary of gay law reform on Friday May 1st 1998 the Tasmanian Gay and Lesbian Rights Group has launched a campaign for greater international action to protect the rights of sexual minorities.

The Group has written to the UN High Commissioner for Human Rights, Mrs. Mary Robinson, asking her to appoint a special advisor on human rights and sexuality, and urging the UN Commission for Human Rights to initiate a global study of persecution on the grounds of sexual orientation.

Group spokesperson, Nick Toonen, said that the aim of the international campaign is to build on the historic 1994 United Nations Human Rights Committee decision which led to the repeal of Tasmania's anti-gay laws, and established that international human rights agreements prohibit discrimination on the grounds of sexual orientation.

"Life has improved markedly for gay and lesbian people in Tasmania since the repeal of our anti-gay laws a year ago", Mr Toonen said.

"The lesbian and gay community is more confident and has better relations with Government, while the general community is more inclusive and comfortable with diversity."

"But there are still many examples of human rights abuses against gay and lesbian people across the world."

"Gay and lesbian people are still being imprisoned in Romania, death squads are killing homosexuals and transgenders in Brasil, and the Chinese Government is still detaining and 're-educating' homosexual people."

"This is why we call on Mrs. Robinson to take the first step in tackling the persecution of sexual minorities, in the same way that the international community has already addressed abuses against racial minorities, women and children."

Mary Robinson is the former President of the Republic of Ireland, and as a legal practitioner was involved in an appeal to the European Court of Human Rights which led to the repeal of Irish laws identical to those repealed in Tasmania last year.

French Lawmaker Nixes Gay Marriage

PARIS (AP) -- France's justice minister said April 27 that the leftist government would go ahead with plans to allow gay people to live together legally, but she ruled out homosexual marriages or adoption by gay couples.

"The government has committed itself to give the possibility to resolve tax, inheritance and social problems and that will be done", said Elisabeth Guigou.

Although most French people don't go to church, the

country has a strong Roman Catholic heritage and the idea of homosexual marriages still upsets many people.

"One cannot let ambiguity persist on a possible marriage of homosexuals or on the possibility of homosexual couples to adopt children. That must be very clear in the text. It's not possible," Guigou told France Inter radio.

She also said time must be taken to develop legislation on subjects that were "extremely symbolic."

French gay groups that backed the left's election victory last June have complained that the government of Socialist Prime Minister Lionel Jospin has been foot-dragging on getting the legislation through parliament.

Gay Cruises Anger Island Residents

(Washington Post) -- In many resort islands in the Atlantic and Caribbean, religious and other conservative groups are adopting a more strident stance against homosexuality to repel what they view as a largely American import that is threatening the moral integrity of their cultures.

The anti-homosexual activity has largely focused on large cruise ships chartered by travel firms catering to gay men and lesbians. "It is not in the best interest of Bahamians to prostitute our sun, sand and sea for the cozy and costly bed sheet of immorality," said the Rev. Mario Moxey, chairman of the Save the Bahamas Campaign, a group formed in February by church leaders and members that opposes the docking of the cruise

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in a park, but we are ever so slowly becoming more visible in day-to-day life."

The emerging openness has religious leaders and other anti-homosexual activists concerned. Last month, a scheduled performance at a music festival in the Jamaican resort of Negril by the Village People, a vocal group that achieved gay icon status two decades ago, was met with visceral disapproval by religious leaders.

"To promote a music festival of that nature, which is going to highlight a behavior repugnant to the majority of people in this country, is disrespectful," the Rev. Stanley Clark, president of the Jamaica Council of Churches, said at the time. The performance did not take place, but an agent for the group was quoted as saying it was canceled because one of the members was sick, not because of local pressure.

During a meeting in March in Antigua, all 13 Anglican bishops from the English-speaking Caribbean reaffirmed their opposition to what they described as a heavily financed, international homosexual agenda to create a "new anthropology" that blurs the distinction between males and females.

The Save the Bahamas Campaign says its goal is to protect the Bahamas from "a well-orchestrated strategy to reform the landscape of our society and rape the defenseless darlings of our nation who will fall prey to this vicious and deviant element of unnatural sexual offenders."

On April 13, several hundred people organized by the campaign demonstrated near the Prince George Dock in Nassau, where a cruise ship, the SS Seabreeze, carrying about 750 women from the United States, most of them lesbians, was docked. Protesters heckled them while hoisting placards that read "Keep your perversions in your bedrooms" before several protesters bypassed police security in an unsuccessful attempt to get closer to the vessel's gangplank. Authorities said the crowd became agitated after a lesbian couple hugged and kissed.

"They thought we were there with an agenda to change the whole island," said Judy Dlugacz, who was on board and whose Olivia Cruises and Resorts in Oakland, Calif., chartered the ship. She added, however, "We will come back to the Bahamas. We will not let this small group of fanatical people stop us. There is not a lot of space for lesbians and gay men to be free and have a vacation."

The demonstration prompted a swift and forceful response from Bahamian officials, who stressed that "incidents of lawlessness and intimidation would not be tolerated" and reiterated that all law-abiding visitors are welcome regardless of their sexual orientation.

The government's statements are largely intended to limit any negative fallout the picketing may cause the tourism industry here, a vital sector of this small country's economy that last year generated \$1.5 billion from 3.5 million tourists and accounts for nearly half of the Bahamas' gross domestic product.

"I am disgusted with the church in the Bahamas. They are using the Bible to teach people how to discriminate

and hate because of the lifestyles some people lead," a gay entrepreneur here said while sipping wine in one of the three bars in Nassau regularly frequented by homosexuals. "The government's reaction and its standing by the constitution should be applauded."

There are Caribbean islands where little or no institutional hostility exists toward homosexuality. Officials in St. Maarten in the Netherlands Antilles have said they would not mind hosting homosexual cruises. And when the SS Seabreeze arrived in the U.S. Virgin Islands on April 17, passengers received a warm welcome from a small group of residents carrying signs reading "Welcome to St. John. We're not the Bahamas." The residents handed out love beads to passengers.

Many anti-homosexual activists would like to see the Bahamian government handle the cruises the way the Cayman Islands did in February when it denied a request by a ship carrying 900 gay men to dock there for one day, saying it doubted the visitors could be counted on "to uphold the standards of appropriate behavior."

Since then, British Foreign Secretary Robin Cook has asked Britain's dependent territories in the Caribbean -- which include the Cayman Islands, Anguilla, the British Virgin Islands, Montserrat and the Turks and Caicos Islands -- to institute policies more friendly to homosexuals and change laws barring homosexual acts between consenting adults. The Bahamas repealed its ban in 1991.

Indiana Cops Say Man Killed 16

(NewsPlanet) -- Two years after the discovery of bones in an Indiana backyard and the suicide of the suspect, police have resolved the fate of 16 mostly gay men.

The Hancock County, Indiana Sheriff's announced April 27 their conclusion that 16 murders dating back to 1980, most of men known to be gay, were committed by Herbert Baumeister. The investigation zeroed in when Baumeister's estranged wife invited police on to their farm in an upscale suburb of Indianapolis in July 1996, leading to the discovery of hundreds of bones belonging to seven men -- and to Baumeister's suicide in Canada. Three of those men have never been identified, but three of the other four (Manuel Resendez, Richard Hamilton, Roger Alan Goodlet, and Steven Hale) had arrest records for male prostitution, linking the deaths to a series of disappearances the Indianapolis gay community had already begun to notice in 1993.

In February of this year, a witness identified Baumeister from a photograph as having left an Indianapolis gay bar in May 1983 with Michael Riley. As a result, in addition to those bodies found on the farm, the sheriff's have attributed to Baumeister the slayings of nine more men found at other locations in central Indiana and western Ohio between 1980 and 1990; all of them, like Riley, had ties to the gay community, lived in Indianapolis, and were found strangled to death, naked or partially undressed, in or near streams.

Sheriff James Bradbury said, "Until someone comes up with some evidence to prove it's different, we'll continue to think that all the cases were done by the same person."

There was shock when news first broke of the grim discoveries at the farm, not only because crime had generally been absent from the wealthy neighborhood, but because Baumeister had been a well-known member of the community -- an owner of two thrift stores, married for 25 years, a father. However, it soon emerged that he had been leading a double life, as police soon discovered he was known in every gay bar in Indianapolis. They also readily learned from several men in the bars that Baumeister had a fascination with strangulation and asphyxiation.

The bones on the farm offered little in the way of clues, having been stripped clean over as much as three years by weather and wild animals, and in some cases partially burned. It's possible there may even have been more than seven victims there. One neck bone had a fracture consistent with strangulation, but even the causes of death could not be established. The first bones were actually discovered in 1995 by Baumeister's son, but Baumeister said they'd belonged to a cadaver his own physician father had worked on. It was only in the course of divorce proceedings a year later that Baumeister's wife learned police suspected him in several disappearances and admitted them to the farm while Baumeister was out of town.

Italian Party Leader Attacks Gay Teachers

(Rex Wockner) -- Gianfranco Fini, leader of Italy's main right-wing party, the National Alliance, said April 8 that homosexuals should not be allowed to teach school.

"If you ask me if a declared homosexual can be a teacher, my answer is no," Fini said in a broadcast interview. "I well know that the intelligentsia will rip me to shreds," he added after the broadcast ended, "but I'm deeply convinced of what I said, and I'm sure that 95 percent of Italians think like me."

Education Minister Luigi Berlinguer is among the other five percent. "No limit can be imposed on personal liberty, which is a constitutionally protected right," he responded.

Russian Nationalist Leader Embraces Gays

(Rex Wockner) -- The leader of Russia's nationalist movement, Vladimir Zhirinovsky, is reaching out to gays, reported the Washington Blade.

Zhirinovsky, head of the Liberal Democratic Party, the nation's third-largest, recently visited a gay bar in St. Petersburg with a TV crew in tow.

"I came to have a look," he said during his two-hour stay. "It is normal. It is part of the city's cultural life, and that's why I came here. ... Children are not born from relationships between boys, but it is part of erotic culture."

Zhirinovsky gave autographs and embraced patrons

as he exited.

Zhirinovskiy is popular among Russians who dislike both the former communist rulers and the current capitalist government. He has criticized President Boris Yeltsin for reaching out to the West and has been a vocal supporter of Iraqi President Saddam Hussein and former U.S. Presidential candidate Pat Buchanan, a right-wing Christian.

Benefits Extended in Saskatchewan

(Regina) Provincial government employees in Saskatchewan with same-gender partners now have access to the same health benefits as opposite-gender couples. The change in policy goes back to last September, but was only made known to government employees and the public last February.

The new policy was introduced with little fanfare in a memo circulated to all government departments. The memo is from John F. Curran, director of the compensation branch of the Saskatchewan Public Service Commission. In part the memo says, "Benefit plans were amended effective September 30, 1997 to remove the gender restriction for common law spouses for the purpose of coverage under the Group Life, Dental and Extended Health Plans. The benefit plans will consider unmarried persons in a long term relationship to be the equivalent of spouses under the plans."

The memo is worded vaguely and contains no specific reference to same-gender couples. It must be read carefully, and more than once, to garner the actual message contained in it.

The change in policy was hastened by a 1996 human rights complaint filed by Kerry Armbruster-Barrett, who at the time was working for the Saskatchewan Securities Commission. The complaint was directed against the public Employees Benefits Agency (PEBA).

Spokesperson for PEBA, Roy Schneider, said, "It's an

administrative thing and is old news. The provincial government also wanted to ensure its policies were consistent with its human rights legislation."

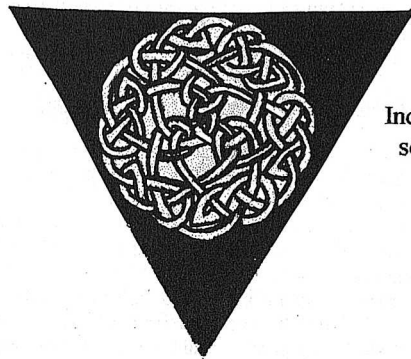
Gay and lesbian activists province-wide are asking why, if this is just an administrative thing, did the province force Mr. Armbruster-Barrett to launch a human rights complaint, and why deny his spouse benefit payments in the first place? The matter for the couple was resolved in a closed-door settlement last year. Since the settlement was arrived at via a human rights commission board of inquiry ruling, it was not binding on future complaints of a similar nature. However, the settlement had implications for all same-sex couples in the province's civil service, and the formal announcement accounts to an admission by the Romanow government that it was wrong to deny the Armbruster-Barrett's spousal benefits in the first place.

Donna Scott, chief commissioner for the Saskatchewan Human Rights Commission, had this to say about the decision, and the change in policy: "It shows that there is a recognition that denial of same-sex benefits is considered to be discriminatory on the basis of sexual orientation. Employers in this province should be aware that this is the trend in the law - that same-sex partners are entitled to the same benefits."

Canada National Survey Launch

(NewsPlanet) -- Canadian lesbians will have a few months to tell their government about themselves, their lives, their needs -- isn't it remarkable that someone thought (and paid) to ask?!

Canada has undertaken an extraordinary project to learn about its gay, lesbian and bisexual citizens and their experiences in a systematic way. May 7 marked the beginning of the nationwide distribution of 30,000 English language and 10,000 French language surveys to discover lesbian demographic; their levels of



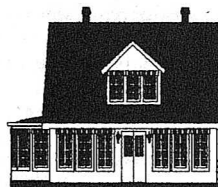
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acceptance by self and others; their ability to access housing, education, employment, and services; their experiences of suicide and violence, both domestic and gay-bashing; and the nature of their partnership and parenting relationships.

The answers are expected to support the development of public policies, although the eternal question of just how many lesbians there are will remain unanswered.

A lengthy development process has ensured that the methodology is correct, and oversight of the data collection process by the national group Equality for Gays and Lesbians Everywhere (EGALE) is intended to ensure widespread participation. Partial funding has been provided by the federal Departments of Justice, Status of Women, Canadian Heritage and Health, while numerous other government officials and most of the national political parties have enthusiastically endorsed the project.

The Reform Party has chosen to object not to the project itself but to its oversight by EGALE -- "an interest group that has a direct stake in the outcome," in the words of the party's Heritage spokesperson Deepak Obhrai -- rather than the government's own Statistics Canada.

EGALE believes that its widespread membership offers the best available network for reaching lesbians, and also that it's more likely to obtain confidential participation by closeted lesbians.

The distribution of surveys between May 7 and September 30, 1998 is expected to cost \$185,000, and once collected, the data reduction phase will take about

the same amount of money and at least another year to complete.

Survey forms can be obtained by writing to 306-177 Nepean St, Ottawa, ON, K2P 0B4, or by calling 1-888-204-7777, or can be ordered via e-mail or through EGALE's website, where clearly-written descriptions of the survey's development and handling can be found. Donations in support of the survey can be sent to the same address, made out to "The National Survey."

qc Magazine Ceases Operation Indefinitely

CALGARY, AB--qc Magazine, a successful three year old monthly magazine for the gay & lesbian community in Canada, has ceased production indefinitely due to overwhelming family obligations announced Shelagh Anderson, publisher.

"We anticipated a return to printing by May 1998 after stopping production in December 1997, to revamp our format. However, my partner and co-publisher Mychelle Harding and I received devastating news in April that her child will be undergoing numerous operations and will require a large amount of medical support which makes this date next to impossible."

Anderson notes that the news was expected, but doctors had originally forecasted the operations to begin in 1999. "Mychelle's six year old child Alia was diagnosed with Polycystic Kidney Disease and Hepatic Fibrosis of the Liver at the age of four," states Anderson. "She must

undergo transplantation surgery for the kidney and liver. Over the last six months there has been a very rapid decline in her kidney function." Dr. Byron Wong, MD, FRCPC, Clinical Assistant Professor at the University of Calgary indicated that it is very difficult to predict an exact date of when the operations would occur, but at the rate of the current decline it may be very soon. Mychelle is currently undergoing tests to be a related kidney donor.

Due to the immediacy of these matters, they are currently involved in raising funds to take Alia to Disneyworld. "We had originally planned on taking all three children to Disneyworld in 2000, but you never know what is going to happen," says Mychelle.

Anderson and Harding noted that they have not written off 1998 regarding *qc Magazine*. "We are optimistic that once we have survived this ordeal, we will be publishing again."

Canadian Sodomy Statute Struck Down

(Rex Wockner) -- Quebec's Court of Appeal struck down a provision of Canada's penal code that forbids sodomy before age 18 while allowing other sexual practices at age 14, *La Presse* reported April 16.

The court said the ban violates the national Charter of Rights and Freedoms and discriminates against young gays.

The ruling is binding only in Quebec. A similar earlier ruling covers Ontario. The ban remains in effect across the rest of Canada.

MD Sentenced for Suicide Rx's

(NewsPlanet) -- The Toronto AIDS doctor who wrote suicide prescriptions for asymptomatic patients gets 2 years; appeals are in progress.

Openly gay Toronto AIDS specialist Dr. Maurice Genereux was sentenced May 13 to "two years less a day" in prison plus three years probation, for prescribing barbiturates to two patients with asymptomatic HIV for use in their suicide attempts. One patient died, while the other was rescued by a friend. Genereux had pleaded guilty in December to assisting with the suicides, and has been identified as the first physician in North America convicted on such a charge.

An appeal is certain since both sides are unhappy with the punishment selected by Ontario Court Provincial Division Judge Charles Scullion: Genereux's defense had hoped to avoid any time behind bars, while Crown prosecutors are eager

to send a strong message to other physicians.

Prosecutors had sought a six-year prison sentence; the maximum sentence for the charge is 14 years. Scullion felt that Genereux must serve some time, but because he kept the sentence under two years, Genereux will be incarcerated not in the federal penitentiary but in the provincial reformatory system, where he will be eligible for parole after serving a third of his sentence. Genereux's attorney is seeking to have him released on bail pending appeal. The physician has already lost his license to practice medicine for at least as long as he may be on probation, but a prosecution request to bar him from related fields was previously rejected.

Prosecutors do not view Genereux's actions as a "mercy killing," but rather as offering depressed individuals the means to act on suicidal impulses. Assisted suicide advocates have not been highly visible regarding this case, partly because of Genereux's checkered past, which included violations of drug regulations and sex acts with patients in the course of examining them. The defense argued that a heavy sentence would make physicians fearful of treating suicidal patients.

Cyprus Should Lift Gay Ban, European Official Says

(NICOSIA) -- A senior Council of Europe official urged Cyprus on May 14 to decriminalize homosexuality, arguing that the ban clashed with the principle of safeguarding human rights.

"Cyprus has no choice, no real choice in fact," Hans Christian Kruger, Deputy Secretary General of the 40-nation Council of Europe, said on the sidelines of an informal European sport ministers' meeting in Nicosia.

Cyprus has been under pressure to ditch a 99-year-old law criminalizing homosexual activity since a ruling of the European Court of Justice in 1993 that sympathized with a Cypriot's fight to overturn the law.

Cypriot government officials openly advocate a change but are having a hard time convincing parliament to act before the end of May, their self-imposed deadline.

"This is an international obligation which the country

has and must comply with ... You can prolong it here and there, but not in the long run," Kruger told Reuters in an interview.

"I believe that this country, with a solid human rights record, would not wish to be in breach of the European Convention of Human rights."

Cyprus is the only member of the Council of Europe with laws banning homosexual behaviour.

Under the law, first promulgated in 1889, gay men can be imprisoned for up to seven years for sodomy. Cypriot authorities say the law is a dead letter, but gay rights' campaigners say its mere existence is enough to be concerned.

The dominant Greek Orthodox Church and religious groups are happy to leave things the way they are. Lifting a ban on homosexuality would taint traditional values, they say.

Last year monks and priests picketed parliament after rumours that parliamentarians would rush the amendment through.

The changes sought would allow intercourse between two consenting adults over the age of 18.

"There is an urgent need now to come to some rapport... I really don't know what would happen if the law is not changed," said Kruger, referring to some news reports that the island could even face expulsion from the Council of Europe if it fails to comply with the court ruling.

Locally, advocates of the change have long argued that non compliance would make Cyprus look hypocritical -- a country that is selective on human rights at home while frequently accusing Turkey of mass abuses. Turkey invaded the northern third of the island in 1974 after a brief Greek-inspired coup.

But anti-gay activists, convinced all hell will let loose if the law is scrapped, are already doing their homework.

Newspapers have reported that the church has sent letters to each MP urging them to vote against proposed changes.

Petitions distributed by religious groups urge the public to condemn the "legalization" of homosexuality as a "sinful and heinous act against the law of God and natural law."

Kruger dismissed suggestions the change would encourage perceived perversion and debauchery.

"This has been applied to other parts of the world as well and it hasn't led to an erosion of ethics there. We are talking about a person's private life, what they do in private. Many would say this hasn't got anything to do with ethics at all."

Millennium March on Washington Sets Official Date

(WASHINGTON) -- Organizers for the gay, lesbian, bisexual and transgendered community's fourth March on Washington announced the event will be held on April 30, 2000. The March aims to articulate the concerns of our community and focus our nation's attention on our quest for equality in all aspects of life.

"We expect one million of my gay, lesbian, bisexual, and transgendered sisters and brothers and our enlightened allies to stand on the Mall and call upon our nation to live out the promise of equality under the law," said the Rev. Troy D. Perry, long-time gay activist and founder of the Universal Fellowship of Metropolitan Community Churches.

Organizers took steps this week to begin incorporation of a non-profit entity to handle planning, production and financial arrangements. Efforts are underway to make sure this is a democratic process where all segments of our community are represented.

"The Millennium March promises to continue its bold commitment to all people of color. I am hearing from Native Americans, Asians, African Americans, Latinos and Pacific Islanders who are ecstatic about participating," said Martin Ornelas-Quintero, executive director of the Latino Latina/o, Lesbian, Gay, Bisexual, and Transgender Organization.

Organizers also expressed their support for the "Equality Begins at Home" actions on all 50 state capitals set for 1999.

"The Equality Begins at Home" actions enjoy the full and enthusiastic support of the organizers of the Millennium March," said Elizabeth Birch, executive director of the Human Rights Campaign. "It's imperative that we focus our energies as a movement at both the state and federal level. These two events will complement each other as together we build the momentum to achieve equality in the next century."

"I am glad to see both of these events moving towards



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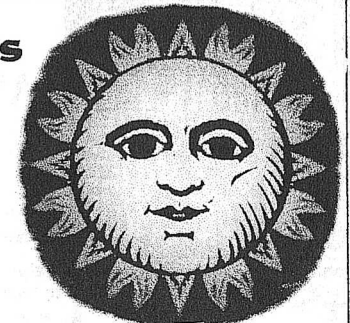
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a more collaborative process," said Jubi Headley, executive director of the National Black Lesbian and Gay Leadership Forum. "This is a positive sign of progress."

"Our greatest hope as a movement lies in our commitment to work together for social change. Our passion for justice and our pledge to lift up every voice has the potential to transform town halls, state houses, and our nation's capitol," said Kerry Lobel, executive director of the National Gay and Lesbian Task Force.

"I remain hopeful the "Equality Begins at Home" actions and the Millennium March will help build our grassroots movement at the state, local and national level," said Dianne Hard-Garcia, executive director of the Lesbian Gay Rights Lobby of Texas and co-chair of the Federation of Statewide Lesbian, Gay, Bisexual and Transgendered Organizations. "I believe that working

together these actions can strengthen the state and federal organizations that fight daily to end discrimination.

Paula Ettelbrick, legislative director of the Empire State Pride Agenda and the other co-chair of the Federation added, "The Equality Begins At Home actions will fortify our strength at the statewide level and set the stage for the millennium march event in Washington in 2000."

 News articles provided by the following agencies: *Toronto Star, Associated Press, The Data Lounge, EGALE, The Wall Street Journal, NewsPlanet/PlanetOut, The Washington Blade, Gay Times, ENI, Rex Wockner International News, London Sunday Times, Los Angeles Times, Washington Post and qe Magazine.*

The Art Deco movement started in 1925 at the Paris International Exposition and lasted to some extent into the 1950's and within that period of time, taste in fashion continued as usual, resulting in subtle variations to style.

The Art Deco look of France was one of opulence with rich materials, and inlaid woods. Lines tended towards symmetrical curves. American designers adapted the concept and everything from home furnishings to cocktail shakers, lamps, cigarette lighters and dinnerware were designed to reflect this new "modernism". Vinyl was a popular covering together with chrome plated brass, and wrought iron.

The large volume of articles produced during this period of more than twenty five years, provides the would-be collector a vast avenue in which to collect - at prices from \$10 to thousands.



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The conference is taking place at the Hyatt Regency Hotel, Vancouver's biggest hotel, and we are expecting gay and lesbian criminal justice and public safety professionals, including police officers, lawyers, sheriffs, firefighters, paramedics and others, from around the world to join us there for this exciting event.

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Adult Novels of Men in the Womanless World

Gay Pulp Fiction of the 1950's and 1960's

by David Seubert

Gay fiction never existed as a genre until the 1970's, and any look at pre 70's gay culture through literature usually uses the same handful of mainstream novels with gay themes that had been published. Unfortunately, an entire body of literature, that of gay pulps, has been ignored. Gay pulps offer a fascinating glimpse into gay culture of the 1950's and 1960, and while they might be viewed as stereotypical and negative, they are probably the largest body of overtly gay writings of the time and cannot be ignored.

Gay exploitation titles first started appearing in the 1950's, taking advantage of growing postwar gay visibility. The number of pulps, including gay friendly titles, exploded in the 1960's for a variety of reasons. Increasing visibility played a role again, but the courts also played a major role, and helped change the style of pulps being written. While not the only case, Grove Press had been defending Wm. S. Burrough's Naked Lunch against charges of obscenity since the early 60's, and when the Massachusetts Supreme Court declared it not obscene in 1966, a virtual deluge of of pulps followed.

1969's Stonewall Rebellion in New York City marked another milestone in gay culture that impacted gay pulps. These few years between Attorney General vs. Naked Lunch and Stonewall were the watershed years in many respects. The doors had been opened, but every tried and true formula had not yet been exhausted. Stonewall began the process of removing many societal barriers for gays, but also ended up removing much of the character from 60's pulps. The taboo, shame and fear surrounding homosexuality created these pulps; as repression breeds rebelliousness. The strange titles that flourished in the sixties disappeared as gay fiction became mainstream and gay positive. Before this, with a few exceptions such as the Grove Press and Greenberg, pulps were often the only mass market medium for any gay fiction. Because of the perceived negative images, stereotypes and changing attitudes towards sex and of course mainstream gay publishing, the pulps were swept under the rug after stonewall. It's time to start lifting the rugs.

The literature on gay pulps is scant, but several good books point in the right direction. Unlike straight and lesbian pulps, both of which appealed to heterosexual readers and collectors, gay pulps were more limited in their appeal and are still fairly fresh turf. Barbara Grier's *The Lesbian in Literature*, (Naiad, 1981) is justly famous for being an early chronicle of lesbian novels, including hundreds of lesbian pulps, but gay pulps have had no chronicler. Coming closest is Jan Young's *The Male Homosexual in Literature*. (Scarecrow, 1982) While it claims to omit pulps, many are actually included, including real names of authors when known. Unfortunately, its bibliographic format requires you to know what you are looking for, as the pulps are not identified as such. *The Secret Record*, (William Morrow, 1976 reprinted by Masquerade 1992) a classic study of erotic writing by Michael Perkins, has an excellent, though cursory chapter on gay pom. Michael Bronski also includes a chapter on pomography including pulps in *Culture Clash* (South End Press, 1984) his book on "the gay sensibility." These provide useful starting points, but the real effort has yet to be done and half the fun is the search anyway.

Gay pulps fall into three broad categories, exploitation novels, "sociological studies" and pomography, both hard and soft core. These divisions are arbitrary and indistinct, but for organization's sake each will be discussed separately. While the emphasis here is on the latter, a few words should be said about pre 1960's exploitation novels and other gay pulps, as they set the stage for the literal deluge of gay pulp fiction from 1966-69. Secondly, some 60's pulps were really no different from 50's exploitation novels in tone, they just had more sex.

While this is only a brief overview, hopefully it will point in some useful directions to the various publishers, genres, authors, and titles that make up the world of gay pulp fiction. Unfortunately, this is not definitive or complete, the information available is just too scant, but it is a representative sampling based on what I have seen, what seems to have been widely circulated and what can still be found in the dark corners of bookstores. Undoubtedly some publishers will be left out, but consider this a work in progress.

Exploitation Pulps - Pyramid Books

Pyramid Books in New York published many gay themed novels in the late fifties and early sixties, although many are difficult to find today. Andre Tellier's *Twilight Men* (1957 orig 1948) and Lonnie Coleman's *Sam* (1959) are good examples of the type; homosexuals as an unhappy brooding lot, destined for suicide or worse. Eric Jourdan's *Two*, originally titled *Les Mauves Anges* (Bad Angels) (ND) is another twisted story of two cousins/lovers. They are happily in love until the tale turns sour when one cousin beats the other to death. Though extreme, it follows the central tenant of the exploitation novel; homosexuality results in the characters death. These types of novels reflected the tone of nearly

all gay literature at the time. With the exception of Richard Meeker [Forman Brown]'s *Better Angel*, (1933) gay fiction had universally unhappy endings until the 1960's.

Pyramid Books are true exploitation pulps; "stories of the third sex" that can be enjoyed for the camp value they have today, but they are also important in describing the milieu of gay culture and gay relationships in the 50's. The major distortions in the books are in the descriptive language used and in the emphasis on the characters neuroses rather than in actual content of the books. They were virtually the only mass market gay fiction around and are essential to understanding the stereotypes and perceptions of gay men in the 50's, and provide a good reference with which to compare later pulps.

Paperback Library

The Paperback Library was a New York publisher that reprinted many gay themed novels (both gay positive and negative) as exploitation pulps. Some, like James Barr's *Quatrefoil*. (1965 originally 1950) ended up being a highly acclaimed work and is back in print today. The common theme is gay men coming to terms with their sexuality (as was nearly all gay fiction until AIDS) in the "shadowy alleys of cities," and they are often gritty and dark, as if Hammet had gone gay. Many postwar books focused on WWII veterans who had discovered their sexuality during the war, and their subsequent introduction to gay life in the cities upon discharge from the armed forces. The erotic content is minimal and their emotional turmoil becomes the selling point. Some were sympathetic portrayals and are actually good novels, but they were all marketed to emphasize the sordid lives of the characters, regardless of actual content. They have black covers with lurid yellow type and usually have a grainy black and white photo on the cover. The titles were often sensationalized like Lou Rand [Lou Rand Hogan]'s *Gay Detective* (1961) which became *Rough Trade* in the Paperback Library edition. Several notable titles include K. B. Raul's *Naked to the Night*, (1964) and Jay Little [Clarence Lewis Miller]'s *Maybe - Tomorrow*, (1965 orig 1952) tagged as "America's Secret Best Seller." The Paperback Library could seemingly take anything and turn it into an exploitation novel, but almost all Paperback Library editions are actually worth reading. They actually performed a good service by taking good books originally by smaller publishers and reprinting them for a mass audience.

60's Porn - Greenleaf

In the post *Naked Lunch* world, Greenleaf Classics in San Diego published dozens of titles in the mid to late sixties, mostly gay positive and many of high quality. Most publishers churned out hundreds of different titles to satisfy ever taste and fantasy, and they understandably often get a bit formulaic. Greenleaf manages to avoid most of the traps by using fewer authors each with a more distinctive style. They published under a variety of imprints including the Ember Library, Late Hour Library, Nightstand Books, Adult Books, Companion Books and Pleasure Readers and often list different publishers on the copyright page. All Greenleaf books are identifiable by the satyr next to the price on the cover and on the spine. They are surprisingly easy to find, usually have great covers, and are often better reading than many others of the time. Greenleaf novels tend to be set in a homotopia, where everything is imbued with sexual content, no one is straight and characters stumble into one sexual encounter after another without danger, fear, or even really trying.

Notably, Greenleaf published an edition of Jean Genet's novels and Ed Wood's *Orgy of the Dead*, but their most famous gay titles are perhaps Richard Amory [Richard Love]'s *Loon Songs* trilogy. *Song of the Loon* (1966), *Song of Aaron*, (1967), *Listen, the Loon Sings...* (1968), were widely read gay soft core, and *Fruit of the Loon*, (1968) the fourth in the "trilogy" capitalized on the success of the previous three. Described by Angelo D'Arcangelo as a gay *Last of the Mohicans*, the series is a harmonious fantasy of love between the Native Americans and the white men, and has more literary merit than the average pulp. The big furry mountain men in these books would now be called "bears" and *Loon Trilogy* probably had a lot to do with popularizing the "bear lifestyle." Everyone is seemingly gay, and everyone is identifiable by their membership in the supposed Native American organization, the *Loon Society*. Gentleness, compassion, and harmony are central to these books, flying in the face of any bitchy queen stereotypes. They are surprisingly gentle books and though they can get a bit syrupy at times, they show little of the terror self hatred of the exploitation books from ten years earlier.

Another prolific Greenleaf author is Chris Davidson, author of *Queen of Egypt*, (1969) a rewrite of history loosely based on the life of the now gay Egyptian Pharaoh Akhnaton. The historical justification of homosexuality is a common theme of many Greenleaf books and thusly served a political as well as erotic end. Davidson also authored *A Different Drum*, (1967) about budding gay love between a Northerner and a Southerner (double taboo!) during the civil war, *The Gay Gods* (1968) about bisexuality in "primitive" Polynesia and *Go Down, Aaron*, (1967) the requisite account of a Jewish sex slave in Nazi Germany.

A later and quite fascinating series was the Greenleaf "GL" series of 1969 and 1970. Numerous titles were published, several by previously published Greenleaf authors. The books are trade paperback size with funky orange upside-down covers on high quality paper. Though in content they lean in the direction of the hard-core (*Blue Boy*, *Adam's Gay Readers* etc.) that proliferated in the 1970's, the high-quality printing signaled the emergence of gay pom from the realm of disposable pulp. The most fascinating is Jeff Lawton's *Truck Stop*, (1969) a radical book by any standard. The graphic design is extremely daring, and I have seen no other book like this: type is skewed, rotated and spaced like Fluxus movement art and it often reads like a Burroughs cut-up. *Truck Stop* leaves pulp fiction far behind in its manipulation of text, its design and content, and further shows that Greenleaf was quite an innovative publishing house.

Brandon House

Brandon House in North Hollywood is justly famous for their reprints and straight erotica, but they also published many gay pulps, which are often easier to find than the straight ones. They are pocket book sized and although they were published under other imprints such as Barcaly House, the design is consistent and they are identifiable by a boxed letter "p" on the spine. They are very sensationalized, and the erotic is emphasized, unlike Pyramid or Paperback Library books. Brandon House published a catalog at the end of nearly all of their books, which makes documentation considerably easier. They published somewhere around 35 gay male books, both fiction and "non-fiction." They are not as consistent in quality, but Brandon House mastered the sensational two sentence description. The lead in for Jack Michael's *Homo in the Guest House* (?) was "Never let a man live in your guest house especially if he's your husband's former lover," while James Colton [Joseph Hansen's] *Known Homosexual* (1968) was blurred as "Steve was a prime suspect for a murder rap - a Negro and a known homosexual." They should teach marketing with these descriptions.

Some do follow through with good writing as well. Kym Allyson's *Daisies in A Chain* (1969) is a well rounded portrait of gay life in small town New Hampshire, complete with everybody from the bitchy drag queen, the closeted Protestant minister to an acid crazed hippy. While it may not be James Baldwin, the writing is several notches above par. Another is Phil Michaels' *The Naive Homosexual*, (1969) a typical, though well written story of a young gay man's escape to The Big City. Not only does he quickly loose his naivete, but unlike novels of ten years before, our naive homosexual finds true love as well. Most Brandon books are set in the present and are contemporary in their attitudes and settings. Except for the usually misleading cover blurbs these don't feel so much like books for 1950's style closet cases.

Publisher's Export Co.

The huge Publisher's Export Co. (PEC) of San Diego published the French Line series of gay and lesbian pulps in the late sixties and on into the seventies, of which there are over a hundred titles. The early ones are pocket sized and have excellent watercolor covers of swishy men in ridiculous poses. The writing doesn't quite come up to par with the Greenleaf books, but their other merits more than make up. Ed Wood penned *Young, Black and Gay*, (1968) for PEC, while other titles include *Gay Whore* (1967) by Jack Love and *Win Haven's Male Model*. Titles often had double meanings like Bert Shrader's *Fee Males* (1968) or *Queer Guise* (1967) by Mark Dunn. French Line books managed to couple the sensational and the erotic quite successfully, but by 1970 French Line books had begun to go downhill, eventually turning into cheap formulaic pulp.

Carl Driver's *Gay Cruise* (ND) exemplifies the French Line series. It looks exactly like one would imagine a pulp to look, has no pretensions to literature, but is not an incompetent piece of hack work. Mark, an experienced and highly paid Hollywood hustler uses his savings to buy a cruise ship renamed the *Svengali* which he turns into a floating bordello anchored in international waters off the Riviera. He staffs his ship with "guests" for hire (after he tries them out) which obviously leaves plenty of room for ample sex scenes. While it is largely a vehicle for sex, *Gay Cruise* is an entertaining story in it's own right, and the cold, hardened hustler eventually breaks the first rule of business and falls for one of his guests.

PEC also published the series *101 Boys*, pamphlet sized stroke books set in various homotopias that are almost non-stop sex, though there is at least a cursory storyline. Most common are boarding school stories, summer camp expeditions, sailors on leave, college roommates and other cliché gay seduction stories. They generally feature slim-waisted young men discovering their sexuality, and are more of a holdover from 50's style gay porn like the "Physique Pictorials" or "Hellenic Appreciation" magazines. *Dormitory Mates* (1968) by Pudge Roberts is my favorite both for the well paced sex scenes and the generally competent writing. Non stop sex is probably the most important ingredient in a good stroke-book (can't stop to flip pages can you?) and I'm sure these were very popular at the time. Most depict sex between same aged youths, though occasionally adults enter in. The sex is always metaphorical, referring to a character's "growing passion" and the like, and you know it's not in his head. Classic jerk-off material.

Others

There are many other imprints, probably too numerous to name. Many presses put out an occasional title amongst their general straight fare including Midwood, Viceroy, Private Edition, Triumph, Echelon, Nite Time Books, Pendulum, Regency, Dominion and others. Many of these I have not seen enough of to make any kind of authoritative statement, nor is it clear from one or two books who actually published these.

"Classic Homosexual Novels"

Another genre at least worth mentioning are the pamphlet sized books billed as "Classics of the Homosexual Underground" or "Classic Homosexual Novels" published by several publishers. It is not entirely clear to me, but the Guild Press in Washington DC, seems to have published the *Black Knight* and *Beaumont Classics* and possibly other series' as well. Centaur seems to be the other publisher, though their titles mostly duplicates the *Black Knight* series. Many have no cover art, most are anonymous and their are extremely varied in quality and style. Whether they were actually "classics" distributed from person to person in underground networks in earlier years I am unsure, but the style, in particular the metaphorical descriptions to sex, seems to indicate that they were not written in the sixties. Some are purely erotic in

content, much like the fiction in today's gay porn magazines while others are not very erotic at all.

Among the best of the latter is *Stud*, (ND) by Phil Andros, [Samuel Steward] a three volume set that depicted the life of hustler Phil Andros. It's an excellent story and while it is not surprising that it got published as a pamphlet (with nude photos every few pages) it's a shame that this probably prevented the acclaim it deserves. The sex is non-descriptive, the writing is very good and the story like a more upbeat version of *Rechy's City of Night*. Andros is witty and observant, and gives a tour of America through the eyes of a Hustler. There are 18 chapters, each describing one of Andros' tricks: the type of man that hired him and his game, the city and its character, and an assessment of gay culture in the city, at least from the hustler's prospective. In volume two he make one of his typical observations, this time about American hypocrisy: "Milwaukee's citizens lived by the typical American pattern pass a lot of laws against what everyone does anyway; then raise your eyes piously upwards and pretend you were just passing through on your way back to heaven." While Andros is a hustler, he admits he is gay and gives out a lot of sex for free, and the majority of each section describes and analyzes the seduction, whether for free or for pay. The sex itself is rarely described in any detail if at all, and his perceptions on the art and the act of seduction and the different types of men that hire him is what make these books so fascinating. Others like *Train Station Sex*, (ND) one of the many anonymous titles, is not as daring. Great title not withstanding, the ho-hum plot doesn't really cut it. Uniquely gay in their outlook, their appeal was surely limited to gay men, and they were probably authored exclusively by gay men. Though somewhat regressive for their time, they are affirmations of mens' sexuality and descriptions of mens' unfulfilled erotic fantasies.

"Sociological" Studies

It was common practice for publishers to legitimize their erotic or exploitation titles by tacking an MD or PhD after the author's name. These books tend to be published by Imperial, Lancer, Viceroy and Brandon House, presses that were not exclusively geared to a gay audience. There are numerable other publishers, and it seems that nobody in the 60's passed up the chance to make a buck off of gay visibility and the surrounding paranoia. Anthony James' *America's Homosexual Underground*, (1965) is typical in describing "the octopus of male homosexuality that spread from the Atlantic to the Pacific." In chapters such as "Jerry The Young Sodomist," Carlson Wade's describes different aspects of homosexuality in his outrageous book *Queer Path*. (1967) This one is really quite a read. Adam and Adam by R. C. Caruthers, PhD (1967) is a "daring and authentic look-see into the inverted world of all-male paradise. Documented with graphic case histories." It's filled with ridiculous sociology that quickly heads into the "case histories," but doubtless these attitudes were shared by many, including gay men themselves. These can be some of the most entertaining novels, and also some

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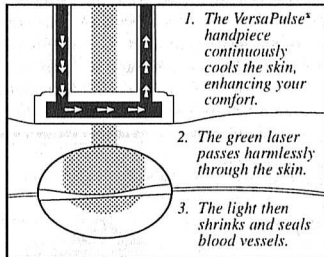
of the worst, depending on whether the author was camping up the paranoid rant or was a true homophobe.

Classic Publications

Classic Publications published a series of "fact" books in the late sixties, most with photo covers and some that were "male illustrated" with photo sections. Classic Publications apparently made it their business to churn these out, and the resultant quality is spotty. *Homosexual Train* (1968) by Lee Hunt and *Faggots Galore* by Jon Fondle (1968) are representative of the style. They are not at all gay positive though some are amusing today. They are not as funny as some of the really outrageous sociology like *Queer Path*, and they get tiring pretty fast. Since they had nude photo sections, it is surprising that it gay audience put up with this, but I guess nobody bothered to read the text. We obviously can't trust pulps to tell the whole truth about 50's and 60's gay culture, but we also can't trust the "truth" of historians who seem to have forgotten their existence. Gay men have always sought not only sex, but also representations of themselves, needs that were both conveniently filled by pulps and pornography. They have always played a major role in gay culture, and to neglect it is to ignore an aspect of gay culture that was and is pervasive. Many could be considered "negative portrayals" and any were probably damaging, to the public image of homosexuality. These perceptions are important, and in many ways are as important as the culture itself, though I am uncomfortable attempting to even define such a thing. These books prove that "gay cultures" is a more apt concept.

While most would hope that bad writing be forgotten, when it is the only writing, it can't be. Gay fiction before Stonewall can't be defined by a couple of Gore Vidal, James Baldwin and Christopher Isherwood novels alone, so we must at least reexamine pulp fiction. There were probably a hundred mediocre ones for every *Quatrefoil* or *Stud*, but these make it worthwhile.

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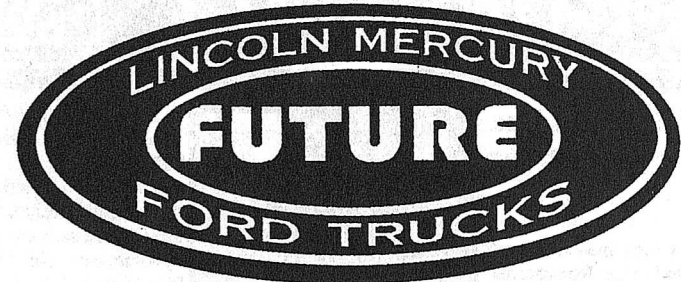
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Holly McNarland Has Stuff To Say About Women

Don't expect to see Canadian singer/songwriter — and recent Juno Awards winner — Holly McNarland join the Lilith Fair tour any time soon. She's sick of the whole "Women in Rock" thing. "I think there should be guys on it," says McNarland. "I don't think it should be all women. I just think it's really... 'You guys did it to us, so we're going to do it to you.' It's like the girls against the boys."



The one good thing McNarland sees coming out of the intense interest to sign and promote female acts is that it's created new opportunities. "I think that's a really great thing," she says. "A lot of doors have been opened by Alanis, by Sarah, but I think it's time to just go, 'You know what... let's keep playing music.'"

If you want to catch McNarland's act, she'll be touring with Bran Van 3000 and could possibly headline her own tour after that. McNarland says of her touring mates, "I haven't actually seen the full show, but I hear it's incredible. They're fun. You can't take your eyes off of them."

"I remember reading something about [the fact that] they won't put more than two women on a show, and things like Lollapalooza never had women," continues McNarland. "So to turn around and have a festival with all women seems like doing the same thing. Whether it was intentional or not, it seems weird. I wish it wasn't such a novelty. Every interview now is [focused on] 'Women in Rock.' How about women who play good music and men who play good music? Let's just get rid of all the shit music, 'cause that's what it's about."

It's not that McNarland, whose debut full-length album, *Stuff*, was released Oct. 7 on Universal Records, is intentionally trying to diss Sarah McLachlan's annual outing, but once on the subject of female artists, it's easy to see that she's genuinely troubled about the way women are accepted in rock.

"How many ugly women were on the Lilith Fair?" asks McNarland. "Not very many. They're all pretty cute, and that's probably what we have to work on. Why are all of these women so beautiful? Why is every pop star, that's a female, so beautiful? It's sick, but it's true. How many 400-pound women are on Lilith Fair or selling? It's just bizarre. But what are you going to do? That in itself is just as frustrating as women not getting a fair chance and a shot at rock."

In addition to being upset about the absence of men on Lilith Fair and the importance placed on the images of these female artists themselves, she's also not thrilled about the angry-woman phenomenon that sprouted up with Alanis Morissette. "Woo, a woman swearing... talking about suckin' c*ck. Woo," snipes McNarland of Morissette. "There was the Angry Female Artists, and then the Lilith Fair came out, and then it was all women, women, women. F*ck, enough."

In respect to Lilith Fair, Sarah and Lilith Fair are coming back to Canada, but not till late August, reports MTV.

At a press conference held in Los Angeles, in attendance were Sarah McLachlan and other Lilith Fair performers Paula Cole, Missy, Meredith Brooks and Liz Phair who announced the lineup and schedule for this summer's major concert attraction.

The lineup contains a number of Canadian dates. We will have to wait until near the end of the 57 date tour in late August, however, before we see the travelling female tour in the Great White North.

Unlike previous years which focused mainly on the folksy, roots rock aspect of female music, this year's tour is also showcasing several hip-hop and world music acts. Acts like Queen Latifah, Missy Elliott, Neneh Cherry, Erykah Badu, and Lauryn Hill will be joining the Fair's rotating roster. Other acts scheduled to make an appearance include: Natalie Merchant, Mary Lou Lord, Tracy Bonham, Imani Coppola, Morcheeba, Bonnie Raitt, Luscious Jackson, Beth Orton, Mono, Victoria Williams, The Indigo Girls, Emmylou Harris, Cowboy Junkies, Joan Osborne, Sinead O'Connor, Lisa Loeb, Chantal Kreviazuk and Letters To Cleo.

During the press conference, McLachlan also announced that this year's tour will benefit select non-profit organizations, including the Breast Cancer Fund; the Rape, Abuse & Incest National Network; LIFEbeat; and Planned Parenthood.

Announced tour dates for Canada include August 16 in Toronto, August 28 in Calgary, AB, August 29 in Edmonton, AB, and August 31 in Vancouver, B.C.

Oddly enough though, Holly McNarland is scheduled to appear at some U.S. concert dates of Lilith Fair.



Bono Quoted Out of Context on Ellen, Says GLAAD

LOS ANGELES -- The Gay and Lesbian Alliance Against Defamation issued a

statement criticizing Daily Variety for presenting a slanted and one-sided account of an interview it conducted with Chastity Bono, GLAAD's media director.

As published, Bono's comments appear to criticize Ellen DeGeneres' for making her ABC sitcom "too gay." GLAAD asserts Variety, and other news outlets covering the story since, have presented Bono's comments out of context.

"When she was asked why some individuals may not be tuning in, she responded with a number of theories that are currently being discussed in the media, including that some viewers might feel the show deals too heavily with gay storylines," the group said in a statement from Los Angeles.

The Variety story implies Bono took her criticism public because DeGeneres, the show's star, allegedly "ignored advice" to pursue a more moderate tack. "Originally, she said this wasn't going to be the 'Gay Ellen Show,' that every episode wasn't going to deal with gay issues. But it pretty much has," Bono said.

The show "is so gay, it's excluding a large part of our society," she told Variety. "It's one thing to have a gay lead character, but it's another when every episode deals with pretty specific gay issues."

GLAAD asserts the article failed to mention that Chastity and GLAAD strongly believe that the program contains themes that transcend issues of sexual orientation, and are entertaining and appealing to audiences gay and straight.

In its statement GLAAD added that the Variety story "does not cite the work Bono and GLAAD have been doing in support of 'Ellen' over the past year and a half, and that we are working diligently to ensure the sitcom's return for another season of quality television."

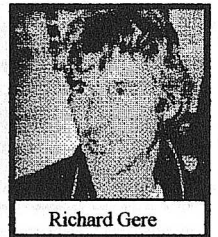
Joan M. Garry, GLAAD's executive director, said, "The body of GLAAD's work around 'Ellen' speaks volumes about our recognition that Ellen DeGeneres has given our community an extraordinary gift."

Gere Starts AIDS Awareness Program

(LA Times) NEW DELHI, India—Richard Gere teamed up with two Indian film stars to launch an AIDS awareness program in a country where the disease has

taken hold with a vengeance.

Gere, known for his pro-Tibet campaigns, joined former Indian superstar and current member of parliament Vinod Khanna and actress Shabana Azmi at a news conference April 1 in New Delhi to launch the program, Press Trust of India reported.



Richard Gere

"It is a critical situation in India—according to a Harvard University study, there are 5 million HIV positive people in India and in 10 years it will be twice as much," PTI quoted Gere as saying.

According to the government's National AIDS Control Organization, about 3 million people were HIV positive in India in 1996, when the last official count was taken. Estimates by the United Nations and Indian health campaigners are much higher.

The effort by Gere and his associates include AIDS prevention training and fund raising.



Tammy Wynette's AIDS Memorial

Country music's first lady stands by her friends even in death.

The family of Tammy Wynette, the country music superstar who died suddenly of a blood clot on the lungs April 6, has named the Elton John AIDS Foundation as one of three designated recipients for gifts in lieu of flowers. Openly gay John said, "Tammy Wynette was one of the true greats. I had the privilege of working and recording with her. Her life was incredible. She was a wonderful and brave girl."

The funeral for Wynette, whose name will always be associated with "Stand By Your Man," was held on the afternoon of April 9. The other two charities designated for memorial gifts are The Nashville Union Rescue Mission and the Rainforest Foundation.

George Michael Acknowledges: He's Gay

LOS ANGELES (CNN) — For the first time in his two-decade music career, British pop star George Michael told CNN in an exclusive interview April 10 that he is gay.

"This is as good of a time as any," he told CNN's Jim Moret. "I want to say that I have no problem with people knowing that I'm in a relationship with a man right now. I have not been in a relationship with a woman for almost 10 years."

Asked why he felt compelled to open up a part of his



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private life, Michael said, "I feel because I've already kind of done that - haven't I? I've done that in a way I didn't really intend to."

The singer's comments came after a trying week in which he was booked for investigation of misdemeanor lewd conduct and released on \$500 bail. Michael, 34, was alone in the restroom of a Beverly Hills park when an undercover officer saw him allegedly commit the act. He would not talk about the specifics of the case.

"I don't even have a choice about commenting about the specifics, because at the moment it's in the hands of the district attorney," he said in his first public comments since the incident.

But he added, "The truth is I put myself in an extremely stupid and vulnerable position." "I don't feel any shame. I feel stupid and I feel reckless and weak for having allowed my sexuality to be exposed this way. But I don't feel any shame whatsoever," he said, adding that this was not the first time he had acted in a similar "reckless" fashion.

Michael, whose real name is Georgios Kyriacos Panayiotou, apologized to his fans for the alleged incident, saying he hoped they would stand by him. "I just want to let them know that I'm okay," he said.

Michael earned stardom as one-half of the 1980s teenybopper duo Wham!, which hit it big with "Wake Me Up Before You Go-Go" and "Careless Whisper." After the duo broke up, Michael went solo, and saw his 1987 debut album "Faith" sell more than 10 million copies.

His last album, 1996's moody "Older," went to the top of the British charts but got a lukewarm reception in the United States.

In the April 10 interview, Michael also said he wanted

fans to know that he's always been truthful in his music. "I've never been reticent in terms of defining my sexuality (in my work). I write about my life," he said. "I do want people to know that the songs that I wrote when I was with women were really about women. And the songs that I've written since have been fairly obvious about men."

Coronation St. Transsexual Suitable

Britain's transsexual soap character may not shine among activists, but the national media watchdog found her coming out clean enough for family viewing.

The British media watchdog Independent Television Commission (ITC), has rejected ten viewer complaints about "Coronation Street" character Hayley Patterson's revelation of her transsexuality. Complainants charged that the scene in which Patterson came out to a friend were in bad taste, indecent and inappropriate for broadcast during family viewing hours. However, ITC found that the scene was handled tactfully and with "great sensitivity" and was "suitable" for family viewing.

British soap opera's first transsexual character, played by Julie Hesmondhalgh, made her debut in February as a shy clerk living as a woman while awaiting gender reassignment surgery.

While the producers are very proud of taking on the issue and handling it in a human way, some transsexual activists have been less than pleased. They believe that a transsexual actor should have been given the part, and are miffed that their offers to contribute to backgrounding the writers on the subject were rebuffed.

Playing Straight With Gays

By CLIFF ROTHMAN, LA Times

Strong. Romantic. Real. The gay image gets a makeover as the swishy stereotype fades from film.

There's no swish, no closet, no apology. The new 1998 model of gay man rolling out of the Hollywood factory is genuinely watershed—so psychologically intact that even straight women are buttonholing them to be fathers for their babies.

It's been a long haul. Gays have moved from invisible to tortured pervert to diseased victim. They've played Eve



Arden, Camille and RuPaul acerbically quipping, suffering nobly or swishing royally. Now they're certified husband material—if not yet to the boy next door, at least to the girl next door—unapologetically gay and the male lead of a major studio film for the first time.

In 20th Century Fox's "The Object of My Affection," Paul Rudd is a dishy young openly gay hunk whom Jennifer Aniston falls in love with, and for all the right reasons: He's charming, lovable, playful, emotionally accessible, vulnerable and a real friend. It's as flattering and accurate a representation of an average gay man as Hollywood has gotten—and old news to many real-life Americans. To Aniston's character, he's a reasonable alternative as the father of her baby, when a suitable hetero is just not turning up.

"He's the romantic lead, the one you fall in love with, he's openly gay—and he'd also be a wonderful father," says Pulitzer Prize-winning playwright Wendy Wasserstein, who adapted the best-selling novel of Stephen McCauley's "Object of My Affection" for the screen through a 10-year obstacle course. "I didn't want to write a gay character as the best friend next door, constantly quoting musical comedies. It's what they used to do with women, the best friend, who was always home. Then they started doing it to gay men."

Lifetime cable channel (US) aired an almost identical dynamic to its 71 million cable subscribers in "Labor of Love". This time, the couple is played by Marcia Gay

Harden and David Marshall Grant, the acclaimed actors of Broadway's "Angels in America." Grant's gay man is less modelish and more human, less buff and more fleshed out—down to an alcohol-addictive bent—but every bit the catch, the romantic lead, and unapologetically gay.

The watershed shift this year owes its debt to last year's watershed shift. Rupert Everett in "My Best Friend's Wedding" and Kevin Kline in "In & Out" were handsome, masculine, gay and center stage—though Kline was mostly in the closet and asexual, and Everett was the sidekick rather than lead. But still, showcased in farcical comedy—a still-accepted norm for tiptoeing through gay life—the films were the seventh and 22nd top-grossing domestic films of the year, emboldening Fox, Lifetime, MGM/UA, Disney, Sony, Trimark and New Line, among others, to test the waters (already navigated by smaller independent distributors like Strand Releasing).

While not yet openly waving the banner for gay equality next to the Hollywood sign, studios are taking the plunge with prominent, and positive, gay characters in upcoming big-budget films in unprecedented numbers.

Not surprisingly, the sequel to "My Best Friend's Wedding" is already in development at Columbia, where Ron Bass is shaping the script to showcase the screen magic produced by Julia Roberts and the openly gay Everett. Top comedy writer Bruce Vilanch is also

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developing for MGM the sequel to its Robin Williams worldwide box-office hit, "The Birdcage"—hoping to contemporize the swishy queen humor with a dollop of topicality about the gay role in American politics. "Though never forsaking its drag roots," promises Vilanch.

In New Line's "Blast From the Past," in development, Alicia Silverstone's best friend and roommate is openly gay. And Everett has finished a comedy screenplay, "Martha and Arthur," about a marriage of convenience between a gay man and heterosexual woman, and has been approached to write and is currently shaping a "a gay James Bond" thriller—but where the sexuality is incidental to the plot.

Rick Leed, the openly gay president of Wind Dancer, the Disney-based production company that produces "Home Improvement," says: "There's willingness to seeing gay men the way they really exist—not only drag queens or hairdressers. Not 'Priscilla,' not 'Birdcage,' not 'Philadelphia,' but on every cultural level."

Blaise Noto, the openly gay head of worldwide publicity for Paramount Pictures, sums up the collective sentiment for many gay men: "It's just kind of nice that gay characters are becoming normal." And Laura Kim, a publicist at the Pogachevsky Co., which has to strategize every angle to hawk small gay-themed films within a sea of hetero mainstream fare, offers her own version of the recent past: "Bitchy, snappy, wink, queeny . . . that's what we've been seeing for years. Gay characters used to always have some sort of evilness, sinister, something always wrong. It's finally getting healthier."

In fairness to Hollywood, films don't lead, they mirror. Hollywood is homophobic because America has been homophobic. And the films are changing because America is changing.

Thirty years ago, "The Boys in the Band," first as a Broadway play, then as a landmark film, was hailed in gay circles for finally putting gay men center stage. They were witty, charming, possibly even masculine and potentially monogamous. They were also almost universally self-loathing—but so were gay men back then.

"When you get an attitude from society which tells you that the American Medical Assn. is against you, and it's on the books that you're suffering from a mental illness, and when your religion of choice, whether it's Judaism or Christianity, tells you that the Bible says this is an abomination, and this is drilled into you by your parents who disapprove, society who disapproves, and even your doctor who disapproves," says playwright Mart Crowley, "then you think that there's something

wrong with you, and that you want to try to get it fixed."

Thirty years of gay lib has changed everybody: gay men over 40 who have lived through it; their families, friends and society around them; and the younger generation of gays who have come of age in a more tolerant society. And over the last few years, television shows such as "Roseanne," "Ellen" and "Melrose Place" paved the way for films they began presenting more realistic gay characters.

"Billy's Hollywood Screen Kiss," one of this year's Sundance hits that opens nationally this summer, was written and directed by the twentysomething Tommy O'Haver—and it shows: The openly gay characters are totally unself-conscious, like their offscreen counterparts, as they pursue love, lust and friendships in an untortured universe of gays and straights that crosses Pedro Almodovar with Woody Allen, and adds gay camp.

Already rolling out on regional screens is "I Think I Do"—the catch-phrase is "a gay 'Big Chill'"—in which another group of twentysomething straights and gays from college reunite at a wedding years later, and two men, one of whom was obsessed with the other, then in the closet, finally get together. The only outrage over sexual orientation is disappointment from the thwarted pursuer.

And in "The Hanging Garden," the Canadian multi-award winner that MGM released in American theaters May 8, a gay man with a closeted, tortured childhood returns home to his small town. He's now out of the closet, and unapologetic.

The older generation is also presented on screen as benefiting from gay lib. In the current "Love and Death on Long Island," the fiftysomething John Hurt plays a British author who becomes enamored with a young American pulp actor, played by Jason Priestley, and comes to America to unabashedly pursue him. Hurt starts off confused but quickly metamorphoses into an advocate for following one's heart, romantically and professionally.

But independent films, unlike the studios, have been pushing the envelope for years. "Look at 'My Beautiful Laundrette.' That was made 10 years ago, with a completely accepting view of gay relationships," veteran

film critic and author Molly Haskell points out. "Independents have been far ahead in dealing with gay characters. But for mainstream big-budget studio movies, this is a fairly hip development."

Films like "Labor of Love," "Object of My Affection," "I Think I Do" and "Billy's Hollywood Screen Kiss" reflect an even larger cultural reality than the normalizing of gays. After three decades of liberation for women and other groups, a widespread reality that already exists in mainstream American life is finally creeping to the screen: Family units are no longer defined by blood ties, marriage or heterosexuality.

"This is saying how we live our lives now," says Wasserstein. "What I love is the pan shot of those people [in 'Object of My Affection']. The child has all these people around, Uncle Paul and Uncle George and Aunt Constance and Uncle Rodney, an extended nuclear family. The old grid doesn't hold. It's a different form of family."

And movies are catching another new zeitgeist in the air: Family is no longer an obscene word for gay men. "Twenty years ago, the outlaw status of homosexuality was in some ways very oppressive. One of the great forces of that oppression were people's own families. Many people felt that families had really hurt them. So a family was a thing that people didn't want to be a part of,"

explains Ron Nyswaner, the gay screenwriter whose groundbreaking script for "Philadelphia" was Oscar-nominated.

"But everyone has changed, even in the past five years, and it's not as difficult to come out to the family. Now it seems more inviting to be part of a family. Now we don't have to define ourselves as 'the people who don't have anything to do with families.'"

But for now, the roadblock still stops at gay-gay parenthood. "Labor and Love" and "Object of My Affection" mix a gay man with a straight woman. For David Marshall Grant, himself openly gay, it's a start, and the reason he took the part. He says: "That's still the firewall, the line in the sand where society draws the line. We can accept gay people, we can enjoy them, we can laugh with them, but they are not going to be legitimized as family units, as parents," says Grant, who calls the line "very destructive and very artificial." "That my character wants to cross that line is extremely important to me, and why I wanted to do the movie."

Gay activists like Larry Kramer, the "Normal Heart" playwright, refuse to congratulate Hollywood when it's still diluting images of gay men. "I have yet to see what I would call a really gay character on the screen. A real live gay man who is full of flesh and blood." The closest, he says, was Rupert Everett—"and that's damning by faint

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praise." He calls Greg Kinnear's gay character in "As Good As It Gets" "a joke, a total victim, a wimp," and Kevin Kline's schoolteacher "a one-dimensional cartoon-though I don't think they pretended it was anything different."

"I'm still waiting for the major gay love story in which two big male stars like Brad Pitt and Matt Damon have a really hot love affair," says Kramer. "And I'm here to tell you that that movie is going to make a fortune."

Lower-key activists like Wind Dancer's Rick Leed, who as an agent at Agency for Performing Arts unsuccessfully tried to set up "Labor of Love" as a feature project almost 10 years ago, just want to see gay men like themselves on screen.

"I'm a gay father, a working professional, and most of the characters on film and television and theater have little resemblance to me, or to most of the gay people I know."

Which is why Nyswaner has hesitated to write a gay-peopled screenplay the past several years. "The script that I want to write, that I fantasize about, is where the main character is gay, and it has nothing to do with homosexuality," says Nyswaner, who understands the conservative machinery of Hollywood. "I've been struggling with just how to do it." But there's widespread optimism. Nyswaner's take: "I absolutely know that we're moving in the direction to that great day when a gay main character is in the movie, and he's a detective solving a murder, or he's an explorer discovering some planet in outer space, and he comes home to his lover, and nothing with the 'h' word is mentioned throughout the entire movie."

ABC Cancels "Ellen"

(Data Lounge) HOLLYWOOD -- ABC's cancellation of the ground-breaking sitcom Ellen took few by surprise when the announcement was finally made. Capping months of speculation the network announced it is abandoning the show, almost one year after it screened the episode in which the program's lead character came out.

The pre-broadcast publicity surrounding last year's show was almost unprecedented and was foreshadowed by Ellen DeGeneres' own public announcement that she was gay. The "coming out" episode prompted spontaneous coming out parties all over the country and generated an enormous amount of public controversy.

Ellen's coming out was a terrific creative boon to a show most critics said suffered greatly from the central character's lack of definition. More importantly, it was also a great ratings magnet. More than 36 million people tuned in to watch DeGeneres tell American audiences she was gay.

Since then, however, the series has suffered a steep decline in ratings, pulling in less than 11 million viewers each week on average. DeGeneres has also made no

secret of the fact she has been battling with the network over storylines. DeGeneres said she was "99% certain" ABC killed the series because of its exploration of gay themes.

Gay civil rights organizations were quick to condemn ABC's move. Joan Garry of the Gay and Lesbian Alliance Against Defamation (GLAAD) said she was disappointed but added that the show would always be hugely significant. "The important thing to note is that 1997 will be remembered as an historic year for the gay community," she told the BBC.

DeGeneres was in London for the broadcast on British television of the coming-out episode. She said her sitcom, the first to be led by an openly gay character, "was an important chapter of my life, and although I'm disappointed the show was canceled, I look forward to moving beyond the stereotype. Look for me in my new sitcom, Two Girls, a Horse and Some Wine Coolers," she said.

Say What?!

"[When people criticize 'Ellen' for being too gay], what they're really saying is that it's gay, and they just don't want to see that. Not every episode is gay, and besides, how many shows on television have a gay lead character? One."

--Ellen's mom, Betty DeGeneres, to the Knight-Ridder news service, March 15.



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The Darker Side of The Soul

by Larence Kirkby-McLean and Janelle Wielhouwer

**I love the dark hours of my being
In which my senses drop into the deep.
I have found in them, as in old letters,
my private life that is already lived through,
and become wide and powerful now, like legends.
Then I know that there is room in me for a second huge and timeless life.**

Rainer Maria Rilke

And so I sit at the outdoor bar at the airport in Camaguey, Cuba, four and a half hours early. No one else is here yet. Just me and the bartender. Listening to Barbra Streisand and Memories. The sun is hot, the shade non-existent and the heat near repressive. Don't want to be here this summer. El Nino is going to fry the Caribbean this year. And so I sit and continue my contemplation of life.

It has been said by others that with age comes wisdom. Pshaw! The older I get the more I realize I don't know and the more I have to be willing to relinquish my hold on life, or go crazy. Crazy trying to support and protect the veneer of a life with some semblance of solidity. The harder I try to hold on, the more that slips through my fingers.

For example, last Thanksgiving weekend in October, after almost nine years, I was deserted. Walked out on. When my back was turned and looking the other way. I know I am not the first nor will I be the last to experience a domestic abandonment. But it doesn't matter, because this time it was me. So much for trust and security!

And again, now, after kindling a friendship with a man from Cuba, a friendship which always had potential from the day we had met but which was never acted upon because I was in a relationship, I have received the proverbial 'Dear John' letter. A virtual 'kiss off'. (Spare me the details, honey!) What can I say? How can I respond and understand this?

Can I say that one, I am a royal jerk, undeserving of a relationship? Two, should I whine and ask, 'Why does it always happen to me?' Three, do I take the New Age approach, consider this another growth opportunity and ask myself, 'What do I have to learn from this experience?' Or four, among others I am sure, maybe I can not ask any questions, but simply look at it, stand in the middle of the pain, and be. Be me. Be human.

I have made an observation, it is mine, you may not share it, that so many of us busy ourselves with life that we don't experience it. We busy ourselves doing life, denying life, or holding it at bay because if we were to let it in we would not be able to handle it. We would begin to disintegrate. Something might shift, move or change. And we spend so much time trying to maintain the image of life we have constructed in our minds. When the image shifts too much, when what we have held to be true about ourselves and others begins to shatter like crystal, not that I would know what shattering crystal is like, we shatter as well. And often end up feeling depressed about life.

Depression can many different forms and just as many paths to recovery. Some may experience nothing more than a mild general malaise. Kind of like the blahs. The Monday blues every day. At the other end of the continuum, may become virtually catatonic and be unable to get out of bed or even know how they feel. And

there is as well, anything else between the two seemingly distant perspectives.

Recovery can include anything from a spiritual journey, looking at one's life, its meaning and purpose to taking on medication. Or both or any combination. They are not mutually exclusive. It is not always a matter of feeling a little better for a short time and not requiring the medication nor is the answer taking medication until some of the symptoms disappear and forgetting about what might be some of the underlying issues and going on with life. In some cases the medication is required to stabilize a chemical imbalance which then allows one the clarity of mind to examine the other issues.

For some, the taking of medication is an admission that he or she cannot make it on their own. Then, on the other hand, what do you call sitting with another person, chatting on a phone, or keeping an appointment with a therapist? I still have not figured out our culture's requirement to always put on a party face, check our depression at the door and have a good time. Some of the world's most creative minds have found the inspiration for their greatest works while depressed. What's so wrong or unacceptable, or hush-hush about being depressed and needing help? Show me the person who is completely self-reliant and I will show you a hermit.

To live in a community is to explore and share the journey of life and living, of being real, of reaching the mountain tops as well as the dark valleys, with others. Whether I soar with the eagles or rout with the pigs, if I have a feeling, I am human. And worthy to be celebrated. So let the feelings flow and change. For so many, when depressed, the feelings are just not there. Or not as vibrant and strong.

Change is the only dependable characteristic in my life. Change has been with me since the moment I arrived on this planet, this time, and will be with me until the moment I decide to leave this plane. What else in life has been such a constant and dependable companion? For many, depression is the result of change, a loss or a series of losses. The loss of a loved one, through death or the break-up of a relationship. The loss of a job at the height of a career. The loss of the ideal image of life, the veneer some work so hard to keep in place.

My way of life and looking at the world is the right one. Other ways and any variations of my way are wrong. How many of us have considered everyone driving on the road faster than us to be 'idiots' and everyone going slower 'morons'? For some, the ideals, the images, the veneers never get created. We live with the need for the constant acceptance and approval of others.

And when the loss comes, the unexpected shift in life happens, the veneer gets eroded. And we are left grasping for something that is no longer there. Loss. Despair. Grief. Fear. Depression.

I have been there and I am here again as I sit at this outdoor bar among a growing group of people, arriving now, to try and get in that last beer and shared moment before returning to their other lives. What can I do? If I can consider my Constant Companion Change, look closely at the impermanence of life and let go my image of life, I will be able to walk through the heart of this fire, this pain, hand in hand with some help from medication, or therapeutic insight and exploration, or both. I can walk out the other side and still be human.

But now I can also sit right where I am in the middle and know that this is the right place for me to be. In the uncertainty. With the pain of leaving a foreign country with issues so unresolved. Not pining for what has been and is now gone or worrying about what may never be tomorrow and in this moment, celebrate me. I am alive with all my pain, tears, laughter, joys and foibles.

Shall we raise our drinks, and share a toast to life! To you! To me! To us! One more question: May I have the next dance?

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BOOKS



MARRIED WOMEN WHO LOVE WOMEN

by Carren Strock



Ellen Morgan's parents recently met her girlfriend on the television show that spoofs the real-life coming-out experiences of star Ellen DeGeneres, the Disney folks are taking heat for extending employee benefits to same-sex partners, and small-town America is grappling with such matrimonial alternatives as gay domestic registries. The times are indeed changing.

However, when a middle-aged woman with a husband, children, and a comfortable settled lifestyle she thought would last forever comes to realize that she's gay or bisexual, the world can still be a pretty terrifying place. Just ask Carren Strock, who fell in love with another woman after being happily married for twenty-five years. She lost weight, suffered involuntary emotional outbursts, became estranged from the woman who was the object of her newly discovered desire, and almost saw her marriage disintegrate. Eventually, with the assistance of therapy, self-help groups, and a caring family, she came to terms with her sexual identity and the changes it brought to her life.

In *Married Women Who Love Women*, Carren Strock tells her story and those of more than 100 other women whom she interviewed for the book. Writing with candor and care, Strock looks behind the facade that has kept married lesbians all but invisible. She tackles such issues as why some women struggle with their identity while others easily embrace their sexuality, why some remain married after discovering their sexual orientation (and to what kind of men), and how they relate to their children, parents, siblings, and straight friends. She also addresses such common, but seldom articulated questions as what it is like for someone who has considered herself heterosexual to come together physically with a woman for the first time, as well as how making love with another woman differs from making love with a man.

About the Interviews

Once Strock broke through the wall of silence that has kept many married women from disclosing their true sexual preference even to their therapists, she elicited an enthusiastic response. "Women told me things they said they had never been able to tell anyone else before," she says. "Long-pent-up frustrations spilled out along with angry or sad feelings about their husbands, marriages, and lives in general. Many... thanked me, saying that for the first time they didn't feel alone."

The majority of women Strock interviewed were in their mid-thirties through mid-fifties when their same-sex feelings became apparent. For the most part, these middle-aged women had grown up thinking that "they were supposed to marry a nice man who would be a good provider and a good father." Many had no inkling of their same-sex orientation before they married; others denied or suppressed their feelings.

On Coming Out and Marriage

Strock recounts the poignant stories of the women's sexual awakenings—stories such as those of Helen, a 64-year-old grandmother reunited after 40 years with her college roommate Bernice, who had spent the interim decades in a convent trying to be "normal"; of Susan and Cynthia, suburban neighbors who were in love for years before becoming sexually intimate; and of Elaine, who speculates that she had the courage to leave her influential husband of 23 years and move in with Hilary not because she was confident and worldly but because she was so naive.

More than 70 percent of the women Strock interviewed had remained married since discovering their sexuality. "Having accepted the culturally sanctioned roles as care givers and nurturers, some women believe they have no choice other than to remain in their marriages and keep their feelings and needs repressed," the author explains. "Fear of repercussions—having their children taken from them, being shunned by family and friends, even becoming destitute—makes other women decide to stay married." Some chose to stay with their spouses for more positive reasons, such as Melinda, who says, "There's a shared history, which as I'm getting older, seems to feel really warm to me."

On Telling Spouses

Many women, especially older women, agonize over whether, when, and how to tell their spouses. Less than half of the women interviewed who remained married had come out to their husbands. If they do, their words may well be met with disbelief or denial. When Diana told her husband that she had fallen in love with Nina, he replied simply, "No. That's not possible." Lucy's husband said, "Forget this nonsense. Forget your friend. Stay home and I'll buy you a new car." On the other hand, Shari says her husband saw things before she did. "Noting that my friend and I were getting very close, he asked me if we were in love." As Strock sums it up, "The bottom line is that having your wife tell you she is a lesbian is a lot of information for anyone to process."

Some husbands have been supportive. Lauren explains, "My husband knew about me when we married and it was okay. I think it sort of fascinated him... He always asks me who I'm going out with." Paula's husband helped her write an ad for the local women's paper: "Married lesbian wants to join or form a lesbian support group for friendship, conversation, and understanding." Rosalie says that "for the last five years my husband and I have shared our lives with my friend... My family accepts her as part of the family and she attends most functions, although no questions about the nature of the relationship have ever been asked." And David, who discovered his wife making love with another woman when he came home early, admits to being "turned on by the fact that Ellen is with another woman... I don't think I would enjoy literally being in a threesome, but I did enjoy the watching part."

On Telling Children

When Strock came out to her adult children, they were understanding and supportive of both parents, being most concerned about how their father was handling the news. Although many children of the women interviewed came to accept their mother's lesbianism in the long run, this was not always an easy process. According to Arlene, her "yuppie" son first considered her a stigma of his otherwise "perfect self." After her mother came out, Stacy felt a compulsion to assure her "martyr" father's happiness for quite a while before suggesting that while he not necessarily seek a divorce, he should "get a life." Angela says that "the difficulty was my daughter hated my lover looking like a

schoolteacher."

In addition to exploring the effects that coming to terms with their sexuality had on the women's relationships with family and friends, Strock also covers such topics as historical perceptions of lesbians, homosexuality versus bisexuality, marriages of convenience between gay women and gay men, homophobic therapists, and perceived prejudice against married women and mothers in some segments of the lesbian community.

Married Women Who Love Women is the first book about and for this large, but largely hidden group, their friends, and their families. It will also fascinate all women who have ever wondered about their sexuality and their marriages, and indeed anyone interested in female sexuality and human behavior.

From The Publisher

Carren Strock fell in love with a woman after twenty-seven years of a happy—and on-going—marriage. She wrote this book as a way to deal with her own discovery, and to help other women deal with theirs. By revealing her personal experience, and also interviewing over one hundred women of diverse backgrounds, as well as their husbands and children, she shows us that this phenomenon—married women loving women—is not as uncommon as we would have believed. Writing in an intimate and warm tone, Strock takes readers step-by-step through the experience of married women who discover they love women—from coming out to family and friends and dealing with guilt and shame, to first sexual experiences and finding acceptance. One of her many insights is that many women, like herself, remain married while also actively loving women.

Apart from a few well-known MWLW, such as Eleanor Roosevelt, Virginia Woolf and Collette, married lesbians are a large, but largely hidden, segment of the population. This is the first book written for them, and their friends



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and families, and for all women who have wondered about their sexuality, their marriages, and whether they might be more fulfilled in same-sex relationships. This book will also fascinate anyone interested in female sexuality and human behavior.

About the Author

Carren Strock is a writer, administrator, and educator. She has published articles in national magazines, including *Woman's Day* and *Ms.* A married woman who loves women, she has two children and lives in New York.

About the Book

Married Women Who Love Women
by Carren Strock
ISBN: 0-385-48825-4
Doubleday/256 pages

My Fathers Scar

by Michael Cart
ISBN#: 031218137X
Publisher: Saint Martin's Press, Incorporated

High school and college can be the most difficult time in a gay man or lesbian's life, as the typical pressures of being a teenager are compounded by the growing awareness of a sexual identity that so many close to you may not accept. Michael Cart's award-winning *My Father's Scar*, now out in paperback, tackles this sensitive scenario, tracing one young man's gradual acceptance of his homosexuality through events in his childhood, adolescence, and early adulthood.

Alternating between the present, when Andy Logan is an 18-year-old freshman, and at various times during the years past, this unconventional novel describes the key events in a boy's growth to manhood and independence. Small moments and pivotal incidents reveal enormous truths as they define a life. Cart has written a remarkable novel that is sophisticated yet accessible.

Collected Essays and Early Novels & Stories

by James Baldwin
Library of America

With the publication of these two handsomely produced, hardcover volumes in the prestigious Library of America series James Baldwin joins Zora Neale Hurston, Willa Cather, Henry James and Walt Whitman in what many consider the official canon of great American writers.

Collected Essays features the full text of all of Baldwin's nonfiction books as well as other essays and was edited by Toni Morrison. *Early Novels & Stories* includes Baldwin's first novel *Go Tell It on the Mountain*, the classic gay tragedy *Giovanni's Room*, *Another Country* and the short story collection *Going To Meet the Man*. James Baldwin's is one of the strongest and most eloquent voices in all of American literature. Reading him can change your life.



Women in Love:
Portraits &
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and Their
Families

by Barbara Seyda and Diana Herrera

In the tradition of the popular bestseller "Sisters" comes a striking, large-format photography book which profiles lesbian mothers and their families—a book that definitely proves that "love makes a family" (Dr. Susan Love). 85 photos.

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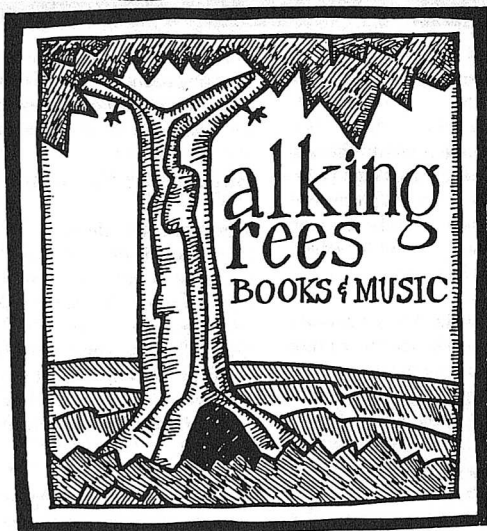
by Gertrude Stein
Library of America

Gertrude Stein also joins the Library of America series this month with two volumes that cover the whole of her career. It's all here: the early poetry that made her reputation; *The Autobiography of Alice B. Toklas*, the classic memoir of her long and happy relationship with her lover; the lectures from Stein's triumphant return tour of the U.S.; and plays, writing for children, philosophical meditations on language, literature and history and sketches of many of her most important contemporaries. The mother of modernism, Stein can be daunting, but unlike many of her fellow experimentalists, her work is often great fun to read — playful, witty and deeply musical.

An inveterate innovator whose goal was nothing short of reinventing the sound and shape of the language, Stein was also the keeper of one of the century's greatest salons, by all reports a charming if occasionally prickly host, and one of the most consistently joyful writers of modern times.

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The JOY of Co-op Living



by
Lyn
McGinnis

Can you and your partner walk hand-in-hand down the main street of your community? Where I live, you can.

I have lived as an openly transgendered, bisexual person in Beaver Creek Co-operative for nine years. It has become what a home should be - a place I can relax and be myself. This feeling extends beyond my individual unit to the entire co-op community, which has become my larger home.

No, this is not a gay ghetto. While a few same-sex couples have found a home here so far, the current majority of the members of this 50-unit co-operative community are, as far as I know, straight. How is this possible? For a start, this community is founded on ideals, not property values. There is no landlord. A board of directors administers our co-op. This board is composed of fellow members we elected to the position. We as members collectively own the property and decide how to manage it.

Unlike rental accommodation or suburban life, our community is not a commodity to rent or invest in. We may not own our individual units, but we can "own" the community they exist in. The result is an ideal place for people who value relationships, communication, empowerment and a sense of connection to others.

How a housing co-operative works

This unique space exists on firm philosophical and practical foundations. By definition, co-operative housing commits to providing **affordable housing**, being **democratically controlled by its members** and having **security of tenure**. They are affordable because, like all co-operatives, they are non-profit organizations. They can't be bought or sold for profit. We have a limited amount of subsidy available each month to provide members in need of assistance.

This is potentially available to all members, reflecting changing economic fortunes over time. Unlike a rental situation, co-operative housing charges (rent) rise only with increases in operating costs.

Participatory democracy

Who makes that decision? You do! The co-operative is democratically controlled by the members. No matter what your economic status, ethnic, cultural, religious origin, or sexual or gender orientation, you are an equal member with the same privileges and responsibilities as everyone else. You contribute your voice to the entire community's decision-making process and approve any changes to existing bylaws or new bylaws brought forward for the membership's approval.

As an active, contributing member, you also enjoy security of tenure. Joint ownership eliminates the insecurity of the rental market by putting control of your housing into your own hands instead of some faceless out-of-town company or the bank. Another type of security such a community can offer is a safe and happy environment for children of all ages. Presently, our co-operative has 79 adult members and 75 children! Members with children can take advantage of the playground and other areas within our enclosed grounds. Our internal road has a 10km speed limit to ensure safety of our smaller residents. This creates an exceptionally safe and friendly environment for children. I recall when I first moved in seeing a small child fall off her bike. She was immediately approached by several adults ready to help her up.

Members without children have the opportunity to get to know our young people. They in turn have learned much from us. When a new lesbian couple moved into our community a year ago I was introducing them to a young person. Once she

understood they were a couple, her response was, "You mean like Ellen? Cool!"

What are the units like?

Most of the units at Beaver Creek are two- or three-bedroom townhomes with one-and-a-half washrooms, diningroom and sliding doors to the backyard. The average monthly housing charge for the two-bedroom is \$683, the three-bedroom is \$747, the four-bedroom is \$850. The full basement includes a laundry room with space for your washer and dryer. Designed for energy efficiency, these units have natural gas heat and hot water. Each unit has a solar window, allowing sun to warm the basement and main floor. We all share certain buildings. Our Community Centre is used for co-op social events and committee meetings. It is also available to individual members to book. For instance, WOODS members have gathered here on a couple of occasions. We also have three outdoor garden sheds housing our fleet of lawnmowers in addition to our garden tools, rototiller, snowblower and shovels. Both the Landscape and Maintenance Committees also have rooms to house supplies.

The co-op maintains a reserve fund for scheduled and unscheduled maintenance. Members are not responsible for repairs or maintenance to such things as furnaces, refrigerators, ovens and water heaters. We are encouraged to keep our units in good condition, but this allows us the freedom to decorate to our own tastes. This includes painting. The paint allowance is paid for by the co-op, and covers the cost of repainting our units every three years.

As a member, how could I be involved?

There are many ways a member can contribute to the ongoing life of the community. One is by serving on our committees, such as Landscape, Finance, Maintenance, Member Education, Member Selection, Newsletter, Social, Marketing, the Youth Committee or the Board. This provides tremendous opportunities to improve existing skills and build new ones. Responsibilities taken on in committee work are included by members on their resumes as important volunteering experience. Individual members can also serve as resource persons for a given committee.

All members also contribute to such events as the Spring and Fall Workdays. Under the direction of the Landscape Committee we work to improve the five acres of our pesticide-free landscape. Our Landscape Committee has undertaken several long-range projects to naturalize our environment. We are in the early stages of converting the land in front of our

entrance into a prairie garden. We also have community garden plots at both ends of the co-op offering interested members the chance to grow their food. The Gardening sub-committee organizes the distribution of plots in the Spring.

We also gather at general meetings to discuss and vote on issues of community interest. The remaining specialized tasks, such as the ongoing administration of the business of the co-op and special maintenance and renovations, are carried out by our two staff persons, our co-ordinator and handy person.

We also have fun

While all this work can be rewarding, we still manage to have fun. During the warm weather our Social Committee plans many events for all ages taking advantage of our barbeque pit and other outdoor spaces. In the cooler months they continue to bring us opportunities to get together and have fun, including the annual Rocky Horror Picture Show around Halloween.

We are planning our first "Co-op Olympics" this summer and have held several Solstice celebrations. Come and visit our annual Yard Sale Saturday, June 20 from 8 a.m. to noon and discover just how much stuff 50 households can put together for the event!

BEAVER CREEK HOUSING CO-OP

A 50-unit townhouse complex,
across from Laurel Creek,
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schools. Operated by members,
who enjoy a friendly, safe
community, organic garden plots,
landscaping, trees and
a playground.

Call for the date of our
next open house/information evening.
590 Bearinger Rd. Waterloo

886-1081



We have enjoyed special events offered by members, such as Tai Chi and Chi Gong classes. Usually a large group of us walk down together on the evening of July 1 to watch the Canada Day fireworks display at UW. We have monthly games nights all year and run movie nights highlighting our eclectic tastes throughout the winter months. Whether it is an organized Social Committee event, or a spontaneous "Bill Party," (where all the Bills get together and everyone else is re-named Bill for the occasion), on someone's front yard picnic table or lawn swing, we manage to have as much fun together as we do getting things done. All this translates into a different type of community than anything you could find in the suburbs.

Happy Happy Joy Joy?

Despite all the positive elements to be found here, things can still go wrong. It would be dishonest to suggest that such a diversity of people from such a variety of backgrounds always agree. When problems do arise between neighbours or between a member and a committee, we attempt to resolve the situation co-operatively. We encourage communication between members before a situation goes to the Board. The Board will encourage and sponsor mediation when necessary. Presently, Beaver Creek has a Community Development Sub-Committee that is facilitating our fashioning of a community mission statement. The second draft begins: "At Beaver Creek we are partners in a project to respect human diversity and encourage personal growth as we build, nurture and safeguard our community." We have held several conflict resolution workshops in the co-op and are working together to resolve ongoing problems such as the inevitable problems around gossip in a small community.

Wait a minute! Isn't the provincial government "harrising" co-ops?

Yes, but Beaver Creek is a federally-funded co-operative and is far less vulnerable than provincially-funded co-ops. Different co-ops were set up under different programs. Beaver Creek was the first housing co-operative built in Waterloo Region. While we have sometimes had a problematic relationship with the federal government, our operating agreement is legally sound and Beaver Creek is here to stay.

If I am interested, how do I get in?

Anyone interested in learning more about living in a housing co-operative can come on out to one of our Public Information Meetings. They are usually held the first Wednesday of each month in our Community Centre and start at 7:00 p.m. Come in the entrance

and park in the visitor parking at either side of the entrance. If this is already full, slowly turn left on the co-op road and park in the visitors parking immediately opposite our Community Centre. Ask directions of anyone you see on the street. Meetings for the summer will be Wednesday, June 3, Wednesday, July 8, and Wednesday, August 5. You are welcome to call our office to get more information at 886-1081.

Where are we and what's nearby?

Beaver Creek Housing Co-operative is in the Lakeshore section of North Waterloo at the corner of Bearinger and Westmount Roads, near Bus Route No. 9. The University of Waterloo is only a kilometer South of us and is clearly visible. The Laurel Trail runs in front of us, through a greenbelt to Columbia Lake, then through UW to Uptown Waterloo. On the other side of Westmount is the Laurel Creek Conservation Area. We are a short commute to Conestoga Mall and downtown St. Jacob's. We are a couple of blocks away from public, elementary and separate schools.

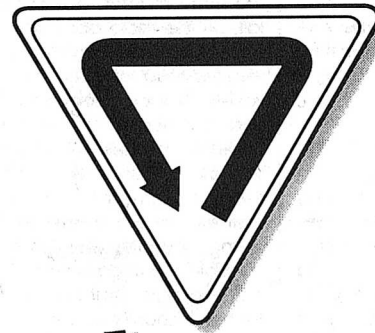
What a co-operative offers sexual and gender identity minorities

Having lived in the suburbs and several rental situations, I have come to treasure the safety and acceptance available within this unique setting. I am valued as a fellow human being among other human beings. We all intellectually know lesbians, gay men, bisexuals and transgendered persons are human beings with equal rights. Here, I am accepted and affirmed as part of a more diverse definition of the human family by an entire community. This continues to be a very moving experience for me.

This life is not for everyone. There is far more ongoing contact with your neighbours than you likely have experienced before. It can be very challenging to have to work with many different personalities from diverse backgrounds. While the majority of the community is accepting of sexual diversity, you still might find a few "closet homophobes." What I have found in a community where the majority are welcoming, is the minority either keep quiet or over time come to amend their position.

Housing used to be one of those "cringe" issues where most transparent excuses are used to keep you out of that apartment you should have got. Even when you do get in, your neighbours may either be hostile or aloof. In response, many of us often build our little "castle" to hide in. There is an alternative, finding an **entire community to be your castle**. This is what I have found. I invite you to come and see if it is for you as well.

Seriously Bent



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THE ADVOCATE



By Jean-Paul Pilon, Barrister and Solicitor

Question: *Many of my straight friends who pay into pension plans tell me that they enjoy tax benefits because of their marriage or common law status. My partner and I have lived together for over ten years. He has been contributing to his pension for over 15 years. What are these benefits and are we able to share in them too?*

Answer: The Income Tax Act specifically excludes in its definition of the word "spouse" gays and lesbians. In some cases, gay and lesbian couples can benefit from this exclusion but until recently they could not benefit from the advantages associated with private pension plans. These advantages include the exclusion of an employer's contribution to the plan from the employee's income and the deductibility of employee contributions from the employee's income.

Recently, two lesbians who were members of the Canadian Union of Public Employees (CUPE) challenged this exclusion and claimed that it infringed their rights and freedoms guaranteed by the Charter of Rights. The decision of the Ontario Court of Appeal, entitled *Rosenberg v. Canada* (Attorney General), was released in April, 1998. In that decision, Rosalie Abella, a recent candidate to the Supreme Court of Canada seat taken by Justice Ian Binnie, essentially "read in" an inclusive definition of the word "spouse" to include gays and lesbians. This now allows gays and lesbians to benefit from the pension provision of the Income Tax Act.

Unfortunately however this ruling does not change the definition of spouse through the remainder of the Income Tax Act. It will likely take several more years of costly and time-consuming litigation before gays and lesbians are able to benefit from other provisions of this regressive legislation.

Please send questions to: The Advocate, c/o Outlook Magazine, P.O. Box 40002, Waterloo Square P.O., Waterloo, ON, N2J 4V1 or email to outlook@easy.net.on.ca.

**Submissions may be edited for content and space.
For legal advice please contact a lawyer.**

SPEAKING OUT

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If you've been to Pride Day in Toronto the last few years, you'll probably have seen flyers floating around with a message from a minister who says that when the Nazis came for the Jews, he didn't speak out because he wasn't a Jew, and then when they came for the Catholics, he didn't speak out because he was a Protestant, and when they came for the homosexuals, he didn't speak out because he wasn't a homosexual, etc., etc., and then when they came for him there was no one left to speak out. Lots of times we don't feel like other kinds of prejudice are relevant to us in the lesbian / gay / bisexual community. It seems like this message is suggesting that if people don't challenge a world where or being in the minority is unacceptable, then they run the risk that they too might become unacceptable, and suffer because of it. On the other side of it, if we all - whether gay or Jewish or black or female or Christian - fought prejudice or oppression together, we would all benefit, and our strength would be multiplied. It's not as grandiose as it sounds really, and none of us will ever be perfect at it, but effort counts. It's just about paying attention to the things that happen around us that are unfair, and speaking up when we're able to do so. And remembering that we're all human, and we learn and grow all the time - which is my way of saying that I don't recommend that people beat up on themselves when they aren't able to do what they feel is right. (In fact, as a counsellor, I highly discourage it.) How many of us can say with certainty that we would have been able to risk

ourselves and our families to do what those courageous few did in hiding people during the Nazi regime? Can we even be sure that we would risk a beating downtown Kitchener some night defending someone else?

We become immune to the things we see happening around us every day, and they often only become apparent when they affect us directly or in new ways. The images we see in the media are largely people who are alone or in straight white skinny able-bodied families, though this has begun to change slowly in the last few years. There's no doubt in my mind that the importance of seeing ourselves reflected out there plays a huge part in the success of the "Ellen" show - there are other lesbian / gay / bi characters out there, but the stars of other shows, the "important" people, are straight, and the shows aren't about what it's like to BE us. And yeah, I know there's talk of cancelling it, but because of homophobia, as far as I can tell, not because it wasn't popular. As lesbians, gay men and bisexual people, we've all felt invisible at various times in our lives, no matter how "out" we are. Unless we wear a sign - and often even if we do - people just assume us out of existence all the time. There are definite similarities of people who are Jewish or Moslem or Pagan; who are African or East Indian or Chinese or First Nations origin; who are large women and girls, or girls and women who don't accept the roles this society hands them; who carry canes or ride in wheelchairs or speak with their hands; who can only learn about the world in non-standard ways; or anyone who looks or

dresses or talks or loves in ways that mainstream society doesn't. I remember hearing someone talk on the radio about a new doll that was made that represented people from a variety of racial backgrounds, and was dressed in funky North American clothes. The speaker said that a customer had told them of bringing a doll of Chinese origin home to his young daughter who just held the doll and cried, saying over and over again that it looked just like her. It hadn't occurred to the father that, growing up in North American society, his daughter didn't see herself reflected out there (or worse maybe, we believe the stereotypes that are out there and think that other people like us are sick or perverted). Of course the other side of it is people whose skin isn't white or who look or talk differently than mainstream society, don't have the choice to choose to be closeted (and though its downfalls are many, we've all experienced its safety at times). And there are, of course, many of us who belong to other minority groups, or groups that are treated as "second-class" citizens, as well as being gay, and who have that much more to put up with.

We get treated pretty badly at times because we're different. There are straight people out there who will object, and who will go out of their way to challenge homophobia and heterosexism, to stand up for our rights. I wish I could say that they're the majority, but that hasn't been my experience. If we treat these other issues as if they aren't relevant to us, and ignore it when other people are ignored

though, even if at times it was against their will, and that felt really good. I happened to be looking at the face of the kid who'd said some of the meanest things about homosexuals and about people with developmental disabilities, and when I said that some 80 or 90% of people with disabilities are sexually assaulted in their lives, his face froze for an instant. He didn't suddenly become Mr. Sensitive or anything like that, but I hope he had a face in his mind

at that point of someone he knows. I hope someday he has a face in his mind of someone he knows when he hears of a lesbian or gay man who's been beaten up or killed, or of a lesbian or gay bar that's been bombed.

What if the next time we heard a racist or sexist remark we said we weren't okay with it, or we said we felt it wasn't respectful, or we challenged it in whatever way worked for us? Maybe it would

make it easier to challenge / interrupt the homophobic remarks too, whether we're out in a situation or not. And maybe other people would do the same for us in challenging homophobia and heterosexism more. I guess what it comes down to is that we can all live in our own little worlds and ignore it when others are treated as badly as we have been as homosexuals, or we can choose to take a chance and reach out, to build community.

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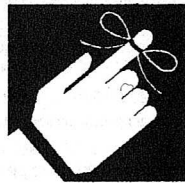
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Happy Pride Day!
From Outlook Magazine



What's Happening?



Events of Interest - Here at Home & Around the Globe

Rainbow Youth

Rainbow Youth is a support, discussion and social group for gay, lesbian and bisexual youth (16-25) in Waterloo Region. The group is a project of ACCKWA's Education Program, and runs every Wednesday night from 7-9 p.m. If this group sounds like it would be for you, please call Rob (Education Coordinator) at ACCKWA, 570-3687.

Guelph Queer Equality

QGE holds queer dances every Monday night at the Trasheteria in downtown Guelph - a requested \$2.00 donation at the door or more if you can afford it! QGE also holds meetings every Tuesday night at the University of Guelph, University Centre, OTAS Lounge (UC536) at 7 p.m.

M.C.C. Rainbow Church

Every Sunday at 7 p.m. at St. Matthias Anglican Church, 171 Kortright Street W. in Guelph. Services are under the direction of Pastor Sid Bater. Call 519- [redacted] for more information.

TG BOYS

Transgender Group for Female-to-Male TG/TS folks. People can be non-operative, pre-op, post-op, mid-transition, or whatever. This group is meant to provide FTM's with a much needed forum to chat, socialise, and seek peer contact. Interested folks should contact Marshal at 519- [redacted]. It's an informal, relaxed, and self-directed group.

The Gaymers

The Gaymers, a group of women and men get together once every few weeks to play Magic, Titan, Cosmic Encounters, and other board or card games. Contacts:

Steve [redacted]

or Cait [redacted]

All Gay Radio



Mondays: OUT & ABOUT with your hosts Dave, Alan and Brenda airs every Friday at 9:30 p.m.

on CKWR 98.5 FM. WOMAN MADE COLLECTIVE SHOW airs Mondays from 6-7 p.m. on CFRU 93.3. Also on CFRU 10pm-Midnight "FINGERS, FISTS, AND KY" hosted by The Marshal. Dyke Radio with a transgender twist...featuring dyke/trans-centric readings, music, and lots more. Always controversial.

Tuesdays: GIRLS TASTE GOOD with your host Kristyn airs at 2 p.m. on CFRU 93.3 FM.

Wednesdays: NOWHERE TO HIDE airs from 8-9 p.m. on CKMS 100.3. Also on CKMS, WOMENSPIN airs from 6-8 p.m.

Thursdays: Listen in for LEAPING LESBIANS on CKMS 100.3 FM from 6-8 p.m. THE RAINBOW RADIO NETWORK can be heard Thursdays on CHRW 94.7 at 10:15 p.m. FAG FACTORY with your host Adam airs at 2 p.m. on CFRU 93.3 From 11pm-1am "QUEERS KICK ASS" hosted by Line. Always different...making the most out of queer anger - only on CFRU 93.3 FM.

Social Group for Lesbian/Bisexual Women Over 25

Regular meetings once a month, plus social outings like bowling, potlucks, trips to the Robin's Nest, pool, etc. Casual, fun, informal. Call OUTline 519/836-4550 for more info.

GLLOW Coming Out Discussion Group

The Coming Out Discussion Group provides a safe and confidential environment in which we can explore our sexuality through sharing experiences with one another. We operate as a support group, rather than a therapy or counselling group. You become part of the group just by sitting in the circle. You aren't forced to talk in the group; you talk when you are ready. Everyone is welcome to these sessions.

The GLLOW Coming Out Discussion Group meets on Wednesday evenings beginning at 7:30 pm. We will be meeting in Room 378 of Hagey Hall (Humanities Building) at the University of Waterloo.

Schedule of Topics

June 3 - Discrimination from Within the LGBT Community, 10 - Safer Sex and Related Issues, 17 - Growing Up Different, 24 - Gay History / Gay Pride
July 1 - Canada Day - No meeting, 8 - Politics and Sexuality, 15 - Media Images and Role Models, 22 - Peer Groups, 29 - Gay/Les/Bi/Trans People in the Workplace.

The CODG will not be meeting for the month of August.

Drop In Support

Drop in support for Queer Youth under 24 in Guelph every other Tuesday afternoon at "Change Now" Youth Center. Call [redacted] for exact meeting dates.

KW Aquatics Club

Swimmers of all ages, orientations and skill levels are welcome to enjoy swimming, whirl pools and water slides with the Kitchener-Waterloo Aquatics Club. The club generally meets three times a week at the Waterloo Recreation Complex. We often go out to a local cafe or restaurant afterwards -- armchair athletes who don't want to get wet are welcome to join for that activity. Call Mark at [redacted] or Peter at [redacted] for details.

KW Frontrunners

Interested in running or walking? Call Peter at [redacted] or Mark

at [redacted] to find out more about joining KW Frontrunners. We run twice a week and often enjoy refreshments after the run. Everyone is welcome. As Nike, the goddess of victory, says, "Just do it!"



On the afternoon and early evening of Saturday June 20th, the LGBT communities of Guelph, Cambridge and Kitchener-Waterloo will assemble for our 4th annual Pride celebration. This year, we are going outdoors to Victoria Park, Kitchener. We will meet by the clock tower (a few yards west of the Kitchener Bus Terminal). The festivities run from 1:00 pm to 7:00 pm. Join us for a day of fun in the sun!

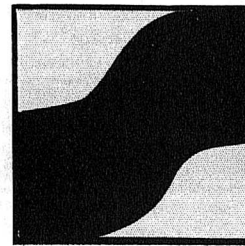
Out-Reach Rainbow Alliance

NEW GROUP!

An organization serving the L G B T community of K-W and the surrounding area providing information and facilitating of services. Meet old friends, make new ones, find your community! For information contact [redacted] or visit our web site at <http://www.rainbow.on.ca/orra/>

BBQ - Corn Roast - Dance

Hosted by Sound Advice Professional Disc Jockey Services (of Kitchener) and Commorah's (of Hamilton) our next event will be a corn roast/BBQ and dance on August 8th. For information, directions or tickets call Laura at Sound Advice 895-0237.



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Pitchers just \$ 7.50 and Sm. Draught just \$ 1.75 before 10 pm

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outdoor frolickers also welcome.
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SUBMISSIONS



Do you have some
unanswered legal
questions that need
attention? Why not
jot them down or
email them to us at Outlook and
we'll forward them along to "The
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edited for content or space
limitations.

We are actively seeking
participants who who like to see
their work in Outlook Magazine.

As always, we're on the lookout
for your letters, short stories, and
especially feature articles that
would be of interest to our
Lesbian, Gay, Bisexual and
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Forward your material to our
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Waterloo, ON
N2J 4V1

or email us at:
outlook@easynet.on.ca

GREETINGS

Hey! Our friend 'down under' is
celebrating her birthday this
month. We send her every issue
to keep her in touch with what's
going on in her old hometown.
We'll know if she reads the mag
if we hear back from her saying
she saw this Birthday Wish in
Outlook. If not, damn it!, we'll
save the postage and buy
ourselves a beer! <G>

Happy 39th (Oops!) Birthday
Cynthia. A big hug and kiss
from both of us. One for you
too Gail!

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Saturday, June 13, 1998
Waterloo Golf Academy

For more info. call:
(519) [REDACTED]

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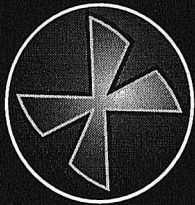


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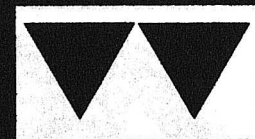
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COMMUNITY LISTINGS



SOCIAL AND SERVICE ORGANIZATIONS - Help Lines - Groups

ACCKWA (The AIDS Committee of Cambridge, Kitchener, Waterloo and Area)
 123 Duke Street East
 Kitchener, ON
 (519) 570-3687

ACGWC (AIDS Committee of Guelph and Wellington County)
 204-85 Norfolk Street
 Guelph, ON
 (519) 763-2255

AIDS Hotline
 Ontario Ministry of Health
 1-800-668-2437

ANSELMA HOUSE
 Crisis shelter for abused women with or without children.
 24-hour Crisis Line.....742-5894

AWARE K-W
 A Christian gay-positive group with roots in the Christian Reformed Church, meets on the evening of the second Sunday of each month. For info call Gary [redacted] at [redacted] or Fred [redacted] at [redacted]. Email [redacted]

Brethren Mennonite Council for Gays and Lesbians
 P.O. Box 43031
 Eastwood Square,
 Kitchener, ON. N2H 6S9

COLAGE (Children of Lesbians and Gays Everywhere)
 Provides education, support and community on local and international levels. 415-861-KIDS or contact Sarah at [redacted]

DISTRESS LINE
 Kitchener - (519) 745-1166

GLOW (Gay and Lesbian Liberation of Waterloo) U of W (519) [redacted] or visit our website at: <http://www.csclub.uwaterloo.ca/clubs/glow>

GLOBAL (Gays, Lesbians or Bisexuals at Laurier)
 email: 00global@mach1.wlu.ca
 webpage: <http://www.wlu.ca/~wwwclubs/www/global.html>

GQE (Guelph Queer Equality)
 Meetings every Tuesday in UC 536 at 7 pm at the University of Guelph.

YOUTH LINE (Lesbian, Gay and Bisexual Youth Line)
 1-800-268-YOUTH

M.C.C. Rainbow Church
 Pastor Sid Bater (519) [redacted]
 or email to: [redacted]

OUTline
 A support and resource phone line for people dealing with lesbian, gay, bisexual and transgender issues at the University of Guelph, in the City of Guelph and the surrounding area. Phone lines open every evening; Sunday through Thursday, 7 to 10 p.m. and Friday and Saturday from 6 to 9 p.m. Call (519) 836-4550 or email us at: outline@uoguelph.ca. Be sure to visit our website at: www.uoguelph.ca/~outline

PFLAG (Parents, Family and Friends of Lesbians and Gays) has a local chapter centred in Guelph that meets every third Friday of the month. Call Grace or Bill at (519) [redacted] or Evie at (519) [redacted] or Sue at (519) [redacted]

QUEERS ONLINE
 Source of information for Canadian gays and lesbians with features, news, reviews, erotica and much more. Visit us on the web at www.queersonline.com

SEXUAL ASSAULT CENTRES
 KW..... (519) 741-8633
 Brantford.....(519) 751-1164
 Cambridge.....(519) 658-0551
 Guelph.....(519) 823-5806

SUBSTANCE ABUSE
 Kitchener - (519) 741-3827

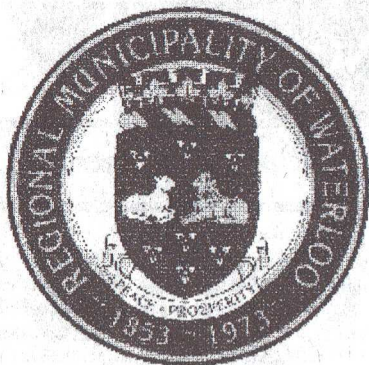
TWO SPIRITED PEOPLE OF FIRST NATIONS
 Toronto - (416) 944-9300

WATERLOO REGION ALLIANCE FOR EQUAL RIGHTS
 Kitchener - (519) [redacted]

WOMENS CENTRES
 U of W (519) 888-4567 x3457

WOODS (Women Out Opening Doors Socially) Primarily lesbian and lesbian friendly. Contact us by email at: [redacted] or the old fashioned way:
WOODS
 580 Beaver Creek Rd., Box D #9
 Waterloo, ON.
 N2J 3Z4
www.golden.net/~dmw

If you know of an organization or group that should be listed on this page, call (519) [redacted] or email us at: outlook@easynet.on.ca



I'd like an HIV test! What are my options?

The only way you can know for sure if you are infected with HIV is to have a specific blood test. In Waterloo Region, you can be tested for HIV at the following places:

Community Health Department AIDS/STD Program

1. You can be tested by your family doctor.

2. Anonymous testing

available only from the Community Health Department

- 99 Regina St. South, Waterloo - HIV Clinic
2nd Floor By appointment only. Telephone 883-2251

- 123 Duke St. East - Duke St. Clinic (ACCKWA)
Walk-in first come, first served. Thursdays from 4-7pm.

3. Confidential HIV Testing

Cambridge STD Clinic 150 Main Street - 2nd Floor
Walk-in first come, first served. Tuesdays 3-5pm.

Waterloo STD Clinic
99 Regina St. South - 2nd Floor
Walk-in first come, first served. Mondays and Thursdays 3-6pm.

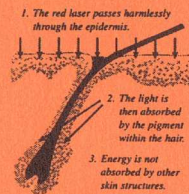
These clinics offer a service that is positive towards
gays, lesbians, straights and bisexuals. "Working" girls
and guys are welcome.

For more information call 883-2251
AIDS/STD Program



Laser Hair Removal or Electrolysis?

Your Body, Your Skin, Your Choice.



How does it work?

The light is absorbed by the pigment of the hair follicle (see diagram), which destroys the hair without damaging surrounding skin.

Does it hurt?

You may feel a slight tingling or stinging sensation. Some areas of the body are more sensitive. Treated areas will become slightly red and puffy, but will return to normal within a few hours.

Laser treatment for facial veins • tattoos • birthmarks • skin rejuvenation

Is it permanent?

Early indications are encouraging. Laser hair removal is a relatively new procedure, so no long-term results are available.

How long does it take?

A single 45-minute laser hair session will clear the entire bikini area. A typical electrolysis session, however, may only clear two inches in 45 minutes.

How many treatments are required?

It varies with each person. Because hair can be at different stages in a growth cycle, once an area is cleared, additional treatments are required to remove new hair entering a growth cycle. Usually 4-6 treatments over a year.

Is it safe?

Yes.

How much does it cost?

Many clients find laser hair removal is less expensive than electrolysis. Following a free consultation, you will receive a written estimate for the cost of your Silhouette treatment.

To arrange a FREE consultation or to attend a FREE seminar, please call 744-1533.



SILHOUETTE
Cosmetic Laser Clinics
150 Edna Street
Kitchener, ON. N2H 6S1
(519) 744-1533

Angie's

Since 1962



Thursdays: All-You-Can-Eat
Fish and Chips



Sunday Brunch in St. Agatha
10am - 2pm



Visit Our Gift Shop in St. Agatha

It is our pleasure to cater your commitment ceremony reception. We strive to provide an open and tolerant atmosphere. Allow our receptive and friendly staff to serve you tasty, homestyle food at prices you can afford.

Call Teresa for more information.

47 Erb St. W. Waterloo 886-2540

85 Erbs Rd. W. St. Agatha 1-519-747-1700

Internet Site: www.angieseats.com

RainBow Ridge Resort



Offering the finest Ontario Gay and Lesbian camping and trailer resort conveniently located only 60 minutes from Kitchenr/Waterloo. Enjoy the peace and tranquility of the Grand River and 72 spacious natural acres for your recreational enjoyment. For the day, overnight or the season, we welcome tents, trailers & park models.

Quiet, relaxing and friendly atmosphere..experience the RainBow Ridge Resort difference this season!

From tents to luxury park models, we have facilities to suit every camper's fancy and budget:

*clean washrooms *showers* swimming* fishing* spacious rec hall* pool tables* rental units* 100 sun/shade sites* most with full services* mountain bike & hiking trails* dances* fire pits *horseshoe pits* electronic darts* store* leashed pets welcome* year round security* day use for picnics and outdoor events* can accommodate group functions* planned activities all year round*

Just a Short Drive from Ordinary!!

Call today for further information....1-888-863-0221
Highway 9 & 25(s) Grand Valley