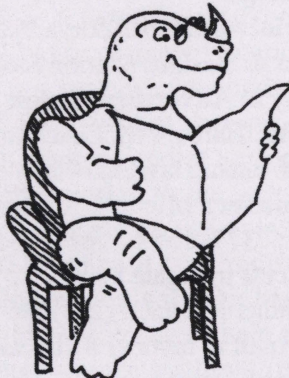


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LAVENDER RHINOCEROS

Victoria's Premiere Lesbian & Gay Magazine
Volume One Number Nine
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— What's Inside —

Summer in the Trees

Opinions

**RAW examines
barebacking**

**Bakerwench Does
Coffee**

**Book Reviews—The
Men And the Women
and er, Fidelity?**

Dykes Aren't Women

And more...



Photo Judy Lightwater

**Cynthia finds sun, sand and sex on
the beach. More of Cynthia inside.**



Let's start with a given. White men in the big world have all the power. Misused power results in domination, subjugation, exploitation and abuse. Many wise souls recognize this and struggle to change the existing power structures. But are the methods employed misguided, or even counterproductive?

Within our own community "power" can be used to intimidate anyone and everything which threatens us and our positions as marginally-defined persons. I'd like us—as lesbian/women and gay and trans persons of all sorts, shapes sizes and ages and colours—to have another look at how that word separates us and defines us.

I was at a meeting recently when the person presenting a bare outline of a master's thesis about seniors' care, stated that her study wasn't all-inclusive. Black, aboriginal, and non-white non-urban dwellers were not surveyed—not because the researcher didn't want to include a representative sample (she tried to find a broad range of participants), but because she could only include data from those who chose to respond to her questionnaire. Her explanation of the limitations of her study were clear and thoughtful. However, one woman in the audience either didn't hear, or listened selectively. She instantly accused the presenter of wrongdoing for not being totally inclusive. With grace the presenter repeated that she had asked many to participate, but the women of colour and aboriginal persons she approached expressed fatigue at being examined and poked and prodded. In my opinion, what happened to the presenter was rude and took away from the issue of appropriate care for lesbian seniors. The accuser abused "power".

The exchange reminded me of Martin Luther King and his universal statement that everyone is entitled to equal treatment and respect under law and from one another. He was most assuredly taking some of the Old Testament line, "blessed to be a blessing," and the New Testament, "love one another as you love yourself," and the Golden Rule, treat others as you'd like to be treated. All good principles. And all lost under the "power" structures we have now as the term "power" is no longer owned solely by the fat white cat on top of the pile.

Instead, we have Black Power, Women Power, Gay Power, Student Power, ad infinitum. Maybe it's time we pulled the plug on power and got back to the basics. Is it furthering anyone's cause to have an uncountable number of special interest groups each engaging in vigorous chest beating and jostling for position? Recriminations fly and confrontations rage between the various "power" factions as each blames the other for inequities (real or imagined). Where is the real equity in this kind of antagonistic and accusatory behaviour?

I'm not talking about entitlement. I'm talking about taking responsibility for our selves and for each other. The shift from King's universal love and respect dream got battered to hell during the Johnson regime in the States. Like good Canadians, we have adopted that American segregation of power. We have camps of apologists firmly believing in personal guilt and taking on "power" for all of us. It's getting to be impossible to be white, comfortable in a financial way, waged, able-bodied, young, old, male or female, or gay and lesbian rather than bi, or transsexual rather than transgendered, two-spirited rather than any of the above.

Maybe black or aboriginal lesbians do want things to be different in senior care for them as opposed to what white women want. The lesbians questioned wanted respect, inclusiveness and equal care. My guess is respect, inclusiveness and equal care is what we all want, whether we be white, black, tan, blue, rich, poor, two-spirit, trans or questioning. And that's "power full" given and taken in equal measure.

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Lavender Rhino is a division of the Lesbian Community Connections Foundation. The LCC mandate is to provide a monthly written forum that celebrates all aspects of queer lives, to promote a healthy visible community by giving voice to and honoring diverse and common interests and to promote dialogue on such issues as class, culture, racial differences and diversity.

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Women's Studies Turns 20

By Barbara McLaughlin

It's been 20 years since Women's Studies emerged as a small force at that old male bastion, University of Victoria. All graduates are invited to participate in celebrations. And all, is a fair number. There've been 3,383 students and 124 have completed majors or honours programmes.

What one male wag wanted to know needed some clarification from current department chair Dr. Christine St. Peter. Is Women Studies sex positive enough? Or is there too much Dworkin in the soup?

"Very sex positive, yes, it is," she affirmed. "Of course, it's hard to make it (the soup) really good when there's something wrong with the basic ingredients. Then, too, there is always going to be a mix in the brew." Students don't enter women studies with a comprehensive knowledge of what makes good soup in this era of gender conflict. A little spice is added, however, as Christine pointed out, "we don't sit around man-bashing. Interestingly, in the first year the women in the class are protective of the men. By the fourth year they are aware that the men can look out for themselves." But, in what Christine calls the third wave feminism, (the first, the suffragettes, the second, the 70s age of Millett and Friedan), issues are far more complex. It's no longer just about equality. "Issues are complex, nuanced. Women are asking, what are the real problems? Some feminist are now concerned with racism, ableism, classism, sexism, heterosexism and some still say men are the enemy. Male structures aren't suitable to the way women work, play, learn, and be in the world. And, men still hold much of the power."

The course began under the aegis and expertise of Drs. Jennifer Waelti-Walters, Constance Rooke and Paddy Tsurumi. These women brought with them their own fields of expertise and the knowledge of women in the fields. Jenny came from the French department, and brought women and French literature to the forefront, Connie brought women and English literature, and Paddy, an historian, Japanese women's history. Courses put together drew, obviously, on different disciplines. For the first time, women's work was examined from the women's point of

view: where, what, class, ethnic group, history, sociology, literature and statistics, philosophy and other disciplines.

When I told Christine about the gay person I interviewed who refuses to acknowledge the term "man" to identify himself, she responded " I know he's talking about gender indoctrination, but If he is walking behind a woman and it's dark, he's a man to her. The way he inhabits the world is male."

We particularly remember the work of Dr. Michèle Pujol who died recently of cancer. Michèle, a lesbian and economist in the department, was the initiator, in 1990, of *Sinister Wisdom*, a lesbian study programme-the first accredited study in Canada. UVic was the first to actually enter the course in the calendar. It's now taught every year. Debby Yaffe has taught the course and Connie Carter takes the helm in the fall.

What the programme wants now is bursary money and a mailing list of graduates. Women Studies at UVic wants you to get in touch in the following ways: Write, Department of Women Studies, University of Victoria, P.O. Box 3045, Victoria, BC V8W 3P4. Or Fax (250) 721-7210, Or call, 721-7378 or email wsanniv@uvic.ca to provide current contact information.

There's good stuff happening. If there is interest the first women studies summer camp will be in July or August, 2000-a week filled with workshops and activities and unstructured time for reflection.

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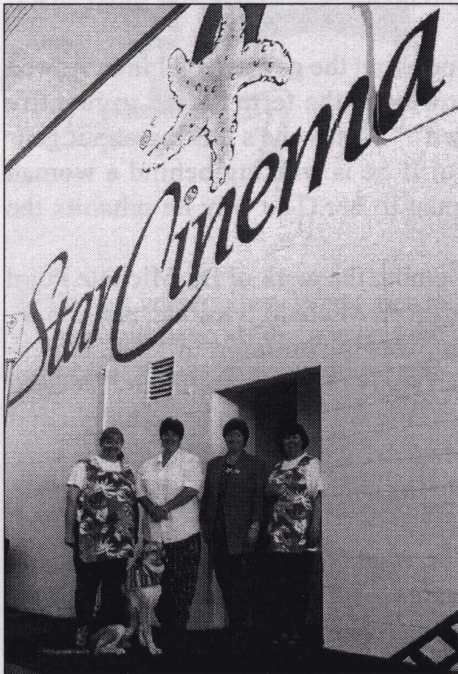
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Want somewhere new to go this weekend? Head to Sidney and check out the cutest, coziest little theatre around - Star Cinema on Third St. It is owned and run by four warm and wonderful women.

And they are sisters all: Sandy Oliver and Carolyn Lewis, Marlene Holt and Judy Gwynn-Williams.

Marlene and Sandy met nearly 20 years ago at the Vancouver Women's Outdoors Club, yet the four didn't really get to know each other until they came together as business partners last year.

On September 18th, 1998 Star Cinema opened its doors to a sold-out crowd. The number of attendees has been steady ever since.

Where did the idea to open up in Sidney come from? The mayor. It seems that back in 1994, after the brutal death of a local youngster, the mayor put out a call for a skateboard park and a theatre, to give kids something to do. The determined mayor reached out for help to the Saltspring Island cinema and reached Sandy, the local projectionist. Interest was sparked, and meetings and

market research were a go. Marlene and Judy enlisted the help of their parents, along with many community volunteers to turn what was an old bingo-plex into a first-run theatre.

I asked them what it is like working together as sisters. "Complex, and challenging", were quick responses. "It is also an opportunity to get to know each other in a new way", says Judy.

Who does what? Marlene, Judy, Sandy and Carolyn all rotate jobs. They are each projectionists, ticket-takers, popcorn servers, greeters and PR people. And they do it all with the help of only five part-time staff and some volunteers.

Star Cinema is different from other theatres. It is well supported by a variety of members of the Sidney community. It's a place at which parents can safely drop off their kids. And it's a place where women and couples with grey hair feel safe, too.

Star Cinema is committed to showing a variety of films, but often finds it difficult to find enough movies for younger audiences. Carolyn, Marlene, Judy and Sandy are intentional about what they show and how they present it. A few months back, after a showing of *Matrix* they held a discussion group about violence in the movies hosted by Times Colonist columnist, Jody Patterson. "We even take requests", Sandy says.

I asked about the potential for amateur film festivals. It's there, as long as the films are shot in 8mm format.

Star Cinema is a friendly little place. It houses two separate theatres, shows two to four different films a night, and Sunday matinees.

One of the four owners welcomes audiences at the beginning of each show, including the offer of a 30-minute refund policy. "If you don't like the movie, you don't have to sit through it", Marlene says.

Sidney is only 30 minutes from Victoria. The theatre is just three blocks off the main drag and is easy to find. There is plenty of free parking and no union squabbles.

At this point, the gals have no plans to expand.

For show times and info call 655-1171 24 hours or check it out on the net: www.mybc.com and www.forreel.com.

Keys to Effective Business Card Design

By Michael Losier

1. **Use your photo** or product photo. It builds trust and helps build relationships easier.
2. **Use the back of your card.** This is becoming more common and useful. Great place for a map, testimonials, quote or even product information.
3. **Good quality paper.** For many, the quality of the paper says a lot about your business. Avoid the punch-out style cards that have perforations - people don't like them.
4. **Limit us of text and colours.** Many beautiful business cards have two and three colours. Simple is nice.
5. **Play value.** People like to play with the folding cards and tent-card styles. Give them something to remember you buy.

Whether you are designing your first business card or planning your next, you may find these tips and techniques useful to assist you in attracting new customers and clients.

Michael Losier has been assisting entrepreneurs and small business owners for 10 years. Michael facilitates seminars and workshops dedicated to supporting business owners so they attract more customers or clients. Michael is the editor of a monthly web-magazine, *Victoria Business Assistant* www.travel.to/business that provides tips and techniques to help business owners grow their business.

Bakerwench Has Bean?

By Marcia Hicks

OOOh, baby, where ya bean all my life?

So, here I sit, crusty-eyed and frosty-brained, at my ever-patient computer, waiting for inspiration to hit me like a bug on my windshield on a warm summer evening. What shall I ramble on about this month? At this rather early hour, I have grown accustomed to having to kick-start my neural juices with a healthy



cup of morning elixir. I speak of none other than glorious coffee. It has provided me with many magical moments and been a sympathetic friend whenever I have had to perform in a human-like fashion at an early hour. So, it is to this loving friend that I look. Then, I realise that I need to look no further.

The origins of coffee are lost in folklore, but many believe it was first discovered in the 6th Century by Kaldi, an Ethiopian shepherd, with the help of his hungry goats. It is said that the herd resorted to nibbling berries off strange bushes. Soon, the goats were behaving quite unusually. Old billy goats were noted to have kicked their wee heels up with an exuberance the nannies found quite appealing. Kaldi, who was always attentive to his goats' needs, noticed this fun-filled frolicking and decided to try out the bizarre berries for himself. Soon, he was also cavorting merrily across the Ethiopian plains. The word spread

wildly, and there was much rejoicing.

Not much has changed since Kaldi and his merry goats. Sure, there probably wasn't a local Starbucks at which Kaldi could meet his like-minded coffee imbibers. True enough, the extent that people will go to these days to find the perfect cup of coffee may be beyond that of yesteryear's, but still, the whole purpose is very much the same. We yearn for the

flavour and aroma (not to mention the stimulation) this bean beverage offers. I can find myself camping and brewing up a pot of cowboy coffee (heat water, dump in grounds and stir) and feel as equally at home with my 'skinny mocha delight, make it a double, hold the whip cream, with extra foam and a sprinkle of nutmeg, please.'

With so much elaboration in the coffee world these days, it is no wonder that coffee is showing up more than just in the mug. It is a flavour-enhancer for chicken, steak, shrimp and lamb, and is always a favourite in desserts. Try it as a marinade, keeping in mind it pairs well with spicy condiments. It is also good in chili. Try soaking your beans in it over night, then cook them in it. You will be quite delighted with the results. Always use the strongest coffee in cakes to enhance flavours such as chocolate or spices. One last recommendation: decaf coffee is lovely for late-night binges, but it has no place in

the kitchen. It is bland when used for both cooking and baking.

Any questions or suggestions? E-mail me at bakerwench@hotmail.com My home page is www.randomact.bc.ca

Grilled chicken with Apricot Coffee Glaze- serves four

- 1/3 cup espresso, room temperature
- 1 cup apricot jam, heated and strained
- 1/3 cup dry sherry
- 2 tsp. fresh lime juice
- 2 tsp. corn oil
- 1 tsp. salt
- 4 half chicken breasts

- 1 cup sour cream
- 1 tbsp. apricot jam, heated
- 4 tbsp. chopped, fresh cilantro leaves
- 2 tsp. grated orange zest
- orange wedges and cilantro sprigs for garnish

Mix espresso, jam, sherry, lime juice, oil and salt in a bowl. Lay chicken breasts in a 9-inch square baking dish. Pour the marinade over the breasts, turning to coat evenly. Cover with plastic and refrigerate for four hours, turning occasionally. Remove the breasts, reserving the marinade. Place chicken on preheated barbecue about six inches from coals or on grill, and brush with marinade. Cook for 30- 40 minutes until cooked through and no longer pink. Combine the sour cream, jam, cilantro leaves and zest to make the sauce. Serve chicken with sauce and garnish with the orange wedges and cilantro leaves.



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Letters to the Editors

Dear ever diverse women's community whom I love with all my heart:

I am sure that by now many of us have met up with the "opportunity" to participate in an "exciting" and "subversive" and "illegal" "financial network" a.k.a. "pyramid scheme." Some proponents use bankers' language to describe it, others are more direct with their descriptions using provocative terms without apology. I am trying hard not to have judgement about people's choices. I fully understand the lure and the promise. I do not believe any one of us has gone into this scheme with the intention of hurting anyone else. I have my opinions about the scheme and I assure you they are thoughtful and considered. I respect other's decisions to participate in the adventure. Everyone is going into it understanding the rules and the risks. The worst case scenario, I tell myself, is that 50 per cent of our community give one per cent of the community a shit load of money. It'll sting. But we'll all survive. Hopefully, that one per cent will open a business and employ us all. So, I've been quite casually bemused about the goings so far. That is to say, up until now.

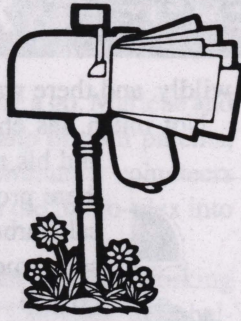
Recently I have heard through our ever-powerful rumour mill, that because I have chosen not to participate in the adventure, I am not business savvy or I am too timid, or whatever crap is being strewn about this week.

Now it has my full attention. Now I'm fully engaged. Indeed, for a moment there I was right pissed off. But the truth is, I'm worried. I'm worried that the important work of community building over the past several decades is creating a big divide amongst us. Parties and camping trips and dinner dates are springing up along "who's in it and who's not in it" lines. People are complaining about the presence of a taboo subject lurking in long-standing friendships. The whole thing is yicky really. So, I am here to announce that I did not participate in the pyramid scheme for my own reasons; I hereby have no judgement on my sisters who chose to participate, and I expect to be treated like one of the gals. I want to be in all the circles, I want to come to all the dinner parties and dances and if you make a schwack load of dough I want you to buy me a drink. I'll rub your feet in exchange. Let's not let this money scheme undermine the very thing it was hoped by well-meaning folks to enhance – our extraordinary community.

Lovink you always,

Su Hallatt,

Business Wizard Extraordinaire (by my own accounts, of course!)



Dear Editors

I wish to respond to the letter from Kim Hines and also to the response from the Women's Creative Network. I feel in no way should the WCN feel "ashamed" about how they hosted and organized this years film festival!

Should a group of women who worked so hard and for so many hours be so quickly criticized? Why do they have such devotion to this work? To empower each one of us and our community !

The modest profit from this fund raiser was used to keep "The Spot" open for perhaps another month. Why? So that all women of this community can afford such a great safe space.

Perhaps the accuser Kim could have helped in the organizing of the event or perhaps even made a pre event phone call about her concern before she reached the ticket booth since it was such a struggle for her.

Yes, there are always areas for growth and understanding. But please, have some respect for the hard-working devoted organizers of our community events, or you won't have any film festival to go to at all.

Debbie Frank



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Dykes Are Not Women

By *Silva Tenenbein*

(Excerpted, with permission, from her essay, *Powerfully Beautiful Dykes* published in *Looking Queer* (1998) Haworth, edited by Dawn Atkins.

I've been a dyke for my whole adult life, and I've never been attracted to women. This is not a riddle, or some kind of semantic manipulation of words. I'm attracted to other dykes. There's a difference. As Sarah Hoagland and Monique Whittig say so well, if 'woman' is a social construct, then Lesbians aren't women. While this is a popular sentiment, it is by no means an official—or the only—lesbian position on the matter. In the early 1970s the Radicalesbians produced a manifesto called *The Clitpapers* which warned straight women are dangerous, because they look like women. What these statements have in common is that they both claim an important difference between (heterosexual) women and lesbians.

The difference between Lesbian and Woman is not biological. It is social. Women around the world are defined by their social function, which is the service of men. The details of women's service to men vary by class and race, but many features are constants. Women perform personal services; the work of maids, butlers, cooks, and personal secretaries; or, in other words, the work of wives. And a woman's beauty is reflected in its use in the Marketplace.

What does it mean to you, to find a lesbian attractive? Does it mean you like to look at her? Does it mean you'd like to be with her? Talk with her? Touch her? Does it mean you'd like to fuck her; or that you'd like her to fuck you? What's the relationship between aesthetic pleasure and sexual pleasure for dykes? Does beauty depend on that person's physical appearance? When you think someone is beautiful, are you stimulated sexually? Are you stimulated other ways? What do dykes like? Are we tuned to men's aesthetic too, or have we developed values which are independent of the marketplace? Do the marketplace images turn us on?

Is there an exclusively lesbian aesthetic? Sure. Lots of them. It's unlikely that we would have just one. Many dykes are in the women's community by default, because we're too belligerent to be anywhere else. We're unlikely candidates to have only one aesthetic. We certainly don't have that kind of consensus among us about anything else.

Becoming a lesbian is a conversion of attention. Attention is a kind of passion. Passion is beautiful. Passion is not just sexual passion. Passion grows out of our belligerence. Passion grows out of how much we care. We care enough to be different; to stand out; to risk the dozens of daily societal rejections that we experience because we care enough about ourselves to be who

we really are. In our increasingly ersatz world, real passion is rare. The beauty it creates isn't recognized sometimes, because of that rarity. A lot of us did not discover passion until we discovered each other. We're at our most passionate when we're together, when we recognize ourselves in each other's power. It took some of us quite a while to recognize that beauty. Many of us are still working on publicly acknowledging it.

We're told by mainstream culture that women have power in their physical beauty, and that being beautiful makes a woman powerful. We're told, we're shown, we're taught, that a beautiful woman can experience her power by walking into a room and knowing men get erections, just from looking at her. Think about that as a scenario. Who really has the power in that room?

That fuckable woman? She isn't even safe there. Does being afraid mar her beauty? Or, in that aesthetic, is fear attractive too? Fear isn't attractive in my aesthetic. I

don't go in for public displays of vulnerability. I want to reverse the beauty-is-power equation. I propose that for dykes, it's not beauty which makes us powerful, but power which makes us beautiful. Seeing each other's power also turns us on. The relationship between aesthetic and sexual pleasure might be hard to articulate, but we sure can feel it. Some dykes take up a lot of psychological space. They look like power.

They look like they can take charge of another dyke's pleasure and be responsible for it. They look like they can take charge sexually. Sometimes we call this being butch. Some dykes have such a strong grasp on their power that they can afford to give it away, and they can advertise that. Sometimes we call this being femme. The sexual possibilities and the number of options available to us, are in themselves attractive, don't you think? The things which make lesbians attractive, really attractive, are not about physical appearance. Whatever and whoever we are, as long as it's what we really are, is beautiful. What makes us beautiful is our passion; our strength; and the courage to choose to be 'other.' We aren't beautiful in spite of making the kind of choices in our lives which mean that our appearances don't meet marketplace standards; we're beautiful because of it. Our adamant refusal to be deflected from what we want is beautiful and it makes us beautiful. Think about us, in all our diversity of knowledge and talents and skills and desires and ages and sizes and colours and shapes. Think about what we learn from each other. Think about our belligerence; our strength; our potential collective capacity for civil disobedience; the beautiful possibilities that grow out of our passions. That's beautiful.

We care enough to be different; to stand out; to risk the dozens of daily societal rejections that we experience because we care enough about ourselves to be who we really are.

Quotes 'n Queeries

News, views and gossip from the international lesbigay, transgendered and mainstream media.

by Mary Lasovich

Alana Flores, an honour-roll student, dance scholarship recipient and lesbian, endured death threats and constant harassment in high school while school authorities turned a blind eye. Now, Flores is headed to court, joined by four girls and a boy who are all charging a California school district with failing to provide a safe environment. For three years, Flores struggled alone and attempted suicide in her senior year. She then poured out "everything" to her family, who responded with unconditional and active support for her lawsuit against Live Oak High. "I could have graduated... and never looked back," she said. (*Curve*, September/99). "But there was always something in me that said that's not the right thing to do, because it could happen to somebody else, over and over and over again." The American Gay Lesbian and Straight Education Network reports gay youth are seven times as likely as their non-gay classmates to be threatened with a weapon while at school, and the average high school student hears anti-gay epithets 25 times a day.

And for quite another tale of harassment, there's the annual dust-up at Michigan Womyn's Music Festival....

Riki Wilchins and other trans-identified activists—joined by the Chicago Lesbian Avengers (don'tchaluvit?!)—successfully challenged the exclusionary entrance policy adopted by MWMF in 1991 to keep transsexual women off the land. Four days of toe-to-toe confrontation between the trans crowd and the lesbian-separatists, and intense negotiations, led to a statement by festival founder Lisa Vogel to the effect that there'd be no "panty checks" and why didn't everybody just quit yapping about any woman's right to be there. Wilchins said: "The biggest change was that five years ago, at the original Camp Trans [set up across the road from the festival] it was transsexuals struggling with the festival. But this year it was young, radical lesbians struggling with other lesbians. After one shouting match I thanked one of them for her outspoken support, and she responded, 'I wasn't supporting you. If you're not welcome, I'm not safe here either. This is my issue, too.'" Apparently, a growing number of women took

up the cause as their own this year. So what about it, all you local (lucky) gals who meandered off to Michigan? Tell us what really happened, eh?!

We gotta have I(we)-was(were)-there reports in the Rhino, 'cuz primetime just doesn't care....

Scott Seomin, a spokesman for the Gay & Lesbian Alliance Against Defamation, says the new television season holds faint promise: "Gay characters rarely have had a romantic encounter, while their straight counterparts hop between multiple dates or affairs. [The ABC drama] *Wasteland* and *Mission Hill* [an animated series featuring an elderly gay couple] will break this artificiality." Of the nine queer lead or supporting roles, all are male and eight are white men. "With over 540 lead or supporting characters on primetime this fall, the gay community encompasses less than 2 percent of total portrayals," notes Seomin. "Lesbians have been relegated to small, marginal roles and gay people of colour are almost non-existent."

But money still talks....

Michael Wilke, who covered same-sex images in advertising as a reporter for *Advertising Age* and *Inside Media*, now travels the U.S. presenting his video documentary, *The Commercial Closet*, and working on a documentary film. A very few TV commercials now depict gay relationships and the '90s introduced "gay vague ads"—where gay viewers come away thinking the characters are gay, while straight viewers may not even consider the possibility. Wilke says the Volkswagen Da Da Da ad is "a perfect example" of the genre. In it, two guys load a chair in their hatchback and drive off, but the chair smells so they dump it: "The two guys seem to have this seemingly unspoken language between them because there is no dialogue. Gay people just thought this was depicting a gay couple, and straight people just presumed they are roommates." Then again, the ad did air for the first time on the coming-out episode of *Ellen*.

And finally, the best rush of all....

Peggy Thompson and co-producer **Sharon McGowan** are enjoying sweet success with *Better than Chocolate*, a sexy romp which international film festival audiences are gobbling up. Set in Thompson's hometown Vancouver and directed by Anne Wheeler, the film took People's Choice awards at lesbigay festivals in London and Toronto. Thompson, who wrote the screenplay, says the project took 10 years and endless rejections to reach the big screen: "We'd always hear the same thing... the combination of sex and comedy is too weird." The soundtrack features Ani DiFranco, Bif Naked, Ferron and Sarah McLachlan's *Ice Cream*, with name-sake lyrics ("Your love is better..."). You know the rest.



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Sex, Sand and Solitude

by Cynthia Callahan and Judy Lightwater

Photos: Judy Lightwater

"Where's that?" friends asked when we announced a canoe/kayak trip to Wells Grey Provincial Park. Bowron Lakes is the more famous one, but if you want fewer portages and less than a seven-day circuit, try this huge natural wonderland northeast of Kamloops.

The town of Clearwater hosts the park's main entrance. Though we were bound for the northern gate at Blue River, we stopped in Clearwater to see Wells Grey's amazing waterfalls. Helmcken Falls is three times the height of Niagara Falls and set in a huge canyon of red striated rock. The same evening we climbed the viewing tower at Green Mt. and learned about each area of Wells Grey. The mist of Helmcken Falls rose on the horizon. Huge Murtle Lake, where we were bound, was too far away to be visible. We could only guess at its dimensions.

In the morning we gaped at more canyons, magical rock formations, and rushing rivers on the way to the hamlet of Blue River. Because of its proximity to Jasper, Blue River is growing as a tourist stop. Two new motels, one with heli-skiing, have sprung up on the highway. A turn-of-the-century general store, beautiful lakes for swimming, and quiet streets for morning walks created a peaceful haven. If not for the mosquitoes and 20 trains a day running through it, we could have imagined living there.

After an hour's drive on a logging road which clung to the edge of a steep canyon, we arrived at the Murtle Lake parking lot—the nearest campsite, a



mere hour's paddle from the launch.

Even with our canoe carts (What an invention the wheel is) our heavily loaded boats made the mile-long portage a challenge. The trail's scenery was lost on us as our bodies complained about unloading, packing everything in, and swatting mosquitoes as we went. An arduous hour later we arrived at the launch, with afternoon waning and our stomachs demanding some input. Too

buggy to stop for long, we paddled into the lake, so happy to be floating instead of pushing that our muscles sprang to life. Trail mix and the promise of snow-covered mountains inspired us to go on.

An hour later we'd passed the first designated site and Judy began to tire.

But the first campsite in the north arm of the lake, which reportedly had fewer bugs and fewer people, still lay another hour ahead. Cynthia towed for awhile and we arrived at our destination in the early evening, eager for food and sleep. By morning we were ready to paddle amid snow-capped mountains and forested slopes ending in a huge lake of pure blue water, until a fierce wind forced us to shore. To our delight, we found ourselves on a sunny and utterly private beach. What's more, we had left most of the mosquitoes behind. We took advantage of our bug-free paradise to amuse ourselves on the beach while waiting for the weather to clear. When next we looked, the wind had calmed, but not enough to risk paddling onward. We had landed in a gorgeous undesigned camping spot—no outhouse and no bear cache—but plenty of room for two gals and their boats.

We began three days of swimming naked under the hot sun in near total silence. Evenings, we paddled further north to find mountain streams entering the lake in a torrent and beaches on which we could walk and explore. Many times each day we gazed in awe at the dense stands of virgin forest as far as the eye could see.

On our fifth day out, the hot sunny

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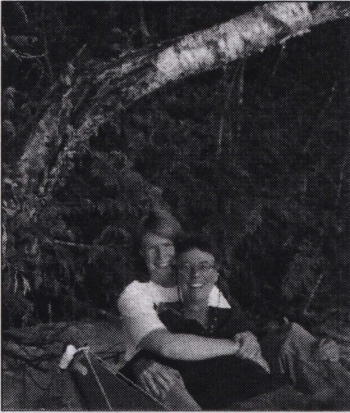
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Sex, Sand and Solitude (cont'd)

temperatures dipped slightly and an overcast sky made our trip back to the lake head a cool delight. During a rest at a long narrow beach, six loons swam close and screamed at us. We examined moose tracks in the sand. Three hours later, we arrived at the portage and wouldn't have minded a moving sidewalk instead of our trusty canoe carts. This time we rested more often, sprayed each other alternately with cold glacier water and citronella, and appreciated the pristine forest we traversed along the way. Wooden bridges over



mountain streams led us back to our car; a couple of hours later we were punchy and hungry in one of Blue River's few cafes. There we stuffed our sweaty selves on several politically incorrect menu items and enjoyed the luxury of a toilet.

Yes, there were clearcuts—almost everywhere, from the moment we left the park and in the most breathtaking valleys imaginable, in areas where the trees seemed too small to bother. We must each do something to protect our forests. No matter how many parks surround us, our forests, watersheds and fish habitats cannot survive the current allowable

cuts and lack of regulation.

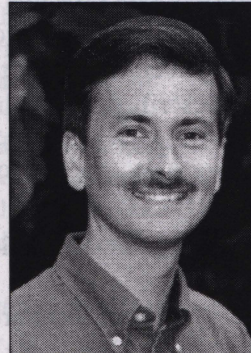
If you want a wilderness holiday, Wells Grey is worth the trip. But take action today to keep our province from becoming a barren hillside connected by paved roads and green circles which, like us, cannot exist alone. Write or call the Minister of Forests at the legislative assembly, in Victoria, and tell him unprincipled compromises will not save our forests; that codes must reduce the cut and be enforceable; that jobs come from healthy economies and healthy planets.



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Celebrate Canadian Women's History Month this October

1999 THEME: Canadian Women's Century

"The History of the Country is written from the lives of Men, but from the lives of Women, we learn best of a Nation's Soul." (Author unknown)

By Jane Turner, UVic Library Archives

Historical Background

In 1992, the federal Government declared the month of October as Canadian Women's History Month in response to a letter-writing campaign led by a Victoria, BC woman, Lyn Gough. October was chosen because it is the month, 1929 in which Canadian women officially became persons in law, eligible for appointment to the Canadian Senate.

It is hoped that by having one month of the year devoted to women's history, we can rediscover the women who helped shape our nation, women like Nellie McClung who was involved in two major constitutional changes—women's suffrage and the campaign to have women declared persons. The Person's Case as it is known involved four other women, all living in Alberta at that time.

Led by Emily Murphy, the first woman in the British Commonwealth to be appointed a magistrate, Nellie McClung, Louise McKinney, Irene Parlby and Henrietta Edwards challenged the Supreme Court of Canada to assert that women were persons. The women lost. They then appealed to the British Privy Council. The Council described the exclusion of women as "a relic of days more barbarous than ours" and overturned the Canadian decision. On October 18, 1929, Canadian women became persons at last!

Why not join Canadian women with your own celebration?!!

Read a book by or about women. Visit your local art gallery and view the work of women artists. Check out your library for NFB films, especially films by Kathleen Shannon of Studio D. Plan a talk or video for your organization. Create your own event. Share family herstories Re: National Film Board of Canada. You can check your nearest library for an NFB catalogue. Their listings are extensive and cover a wide range of subject material. Included are titles of Studio D, founded by Kathleen Shannon in 1974 who produced films

for and about women.

Phone the NFB toll-free—1-800-267-7710 for information and/or to receive a catalogue. NFB films are for sale and no longer for rent. However, there are special rates for home and classroom use. You can also view listings on the NFB website: <http://www.nfb.ca> or go directly to the NFB producers list http://www.nfb.CA/FMT/E/prod/S/Shannon_Kathleen.html

How To Celebrate Women's History Month

- Dig out the family albums and discover your family history.
- Share stories of your foremothers.
- Listen to parents, grandparents and grand relatives (I like that one) reminisce on their lives.
- Identify women who have made a difference in your life.
- Read a book by any number of exciting women authors.
- Invite a speaker for your organization.
- Discover the links on the web to women's history.
- Review the National Film Board catalogue (at your local library) and watch videos about Canadian women.
- Join in the events of October.
- Create your own activity.

Check out our website (which updates as events are identified) <http://victoria.tc.ca/community/whist>

Status of Women Canada closes the millenium with a focus on the struggles and achievements of Francophone women. Their popular resources have included historical background, quiz and general information. Website: <http://www.swc-cfc.gc.ca>

Ministry of Women's Equality has excellent information on their website: <http://www.weq.gov.bc.ca>

Lyn Gough Sheila Kingham

Canadian Women's History Month Committee. Tel: (250) 475-1893 Fax: (250) 744-3652 Email: skingham@islandnet.com

"Most of the time we stand with our backs to our own Light, looking into the shadows."

Swami Radha

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Canadian Women's History Month Events 1999: Victoria and area.

OCTOBER 1-2 Women's History Network/BC 5th Annual Conference

Women and Families Camosun College, Victoria, BC

Preliminary Program

Friday, October 1 (Friday evening location: Wilma Thomas Cultural Centre, Camosun College, Lansdowne Campus)

6:00 pm Dinner

7:30 pm Keynote Speaker: Jean Barman, *The Worth of an Ordinary Woman: Maria Mahoi and Her Two Families.*

Followed by: a musical presentation by *Kindred Spirits.*

Saturday October 2 (Location: Wilma Thomas Cultural Centre)

8:30 am Coffee, treats and registration

Session A: Early Colonial Women

9:00 - 10:30 a.m. Beverley Boissery and Carla Paterson, *Women's Work Women and Rebellion in Lower Canada, 1837-8.*

Jo-Anne Fiske, *First Families: Narrative Construction of Settler Families.* Maureen Duffus; *Women at Fort Victoria: Not Quite 'A Perfect Eden'.*

Dorothy Sweet and Mary E. Doody Jones, *Portrait of a Victorian Widow: Anna Letitia le Breton.*

Break: 10:30 - 11:00 am Coffee

Session B: Nineteenth-Century Women and Children

11:00am - 12:00 p.m. Kathryn Bridge, *A Family of Neighbours and Friends: A Child's Perspective of Nineteenth Century Canadian Immigrant Families.* Helen Brown, *Replicating the Ideal Family: The Different Experiences of Female Teachers and Students in Nanaimo in the 1890s.*

Lunch: 12:00 - 1:00 p.m.

Session C: Working Women

1:15 - 2:45 p.m. Carol Baird, *In Her Small Corner: The Thoughts and Writings of Connie Barber, 1939-1962.*

Jeanette Taylor, *Rural Prostitution on*

Northern Vancouver Island: A Family Matter. Shannon Iverson, *Gender and the Politics of Childbirth: An Examination of the Professionalization of Midwifery in British Columbia*

Annual General Meeting: 2:45 - 3:30 p.m.

Registration: \$35.00 (includes Friday evening program, Saturday program, coffee and lunch, and membership dues). \$30.00 (student/underemployed rate for the above). \$15.00 (Friday evening supper - vegetarian on request)

For registration forms and more information: Jane Turner, University Archivist University of Victoria Libraries P.O. Box 1800 Victoria, British Columbia V8W 3H5

October 29 - 31 Symposium: Achieving Wellness for Visible Minorities—A Human Rights Perspective

Overview: Working together to forge community links, to enhance the wellness of visible minorities. This symposium will examine the present, the past, and the future of health/wellness for visible minorities. Our objective is to challenge participants to pursue a new and viable vision to meet the needs of a culturally diverse society at community, provincial and federal levels.

Celebrating Diversity Celebration of Our Wellness through the Arts - an evening of music, song, dance, readings, elder stories is being planned. Bring your dancing shoes!!

October 31 is set aside for the issues and concerns of women. Workshops will vary from 1 to 1 1/2 hours in length with sessions to be interactive and to stimulate discussion among participants.

Keynote Speakers

Dr. Suman Fernando is an internationally respected British Psychiatrist and Senior Lecturer at the University of Kent

Invited Speakers include: Ms. Mary-Woo Sims, Chief Commissioner, BC Human Rights Commission Dr. Jaswant Guzder, Director, Children's Treatment Center, Sir Mortimer Davis Jewish General Hospital, Montreal, Quebec, Moe Sihota, MLA

For more information/registration: Pat: Tel: (250) 595-8689 Marlene: Fax: (250) 479-3861 or Gail: Fax: (250) 389-1263 Minder: Email: ww877@victoria.tc.ca Email: info@cmba.paradon.co



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RAW – A Forum For Gay & Bi Guys

On Rubberless Sex

By Kevin Barnard

It seems that you can't pick up a queer publication anymore without reading about "Barebacking." Under the auspices of The Men's Wellness Program of AIDS Vancouver Island, gay community outreach worker Marc Mertens facilitated a forum to address the re-emergence of unprotected sex, (barebacking) among gay and bisexual men. Some men consciously choose to engage in unprotected sex regardless of their or their partner's, HIV status. Barebacking has even reached the mainstream media, adding more hype and controversy to this already heated subject. Eric Hildebrandt, events coordinator for Seattle's Gay City Health Project was co-facilitator. The forum gave the sixty men attending the opportunity to discuss their fears and concerns, and to share experiences.

It was a diverse group varying in age, sexuality, sexual habits, relationship status, "out-ness", HIV status, and points of view.

Eric brought his experience from a similar forum in Seattle. Victoria's forum was partly funded by the AIDS Community Action Program—Health Canada.

Before the open discussion took place we were presented with the glossary of terms published in the August Men's Briefs and used in the forum as a guideline to help us speak the same language.

Unprotected Sex (Rubberless Sex) is anal intercourse without using a condom, whether intentional or unintentional.

Intentional could mean partners of the same HIV status deciding to stop using condoms together: also called "negotiated safety".

Unintentional could mean not using condoms because the passion, situation, drugs and/or alcohol made it impossible to use condoms (some call this "slipping"—we call this being human).

Barebacking is actively and intentionally seeking out unprotected sex with partners of known or unknown HIV status – and refers to a small but immeasurable group of people.

The statistical research on who is

barebacking and why was, unfortunately, limited. Unofficial surveys are inconclusive, and add little to our understanding, mainly because those who are barebacking are not identifying themselves, or talking about it. I checked out the Net and found a website for *Vancouver Island Barebackers* and was amazed to discover hundreds of other sites. We did an unofficial survey of those in the room on sexual practices, condom use, relationship status, sexual orientation, etc. through several questions to which we responded by either standing or sitting. We then broke into small groups of five or six. We were asked to visualize three scenarios: a sexual fantasy, our last sexual encounter, and our last sexual experience in a relationship. With each situation we were asked if a condom was used. The group then discussed the three scenarios. The outcome in general: a condom was not used in the fantasy, unless as a sexual toy; in the relationship, a condom was negotiated and its use varied depending upon trust, longevity, and HIV status; in the last sexual encounter, almost all used a condom. Each group talked about this exercise and how it pertained to them individually, but the general concern around condom use was not barebacking practices but the "slipping," the "unintentional unprotected sex."

The forum was then open to the floor for everyone to share experiences and concerns, and to ask questions. Though we were supplied with a definition of barebacking in the beginning of the evening, a considerable amount of time was spent discussing and clarifying these definitions. Discussions were frank and anonymity is protected here. (There were no self-proclaimed barebackers in the forum to offer an inside viewpoint on this topic, so focus shifted to issues around the unintentional condom-less sex that quite a few of the participants had experienced.

The topic of who is barebacking and what motivates a person to bareback was an interesting discussion, for there
(Cont'd page 15)

MUSAIC

Victoria's Choral Society of Lesbians, Gay Men, and Allies is looking for volunteers to fill the following positions.

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Offers leadership and ensures the smooth running of the Society. Facilitates and cooperates with the Coordinating Committee, Conductor, operating committees, and general membership.

Communications Coordinator:

Maintains and updates the external contacts of friends and business supporters of the choir. A computer is a necessity for this position.

Volunteer Coordinator:

A new position with the choir that manages and recruits volunteers to assist in performances and other functions of the choir.

Fund Development Coordinator:

Develops short and long term plans to address the financial fundraising needs of the choir. Recruits various businesses, organizations and communities to support or sponsor the choir.

Community Coordinator:

Focuses on outreach in the larger community and organizes any of our public appearances.

Membership Coordinator:

Welcomes new members and provide information about the choir. Supports and directs the activities of the Section Leads. Assist in organizing the choir's social events. Maintains records of the membership. A computer would be an asset.

If you have an interest in one of these positions, please call 360-1966, Musaïc's voice mail. A member of the coordinating committee will be happy to speak to you about the application process and give you more information about the position.

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Rubberless Sex (cont'd)

seemed to be no set demographic. Reasons included self-esteem, survivors guilt, lack of safe-sex education, youth's feelings of invincibility, depression, loneliness, age, body image, peer pressure, rebellion against the Status Quo, desensitization of the AIDS epidemic, freedom to be spontaneous, insecurity about discussing sex, and the new drugs, which to some offer false hope.

Those getting older and finding it harder to get and stay aroused agreed that despite the problems, using a condom was still preferred.

Most relevant topic discussed was "negotiation of safety" with a partner. Most everyone claimed to practice safe sex most of the time, with the occasional "slip." Feelings of guilt and fear over slips were quite high, with contributing factors to these incidents being drugs or alcohol, passion, or a lapse in common sense. Some of HIV positive status said their sexual activity was more relaxed, enjoyable, and hassle free as they didn't have the fear of contacting AIDS any-

more, though informing their partners was still difficult but a necessary part of sex.

A representative from Victoria Youth Pride Society (VYPS) offered some insight on the youth perspective, as VYPS had just held a similar forum. He said the gay youth, though perhaps not always practicing safe sex, could not be classified as barebackers. Instead, the contributing factors to condom-less sex among youth were based more on lack of education and awareness. They were not as aware of the AIDS epidemic as those who have lived through it, they felt invincible—as most youth do—they were generally inexperienced and insecure about discussing sex and safety with their partners. They felt they were under-educated on sex and sexually transmitted diseases, unaware of the consequences, and they felt rebellious against society for being told how to act.

Morality was never brought up as an issue. There was no passing judgement or condemning barebacking. There was a fair amount of "if that's what they

choose to do, that's their life—it doesn't affect me." Also, issues of social responsibility were not discussed, though we were running out of time.

The group's general feeling regarding barebacking by the end of the forum was quite mixed. Some were afraid of a backlash of hate for gay people for spreading AIDS, some were afraid that research and funding for AIDS would be compromised if it was viewed that we are doing nothing to prevent the spread of AIDS, some were confused about what motivates a person to bareback, but most felt that this was an issue that has been blown out of proportion by the media and being practiced by only a small group of people and, therefore, not affecting them or their community at all.

If you are concerned about "Barebacking," HIV, AIDS, sexually transmitted diseases, talking about sex, or just need more information; please contact AIDS Vancouver Island, VARCS, PWA or another AIDS organization for more information. An informed decision regarding your life and sex is a smart one.

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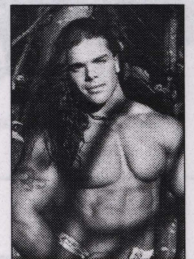
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The Subject is *Yours* – The Opinion Defending The Poor

By Lahl SarDyke

Discussions on any and all of the 'isms' scare me. I don't always want to change and the dykes who are pushing for change often have a grasp of reality and/or theory that makes my cells panic. Once that happens, I want to run from the room. I hate giving up my illusions and realities of power, I hate looking ignorant, I hate being caught using my privilege at some one else's expense.

But if I stay in the room, if I listen to what is being said, I learn to take my guilt and love of community and use them to create change. I become informed, an ally whom others can rely on. Ultimately, the grrls who demand that I listen, the grrls who continue fighting for change as the room becomes emptier and emptier, the grrls from whom I learn to be a revolutionary of change rather than a perpetrator of oppression, are, if I keep my foot off their necks, the grrls who protect my back.

Kim's letter and the G-Spot's response in the Lavender Rhino of Sept 99 demands that I take a critical look at what I think, believe, do and dream about in the context of community, class, money, privilege and poverty. Kim's letter in particular asks for change, asks each of us to question or expand our versions and dreams of community.

I expect local dyke and women's events to be sliding scale because dykes create them. We have the power to open every event to reflect the diversity of gender, ethnicity, class, education, size, ability and age in our community/ies. If we believe in what we are doing, we can convince our ticket sellers to support our sliding-scale policy. How we think and dream affects what we create, affects how we welcome individuals into our events and communities.

On one level, poverty is personal—this dyke and that dyke don't have the money to attend an event. But Kim offers a solution on an institutional level. Because the G-Spot accepted Kim's challenge, in at least one of our institutions, more dykes, regardless of income, are able to participate.

An analysis of community, class, money, privilege and poverty is a complicated business and I can't do it justice here. But this I know. One of the results of poverty and having little money is fewer choices. A choice between rent, food and hydro is not equivalent to a choice between a ticket to the ballet, dinner out or an extra credit card payment. Budgeting is about prioritizing choices. How can one prioritize rent or food? It isn't okay to leave poor dykes out of visions of community. It isn't fair to tell poor dykes they can participate only if they work. It isn't just to say that because her skills are not marketable under present conditions she can't play with us. It isn't right to stand on the outside of someone's life and decide that being poor means being irresponsible.

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Pages For The Community

About That Rainbow and Pride

By Zorya Plaskin

The Rainbow is used as a symbol of pride. It's everywhere during Pride Week. True, it is pretty. But how appropriate?

The rainbow is a spectrum, a totality of an infinite number of shades of colour. So in some ways it is a good symbol. But in other ways its symbolism of community is a myth when you consider the impact of the variety: lesbian, gay, bi, trans, two-spirit. Too often the different shades of our community's rainbow are discrete, and just barely held together with baling wire long enough for Pride Day.

And how, exactly, did we come to appropriate this ancient symbol as the banner of Queer Pride? We weren't the first to use the symbol, and in the larger perspective others have used it differently, as a symbol of the mystic and even shamanic mysteries of the Cosmos. The rainbow in earlier, pre-historic times was a bridge between heaven and earth. The Turkish word for rainbow means bridge. The Buddhist scriptures describe the rainbow bridge as a way of distinguishing the chosen from the wicked. In Greek mythology, the rainbow is one of the symbols of Isis, because as Hera's messenger she is a bridge between the worlds.

According to Barbara Walker, in *The Woman's Encyclopedia of Myths and Secrets*, the rainbow in Celtic mythology is a bridge to Mana's western paradise, where she keeps the souls of the dead. The Pot of Gold at the end of the rainbow is the Celtic Holy Grail. Or perhaps the better world, at the end of the yellow brick road, promised in *The Wizard of Oz*. And speaking of dragsters, Judy Grahn notes in *Another Mother Tongue* several connections between rainbow energy and the process of transcending gender. She tells the stories of a Ko-qi-ma, a hermaphrodite who turned the lover of her heart's desire into a coyote by persuading the rival to walk under a rainbow. Another tells of an uncle in "a family with both American Indian and Scots tribal affiliations (who) told an adolescent tomboy daughter that she could become a boy if she only walked under a *rainbow*."

There are a host of Amerindian stories involving rainbow

energy. Many of them differ from the norm, but still involve a bridge concept. They tell of a time when Turtle Island (North America) would be over-run by white people from a foreign land, who disrespect and desecrate the earth. Just when things seem bleakest, the elders' stories tell us, the Rainbow People will appear and lead us back to a state of spiritual oneness with the Creator. The aboriginal stories played a big role in the decision by Greenpeace founders to call their ship Rainbow Warrior. It also influenced the manifestation of the Rainbow Family community throughout western North America.

With all this in mind, then, how appropriate is it for the Queer community to use as its symbol the rainbow, defined—in the symbolic sense—by Webster as "an illusory goal or hope?" Remember that rainbows don't really exist. They are an optical illusion, a refraction and reflection of light which appear in our mind's eye only when atmospheric conditions are perfect.

Illusory as it might be, the rainbow is an admirable goal for our community. But we do need to honour its mystic power, and do a little better job of walking our talk, of working to make the atmospheric conditions of our community a little more perfect, a little more rainbowish.

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What's A Word's Worth?

By Maddy Aramis

"I couldn't do it," a friend of mine remarked over a steamed milk at Starbucks.

She was talking about open relationships, where sexual encounters outside the primary, committed relationship are permitted, and in some cases, encouraged. Her horror at the thought of occasionally sharing her partner made me think how narrowly we tend to define "acceptable" relationships.

What I liked best about *Longtime Companions: Autobiographies of Gay Male Fidelity*, edited by Alfred Lees and Ronald Nelson, was reading about the many variations on the relationship theme. Variations which seem to work! In this collection of 15 short autobiographies written by men in long-term relationships, some couples are monogamous while others enjoy regular outside stimulation. Most of the couples live together, but in some cases took years to actually decide to combine households. Others still maintain separate residences after nearly two decades of union.

"There were occasional tricks we met for threesomes. And we would each go out occasionally for an evening on our own. The extra-curricular activities never were a problem. They were an accepted part of gay life in late-1960s New York. And we were proud of our openness. When, several years later, Nigel Nicholson published his successful book, *Portrait of a Marriage*, a study of his father's open relationship with his wife, Vita Sackville-West, and her "ladyfriends" Virginia Woolf and Violet Trefusis, Bruce felt it affirmed our easy lifestyle," writes contributor Arch Brown.

My friend, who gagged on her drink when I said extra-curricular sex can be lots of fun, is very stuck on the idea that if you fall in love with someone, there are certain "appropriate" ways of behaving. Courtship rituals include giving flowers, holding hands at the movies, dinners by candlelight, and, as things progress, a healthy dose of hot sex—with your partner, of course.

"Some long-term relationships not only endure, but also begin, because of spiritual affinity rather than sexual excitement. One might even argue that if high erotic expectations are absent from the outset, one later avoids the difficult transition, often a failure, to an open relationship and platonic affection. Such, in any case, is my tentative conclusion after 23 years of life with David," this from contributor Walter van Nus

Several of the couples featured in the collection were most adamantly monogamous. In these cases, engaging in an outside affair was unthinkable.

For others, experiments with other lovers were dismal failures. Thankfully, the editors didn't editorialize but let the men speak candidly about what has or has not worked for each couple.

Contributor Roy Strickland writes, "I would guess the thing people find most remarkable about our relationship is that after so long together [47 years], William and I still not only love each other, we like each other. We enjoy travel, plays, ballet, opera, dining out."

My friend asserts, if things continue along according to the "standard plan", the future might include spending a certain amount of time together, eventually living together, possibly buying property together, being monogamous, and taking shared vacations. These are common expectations for couples in "serious" relationships. While several couples in *Longtime Companions* do follow fairly traditional paths, others have made up their own rules.

"After more than 13 years," Fred Knoerzer and John Strong tell us, "we've come to the conclusion that what has kept us thriving as a couple is not just sex or even love alone. It is also a good-humoured tolerance of weaknesses and an affectionate respect of strengths, and apartness as well as togetherness. In political terms, we are two sovereign states united in the federation that is our enduring relationship."

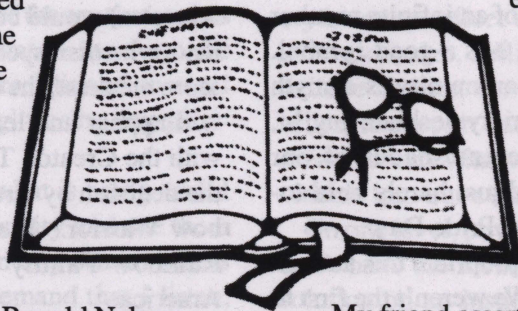
In all cases, what keeps these men together is mutual respect, deep affection and a determination to make things work, even during difficult times. Reading these accounts is inspiring, entertaining, and, at times, heart-rending. No matter what your relationship proclivities, these men have lots to say about the nature of abiding love.

"Living together: if you want to co-habit amicably, give each other space.

That means, I want my own piece of the kitchen table for mail, my own room for my own computer, my own piece of garden. When we travel together I always take the left-hand side of the towel rail and leave Norman the right-hand side. In the 1950s Menotti wrote a forgettable opera, *The Medium*, with one memorable line we both quote: "I told you not to touch my things!" From the speech contributor Geoffrey Charlesworth made at his 50th anniversary party.

Longtime Companions: Autobiographies of Gay Male Fidelity

Editors Alfred Lees and Ronald Nelson
Harrington Park Press (Haworth Press, Inc.), 1999
Available in Softcover \$17.95 US



Seniors' Care Society Wraps Busy Year

Lesbians, like anyone, else get older and need care, have concerns and downright fears—not perhaps with the process of ageing, but with the idea of trying to survive our health care system, homophobia, inner and outer, and the loneliness that is so possible.

Ageing was the subject of Karen Gallagher's master's thesis. At the Annual General Meeting for the Lesbian Seniors Care Society, she

outlined some of the major themes from a sampling of four white, urban lesbians aged 56 to 82 who agreed to talk.

The first, finance, is based on concerns that people are living longer and as women, respondents noted, there are greater numbers living in poverty.

A lack of availability of seniors' organizations, including care facilities, which are welcoming of the lesbian experience, is the second concern and leads into the subject of housing. It is a

concern that senior care facilities would separate lesbian couples in the same way heterosexual couples are separated. Experience has also taught us lesbians are given lesser care if their sexuality is a concern to caregivers.

Experience has also taught us lesbians are given lesser care if their sexuality is a concern to caregivers.

Health care is naturally a concern for the aged and ageing. There are more health problems associated with ageing, including clinical depression.

The medical profession rarely accepts lesbianism as a given, does not use inclusive language. One respondent included feeling vulnerable, was afraid to be out to her specialist doctor whom she needed, and some said they feared being out(side) after dark.

Isolation from one another is a huge concern. We can lose friends, family and find ourselves not connected to a community. The women interviewed felt they had lost the ability to create community for themselves. Organized

religion has proved damaging to lesbian and gay persons of the older generation and trust of religion is not easy. All expressed the need to be embraced, celebrated, supported and able to receive good care.

The older lesbians also expressed a keen interest in having younger lesbians in their lives. North American culture is youth-oriented and the older lesbian feels youth don't treat them very well. They want youth to remember senior lesbians were out in the trenches.

As it was pointed out in a following question period, we need to grow tolerant of each other, respect each other and associate more with one another— young and old alike.

Underscoring her choice of respondents, Karen pointed out women of colour, and especially aboriginal women, felt they had been examined enough and chose not to take part in this study, completed only for a master's degree.

Karen Gallagher is the new president of the Victoria Lesbian Seniors' Care Society. Cleverly the VLSCS had its annual general meeting in Elizabeth Duff's garden where barbecue-hungry crowds clustered to meet, greet, eat and, hopefully, accept some of the many tasks facing the society.

There are many tasks. Outgoing President Elizabeth Duff outlined some: listings in various seniors help manuals, secretarial work, bookkeeping, fund-raising, the gala, workshops, volunteering, planning and visioning. Whew! And that's probably only a portion of the work that needs doing.

The Gayla, the major fund-raising event for the end of the year, will be October 16.

The fiscal year-end showed a balance of \$13,000, helped by Margaret Trenchard's dances and the efforts of the Vancouver gay and lesbian choirs who chose VLSCS as their fund-raising project for the UN Year of The Senior.

It's About Fidelity

By Lahl SarDyke

In *Fidelity*, a published journaling circle, four women, engaged in a "wild, action-packed and intense" journey to live a "spontaneous imaginative life," open their lives. Always as travelling friends, and in a variety of relationships including family, partners or lovers, each author grapples with the meanings and realities of passion, connection and communication in their day-to-day lives. Without map, model or other travelling companions, they explore trust, jealousy, envy, isolation, community, and the exhilaration and frustrations of "relating and loving in the field of uncertainty" as they struggle to live freely in their desires and passions.

Fidelity is one and four stories of building lover relationships (and I would say friendships) that "do not demand an abandoning of other lovers (or friends) both current and future." With a total lack of self-righteousness, *Fidelity* is a record of living non-monogamously. It is not a self-help manual. It's a love story. The authors' beliefs in respect, "sexual self ownership," and the freedom to choose whom and how we love make this book different from anything I've read on poly-fidelity. They never imply 'poly-fidelity' is a simple tune, or that it's the only tune we should learn. They simply play it the way they have lived it.

Written by K. Linda Kivi, Lyn Merryfeather, Joanne Hetherington and Catherine Fisher, self-published and "hand-bound using tree-free paper and as many recycled materials as possible," *Fidelity* comes from Maa Press in Nelson.

Cross The Border and...

By *Rebecca Flentjar*

Love can't always be as easy as falling in love, can it? Well, sometimes we find there is more than one obstacle to overcome in relationships, and even more so with relationships with someone of the same gender, particularly when it comes to cross border relationships.

My cross border relationship started on June 27th, 1997, and by December 1998 we had spent time in each other's countries and decided to settle in Canada rather than Australia.

I'm no immigration expert or lawyer so a lot of what I explain is from our own experience. We tried researching the immigration websites and soon became frustrated at not knowing where to begin. Then we found an organization called LEGIT (put long title here...) We contacted them in Vancouver and asked for assistance, as the immigration websites explained fully and in an easy-to-understand manner how to apply for residency if a couple were legally married. What about if the couple weren't married legally and the person you wanted to share your life with was of the same gender? We had tried calling their help lines and found they didn't really have any helpful information regarding same-gender Immigration.

LEGIT helped right away, and sent us a booklet containing information about how to apply for Canadian Permanent Residency under humanitarian and compassionate grounds. If you have enough points to apply individually, you can try that. But if you don't, then you have the option of applying under human and compassionate grounds. We are blessed to have found each other, and more blessed that the country we are settling in is Canada. It is one of the only countries to allow H & C cases to be filed and accepted for members of the GLBT community. You can also use the H & C grounds to apply if your cannot return safely to your home country without fear of persecu-



Beck, left and Pam

tion because of your sexuality, not just if you're in a relationship with a Canadian Citizen.

So, we gathered what information we had, and read and re-read to make sure we understood the process. Finally, we started to put it all together. I had to apply individually, and if I thought I wouldn't have enough points or merit (I didn't) to be accepted, then I should include a letter requesting I be assessed under H & C grounds.

With that, we also sent the application, all required proof of identity, a police criminal check and most importantly, as much information as we could think of to support our relationship. We had many letters from family and friends stating that our relationship was true and loving, not just so I could gain permanent residency. We had photos of us together in Canada and Australia, photos and information from our commitment ceremony, utility bills with both our names, rent receipts in both our names, and so on.

Pam also wrote her own personal letter of support stating why we needed my application to be accepted and approved, and what would happen to us

and how it would affect us if it weren't.

In December '98, we sent off my application to the immigration office at Buffalo, N. Y. From then on, its been pretty much smooth sailing and the outcome of my application went a lot quicker than expected. I heard from Immigration in March '99 to tell me my application had been received and accepted: that's the first step. To our great surprise, it also informed me that at this stage no interview was required—that doesn't happen very often in H & C cases.

They had included information and requested that I now go for my medical exam and tests they required. I did that two weeks later and again waited for a reply.

The next letter from immigration was a bit of a hiccup. It seems the doctor forgot to send off my medical after getting the results back or something. But we got that sorted out, and then a month later I received my landing papers.

It all sounds pretty straight forward. After the initial problems of sorting out how to actually apply, and, indeed, if I could apply, it went really well. We were both lucky. I know there are lots of cases where it hasn't been so easy.

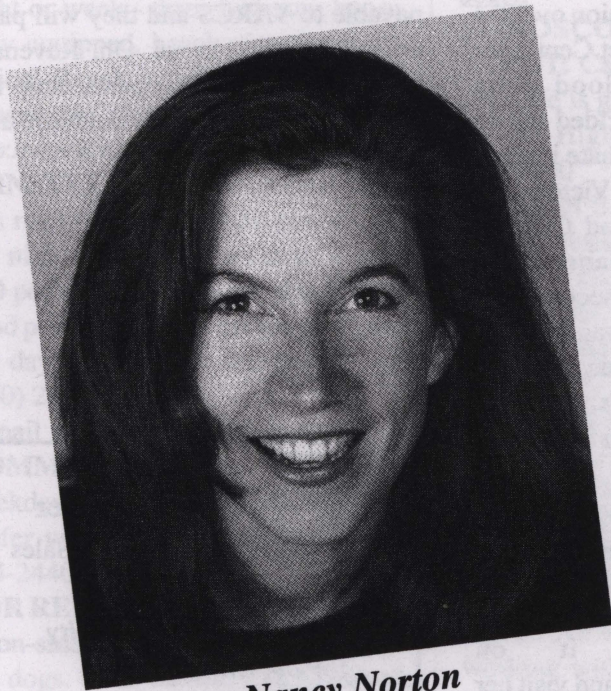
It's quite a stressful process. The costs run up to about \$1800 which included all my immigration fees, payment for the medical examination and tests, and postage, etc. I appreciate the chance to tell our story in hope it can help some others in cross-border relationships. In fact, the last figures I heard were that out of all the H & C same-gender applications received by Canadian immigration, there was a 98% success rate. They even have special immigration officers assigned to these cases, so I don't think there would be room for discrimination.

I can be contacted at my e-mail address below if anyone would like more information on our experience with same-gender immigration, or if you're going through the process yourself, we'd love to hear from you.

Rebecca Flentjar & Pam Brown
email: withpride@bc.sympatico.ca

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with its nervous tension
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Elizabeth.duff@ag.gov.bc.ca. Please make cheques payable to VLSCS. Proudly presented by

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Little Lezzie Flashes



Gay vultures don't usually figure prominently in this space. However, **Jenny Waelti-Walters** dipped into an English paper and sent this story from *The Independent* about Dashik and Yehuda, two male vultures who have been successfully raising griffon vultures from egg to chick in what might be a species-saving experiment. Seems the gay pair did so well on a first go they have been invited to parent again in the Jerusalem Zoo. Griffon vultures are becoming extinct. It's a straight vulture peccadillo to lay one egg a year. If egg is removed from the nest, however, they lay another. It's two-for-the-price-of-one and gay vultures are leading the way... From vultures to politics. Attended **Walter Meyer Zu Epern's** open house late August to support his campaign for the nomination for the Green Party and the Victoria civic elections. Apologies to readers who believed me when I said it was at the end of September. Attending and supporting the archivist was Walter's boss and director of the provincial archives **Gary Mitchell**. I pointed and said—"archives. You are out of context here." I'm out of context!" he roared. I forgot. It's in Gary's office **Joe Carlson** and I metamorphose into Queen and consort—Touché... **Ken Sudhues** and long-time partner **David Nixon** were enjoying the coffee and good food with

Barry Cook who had already been to the Fringe by noon. He gave **Larry Kramer** a good nod. Ken and David had just returned from a Wild Woman Retreat, their words, at Port Renfrew which we know, gals, is a wild women's enterprise. I'd nearly forgotten that Ken and David were the "poster boys" for the government pension plans for same-gendered spouses. Superannuated Fags... Ran into **Suzanne Bastedo** of Vancouver's Gazebo magazine and welcomed a mag-exchange idea with her at **Liz Duff's** garden bbq and Lesbian seniors AGM. **Louise Rose** and I had a brief wail and discussion over the closing of the Herald Street Centre for the Performing Arts. Good thing **Minnie Bruce Pratt** decided not to come. But, gee, don't you hate it when schedules knock little old Victoria off the map? Victoria, Beyond Canada. Aaarrggghhh... **Ms Romance** called to say her opening of a second Romance Shop in Duncan was a dildo-bending success—my words, not hers. She actually said, "fabulous, great sale day" and her voluptuous daughter **Wendi** was happy—now, that's the kind of Wendi's I don't mind visiting... My favourite and funniest entrepreneur **Janis Mullan** has a new website for her Dogs Day Bakery. Pull it up and try it on www.dogsdaybakery.com and visit her and partner **Penny Nine-Nails** at the Government Street Market on Sundays. Our Janis was knocking them dead at the Blues Fest this weekend, too. Who needs out-of-town talent when we've got the best right here?... Meanwhile, hungry, I met **Val Utman** and **Corina** for lunch at the Thin Edge of The Wedge, a favourite haunt. While we munched and chatted **Lee Fuge** dropped by for a cuppa and **George Fitzpatrick** and his sweetie **Maarten**

De Lange Boom collected hugs before finding a table. **Michael Losier** stopped by and asked if we had tried mind-mapping. So we did. Things started to look better organized! The Wedge is an invitation to socialize. Still, Val and I did get some work done... Here's a hot flash from **Elizabeth Duff**. She's secured hot property and Provincetown comic darling, **Nancy Norton**, for the Gayla October 16... Thanks to the good people at VARCS, the Rhino has a tax number. You can give us money now and get the usual tax write-offs. Make cheques payable to VARCS and they will pass on the donation to us. Oh, Revenue Canada has given this partnership its blessing. And the Rhino could sure use your support. BMcL



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ANNOUNCEMENTS, ADS & SERVICES

Lavender Rhinoceros Web Page: <http://members.home.net/lavrhino/guestbook.html>

This is the Rhino's new website. Designed by With Pride Designs

ALL ads are \$5 first 25 words and .50/word thereafter. Call 598-6490.

Deadline the first of the month prior to publication.

RENTALS & PROPERTIES

SEEKING ACCOMMODATION:

Woman, 48, n/s, n/d seeks quiet accommodation near UVic. Will work for rent reduction. Call 592-0976.

GULF ISLANDS RETREAT: Cabin for rent by week or weekend on 23 acres of women-owned land. Total privacy. South facing ocean view. Call Susan (250) 539-9951.

GETAWAY: in Port Renfrew. Rent by night or week - three bedroom house, fully equipped, beach view, near Botanical Beach and West Coast Trail. Reasonable rates: 388-0754 Website: <http://www.islandnet.com/~gspot/wvr/>

SPINSTERVALE IN COOMBS: Offers rustic cabins at \$7.50 per woman per night. Larger cabin sleeps 4 to 6. \$30 per weekend. Inquire about farm-hand position or work exchange. (3-hrs per day equals room and board. Call (250) 248-8809.

E-mail Sunshine@macn.bc.ca

COMMUTER ROOM: Weekends or weekdays. View, close to downtown. Prefer women over 40. Details (604) 254-2440

FOR RENT: Nov. 1. Bed/sitting room - non-smoking, share with one woman. No dogs. \$425 month. Call Elizabeth 384-1787

OFFICE OR STUDIO SPACE: Available in Fairfield Apt. Call Lyn 361-9691

ATTRACTIVE: 1-Bdrm Basement Suite. Private entrance, yard, very quiet street. Enjoy cozy fireplace, patio, shared laundry. Two quiet non/smokers. \$600 month. Call Sheila, 361-9502

CLASSIFIEDS

PHOTOS: All photographic needs—wedding, butch/femme/ display/ pride/ **Business cards and ads.** Call Heather 388-0754.

BUSINESS TRAINING; Are you or someone you know participating in a Trade Show this year? Join me for a FREE 1-hour Teleclass where I will be giving Tips & Strategies for Successful Tradeshow Exhibiting. Visit <http://www.islandnet.com/coach/classes.htm> for more information and to register. Registration is easy. There is a long distance charge to a Florida telephone number. Personal & Business Coaching Website <http://www.islandnet.com/coach>

HOROSCOPE READINGS AND TAROT: Call Zorya to find out how your life is going and where you're at in life. Highly recommended. (250) 380-2960

WOMEN'S PSYCHIC DEVELOPMENT classes starting Oct 6, G-Spot. 4 3-hour classes for \$70-130 sliding scale. Must pre-register. Call Aurora (aka Joy) for more info: 361-4680.

PSYCHIC AND SPIRITUAL GUIDANCE, Tarot and Rune readings. Learn to bring out your best. 10 years experience. \$40-50/hour sliding scale. Aurora (aka Joy) 361-4680.

TAROT AND DIVINATION WORKSHOP: October 24, 10 p.m. to 5 p.m. An experiential approach to working with tarot cards, suitable for beginners. For details call Aurora 361-4680. Space is limited. Register by October 10.

COMMUNITY NOTES & HAPPENINGS

VICTORIA PRIDE SOCIETY: Annual General Meeting October 3, at 4 p.m. at the G-Spot, 1910 Store St. Refreshments. Bring your friends and input and help make Gay Pride 2000 a success. Call Denise for info 381-0502

BOOK LAUNCH: October 2, 7:30 at the G-Spot. Reading and discussion on Fidelity (reviewed inside) a self-published book on non-monogamous lesbian relationships. Authors klinda kivi and Joanne Hetherington will read from and answer questions about this lovely and loving mediation on their commitments, pleasures and challenges of doing non-monogamy as sustained practice of loving sexual relationships. For more information, Connie at 598-7969.

WOMENFRIENDS MUSIC & CREATIVITY CAMP: October 22 - 24, 1999 (Register before Oct. 8th) Camp Alexandra, Crescent Beach, BC Friday 5 p.m. to Sunday 3 p.m. Fee: sliding scale from \$160 - \$275 CDN. Includes meals, accommodation and art supplies. Call for info 250-247-7344

MINDFULNESS-BASED: stress reduction for women. An eight-week program offering a meditative approach to working with stress, pain or illness. For more information about upcoming class starting September 23, 7-9 p.m. (pre-register by September 10) call Beth Trotter, MA Registered Clinical Counsellor. (250) 386-7805.

Includes one full day and eight two-hour sessions one night per week.

WOMEN'S AIKIDO in Vancouver: Sundays 11 a.m. to 12:30. On-going sessions resume September at Trout Lake Community Centre in Vancouver, #3-350 Victoria Drive, near Broadway Skytrain. Drop-in \$6. Plus tax. For information, registration, call (604) 739-4233.

MASQUERADE PARTY: (mixed queer community) Sat. Oct. 23 Native Son's Hall, Cliffe Ave., Courtenay 8:30 p.m. Tickets \$7 in advance, \$9 at the door Phone Julie (703-2591) or Em (334-1550 for info or tickets. Licensed **LITTLE SISTER'S BOOK & Art Emporium** and Harper Collins Canada are pleased to announce the Canadian launch of *Thunder Through My Veins* (Ads cont'd next page)

ANNOUNCEMENTS, ADS & SERVICES

– *Memories of a Metis Childhood* By Gregory Scofield. Get orders in. Now! **ON SALT SPRING ISLAND Gays/Lesbians/Allies:** meet on the third Sunday of the month, 2pm-4p m, at the Seniors for Seniors Building, 379 Lower Ganges Road (across from GVM). Plan social events; get involved in education, exploration and visibility projects. For more info call 537-2227 or e-mail caffyn@saltspring.com.

VISIONS OF SOCIAL JUSTICE FOR THE MILLENIUM--A panel discussion, October 23, 9:30 a.m. to noon with Makeda Silvera, Sumnera Thobani, Mehmoona Moosa-Mitha, Somer Brodribb. Goals and strategies for political activism. Oct. 22, 7:30-8:30 Makeda reads. Reception after. Both events at Human Resources Development Bldg A240. Lecture Oct 21 open with Makeda Silvera. All free. Call 721-7378 for info.

PERSONAL

NANCY NIGRO & Max Sucharov offer a user-friendly in-depth workshop for counsellors and therapists Sat. Nov. 21, 10 a.m. to 4:30 p.m. Goward House. Registration/info call Nancy 480-0080. \$95

LESBIANS WHO HAVE USED AI to create their family are needed for research practicum - please contact Holly Smith (250) 245-2264.

FREE: A lovely, grey, affectionate pudgy cat who wants to share life with a lesbian or gay man or...This cat's only drawback is that it wants to star in its owners' home—no other cats, puhleeze, although dogs are okay. Call Kate (250) 743-9334 in Cobble Hill.

RUNNING GROUP: For gays and lesbians to run. Gar Fisher @ 658-1613. All levels.

TENNIS FOR GUYS: Call David 388-0393 or Jim at 382-2970

SERVICES, ACTIVITIES & CONTACTS

Dyke Dimensions Radio Show: Mondays, 8:00 to 9:00 p.m. FM CFUV 104.3 Cable FM 101.9

This Way Out Radio: CFUV 101.9 FM Mondays 1:00 to 1:30 p.m.

Queerly Canadian: CFUV Radio 8:30-9:00 p.m. 101.9 or 104.3 cable

AA for GLBs etc: Front Runners Group meets Tuesdays 383-7744

AIDS VANCOUVER ISLAND: 384-2366, 304-733 Johnson St. V8W 3C7

The G-Spot: Club for Women, Lesbians, Trannies 382-7768

Camosun College Lesbian Collective. Alternate weeks. 370-3484

Victoria Lesbian Seniors Care Society: Milnor, 360-2779 Mail P. O. Box 39022 James Bay Postal Outlet V8V 4X8

Karaoke Night: With Stacey at BJs Mondays 9 p.m.

Mosaic: Lesbian & Gay Choir. Box 8533 Victoria, BC V8W 3S1, 360-1966

Outdoors Club: Sherry: norie@bc.sympatico.ca or tel. (250)812-5751 Also Kanaice e-mail Kanaice_Scott@bc.sympatico.ca

Pink Umbrella, Pink Pages: New Address Box 5231 St. B, Victoria V8R 1H0 pinkpage@gayvictoria.com

P-Flag: Information, 385-9462

The Victoria Status of Women Action Group: Services available: free use of computers, resource library; info on local events and organizations that work with and for women. 383-7322. 130-645 Fort St. (Yarrows Bldg.) Email swag@pacificcoast.net Fax 388-0100

VYPS: Victoria Youth Pride Society (14-25) 472-4393 vyps@writeme.com

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event information

see reverse for special events

October@thespot

women's creative network
it's small but if you can find it
you can come...

Coffee talk
10:30am - 1:30pm Wednesdays \$2 for everyone hosted by Colleen and Leah - a friendly time to drop in and chat - tarot and aura readings with Melissa and Jane.

Sappho's salon:
7:30-9pm 2nd and 4th thursdays with Cynthia. Bring a hot topic for discussion \$3 for non-members

Writers' group
Closed to New Members

Wise women over 40
4th Saturday, 7:30-11pm unlicensed, Women only

Meditation
Sundays, 2-3:30pm with Maria, by donation

Qi Gong
Tuesdays 6-7pm, with Mariah, by donation, sliding scale.

Saturday morning coffee talk
10:30 am - 1:30pm with Debbie & Fran - \$2 for everyone - plus bagels

Documentary film & discussion
3rd Saturday, 7:30 - 9pm, with Jannit, \$3 non-members

Butch Gathering
Third Monday: hosted by Lyn Davis 7:00 until 9:30

Victoria Women's Outdoor and Activity Club (vwoac)
call Kanaice 812-5751 or email Sherry norie@bc.sympatico.ca for activities info, and to be added to the email list.

sunday	monday	tuesday	wednesday	thursday	friday	saturday
31					NEW !!!! Come on down to the Ho 8pm Cover \$3.00	coffee talk 10:30am-1:30pm Book Launch 7:30 reading and discussion
3 Meditation 2-3:30pm with Maria, by donation	4 Dj Orientation 7:00-8:30	5 Qi Gong 6-7pm, with Mariah	6 coffee talk 10:30am-1:30pm Psychic Development Classes for Women	7 wcn board meeting open to members 6:45 - 7:15pm writers group 7:30-9	8	coffee talk 10:30am-1:30pm New Moon Coffeehouse 8:30pm \$5.00-all genders
10 Meditation 2-3:30pm with Maria, by donation	11	12 Qi Gong 6-7pm, with Mariah	13 coffee talk 10:30am-1:30pm Psychic Development Classes for Women	14 sappho's salon with Cynthia 7:30pm-9pm	15	coffee talk 10:30am-1:30pm Documentary film & discussion 7:30 - 9pm, Topic: On going
17 Meditation 2-3:30pm with Maria	18 Butch Gathering 7:00-9:30	19 Qi Gong 6-7pm, with Mariah	20 coffee talk 10:30am-1:30pm Psychic Development Classes for Women	21 wcn board meeting open to members 6:45 - 7:15pm writers group 7:30-9	22	coffee talk 10:30am-1:30pm wise women over 40 7:30-11pm with Jeanne
24 Meditation 2-3:30pm with Maria	25	26 Qi Gong 6-7pm, with Mariah	27 coffee talk 10:30am-1:30pm Psychic Development Classes for Women	28 sappho's salon with Cynthia 7:30pm-9pm	29	coffee talk 10:30am-1:30pm Halloween Bash 9-1am

Events at the Womens' Creative Network are:

•**WOMEN-ONLY** unless indicated
all genders. this policy includes and welcomes transgendered and transsexual people.

•ALWAYS available on a **SLIDING SCALE**. a sliding scale means that if you have more, you pay more, if you have less, you pay less: those with priviledge pay more so that those without priviledge can attend.

up-to-date information always available @ 382-SPOT (7768)
1910 store street
(just past Capital Iron)
wcn_spot@yahoo.com
<http://victoria.tc.ca/Community/WCN/>

Special Events

Hop Keg Party

With: Debbie, Fran, Sherry, Jeanne, Kayshalee, & more

**Friday October 1st
8pm**

Cover \$3.00 + -

Beer \$2.00 a glass

DJ's: "DJ DEVOTION"

Alice and Allison

**[fundrasier for the G-Spot and
Womens' Creative Network]**

Come Out & Support YOUR Spot!!

1910 Store Street
(Just past Capital Iron)
Victoria, BC, V8T 4R4

We apologize that the Spot is not fully accessible to women
with disabilities, we are working on this problem

New Moon Coffeehouse

Saturday, Oct 9th

All Genders

8:30pm

Licensed

\$5.00

If you want to perform, please call

383-9789

Spot available for RENTALS - most Friday nights and some weekdays unless listed in the Calendar For details and pricing call the Spot at 382-7768

October 2nd - Book Launch reading and reading discussion. Recently a group of women in Nelson, BC, self-published a book about non-monogamous lesbian relationships entitled Fidelity. Fidelity - a book about non-monogamous lesbian relationships. October 2, 1999 - 7:30 at the Spot Join the authors, Klinda Kivi and Joanne Heatherington as they read from their new book and answer questions about the commitments, pleasures and challenges of doing non-monogamy as a sustained practice of loving sexual relationships. For more information Please call Connie 598-7969

PSYCHIC DEVELOPMENT CLASSES FOR WOMEN starting Oct 6, GSpot on Wednesday nights. Increase your psychic awareness, working with the chakra system and learning to sense energy more accurately and practice the basics of psychic reading, cleansing and healing. 4 3-hour classes for \$70-130 sliding scale. Must pre-register by September 30. Space is limited. Call Aurora (aka Joy Kirstin) for more info: 361-4680.