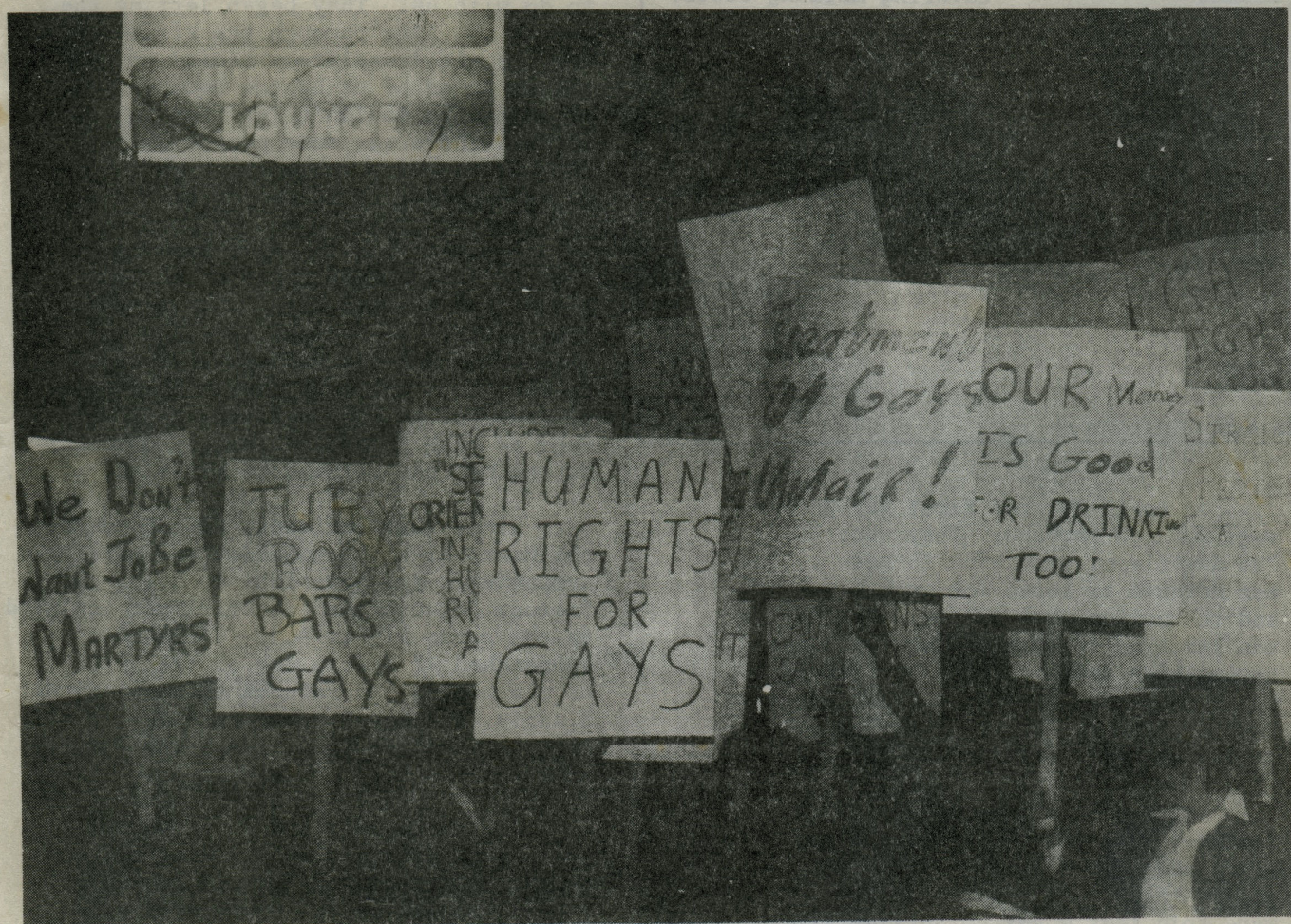


# VOICE SEPT. '77



## JURY ROOM - GUILTY

ANNE FULTON

Within the past two months, most of the media in the Halifax area has covered the story of the Jury Room vs. the Gay people of the area. The story began with the enactment of a discriminatory policy against gays by the new management - KEITH and KEEFE. The first two incidents we became aware of concerned straight people

who were assumed to be gay by the management. A group of actors from Neptune, who had just finished a performance of "Equus", and arrived at the Jury Room with some stage make-up on. They were refused service as they were believed to be gay. The other incident involved a group of women refused service for some unknown reason.



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Mary Ann Mancini

## SUBSCRIPTIONS

\$3.00 for 12 issues.  
This will aid G.A.E. in  
covering mailing costs.

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Eric Davis

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## SETUP

G.A.E. COLLECTIVE

On April 26, the first gay people were refused service. They were told "We don't want your kind in here". The men refused to leave for such a reason and the police were called. Two of the men involved spent the night in jail, having been charged with Section 85 - being drunk and causing a disturbance in a public place. One of them has not been served or had a drink prior to this.

Later that night, several other men went into the bar. They were at the piano and were told they would not be served there. They moved to the bar and were told they'd get no service there. After a bit more of a runaround, they demanded to know why they weren't being served. They were told in very abusive language such as, "Take your fucking queens and get the hell out of here."

The following day, the men involved in the first episode contacted the 4th Estate, who contacted GAE for our views on the situation. The whole issue received excellent coverage by the 4th Estate as a result.

On the night after these events, Deborah Trask, Robin Metcalfe, Jim McSwain, and I went to the Jury Room to test their policy. Robin wore a gay rights button to ensure that they knew we were gay. We waited 20 minutes at

the door. When we reached the head of the line, and the button was spotted, there was a great deal of whispering and a great flurry began in the lounge. We could actually hear them plotting what to do with us. They began letting the end of the line through the kitchen door. Then people immediately behind us were let in ahead of us by the bouncer, who explained he couldn't let them in sooner because there was some people in the line who had caused trouble the night before. He referred to these people as AC-DC.

When he finally confronted us, he said that he couldn't let us in, and they'd had trouble with "your movement" last night. We argued the point and then asked who was refused admittance. He said just the men. After further discussion, he soon realized that women were as much a part of the gay movement as the men and refused to admit any of us.

Since that incident, GAE approached the Human Rights Commission who were very sympathetic but powerless to help, as "sexual orientation" is still not included in the Human Rights Act. GAE also approached Al Keith, one of the lessees of the hotel, who refused to speak to us. Finally, we issued press releases to the effect that GAE would picket the Jury Room.

The picket was indeed a success. There were 21 women and 14 men, and we amazed a lot of straight people who stopped to ask us the meaning of our picket, and turned a great many customers away.

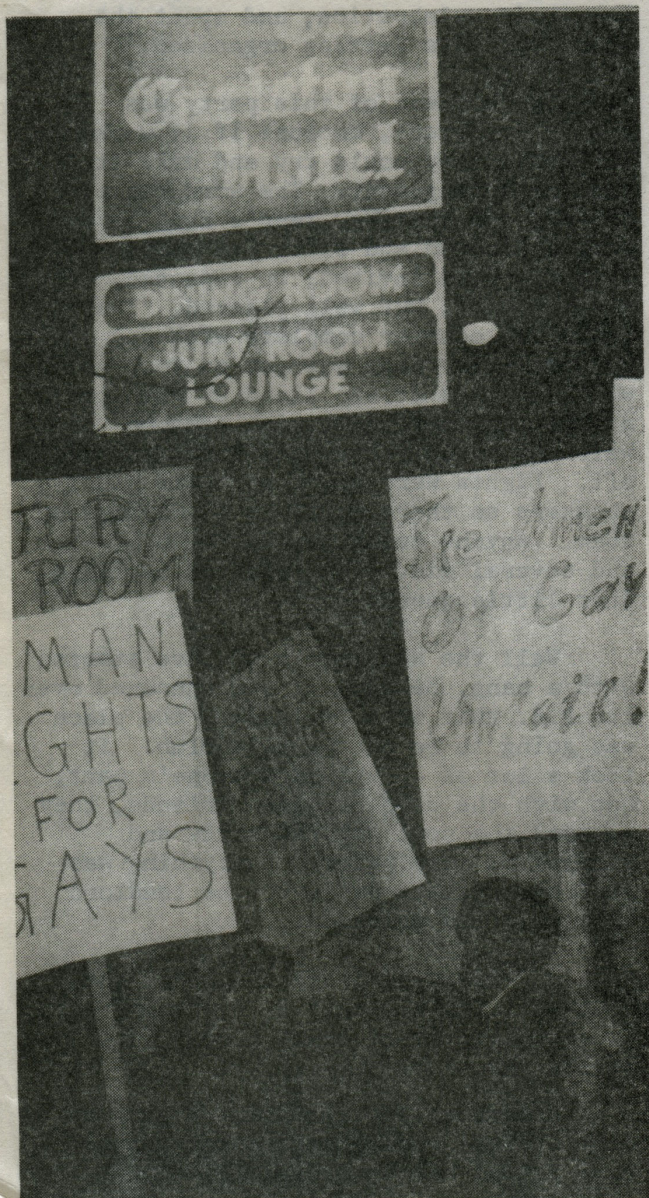
Robin and I were interviewed by CBC radio that night, and by the middle of the next week, almost all media had covered the event. CBC gave excellent coverage, which was nice, since we had so recently picketed them.

Thursday, June 2, Ed Gurney, Mary Ann Mancini, Robin Metcalfe, Bob Stout, and myself returned to the Jury Room with "Gay Rights Now" button on to see if the policy of Keefe and Keith had changed at all. We were told we could sit there all night but wouldn't be served. After waiting a full hour, talking with sympathetic customers around us, we left.



In early August, we heard that Al Keith was no longer one of the managers of the Jury Room. Bob Stout phoned Wilf Keefe, the other manager, and asked if he planned to continue the anti-gay policy. He said no. A small group with gay rights buttons went in last week to test this new policy. They were refused service.

We have not finished with them yet. Nor have many Jury Room regulars, who now refuse to go there, out of support for gay people. The management may regret the day they embarked on their anti-gay policy, and other taverns and lounges may soon learn not to make the same mistake. In future, it will be an embarrassing situation for whoever pushes us around.



# APPLE

**ANNE FULTON**

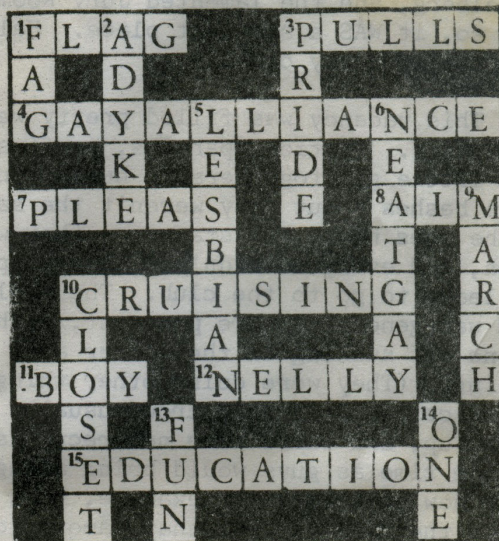
APPLE has blossomed into a season of fruitfulness and productivity as of late. We are busy working on an issue of Lesbian Canada Lesbienne, the newsletter of the National Lesbian Movement, which should appear before the end of August.

APPLE was asked to participate in a workshop on Lesbians In The Media - Focus on Communication, at the NGRC conference in Saskatoon. This workshop primarily dealt with the difficulty of communicating with lesbians throughout the country. The conference was attended by two APPLE women - ANNE FULTON and DEBORAH TRASK.

APPLE also taped a few interviews with women to get some of their views for the NGRC conference, to contribute to a workshop at the conference covering Lesbian Culture.

APPLE is also working on workshops for Lesbians at the Atlantic Gay Conference, in October.

## APRIL'S



**ANSWER**



# In the BEGINNING...

(The following is a historical account based upon conversations with people that were there.)

No, Halifax has not always had a gay club - but it has always had homosexuals. People here weren't really gay, just shy; and although there was no club to speak of, things certainly weren't dead.

The "Hill" has always been notorious as a place to turn a trick, and so it was even eight and nine years ago. In fact, it was probably more popular then than now. There were way less people out for trade, but a larger percentage went hunting in the car. The old familiar triangle was a good place to get picked up, too, for those who didn't mind pounding the pavement. People weren't getting out as often as now though - in other words, one wouldn't see the same guys around over and over again. (Now that is different.) Apart from the street scene, there was the Picadilly. It was just a tavern, but very cruisy. All the fags, fruits and closes cases would go there - to socialize, if not to find a lay. It was rather similar, in some respects, to the Heidelberg, and the lamented Jury Room. Even so, it WAS a straight place. Halifax was lacking a gay club.

This vacancy was filled pretty well by parties. Parties, parties, parties - from little get togethers to huge open house bashes - but they weren't the same as the ones now. For starters, they were often, and everyone didn't suddenly up and leave to go to the club. The whole mood was generally more pleasant, with no one off sulking in the corner all evening. (They were doing other things in the corner.) A good crowd usually showed up, and there were new recruits all the time as guys would bring along their new numbers. For example, back around the fall of '69, that famous (or infamous) apartment in Dartmouth packed in over eighty-five guys in one night. (Seems to me it was only a one-bedroom place at that.) I guess the truth of the matter is that the first club was the offspring of a party.

In December of 1970, a couple of guys were making plans for their New Year's Eve bash and realized they had the equipment, but not the facilities (for a good party, that is). A gay friend of theirs was going into business for himself (I don't know what kind of business), and had rented a whole building down on Granville St., near the end, right across from the meeting room of the Thirteenth Tribe. It was about where the Promenade of Historic Properties is now. Anyway, these guys talked their friend into letting them use the vacant top floor for their celebration, and spent the next four days getting organized.

The success of this party was really important, because if it worked out well, they would try and make it an ongoing arrangement. The word really spread, and that New Year's Eve, 1970, over a hundred and fifty men showed up. No women were invited, or expected. It was B.Y.O.B., but well planned. There was a bar counter complete with pop cooler. Your name was put on your bottle with tape and it was lined up with the others alphabetically with someone watching it so you wouldn't get ripped off. Lights were aimed at their giant speakers so there could be Go-Go boys on them. Anyone could get up to do it - and several did. (Nothing too exciting, just little queens.)

Well the New Year must have started with a bang, because it was announed over the P.A. that in a few weeks, the place was going to be set up as a club. It took a lot of effort on someone's part, but with the help of a few friends, they scraped the soot off the walls and slapped on some paint. Everything was kept hush-hush. Not even the landlord know what was going on.

On Friday, January 29, 1971, the club officially opened at 9:00 p.m. It never really had a name; it was just called the Club.

Admission for the first night was 69 cents. They were going to try and be open Friday and Saturday, for \$1.50, every weekend, until 3:00 a.m. The



money went towards expenses, which were numerous. No women were allowed. In fact, getting in wasn't all that simple. You had to know the manager, or be with someone who did. The guy who rented the joint was at the front door checking out everyone as they came in, but very few people were ever turned away, as you really had to know about the place to get there, or to even bother for that matter.

Eventually, after about a month or so, a membership deal was set up, when for your buck fifty you got a blue card, which let you in twice (each time it was punched). After that was used up, you bought a membership for \$5.00, and were issued another coloured card, as a pass.

For all the precautions, secrecy, and closed doors, they managed very well, with an average of about seventy guys or so each night. What went on there was not really much different than today, as you can well imagine, I'm sure. Word filtered back that somehow the Halifax Morality Squad knew all about the place, but did not have any objections. In fact, everything was cool, until one week about a thousand dollars worth of privately owned stereo equipment was ripped off. So then they had to rent what they needed. Luckily, someone was able to get a good deal (and I'm not telling how) through a gay clerk in a Halifax music store.

Business kept up for a few weeks more, but as the number of patrons was increasing, the management decided they needed more room, and a nicer place. The crunch came when the business of the guy who was renting the building finally closed down after only about four months and decided to move. (I still haven't figured out what he did there.)

The quickly found another place, the old Club 77 - but that's another story in itself. The Gay Club Scene had been launched in Halifax. Even though it still seems like an oversized party sometimes, it has progressed a lot in the six illustrious years. However, we can still go a lot farther.

- A. T.

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Write c/o G.A.E.

## LESBIAN CANADA/LESBIENNE

The newsletter of the national lesbian  
movement, co-ordinated by APPLE.

Write c/o G.A.E.



# CHRISTIAN OR FANATIC ?

ANNE FULTON

In what was the most bastardized version of Christian love and charity I have witnessed in some time, a group of "good Christians" called SAVE OUR CHILDREN, spearheaded by Anita Bryant, has succeeded in taking away the human rights of gay people in Dade County, Florida. In the "Gospel according to Anita", homosexuals cannot reproduce - they must recruit people into their numbers by whatever means possible . . . money, alcohol, drugs, etc. SAVE OUR CHILDREN is dedicated to stopping homosexuals from recruiting children. She then states, "Do you know God hates homosexuality? Because the male homosexual eats another man's sperm. Sperm is the most concentrated form of blood. The homosexual is eating life. That is why God calls homosexuality an abomination." She goes on to say that heterosexual women who engage in oral sex with men, and lesbians who engage in oral sex with each other, are also committing an abomination.

No where in her religious diarrhea of the mouth does Anita Bryant mention the fact that Christ said, "It's easier for a camel to pass through the eye of a needle than for a rich man to go to heaven." As she sits at home in her \$350,000 home earning \$500,000 a year, she is in no position to mention that fact. Nor does she mention the fact that Christ loved Mary Magdalene - a prostitute, 12 disciples - all men, that he loved all people, not just certain classes, types, and races. Nor does she mention the fact that Christ mentioned absolutely nothing about homosexuality.

Her basis for condemning homosexuality comes primarily from Leviticus and from St. Paul. Leviticus is a book which also says that cotton and wool must not be worn at the same time, that women must not wear red, that women are unclean when having their periods and must not be touched, must not have sex, and must wash each item they touch while on their periods, as they have made that item unclean, ad infinitum. If she is going

to take one line from a book, a lot of which is not taken seriously today, and use it to oppress a group of people, I see it as using the statement in Leviticus as a weapon for her own bigotry.

St. Paul may have condemned homosexuality, but he also condemned sexuality. He said that it was preferable to be celibate like himself. And he said that women were not to speak in church and must cover their head while in church.

St. Paul has condemned many practices that society now accepts. But to use his words to condemn one thing (homosexuality) and ignore it when it suits one's purpose (Anita Bryant, according to St. Paul, should shut up) is hypocrisy and again using selected quotes from the Bible as weapons for one's own bigotry.

Most other references to homosexuality in the Bible are not originally references to that. They have become so only through poor translation and misinterpretation, i.e. Sodom and Gomorrah, etc. The one reference to gay love - the story of Johnathan and David - is usually not mentioned, at least not with respect to its true nature.

Anita Bryant states that the drought in California at this time is due to pro-gay legislation being passed in a city in California. It seems God has appointed her His spokesperson to judge on His behalf - sending each and every one of us to hell. He does so on the basis of a very poor analysis of and knowledge of the Bible, of Christianity, and of love.

Another distressing aspect of the Dade County gay rights thing is that it is the attack of a so-called Christian group. First of all, this group does not represent all Christians - cannot speak for all Christians, let alone God. Secondly, it is ridiculous for this religious sect to attempt to force its interpretation of its religious code on a population which is not all Christian,



and a population which is not ruled by church law, but by state law. Finally, this group of "Christians" is not concerned with things like greed, poverty, starvation, and other examples of great injustices in the world. They are not concerned with spreading any gospel of love. They are obsessed with the persecution of a minority they have wrongfully labelled as being sinful. Therefore, we are not dealing with loving Christians - we are dealing with fanatics!

With the Ku Klux Klan appointing themselves as Anita Bryant's unofficial bodyguards, one can see who is the new "blond-haired, blue-eyed Aryan master race". But if the recent march in San Francisco of 120,000 gay people is any indication of the strength of gays, SAVE OUR CHILDREN can be stopped.

SAVE OUR CHILDREN?  
WE ARE YOUR CHILDREN.

#### Editor's Note:

*Anita may not be getting one vote she wants. The orange juice industry has decided to remove her stirring commercials until they make a full study of her political affiliations.*

*Our letters got there.*

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---

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# TURRET

BOB STOUT

As most of the gay community already knows, the Gay Alliance for Equality has had its application for a club license approved by the Nova Scotia Liquor License Board. The license will not come into effect, however, until the men's washroom is brought up to the Board's standard and the stairwell repainted and carpet repaired; thus the license will probably not be coming into effect until probably the end of September. To do the necessary repairs, it may be necessary to spend in excess of three thousand dollars. Before we spend the money, we will try to negotiate a five-year lease with the landlord as the current lease expires next April.

If we can get the front two rooms on the second floor at a reasonable price, we will rent the space for a Gay Alliance for Equality officer and pool room. Hopefully, also a partition wall will be removed between the sitting area directly in front of the canteen and the main Turret room. If, after all the expensive renovations have been paid for and if there is still enough money in the GAE coffers, perhaps a new professional disco system may be bought. Once renovations are largely completed, a full week program for the Turrer will probably be established. Present plans call for Monday - jazz, Tuesday - folk, Wednesday - meetings and drop-in, Thursday - women's night, and Friday, Saturday and Sunday - disco.

While the club license is in effect, only social members and their guests will be allowed on the premises. A social membership will be sold for five dollars to a person who agrees with the goals of the GAE and can produce an N.S. Liquor ID. Guest admission charge will be one dollar more than membership admission charge.

Artistic persons are invited to submit sketches of proposed paintings to the Turret management for approval by the general membership. All materials will be paid for and free admission in exchange for artistic labour is possible.



# INTERVIEW WITH

# JOHN KYPER

ROBIN METCALFE

John Kyper looks innocent enough. A pleasant, engaging man in his late twenties, he looks like the archetypal American college student - plaid shirt, wire-rim glasses, a short beard, a shock of curly brown hair, topped by a boyish salt-and-pepper hat. But John Kyper is Gay, and thus, in the judgement of the Canadian Immigration Act, a threat to the well-being of Her Majesty's subjects.

On August 26, 1974, John set out to visit some friends in Toronto. He had with him copies of Fag Rag and Gay Community News, Boston papers to which he regularly contributes. Canadian border guards saw them, asked John if he was Gay, and then deported him from Canada. Permanently. The incident became one of central importance in the efforts of Canadian Gay organizations to bring about a reform of our Immigration Act. Under the Act, homosexuals (as well as prostitutes and epileptics) have been barred from entering Canada, even for a visit.

Our efforts have been successful. The new Immigration Act just passed by parliament contains no mention of homosexuality, although it does give Immigration officers disturbingly wide discretionary powers to turn away people they don't like.

Last May John Kyper, who is active in the Boston Gay movement, visited Halifax (with a special Minister's Permit) on the first leg of a journey through the Maritimes and Quebec. While he was here, he met with local Lesbian and Gay activists. We had a number of valuable talks, and I conducted a rather hectic

interview for the Voice on foot as he headed to the CN station to board the Ocean Limited for Quebec.

ROBIN - John, how did you first get involved in the Gay liberation movement?

JOHN - Well, I started out as a conscientious objector against the Vietnam War in 1969. I was moved from Vermont to Boston. Conscientious objection led inexorably to Gay liberation when I realized, in refusing to kill for the State, that "manhood" was one of the least indispensable things of my personality. This was about the same time that I realized that I was Gay. I became acquainted with the Gay scene in Boston, started going to bars, and heard about the Gay liberation movement, heard about the Stonewall riots a few weeks after they had happened, which was one of the pivotal experiences in seeing Gay people in a whole new light other than the stereotypes that I'd been presented with. Having lived in Vermont, New Hampshire and Maine most of my life, I didn't have much of a chance to see anything else. Learning about the Stonewall was the decisive influence I needed in coming-out. I've always been a very political person. Shortly after I came out the Gay liberation movement started in Boston. I was involved in the founding of the





Student Homophile League about a month and a half after I came out. Shortly after that we evolved into the Gay Liberation Front, and a number of other organizations developed from there.

ROBIN - I understand you are now involved in the Fort Hill Faggots. Can you tell me about them?

JOHN - Fort Hill Faggots is a separatist, pro-feminist Gay collective in the Roxbury section of Boston. At this point we're all male. As I say, we define ourselves as pro-feminist, or in the words of a bar-oriented paper in Boston, who thought they were insulting us by calling us "faggo-feminists". Actually it's almost a compliment to be called that. We have several houses on Fort Hill. Four houses at the moment people are living in. We have sixteen people right now.

ROBIN - You say you are separatist. Can you explain further about that?

JOHN - Well, separatist in the sense that I'm living with Gay people. Obviously, different people in the collective have different ideas of what they mean by "separatist". Other people, I guess you could say, have a more "pure" concept of separatism - at least as an ideal - in wanting to live, wanting to deal only with Gay people in day-to-day existence, which I don't take quite that far, although I am separatist in the sense that I live with Gay people and I think it would be very difficult for me to adjust to living with straight people again.

ROBIN - Can you tell me something about your experiences with Canadian Immigration?

JOHN - Well, it was something I essentially stumbled into in my own innocence. I was hitch-hiking from Buffalo to Toronto through Niagara Falls and happened to have copies of the Gay Community News, a Boston weekly, in my backpack. The guards found this and one of the Immigration guards asked me if I was a homosexual. I said yes, and he said, "Well, we don't allow homosexuals to come into Canada."

It was a law that I had been sort of aware of, although I didn't think it was ever enforced any more. I was held for two and a half hours, interrogated twice by two different officials and the last one of which, I found out after it was over, was the deportation hearing. Then I was told that I was deported for life, solely on account of my homosexuality, and

told that I could never ever come back to Canada again, and if I did, any policeman in Canada would arrest me.

I went back to Buffalo, to the Gay community centre there, and figuring they lived on the border, surely they'd heard of this happening before. They hadn't; they were really shocked, and so I wrote some friends in Toronto at GATE and the Body Politic and gave them a detailed letter telling them exactly what had happened.

Of course, the Canadian Gay movement had been working, trying to get the law changed, for several years, and the most they'd ever been able to get were these evasions from the Immigration department that, "Well, of course, we don't ever enforce this ancient law", so this was a case of catching the government with its pants down with a victim who's willing to talk about it. So they publicized the thing, especially high-lighting the contradiction that eight years before in 1966 the Immigration Department's White Paper had recommended that all references to homosexuality be stricken from the Act. The papers picked up the story about my deportation, since it was a pretty obvious injustice since I hadn't done anything and I was being deported solely on account of my homosexuality.

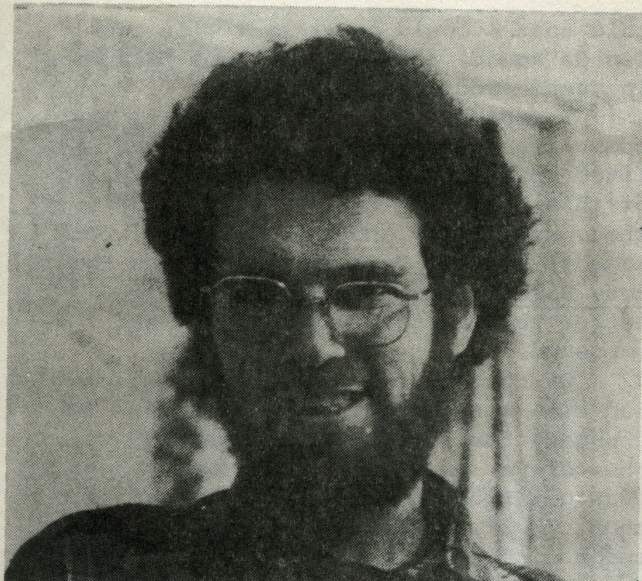
GATE Toronto decided to capitalize on the thing and have me enter the country illegally through Toronto International Airport, which I did without any problem, and then, once I was there, had me surface and further embarrass the government.

Then, subsequently, the Immigration Department decided that I could enter whenever I wanted to, as long as I wrote a month in advance for a Minister's Permit, specifying to them when I was going in and through what border station, and how long I was planning to stay in Canada. A permit was supposed to be waiting for me at the border, which sometimes got to be very absurd when they misplaced the damn thing.

ROBIN - As an American activist, how would you characterize the Canadian movement in comparison with the American?

JOHN - Well, it appears to be less fragmented than the American movement, I suppose because it's smaller, in a smaller country. It seems to have less divisiveness of the kind of Gay capitalists of the David Goodstein/Advocate variety. (John wrote me afterwards and added this note; "I've noticed in Canada that gay





liberationists seem better able to make connections between issues, and become more concerned with matters that many gays here (or let's say the weight of gay opinion) would dismiss as "extraneous", e.g. economic issues.")

ROBIN - What are your plans for the future?

JOHN - Well, I'm working as a paralegal now, going to various Massachusetts State prisons, working with prisoners. I intend to continue this for at least another year or so, possibly go to law school, although kind of of mixed mind about that.

ROBIN - What is your impression of the state of the Gay community and the Gay movement here in Halifax?

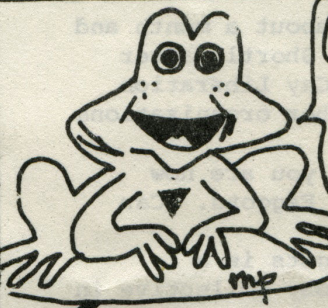
JOHN - I'm generally impressed by it, especially by the Community Centre, and the sense of seeing a somewhat smaller city than I'm normally used to organizing itself.

ROBIN - Do you see there being much grounds for useful co-operation between New England Gays and Maritime Gays?

JOHN - Oh yes, definitely. There's a lot of contact anyway between Boston and the Boston area and people in Nova Scotia since geographical proximity, a lot of people have moved back and forth. I think both sections, the Maritimes and New England, are extended out from their respective countries, sort of on the periphery. (Laughs) Maybe we can have part of a joint liberation movement!

ROBIN - Will you be coming back here?

JOHN - Oh definitely. I don't know when, but definitely. I like this city.



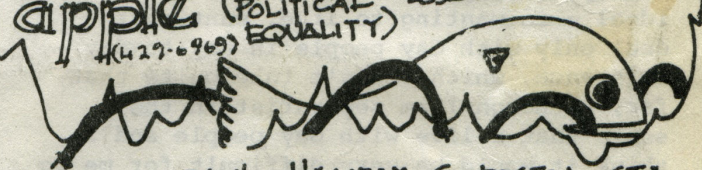
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