



# WOMONSPACE NEWS

our voice in the lesbian community

**Take Back  
the Night**

**March & Rally**

**September 15**

**8:00 pm**

**Sir Winston**

**Churchill Square**



**September 1995**



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# Take Back the Night

Nanci

Once again, wommin are preparing to take to the streets for the annual march and rally to be held September 15, at 8 pm.

Take Back the Night is an annual international event which is traditionally held the third week in September. Wommin unite in sisterhood as a protest to stop violence against wommin on the streets.

If you are afraid to walk alone at night for fear that your life is in danger, then come out and make a statement about that. We both encourage and welcome your support. Violence will not cease unless we do something about it!

There will be a rally at Sir Winston Churchill Square preceding the march, with an opening speaker and some local entertainment. The march will proceed west on 102 Avenue to 105 Street, then South on 105 Street to Beaver Hill Park.

There will be a candlelight vigil at the park to remember the wommin who lost their lives to violence. Also at the park, there will be a soft chant and a song by a local singer/songwriter.

The return march is down Jasper Avenue to 101 Street, and back to Sir Winston Churchill Square. We will close the evening with a sacred circle dance and a gathering afterwards at Cafe la Gare in Rice Howard Way.

Join us!



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## Contributors this issue:

Nanci, Catherine Gutwin, Lindy Pratch, Edmonton Take Back the Night Committee, P. Spencer, Karen, GLCCE volunteers, Jackie, Lynn Adam, Laura Irene Wayne

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*Womonspace News* is a publication of Womonspace Social and Recreational Society of Edmonton. We are a nonprofit organization. The newsletter is produced by, for, and about lesbians in Edmonton and the surrounding areas. Our purpose is to inform and entertain our members and any other interested lesbians. The opinions expressed in any issue of *Womonspace News* do not necessarily reflect the opinion of the Directors or the Newsletter Committee. The events, organizations and establishments publicized are not necessarily supported by Womonspace. *Womonspace News* is produced on a volunteer basis by the Newsletter Committee. We welcome submissions. Material submitted becomes the property of Womonspace. We reserve the right to edit for length and content, and to refuse publication. Articles or letters to the editor may be sent to: Womonspace, #30-9930-106 Street, Edmonton, AB T5K 1C7. Womonspace members may submit classified advertising—up to 3 lines free—at any time. *Womonspace News* seeks advertising that is lesbian-positive to help defer publications costs. Womonspace does not necessarily endorse products or services offered. We reserve the right to refuse ads. For rate information, and to place an ad, please leave a message on the Lesbian Life Line: 425-0511. The editor is Lindy Pratch.



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## Take Back More than the Night

*Catherine Gutwin*

I remember realizing when I was fourteen that there was one set rules for going out and coming home for my brothers and another set for me. My rules were implied, never explained, and never justified. They went like this: the later it is, the more dangerous it is; the danger has something to do with sex; men are the predators, I am the prey; if anything bad happens to me it will be my fault because I will have been in the wrong place at the wrong time. These rules were meant to keep me in the right places at the right times, meaning, public places in daytime. In a province where winter darkness falls at four in the afternoon, and when I lived in a suburb far from school, downtown, and most of my friends, the right place at the right time was a window in the middle of the day entirely consumed by school and long bus rides.

My anger fought with my fear. After a movie, walking to meet my ride, I passed a gang of boys who taunted and jeered and started to walk after me ... I ran, and they laughed at my fear, giving up the chase. I burned with rage all the way home, but I told no one—afraid of being thought foolish for being there at all, foolish for running, foolish for not running soon enough.



Another time, I fought with my mother about taking a bike ride after dark, on the other side of the river where there were no houses, only the tall grass and the riverbank and the water. I went out angrily defying her warnings—I wanted to feel the night air and have some time to myself—but turned back quickly because I was afraid. I lived under a curfew, not because of something I had done, but because of something someone else might do that would nonetheless be my fault.

The stories circulated amongst my girlfriends. A woman was raped in the adjacent neighborhood—at night, outdoors. A woman was raped as she jogged along the river-valley road at two in the afternoon. A woman was raped in her own house, in her own bed, after she had locked the doors and windows. When she went to the police they asked her what she was wearing. It didn't take long to figure out that nothing I could do would make it not happen, and nothing I could do would make it not my fault.

Since I've been a lesbian, my fear of strangers in dark alleys has faded. I'm not sure why. Certainly the world has not become less dangerous for women. Perhaps I have forgotten this particular danger because I spend my time almost entirely with women, and because the fear I learned was exclusively linked to men. Perhaps I

have become aware that this particular danger is only one of many sources of violence, including violence from intimate partners and violence from women; my wariness on the street didn't stop my first girlfriend from beating me up at home.

Nothing I can do will change other people's impulse to violate. I cannot stop anyone from wanting to hurt me. Their rage is not about who I am or what I do. The lie I learned growing up was that it was about me, that I could avoid violence, and that if I suffered violence it was because I had not constricted my life enough to avoid it and so I deserved it. What I needed to learn was not where to walk and when. I needed to learn that I didn't deserve abuse, that others' rage wasn't my fault, that I could say no, and that I could fight back.

So, Take Back the Night for me is about much more than claiming back a particular space. It's about believing I don't deserve violence from anyone, anywhere, anytime, and about being able to say no with whatever degree of force is necessary.

### **Quote:**

All of our struggles are related  
And we need every one of us to  
survive.

Sue Lorentz, 1992

## **A Passion to see Violence End!**

*Anonymous*

There is no excuse for violence  
To be afraid to walk alone on our  
street  
There seems so much fear & hatred  
In the passing of eyes that I meet

One sister dies by the roadside  
Another, just thrown in a field  
Someone else is burned by madness  
And still another woman's skin is  
peeled

This was someone's sister, someone's  
mother  
Someone's daughter, someone's  
partner, someone's friend  
Must we wait until it becomes personal?  
To do something, to make violence  
end!

Women walk together in protest  
To stop violence, so they feel safe to  
walk alone  
Despite the recent statistics  
Violence on our streets has grown

Are we not responsible to one another?  
Is it not everyone's right?  
To protest, to speak against violence  
And to "Take Back the Night"

## Between the Covers At Edmonton Public Library

Lindy Pratch

Junichirō Tanizaki was born in Tokyo in 1886, and he died in 1965.

*Quicksand* is the last of his major novels to be translated, and was published by Knopf in 1993. Originally, the story appeared in serialized form during 1928-1930, in a similar way to Armistead Maupin's *Tales of the City*.

The blurb on the dust jacket attributes the delay in translation to the extreme difficulty in capturing the precise tone of the narrator. The voice is that of a cultured young Osaka woman, Sonoko Kakiuchi, persuading an author friend to write her story because she is capable only of speaking it.

The story is comic in a dark way. It is a fascinating tale of obsession, corruption, and humiliation. The central character is Mitsuko, an art student. Sonoko, who is married, falls in love with her, and the two are soon in bed together.

Mitsuko is about twenty years old. She has the beauty and magnetic power of a love goddess. She is also corrupt and wickedly manipulative. Sonoko's mild-mannered husband is easily deceived, until a male rival for Mitsuko's affections stirs up trouble.

The description of life in Japan in

the early part of this century is interesting. Even those aspects which were unfamiliar to me, like what wearing a kimono without a hakama skirt meant, did not hinder my enjoyment of the story.

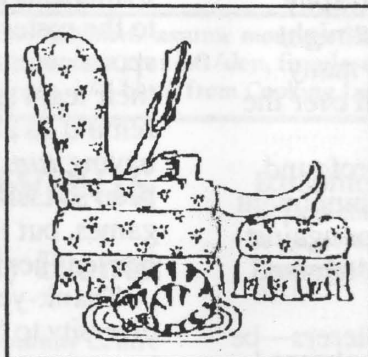
The narration is captivating, and each chapter is brief. At the end, I started again from the beginning, which is something I almost never do. This is a very unusual book, and an unsettling one.

*We came all the way from Cuba so you could dress like this?* (1994) is a collection by Achy Obejas.

The author is a poet, fiction writer and journalist living in Chicago.

Her stories deal mostly with the Cuban lesbian experience in the United States. Breaking up, finding new love, and the desire for a lasting relationship are themes which all lesbians can relate to. Some are (luckily) outside of general experience, like the story 'Man Oh Man', about straight, teenage junkies with AIDS.

SKY Lee is a Canadian writer living on the West Coast. *Bellydancer: Stories* (1994) is a fine example of her talent. Her characters are a wonderful assortment: lesbians of all ages and races, and even from different time periods. Her stories are as earthy as bellydancing—the erotic dance of creation—and her writing shimmers like a dancers costume.





## Take Back the Night: Yesterday and Today

*submitted by the Edmonton Take Back  
the Night committee*

The slogan "Take Back the Night" was first used in the United States as a theme for a national protest march down San Francisco's pornography strip. The march took place at night and was in the same spirit as many similar events taking place all over the world.

Take Back the Night is a profound symbolic statement of our commitment to stopping the tide of violence against women in all arenas. It is our demand that perpetrators of such violence—from rapists to batterers—be held responsible for their actions, and encouraged to change.

That we have been unable to walk the streets after dark without a male to protect us from violence, has been assumed in this society for so long that people can hardly imagine a culture in which this would not be the case. The march and rally are a positive way to join together and say that violence against women is unacceptable.

The Take Back the Night march is for women only, as a symbol of women supporting each other in feeling safe to walk our streets. We welcome support from men, who can offer transportation or child care for women participants. Men have the right and responsibility to assist women to create a safe community for everyone.

## Dear Editor,

I picked up a July 1995 copy of *Womonspace News* at Greenwood's bookstore. I would like to respond to Roz's article, "Playing Football."

As a sympathetic straight on one of the other teams, I have found L'Amazons to be a wonderful addition to the roster of ETFA teams. Their good sports-womon-ship is enviable, and their team spirit is contagious. They remind us all that playing is about having *fun*. Their goal may not have been so task-oriented as to win any games, but their group cohesiveness has led them to victory at least once.

Thank-you, L'Amazons, for bringing diversity to the league. I look forward to your continued presence on the other side of the scrimmage line!  
*P. Spencer*

### Quote:

...rape is a form of mass terrorism, for the victims of rape are chosen indiscriminately, but the propagandists for male supremacy broadcast that it is women who cause rape by being unchaste or in the wrong place at the wrong time—in essence, by behaving as though they were free... The fear of rape keeps women off the streets at night. Keeps women at home. Keeps women passive and modest for fear that they be thought provocative.

Susan Griffin,  
'Rape: The All-American Crime',  
in *Women: A Feminist Perspective*,  
Jo Freeman, ed. 1975.

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**Womonspace is accepting tenders for light lunch service at the monthly dances. Phone 425-0511 if you would like guidelines.**

**Don't miss the Womonspace Film Festival in November! Details in the next issue of *Womonspace News*.**

Home for sale by owner. No down payment: assume mortgage \$764/mo. Purchase price was \$94000, will sell for \$77000. 3 bedrooms plus loft/den, fireplace, appliances, large landscaped fenced yard, detached double garage, 1/2 block from Cooking Lake. Phone 922-3474.

## CALENDAR OF EVENTS

### Groups and Weekly Events:

**GLCCE** (Gay and Lesbian Community Centre of Edmonton) has a new address! Now located in the basement below Boystown Cafe, 10112-124 Street. It is open Monday to Friday from 7-10 pm and Mondays and Wednesday from 1-4 pm. Peer support counselling, drop-in, and library. Next lesbian coming out group starts Monday, September 18. 488-3234.

**OUTreach** social & political student group on the University of Alberta campus: 988-4166.

**Adamant Eve** feminist radio program broadcast on CJSR, FM 88.5, at the University of Alberta. Thursdays from 5-6 pm.

**Gaywire** A lesbian and gay radio show on FM 88.5. Thursdays from 6-7 pm.

**Lesbian and Gay Badminton** Thursdays, 7-9 pm at Oliver School, 10210-117 St.; \$1.

**Edmonton Frontrunners** Meet at the SE steps of the Butterdome, changed and ready to go, every Sunday at 9 am sharp, and run through the river valley trails. Jeff: 439-9803.

**Lambda Christian Community**  
Welcomes members of the lesbigay community; worship 7 pm Sundays, 10876-97 Street. Phone 988-3913.

**Metropolitan Community Church**  
Weekly worship, 10086 MacDonald Drive, Sundays at 7:15 pm.

**SOLO** Social club for lesbians and bisexual women (over 18) gets together every week for a wide variety of public events and social functions. Join the fun! Linda at 447-4776.

**Liatris Society** Queer-positive outdoor and gardening group organizes events which are open to everyone. Brent: 497-7059.

**OUT & Out (O<sup>2</sup>)** Recreation group for Edmonton's gays, lesbians & bisexuals and their friends. \$5 membership covers newsletter cost. Darren: 489-1339.

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## September Events:

Tuesday, August 29–October 16

**Michael Phair Campaign Office Open**  
11145-107 Ave. Call 944-5201 for upcoming events and volunteer opportunities.

**Sherry McKibben**

**Campaign Office Open**

5007-118 Ave. Call 944-5205; all volunteers and queries welcome.

Friday, September 1

**Womonspace News Meeting**

Jazzberrys, 9965 82 Ave, at 7:30 pm. Deadline for Oct issue: "The Work Closet".

**Orlando Books Reading**

Participants of U of A's Summer Writing Institute in the Women's Program, 7:30 pm at Orlando Book Store, 10640 Whyte Ave.

Saturday, September 2

**A Dance for Ladies Only**

Shakespeare's Darts & Rumpus Room, 2nd Floor-10306 112 Street. Call 429-7234 for details.

September 9, 10, 16 & 17

**Edmonton Touch Football Playoffs**

Come out & cheer on the L'Amazons in our first ever playoff game(s?). Contact Dawn at 420-0321 for location & game times.

Sunday, September 10

**Phair Fundraising Brunch**

11 am at New Asian Village, 10143 Sask Dr; 429-7234 for details.

**Edmonton Vocal Minority Rehearsals**

Choir begins rehearsals for the 95/96 season every Sunday, 2-5 pm at U of A Fine Arts Bldg, Room 123. New singers are welcome at this and also the second rehearsal. Call 486-9661 (ext 14), fax 425-1853, or email [evm@freenet.edmonton.ab.ca](mailto:evm@freenet.edmonton.ab.ca).

Monday, September 11

**Sacred Circle Dancing**

Open to all women who want to come dance; no experience or expertise required. \$4 admission. 7-9 pm, Riverdale Hall, 9231-100 Ave. Call Mair, 433-1661 for details.

Friday, September 15

**Take Back the Night March & Rally**

Sir Winston Churchill Square (100 St & 102 Ave) at 8 pm. Join in the commitment to stop violence against women. Guest speakers, opening prayer & drum song, local entertainment, candlelight vigil, and more. Child care provided. Your presence, warmth & support are needed. More info from Sylvia, 457-9795, or Nanci, 439-7879. Parade marshall volunteers please call Dawn at 420-0321.

Saturday, September 16

**Womonspace Dances Return!**

Catch up with all the acquaintances you haven't seen all summer. Catering by Jazzberrys, low cost drinks, no cost beverages for non-drinkers and designated drivers, lots of dancing and much more! Bonnie Doon Community Hall, 9240-93 St, 8 pm-1 am. Womonspace members \$4, non-members \$8.

**Heather Bishop with the Edmonton Symphony Orchestra**

Bring the whole family for ESO's Saturdays for Kids series. Jubilee Auditorium, 11455-87 Ave, 2 pm. Adults \$14, \$13.50 & \$11.50: Kids \$8, \$7.50 & \$6.50.

**Elk Island Nature Walk & Corn Roast**

Liatris Society event to which everyone is welcome. Meet at 10936-81 St at 11 am. Bring munchies to share and foil-wrapped corn to roast. Rain or shine. Details from Anita, 454-1992 or Richard, 454-2480.

Sat-Sun, September 16-17

**GLCCE Garage Sale**

12269-131 Street. Proceeds to GLCCE library.



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Wednesday, September 20

**Womonspace General Meeting**

7:30 pm at #30-9930-106 Street. If you are interested in becoming involved with our organization, come on down!

September 21 - September 25

**"The Incredibly True Adventures of Two Girls in Love"**

Edmonton premiere at the Princess Theatre, 10337 82 Ave. It's touted as matter of fact in its lesbian subject matter, yet light hearted & funny. Unique in its portrayal of teen sexuality, interracial relationships & the universal experience of first love. Princess members \$5, non-members \$7. Call the 24 hour movieline at 433-5785 for showtimes.

Saturday, September 23

**Autumn Equinox Dance**

Riverdale Hall, 9231-100 Ave, from 8:30 pm to 1 am. \$7 or less (sliding scale). A smoke free and alcohol free event for women only.

**Wayward Daughters**

Interfaith group of MCC welcomes women wishing to share their faith experience & spirituality with a supportive group. September's celebration is centered on the theme of matriarchy. Contact Karen at 431-2128 for location and further info.

Sunday, September 24

**Coffee Party for Lesbians Only, with Michael Phair**

Lesbians will have the opportunity to talk about concerns with Michael Phair at his campaign office, 11145-107 Ave. 7-8:30 pm.

September 23-24

**Touch Football Prov Championships**

Women's games all day from 9 am to 5:30 pm. Finals scheduled for 2-3 pm start time. Confederation Park, 11204-43 Ave. Great football & fun for the whole family. No admission; it's free!

Monday, September 25

**Sacred Circle Dancing**

See details under September 11.

Sunday, October 1

**Womonspace News Meeting**

Boystown, 10116-124 Street, at noon.

Submissions deadline for November issue on the topic "Role Models." New volunteers are always welcome.

Wednesday, October 4

**Womonspace General Meeting**

7:30 pm at #30, 9930-106 St. Womonspace members are encouraged to attend & participate.

Saturday, October 7

**A Dance for Ladies Only**

Shakespear's Darts & Rumpus Room, 2nd floor-10306 112 Street. Call 429-7234 for details.

Sunday, October 15

**Womonspace Annual General Meeting**

Mark this date on your calendar so you can be there to help decide the direction we take in the coming year. Full details on location and time will be in the October newsletter.



**Gay & Lesbian  
Infoline: 988-4018**

**Lesbian Life Line:  
425-0511**

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## Lesbians Needed!

*The following information was submitted by GLCCE volunteers*

The Gay and Lesbian Community Centre of Edmonton (GLCCE) and Women's International Exchange are developing a program resource manual for women seeking information and support as they identify their options for personal intimate relationships. The choice process will be discussed in a positive manner.

Heterosexuality, bisexuality, lesbianism and celibacy will be defined according to sexual content and the interactions in relationships. Those for whom lesbianism is the chosen option will explore that further:

⇒ What to expect in Canadian society, and particularly in Alberta, especially in regards to social and cross-cultural politics.

⇒ The ages (teens, twenties, middle age, etc.) at which women come out; what it is like to be an older lesbian; lesbians with families from heterosexual relationships; foster/adoption; artificial insemination; step-parenting.

⇒ To obtain knowledge of other sexual factors like AIDS and other sexually transmitted diseases.

⇒ To observe and record their own inner feelings, emotions and thoughts as they research so they can empathize with women actually going through this process.

⇒ To discuss whether or not homosexuality is an innate part of a person.

Goals will be achieved by research, questionnaires and personal interviews, by hosting at GLCCE, and by interagency contact. The manual will be presented from the point of view of women seeking information.

Participants involved in the project will work with GLCCE's Education Services Director and lesbian peer counsellors.

This is a wonderful opportunity for Edmonton lesbians to share their experiences with women of another country and to have home town sharing with Edmonton women just coming out.

For confidential participation, contact Sylvia MacKinnon, Education Services Director, Box 1852, Edmonton AB T5J 2P2. Confidential voice mail: 457-9795.

### Quote:

Institutionalized in sports, the military, acculturated sexuality, the history and mythology of heroism, it [violence] is taught to boys until they become its advocates.

Andrea Dworkin,  
*Pornography: Men Possessing Women*, 1981.

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## Cabin Fever

Jackie



A woman of the north takes you to her cabin. The dying sun burns like fire behind a row of thin, black poplars. The sky bleeds colour

over the snow. Pink

and violet and blue. A deadly blue that turns the cold into an ice knife that cuts through you like you do not even exist. It grabs your heart and squeezes.

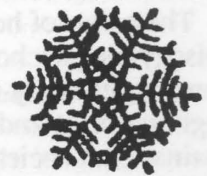
This cold, this land so strong, so silent, it silences you. It reaches a hand right into you. You cannot escape. It explores. It teases. It demands your warmth all wet to spill out upon the land. To cover the land like it covers you. A blanket of cold to groan out your heat under. And you do groan and squirm and raise yourself lost in its grip that will not let you go. It commands you to come. And you do, now under an arctic sky gone black like a velvet-covered steel fist where stars are smashed like glass under your eyes. You cry out like a dog at the moon that shines its empty face upon your naked beauty. You lie helpless among the white furs of polar bears and arctic foxes.

This woman takes you to her dwelling in the north and lays you down upon her furs. You cannot see her face. You do not know why. She is

Every Woman. You wish to know her name but she covers your lips with her kisses. She caresses your breasts and your nipples grow hard with desire. You try to caress her but she ties white rabbit fur around your wrists and lays you back, your legs spread wide for her. You stare at her, trying to see her face. She waves a hand before your eyes and a mist descends and you see nothing.

You float with no senses save the one of touch. And she touches you slowly with her tongue, circling you, with her hands stroking you everywhere but the one place you want to be touched. And then she enters you entirely. This woman goes deep inside, her mouth hungry, you feel her probing inside you. You groan and move your hips, stronger and stronger, like a river you flow outward until you erupt under the night sky.

She smiles, this woman, and offers you water to drink. You sip and sip again. She strokes your hair and holds you close, her captive now, bound by your own desire. For once you have drunk of the waters of the north, they flow through your body, part of your blood and soul. It will never let you go. Now a woman of the land, the proud Ice Queen will burn inside you forever.





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## Shameful Things

### The Politics of Lesbian Normality

*Lynn Adam*

An inner shame is what the great heterosexist institution—our society—expects lesbians and gays to live with. Religious fundamentalism, societal norms, sexual mores, and normalized rituals all accept basic standards of what is considered ‘normal’ and ‘ab’. (I refuse to—cannot bring myself to—use the term ‘abnormal’ in reference to any marginal or differing preference, choice, image, or lifestyle because it connotes a wrong way of being, or the opposite to what is considered right, true or appropriate.) Any attempt by the ‘ab’ individual or collective to rehabilitate their stigmatization into something empowered rather than disempowered often results in the application of a small Bandaid™ on a large wound of internalized shame.

‘Supra-normal’, on the other hand, can give a lesbian the feeling that gay pride overturns questions of normalcy, producing integrity and self-worth in spite of the overwhelming pressures of heterosexual conformity.

The edicts of homophobic and misogynist psychological history remain generally valid in a segregationist and repressive mainstream society where the individual is always subject to various psychological weaknesses, obsessions

and phobias. The point I am making here is that an institutional double bind produces and maintains a terrible gay shame through collective methods (gay bashing; legislative denial of gay rights; religious condemnations) and individual means (family and significant others who reinforce standards of ‘normal’; personal life prejudices that occur at work, school, and home).

My description of society as “the great heterosexist institution” is borrowed from Christine Overall’s article of the same name. Overall suggests that society works against gays and lesbians on a number of levels and is surprisingly effective as a result. The clearest indication of its overwhelming influence is seen in the internalized existence of gay shame.

As a lesbian feminist mother and grad student with a chronic illness, I have felt this sense of shame in complex ways. Being out as a lesbian in a traditionally male institution (the university) within a community of students that are stereotypically straight, single, young, and healthy, I have had to face a number of subtle yet seductive prejudices that demand some form of conservative humbleness on my part.

In this kind of intellectualized homophobia, I am supposed to see myself reflected back through the eyes of the Father institution and realize my abnormality, my weaknesses, my ‘defective’ existence in the face of

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heterosexual perfection. In accordance with my silence—my cooperation with their judgment—I am tolerated.

As a feminist, I have found that equality is often theoretically acknowledged, but rarely accepted in reality. The old boys clubs are still there in the university, reinventing ways to further repress and instill shame into lesbian feminist scholars who cannot (or will not) play along with their games of tolerant dominance.

As a lesbian mother, I have often confronted prejudice from other lesbians, not to mention the criticisms from heterosexual parents.

Conventional ideas of reproductive rights, parental appropriateness, childhood normality and the standards of supposed homosexual development feed into prejudicial thinking. This in turn reinforces a particularly painful kind of queer shame.

The difficulties that face gay parents are monumental ones. There is so much emphasis placed on 'right' and 'wrong' ways to raise children, and I grew up in a middle class, heterosexist, dysfunctional, patriarchal home where little was offered in the way of alternative models.

Finally, my chronic illness sufficiently completes this cycle of shame because it leaves me apart from the healthy world, the normal, functional individuals who can and do while I am often physically compromised. The healthy, straight, married woman (feminist?) is a

construct, like the Barbie™ doll, never a reality or connected to a real woman.

I would change the power that this institution has if I could—like if a genie granted me three wishes—but I know that my personal challenges are ones that exist in this core of internalized shame. My queer self-hatred can't be erased that easily. On my really bad days, it is overwhelming. I will continue to face the many layers of shame with bravery.

## POEM

*Laura Irene Wayne*

A sister gone  
in body but not in spirit  
she lingers  
in our minds  
our souls  
our hearts  
a sister gone  
but not her words  
they run deep  
heavy in our heads  
they persist fiercely on our lips  
a legacy waiting to be told  
a sister gone  
but not her voice  
the empowerment of it  
rings in our ears  
offering us strength to carry on  
a sister gone  
a sister who bestowed  
the gifts of love, hope  
the reaffirmation of sisterhood  
a sister gone  
we sisters mourn  
'cause a sister is gone.

## **Gay & Lesbian Community Centre of Edmonton Has Moved!**

The new address is 10112-124 Street, downstairs from Boystown. New members are always welcome.

The centre offers peer counselling and drop-ins on Monday, Wednesday, and Thursday from 1 pm- 4 pm, and on Monday through Friday from 7 pm-10 pm.

We have a library, a community board and community events calendar, video nights, speakers bureau, and archives.

August was GLCCE Awareness Month at Orlando Books (10640 Whyte Avenue). Coffee donations at the bookstore during August will be used to expand the GLCCE library.

Our library is growing, but we still need more books. In particular, gay and lesbian nonfiction and youth coming out material are needed. Also, bisexual, transvestite and transgender material. Hey, lets just say we need more books on any topic under the rainbow! So if you are tired of your books, or have no room for them, please donate them to us. Come see the library at our new location.

A garage sale to be held September 16 & 17 at 12269-131 Street will benefit the GLCCE library and Education Services. Your junk is someone's treasure; call 488-3234 if you have anything to donate.

Peer counsellor and host training will start in September. Pre-register with the volunteer co-coordinator if you are interested.

A women's coming out group will start meeting Mondays at the centre. The first night is September 18. Please pre-register at 488-3234. Requests for other support groups can also be left in a message for the Education Services Director.

**CALL TO ALL LESBIAN  
AND BISEXUAL ARTISTS  
AND CRAFTSWOMEN:**

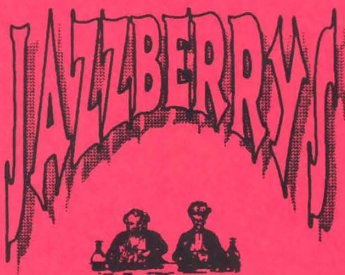
### **THE FIRST WOMONSPACE CRAFT FAIR**

**WILL TAKE PLACE ON  
NOVEMBER 18, 1995.**

SOLSTICE AND CHRISTMAS  
ORNAMENTS, JEWELRY, CLOTHING,  
CANDLES, CARDS, FIBRE ARTS,  
STAINED GLASS, FURNITURE,  
POTTERY, PAINTINGS, FLORAL  
ARRANGEMENTS, FOODSTUFF,  
SCULPTURE, NEEDLEWORK... ETC.

**IF YOU ARE INTERESTED IN  
PARTICIPATING AS A VENDOR,  
PLEASE LEAVE A MESSAGE ON THE  
LIFE LINE 425-0511  
NO CHARGE FOR TABLES**





(403) 433-2039

9965 - 82 Avenue, Edmonton

"Lesbian women have been among my strongest allies since I have been elected to Edmonton City Council. Together we can forge a future bright with hope for all Edmontonians," **Michael Phair**



**RE-ELECT**  
**Michael Phair**  
**Councillor Ward 4**  
**October 16**



**Friends for Phair: 944-5201**

E-MAIL: [andrew\\_schuster@maugham.atc.edmonton.ab.ca](mailto:andrew_schuster@maugham.atc.edmonton.ab.ca)

**RE-ELECT**  
**Sherry McKibben**  
**Councillor Ward 3**

**Interested in working  
on my campaign?  
Call 944-5205**

**Shakespeare's**  
Darts & Rumpus Room

Sept 2nd & Oct 7th  
LADIES ONLY  
DANCES

**COMFY**

**8** Pool

16 Dartboards  
No Membership Required

**SUNDAYS**  
Sept 3 - Darts  
Sept 10 -  
Sept 17 - Darts  
Sept 24 - Picture

T.V. Lounge  
Dance Open 4:00 PM

Music

2nd Floor, 12306 124 Street, Area Code 403  
Edmonton, Alberta  
T5N 1M1  
Call 429 7234

**Elizabeth Massiah, M.S.W., R.S.W.**

**Social Worker, Therapist**

- ▼ **Individuals**
- ▼ **Couples**
- ▼ **Families**



**Riverwalk Counselling Services**  
10230 - 142 Street, Edmonton T5N 3Y6  
Phone and Fax (403) 489-7998

# Womonspace Dance

Saturday, September 16

8 pm—1 am

Bonnie Doon Hall

9240-93 Street



## WOMONSPACE 1995 MEMBERSHIP FORM

#30- 9930 106 Street Edmonton AB T5K 1C7 Phone: 425-0511

Confidentiality Assured

NAME(S) \_\_\_\_\_

ADDRESS \_\_\_\_\_ CITY \_\_\_\_\_

POSTAL CODE \_\_\_\_\_ PHONE \_\_\_\_\_

**Membership Fee: \$15/single; \$25/couple** (with one newsletter)

Cheque or Money Order payable to Womonspace (low income available)

New Member ☐ Renewal ☐ I would like to be a volunteer Yes ☐ No ☐

Please mail my newsletter to my home ☐

I will pick up the newsletter at dances/events ☐ **Total enclosed \$** \_\_\_\_\_