

SPECTRUM

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Metanoia

An early men's movement?

MASCULINITY! *The dominant competitive and aggressive model of male interaction is ringing hollow*

by John Valk

What it means to be a man is a question raised frequently today, and not least by cult figures such as Robert Bly and others. More and more men are feeling a vacuum at the centre of their masculine being. They experience an emptiness. Pain and alienation often characterizes their relationships with significant (male) others. The dominant competitive and aggressive model of male interaction is ringing hollow, and many are in search of ways to be more truly human.

That search is not distinctively modern, nor is the hollowness of the competitive and aggressive model anything new. Both existed already in the first century, if not before. Nonetheless we also find hints of some relationships characterized not by competition and aggression but by care and concern. An interesting example can be found in the gospel of Luke (5:17-26, cf. Mark 2:1-12 and Matt. 9:2-8). It is the well-known story of the paralytic man lowered through the roof by his friends.

The story opens with Jesus en-

gaged in animated, if not heated, discussion with the "Pharisees and Teachers of the Law". These men "had come from every village of Galilee and Judea and from Jerusalem..." What we have here then is a gathering of learned men, a scholarly conference of sorts.

Jesus' adversaries saw the exchange as a contest in which they hoped to win and Jesus to lose. That would lessen his popularity they hoped, and perhaps land him in even more religious hot water with Temple leaders. On previous occasions they had also tried to trap him. Healing people, picking grain on the Sabbath, not fasting properly, violating purity laws offended their religious peculiarities. On this occasion again, the terms of their exchange was little more than a "holier than thou contest", won by manipulating religious laws.

Neither the paralytic nor his friends were much interested in the adversarial sparring that was taking place inside. In fact, they were somewhat dismayed that they were unable to reach Jesus through the front entrance. Not to be deterred, however, they advanced to the roof,

peeled back the covering and lowered their friend, right into the middle of the discussion.

Jesus does not hesitate to halt the scholarly exchange. The endless debates no doubt tired him. Perhaps he even welcomed the interruption.

The action, and faith, of these friends impressed Jesus. So much so that he turned to the paralytic and says "friend, your sins are forgiven you. Then he commands him to "rise, take up your bed and go home." And the paralytic does just that. Not surprising, all those present were amazed, including the Pharisees and Teachers of the Law. They glorified God, were filled with awe and said, "we have seen strange things today."

Strange indeed. That Jesus healed bodies no doubt impressed those gathered. That he gave physical restoration as much attention as scholarly discourse – and perhaps more – ought to impress us also.

The other "strange" element – and yet not so strange – is that there was something genuine in the relationship between the friends. The care, concern and trust these friends had for each other was visible enough to be detected. It did not escape Jesus. In fact, it was the very thing implied by the new commandment he gave to us: "that you love one another". Mary Stewart Van Leeuwen puts it this way: "the New Testament simply seems to

assume that interpersonal trust and intimacy can (and should) be so great that God sees us through our friends, and our friends through us". (Mary Stewart Van Leeuwen, "Why Christians Should Take the Men's Movement Seriously", *Perspectives*, (May 1992) 18).

Jesus' healing action put an abrupt end to the heated discussions, for greater things were accomplished that day. Interpersonal trust, intimacy, care and concern won out over competition, aggression and adversarial exchange. Perhaps the men's movement today is attempting to capture that very same spirit – in relationships, business dealings, recreational activities, etc.

Positively Pink

The politics of paranoia - part II

OPINION! *McCarthyism spread to pollute the atmosphere in most of the NATO allies: especially the UK and Canada.*

by Adrian Park

"Just because you're paranoid doesn't mean they aren't out to get you" is an old joke, but it could have been told with the period 1945-1951 in mind. The wartime alliance between the US and the USSR fell apart in a mistrust, which through the Berlin Blockade, the Greek civil war, the drawing of the Iron Curtain and the explosion of the first Soviet A-bomb, degenerated into the Cold War. With the surprise attack by North Korea on South Korea in the summer of 1950 the Truman Doctrine for the containment of Communism appeared to lie in ruins. Senator Joseph McCarthy launched his crusade against the "enemy within": Communists, their fellow travellers, their dupes, and sex perverts were the enemies of the new Christendom.

McCarthy's purge was not contained within the US borders. It spread to pollute the atmosphere in most of the NATO allies: especially the UK and Canada.

In 1951 two British diplomats and intelligence agents, Guy Burgess and Donald MacLean defected to the USSR. Both had been Communists since the 1930s and both were gay. That their sexuality was coincidental, and that they had become communists out of the belief, widespread at the time, that the Soviet Union and communism represented the only effective bulwark against fascism, were ignored. Their defection came close to ending Anglo-American intelligence co-operation, and HM Government was decidedly embarrassed.

In late 1952, McCarthy's principal assistant, Roy Cohn, visited several European capitals, accompanied by his lover David Schine (whom Cohn had seconded to the post in order to prevent Schine's posting to a combat unit in Korea). Their purpose was to persuade other NATO governments to carry out McCarthy-style purges, particularly targeting gay men in government service. In most European capitals the Cohn-Schine mission was regarded as a sick joke, and their methods provoked protest notes from Paris and Rome. In London, still smarting from the Burgess-MacLean affair, a more receptive audience took the homophobic advice to heart.

Even before Cohn arrived in London a "lavender scare" was being orchestrated in the press. Among the first victims were Lord Montagu of Beaulieu and his friends, including several soldiers from Guards regiments. Their trial stole the headlines for months. Though male homosexuality had been illegal in Britain since 1886, members of the upper classes were seldom troubled provided they maintained a certain degree of discretion. In 1952 the gloves came off, and a series of what amounted to "show trials" began. By 1955 these efforts began to back-fire, and when a Labour MP, Tom Driberg, was charged with importing in a public washroom, the trial collapsed amid sordid accounts of police entrapment and perjured evidence.

Behind the scenes a purge was also underway among government

employees. The most celebrated victim of this was the mathematician Alan Turing. Now regarded as one of the fathers of computer science and deviser of the "Turing machine", this gay Cambridge professor had been the brains behind the Allied code-breaking success during World War II. In 1952 he was offered the choice of prosecution for a homosexual offence, or a "cure." He opted for the "cure", which consisted of aversion therapy and chemical castration (massive doses of estrogen), the side effects of which include psychosis and severe depression. In the spring of 1954, after 18 months of this "treatment", and suffering from profound depression, Alan Turing took his own life at the age of 42.

This tragedy had two consequences. Following the collapse of the Driberg trial in 1955 the public mood changed. A Royal Commission chaired by Lord Wolfenden examined, amongst other matters, the law relating to gay men. The Wolfenden Report of 1957 recommended the decriminalization of male homosexual activity between consenting adults in private. In 1967 these recommendations became law. Meanwhile, with the British security services busily rooting out gays, KGB infiltrators in their ranks got on with business as usual. Co-operation with the CIA survived, and efforts were co-ordinated by a new liaison officer, Kim Philby. Philby was not gay, but he had been

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Community policing

The Liquor Control Act

The New Brunswick Liquor Control Act (LCA) is the provincial statute that regulates the liquor industry in the province of New Brunswick. It is a thorough and in depth act governing everything from licensing to controlled use of alcoholic beverages. The purpose of this article is to summarize some of the violations we police officers come in contact with on a regular basis.

As you may or may not be aware, the legal drinking age in N.B. is 19 years. Residents of N.B. upon turning 19 can go to a designated N.B. Liquor Control Commission (NBLCC) store and upon proof of date of birth, receive an NBLCC photo identification card. This card is the ONLY identification that a licensed premise or NBLCC store must accept to satisfy proof of age requirements under the act.

It is an offence under the LCA to sell or supply liquor to a person under the age of 19 whether it is in a bar/club/pub, liquor store, or from one friend to another. This offence could cost you \$138. Furthermore, it is an offence to purchase, possess, or consume liquor while under the age of 19. This offence could cost you \$80. As usual there are exceptions and they cover spousal and parental involvement. Police officers and appointed liquor inspectors can enter licensed premises to ensure that the patrons are of the legal drinking age; the onus of proof lies on the patron. So, if you are fortunate enough to have that youthful look, be grateful and always carry ID.

It is also an offence to be in "unlawful possession" of liquor. Generally speaking one cannot be in a public place, other than a licensed premise, while consuming an alcoholic beverage. You can't go for a drive with passengers or driver consuming liquor in the vehicle, or being in possession of open liquor. Open liquor consists of a broken seal or an uncapped bottle.

As you are all aware, liquor and cars don't mix. We applaud the use of designated drivers and taxis, encouraging today's sensible attitude toward drinking and driving. Impaired driving is a criminal offence with a first conviction bringing a standard minimum fine of \$825, along with a six month national driving prohibition. A second offence brings an automatic 14 day jail sentence along with a longer driving prohibition. So be careful when you make your decisions about drinking; think about your future and the safety of others.

If we have generated any doubts or questions, please call us at 451-5908, leave a message on the answering service and we will get to you.