

**Interviewee: Lynn M. Jones**

**Interviewer: Sam Ginther**

**Date: November 30<sup>th</sup>, 2021**

The following interview was conducted as part of the Nova Scotia LGBT Seniors' Archive's Lesbian Oral Histories Project

*SG: Okay, just start by telling me your name, when you were born, how long you've been in Nova Scotia. Just general background info.*

LJ: Okay. Well thank you for this opportunity to begin with. My name is Lynn Jones. Because that's such a common name, I'm going to put my middle initial, M. for Marie. I was born in 1955 in Edmonton, Alberta and, while I lived in a few other cities, I moved to Dartmouth in 1991. There I go.

*SG: So, what did you do in Edmonton before you moved here?*

LJ: I was a social worker and in the 1970s that was a bit twitchy. We could be denied, lesbians could be denied employment, housing, service. Like restaurants or insurance, or anything. So, I was cautious, but because of the social work nature of myself, I became involved in Gay Alliance Toward Equality. And we hosted dances and so on, but during that time, most powerfully, there's the Pisces bathhouse raid. And so we, a group of us, started a legal fund and so on, and actually through all those committees I met my partner, L, who was from Holland, came to Montreal when she was eight, moved to Edmonton. She was cosmopolitan, more life and world experienced. And really clicked. I didn't fit with Alberta, which is a very red neck province, as evidenced by whatever you read nowadays too. I don't have to justify that comment.

So, we decided that we would go bigger and better than the bigots and we would laugh at the Pisces bathhouse, and we built a pink triangle raft for the Edmonton Klondike Day parade, raft race. One man was dressed up as a fountain, little white towel. Another man was dressed as a keystone cop, and we had a third character who was a rubber ducky. And then three of us women were dressed as 1980, pardon me, 1880s bathing beauties with mop caps and full body covering bathing suits. That was received with such humour and delight and "woohoo" by the Edmonton newspaper, we were on the front page, covered two thirds of the front page. So, I thought, yeah, that's, that's taking the high road with humour.

L found Edmonton too cold. I wanted to get my master's degree so we went to Vancouver, joined a greater Vancouver Business association, again taking gay rights and, another direction. Humour, now business. We're just going beyond just the

desperate fight, fight, fight, which was delightful to go beyond that. Because one of the things that I did do, back in Edmonton, was go on speaking engagements at different universities, first year university. There's be a woman and a man, a lesbian and a gay man, and we would be the monkeys in the zoo, try to present our reality and be asked questions. I did that for about eight years, and I just couldn't stomach it anymore 'cause there was zero progress. I was being asked the same questions. So, Greater Vancouver Business Association, but then the economy in B.C. just fell apart. L's computer company went bankrupt and my hope for social service work disappeared because they cut that by 20 percent. L had worked in computers in Montreal so we moved to Montreal. And there, it was mostly focusing on work.

*SG: And sorry, when would this have been? When did you move to Montreal?*

LJ: Oh. 1984 [*SG: Okay*]. Good point. Thank you. We were just in Vancouver for a couple of years. I got a job as a community program developer and manager for a Catholic organization, and I found it delightful because the people there actually were very charismatic in their spiritual view. Anti-dogmatic. They would just celebrate and so on. I was able to work with Dignity, the organization for gay and lesbian Catholics. And my language has even changed as I'm speaking to you. It used to be gay, gay, gay and now we started to use the words gay and lesbian. And started to use the word bisexual sometimes, occasionally. Yeah, I'll stop there [*laughing*]. Things grew even more, and it's not by geography, it's by time [*SG: Yeah*], so, it could be geography. But, working there was interesting. L and I managed to buy a house. We have sisters who are five years younger than us, and they both gave birth to baby girls in 1986, so we said, why don't we start a family. Artificial insemination started with me because I'm six, seven years younger. Didn't take, so we switched to L. She got pregnant [*inaudible*] and V was born in 1988. The birth certificate, because we were in Quebec, and because it was artificial insemination, has the mother, L, and the area for the father to be is just blank. It's not written as unknown. It's blank [*SG: Just blank?*] which is interesting, but, okay, I'll stop there.

So anyway, I went to my boss and said, "Okay, the baby's come. Can I now have parental leave?" Of course, I asked beforehand cause I'm a planner. And he just sort of smirked and leaned back in his chair and wagged his finger at me and said "No, no, no, no." Because he had his Catholic board of directors to answer to. So, I said okay, I'll take vacation. What was neat is that, I shared this with the staff, you know, like it's no problem. I will have to call it vacation, but I'll be gone for a while, and they were indignant. They were disgusted. They were repulsed by that. That was another win in my books [*laughing*].

Quebec became increasingly tense. I remember seeing the, Loi Cent et Une, the 101 Bill for French dominant language, and I thought, good for you, yes, that's right. Good. Truth. There was a whole march, and I was not in my head at them, yeah. And then I looked. They're all white. Where are the Vietnamese? Where are the Haitians? Where are, it, I thought, this is nothing to do with language, of course! It's the Quebecois du vielle source the original stock, white, Roman Catholic from France. Okay. No. Wrong. So, I became concerned. L had already become increasingly concerned. Her parents are from the Netherlands and so the idea of Nazi and Germany and so on. She turned to me and said, do you really think the Quebecois will be any better than Vichy France? Okay, we're going to be in camps [*laughing*]. Her thoughts were extreme and the way she communicates that is extreme, but not wrong. So, we, out of fear of Quebec, we moved here. Went back and forth job hunting, house hunting and moved here in May 1991. With little two-and-a-half-year-old V. When we were driving into Nova Scotia, we noticed a barn that said, "Jesus Saves" [*laughing*]. Isn't that cute. Yeah. We keep driving, there's a "Jesus is Lord." Okay. and we keep, and we see another "Jesus," we looked at each other and said, where have we moved to [*laughing*]?

*SG: Was it, was it, so when you moved in '91 was it, you're going to Dartmouth, or...*

LJ: Yeah. We were going from New Brunswick past through to Truro to Dartmouth, yep. The closer we got to Dartmouth, the less scary it was, but, that first bit, [*SG: Yeah, just the –*] we just thought, Oh my goodness. And we bought a house in Dartmouth. Had, had V registered in a daycare centre. We walked in and said, you know, just expected to be recognized and respected, and we were. 'Course we don't know what they said when we left the room, but [*laughing*] we, we just walked into situations that way and it seemed to always work. On form there would be a place for father. We just laughed with the staff, laugh at each other. Well, there's no father, it's two mothers and we would just correct it [*SG: Oh*]. And just move on, yes, yes. And on our street, across from us, there were about seven or eight retired women who had been, had various jobs, had gone through the Second war. They just accepted us as a les-, the lesbian couple who have a little girl. We were invited over for tea and cookies and visits. At Christmas time there would be a cookie exchange. We would come in with a dozen cookies and leave with a dozen exchange cookies, and the inclusion was delightful. But one of the things we did find strange, we didn't run into that hyper Jesus stuff again, thank goodness, but we ran into, we were just amazed at how Caucasian, how white Nova Scotia was compared to Montreal and Vancouver. And also, ironically, we befriended a woman from Zhaire. She said, you know, she didn't fit with the Acadians. She spoke French but she didn't fit with them. She was African, but she didn't fit with the African-Nova Scotians. She felt most comfortable with this Caucasian lesbian couple, that spoke French. She ended up moving to Toronto, but that was a loss. We started a mother's; pardon me, there was

going to be Lesbian Mothers and Children, and then we dropped the “mothers” because you could relate to child without being the mother, and then, then we started a group for a while. Bought a bunch of books for children who would have same-sex parents and accidentally, on purpose, from the bookstores or libraries. And give them to people. And then, a spinoff, we supported but didn’t have the energy to work on, was Rainbow Camp for children of same-sex parents. Yeah.

*SG: So that, that, so you said that the Rainbow Camp, that it didn’t take off? That is –*

LJ: Oh, the mothers. The lesbian mother group: it, it was pretty amorphous. It didn’t really have a, it evolved into the Rainbow Camp [SG: *Oh, okay*]. And the Rainbow Camp really took off. Because it had a purpose, a structure, a function. We were just trying to network with people which actually gave birth to the Rainbow Camp.

*SG: Okay. And when did that happen, like what timeframe?*

LJ: I can’t, I can’t remember. We moved here in ’91. It would have been, let’s aim it at the middle, ’94 [SG: *’94, okay*]. Yup. We also enjoyed going to Mary Jane’s and Red Herring bookstore. But, yeah, I remember, sorry, just flashing to me, at the Red Herring we were talking about, yes, we have a child conceived by artificial insemination and someone said, oh yeah, the turkey baster kids. I said, no. We just used an eyedropper. We’re not [*laughing*] “size queens” and they loved that. They said, no, but we also know of a woman who’s in her 30s who was the result of such insemination. So, I thought, ok, so, V is sort of the next generation of that way of doing things, which was neat. Unfortunately, L’s health, physical and mental, seemed to be deteriorating and she wasn’t able to work. So, I became the sole breadwinner and when I moved here it was to set up a court assessment clinic, that the IWK took over, so it went from a, what I thought was a social work model that’s, looks at systems that a person is involved in, not, the IWK model is more medical. The individual psychology, not the social context, and so, I knew I had to job hunt.

So, I was looking at Windsor, Truro, Halifax, Dartmouth. So, we chose to move to Mount Uniacke. It felt desperate, but it was desperate, and I ended up working at Children’s Aid Society of Halifax. Which was good because it was social work, again looking at the whole context of a person’s life. And, from that workplace situation I’d have to say, here I am, a lesbian, I am the boss of the intake investigation team. I did not hear, or read or witness discriminatory, ignorant comments. There was always a sense of respect for the, for people struggling. Sexual orientation would be recognized if it came up, but, and that’s recognized and respected, not named, and blamed. But mostly we would, we would just assessing the standard issues of physical, mental health, addictions, poverty,

support systems. There. Yeah, so it was, it was clean. One of the first things I did do though was, on the intake form, I said, okay we're going to scratch out this mother/father thing again, call it Parent A, Parent B [SG: *Mhm*]. And there was always a space for another significant person like a grandmother, an aunt, whatever. There'd always be room for that. So that was a little, oh, yeah, of course, you know. That was, that was just a typographical correction to conceptual foolishness. When I signed up finally, was eligible for insurance, the form came and the company would support an opposite sex member in my house, and I said, no, come on, we're beyond that now. And I went through, and they said, oh, yes, you're right, you've got an old form for some reason. We'll send you a new one right away. I was a little surprised at that given two senior staff in the organization were lesbians. It was just [SG: *Mhm*] when anything happened it was oblivion. You point it out, and, oh my goodness, yeah, let's fix that. So, love and hugs.

Okay, Mount Uniacke. My, L wanted a separation. She announced that in 2000. V was in, halfway through grade six, so we agreed V would stay with me. Finish grade six and then move with L, her birth mother. I spoke to a lawyer about this saying, there are two mothers here, but legally there doesn't seem to be a pathway for that, yet. Well L and I were being courted to be foster parents, same-sex foster parents were really sought, but we couldn't adopt. I mean, L would have to give up her parental right for V and then I could adopt her, which is just crazy, crazy. That was the only, I mean, that sort of path. So, I had less than fifty percent chance of getting access, pardon me, getting custody of V because L was the birth mother. She was the at-home mother, but she's at home because she's not functioning well. And I knew that it would take tens of thousands of dollars to fight it in court and create enemies of everyone. So, I kept on. V was eleven, so she officially didn't have a say at that time. That would be 199 – yeah 2001, and so she went to live with L for about ten months. And I won't go into details, but it really didn't work, so she came back with me and finished grade eight and nine and high school with me. And L left to go back to Montreal after a few years. So, yeah that was, that was the most painful time in my life, which is more to do with family stuff than sexual orientation oppression except it was so systemic, historical, entrenched, pervasive. Every now and then I thought, would I have done things differently if the laws had changed previously, because the year that V came to live with me, was the year that same-sex couples could adopt. Anyway, I then realized that it would really have taken, because I'm an appeaser, accommodate kind of person, it would have taken the laws to have changed in 1880 for a whole cultural shift, so that I would have had a network of friends and support who would then say, hey, Lynn, that's a rough time you're having. Why don't, etcetera, and solutions and suggestions and, but I was too isolated. There wasn't the method for discussion or support. So, yeah. Anyway. Then V came to live with me when I was back in Cole Harbour, back in the, not Dartmouth, Cole

Harbour in 2001 and, yeah, it was great. Lovely neighbours. But I'm living alone. I don't know how many people realized that I was a separated lesbian person [*laughing*] But I think my, anyway.

*SG: Was there a, like, during this time, from like I guess '91 to 2001, were there other kind of like gay and lesbian organizations at the time that could have offered supports or were you just kind of just checking this all out on your own?*

LJ: On my own, and I don't know why. Because I don't know why. I couldn't. There was a lesbian couple who were involved in the Quaker community, and they were friends, but not much oomph. It was then that had identified to me, oh my goodness, Lynn, you're single parenting with a dysfunctional teen and a child, and I burst into tears, like you've named it, but what do I do about it? Thanks for naming it, but what do I. And it kind of died there, so. What else could I have turned to? Scheisse, I'm working in child protection, so I kind of know that world. And I knew, oh no, okay, I'm not going to say anymore. I knew I could have pointed things out. As I said, it would have made enemies of everyone. And in fact, it was a psychologist that said, get V out of there. So, yeah. I could have done that earlier.

*SG: Were you worried about it just kind of breaking, like the fabricate of the family unit that you had? Like, moreover, making...*

LJ: Oh, my, my fear was of V being harmed. I wouldn't mind separating, but my greatest fear, and it sort of came true, I had hoped that L would function well enough that V could grow well with her. My other second hope was that L would be so bad, V would be back with me in four weeks. It took ten months. That was my fear.

*SG: So, either one or the other, right.*

LJ: Yeah, like really good or really bad. Mediocrity with dysfunction. Yeah, that was unfortunate. But V is doing well. She did go to Montreal to study and video production. Because she could do that for, no, I bite my tongue, Concordia University for free because she was born in Quebec. And they get their secondary education free. It's a different country. Extorting the rest of Canada to support them [*laughing*]. Oh, I have opinions. And she could live with L. That program didn't work. She tried another program which I paid for, which was film and video. Couldn't get work so she came back home when she was 20, 21. What is 1988 + 21, the year? Yeah. Have trouble finding employment doing shop assistant, clerk service stuff. Horrible minimum wage work. And you're treated horribly. She, all three of us were very involved in the Society of Creative Anachronisms. Where you research and recreate the Arts and Sciences of the Middle

Ages and Renaissance. Involved in that. And theatre, of course. Voice lessons. Neptune Theatre. And so, she's been in various productions of theatre. Definitely Dartmouth Players. She's on their board. But none of that's paid, but it's her passion. She married three years ago, and they're still married, and it seems to be going well. Yeah. In her life, she advocates for Gay, Lesbian, Bisexual, Transsexual, Queer, but beyond, beyond. African Nova Scotian, Mi'kmaq [SG: *Yeah*] very, dwarfs, like, I wish I could just rattle it all off, I can't just think of things. And she wants to have different people on the stage. The play reads thus and so, but can you communicate the character? And if you can communicate the character, you got it. So, she's, she's fighting a battle to get that done. But she's getting it done. In fact, a variation on this, when we were in Mount Uniacke, one of the school kids in grade 7, it would have been, who is known as a bully, comes up to her and says, your parents are gay. And she said, yes, they are. And she said you could tell the kid was freaked. He stumbled, stuttered, and ran away. She said he was expecting that to be an insult and me to burst into tears, and it, yeah. She's my hero. Anyway.

*SG: So, it sounds like she took on like your, earlier in life's role of in activism and kind of carried that forward, and clear.*

LJ: Exactly. I was thinking it's not like she's carrying a torch. That torch is old. It has to go. The flame of it can light another torch, and let this new torch go forward, and that, and that, oh, goosebumps as I'm saying this. It's a renewed torch each time and it's good. I may have been missing things in Nova Scotia. Aiming for the ideal, but the pain I had was in the, in my family, not from outside.

*SG: Yeah. Cause it sounds like we knew you moved to Nova Scotia, like that was just right around the time where you're just focusing on raising your daughter, right? [LJ: Yeah, exactly] So, you're not really looking so much outside or doing so much that maybe might be more like community, more like activist focused, right. You're just trying to, like, create something that's your own, right.*

LJ: But if I ever heard anything off the mark, I'd address it in the moment. And I don't know how often I did that. Like, that's just like breathing. So, I might have done that thousands of times without even noticing. And it could have been as simple as a raised eyebrow, but yeah, it doesn't really register with me as big fights.

*SG: Just little points of contact maybe.*

LJ: Yeah, yeah.

*SG: So then when she left home then, what did you kind of, just stay at home or did you just not really getting involved in the community again? Or...*

LJ: No. I think the biggest community involvement I have was with the Buddhist community, but after 2007, I have finished a certain practice study, ritual thing, and I thought, okay, that's it. There aren't anymore, unless I go to India or Nepal, so, I'll just continue my practice at home. So, that was the, yeah. Three months seminary, one-month dhatun. And ten-day ceremonies every now and then, but...

*SG: So, you're a practising Buddhist as well?*

LJ: Yeah, yeah. [SG: Okay] Oh. MISA. Metropolitan Immigrants Association. I think they've changed their name, but they hosted a workshop on privilege. And I thought, oh yeah, I've got to take this cause I, I know I get confused and I want to challenge my assumptions. They had little bowls with beads in them with a cardboard sign in front of each of the bowls, and everybody had, [SG: Yeah] did you go through this?

*SG: It sounds very familiar. I think I might know where you're going with it.*

LJ: Okay. Then we were given a large pipe cleaner thing, crafts, not for real pipes. Huge. And were to go round and read the card, "I find myself represented in commercials." And if you are, you take a bead and you put it on the string [SG: Yeah]. I find myself represented in my politicians. I find myself represented in spiritual practice and son and so forth. When I was finished, I had five beads on my pipe cleaner. The majority seemed to have 25 to 30. And I wasn't aware, I realized, that's right. I'm Caucasian, but I'm a woman. I'm a lesbian. I'm a Buddhist. I'm not mainstream privilege. I, but it was good to ask those questions. I thought, wow, wow. One of the things that I would do in my little talks to the university students was rattle off the three internal and the three interactive aspects of sexuality. This is from the 1970s. But I don't think it's too off. So, genetic, XX, XY, XXX, XO, XYY and no everyone knew that, and then morphological this range of genitalia at birth and throughout adolescence. Identity. How one identifies. That's the three internal and I'm just speeding, you know this. And the three interactives, what are your fantasies actually. Chosen fantasies or nighttime dreams? Alien species, everything. Just the whole, what are your fantasies. Then, what are you actually doing will be restricted by your environment. Stop there. And what is your view in terms of other, society, family, spirituality, economy. Just the whole kit and kaboodle. So, most of it [inaudible] think of me as a lesbian. That's one aspect of item three or, pardon me, item four. Like it's, it's [laughing] I have a lot more than sexuality, but even that, it's just tiny, tiny, tiny.

*SG: Yeah, it's just a small part of you, right.*

And you still want me there as your [inaudible] to give this talk. And the other one I would do, I'd throw it out and say, do this on your own in your own reflection but imagine that you'd been hired by the City Council to go to, add name whatever the largest hotel was, I'd say Westin here, and you're to ask questions about how they find the service of the hotel, because there's a group of people there for a conference. And it just so happens behind the store, there's 100 people. They're all men. For some reason the logic for the selection of the conference, they're all men. Just accept that. And consider how you're feeling before you open the door. Now you open the door, and you go around, and you have to speak to people. Imagine yourself going, etcetera, etcetera. Okay, now you're finished with that. It's the next weekend, they want you to do the same thing, and it's 100 women, etcetera, etcetera. So, there's a, ask yourself how you felt about opening the door. How many people did you feel comfortable talking with? Did you feel threatened at any time? Did you think you'd want to befriend some of those people? I then pushed it further, cause that's what I do. I said, how did you populate the room? What was the age range? What was the racial ethnic mix? Was anyone in a wheelchair? Were there any people doing sign language [laughing]? And jaws were dropping. I'd start doing those, and well never mind, cause as soon as I'd do that, I said, I've ruined it for you. He said, I planted that. Ideally you would have, I would have said that after that, but just the very fact I was seeing jaws drop. Anyway. I had fun [laughing].

*SG: So, did, cause like, yeah, it sounds like, well, when you're [inaudible] in the role of like educator, and then when you had L, right, did you find that like she helped to kind of like educate you or like kind of challenge you in a way?*

LJ: Oh yeah. We would have debates. I would say this room is very transparent. Look at those. No. This is a closed room because, and then I would say, this isn't closed. No, Lynn. This is very transparent. We, we would, we would do that, we would argue opposite points on the same subject. Within sort of like a 40-minute cycle. We would dissect things. I loved that.

*SG: Did she do so on a, kind of like, on like whether it's be like the topics of privilege, or expanding the notion of gay and lesbian, or things like that?*

LF: Thank you for that question. Actually, for those, there was no debate. She would just pounce. She's been kicked on Facebook more times than. She's known for, yeah. Zero Impulse control in certain areas, and that's one of them. Like, do you think that the Quebecois would be any better than [inaudible] French Vichy government? Just. There

would be things that she would just quite pounce on. She did a lot of makeup for queens and transsexuals. Her ex-husband. Is actually a woman. I mean, bless her for, she would pounce, but she wouldn't be wrong. Just wish she could deliver it better so things could be heard. I probably needed more pounce worthy stuff myself, but I think I've been heard a lot. People tried to blackmail me a couple of times, but that was prior to Nova Scotia.

*SG: Because you're a lesbian?*

LF: Yeah, yeah. In Flashback, the gay bar, a couple of, and again I'm going to use the language that was the self-reference point then [SG: *Sure*] Queen. A couple of queens came to me and said, you know this young woman, she said that she was going to say that you threatened to take her child into care if she didn't sleep with you. And we just told her to clean up her own act. You're one of the good ones. So. Love and hugs. Thank you for that. That also made me realize. I better come out of the closet now, even though employment could be put at risk, risking blackmail with make it more seedy. So, at work I started to drop a few comments there about L. And after I said that one of the male social workers came up, cornered me up against my desk, he had a hard on. He said, you just said that to turn me on.

*SG: Oh, my god.*

LJ: Well. thank you for your reaction. I just, looked at his face, looked at his crotch, and burst out laughing. Shoved past him and went to the coffee room. I could not, and to this day I can't get my mind around the egocentric, phallocentric attitude behind that. We were able to work okay afterward, but my god, weird duck. The other blackmail thing was in Montreal. As a manager and the community service organization, I was to be on the diocese family council, run by the Bishop, pardon me, created by the Bishop, ran by young woman who was a housewife. I don't know what, no other qualifications. Very Catholic. She heard that I was a lesbian. And her secretary, who was a friend of mine, whose mother worked with me, she said, do you know what Mrs. said? She said, she was going to tell you that you have to vote with her and agree with her on everything she proposes at the Council or she'd tell people you're a lesbian. And I told her, don't you dare. I know Bishop Crowley longer and better than you and just think how long you'll have this job if you dare to do that. I said, thank you. So. Battles have been fought for me.

*SG: So, blackmail attempts very very, you know, by the sounds of it, very flimsy [LJ: Very flimsy]. Like really didn't know what they were doing, you know?*

LJ: I, she, yeah, I got so offended they didn't get more sophisticated. [SG: Yeah, it's like] Although I did have death threats [SG: Oooh]. Yeah.

SG: So, cause, yeah, I caught that like, I think it was the first blackmail attempt and you said that that's when you decide to like, [LJ: I have to come out] come out. Yeah. And it was just, couldn't then, this thought just kind of came to me of like, in a way, like every time you've had to move or deal with the current bureaucracy, like you're already kind of having to out yourself because you have a child, right, and so you have to put like their...

LF: Change the names on the forms.

SG: Change the names on the forms. So, every time like you're dealing with the new provincial bureaucracy it's like, okay, well, I'm outing myself obviously, you know, because I have to just to make sure my family stays together, right?

LJ: Yeah, yeah. Like I said, unless all these laws had changed in 1880, this is still going to be the thing. It'll get better, but it's still a thing. Oh, I'm so glad the transgender stuff is out [SG: Yeah, me too]. Oh, oh. Yeah.

SG: I, I didn't, I didn't have the language for it growing up. [LJ: yeah, there –] So it's just like, cause I was thinking what you said earlier to about geography, or like, kind of with the times and like there's an aspect of like, geography, then you kind of like, if the terms get expanded right, and it's like, well if you're in a small rural area where I was, it's like, you don't have the, just by where you are, you just need to have the terms to even know what's going on. And then it's like you moved somewhere else so it's maybe a little bit more Cosmopolitan. Doesn't even have to be hugely cosmopolitan, just like a city right. And then you find out, Oh! There's all these other people there like, like me. Yeah, yeah. It opens up a huge door.

LJ: Yeah, yeah. And every time there's a new, a new step forward. A new torch. [SG: Yeah] It enlightens other aspects of being human. I love that! I just...

SG: The human experience is like boundless, right. So why restrict it.

LJ: Oh, some science fiction things are doing that better now. They used to be for white male twelve-year old's, you know [laughing]. Like it was, oh god, they're redoing Dune. Same thing, twelve-year-old male. [SG: Yeah] But there's others.

*SG: Well, I mean, I guess that, that it appeals to me on a little bit of a level because I used to be that kid, that would watch the old '60s Star Trek, you know, with my parents. And it's like, oh wow. like, [inaudible] like it's so overly, like, outdated, right? Like the women are still wearing skirts and stuff like that, but then it's like, oh it's just like Totalitarian Society.*

LJ: But at that time, we were trying [SG: Yeah, they were] pushing compared to, yeah, yeah.

*SG: I don't have any questions that pop up, but if there is anything that, I was thinking that if there is anything that we missed or that you want to cover.*

LJ: Well, I elected to bring up the blackmail stuff, as that sort of flags someone else, but not really.

SG: Yeah, you came very well prepared. So it was like, I don't even have to ask to many questions [laughing].

LJ: Yeah. No, that's it. That's it.

SG: Well then, I guess we can just stop now.