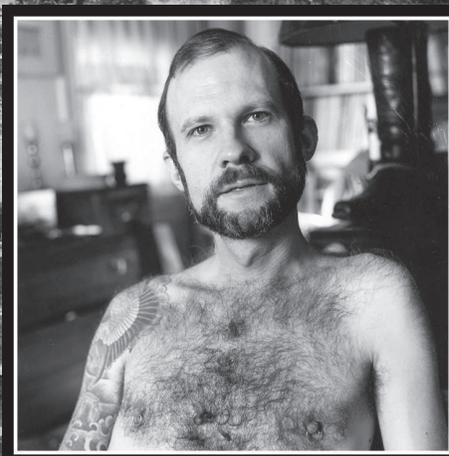


2020-2021 LHOFF INDUCTEES



MLC MUNICH



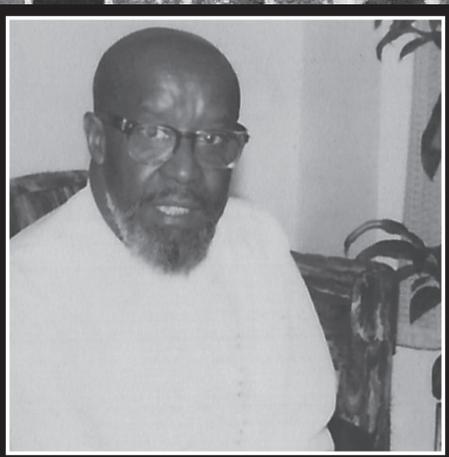
JIM WARD



PAULINE REAGE



SM GAYS



JACK JACKSON



JACK MCGEORGE

WITH A SPECIAL TRIBUTE TO DANIEL DUMOUNT



LHOFF

**INDUCTION CEREMONY
WESTIN BONAVENTURE - LOS ANGELES
SUNDAY, NOVEMBER 28, 2021**

PRIOR INDUCTEES

Prior Inductees

2019

Samois
Fakir Musafar
Leather Archives & Museum

2017

Durk Dehner
Peter Fiske
MSC Hamburg

2015

Felix Jones
Jeanne C. Barney
Pat Bond & Terry Kolb

2013

Mistress Monique Von Cleef
Alan Selby
Dom Orejudos

2011

Leonard Burtman
Eulenspiegel Society
Bob Milne

2009

Charles "Chuck" Renslow
Tom of Finland
John Willie

2018

International Mr. Leather
The Society of Janus
Black Leather... In Color

2016

Larry Townsend
Jim Stewart
James (Jim) Kane

2014

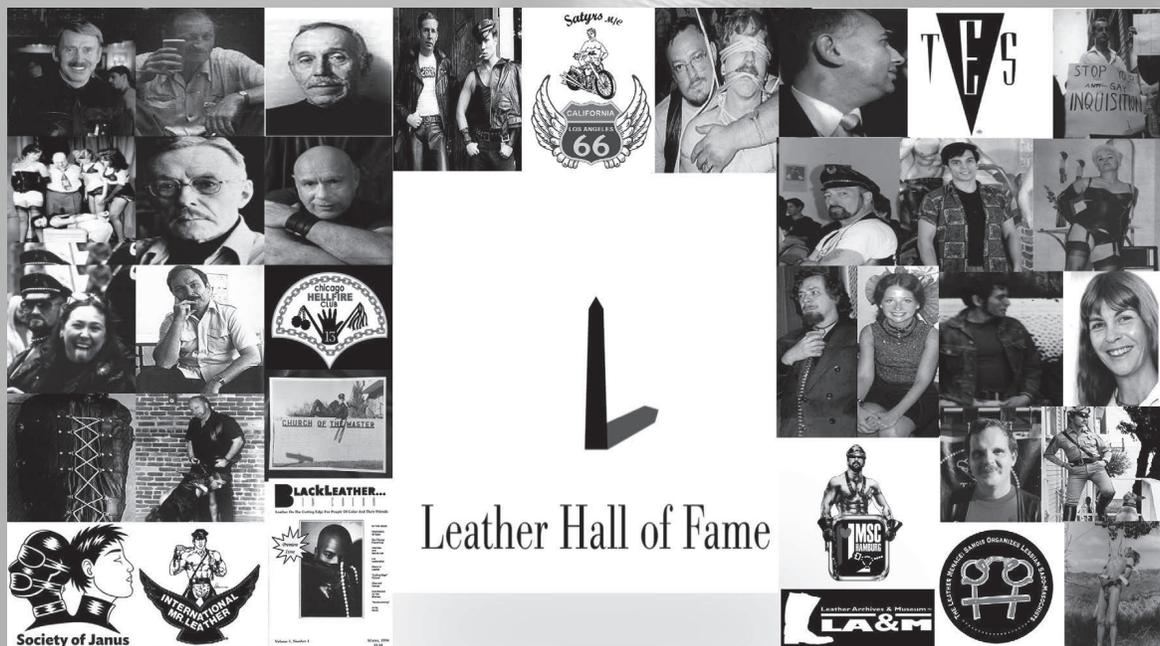
Chicago Hellfire Club
Cynthia Slater
John Embry

2012

Guy Baldwin
Irving Klaw
Sam Steward

2010

Tony DeBlase
Don Morrison & Frank Olson
Satyrs MC



Leather Hall of Fame

The Leather Hall of Fame Induction Ceremony & Brunch

Our Mission:

Recognizing individuals and groups of people who made substantial contributions to leather/BDSM/fetish communities, and informing and educating the world about their stories.

Location:

*Westin Bonaventure, Los Angeles
San Diego Ballroom
Sunday November 28th, 2021
12:00 PM - 1:00 PM Brunch
1:00 PM - 3:00 PM Ceremony*

Table of Contents:

Leadership & Acknowledgment	Page 4
The Ceremony	Page 5
<u>2020 Inductee Biographies:</u>	
MLC Munich	Page 6
Jim Ward	Page 14
Pauline Réage	Page 22
A Tribute to Daniel Dumont	Page 32
<u>2021 Inductee Biographies:</u>	
SM Gays	Page 38
Jack Jackson	Page 46
Jack McGeorge	Page 56

leatherhalloffame.com

The Leather Hall of Fame

Executive Leadership

Founder and Executive Director: Bob Miller
Manager Director and Editor: Dr. Rostom Mesli
Lead Academic Advisor: Dr. Gayle Rubin

Selection Committee

Bob Miller – Desert Hot Springs, CA
Guy Baldwin – Los Angeles, CA
Race Bannon – San Francisco, CA
Dr. Rob Bienvenu – Olney, MD
Dr. Gloria Brame – Athens, GA
Derek Cohen – London, England
Daniel Dumont – Brussels, Belgium
Nancy Irwin – Toronto, ON, Canada
Viola Johnson, Indiana
Dr. Gayle Rubin – San Francisco, CA
Daniel Rüster - Aschau, Germany
Jim Taylor – Las Vegas, NV

Acknowledgements

Biography Book Layout

Roger Edwards

LHOF Website

One Web Company

LHOF Logo

Jon Stoa

Induction Ceremony Sponsor

The Baracks, Palm Springs

Funding & Support

CLAW Corp.

The Leather Hall of Fame Induction Ceremony

Master of Ceremonies
Durk Dehner

Leatherboy
A movie by Jack Mcgreal

MLC Munich
Presenter - Daniel Ruester
Recipient - Werner Hall

Jim Ward
Presenter - Paul King
Recipient - Jim Ward

Pauline Réage
Presenter - Rostom Mesli
Recipient - TBA

Remembrance for Daniel Dumont

Salute to The Satyrs

SM Gays
Presenter - James Thomas
Recipients - Derek Cohen, Master Tim, & Master Bryan

Jack Jackson
Presenter - TBA
Recipient - TBA

Jack McGeorge
Presenter - Rob Bienvenu
Recipient - Alex McGeorge

THE CEREMONY

MLC MUNICH

By, Raymund Spiegl

The “Münchner Löwen Club” (Munich Lion’s Club) was founded in November 1974 in the “Deutsche Eiche” – as the “Münchner Leder Club” (Munich Leather Club). Among the founders were Arno Rüsing and Manfred Stavenhagen (also known as “Lohengrin”).



In Germany, leather started becoming popular among gays around 1965. Bars were a central focus for these guys and many opened in the next decade. One bar played a key role in the early days of the MLC. That bar was called “Ochsengarten” and it still exists today. Back then, it was ran by a woman, Gusti, who deserves a lot of credit for the existence of the club. She was a key supporter for the then-emerging leather community.

The Ochsengarten was the first home of the Münchner Löwen Club. Later, the club met at the Eagle. The bars were where most of the club’s life happened. There wasn’t too much talking in these locations – it was about getting to the point quickly. When traveling out of town, members also went to meet with other clubs, and these clubs’ members also came to visit Munich.

There were also more formal contacts between organizations. The MLC has been a member of the SKVdC (“ständige Konferenz der Vertreter deutschsprachiger Clubs”) since its inception: the SKVdC is a confederation of German-speaking clubs. And, covering Western Europe, the ECMC (European Confederation of Motorcycle Clubs) was created in 1974 and the MLC has been a member from the beginning too. As early as 1975,

Lohengrin managed to get the ECMC to hold one of its conventions in Munich. This gave considerable visibility to the MLC and in the early years, the club grew at a fast pace, reaching 150 members in just a few years.

UNDER
GROUND
DIE LOCATION DES MLC MÜNCHEN

MLC Munich Clubhouse logo



Inside the MLC Clubhouse



Inside the MLC Clubhouse

In those years, the club also had deep ties to the Berlin club which was the model for MLC as well as to "Loge 70," the Swiss club from Zurich.

Soon after the club's creation, its logo was created by the graphic artist Klaus. It represents two copulating lions inside a chain ring. Tom of Finland contributed a famous drawing to Lohengrin and the Münchner Löwen Club: a guy wearing short leather pants.

In 1977, the club inaugurated one of its signature traditions. That year, for the first time, the MLC reserved the whole balcony of the Bräurols tent on the opening Sunday of Oktoberfest. This tradition started with a funny misunderstanding. Initially, the owner thought that the reservation had to do with Munich's famous soccer team, the "TSV 1860 München" also known as the "Münchner Löwen." They were surprised when they realized that it was not the case, but this became a major tradition nevertheless. It is believed that this "GaySunday" in the Bräurols tent is the top-selling day during the whole Oktoberfest every year – in large part

due to the MLC's activities around that date. On this particular day, the tent hosts around 8,000, mostly gay, guests. The event is known worldwide.

The MLC has welcomed many international guests. Perhaps the most famous was Queen's legendary singer Freddie Mercury who wore a T-shirt featuring the MLC logo and the drawing by Tom of Finland.

But it was not just celebrities that came from all over the world to MLC's events. A number of US-Americans have always come to the MLC's events. Manfred Stavenhagen („Lohengrin"), co-founder of the MLC, reports that the deep and longstanding friendship between the MLC and the US-American clubs and leather guys dates back at least to 1976. The presence of a large US Military base near Munich was probably a factor here



Drawn by Tom of Finland for MLC Munich

as well of course as the beauty of the area which attracts a number of tourists. A significant number of US-American guys has continued to attend our events over the years.

By the end of the 1970s, the club had become a fairly big enterprise a growing membership (as the leather community itself was growing), a large membership, connections with a growing number of clubs and one big annual event: up to 800 people attending the festivities of Oktoberfest every year.

At that stage, it became apparent that the informal structure that had worked well for the club up to that point had become inadequate. A more formal structure was needed to allow for a clearer division of labor, with different individuals formally responsible for different tasks. It would also make dealing with businesses and authorities. That's how the decision was made to register the association formally, in 1980. That's when the Münchner Leder Club (Leather Club) became the Münchner Löwen Club (Lions' Club).



MLC Munich Oktoberfest tent



MLC Munich Oktoberfest tent

Up to that point, the bars had been mostly used as sexual marketplaces. That would change in the 1980s, with the arrival of the AIDS crisis. It changed gay people's mind-sets as well as their behaviors. Condoms were rarely, if ever, used in the 1970s. They would soon become a familiar object for everyone, and they would soon go without saying. The club played an important role in this crisis. Members stood strong for each other, and the club was a source of comfort and support for those affected. But the club also paid a hefty price, losing a lot of members and it came close to being shut down.

Official authorities were of little help initially and the community had to come up with ways to help itself. The fight against HIV immediately became a central activity of the MLC. At an auction during Oktoberfest 1983, 3,000 DM were raised and donated to AIDS research — a lot of money back then.



MLC Munich Oktoberfest tent



MLC Munich Oktoberfest tent

Three months later, on January 16th 1984, with the workgroup "Homosexuals and Church" (HuK) and the association for sexual equality (VSG), the MLC became a founding member of the Münchner AIDS-Hilfe e.V.

The MLC was a key participant in the Münchner AIDS-Hilfe; it was instrumental in establishing a connection with the Munich health office and Dr. Jäger — one of the lead AIDS researchers in the Munich area. To this day, the MLC remains allied with the Münchner AIDS-Hilfe with whom we do prevention work. Education about HIV and other sexually transmissible diseases has remained an important part of the club's work.

But the new, more formal structure, did not come without new challenges. At that time, the board of directors was elected only for one year: most members felt a commitment for a longer period was more than they would feel comfortable with. Nevertheless, in 1981 the situation became critical as internal conflicts among the members of the board of directors brought them very close to shutting down the club. In 1984, the club came close to splitting again. It has at

times been said that "the MLC is a sinking ship that never goes down." The club survived then too and a new board of directors even made it through two consecutive years – for the first time ever.

The club was able to continue its activities and develop new ones even during the AIDS crisis. 1982 saw the release of the first issue of Löwenspiegel, MLC's club magazine. It reported about regional and national news in the gay world. Today, there are national magazines and they include regional news which they get from individual clubs.

And, most importantly, in 1984, the MLC organized a big tour for the continental bikers dur-

ing the annual ECMC motorbike event. The tour crossed Great Britain and ended in Edinburgh, Scotland. This strengthened the links between British and German participants.

As years went by, and particularly as the AIDS crisis came under control, a need was felt that the club have its own clubhouse. One of the reasons was the legal situations which prohibited the existence of darkrooms and play facilities in public bars. In order to cater to the needs of its members, the only option was for the club to have a dedicated place with private membership and strict access limitations: a clubhouse accessible only to members and registered friends.

The first „UnderGround“ opened in the fall of 1999. It was located in northern „Schwabing“, a neighborhood situated to the north of the Munich city center. The building used to belong to the German military. The rooms used for the UnderGround were in the basement of that building and they offered a perfect environment for fetish parties.

Thanks to the board of directors led by Dr. Thomas Tetzner at the time, the **“UnderGround”** became a central locus for the gay fetish life in Munich and far beyond. It offered a protected environment for play. The physical location of the club — not too close to the gay gastronomic scene in Munich — was an important factor in that it discouraged unwanted visitors.

Unfortunately, the building had to be allocated to other uses, and the rental contract for this first UnderGround was terminated in 2005.

Fortunately, a new location was found relatively quickly. That place was rented out by the Munic Public Services and it served us well for many years. However, that place too ended up being reallocated for different uses by the owner and that contract too was terminated, in 2011.

The author of this biography, as a member of the board of directors, spent about 8 months looking at po-



MLC Munich event at the Gay Community Center



Members of the MLC Munich working as volunteers for the Octoberfest meet and great



2018 Titleholders

tential places and reaching out to potential landlords. Finding a location with an adequate layout owned by a landlord willing to rent their space to a gay club like ours turned out to be pretty difficult.

During a meeting, the landlord from whom we would eventually rent the space for the 3rd Underground told me that "Politics shows us the way." He was referring to the increasing acceptance and tolerance for the LG-BTIQ community. Following the way, then, he offered us a good contract

and we have had a relationship characterized by mutual respect.

The current UnderGround was designed in a special, modular way, with shipping containers. Each container is allocated to a specific use. There is one sanitary container with toilets, douching and shower facilities; another container is dedicated to fucking and fisting; a third is for glory holes; another hosts the darkroom; there is also a yellow container and a container

dedicated to SM sex. There are also larger, open, play areas and a bar area with affordable drinks to allow for socializing before, and/or after, sexualizing!

The hygienic conditions of the parties are outstanding: there are douching facilities and showers; condoms and lube are available throughout the venue; and there are disposable gloves, paper towels, and sinks with soap and sanitizing fluid.



40th Octoberfest



More beer at grill party in front of Underground

On weekends, the Underground regularly hosts different theme nights. There are leather, rubber, sneaker parties as well as special fist or yellow nights. The variety of the themes is well received by members and friends from near and far. In total, the venue hosts around 130 parties every year for approximately 10,000 guests.

In addition to operating the Underground, the MLC hosts several social events:

There is a "MLC club evening" once a month at different gay locations where members, friends and interested newcomers meet and socialize.

Every summer, there is the popular "MLC Beer gardening", where guys meet in one of the many different Munich beer gardens. In the winter, the club has some sportive events: the "MLC Bowling" once a month and the "MLC Curling" in January.

Members and friends are also invited to the "MLC BBQ" in August and the annual "MLC Christmas Party" that has been held in the cellar vault of the Augustiner beer garden in central Munich for a few years now.

It should also be mentioned that the MLC regularly participates in the Munich Pride ("CSD") to fly the fetish flag there. We show up as a colorful, proud and diverse group: Leather and rubber men march together with guys who represent the fetishes that are more recent or on the rise, like puppy play and sportswear. Thus, the MLC is proud to have started as a leather club and also proud to have become home to other fetishes along the way.

Two major events each year attract up to 1.000 guests from all over the world to come to Munich: The "MLC-Starkbierfest" in February/March and the "MLC-Oktoberfest".

Since 2001, during the MLC-Starkbierfest, we hold the Bavarian Mister Leather contest. The titleholder generally flies to Chicago in May in order to run for International Mister Leather. That must have been a good decision since that same year, 2001, "Bavarian Mister Leather" Stefan Müller became "International Mister Leather"!

It has been over 40 years since we had the first MLC participation in the festivities of Oktoberfest. Since then, a visible gay participation has become a key feature of these enormous popular gatherings in Bayern. In 2017, the MLC celebrated its 40th Oktoberfest meeting! For that anniversary, the famous German gay comic artist Ralf König drew the motive called "Münchennasen" ("Munich noses") for the Münchner Löwen Club. The MLC holds the rights for this motive and uses it on beer steins, mugs, T-shirts and back packs to further merchandise the club.



And even more beer!

That 40th Oktoberfest meeting also received important media coverage. Together with Munich's mayor Dieter Reiter and other local politicians, the board of directors of the MLC was invited to join the Heide-Volm family at the "Wirte-Tisch" (hosts' table) in the "Bräurosl" beer tent – the tent that hosts "GaySunday" on the first Sunday during Oktoberfest.

With more than 630 and more than 2.000 registered guests visiting us every year, the Münchner Löwen Club e.V. is without question one of the world's largest gay fetish clubs. It is a vital component of the Munich gay fetish community which would not be the same without it.

The size of the club and its visibility comes with challenges. The need to change and adapt doesn't go without creating tensions. But we always find ways to push the club forward while remaining faithful to the principles that have guided the club since its very first day. And we find ways to keep it attractive and fresh for all generations and fetishes. This is actually a major point that defines the MLC: participation is possible and explicitly desired.

The current leadership (Dieter Weissenborn, Werner Hall and Raymund Spiegel), elected for two years, and our more than 50 honorary helpers, are working tirelessly in the hope of keeping the club going for many more decades.

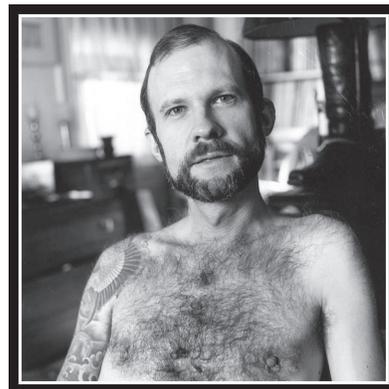
Our homepage www.mlc-munich.de contains information about the MLC in general and current developments in our club. It is being maintained in three languages: German, English and French.

JIM WARD

By, Drew Ward

Special thanks to Elayne Angel & Paul King.

A pioneering leatherman, Jim Ward has expressed his inventive spirit and sense of ethics in both BDSM and in the body piercing industry. He remains a valued and respected figure in both of those communities.



Jim Ward has been a leatherman for most of his adult life. Early on, he discovered the intersection of passion and pain in body piercing. The principles of earned trust and competent practice, in leather and body piercing, have exemplified Jim's movement in both worlds.

Jim started out life in a tiny town in Oklahoma, with conservative and very devout Christian parents. He remembers standing on an old homemade trailer, gazing at a distant highway crossing the bleak landscape. He imagined following that highway, escaping toward greater adventures and opportunities. His parents were of extraordinarily modest means, and his father had to sell a treasured Model T car he had restored piece-by-piece, to pay the doctor who delivered Jim. Many years later, while they applauded Jim's remarkable success with Gauntlet, they desperately wished he had succeeded in something much more conventional – easier to discuss after church.



Jim Ward in park playing harp

He explored his artistic abilities in music, which included study at the prestigious Eastman School of Music in Rochester, New York. Two beautiful harps grace his home, and a decades-old iconic image of Jim shows him in a park, in full leather gear, playing a harp. He considers his music a pleasurable hobby, and he included a harp performance while making a presentation at an Association of Professional Piercers (APP) conference. He has also produced art in the form of sculpture and graphics.

While in New York City, he worked in interior design and was taught the expression "if it smells, it sells," took classes in metal-smithing, and later was employed as a picture framer after moving to Los Angeles. The combination of his innate design



Jim Ward in Denver in the early 1970s when he was a member of the Rocky Mountaineers Motorcycle Club

skills and training with metalwork led to his earliest body piercing jewelry designs in the 1970s.

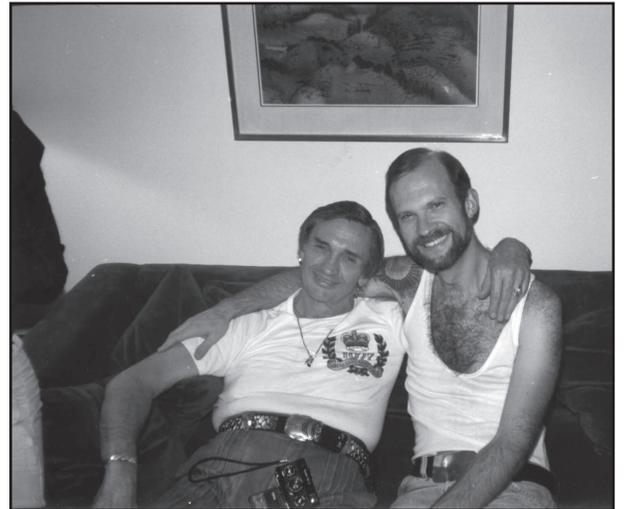
While Jim did not invent body piercing, a practice with a millennia-long history in cultures around the world, he played a crucial role in establishing body piercing as a modern profession.

When Jim began piercing, there was no jewelry designed and manufactured specifically for body piercings. Common earrings were not suitable for use in such sites as nipples. He learned of an open-minded jeweler who was willing to custom make gold rings that would work in a body piercing. The price he asked was well out of the reach of most people wanting to get pierced. Jim put together a kit that allowed him to make body piercing jewelry for a fraction of what had been quoted by the jeweler.

Over the decades

of Gauntlet's operation, many jewelry designs were developed under Jim's direction, including the use of surgical stainless steel – which was a revolutionary development when that metal first hit the body piercing market. Developing manufacturing methods using implant-grade stainless steel vastly increased the design choices for clients, and lowered jewelry costs. Many of the standard designs currently offered in the body piercing industry started with Jim.

Today, one can buy body piercing needles, extremely sharp and of excellent quality, in any desired quantity. Tools, ranging from forceps to sterilization devices are readily available. When Jim began to formulate and perfect his piercing techniques, that was certainly not the case. He used veterinary hypodermic needles, as they were of a suitable gauge. With the coupling cut off, these needles served for a number of piercings (always sterilized between customers) before eventually being discarded for being too dull. The needles were hard to get and too expensive to allow for disposal after one use. Medical surplus dealers were a source for forceps, with a lot of time and effort being necessary to dig through bins in order to find intact and stable pairs. Jim had to be very resourceful in a time when each tool and piece of jewelry required creativity.



Jim Ward and his mentor Doug Malloy



Jim showing tattoos

were leathermen, most of whom enjoyed BDSM.

He has been honored with awards from prominent groups such as the Society of Janus. He was an active member of Avatar in Los Angeles during his years there. As a member of the Chicago Hellfire Club (CHC) and The 15 Association, he has shared his expertise in scenes ranging from a suspension by temporary piercings (utilizing approximately 220 needles at the CHC annual run, Inferno) and assisting in the hook pull ceremony at the 15 Association's annual Bootcamp. He has made numerous presentations on body piercing for Threshold, the Annie Sprinkle Salon, in Human Sexuality classes at San Francisco State University, at the APP annual conference, and for the San Francisco Leathermen's Discussion Group (LDG). He is open handed and generous in sharing the heritage and history of body piercing.



Jim and his then boyfriend Eric at the beginning of Gauntlet

Over time, a number of media sources have focused on Jim's position in the realm of body piercing, including Rachel Maddow. Back when she had a radio show, she interviewed Jim in relation to the passing of a long-term friend and avid customer, Louis Rove. A warm and generous man, Louis had an impressive, to say the least, collection of Gauntlet jewelry displayed on his genitals. Louis' adopted son is the infamous politician Karl Rove, and that relationship was discussed during the interview. MTV produced a documentary segment on body piercing, and termed Jim the "granddaddy" of the profession. Who remembers the Jerry Springer Show? Their producers contacted Jim to appear. They lost interest when he insisted on assurances that the body piercing profession would be treated seriously, and not as a "freak show" subject.



"Sunburst" created by Jim Ward

Though Jim's customer base began as nearly exclusively gay leathermen, he welcomed a vast spectrum of people as they learned of the joys of well-performed body piercings. In the early 1990s, there was a phenomenal growth in the body piercing market. Jim's open acceptance of people from a wide variety of backgrounds was reflected in the makeup of the Gauntlet staff. He welcomed anyone qualified to do the work. People of a range of genders, gender identities, sexualities, cultures, and ancestries, all contributed to Gauntlet's success as well as its welcoming and inclusive environment.



Storefront of the world's first piercing studio

During the height of the AIDS epidemic, Jim insured that the best practices were applied at Gauntlet to assure the safety of both the piercers and clients. Often, a medical professional getting pierced at Gauntlet would remark on the excellence of the procedures around such issues as bloodborne pathogens, and preventing needle sticks and cross-contamination. It was also made clear to staff that anyone who could not provide the same level of service to a person with AIDS as any other client, was not living up to Gauntlet standards and did not belong there.

Toward the end of Gauntlet's operation, Jim became gravely ill. He had progressed from being HIV positive, to suffering full blown AIDS. This was during a time when the medical authorities were blundering through a search for effective treatments, and a multitude of Jim's friends and peers died.

Seeing what conventional medicine was doing, he traveled to Mexico and Switzerland in the hope that alternative methods would work for him. He also spent a huge amount of time and money on a local practitioner who did more harm than good. Eventually, the "cocktail" of drugs addressing the virus was available, and Jim saw that it was his chance to survive. Decades later, having celebrated his 80th birthday, Jim's health challenges are managed, and what one might anticipate in his stage of life.



Jim doing a demonstration for Society of Janus in L.A.

Foundational principles of Gauntlet included safety, innovation, and respect. Nothing was more important to Jim than ensuring the safety of his staff and clients. Innovation continued throughout Gauntlet's time, from Jim's first body-piercing-specific jewelry designs – many of which continue to be industry standards, to frequently updated aftercare suggestions, and piercing procedures making a wider range of piercing placements available.

Despite constant innovation, Gauntlet was sometimes termed conservative. Some newcomers were eager to try never before attempted piercings, often with unpleasant results. Piercing one's uvula was not a practical success, and a well-known actor inquired about having a hemorrhoid pierced. While always open to new and exciting body piercings, safety and long-term



Doug Malloy piercing Jim Ward

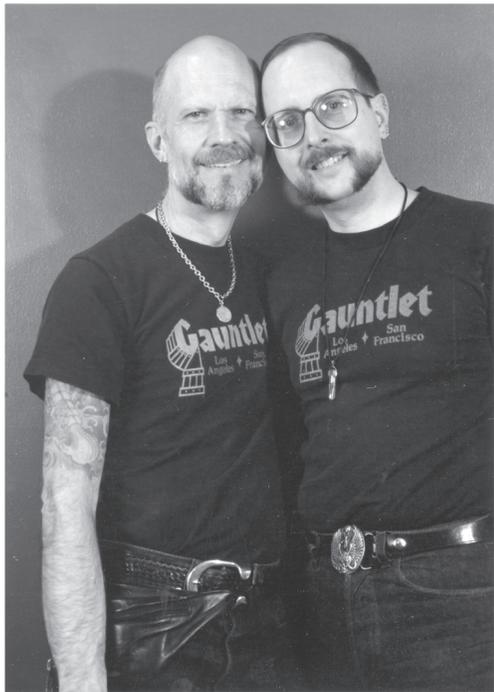
success for the client were the paramount concerns.

Under Jim's leadership, Gauntlet clients found their motivations for getting a body piercing respected, whether to mark a life change, as a spiritual rite of passage, or simply because they thought the piercing was hot and sexy. Jim imparted his high standards to Gauntlet's staff insuring integrity, honesty, exceptional "bedside manner," and a constant pursuit of improvements and innovations. In sharing his skills and experience, Jim provided an intense and exacting apprenticeship for all who learned body piercing under his keen eye. His were the first formal apprenticeships in body piercing.

Jim is a deeply spiritual man, and during his life he has explored a number of traditions. In a video, he is shown participating in a reenactment of a Native American rite, suspended by temporary piercings in his chest. He has participated in a number of mainstream and more unique enlightenment-seeking systems, including Primal Scream. He has always held that spiritual practice is a very private and personal matter, to be respected.

In Gauntlet Jim maintained a deep commitment to his foundational principles of openness, community building, maintaining the highest possible safety standards, and respecting Gauntlet's clients. He shared the most up-to-date techniques in Piercing Fans International Quarterly (PFIQ) as well as a series of Pierce With A Pro videos. PFIQ and a "pin pals" insert were born from the constant stream of requests for information on body piercing that he received. Piercing fans were able to contact one another, and read in PFIQ about history, the latest techniques, and notable individuals in the community. There was a point when the popularity of body piercing exploded in the 1990's, and many entrepreneurs got into the business. Rather than keeping Gauntlet's state-of-the-art knowledge a closely guarded secret, Jim established training seminars to share those techniques. He knew that more competition was inevitable, and he wanted as much of it as possible to be safe and competent.

Jim, ably assisted by Michaela Grey, was essential in the launching of the Association of Professional Piercers (APP). The first official meeting is recognized as taking place in his Gauntlet office. More than 25 years later, The APP is an international organization with nearly one



Jim Ward & his husband Drew

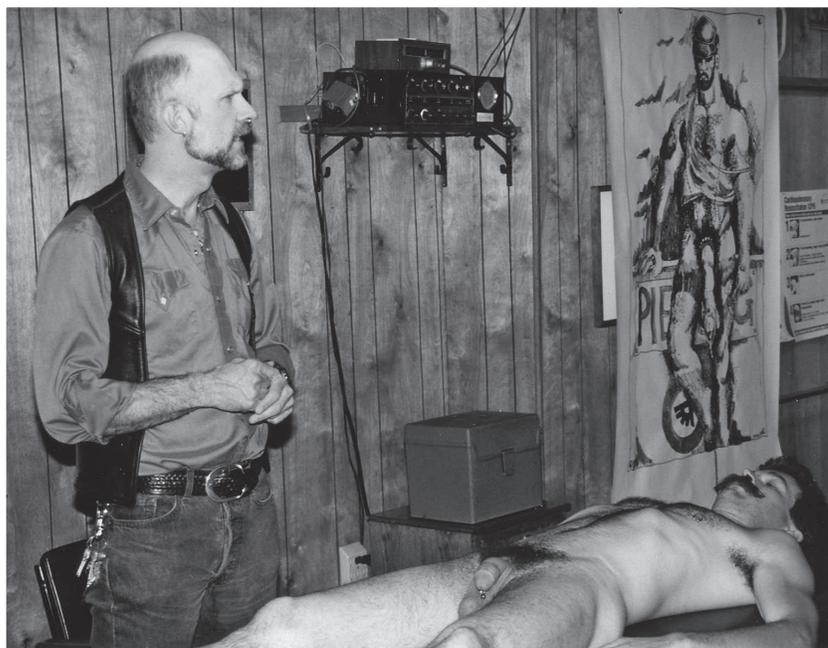
thousand professional members from countries throughout North, Central, and South America, Europe, Asia, and Australia, dedicated to the highest standards of the industry, and an invaluable resource for clients seeking trustworthy professionals (www.safepiercing.org).

He had learned of legislators in various locales across the country contemplating laws to outright ban body piercing. Stories of piercings gone wrong, due to unskilled or unethical piercers, led to that simplistic approach – just prohibit the practice. It was pointed out to legislators that outlawing the activity would only stop competent and ethical professional piercers, and that the ones causing concern would ignore such a prohibition. Building off the freely contributed Gauntlet procedure manual, the APP developed an Environmental Health and Safety Manual, which continues to be updated and relevant, utilized by national and international governmental agencies. Legislating basic common sense standards allowed the body piercing profession to grow and gain well-deserved respect.

Today, there are APP-like organizations in many countries around the world, and the principles Jim compiled in the “Pierces Bill of Rights” play a crucial part in their practices. Jim was awarded a Lifetime Achievement Award by the APP, and remains vitally involved.

Jim has been married to his husband/Sir, Drew, since 2013. They have been a D/s couple for 33 years. Drew saw Jim’s photo in a Drummer Magazine interview in the late 1980’s. He recounts feeling like his entire universe tilted at this point. Hearing at various times in his life that there is “one particular person out there for you,” he was certain that for him, it was Jim.

He gathered his resources, flew to Los Angeles, and went to Gauntlet to have his nipples pierced. Two problems surfaced with his plan. Drew did not check to be sure that Jim himself would be doing his piercings (as it turned out, Jim had gone to San Francisco for that weekend, where Drew lived) and secondly, Drew did not know what a consummate professional Jim is. This was not a way to meet “The Jim Ward” and possibly initiate a relationship. After seeking out ways to cross paths with Jim over



Jim Ward doing a demonstration for Avatar in L.A.

several months, Drew finally got his first date with Jim as a result of hanging out at a piercing clinic all day long. Jim was piercing people at a leather shop around the corner from Drew's apartment and suggested going to a nearby restaurant for dinner – where a discount was offered to customers arriving in full leather gear. Drew was elated, and the date was a wonder – despite Drew throwing his back out in the process of hastily pulling on his Dehners. Jim and Drew shared many intimacies that night, and it laid a solid foundation on which to build a lasting, committed relationship.



Jim and Drew's wedding, 2013

At Gauntlet, Jim was Drew's boss, boy, and father. (Jim legally adopted Drew when that was the only way to have a legally recognized relationship prior to the availability of domestic partnership and marriage). That combination of relationships required focus and flexibility to successfully shift according to context. Their household includes Jim's brother boy, Eric See, collared for eleven years. (As well as a beloved 12-year-old rescue canine mutt, Sparky).

Humility is a hallmark of Jim's personality, and this endears him to many who are more accustomed to experiencing prominent egos in individuals who have made major contributions during their lives. Jim is a warm-hearted, self-effacing man. Occasions of major recognition, such as his induction into the Leather Hall of Fame, elicit surprise in him, in addition to gratitude for the kindness and respect inherent in such an honor.

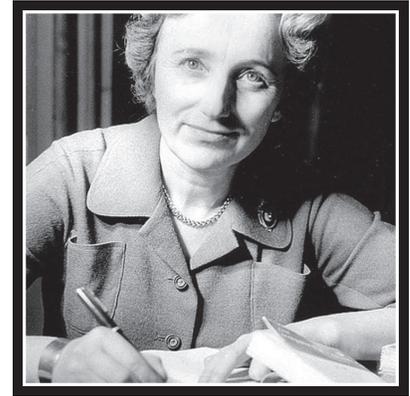


Jim Ward, Drew Ward, Sparky, and Eric See

For more information, see *Running the Gauntlet*, published by Gauntlet Enterprises at www.runningthegauntlet-book.com.

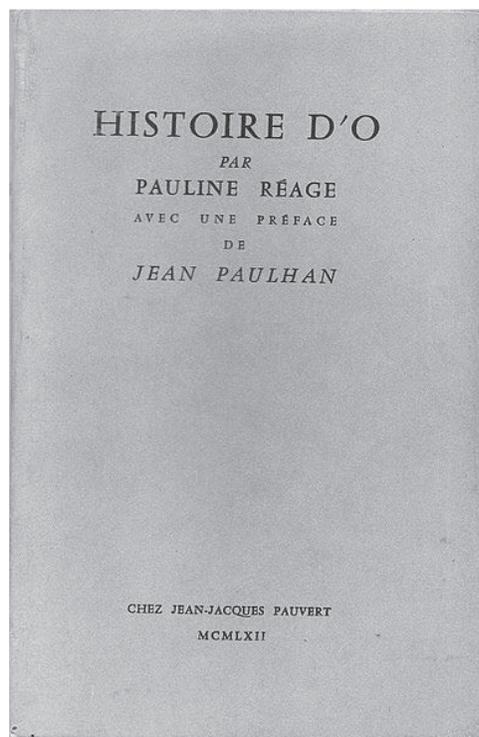
Pauline Réage

By Rostom Mesli

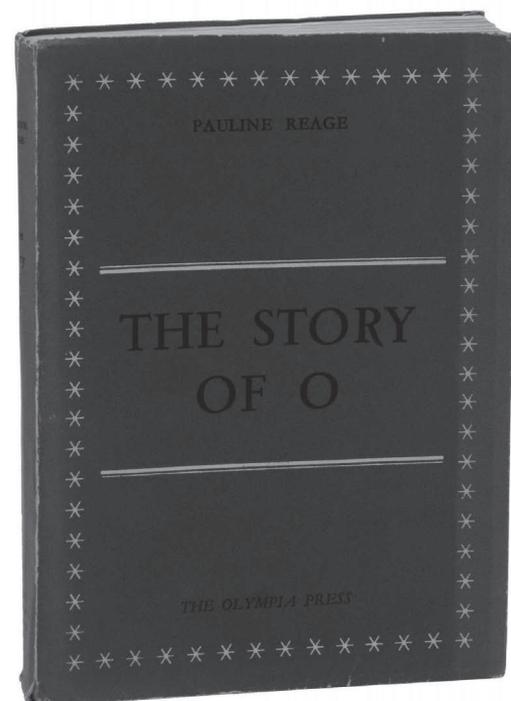


One evening in the winter 1953/1954, Jean Paulhan gave Jean-Jacques Pauvert the manuscript he had alluded to many times in their conversations since 1952. A few months shy of 70, Paulhan had been for three decades one of the most influential figures of the French literary world. 27 years earlier, he was appointed as the new director of the *Nouvelle Revue Française* ("New French Review," NRF), arguably the most important literary journal in the whole of Europe. He held that position for 15 years; then, in 1940, the German occupation caused him to lose it and join the Résistance to the German occupation while collaborators took the NRF; because of its history of collaboration, the NRF was banned at the Libération, in 1945. A few months before that night with Pauvert, in 1953, the journal was restarted as the "New New French Review" and Paulhan was at the helm once again. A few years later, he would become an "immortal": the word the French use to refer to the members of the Académie Française.

At 27, Pauvert didn't have the influence of the man handing him a manuscript. But in spite of his young age, in a few short years, he had already established himself as a key character in the publishing world and Paul-



First edition, French



First edition, English



With Jean Paulhan in 1953, one year before
“The Story of O” was published.
©Archives Iconographiques Paulhan, Paris

han knew what he was doing. After a turbulent school career, in 1942, age 16, his father took him to the “Librairie Gallimard,” the highly prestigious press that published the NRF and which, in those years, was still led by its founder, Gaston Gallimard, who was once friends and publisher of Marcel Proust. Pauvert was a troublemaker in school; there at least he would learn a job! 3 years later, in 1945, age 19, Pauvert created his own press and he was the first to take the writings of the Marquis de Sade out of the black market: in an act of defiance toward the government he published them in the open, with his name, as the publisher, adorning the cover. He paid a hefty price for that provocation: 10 years of litigation. But he won the case and that was the

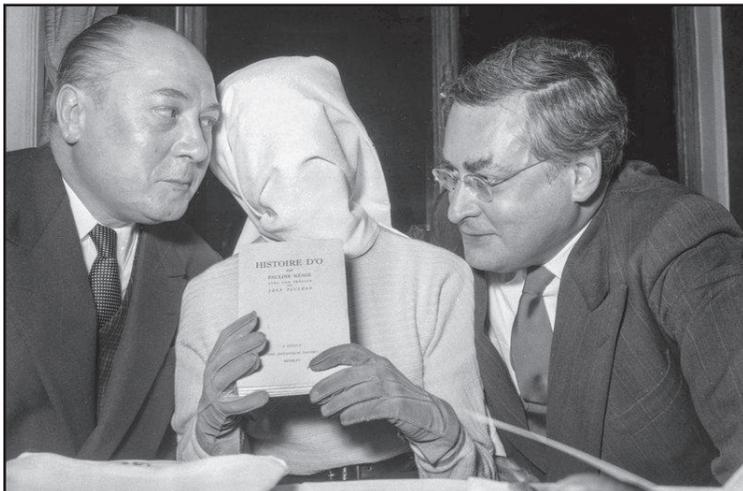
first reason for his name to go down in history!

The manuscript he received from Paulhan was a novel telling the story of a woman named O who, not out of deception but out of her own volition, accepts the most refined tortures and humiliations from the man she loves as well as from anyone, man or woman, he orders her to submit to. Depictions of sexual acts were graphic and the torments visited upon her were utterly refined. Most remarkable was the literary quality of the book: it described in graphic terms oral, vaginal, as well as anal copulations, the use of objects, piercings, and all sorts of devices creatively used, but it did so in a language that was cold, austere, reticent, and often reminiscent of very classic, 17th century, mystic and religious French poetry; it read as a dark novel that went somewhat like a text by Sade, but one where the subject matters never overwhelm the author who remains at all times in control of their account and of the literary effects that direct their writing. In short: the writing was strikingly modern! However graphic, *Story of O* was not pop literature; it was high literature. Written by some sort of Sam Steward, but a Sam Steward that combines what Steward kept hermetically separated in his own life: Phil Andros, but Phil Andros having a correspondence with Gertrude Stein!

“That’s my book. Paulhan was right! This is the book I’ve been looking for for years,” was Pauvert’s immediate, enthusiastic, reaction upon finishing the manuscript that same night.

The book came out in June 1954 in French under the title *Histoire d’O*. Pauline Réage was the author. Paulhan added a preface about happiness in slavery. In it, he described the novel as “the fiercest love letter a man ever received.” Just a few weeks later the book came out in English at Olympia Press, the famous Paris-based publisher who catered to a clientele of travelers in search for books that could not, because of obscenity laws, be sold in the USA or Great Britain.

The book did not initially get the popular success Pauvert had hoped. About 1,000 copies of



Receiving the Prix des Deux Magots

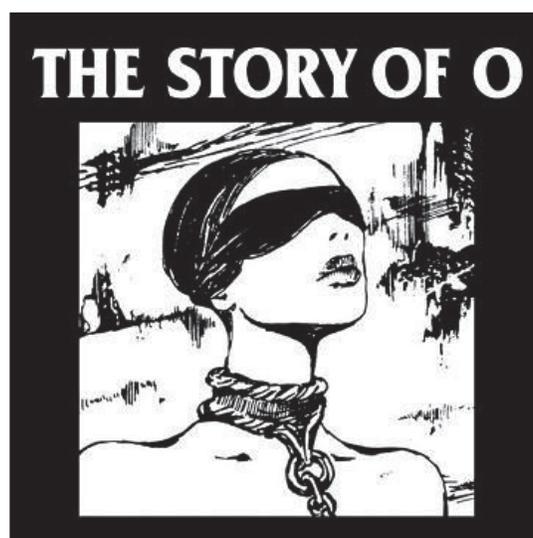
these limited circles. On January 21, 1955, six months after its release, the book received the Prix des Deux Magots, a relatively prestigious literary award. For the second time, the prize was awarded to a woman, Pauline Réage, and she was receiving it for an erotic novel — a genre in which women writers were exceedingly rare. What's more: the attribution of the prize was unambiguous; in the jurors' votes, none of the other books came close to *Histoire d'O*.

That prize changed the course of history. There had been talk of legal pursuits immediately upon the release of the book; the prize, by creating publicity around it, made those inevitable. An investigation was opened in July 1955 with a prosecutor intent on charging the author and the publisher; but in order to do that, he first had to find out who was hiding behind Pauline Réage. Interrogated, Pauvert simply said he had received the manuscript from Paulhan and did not know anything about its author. As for Paulhan, he claimed a woman had given him that manuscript one day, he had sworn to protect her anonymity, and besides he had no idea where or who she was...

Identifying the author behind Pauline Réage was to be a favorite activity among the Parisian literary elite and beyond for years to come. Many were suspected. Some, like Albert Camus, thought the novel was too graphic: "A woman? Never! This was not written by a woman!" Paulhan, of course, was a primary suspect since he was the source for the manuscript. But others were suspected too, including Pieyre de Mandiargues, the soon-to-be Culture Minister André Malraux, Henry de Montherlant, Raymond Queneau who, as a member of the jury, was photographed with Réage receiving the 1955 award with a towel covering her head. With the notable exception of Dominique Aury, a close associate of Paulhan who was also at times rumored to be Pauline Réage, all the suspects were men. Gilbert Lély, a remarkable poet, a biographer of Sade, and in many ways his first reader (when, in the 1940s, he was given access to the docu-

the French edition were sold in the first year and a grand total of 1 press article was devoted to it in the first few months. The book, however, did become a sensation in literary circles: two very prominent writers, André-Pieyre de Mandiargues and Georges Bataille, both of whom had put eroticism at the center of their writing, published articles in literary journals where they treated the book as an *chef d'oeuvre* of eroticism and mysticism; in their view, reading it simply as porn was missing the point.

That specialized attention received by *Histoire d'O* in literary circles ultimately triggered the diffusion of the book far beyond



Cover of illustrated book



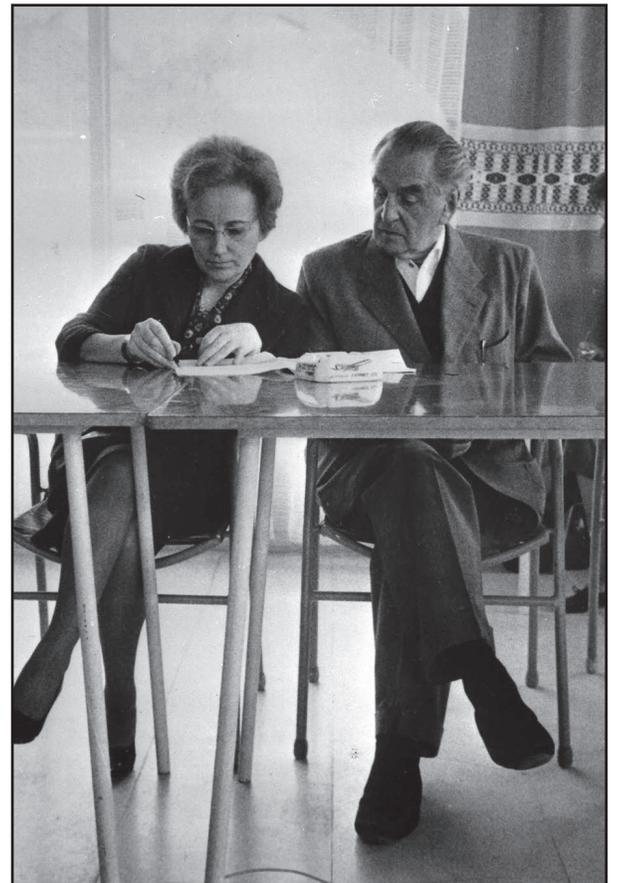
Pauline Réage

ments the family owned), compared the writing of the book with the style of an erudite author and wrote to her immediately after the book's release that there was no question in his mind: she was that person! She did not respond...

The prosecution of course created publicity around the book! A man of the stature of Paulhan was suspected and Pauvert, just out of the Sade prosecution, was creating trouble again! An anecdote about Dominique Aury, the associate of Paulhan, will show the extent to which the book had become a sensation. Her son, Philippe d'Argila, recalled a ceremony he attended with his mother and Paulhan at the Presidential Palace in the 1960s. They were greeted by the President, the Général de Gaulle, who welcomed Aury with a loud: "Oh, I hear you are the author of *Histoire d'O*?" She, of course, was caught by surprise and acted as though she had not heard anything.

But socialites trying to identify the author behind the pseudonym is one thing; a prosecutor threatening to charge the author, the publisher and the writer who brought the manuscript, is a very different one. Paulhan was interrogated for the first time in August 1955. And then again several times over the course of the next 2 to 3 years. Pauvert was indicted and scheduled to be tried in January 1958. Paulhan was subpoenaed as a witness for the trial. But in a surprise move, the prosecution dropped the charges and the trial never took place! Instead, the book was subjected to three prohibitions: it was illegal to sell it to minors, to advertise it, and to display it. The book did not need any publicity anymore: the prosecution had already done that work!

The surprise move did not come out of nowhere, however. Aury, the Paulhan associate who had at times been rumored to be the author, had worked it out. Her intervention had something very Réage-like to it. Réage did her thing — writing a book — with mastery, and then never tried to receive credit for it. Similarly, Aury intervened and she resolved the legal quagmire but everything was done behind the scene — and the scene was set in such a way that the chance of anyone ever hearing about it was virtually inexistent... until, that is, she decided to reveal her role in this affair, 40 years later! Her gynecologist,



With Paulhan
©Coll. Archives Gallimard

who was also a friend, happened to be the significant other of the French equivalent of the Attorney General. Aury went to see her friend and, when asked what the matter was, she pulled out a copy of *Histoire d'O*. Of course her friend already had a copy! What she didn't have however was the context that Aury filled her in on, including Paulhan's and her specific roles. Nothing more needed be said: an invitation to lunch came two days later. A nice little house, with a chapel in the yard: where Napoléon married Joséphine. The lunch took place, it was pleasant, Aury seated next to the governor of the Bank of France. She did not exchange a word with the A.G., the reason for her presence was never brought up. He only insisted on walking Aury to her car at the end. There he kissed her hand: "I was very pleased to meet you!" And that was it. Recalling this decades later, Aury notes the courtesy he showed by avoiding putting her in a position where she had to ask or thank for anything. Nothing needed be said. He simply wanted to see up close what kind of woman writes a novel like this.

Pauvert thought the book would sell hundreds of thousands of copies. Prudent, however, he initially only printed 2,000. In the end, the book sold more than he probably ever imagined. But it took much longer than he thought. The legal obstacles, in France and elsewhere, had to be resolved first. It was nevertheless the French book the most widely read in the world the 1960s, it is the French book the most widely read abroad. By 1975, it has a success that nothing can stop: 800,000 copies sold in France — a number that, however impressive, pales by comparison with the 4,000,000 paperback copies sold at the same date in the US. Translated in 20 languages, adapted multiple times in movies, the book is by then — and has remained since — the SM book the most read in the world — until *50 Shades* anyway — but unlike *50 Shades*, *Histoire d'O* never presented a tamed view of SM — quite the opposite!

As the reader just understood, unless they knew it before, before (and long after) she was Pauline Réage, Pauline Réage was Dominique Aury.

Aury had met Paulhan around 1939-1940. She was in her early 30s, he was 23 years older. She had been working on a collection of French religious poetry from the 16 and 17th century, after coming across a trove that had never been seen before. Her father knew Paulhan and he offered to introduce her: Paulhan's considerable power at Gallimard could be useful.

They worked closely during the editorial process and they grew closer. To support the Résistance against the German occupation, she helped distribute a clandestine paper called *Lettres Françaises* (people were deported for much less so the risks were real). One day, she brought a copy of *Lettres Françaises* for Paulhan, asking him as she was handing it to put it in his pocket and not show it to anyone. Little did she know he was the editor and publisher of the paper... She thought she had made a fool of herself; perhaps more importantly, their common participation in the Résistance provided one more area for them to connect.

Over time, Paulhan introduced her to a considerable network of writers that included Jean Cocteau, André Gide, Marcel Jouhandeau, Albert Camus with whom she had a short affair, and, most importantly, Edith Thomas. Thomas, a novelist, journalist and historian, was a member of the Communist Party and she was the only woman member of the *Comité National des Écrivains* (National Committee of Writers), a collective of writers opposed to the



Photo by Andre Bonin
©Coll. Archives Gallimard

German occupation. Aury and Thomas gradually became lovers: Thomas had never been with a woman and she was troubled at first; Aury was much more in command of the situation.

Although it didn't last for more than a couple years, the relationship with Thomas was very important in Aury's life and in some ways, *Histoire d'O* can be read as a love letter of which she (who inspired Anne Marie) was the second recipient. Their break up, in 1947, was a direct result of the growing importance in Aury's life of the love of her life: Paulhan. Their collaboration on an anthology of writings under the German occupation brought them closer than ever. By the time the book was released, in February 1947, they were lovers.

With a considerable number of studies and translations in the immediate after war, she showed a remarkable productivity. The late 1940s is also the moment when she was invited to join the reading committee (*comité de lecture*) of Gallimard: every Tuesday, at 5pm, in front of the Gallimards, a dozen of writers give their assessment of the 2 manuscripts each of them took home in the past week. The first woman invited in those

all-male meetings... for 25 years the only one! She immediately became a pillar of the committee and her opinions were listened to with attention. With a formidable power of life and death over manuscripts waiting to be published in the most prestigious press of the country, she had, in just a few years, become the most influential woman in the French literary world.

By then, Aury and Paulhan's relationship was an open secret. Paulhan was married; his wife was afflicted with Parkinson's disease and she gradually lost the ability to leave her bed; Paulhan probably felt that he could not leave her. For that reason, they never lived together. She would have to wait until 1968 — when he was dying and she spent every single night of his last 4 months sleeping on a small, uncomfortable bed in his hospital room— to share his bedroom for an extended period of time. Living separate lives gave them a freedom that they both enjoyed. But it also gave their relationship an aura of clandestinity, of secrecy, that perhaps Paulhan, but certainly Aury, enjoyed. We often feel that being free is being free to be and tell who we are at all times, without deceit or secrets. For Aury, the opposite is true. Throughout her life, time after time, adventure after adventure, she never feels freer than when she gets to say one thing, and do another; to be one thing in public, and another in secret; to keep up appearances during the day and defy conventions at night.

A quick glance at any photo we have of Aury will make the point without so many words. There is — to put it mildly! — a disconnect between Aury's looks and what we might have imagined the author of *Histoire d'O* to look like. Aury was austere in the way she dressed; she was dressed in black most of the time — at times grey or brown but that's as colorful as she would get! At Gallimard, that earned her the nickname of "la nonne des lettres" (the nun of literature).

That woman is not Réage and she clearly never tried to be: on the contrary, she cultivated an appearance as remote from Réage as possible. Let us suppose for the sake of the argument that what she aspired to, and could never get because of social conventions, was to be herself at all times, i.e. be Pauline Réage: there were plenty of socially perfectly acceptable ways that she could have been, if not Pauline Réage, at least much closer to her; wearing make up, clothes that show her body, etc. Instead, she carefully constructed the image of Aury as the polar opposite of Réage because projecting that image of the “nun of literature” while being the author of a book that no one would suspect could be by this woman is what she experiences as freedom. Being free, for her, does not mean telling people who she really is; it means, on the contrary, being who not a single person would suspect she could ever be. And that, of course, means working hard to project an image that is not who she is.

Saying that Pauline Réage was a pseudonym for Dominique Aury does not imply that Dominique Aury was a real name: it was not. Like a Matryoshka doll here, under a pseudonym we find another pseudonym. For long before she was Dominique Aury, Dominique Aury was Anne Desclos. It is only shortly before World War II that she became Dominique Aury.

Desclos was born in 1907. Her father's family had emigrated to Great-Britain around 1870 and her father was born and grew up in London. Bilingual, he became an English professor in France; an erudite, he owned an important book collection; a free thinker, his collection included lots of libertine books and from a very young age, he let his daughter use his library at will. There she read libertine authors such as Crébillon or *Les Liaisons Dangereuses* at a very young age.

Her mother, by contrast, was distant, cold, and a misanthrope who was disgusted by the human body. Because she did not want to have to raise a child, early on Desclos was sent to live with her paternal grandparents outside of Paris. Growing up there as a solitary child, she was surrounded by books and devoured them.

In college, she studied English at the Sorbonne. There she acquainted herself with a group of students admirers of Charles Maurras, the great reactionary, monarchist, antisemitic, theorist of the far-right who was without contest the most influential figure on the French educated youth in the interwar. In 1929, she married one of them, Raymond d'Argila, a Spanish



With Paulhan & friends playing Petanque
in the Arenes De Lutece



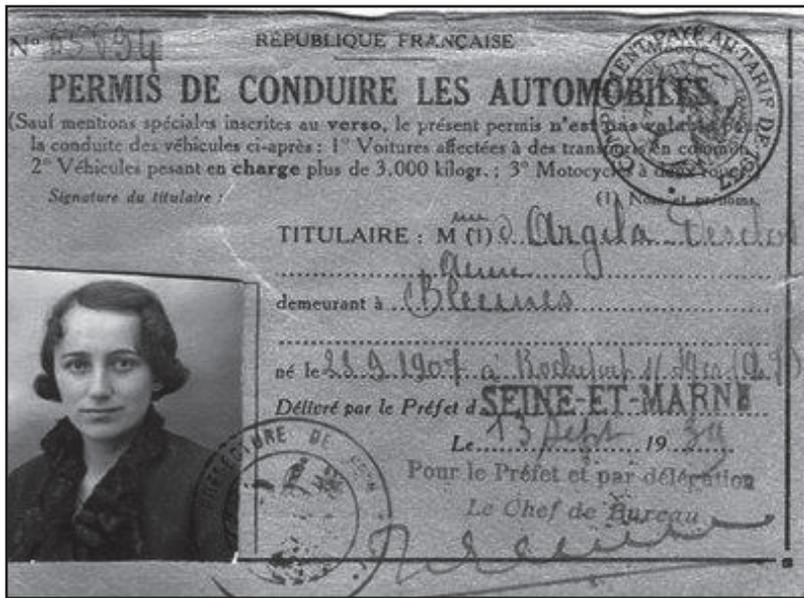
Pauline Réage

aristocrat. The next year, they had a son, Philippe. By 1932, she had moved back with her parents, with her son, to escape from her abusive and violent husband.

Many years earlier, when she was 15, an erotic correspondence she had with a classmate named Jacqueline was intercepted: they were ordered never to see each other again. At 30, she fell secretly in love with a sculptor named René. Jacqueline, 15 years after they were told to never see each other again, seduced René and won him over. Desclos, through René, had met a certain Jacques, a colleague of Raymond, with whom she started an 8-year, clandestine and secrete, relationship. Jacques was famous under a pseudonym: Thierry Maulnier.

Maulnier, Desclos' most important romantic involvement before the War, was an important thinker of the *Action Française*, a Maurassian organization that was influential among the youth. He was a virulent anticommunist and his compromission in collaboration with the Germans during most of the war would have made him a very plausible candidate for a death sentence at the end of it. But — in a manner that resembles the duplicity of Aury in other areas — he was smart enough to cultivate, however timidly, other connections too, and to take his distance from the collaborationist régime at the right time: that eventually saved his life.

Desclos' involvement with Maulnier, like with Paulhan later, was both romantic and intellectual. But the generosity of Paulhan stands in sharp contrast with the pettiness of Maulnier. Around 1938, they collaborated on an anthology of French poetry for which she contributed very substantially, and arguably the most original parts. The book came out with Maulnier alone listed as the author. Her name appeared simply as having helped with the selection of the poems. The anthology was a wild success and when it went for the third reprinting, even that mention was removed. Desclos asked Maulnier to intervene but he would not bother them with such trivial matters.



1939 Drivers License

With Maulnier, who used a pseudonym, she started using them too. In *L'Insurgé*, a journal he creates in 1937 to denounce the Popular Front (the leftist government responsible for the most transformative politics of wealth redistribution under the helm of Léon Blum), she contributed articles signed at times as Louise Auricoste, the name of her mother, and at others Dominique Aury. The appeal of “Dominique” was obvious: a name the French use for men as well as for women, it did not designate her as a woman, presumably allowing her to be taken more seriously. Aury was an abbreviated version of Auricoste, her mother's name.

Who was that woman then? And what was her relation to O? Is *Histoire d'O* a representation of her relationship with Paulhan? It is unlikely. First, because nothing is more alien to her than the notion of writing to tell one's truth. Desclos/Aury only ever wrote to play with the reader, confuse them, present herself as other than she really was.

The novel has two main goals. On the one hand it is a seduction device with which she tried to write things he liked (with what success!) in order to keep him. Together with the things that he liked was a confession of the things that she liked and which she was hoping to get him to make happen. She never intended to do the things that he liked. They were there simply to get him to lend a favorable ear to the things that she confessed wanting. He took that very intimate confession and publicized it — in other words, he refused to hear that this was a confession and a request.

To be less cryptic. When asked if her relationship with Paulhan was anything like *Histoire d'O*, she vehemently responded that “violence” was never in any way part of their relationship. He might have liked it, but it takes two and that was not her thing. What was her thing, however, was the debasement and humiliation; being shared with different men and women; being objectified. Paulhan was far too jealous and possessive to give her that.

So who is she really, and where is she in the book? A couple of anecdotes will serve as vignettes by way of a conclusion here.

First: It has been said by several who knew her that in her youth, Desclos would at times dress like a prostitute and walk up and down the street of Les Halles, then a popular, seedy neighborhood which was home to a number of prostitutes. She enjoyed being looked down upon — for something she was not.



1952 Guild Dinner
©Coll. Archives Gallimard

Second: a mysterious incident around 1934. Desclos and Maulnier are recent lovers; the incident involves Jacqueline, René, and a couple other people. One night, a strange ceremony took place in Le Louvre; one that is highly compromising for all parties involved. It becomes a problem when Raymond hears about it and his lawyer wants to get to the bottom of it to damage Desclos' reputation in their divorce. A swinger party in a museum where she and perhaps Jacqueline were exchanged among men is the most plausible hypothesis.

Third. February 6, 1934 is an important date in French history. That day, an antiparliamentarian protest organized by Action Française turned into a riot causing the deaths of 30 to 40 people while 2,000 were wounded. This crisis is perceived (wrongly) by the Left as an attempted coup. Because of it, the Left unites its force, which will result 3 years later in the election of the Popular Front that Maulnier hated so much.

That day, Desclos is at the far-right protest with Maulnier.

On February 9, another protest is organized by the Communist Party in response to the far right. Desclos is there too. Alone this time.

Cherchez la femme!

Many thanks to Gayle Rubin, Viola Johnson, Claire Paulhan, Pola Rapaport, Eric Legendre for their help.

For inquiring minds...

Angie David, Dominique Aury. *La Vie Secrète de l'Auteur d'Histoire d'O*, Editions Léo Scheer, Paris, 2006.

Pola Rapaport, *Writer of O*, 2004 (movie)

John De St. Jorre, "The Unmasking of O", *The New Yorker*, 08/01/1994.

Daniel Dumont



On March 23, 2020, as the devastations of the COVID 19 pandemic were just starting to be visited upon Europe, the Leather Hall of Fame lost one of its architects: Daniel Dumont, a pillar of the European leather scene, had been on our board of governors (since then renamed Selection Committee) since the very first year that a board of governors was created; he had participated in the selection of every single cohort of inductees from 2010 to 2020; he had been a major resource to educate his non-European colleagues about European nominees. In addition to being an unimaginable tragedy, his death is also a considerable loss for European leather, for leather tout court, and for the Leather Hall of Fame. We have asked friends who knew him closely to memorialize in these pages his undying brilliance.

A tribute to Daniel Dumont

Mr Dumont, Daniel Dumont, Mr Secretary General of the ECMC , The Pope of Leather in Europe, Papa Smurf, the man with the whip, Daddy, Popol, or simply Daniel, these are several names for the same person, depending on your degree of intimacy with him.

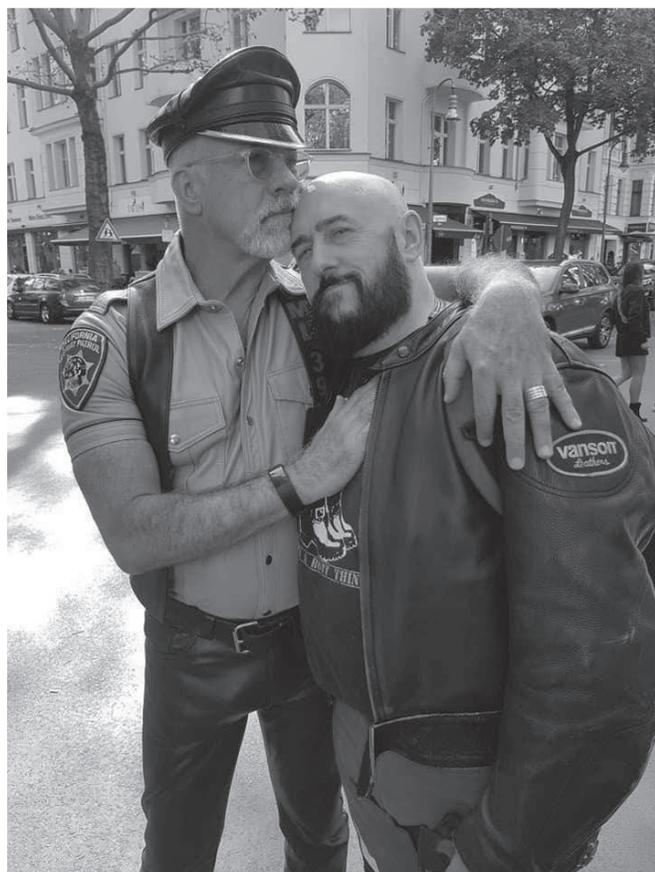
Quite a character, impossible to forget when you have been around him.

Daniel was born on February 24th 1959 in Haine Saint Paul in Belgium, near Binche.

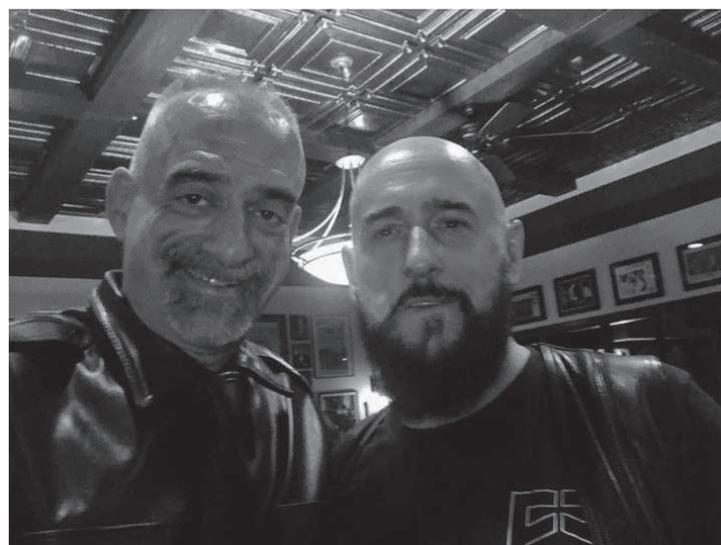
His parents Edgar and Marie-Louise had their house there, a bit in the countryside, where he spent a happy youth. They were both loving and hard-working, but as is the nature of things they were a little absent. That's why, for a large part of the time, it was his paternal grandmother, for whom he had a lot of affection, who lived with them and raised him. Daniel loved his parents very much, he visited them every week. Especially after the Darklands weekend in Antwerp, he always passed by their house before going home.

He was in love with this house, he did everything to keep it in the family and even said that he would settle there for his old age, after some renovations, which himself & I often talked about together.

Daniel studied in Mons, at the school of interpreters and translators, the most recognized in Belgium. It was during his student years that he met his future husband, Bruno Dailly. More precisely, they met in Amsterdam on 16 July 1983 in a bar called "Company".



With Ralph Bruno (Photo by Joe Hogan)



A selfie with Bob Miller

They liked each other immediately and at first, they became great friends, which soon turned into a love story. They soon made another date and met again in Amsterdam a month later, this time in a room at the Anco Hotel for a romantic stay. The beginning of a story that lasted almost 40 years!

They both had very open-minded parents, not so common at that time, which allowed them to develop as a couple. Daniel's parents liked Bruno very much, and vice versa. It was Bruno's dad who affectionately nicknamed Daniel "Popol", in reference to King Leopold II of Belgium.

In 2018, the loss of his mum caused Daniel a lot of grief, which was followed by a small depression and a loss of taste for life for a while.

Daniel and Bruno lived a beautiful story, with ups and downs just like everyone, sorrows and wounds that they overcame together. Bruno lost the use of his legs in 1996, and has been in a wheelchair ever since. He confided that this had not altered their relationship at all, and that Daniel was very supportive and helpful, always looking out for him and for his wellbeing. 40 years together doesn't happen by mistake! They finally got married in August 2007.

Unfortunately, and for professional reasons, they couldn't live together all the time: Bruno was an English teacher in the North of France and Daniel was a translator in a bank in Brus-



With Billy Lane (Photo by John O'Brien)

sels. But in the end, they were not so far away from each other either. Every year, they used to go on holiday together: for almost 15 years, they went to Slovakia, to a small village where they were almost the only tourists.

Daniel's life outside the fetish world was rich, with a loving husband, parents he adored, a job he loved and colleagues he liked. He introduced us to two of his colleagues that he had invited to the famous and unmissable ribs dinner organised for his birthday during the big Darklands event in Antwerp in March 2020.

The fetish life was another aspect of his life which he also lived fully, making him a happy and fulfilled man. First as a member of MSC Belgium and then part of the board of this iconic Belgium club of which he became President, Daniel was known all over Europe! In 2009, he became Secretary General of the ECMC (European Confederation of Motorcycle Clubs- an umbrella group for Fetish Clubs in Europe) during the AGM in Rome. Throughout his 10 years as Secretary, he worked to create a fetish bridge between Europe and the United States, which greatly facilitated the access to International Mister Leather in Chicago for the European Mister Leather Titleholders. It is weird or perhaps fate, that it was also during the AGM in Rome, 10 years later (2019), that he left the role of Secretary to the new board composed of 3 people, according to the new constitution of ECMC.

It is true that we (my two Husbands, Manu, Orel & I) have known Daniel for only four years. Many others have known him for 30 years and would have a lot to tell. But these few years are worth just as much. Our friendship started in Paris on a Saturday evening while having a drink on the pavement in front of the bar "La Mine". From this first meeting, it was as if we had always known each other, we discussed everything and nothing... As regards our fetish group EvidenceE Nice, he had these very precise pieces of advice: "an election is nothing, everything starts now, believe in what you want to do for the gay community in France, it needs it".

And so, the adventure began: a sincere and true friendship. We (my two Husbands, Manu, Orel & I) were often criticized for the fact that it was "old school" to frequent Daniel Dumont, Secretary of the ECMC. But we didn't see it that way.

For 10 years, he was the pillar of this European confederation. After improving the finances, he knew how to bring a fresh air to Europe, to make the old clubs and the new clubs exchange ideas. He travelled throughout his tenure as Secretary to unify the clubs of the ECME. He attended the last 35 AGMs of the ECMC, he missed none, very few people can claim this.

Daniel always had advice, an idea; he and I agreed or disagreed with what he said or thought, we could talk about it without restraint or tongue in cheek. I didn't always agree with him, he grumbled, he got angry... sometimes... but we understood each other.

His fetish life was rich and intense. He loved leather of course, but also boots, bears, motor-bikes and his inseparable whip. Who hasn't seen or heard his whip cracking as only he knew how to make it sing at fetish events?

And Daniel was, like many of us, a simple person, an epicurean. He loved roses like his mum, his cats of which he submerged us with photos every day. The most important thing that linked us (my two Husbands, Manu, Orel & I & Daniel) a lot was to sit down to eat, to discuss,



With belgium flag and bull whip

to spend time together. He often told us: "I feel like I've known you forever and our friendship is so important beyond the fetish."

We have so many memories with Daniel, all of us can recall seeing him, at 3am, in his pyjamas in the kitchen of the flat we had rented together in Berlin; having to go and wake him up because he had fallen asleep in front of his bowl of café au lait! Or again, in Paris, waiting for the time to catch his plane, in our hotel room, taking a nap in his underwear next to us! Or at home, when he came on holiday, in his pants and striped tank top, peeling potatoes to make chips! Or how to forget his horrible purple slippers! Those were the times with Daniel too.

Some of Daniel's close friends, people I hold in high esteem have been kind enough to help me with this article by telling me some anecdotes... Here they are:

As secretary of the ECMC, Daniel went to many events in Europe and other parts of the world. Many friends and colleagues were reluctant to travel with Daniel, especially when it came to flying.

John O'Brien, Secretary of the Leathermen of Ireland, recalls a time when Daniel went to Dublin for a leather fetish event where John and a friend were waiting at the airport to greet him. The guys ended up waiting for 6 hours as the plane couldn't land on its second attempt due to bad weather and was rerouted to Manchester. Poor Daniel was stuck in the plane on the tarmac for many hours. He was ready to kiss the ground when he finally arrived in Dublin. John also remembers the time when Daniel was flying from Vienna to his native Belgium. He had attended the ECMC AGM in Vienna in 2015 and had boarded the plane for this relatively short flight. Shortly after take-off, the plane had to make an emergency landing as apparently one of the engines broke loose! Fortunately, no one was injured and shortly afterwards all the passengers were booked on another flight. These two events alone explain why others may have been reluctant to travel with Daniel.

Ian Allan, Daddy Ian to his friends and family, former president of the Manchester club, a colourful character, one of our much respected elders, admired and much loved in our community, remembers that one day in the late 1960s, when he was working in the English bookshop in Brussels, a lady, a regular customer, came in with a little boy, her son. He immediately recognised Mrs Dumont and greeted and welcomed her. Mrs. Dumont, who was very Anglophile, said to her little boy: "This is Mr. Allan, because in this bookshop you are now in England! Indeed, between all the English books and the English tea rooms on the first floor, the shop was a bit like a piece of England on Belgian soil.

Very touched by this compliment coming from a faithful customer, the young Mr Allan wanted to make a small gesture and offered the young boy a Tintin book. It was during a con-



With John Obrien and Iam Allan

versation with Daniel a long time later that they realised that the little boy was Daniel! The latter confided to him that he still had the book at home...

It's always difficult to talk about someone you loved, and difficult not to forget anything in just a few pages.

It's hard to choose what to say and what not to say, but in any case, it's impossible not to talk about his whip, everyone in Europe has heard that whip crack. If at a meeting you saw a space being created you knew you were making room for Daniel and his whip!

His love for boots too! Who hasn't been gently reminded when taking a photo: "don't forget to take the boots"! Or an ironic comment on social media when posting a picture that missed the feet....: "Nice boots".

Good old Daniel! If Daniel was a superhero, his power would be to bring people together!

And he knew everyone!

It was hard to walk around Berlin during the Folsom Europe with him and not stop every 10 meters to say hello to someone! Or at Darklands! Or at any of the fetish events of European clubs! Events he loved, maybe even more than the big gatherings.

That's the Daniel I knew.

And it is thanks to his "super power" that I had the chance to meet John O'Brien and Ian Allan, who helped me to write these few lines. He introduced them to me at my first ECM AGM in 2016 in Helsinki. Two men for whom I have great respect. Another figure of fetish events he introduced to me was Daniel Rüster, the founder of Folsom Berlin, with whom I have a friendly relationship, and not to forget Jeroen Van Lievenooogen, founder of Darklands. All of us really helped each other when we lost Daniel. That's Daniel who also introduced me to Jeff Tucker, the organiser of IML, with whom I have the good fortune to be in contact with far beyond the fetish world. He also introduced me to Ralph Bruno IML17, with whom I have a special relationship and whom I adore, and also James Lee IML18 "my bro", whom I hope to see again soon.

I owe this to Daniel who took the time to introduce me, to translate for me at the very beginning, to insist that his wonderful guys meet me and come here to Nice to visit us and our fetish group EvidencE. How lucky I was to meet Daniel!

The connection between our club and that of Rome, Milan, Brussels, Vienna, Manchester, Seville, Lisbon, Lille is also due to the help of Daniel...

It was a super power that Daniel had. The best example of his ability to bring people together was the famous Ribs dinner on Sunday night at the end of Darklands weekend in Antwerp in early March.

John O'Brien remembers very well from the first to the last...

Starting in 2016 with just 7 people, Daniel started the tradition of having a Ribs Dinner at the Amadeus restaurant during the Darklands fetish weekend in Antwerp, Belgium. Events in Antwerp usually coincided with Daniel's birthday and this special dinner was his way of celebrating it with his many fetish friends. The number of attendees at the dinner has grown exponentially over the years, with over 140 people attending the event in March 2020. The meal was, as usual, a great success with many friends enjoying the food and good company. There were a few brief speeches and then many of the guests started to drift off, either to the Boots Club or back to Darklands or other meetings. The small group of guys who stayed to make sure the bill was covered and to keep Daniel company, remember how happy he was that the evening had gone so well. He was particularly pleased that his boss and a long-time friend and work colleague Benjamin, were able to attend. He was beaming as his friends accompanied him to the garage where his car was parked. They all hugged and talked about seeing each other again at a fetish event later in the year. Daniel smiled and two of the guys walked him into the car-park to his car.....



With Mari-Mette Graff
(photo by John Obrien)

Sadly, there would be no more fetish events in 2020 and indeed, no more fetish events for Daniel.

We lost Daniel to Covid just two weeks after that night. Those who knew him know that no fetish event will ever be the same without the Bear in Boots, Papa Smurf - our friend and larger than life fetish presence. We have lost a friend, a guide, a great man, it was a tidal wave in my life and that of my two Husbands, both fetish, associative and personal. Not a day goes by without having a thought for him.

Daniel left us on the 23rd of March 2020, we will miss his distinctive laugh, his wicked jokes, his photos, his good humour and his doubts, the crack of his whip. And as John O'Brien so aptly put it, no fetish event will ever be the same without him.

Daniel now rests next to his mum in a small corner of the family home garden, surrounded by roses, his mum's favourite flower.

As Daniel always said #Playhardbutplaysafe #Strongertogether

Special Thank you to: **Manuleather, John O'Brien, & Orel Leather**

SM Gays

By Derek Cohen

SM Gays is an organization started in London in 1981 for, as its name indicates, gay men interested in the practice of SM sex. Created in the wave of the sexual liberation movement of the 1970s, SM Gays continued the path of SM liberation started by the foundation of The Eulenspiegel Society (now TES) in New York City, in 1971, and then amplified by The Society of Janus from the mid-1970s in the Bay Area. Samois, the first lesbian SM organization started in 1978 also in the Bay Area; and most importantly Gay Male S/M Activists, or GMS/MA, started in August 1980 in New York City which was, as we shall see, a more direct influence on SM Gays.



SM Gays, like all the aforementioned organizations, inherited from Eulenspiegel the triadic model around which their activities would revolve: social, educational, and political. SM Gays was created as a place where gay men with an interest in BDSM could meet one another socially, where they could learn from one another in order to enjoy and extend their favorite BDSM activities safely and with greater intensity, and where they could organize and agitate in order to dispel myths around SM or fight against legal infringements on the rights of SM practitioners.

40 years after its creation, the organization is still thriving and it has become a central feature of the London SM scene. Indeed, it took the COVID crisis to interrupt its regular monthly meetings. As with all the other SM organizations born out of the radical 1970s, the social and educational functions

have remained more central whereas the political activity has often receded. But SM Gays did have its political moment in the 1990s when, in the context of the infamous Operation Spanner, which led to the Spanner Case, one of the most egregious legal attacks on SM sex in recent history, SM Gays came to play a prominent political role in what remains to date the most important political mobilization in the world by and for SM people.



A mummification and hot wax demo in the early days of SM Gays.

SM Gays was started in 1981 by Derek Cohen as the “S&M Support Group” — it became SM Gays in the late 1980s. The names — the initial one as well as the later one — designate the organization as a creation of the 1980s. Indeed, before 1980, primarily to escape legal scrutiny or unwanted attention, SM organizations had all used names designed to camouflage their real purpose: Eulenspiegel was a reference to a character of German folklore who had been described by psychoanalyst Theodor Reik as a seeker of pain; Janus referred to the versatility of the Roman God of portals; and Samois was an allusion to the town where the main protagonist of *Story of O* was made to submit to other women. Even the primary institutional forms of gay male SM — the motorcycle club and the leather bar — speak to the contradictory needs of making SM visible and of concealing it. Motorcycle clubs and biker culture were real in many cases, but in many others, both in Europe and in North America, the reference to “motorcycle” was simply a cover for SM. And while many SM players were genuinely leather fetishists, leather was also a covert way to signal SM proclivities and several “motorcycle clubs” were never about motorcycles.



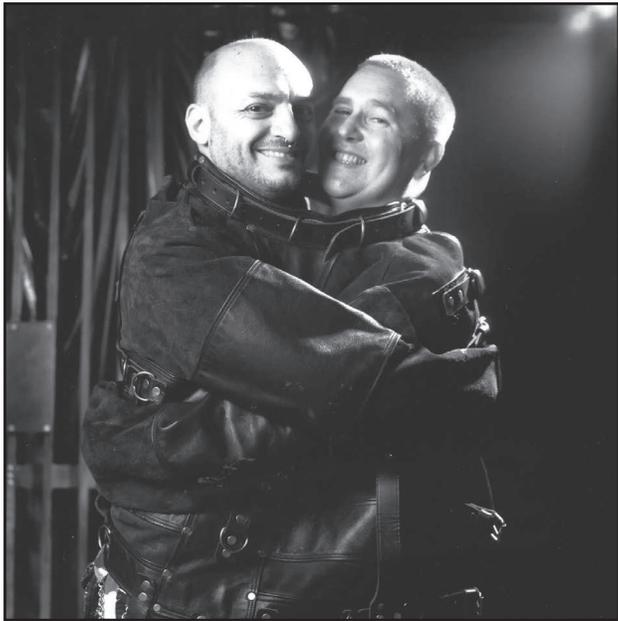
Jim Stewart (1933-2012)
Leather Hall of Fame 2016 & attended
first meeting of SM Gays

By the early 1980s, SM activism had entered into a new phase and the first sign of it was the creation of GMS/MA — the first SM organization that explicitly included SM in its name. Not coincidentally, it was upon reading in *The Body Politic* (a Toronto-based lesbian and gay newspaper that was particularly popular among “movement gays and lesbians,”) that an organization for gay men into SM was being set up in New York City that Derek got the idea of starting something similar in London. The then “S&M Support Group” was thus the second organization that had an explicit reference to SM in its name.

But for Derek, referring explicitly to SM was necessary for yet another reason. Throughout the 1970s, leather had been a common way for gay men to signal SM sex, but it had also been adopted by gay men more broadly simply to signal butchness — in contrast to the stereotypes of gay men as effeminate and sissies. Leather was not used to signal SM sex and some even resented the implication. This use of leather to signal two different things was a source of confusion and frustration. It was assumed by many that if you wore leather you were into BDSM and if you were into BDSM you had to wear leather.

Derek had experienced this problem many times. On his many visits and cruising attempts inside and outside the leather bars of London in the late 1970s he quickly discovered that most of the men in leather weren’t into BDSM. What they were after was a good fuck. Even a pair of handcuffs hanging from their belt was not a reliable sign: in many cases, it merely added to the image of masculinity.

Derek did wear leather, partly to fit in and also because he rode a motorbike daily as his primary means of travel. But he was not a leather fetishist. What turned him on was not leather;



Derek and his husband Bobby doing a demo at Dungeon in the Sky in the early 1990s.

it was BDSM. And so leather, instead of functioning as an idiom that got him the sexual partners he wanted, worked as a source of misunderstanding that resulted in disappointing sexual encounters. That experience meant that the organization he was going to create could not afford euphemism at the risk of misunderstanding: it needed to call it like it is; he needed to call it SM.

Derek's interest in BDSM was known amongst his social circle and a friend invited him to run a workshop in a series he was organising in the summer of 1981.

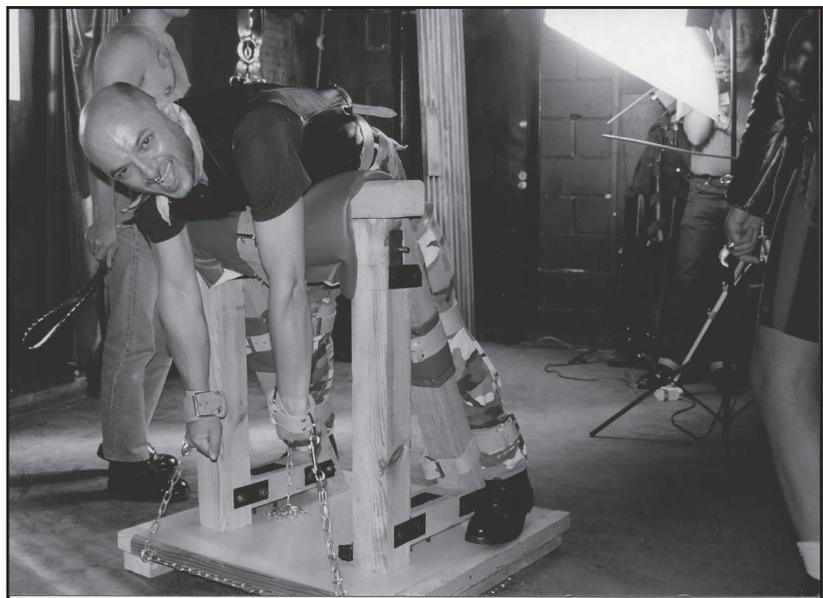
In front of more than 30 men and women gathered in a room above a pub in North London, Derek went through the basics of SM: what it was (fun, play, consensual) and what it wasn't (violence, abuse).

He illustrated his presentation with a set of images taken from his extensive porn magazine collection (this was pre-internet, remember) ranging from bondage, Masters and slaves through to pain play and scat.

The discussion that ensued was heated, with many enjoying the opportunity for the first time to openly discuss their BDSM interests. There was hostility too, with one woman famously saying that as far as she was concerned the more men beat each other up the better.

After the workshop, Derek collected names and contact details for people interested in continuing the discussion. A number of the participants met later at his house in South London, where they had a varied discussion about their experiences. Amongst the attendees at that first event was LHOFF inductee Jim/Maurice Stewart. Another attendee was known professionally as "Teddy Testicles" as he did a cabaret act, probably for stag/hen/bachelor/bachelorette parties which involved him hanging large weights off his balls.

The group met again and the meetings of what became the S&M Support Group gradually became regular, with the participants taking turns to host them in their home. Over time, they learned and experimented with bondage, caning, mummification, cbt, tit work, etc. Maurice contributed a lot



"Derek enjoying every minute of the demos at Dungeon in the Sky!"



Spanking fun

about his experience of making and using the bondage equipment he made and often loaned it for demonstrations.

These early meetings established the tradition of meeting on the third Wednesday or Thursday of each month — a tradition that only COVID 19, almost 40 years later, was able to interrupt!

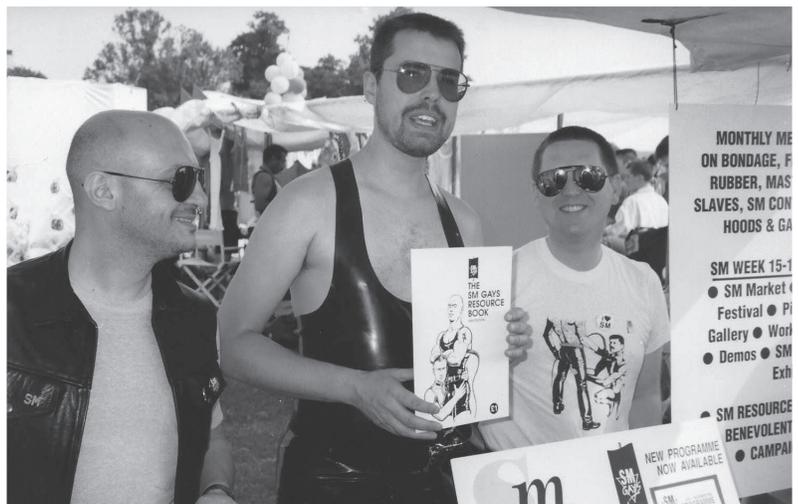
For the first few years, the meetings took place in members' homes and then in private rooms above pubs. This changed in 1985, when the city council-funded London Lesbian and Gay Centre (LLGC) opened and what was not yet called SM Gays tried to book a meeting room. This gave way to controversies similar to the ones that occurred a couple years before, when Samois

tried to meet in the Women's Building in San Francisco, or when, around the same time, GMS/MA tried to meet in the then Lesbian and Gay (now LGBT) Community Center in New York City. SM was described as patriarchal or downright Nazi by those who opposed its admission to the LLGC. Another campaign also sought to keep bisexual groups outside of the LLGC. But in the end, a vote took place, inclusivity prevailed, and like GMS/MA, but unlike Samois, SM Gays was able to meet at the LLGC until it closed in late 1992.

Meeting at the LLGC offered lots of advantages: there was more room for workshops and socialising, the meetings were more publicly accessible, and members didn't have to go through the troubles of having to host meetings in their homes or later, find new pubs when venues expanded into their meeting rooms. But, of course, there was also a cost to these changes: while the demonstrations in individuals' homes could be rather explicit and even hard-core, in pubs and, later, the LLGC they had to be dramatically toned down and the hard-core demonstrations were no longer possible.

The group had also grown and slowly adopted a semi-formal structure. By the early 1990s it had a handful of self-selected organisers who met separately during the month to manage the club. They were assisted by "helpers" who did jobs at events like manage the pay desk, assist with talks etc.

In 1991, two of these organisers (Derek Cohen and Chris Butler) travelled to New York City to attend the celebrations of GMSMA's tenth anniversary events. They



SM Gays booth at London Pride

SATURDAY
14 SEPTEMBER 96
1.30 to 8.30pm

DUNGEON IN THE SKY

PROGRAMME



UNIVERSITY OF LONDON UNION
MALET STREET, LONDON WC1

returned very impressed and told the other organisers it was embarrassing that the group hadn't planned anything for its own tenth anniversary the same year. Thus came about the first "Dungeon in the Sky," a weekend of workshops, art exhibitions, a film festival and a disco — and the whole thing organized between January, when the GMS/MA anniversary was celebrated, and June, when the London event took place. The success and the interest generated led to a second Dungeon in the Sky the following year. The LLGC hosted the event both years.

Dungeon in the Sky grew much larger and from 1993-1996 it was held at the University of London Student Union (ULU) attracting as many as 2000 people of all genders and sexualities.

In 1991, as they were preparing for the joyful and playful celebration of the organization's tenth anniversary, the members of SM Gays were far from suspecting that the British courts were getting ready to celebrate the tenth anniversary of SM Gays in their own twisted way... and the legal system was going to be as terrifying and serious as theirs was intense and playful. On 19 December 1990 16 men were given fines or jail sentences for taking part in SM activities. The case, and their faces, appeared in all the national newspapers

What was that about? During the 1970s and 1980s, these men had filmed and photographed themselves participating in SM orgies. When the police came into possession of one of the videos, they proceeded to look for the house where these play parties had taken place as well as those of the other participants, certain that they were investigating murders as they could not imagine that the activities they saw were either safe or consensual. Operation Spanner was the police codename based, it is believed, on one of the

videos showing someone's balls being hit with a spanner.

A few hundred individuals were interviewed as part of the £5 million investigation. No one had been murdered, and none of the injuries caused by the play had required any type of medical attention. The participants in the video were convinced that there was nothing illegal in what they were doing and so they cooperated with the police and acknowledged doing what they had done. Following these interviews, in the fall of 1989, 16 men were charged (both tops and bottoms) and 26 were cautioned (meaning they admitted to the crime, but were not convicted; however, the charge can be brought again if they reoffend). Among the 16 charged, the dominants were charged with assault, aiding and abetting assault, or keeping a disorderly house; the submissives were accused of aiding and abetting assaults upon themselves. In fact just holding the video was aiding an assault due to a 19th Century law aimed at discouraging public bare knuckle fight contests.

Sixteen charged after two-year vice investigation

By Heather Mills

A UNITED Nations lawyer, a missile designer, and a lay preacher are among 16 men charged after a two-year investigation by Scotland Yard's obscene publications branch.

The 16 face more than 100 charges, including serious assault, an offence under the Children and Young Persons Act, obscene acts with animals, drug charges, and obscene publications offences. They have been bailed to appear before Camberwell magistrates' court, south London, on 9 October, Scotland Yard said.

Operation Spanner, one of the squad's biggest investigations, was understood to have been launched after inquiries into gay magazine advertisements.

Roland Jaggard, 42, of Kneller Road, Welwyn Garden City, Hertfordshire, a missile design engineer with British Aerospace in Stevenage, is charged with conspiracy to assault and cause grievous bodily harm, and assault occasioning actual bodily harm on himself and others.

Christopher Alexander Zimmerli, 51, a lawyer with the United Nations, of Haverstock Hill, Hampstead, north-west London, is charged with actual bodily harm. Saxon Lucas, 57, a restaurateur and lay preacher of Murstow Green, Evesham, Hereford and Worcester, is charged with grievous bodily harm and actual bodily harm.

The others are: Donald Anderson, 60, a retired pig breeder, of Harford, Llanwdra, Lampeter, Dyfed, Wales, is charged with being concerned with the running of a disorderly house, and buggery of a dog and a donkey.

John Patrick Atkinson, 48, an antiques restorer and restaurateur of High Street, Broadway, Hereford and Worcester, is charged with aiding and abetting grievous bodily harm on himself.

Anthony Joseph Brown, 54, unemployed, of Heathmere Avenue, Yardley, Birmingham, is charged with conspiracy to commit assaults. Graham William Cadman, 52, an ice cream salesman, of

Duncan Street, Horwich, Bolton, faces charges of keeping a disorderly house, conspiracy to assault, and taking and distributing indecent photographs.

Christopher Robert Carter, 37, a fancy dress hire proprietor, of New Street, Frankwell, Shrewsbury, Shropshire, is charged with aiding and abetting keeping a disorderly house, and assault.

Peter John Grindley, 41, of Prees Green, Whitchurch, Shropshire, a care assistant in a home for the mentally handicapped, is charged with conspiracy to assault, and drugs offences.

Albert Edward Groom, 54, a hotel porter of Balmoral Avenue, Thornaby, Cleveland, is charged with conspiracy to distribute indecent material, and aiding and abetting an assault.

Paul John Kelly, 23, unemployed, of Makinson Avenue, Horwich, Bolton, is charged with keeping an unruly house, and actual bodily harm.

Colin Laskey, 46, a computer operator with L'Oreal, of Llanwern Road, Pontypridd, Mid Glamorgan, South Wales, faces charges of conspiracy to assault, running a disorderly house, grievous bodily harm, actual bodily harm, and publication of indecent material.

John Henry Lofthouse, 49, of Cotmer Road, Lowestoft, Suffolk, a station officer with Suffolk fire service, is charged with aiding and abetting actual bodily harm on himself, and the theft of a cylinder of nitrous oxide from his employers.

Anthony Alan Oversby, 56, a tattooist, of Gloucester Terrace, Bayswater, West London, is charged with actual bodily harm, grievous bodily harm, and obscene publications offences.

Graham Murray Sharp, 39, a photographic developer, of Vicarage Road, Coalpit Heath, Bristol, faces charges involving the distribution of indecent material.

Ian Wilkinson, 56, a forester, of Prees Green, Whitchurch, Shropshire, is charged with conspiracy to assault, possession of cannabis and LSD, and an offence under the Protection of Children Act.

Charges alleging assault against oneself are brought under the 1861 Offences Against the Person Act. The Crown Prosecution Service said such charges were rare, except in cases where injuries were allegedly inflicted for a false insurance claim.

When the Spanner Case came to trial in the fall of 1990, the key question was whether SM activities were among the exceptions to the law of assault and whether a defence based on consent was available to the defendants. Judge Rant, who presided over the proceedings, ruled that that defence was not admissible in the case of SM. At that point, the Spannermen, who had acknowledged their actions in the interviews, had no other option than to plead guilty. Their sentences included prison sentences ranging from 12 months to 4 and a half years, though some were suspended for two years.

A number of them appealed the decision based on the fact that the law did not explicitly exclude SM from the exceptions to the law of assault. The convictions were upheld but the sentences reduced on the grounds that they might have been unaware of the fact that SM was not included. The ruling specified however that that defence would not be available to future defendants and three men actually went to prison (two of them even sharing a prison cell).

The immediate implication of the verdicts was that BDSM between gay men that caused any injury, however slight, was illegal and consent was no defence to a charge of assault under the UK 1861 Offences Against the Person Act.

In the view of the courts the satisfying of sadomasochistic libido does not come within the category of "good reason" for injuring another person (unlike causing concussion in the boxing ring!). This ruling remains in force today after failed challenges in the UK's Appeals Court and then the House of Lords (now the UK Supreme Court) and a further

appeal to the European Court of Human Rights.

After the original trials, SM Gays' organisers held an emergency meeting and had a decision to make; should they go home or go big. They decided to double their visibility and work with others to educate the community about the legal situation and also to help challenge it further through the courts.

As part of this higher profile, in 1991 SM Gays had its first explicit presence on London's Gay Pride March, proudly carrying banners and showing that they weren't going back into the leather closet (or should that be dungeon?).



SM Gays making donation to Spanner Trust, 1996

At Dungeon in the Sky that year SM Gays supported a number of people to form “Countdown on Spanner” a campaigning and fund-raising group supporting the Spanner defendants in their legal appeals and helping fund their costs. A number of the 16 defendants were SM Gays regulars.

SM Gays regularly donated part of its charitable “benevolent fund” to Countdown on Spanner and provided expertise in other areas such as publicity, press contacts and organisational skills.

workshop on SM and the Law included some senior uniformed officers from the London Metropolitan Police. They assured those present that policing SM activity, even in leather bars, was not a priority for them and that controlling drug sales was.

When the LLGC closed, SM Gays started taking over leather bars on one of their quiet nights. Now in a private kink-friendly space again, more explicit practical demonstrations and workshops could be held once again, along with the option for the attendees to play with each other.

As leather bars moved around or closed, it remained a regular chore to find kink-friendly venues in Central London that had good transport links and space for demonstrations and socialising/play. Amongst them were The Block in Islington and The Hoist in Vauxhall, both of which closed at a time when SM Gays was using them. The group still attracts men from a wide geographical area, some travelling 100 miles or more to attend. The age range is from late teens through to 80s and over.

Some wear street clothes, some come in full rubber or leather. And the atmosphere is always relaxed, friendly and a million miles away from the “stand and model” prevalent in leather bars. The lack of a dress code helps create an environment welcoming for newcomers and novices and recognises that for many, their BDSM preferences cannot be represented by what they wear.

One of the “innovations” at the meetings was for everyone to have a name badge and people who were first-time attendees had “NEW” on their badge. The organisers and helpers were tasked with ensuring that each “new” person was approached and talked to as a welcome so no-one went home feeling isolated.

As well as supporting the Spanner campaign, the group also used its benevolent fund to buy videos and books for the HIV wards in London hospitals.



First time participating in London Pride, 1991

To support its educational objective SM Gays produced two editions of the "Rough Sex Safer Sex" guide, a free booklet discussing safer ways to engage in SM sex which was supported by London Lesbian and Gay Switchboard and the Terence Higgins Trust. Over 100,000 were printed and distributed through leather bars, SM clubs and sex shops around the country.

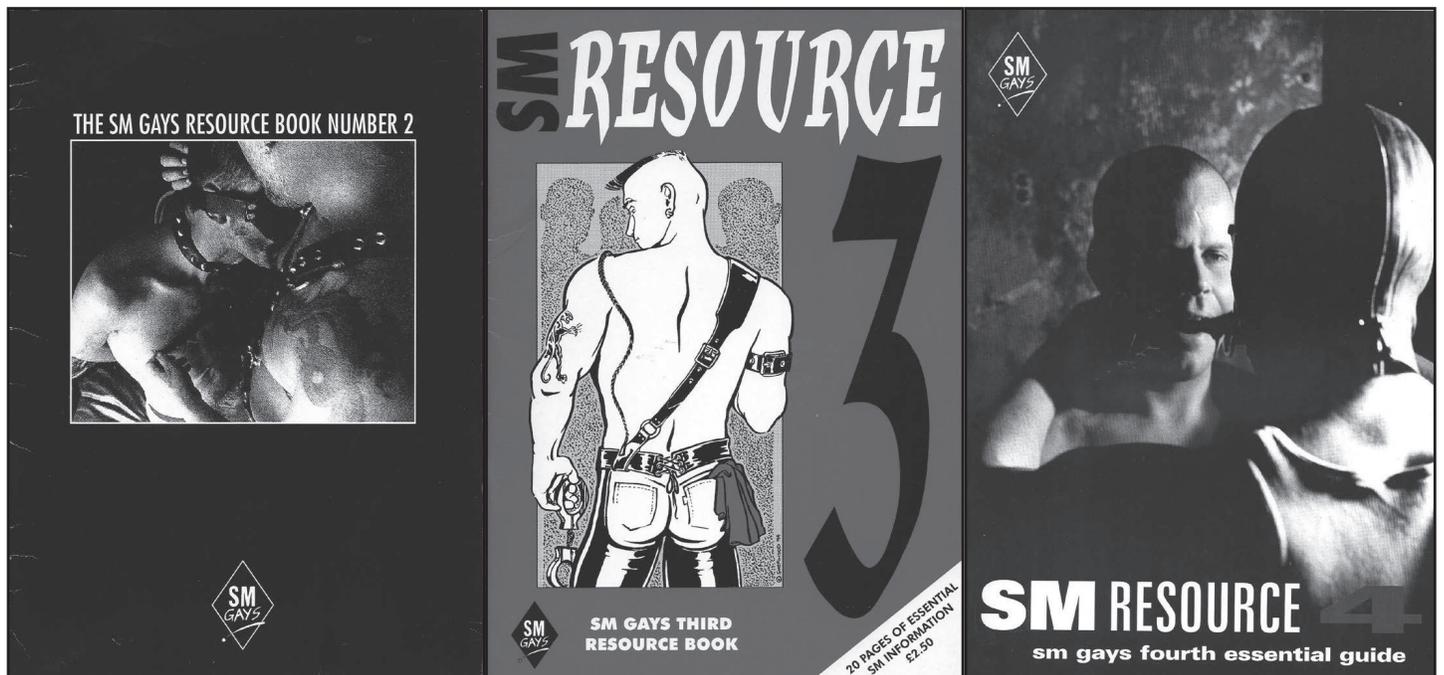
A set of four illustrated SM Gays Resource Books were also published, and these were sold at SM Gays and kink-friendly bookshops.

As of summer 2021, with Covid lockdowns and restrictions hopefully in the past, SM Gays has resumed meeting on the Third Thursday of every month at The Bunker Bar just east of the city centre.

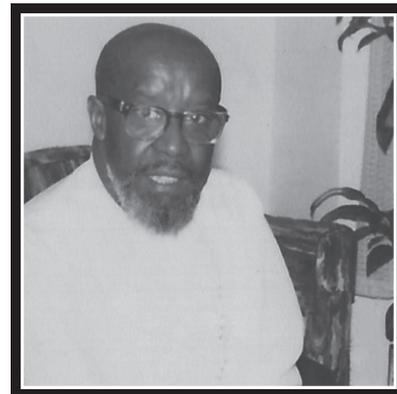
2021 marks the 40th anniversary of SM Gays founding, something to celebrate. As is the fact that Derek and his husband are also celebrating their 40th anniversary this year – they met at that original workshop that Derek ran.



SM Gays Logo



Jack Jackson



There is no question that Jack Jackson was a towering figure in the kinky community of New York City in the 1970s and early 1980s. We know that from the individuals who knew him in those years and who frequently describe him as the central character and the public face of the Eulenspiegel Society, the first socio-education-political SM organization started in the winter of 1970-1971. We also know that from a few press articles about Eulenspiegel where he is often described as the driving force for the organization. We find confirmation of his considerable impact in Eulenspiegel's decision, a few months after his death, to print an issue of their newsletter, *Pro-Me-Three-Us* (edited by Veronica Vera), dedicated to his memory with 26 pages of tributes, photos, and remembrances. Finally, the depth of his imprint is made forever visible in the composition of the board of Eulenspiegel: the first "President" of Eulenspiegel is also the last and, as to signal that he was forever one with the title, it was decided that there would be officers after him, but no other "President."

But the work that Jack Jackson did was of the kind that doesn't leave many traces. He did not found Eulenspiegel: credits for this are due to Pat Bond and Terry Kolb, who were among our 2015 inductees. But for about 8 years he was, as Annie Sprinkle puts it, "the heart and soul" of the group: he led every meeting with his characteristic charisma and sharp sense of humor; he welcomed newcomers with generosity and openness; he shared his extensive knowledge of SM through advice as well as books and magazines he gave to dozens of often younger members.

But contributions like these leave very few traces that a biographer could study...

Also, last but not least, he initiated dozens of newer, younger, players to the joys of SM, giving them the benefits of his experience, his skills, and his twisted mind.... But that too leaves very few traces!

Any individual playing such a pivotal role in the early days of an organization like Eulenspiegel would deserve a place in the Leather Hall of Fame. But doing so as the lone Black man at a time when Eulenspiegel, and the kinky community more generally, were overwhelmingly white only makes Jack Jackson's role more remarkable and more significant. Here is not the place to reflect on the reasons that kept the kinky world so white. Let us simply note that to the few who might have been tempted to come see what kinksters were about — like leather legends to-be Jill Carter and Mama Vi Johnson — his presence at the helm of the group signaled that



Jack & his slave Violetta
©Carter/Johnson Library

this home could be theirs too. His welcoming words: "Come in, little sisters, you're home" told them that indeed it was!

Much has been written about the D.L. and the Black community in gay male contexts. At Eulenspiegel, in the mid 1970s, Jack Jackson was out and using his birth name in the media, whereas many of his white straight friends in the organization were living "on the D.L.," at least insofar as they used pseudonyms, such as Pat Bond and Terry Kolb. (Gay members, coming out of gay liberation, tended to be out too, but while there were many at the creation of Eulenspiegel, the organization becomes predominantly het after 1975).

The point is not to judge or disparage the use of pseudonyms for those who need them. It is, however, to recognize the significance of having a leader who is open about his sexual identity for an organization that aims at affirming SM pride and fighting against SM shame. The first public face of Eulenspiegel was Black and it was Jack Jackson's.

But while we have all these ways to measure his significance, we truly don't know much about Jack Jackson's life. We know that he was born in 1921; that he was raised by his mother and a few aunts, and had a poor health as a kid; that he was a photographer by trade; that he had a photo studio in Manhattan that he also used as a dungeon for himself or for his friends. We also know that he joined Eulenspiegel around the summer of 1972; that, when asked to be the PR person for Eulenspiegel, he showed little enthusiasm but he was asked to become the first President of the organization around 1974/1975 and then he accepted. We also know that he was married, and that his wife and he lived in an open relationship.

We also know a little bit about his ideas. At Eulenspiegel, his signal contribution was what he referred to as "SM love" or "loving SM": he thought that SM suffered from its association with porn and advocated for a philosophy of SM as another form of love; for him, SM was defined not by the sexual acts, but by the relationship between a dominant and a submissive (much like it is for the Master/slave segment of the leather community). He viewed submission — trusting one's life to somebody else — as the ultimate form of love. And he viewed dominance as a very serious commitment as well: taking responsibility for the life and happiness of another individual.

But these impressionist remarks are far from constituting a biography. For many key questions about his life we may never get an answer. For example: when and how did he have his first SM experiences? where and from whom did he learn how to be an S? Was he initiated back home in Boston (where his mother lived)? Or after he moved to New York City? In the Black community? By white people? When did he move to New York City? When did he learn the art of photography? When did he open his studio? Where did he work before? Where did



Jack with his slave Violetta
©Carter/Johnson Library

he find his partners before Eulenspiegel? When did he start to form his conceptions about SM love?

In order to write a biography, one would need an answer to at least some of them.

One of the reasons why we may never have an answer to those questions is that Jack Jackson was not a writer: as far as we know, he never signed a piece in *Pro-Me-Thee-Us*. He did give a couple interviews in other media but they are more about the organization than himself. He contributed dozens of photos to Eulenspiegel, but no writings.

He died unexpectedly, during the Labor Day weekend of 1983, on a weekend trip with his slave Violetta: *la petite mort* he experienced that day in her arms coincided with the real thing. At his funeral, his elderly mother noted humorously to an Eulenspiegel member offering their condolences: "He led a great life and had some very nice girlfriends and wives."

He led an exemplary life and, a little like Socrates or Jesus, he left very few traces of it. Most, if not all, of what we know about him we know not from documents or testimonies he left, but from what we hear from those who knew him. His voice is lost forever; the best we can get are its echoes reverberated through the words of those we knew him. That is why, in lieu of a biography, we are publishing a few testimonies about the impact he had on those who met him, and even on someone who never did.

Memories of Jack Jackson, By Viola Johnson

The first time I laid eyes on Jack Jackson was at an Eulenspiegel meeting in the spring of 1975.

Jill and I had only ever played with each other but were convinced there had to be others with similar interests... somewhere. Our search for folk like us began with the purchase of a Village Voice newspaper. In the back columns there was a small ad for a *masochist* support group. It gave an address in Manhattan and we decided to take our first steps into a new world. On meeting day we arrived at a gathering of about 20 people. Only the group leader could see us standing in the doorway. A booming baritone voice called out to us, "Come in little sisters, you're home."

That voice belonged to a handsome, bald, glass wearing Black man clad head to toe in black leather. The voice was reassuring and commanding at the same time. Somehow his

presence calmed our fears and we entered. Almost 50 years later I can still see those first moments in my mind's eye.

To me, Jack seemed to be 10 ft. tall; part king, part knight, patient teacher, confident leader, loving master, wicked sadist, good friend, proud leatherman and one heck of a photographer. Though not the founder of The Eulenspiegel Society, (that was Pat Bond) in the early years, Jack was its heart. He was the father figure of the organization. Perhaps I should say father to some and big brother to others. For my partner Jill, Jack was a mentor and friend. Although he was far more experienced as both a master and a dominant, Jack would encourage Jill's participation in the discussion circles and give her hands on advice when we would schedule learning/play dates at our favorite NYC hang out, Club O.

With me, Jack was teacher, book and magazine supplier and answer person for my never-ending streams of questions. We talked a few times about the movie, *The Story of O* and its characters. I remember that he was disappointed in the way the male characters were portrayed compared to the book. I mentioned that I had not read the book completely and no longer had a copy. A few meetings later he gave me one. It seemed like every few meetings the circle discussions revolved around new books or S/M papers and who was being featured. Some of the folks were members, others not. Jack made sure to take time with me after the meetings to explain who people were and why I should know them. Many of my early introductions to people in the community were made by Jack. He would introduce me as the ever-inquisitive good slave of Mistress Jill. Then his slave Violetta and I would huddle in a quiet area, and she would finish the stories Jack had begun, or quiz me on something Jack had said.

As Jill and I became more and more active in the Eulenspiegel family, Jack encouraged us to find things to do to help the group. I would often help the group's leather and toy maker, Bill Katz, present workshops on making toys or converting the things found at local pet stores. (There were no toy stores to speak of until the Pleasure Chest opened in the late "70's) A few times I was invited to Jack's studio in case he needed an extra pair of hands for someone or something he was photographing. I can still picture him in my memory; puttering around the studio barefoot, in his comphy black silk samurai pants and white kimono style shirt. The books and magazines he kept there were a treasure trove for me. In the studio I got to see more of his many sides. Jack could go from no nonsense professional to laughing and joking in the blink of an eye. (Could it be confusing to a kinkling slave still learning to properly serve...YES. Did I learn very quickly to look for the slight upturn in the corner of his mouth that preceded a radiant smile...Oh yeah.)

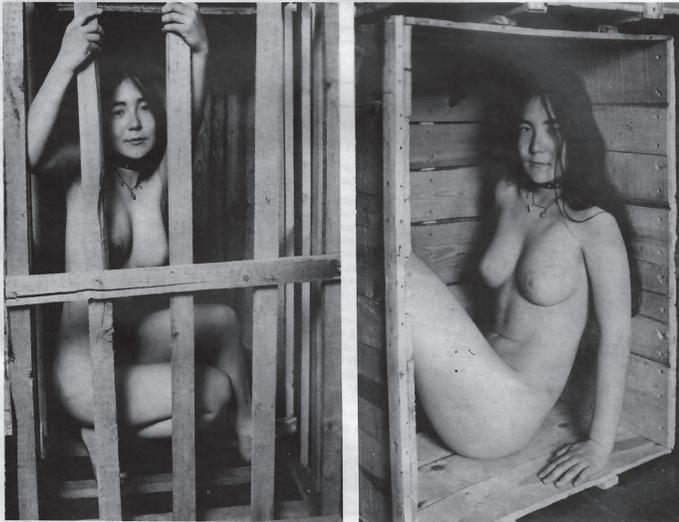
The Eulenspiegel family would occasionally trigger Jack's wonderful sense of humor. Actually, it was usually one of us slaves who could get Jack to break up laughing when he was trying to be serious. In one of the circles, Jack's slave Violetta said something a *bit* out of place that had the slaves in the group cracking up. Jacked turned to her and said she was being a smart-ass. Violetta's response was something along the line of "Sir I thought you said I was a masochist." (We slaves laughed even harder.) Jack, who was working very hard not to laugh at this point, said "Alright, you're a smart-ass and a masochist, a smart-assed masochist." It was a new nickname that we slaves adopted, occasionally adapted and used with laughing and loving pride.

ON THE WATERFRONT

Photos by Jack

One of our more prosperous members invited us to the Bayonne docks last week when his ship arrived with these acquisitions in a cargo hold.

He says he got a good deal on the Vietnamize twins, but the Iranian is here at the price of two oil wells, and had to be kept in maximum security at that because irate over having been sold by her Sheik Master.



22

Pro-Me-Thee-Us

A page of Pro-Me-Thee-Us featuring Jack's photos

Jack Jackson also had a fiercely protective side. The quickest way to see that part of him was for something or someone to endanger his family (bio or of choice). If it meant testifying in court as an expert witness, he would do it. If a master/mistress knowingly participated in reckless behavior, his baritone voice would go from whisper to roar. And heaven help the person if action had to follow the reprimand. I remember one night at the old Hellfire Club a dominant put his female slave into a position that, if accidentally bumped or jostled, easily and far too quickly, might have resulted in her death. When the master walked away and didn't return within a few minutes, Jack pulled up a chair close enough to catch the young lady if something happened. More time passed and the woman was beginning to lose her balance. Jack took it upon himself to take her down from the position she was left in, remove the noose like collar from around her neck and sit her down. While we slaves attended to her, Jack went to two of the owners of the club and they found the dangerous top in another room chatting with friends. The three of them threw the man out of Hellfire. After talking to the young lady, (She had only met the man she came with once or twice before) Jack paid for a cab to take her home. *That* was Jack Jackson.

The man I knew gave more to his community than they could ever give back to him. His leadership guided more than just the organization, he encouraged so very many of us to grow in ways we might not have without him. Part of the leatherwoman I am today was formed by Jack's patient teaching. Through the example he set with patience, encouragement, compliment or gentle correction, I learned from Jack and tried hard to make him proud of me. It's been almost 40 years since a heart attack took Jack away from a beloved wife and family, a faithful slave, and a community that loved him.

Now, as I share our history with the next generations, I remind them that they/we have come this far because of the work of our leather ancestors. Jack Jackson...I call your name.

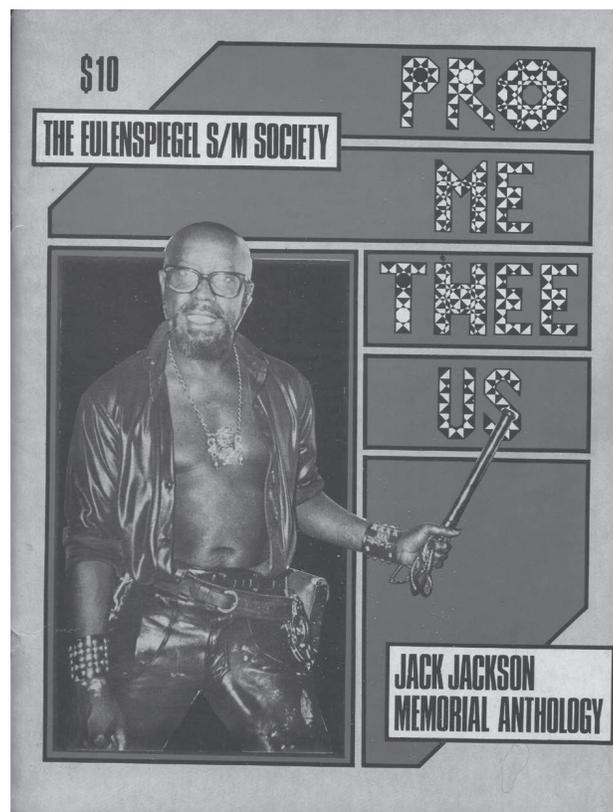
I *still* miss you Jack.

"The heart and soul of Eulenspiegel", by Annie Sprinkle

"As a horny sexplorer of all manner of kink and fetish, I strutted into The Eulenspiegel Society to attend parties or take/give workshops over many years of the 70s & 80s. Jack Jackson was the heart and soul of Eulenspiegel, and its shining star. His divine presence made everyone in the room (or dungeon) feel welcome and unashamed—and turned on! He knew how to hold space. Jack was sexy, without even trying. Always having beautiful, submissive women around him added to his allure. His main squeeze and sub, Violetta, was gorgeous! In my experience, he never came on heavy. He didn't need to. Kinksters of all genders threw themselves at his feet. Jack modeled being loving and non-judgmental to everyone, which is why he was a great leader and is a leather legend."

A True Master Class, By Veronica Vera

Following the death of their revered president Jack Jackson, the members of The Eulenspiegel Society (TES) decided to dedicate a special anthology edition of their magazine *Pro-Me-Thee-Us* to Jack's memory. The job of editor came to me. I met Jack in 1981, less than two years before his untimely death in 1983. I had just begun my writing career and personal explorations into sex, especially S/M and I was fortunate to find my way to TES guided by my good friends Marco Vassi and Annie Sprinkle. TES weekly meetings in those days usually comprised about forty individuals, tops, bottoms, newbies, all genders and all white folks except for the one black man who stood at the front and ruled the roost with love, strength and humor. This was Jack Jackson and he was charming. I was eager to learn as much as I could about Sado-Masochism, dominance and submission which all seemed natural follow-ups to my Catholic education. TES with Jack at the helm was a true Master Class, pun intended. I wasn't into pain, but I was curious about everything. Jack suggested we get to know each other better and invited me to join him and his lovely slave Violetta on a trip to Riis Park. I was surprised at the invitation and certainly apprehensive about what Jack might have in store for me. But Jack's kind and fun manner and the sweetness of the energy between him and Violetta made me calm. We wore no leather, no swimsuits- Riis Park was a nude beach. The only item of clothing on any of us was the Stetson Jack wore to protect his bald pate. The three of us were an arresting sight: olive skinned, raven-haired me and lilywhite exquisite Violetta. We were like the fairytale sisters Rose Red and Snow White on either side of Jack, the king kahuna, all muscles and stunning penis. While we lay close together sweating in the sun, Jack bared his desire that I might help him with PR not just for the group, but for himself. He hoped to have some recognition for his ideas and his years of effort in the understanding of loving SM. But before we could get started, Jack died.



Cover of Memorial Issue
(edited by Veronica Vera)



Sherry, Goldie, & Jack
(Photo by Earl Einhorn)

Maybe he felt his end was near and that's why he wanted to make sure he left some last statement. It was an honor to edit that magazine, one that Jack willed to me. It was a collaboration of many, a tribute to Jack and also a compendium of the history and different philosophies of TES members. From its pages, here are just a few excerpts included in that 1984 anthology from people who knew Jack Jackson longer and deeper than I. We all loved him.

My Friend Jack Jackson, by Earl Einhorn

Jack Jackson was and still is my friend. Why does his memory and influence still continue? I believe it is because of his purity. Jack believed in love and the search for truth. His actions and beliefs were one. He talked about taking control of his slave-lovers' lives and he did so with great responsibility and with the benefit of his lovers always in mind. He was a man of integrity and gave great amounts of time to others and to the organization Eulenspiegel. He was incorruptible and his natural self resisted temptations of Ego, Power and Money. He always talked about making money but was too busy giving for free the things and energies that were most important to him. He held down the fort and always emphasized

the loving relationship. He used dominance to get closer to his loved ones and talked about submission as "an act or proof of love." He was into pageantry and some bondage but always emphasized he really couldn't understand the people who tied many, many knots. (even though he accepted everybody's scene.). He said he didn't believe in switchability but in later years he accepted this more. (I still think he believed you were either dominant or submissive)...He used to talk about acts in themselves not being dominant or submissive - that a woman could be dominant or submissive while she sucks a man's cock as well as a man being dominant or submissive when he eats a woman's pussy.

When people would ask "how do you know what you are into?" He would reply, "What do you think about when you masturbate?" What surprised me most about Jack was his amazing ability to give so many things to so many people. He had a tremendous diversity of friends and they all found things in him that inspired and affected their lives. Even the people who didn't particularly like his personality, had to respect Jack's honesty. Goodness is a word some people find difficult to define, but however you define it, Jack certainly had it and gave it. Jack lives on because of his rare ability (through kove) to pass on his beliefs, ideals and true essence to others,

I LOVE YOU JACK JACKSON!
(Pro-Me-Thee-Us, Jack Jackson Memorial Issue, TES)

By Marco Vassi

Going along with the idea that a picture is worth a thousand words, I'm remembering Master Jack to all of us with the accompanying photograph. There's me perched on one shoulder, and Violetta on the other. And in the middle, the man himself, all in black the Scorpio pendant on his chest his eyes strong and gentle with compassion.

Jack wasn't just a man who loved (although even that is rare enough, he was a man who embodied and radiated love. I miss seeing him smile, and watching him shout a meeting into submission. And I miss hugging him. But his spirit lives, and is legacy.

Marco Vassi, March 15, 1984
New York City
(Pro-Me-Thee-Us, Jack Jackson Memorial Issue, TES)

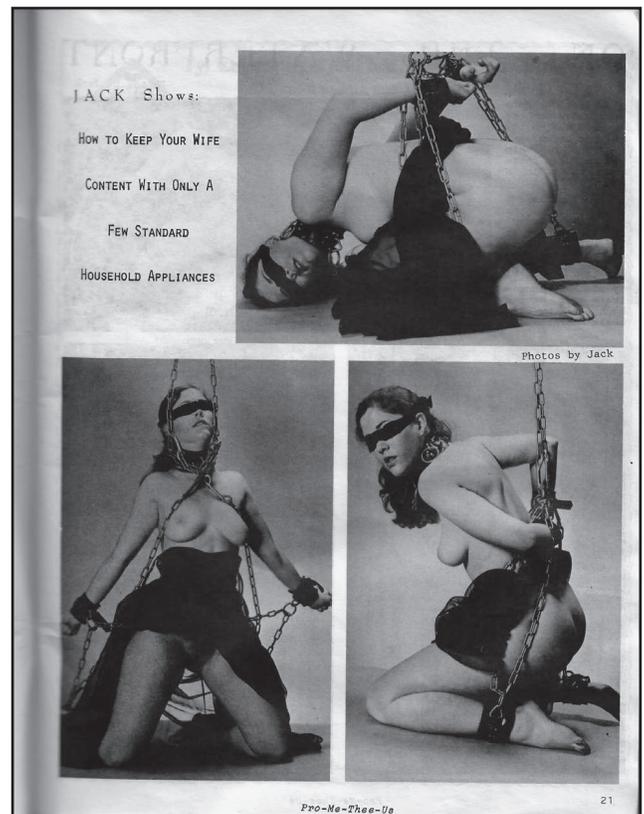


Violetta, Jack and Marco Vassi
(Photo by Charles Gatewood)
(Courtesy of Earl Einhorn)

By Mam'selle Victoire

Our family is built on a sense of generation, the idea that as we desire to express ourselves sexually through one or more of the erotic disciplines, we must apprentice ourselves to the folks who have gone before and done it better. We are imprinted with their style. I gratefully acknowledge the tops who I feel do it best; who work over hot boys, shave, pierce, push ink, all better than I can as I learn. I imitate them shamelessly- and revere them. I feel I've lost an important father figure in Jack but it isn't going to stop me from reaching out and rubbing on more foxy women just like we used to do together. Beside being an authentic top, Jack was one of the men in my eyes - and a gentleman. Which isn't easy. I expect them to be able to: seduce me, hail cabs, choose wine, carve meat, waltz - and still be able to stand calmly and get cocksucked. Jack...well, Jack waltzing me in my hoop skirts on The Riverboat under moonlight will always shine in my cachet of men-memories.

(Pro-Me-Thee-Us, Jack Jackson Memorial Issue, TES)



Jack's humor & photose in ProMeTheeUs

Jack Jackson, by Sir Guy

I was with other members of the TES Board of Directors and a few volunteers as we were cleaning out our rented storage facility, trying to consolidate for financial reasons. There was a store of past issues of the TES literary organ, Prometheus magazine going back over a decade. There was one of those magazines that caught my eye in particular. It was powder blue and there, on the cover, was a bald Black man in glasses and a beard, wielding a whip and clad in leather. Also on the cover were the words, "Jack Jackson Memorial Anthology." I asked one of the more senior board members who this was, and the reply was that Jack Jackson was once the president of The Eulenspiegel Society (TES).

I was surprised for a number of reasons. First, I never knew that TES ever had a president. Since my association with the organization there had only been a Board of Directors and I knew Board members who had served for more than a quarter century. Second, this was a Dominant Black Leatherman, something that was very rare during my association with TES. Seeing that and knowing he was the only president TES ever had intrigued me.

I was able to retrieve a copy of that magazine and others for my personal library, but I dove right into this particular one, eager to learn about this man. There were many tributes to him within the pages of this magazine. From what I could gather, he was a strong personality. He was charismatic, intelligent, articulate and forward thinking. Understand that when he was a part of the lifestyle, not only was it taboo, but it could be outright dangerous to be out as into Leather and SM. Yet, Jack Jackson was open about his lifestyle. In fact, he was an advocate for outreach into the non-kink community. He believed that as long as we acted like what we did was to be hidden, we would never be able to be free to be who we are. He felt we should educate the masses and he set out to do this.



Jack playing the piano with Violetta
©Carter/Johnson Library

In the late 1970s and early 1980s, he did interviews with magazines like Al Goldstein's *SCREW* and Larry Flynt's *Hustler*. He went to esteemed houses of higher learning like Columbia University to educate and inform on the lifestyle. He was known to the New York Police Department, not as an offender, but as a resource when it came to their investigation of kink related sex crimes, assisting them in investigations. He believed that kink should be taken out of the shadows and that we shouldn't be fearful to be who we are and that education was the key to mitigating that fear and to paving the way for our sexual freedom.

While I could find out little about his personal background except that he was raised by his mother and several aunts, and that he was a professional photographer by trade, it was clear that those he touched were deeply impressed by him. It was in his capacity as a photographer that he happened upon a beautiful Black woman who was won over by the way he complimented her. She said that no one had called her Blackness beautiful before. After a couple of chance encounters, he invited her to a TES meeting. She eventually not only became a member of TES, but an Emeritus Board member, serving for 27 years on the board, an admirable feat. That woman, Morgan Lewis HMQ, went on to found the Dominant women's group at TES, and to set up one of the main fundraising methods for the organization, TES play parties.

Another Black woman who would become iconic in our lifestyle community, Mama Vi Johnson, fondly remembers him. She says he is the only man she ever called "Daddy." She speaks of his strength and his wit and his ability to move and inspire people. She recalls him being a fierce advocate for education and for stepping out of the shadows.

Other contemporaries including the late founder of TES, Pat Bond, recall his strong will and dominant personality and how even when there was disagreement, it was cordial and respectful. It was said that one of the main reasons that TES went to a board format after Jack's untimely demise was that they felt there was no one else with the strength of personality to lead the organization as president.

His erotic photography often graced the pages of Prometheus magazine and many people recall fond memories of how he either introduced them to the lifestyle or helped them overcome their inhibitions within it.

What makes Jack Jackson intriguing for me is that I can see some elements of myself within him. He was passionate about educating people about kink and Leather and that is also a passion of mine. His strength of personality was attractive to some but off putting to others. I have had that problem myself. He felt the need for outreach and that is something that I have always tried to do, whether to newer folks, to People of Color, or simply to those seeking information and knowledge. We had the same relationship with the media in that we believe that being open and honest and unashamed about who we are and the life we lead is the only way to be. I empathize with him because I have found that many Black Dominant men in this lifestyle who are strong and outspoken are shunned or thought of as "aggressive" by some.

In other words, though I never really had a mentor coming into this lifestyle, being able to see the example of someone who came much before me strengthened and encouraged me to forge my own path. And so, it is my honor and privilege to present Master Jack Jackson to the Leather Hall of Fame.

JACK MCGEORGE

Harvey John “Jack” Mc- George II



By Robert Bienvenu

“I am who I am and I’m not ashamed of it, not one bit”

On Thanksgiving day 2002, the front page of The Washington Post carried an article highlighting the kinky sexual proclivities of a U.N. weapons inspector, Harvey John “Jack” McGeorge II (1949-2009). Jack McGeorge was a weapons expert who had been hired by the U.N. to serve as part of the team assessing Iraq’s alleged weapons of mass destruction programs. He was also a prominent member of the BDSM community in Washington DC, and a respected national-level kink leader. The Washington Post article highlighted McGeorge’s status as a BDSM community member to cast doubt on his professional competence, and by extension the competence of the entire UN weapons inspection program. Jack became the target of an international media frenzy that focused on BDSM, deflecting attention from the dubious claims then being made to justify war in the Middle East.



Jack and Lolita Wolf. ©Barbara Nitke

Finding oneself negatively framed on the “Cover of the Washington Post” is a phrase used among federal bureaucrats to describe a worst case scenario. It’s a phrase that Jack was doubtless aware of from his many years of government service. Starting in 1970, when Jack joined the Marine Corps and was trained as an explosive ordnance disposal technician, he served for many years as a weapons specialist in the federal government, including uniformed service as a Marine and service as a munitions countermeasures specialist for the U.S. Secret Service. He also worked in private industry in senior roles in security-focused companies, and in 1983 founded his own consulting firm, Public Safety Group, Inc.. As

President of Public Safety Group Jack developed specialized products such as a database of chemical and biological warfare weapons systems, and provided consultation and training on munitions and weapons related topics to various governmental agencies, including the intelligence community and U.S. military. In 2000 he was recognized for his international

expertise on chemical and biological terrorism with an honorary Doctorate degree conveyed by the Academic Council of the State Research Institute for Organic Chemistry and Technology in Moscow, Russia. In his career Jack published over 56 professional articles, book chapters, and reports on weapons and security topics.

Concurrent with his very successful career as an international weapons expert, Jack was an incredibly energetic leader in the BDSM, kink, and master-slave communities. He was a founding member of Black Rose (1987), a pansexual BDSM organization in the Washington DC area and served as Black Rose President, board Chair, and board member. He held a variety of community leadership roles, including with the Leather Leadership Conference (LLC), and the Community-Academic Consortium for Research on Alternative Sexualities (CARAS); he was also the first chairman of the board for the National Coalition for Sexual Freedom (NCSF). He was an innovator in Master/slave relationships, an instructor for the MTTA Academy, and the namesake of the Master/slave conference Master Jack McGeorge Excellence in Education Award.

Weapons Inspectors' Experience Questioned

Va. Man Is Cited As Example; Hiring Process Criticized

By JAMES V. GRIMALDI
Washington Post Staff Writer

The United Nations launched perhaps its most important weapons inspections ever yesterday with a team that includes a 53-year-old Virginia man with no specialized scientific degree and a leadership role in sadomasochistic sex clubs.

The United Nations acknowledged yesterday that it did not conduct a background check on Harvey John "Jack" McGeorge of Woodbridge, who was in New York waiting to be sent to Iraq as a munitions analyst. McGeorge was picked for the diplomatically sensitive mission over some of the most experienced disarmament sleuths in the world. A U.N. spokesman said McGeorge was part of a group recommended by the State Department, which in turn said it was merely forwarding names for consideration.

The disclosures about McGeorge's qualifications come as concerns are being raised among some former U.N. weapons inspectors that the current team lacks experience. The former inspectors, who worked for the United Nations Special Commission created after the Persian Gulf War, say the new inspectors have been selected in part to avoid offending Iraq. These critics say that Hans Blix, the executive chairman of the U.N. Monitoring, Verification and Inspection Commission (UNMOVIC), is bypassing some experienced inspectors because they were opposed by Iraq as too aggressive in the earlier inspections.

See INSPECTORS, A16, Col. 1



Caricature of Jack dressed as a leatherman while working for the U.N. in Iraq

It was perhaps in his role as a Kink educator that Jack's prodigious energy was most evident. Between 1993 and 2006, Jack made over 342 presentations covering 80 unique kink-leather topics, for 56 organizations and 69 community events. Jack developed lectures and workshops for an amazing range of topics, including: M/s relationships, dungeon design, community leadership, knife play, flogging, heavy metal bondage, leather families, playing with fear, consent, rubber, party etiquette, and "defining ourselves." Jack meticulously prepared for each of these educational events, and those who worked with him quickly learned that he demanded an outline, handouts, and careful planning for each session. Over the years there were thousands of attendees at Jack's educational sessions, covering all branches of the Leather, kink, M/s, and BDSM communities. His co-presenters and mentees became acculturated to a high standard of professionalism and content in their work, which has now had a positive effect across generations of kink educators and leaders. The particular effort he put in educating others throughout his life and the excellence of his teaching earned him a very

special recognition from the community: he was the first to be designated an Anthony DeBlase Professor of the Arts and Letters of S/M (1999).

Jack was the recipient of many other community awards including: a Community Service Award from GMSMA (2006); the Man Of The Year Award (2004) and two Community Service Awards (2000 and 1998) from the Pantheon of Leather; the Pat Bond Community Service Award from TES (2003); both the Elder Award (2000) and the Vaughn Keith National Education Award (1998) from Black Rose and the Centurion Award (2000) from Joseph Bean and the Leather Archives and Museum. In 2005, with slave Raven, he was Northeast Regional Master and Slave

In the final years of his life Jack was passionate and creative in his development of Master/slave (M/s) relationships, a controversial area even within the BDSM-kink communities. He developed and led a successful leather family, the Order of Discipline and Service (ODS). As with all of his activities, Jack's work on M/s relationships was informed by research and careful planning. He explored historical models such as monastic



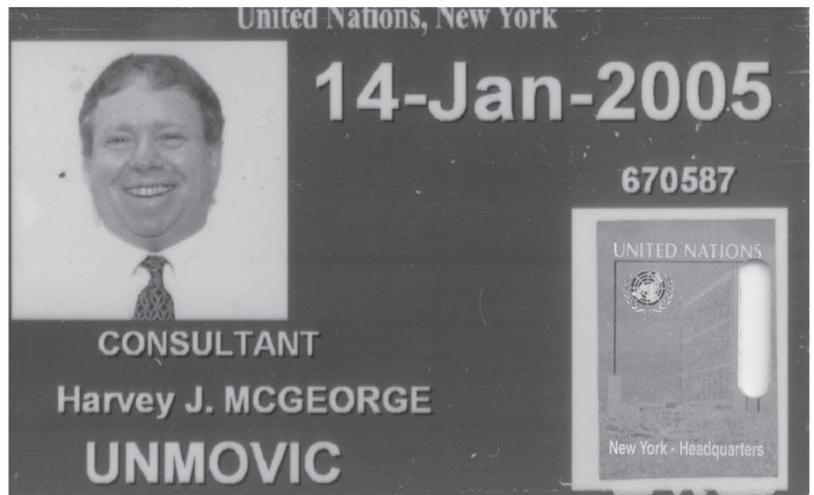
Jack receiving award from Black Rose

orders, which he updated to inform a framework for sustainable relationships within his own leather family.

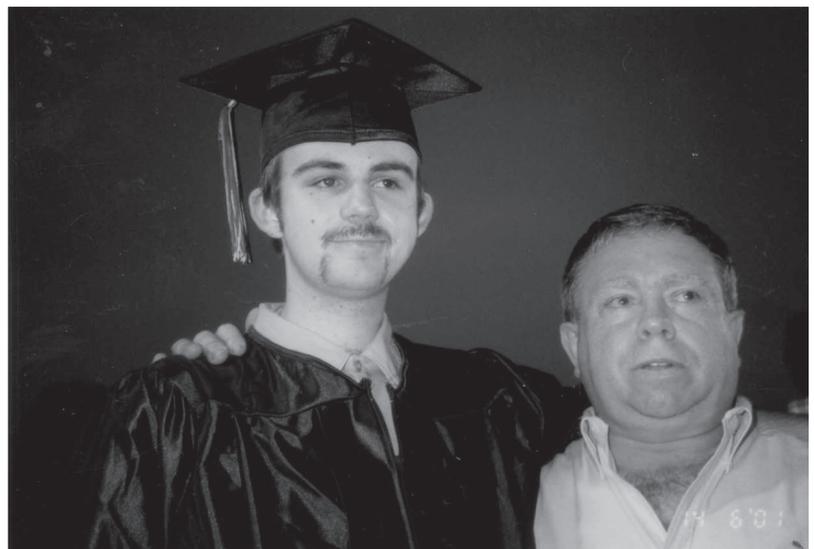
Underlying all of these accomplishments, as an international expert on weapons and a kink community leader, was character – a deep personal strength and integrity. Few if any members of the kink community have been so publicly outed and forced to “weather the storm of public controversy” as Jack was when he was attacked, as a convenient target, while serving as a U.N. weapons inspector. His response was to stand firm; he offered his resignation in the interest of the important UN mission (which was rejected), and he publicly acknowledged and embraced his sexuality and community. History stands with Jack McGeorge, whose work in Iraq helped to uncover the fact that Saddam Hussein did not have an active weapons of mass destruction program. Jack’s experience of being attacked as a “pervert” in an effort to discredit that UN work also helped to clarify, for the world, that one can be kinky and a world-class expert in their field, and as well a person of great personal integrity and character. It’s a lesson for everyone provided by one of the greatest kink educators, Jack McGeorge.

Acknowledgments:

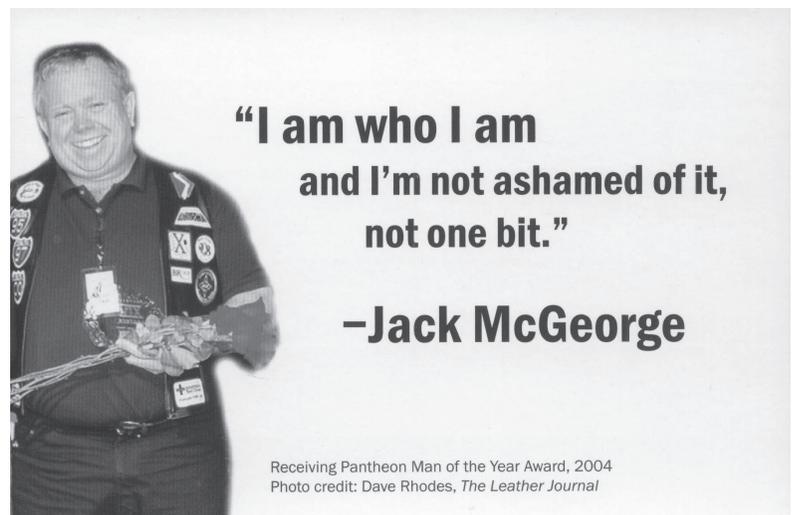
Thanks to Lolita Wolf, Gayle Rubin, Guy Baldwin, Alex McGeorge, and Rostom Mesli for comment and suggestions on this document and earlier materials addressing Jack McGeorge.



United Nations ID Card from his time as a U.N. Weapons Inspector



Jack at the graduation of his son Alex





LEATHERHALLOFFAME.COM