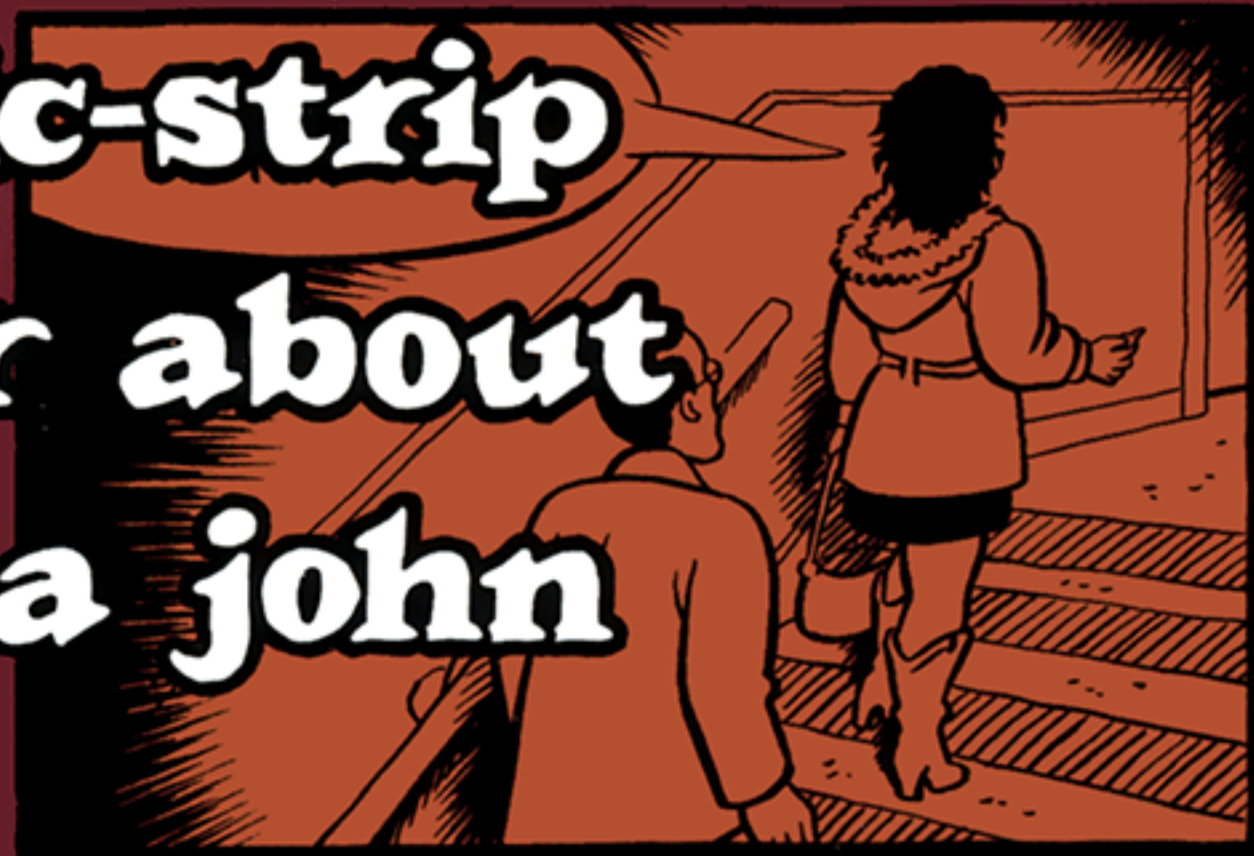
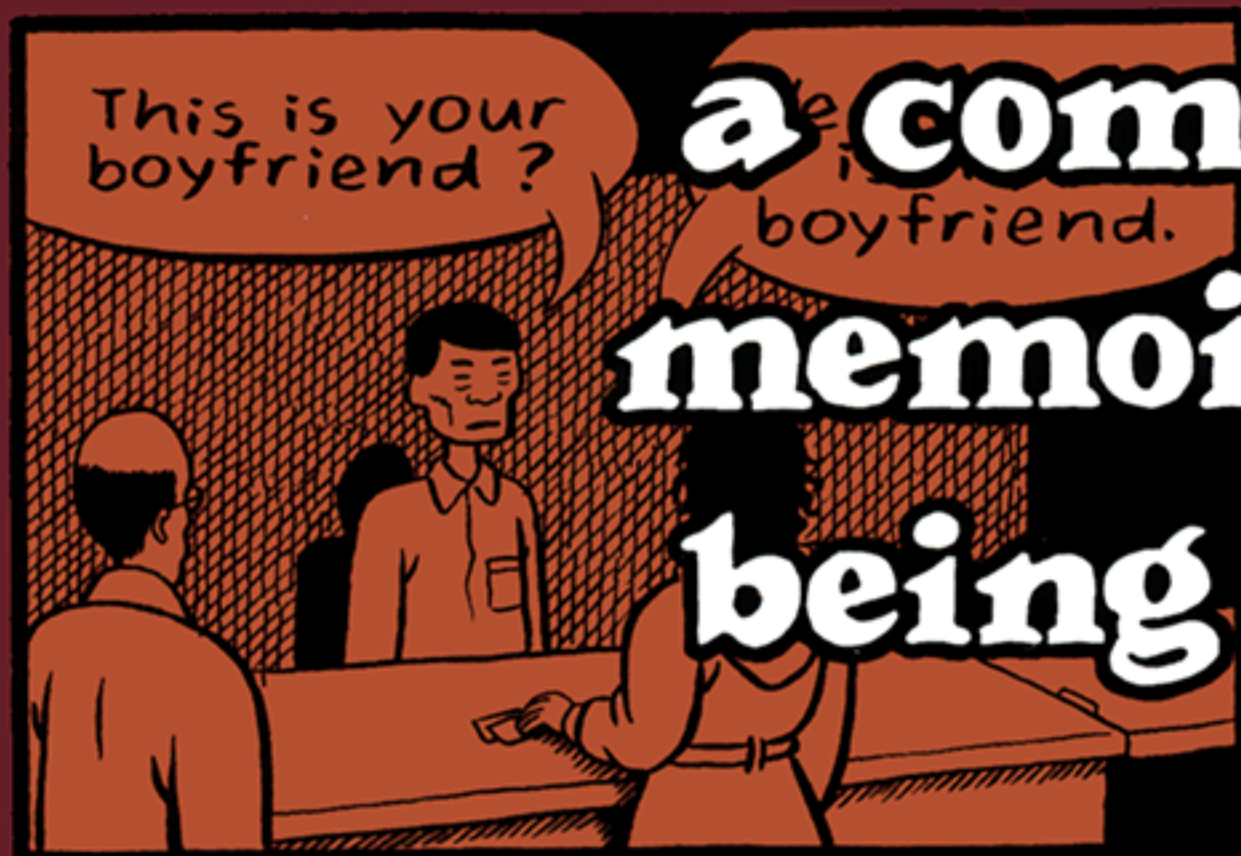




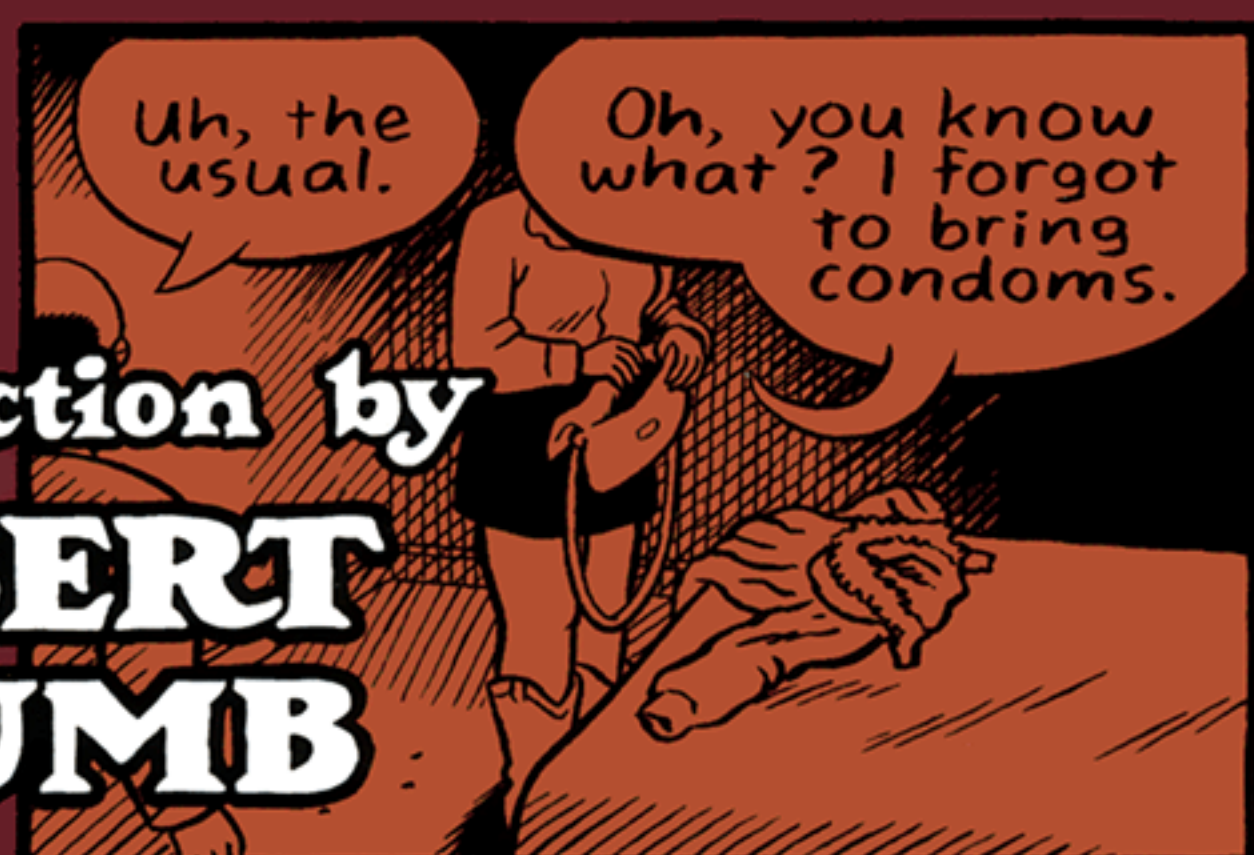
PAYING FOR IT



a comic-strip memoir about being a john



CHESTER BROWN



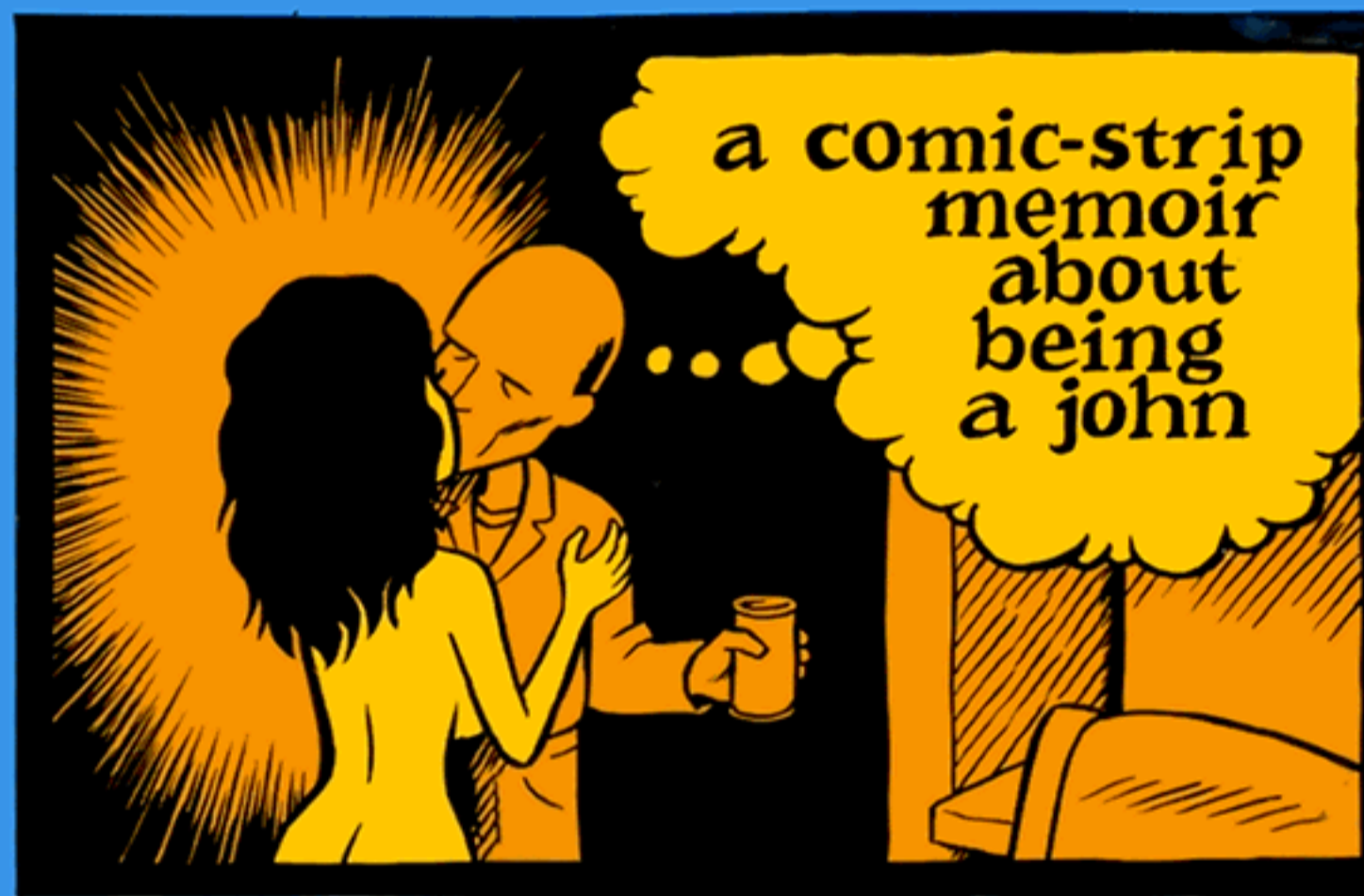
introduction by ROBERT CRUMB

“Before becoming a courtesan, I worked by the hour providing both outcalls and incalls. *Paying For It* brought back a lot of memories of those early days and I found myself smiling and at times laughing at the universal realities of paid sex at this level of the profession. While Chester’s book doesn’t illuminate other types of prostitution such as high-end escorting and the rarified world of courtesans, it is an accurate and honest representation of middle-class prostitution from the average client’s perspective. The reader would do well to read the afterword and appendices where Chester engages popular arguments against prostitution with clarity, logic and impeccable attention to detail.

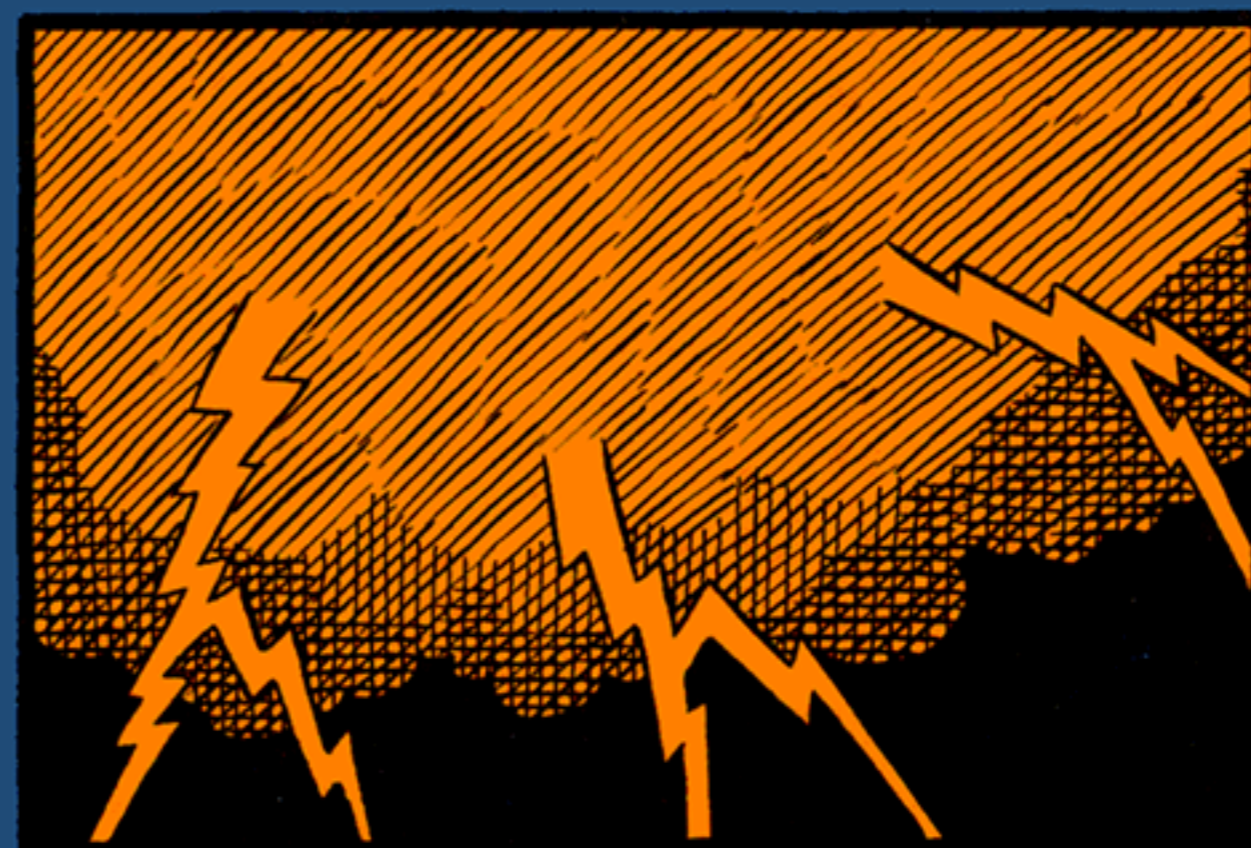
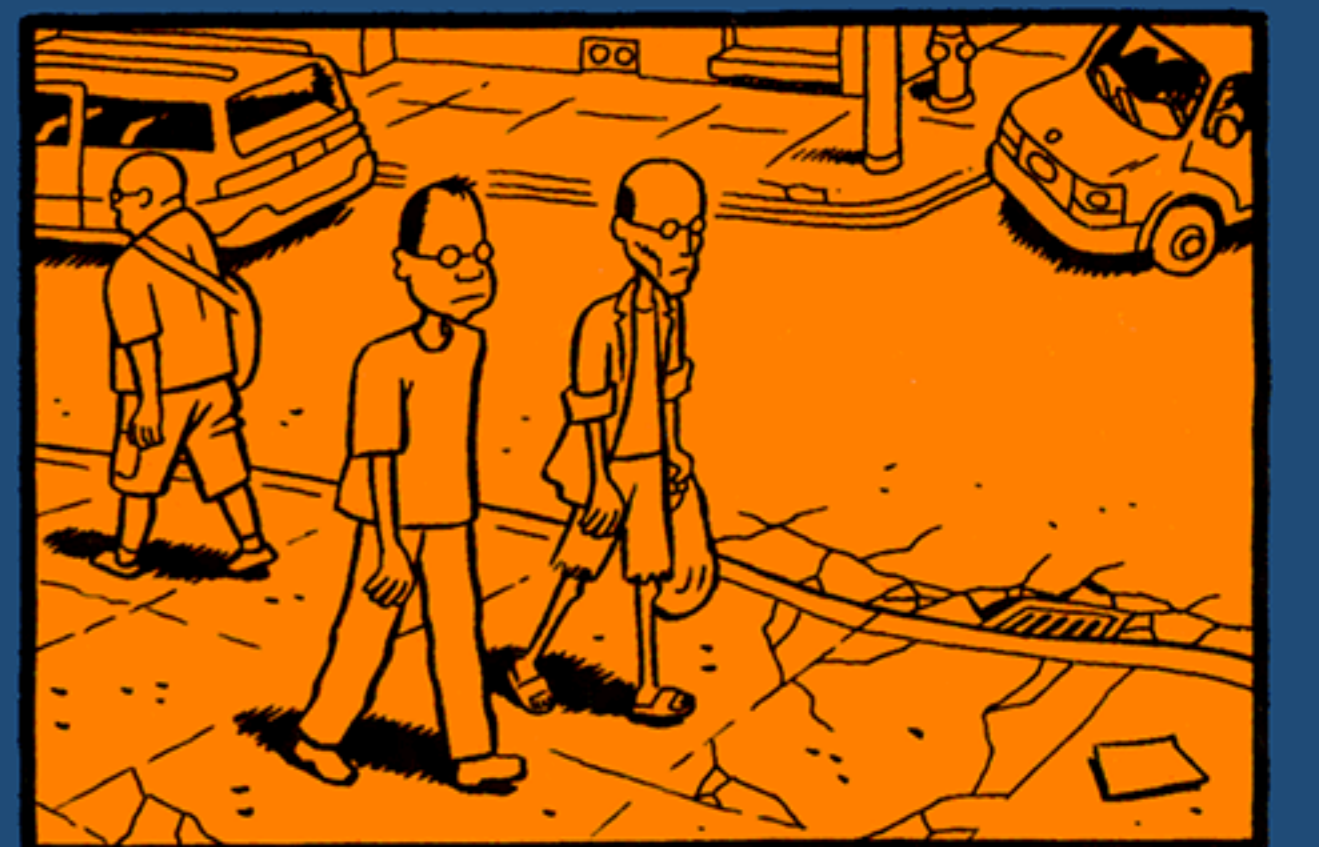
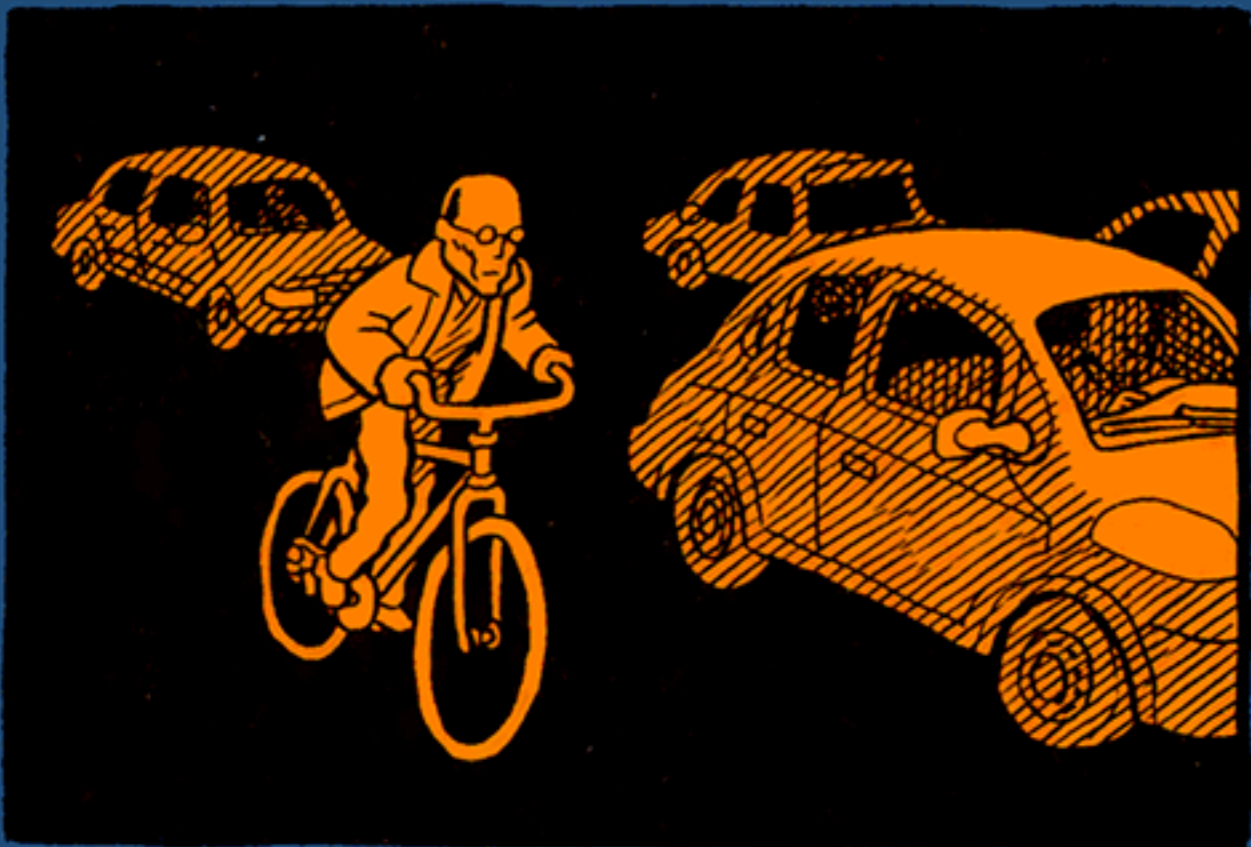
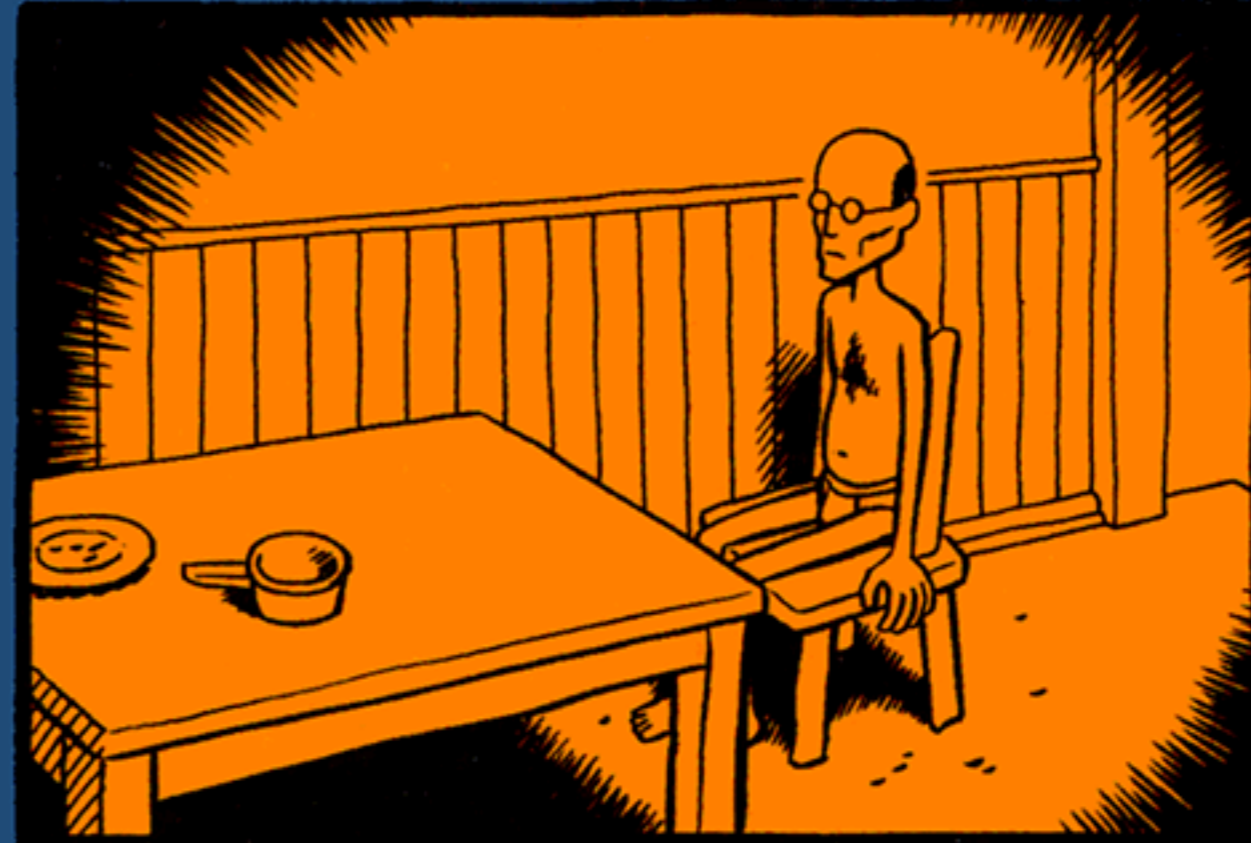
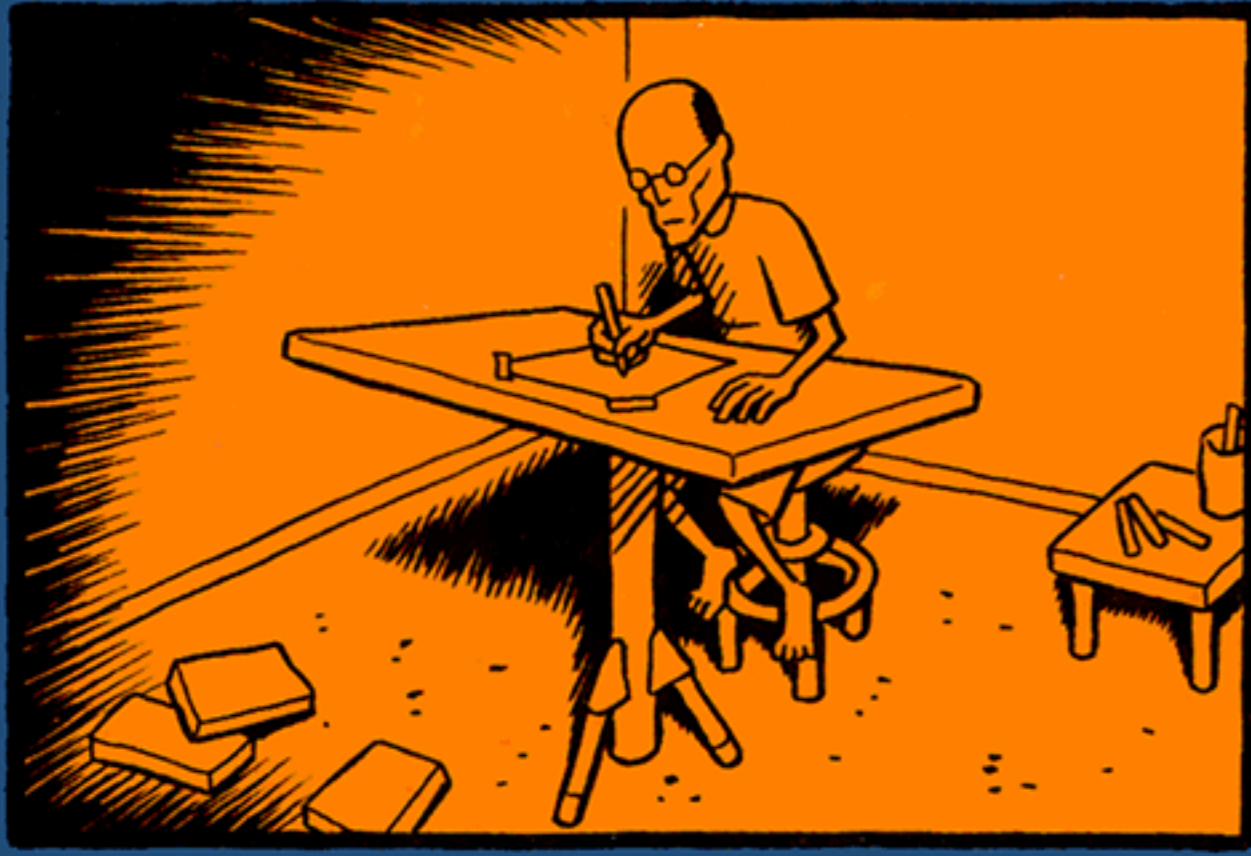
While debating for the decriminalization of prostitution on national television the last twenty years, I would have welcomed Chester Brown’s testament to the human qualities which define most clients of prostitutes as well as his grasp of the negative impact both criminalization and legalization have on the lives of prostitutes. Thank you Chester for your courage in braving the prejudices pertaining to men who pay for sex. If sex workers are ever to claim their human rights, it will not be without the support of their clients. May other clients follow in your footsteps by stepping out of the shadows of shame and into an empowered claim for our sexual bill of rights.”

VERONICA MONET, ACS, CAM, sex worker activist, former escort and courtesan, author of *Veronica Monet’s Sex Secrets of Escorts: Tips from a Pro*

paying
for it



**CHESTER
BROWN**



**paying for
it**

**a comic-strip memoir
about being a john**



CHESTER BROWN

DRAWN & QUARTERLY
montreal

Also by Chester Brown:

ED THE HAPPY CLOWN (1989)

THE PLAYBOY (1992)

I NEVER LIKED YOU (1994)

THE LITTLE MAN (1998)

LOUIS RIEL (2003)

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For Joe Matt.

**He's a good friend
and a character
in the following pages,
but it's also appropriate
to dedicate this book to him
because
his autobiographical
comic-strips
were and are
an inspiration
for me.**

INTRODUCTION BY ROBERT CRUMB

Chester Brown is not of this planet. He is probably the result of one of those alien abductions where they stick a needle in a human woman's abdomen and impregnate her. He is a very advanced human. You can tell by looking at the photo of him. **PAYING FOR IT** is a very enlightening book, as well as being entertaining; he is a very skillful artist in that way. I'm sure to many people he's a dry, emotionless person. Notice how, throughout the book, his facial expression is always the same. His mouth is a slit. He never shows his teeth, never grins, never grimaces. The opposite of my portrayals of myself. Chester Brown's neutrality in the world is, in my estimation, quite admirable. As Jesus said, "Be as passers-by."

His arguments for the case in favor of unregulated prostitution seem entirely cogent to me. Whose business is it if a woman wants to charge for sex? His presentation of all the usual arguments against prostitution and his rebuttal to them is very effective. He shows that the anti-prostitution arguments are all based on either the old retrograde religious morality or knee-jerk liberal, half-baked assumptions about prostitution. All the smart hookers I've known roll their eyes in despair at the liberal do-gooders' attempts to

INTRODUCTION

"reform" them. Not that I've ever had sex with a prostitute myself. I've always been too timid to try it, and also, my sexuality is too quirky and odd. It needs a special type of woman to accept the way I am, or like the way I am. In that regard, Chester Brown's sexual desires seem quite "normal," "MOR" (middle of the road). It's great the way he shows, through the years, how he became a real connoisseur in the world of professional sex workers. All the intelligent men I've known who patronized prostitutes became connoisseurs in this way. Some were married, some were bachelors. Didn't make any difference.

The idea of men paying for sex is repellant to the average woman, a threat to home, family and, yes, the ideal of romantic love. The average woman must believe all the negative stories and ideas about prostitution. But as Chester points out, surely there is as much sordid behavior among married couples as there is in the world of prostitution. And then too, so many of the problems that plague prostitutes are the result of society's scorn for them, to the extent that, as the book shows, many of them have to keep their "work" a secret, even from their friends. I had a female friend who, one night at dinner, confessed that she had done "escort" work for years, unbeknownst to her friends, and I observed that everyone thought of her a bit differently after that. Women thought less of her, I noticed, as if she'd confessed to having been involved in some sort of criminal activity. Men, some of them, then considered her a loose woman, fair game for casual sexual come-ons. It turned out, in fact, that she was a highly sexual woman who did have many casual affairs with men. But you can never tell a book by its cover, on the surface she was a shy, modest, self-effacing woman. You never would've suspected that she'd ever been a professional sex worker. Eventually, she moved out of the area. Almost all her female acquaintances increasingly shunned her as a "slut" and a home-wrecker, though she seemed the nicest and sweetest person, conscientious, hardworking. It was sad, actually. Later, we learned that she became a surrogate child-bearer for some wealthy couple. Dunno what became of her after that.

Well, enough. *PAYING FOR IT* is a great comic book, maybe Chester Brown's best work to date.

R. Crumb
February 2011

FOREWORD

I live in Toronto, so I was originally going to begin this foreword by explaining Canada's prostitution laws, but a recent court ruling has left the fate of those laws uncertain. They may or may not be changing. This is what the legal situation was like during the years covered by this memoir: "Outcall" prostitution was legal -- that is, sex-workers were allowed to go to a john's home or hotel room. "Incall" prostitution was illegal -- sex-workers were not allowed to work out of a specific location. They couldn't work in brothels, or out of their homes, or rent apartments to work in. When the police raided an incall location, anyone found in there could be arrested -- prostitutes and non-prostitutes. In order to discourage street-walkers, there was also a law forbidding prostitution-related solicitation in public.

In this book I record every time I paid for sex up to the end of 2003 and every prostitute I've had sex with since then.

Quite a few of the sex-workers I spent time with opened up to me and told me about their families, their childhoods, their boyfriends, and other aspects of their lives. I wish I had the freedom to include that material in the following pages -- it would have brought the women to life as full human beings and made this a better book. I'm assuming that all of them want to keep

FOREWORD

secret the sex-for-money part of their lives, so I refrained from putting in personal details that could potentially reveal their identities if a particular friend, family member, lover, or acquaintance were to read this memoir. When I show them giving details about their lives, the details are either trivial or about matters related to their work -- the latter being what you presumably wouldn't tell family and friends who didn't know you were a prostitute. The opinions I have the sex-workers putting forth are pretty common. Any of the more idiosyncratic views they expressed to me, I've omitted. It's a shame -- I felt genuine affection for many of these women and really wish that this narrative gave a better sense of their personalities.

The names the prostitutes went by were all fake, of course, but I've changed those names because even they could be potentially revealing. For example, a woman might choose as her work-name the name of a famous actress she resembles, or the name of a favourite fictional character.

Allowing for some degree of cartoon exaggeration, I've drawn their bodies accurately, or as accurately as my memory allows. I have altered aspects of their bodies if they could potentially reveal an identity -- for instance, I didn't draw any of the tattoos or unusual piercings that some of them had. I've often changed their hair-styles, particularly if the hair was arranged in a distinctive way. While you'd never know it from my drawings, some of these working-girls did have blond hair. (Whether or not they were natural blondes is a different matter.) I saw women of various ethnic backgrounds, but I'm choosing to not indicate who was white, or black, or had another skin colour.

While I've recounted the incidents and conversations that make up this graphic novel in a manner that's reasonably faithful to my memories, you should keep in mind that memory is not precise. I would often remember the gist of a conversation I had with a friend but not where or when it happened or what we were doing at the time. I kept a record of when I saw the prostitutes, so I can vouch for the accuracy of those dates.

I'm going to save most of my thank-yous for the afterword, but up-front here I do want to thank The Canada Council For The Arts for generously assisting me financially while I wrote and drew this work.

Chester
Brown

December 2010

**paying for
it**

CHAPTER
1
MY LAST
GIRLFRIEND

JUNE 1996:



CHAPTER 1



MY LAST GIRLFRIEND

I guess I'm just asking for your permission to... to see where this goes.

Okay, let's see where this goes.

Do you hate me?

I love you as much as ever.

Are you sure?

I'm sure.

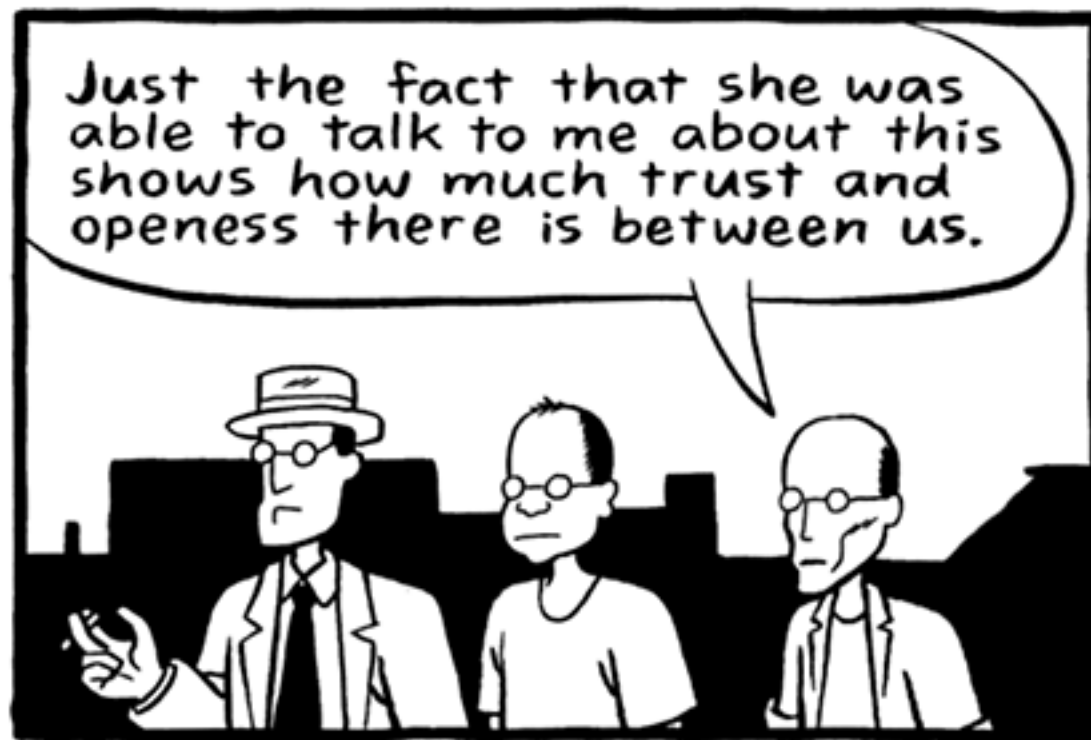
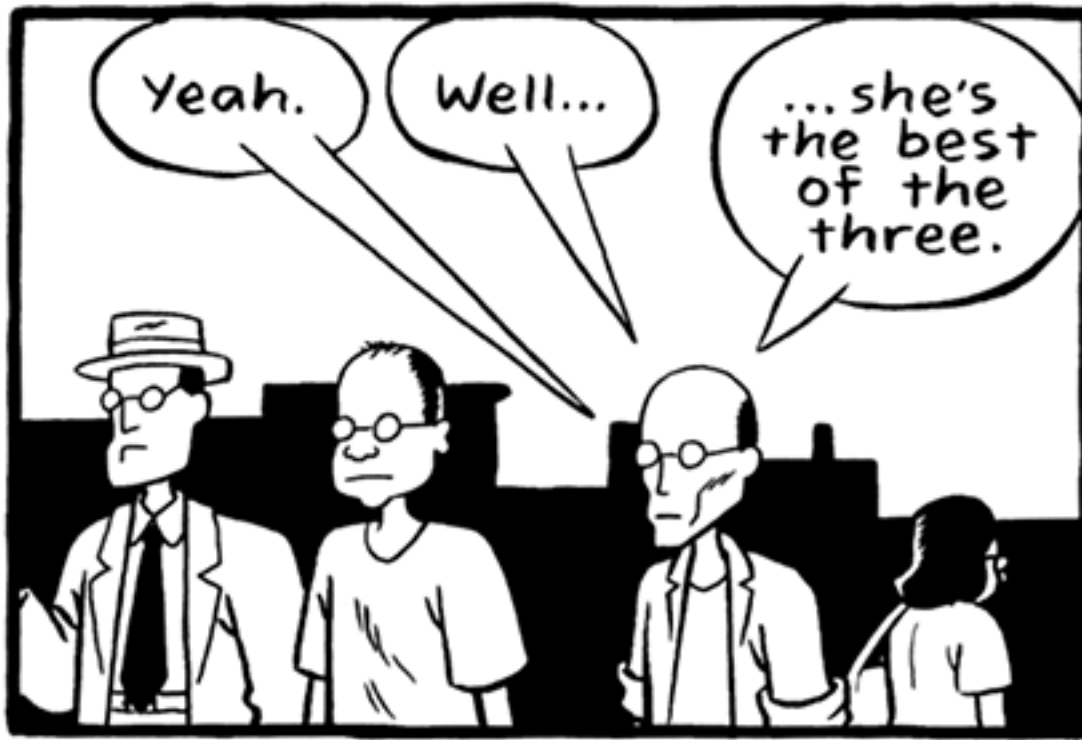
Do you want me to move out?

No, I love living with you. But if you want **ME** to move out...

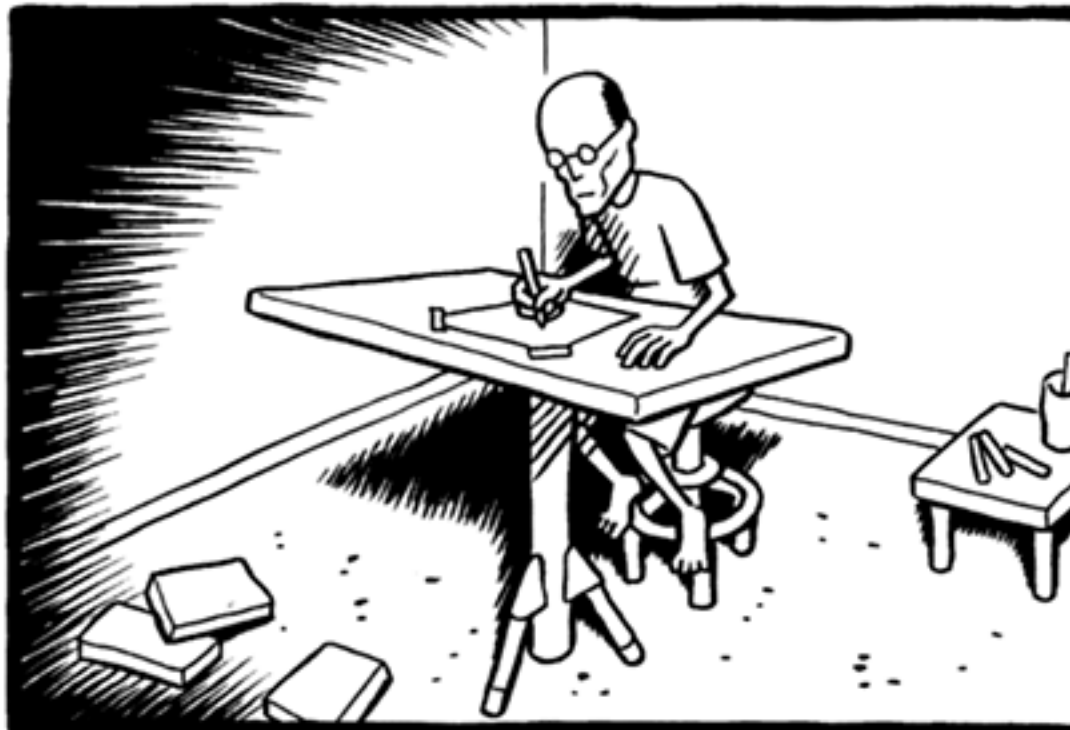
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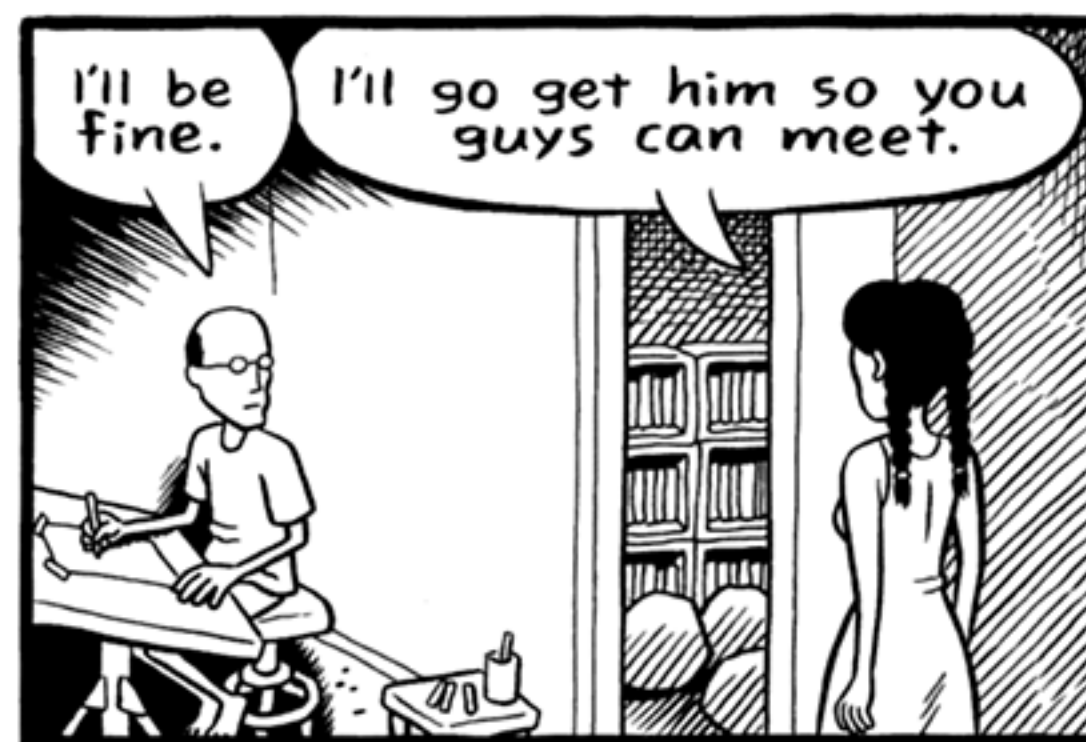
MY LAST GIRLFRIEND



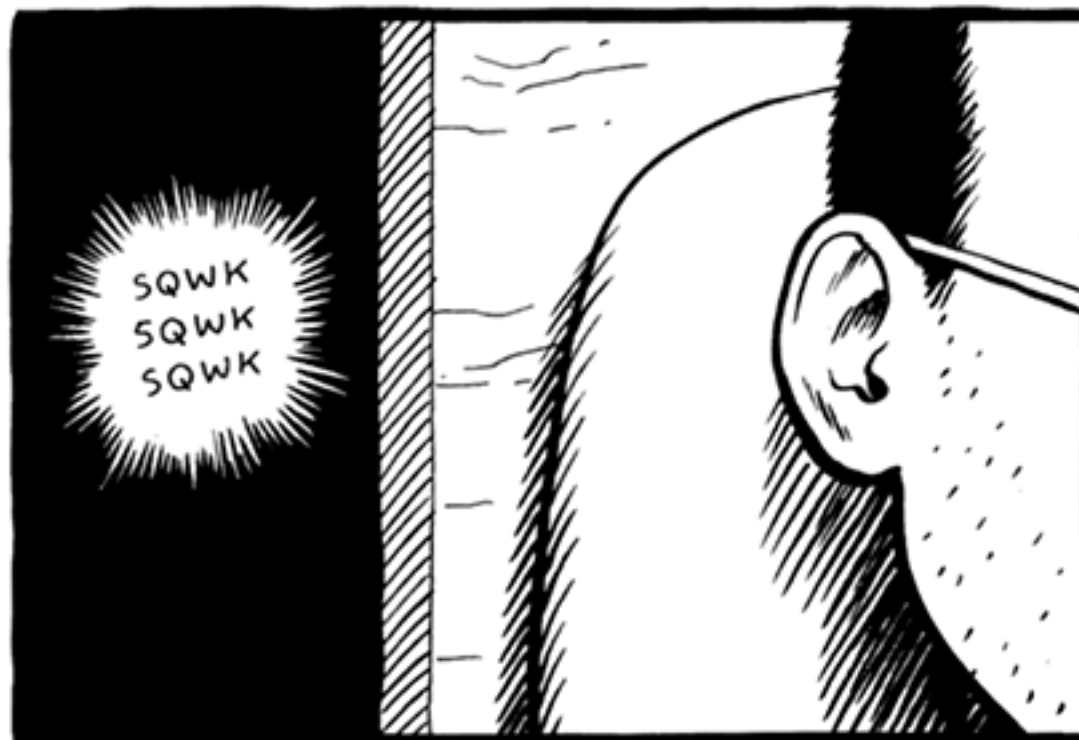
CHAPTER 1



MY LAST GIRLFRIEND



CHAPTER 1



You could hear them having sex? Oh my god, that's terrible!



It actually wasn't terrible at all.

But you must have been emotionally devastated.



No.

You **MUST** have felt jealous.

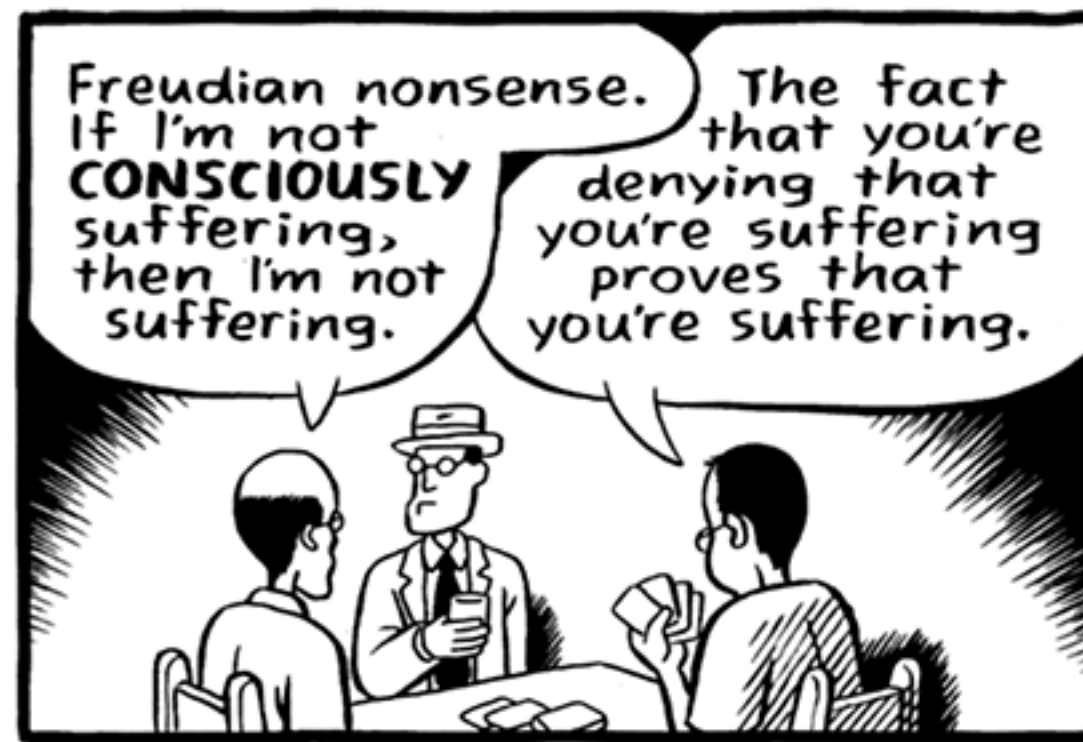
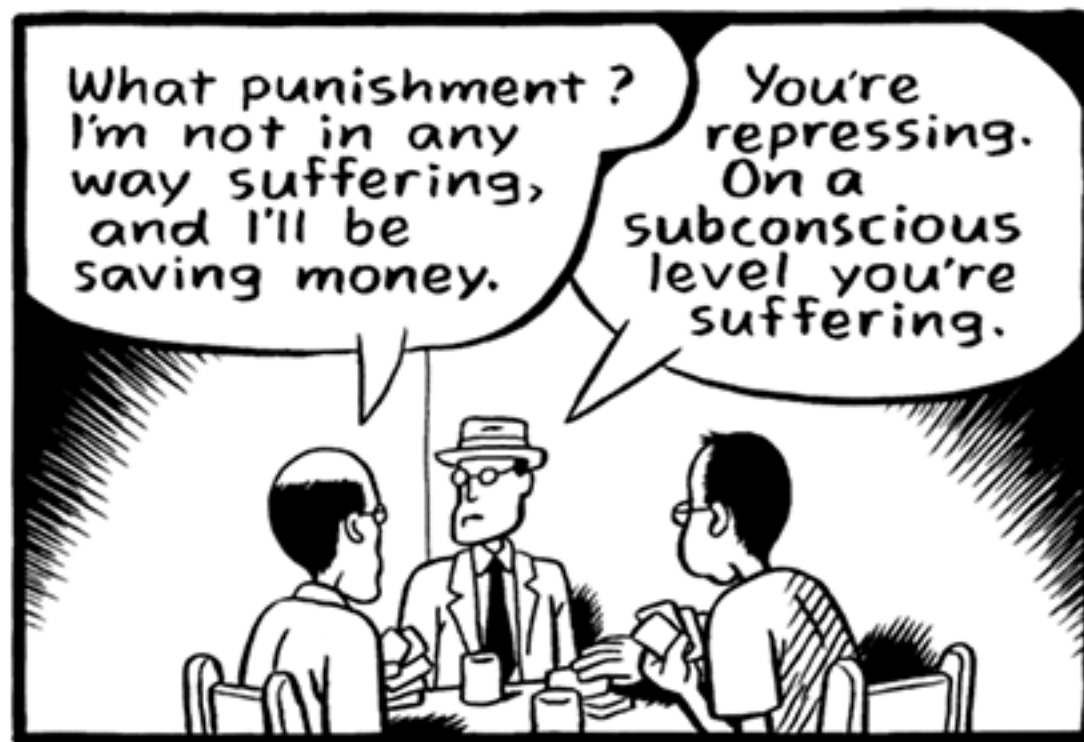


No. I'll admit I'm a little surprised, because in similar situations in the past I **HAVE** been jealous. But not this time.

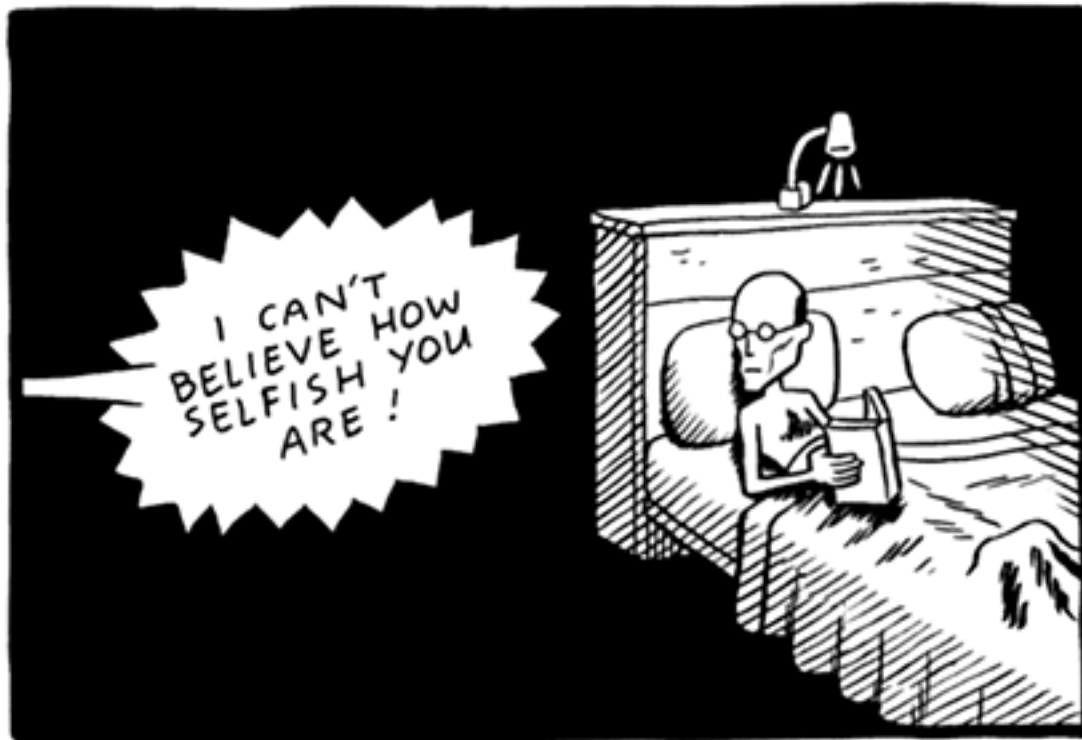
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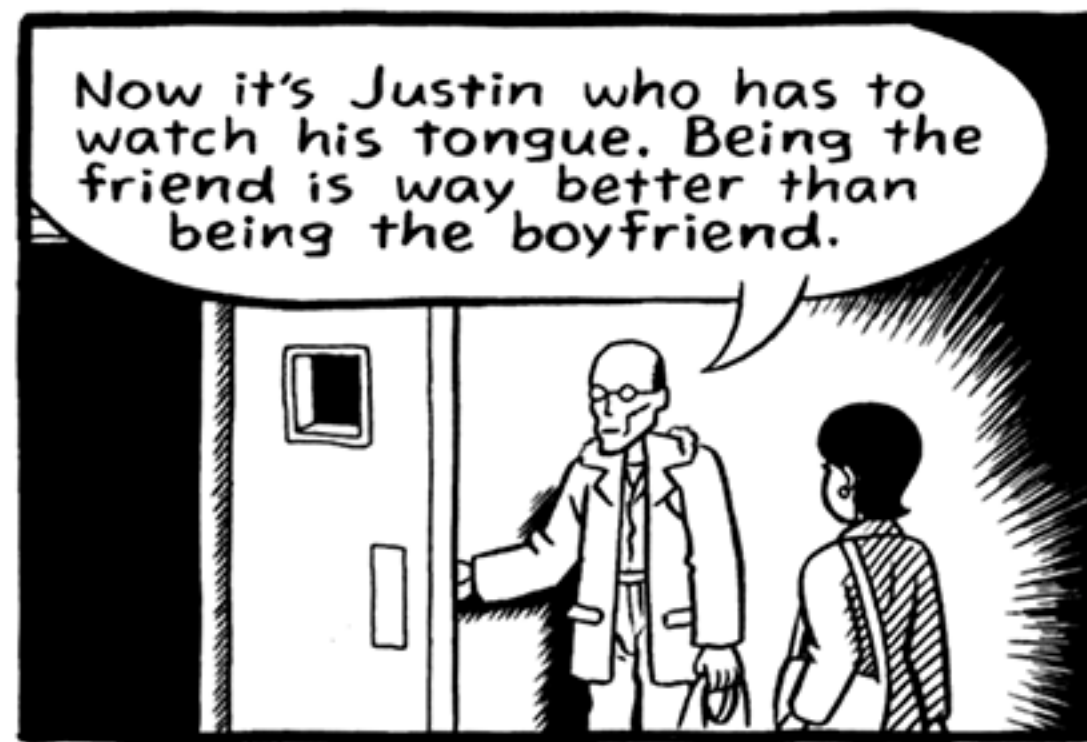
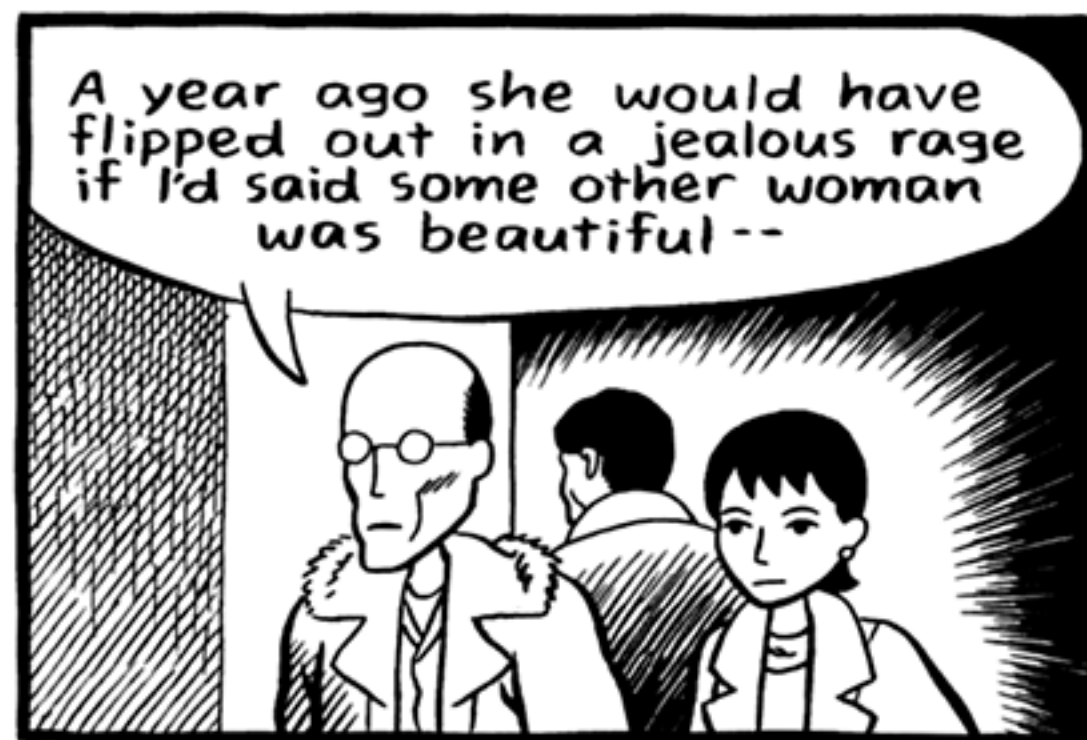
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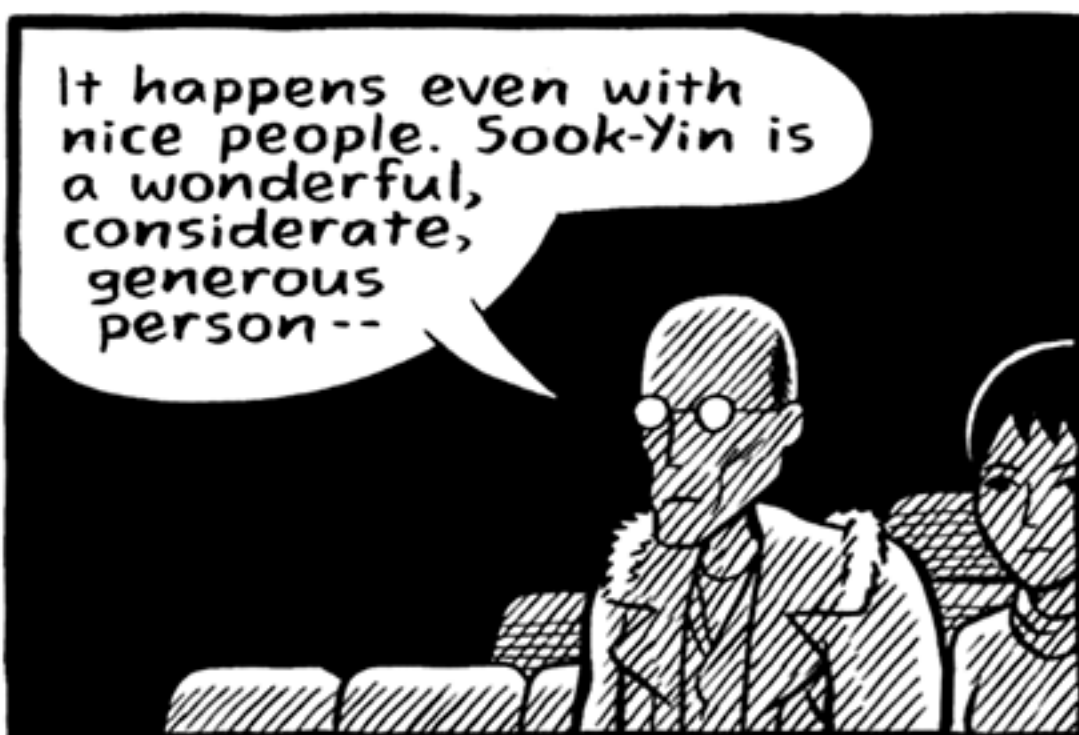
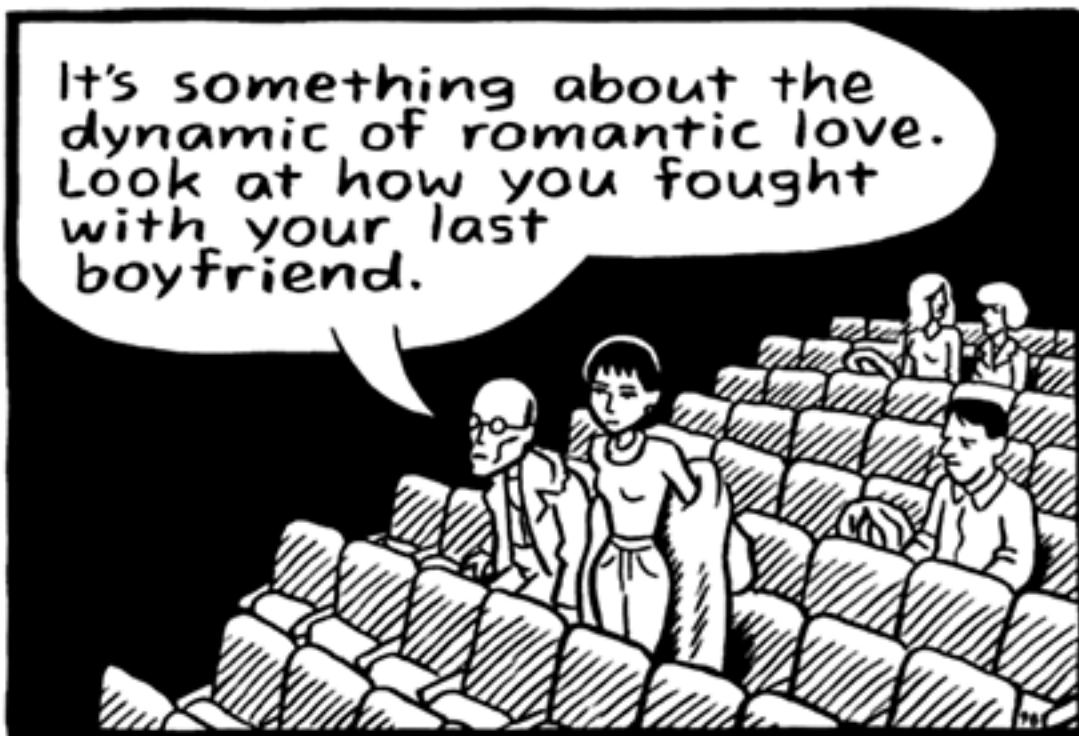
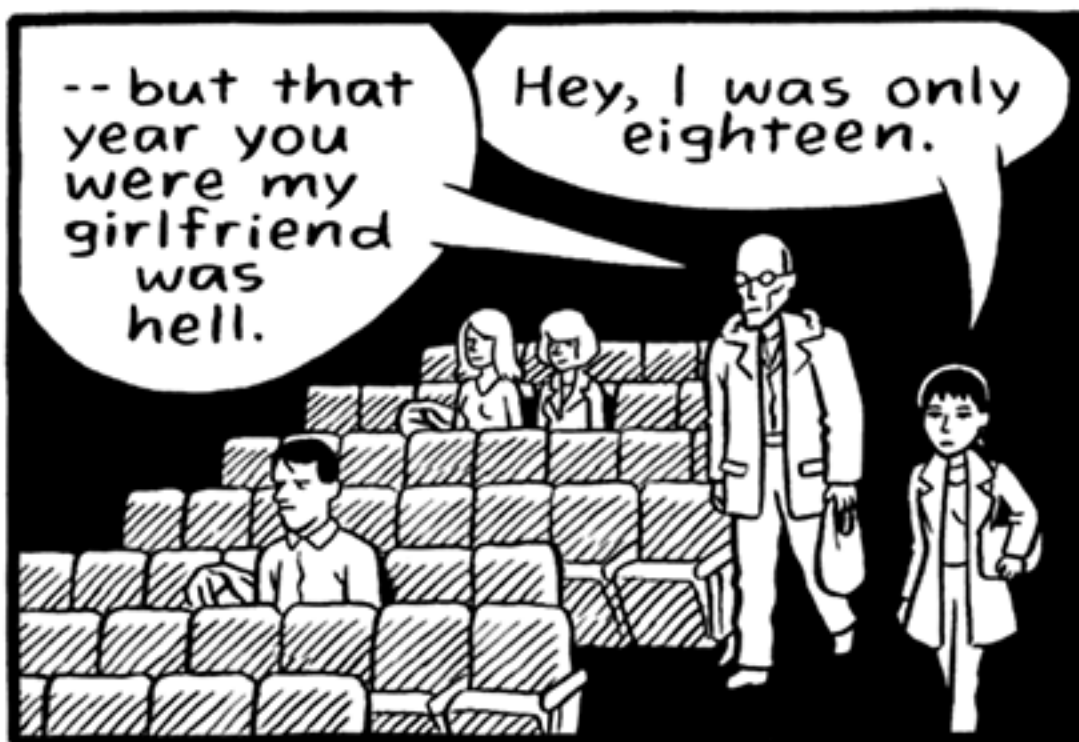
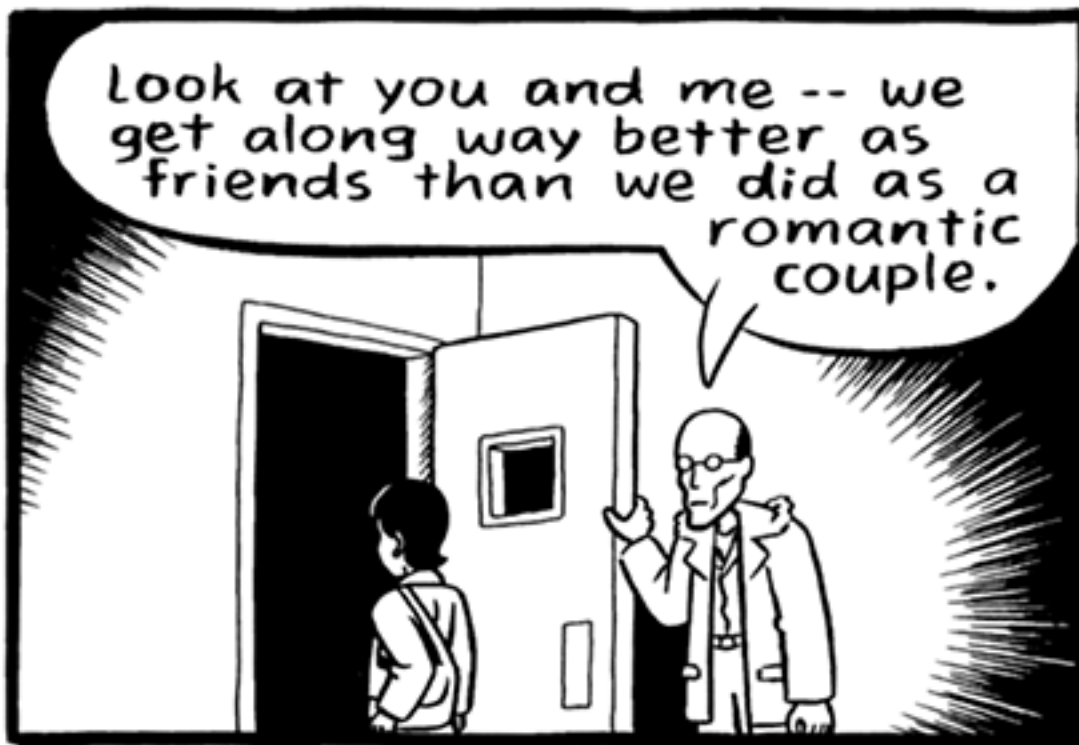
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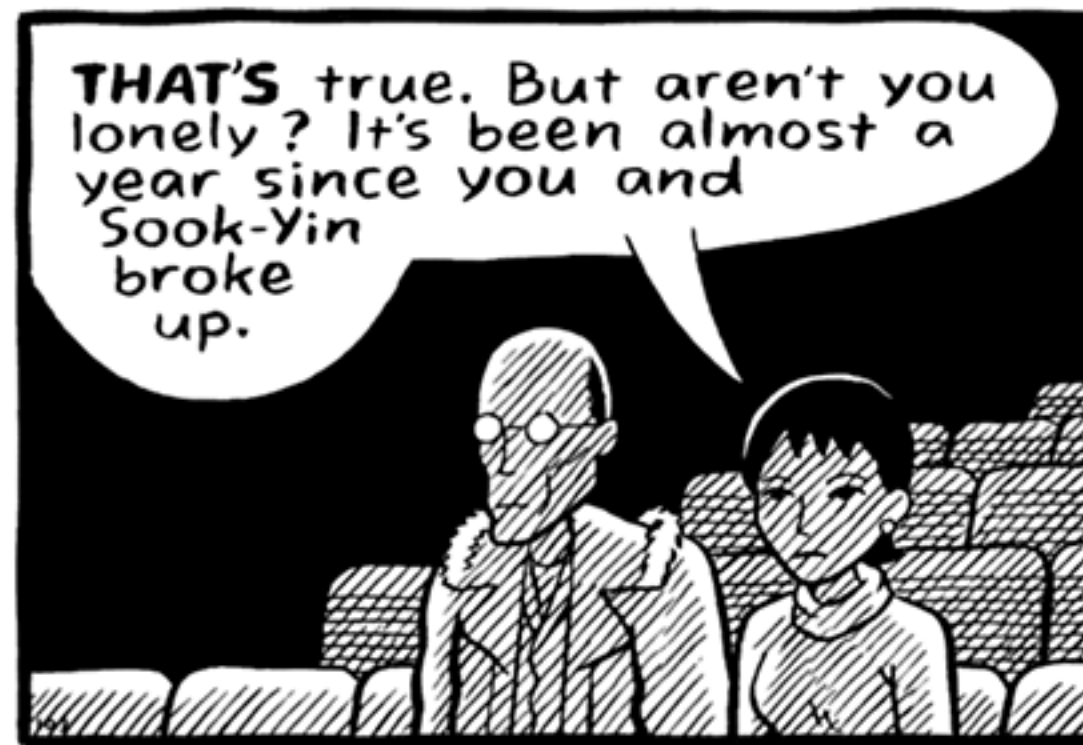
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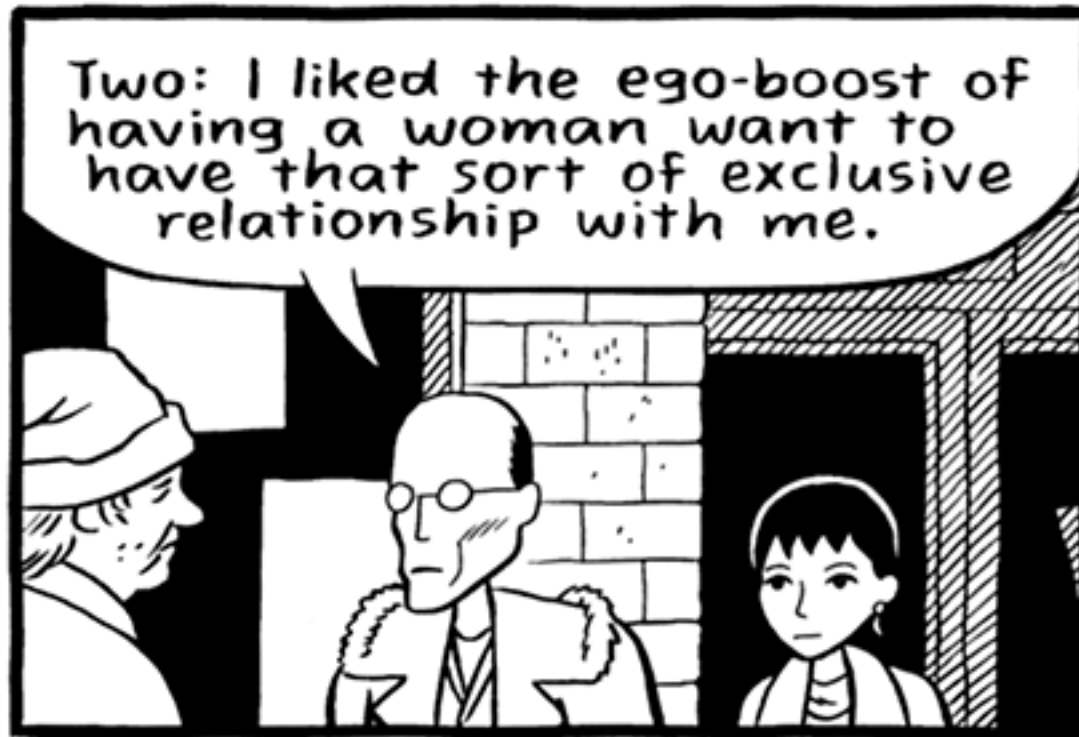
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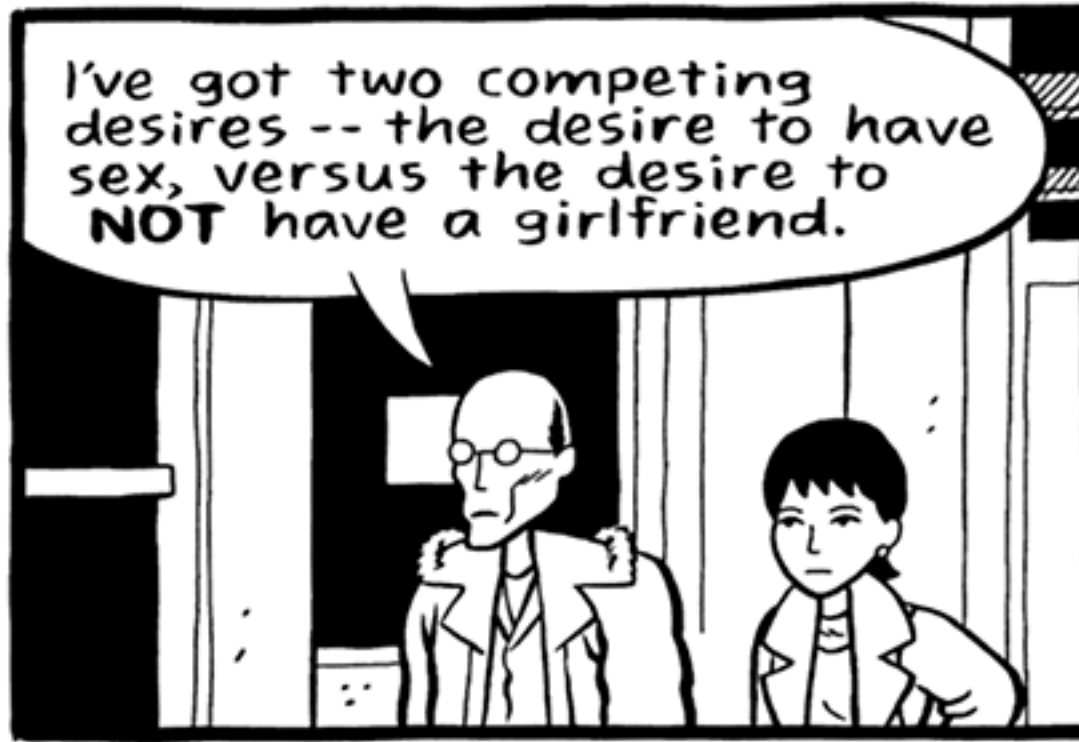
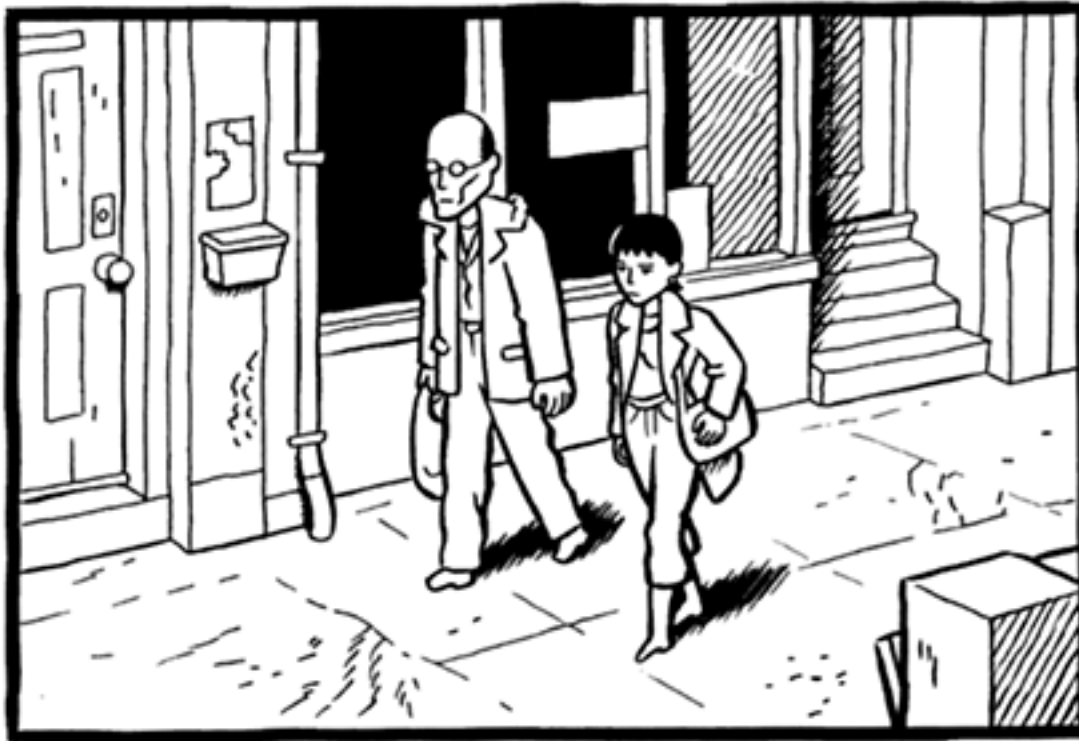
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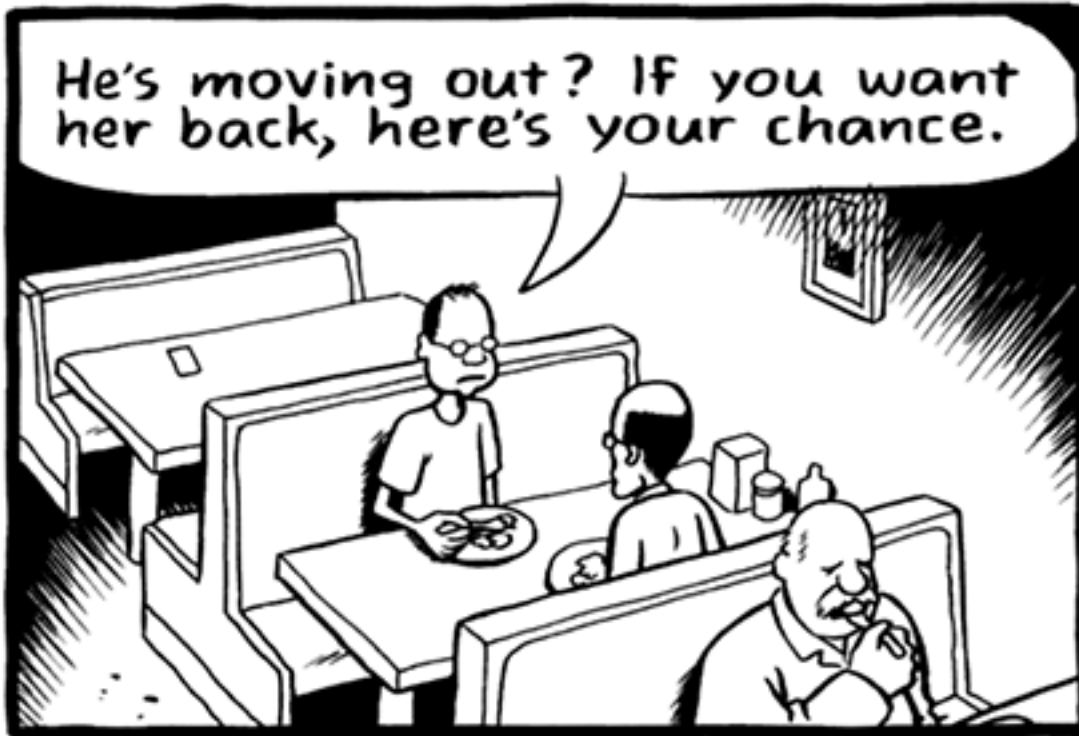
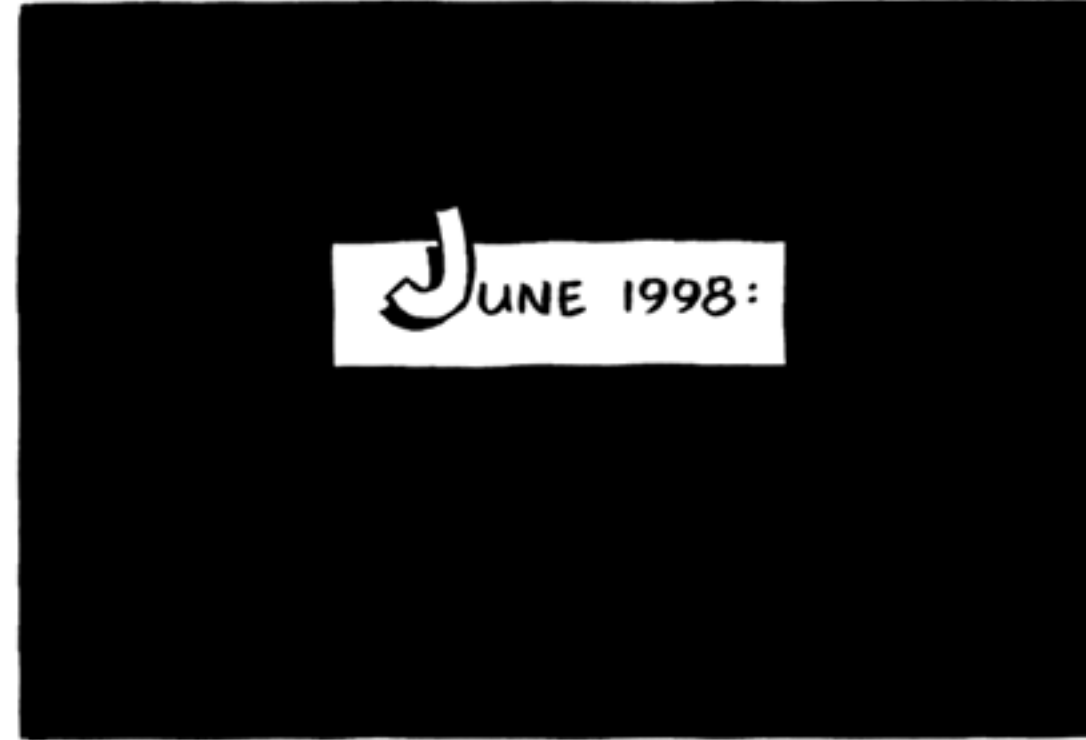
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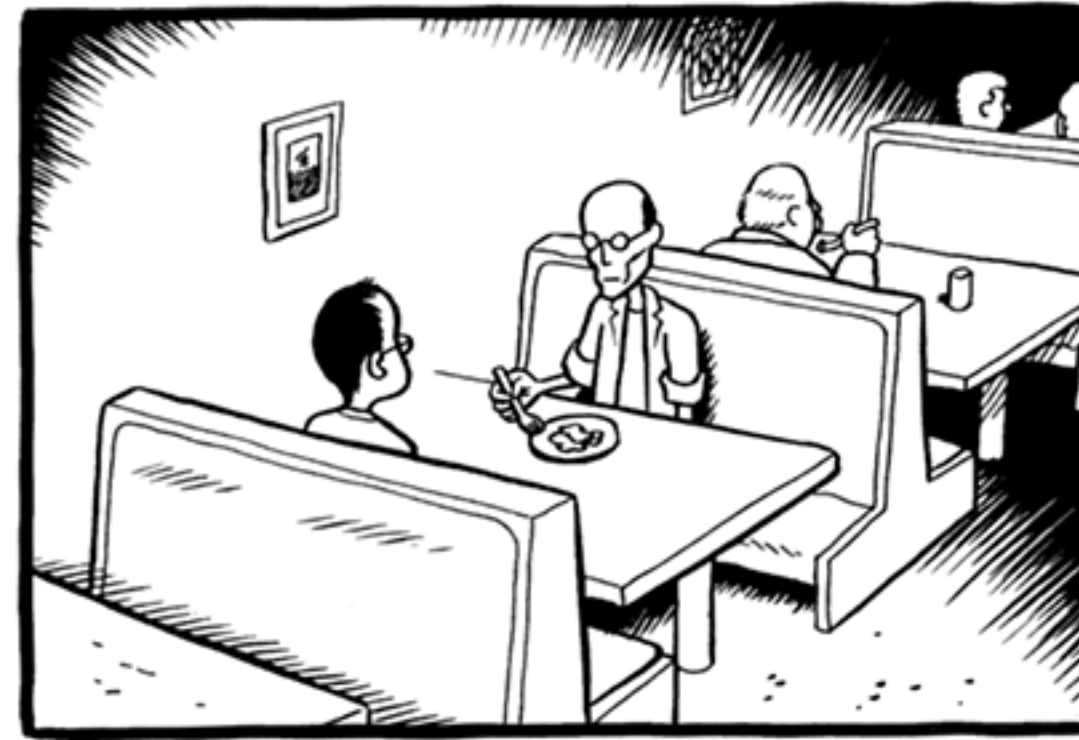
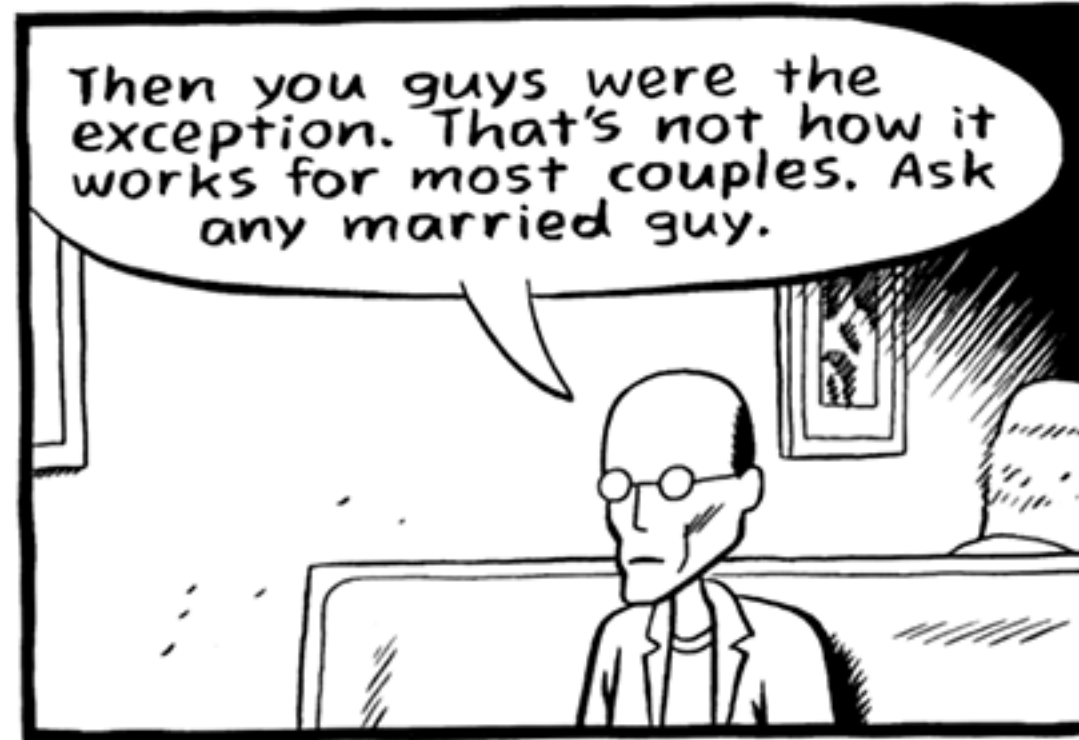
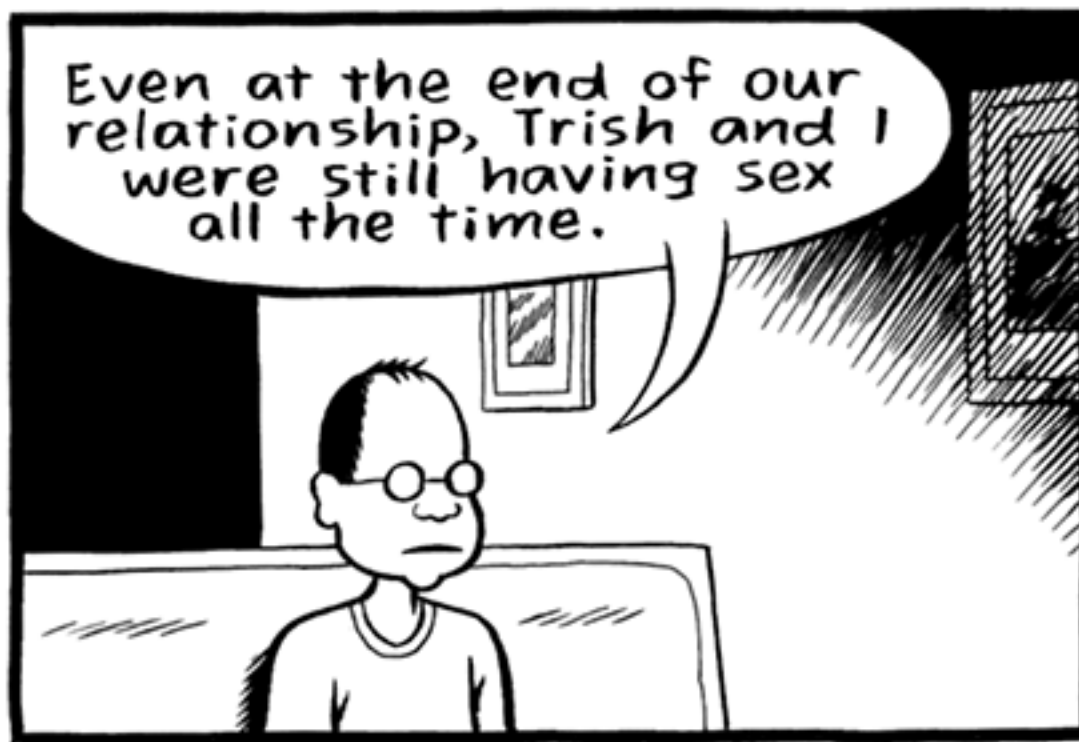
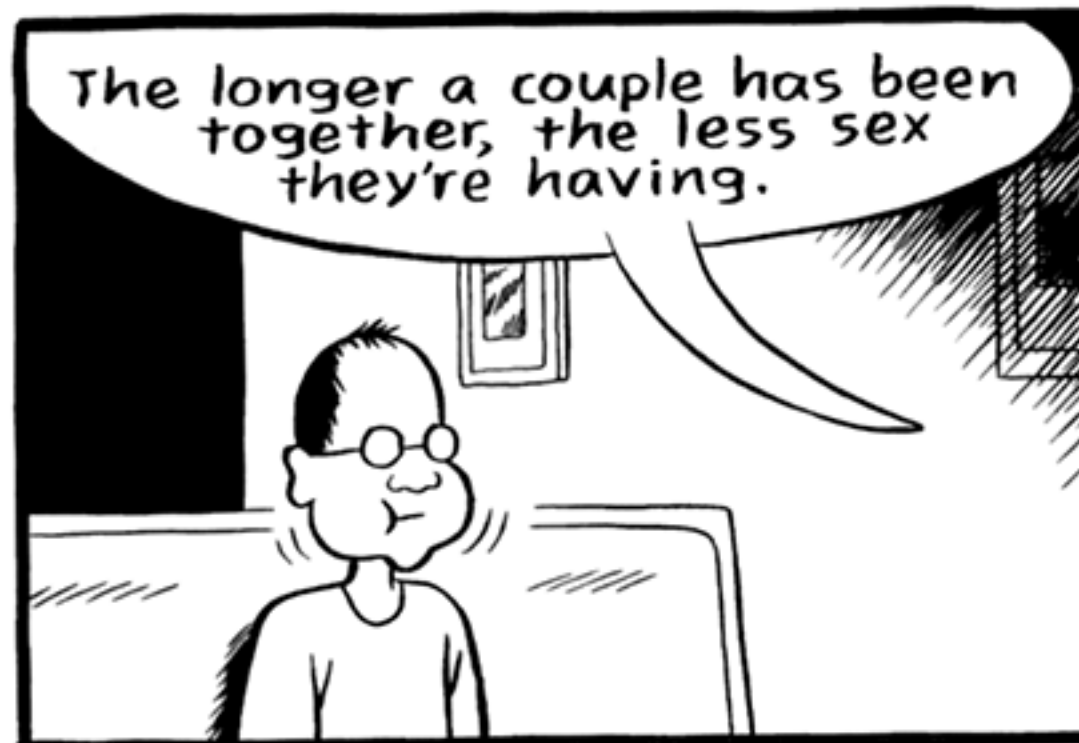
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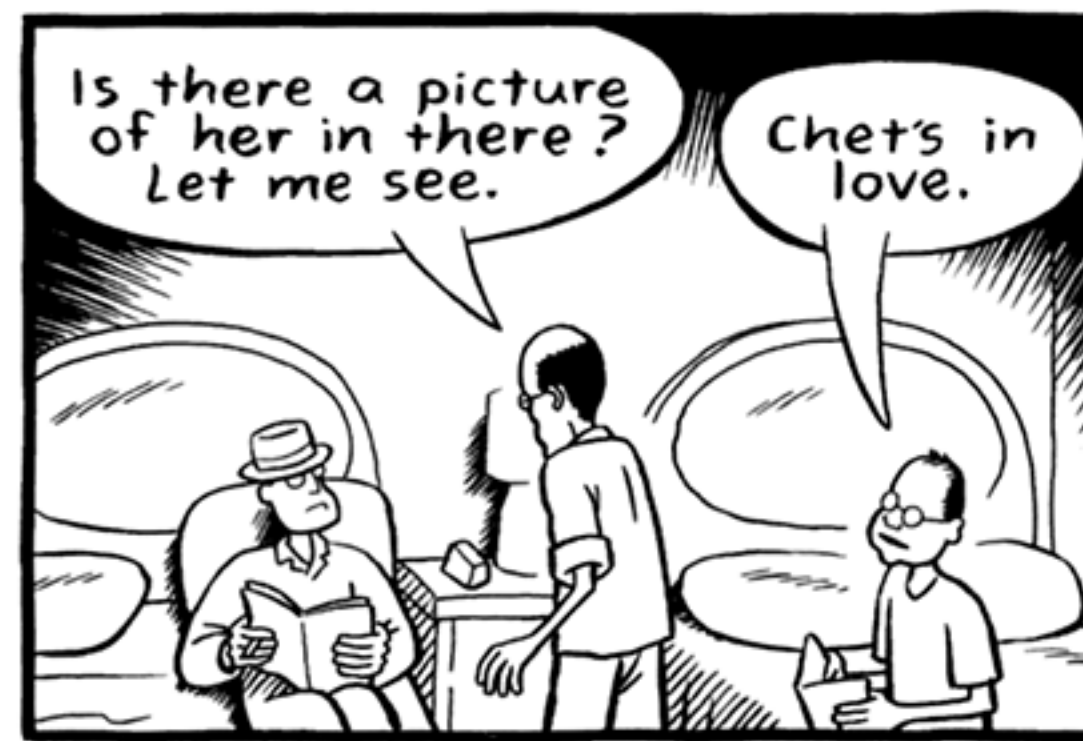
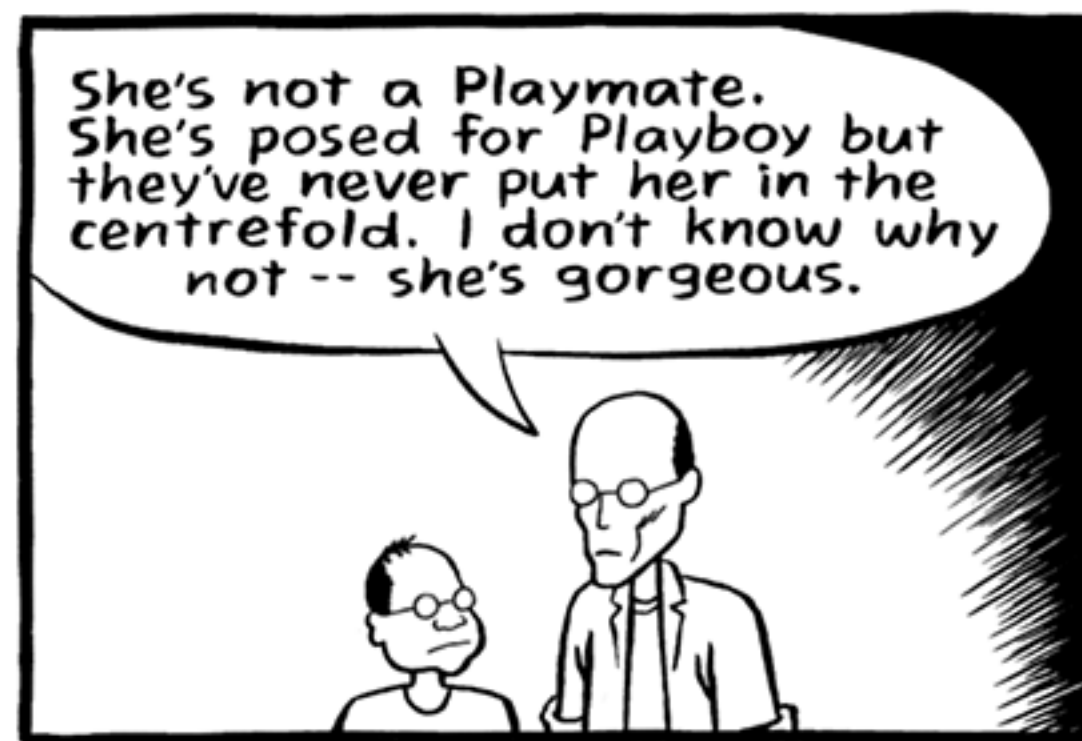
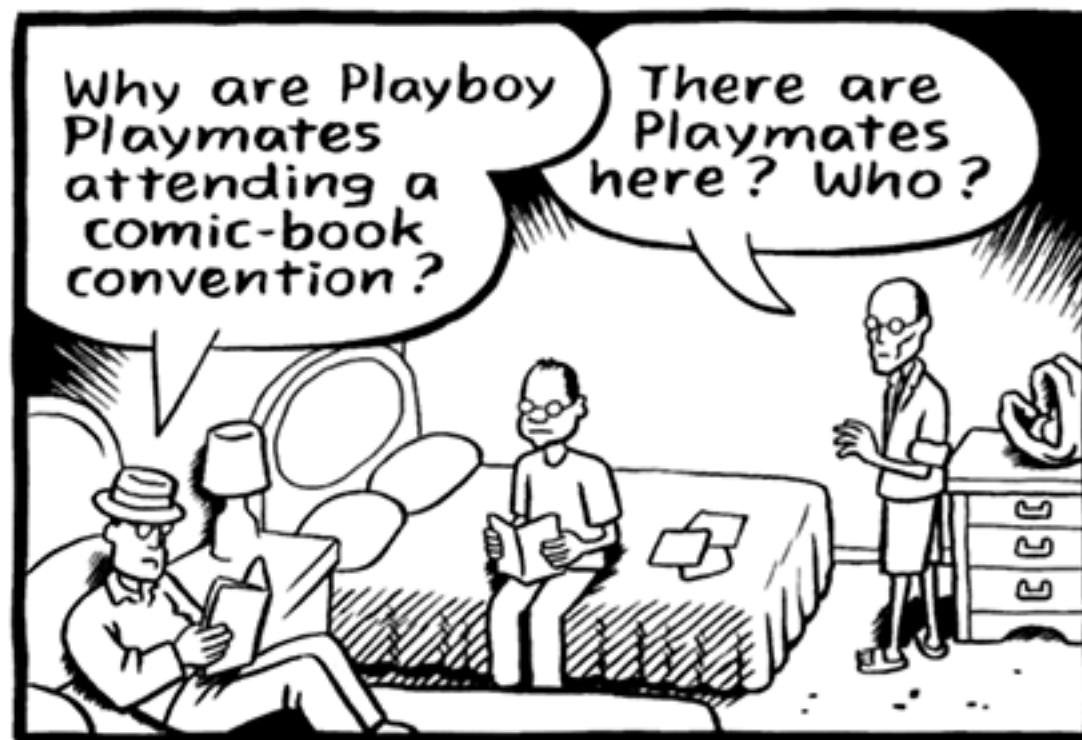
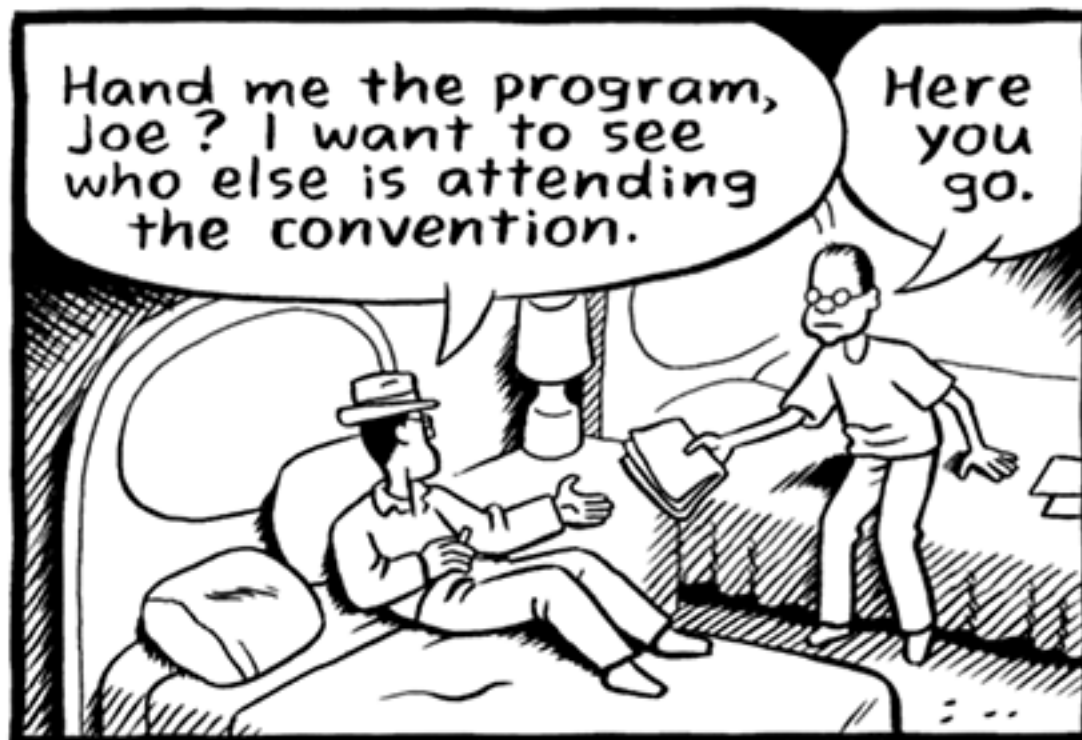
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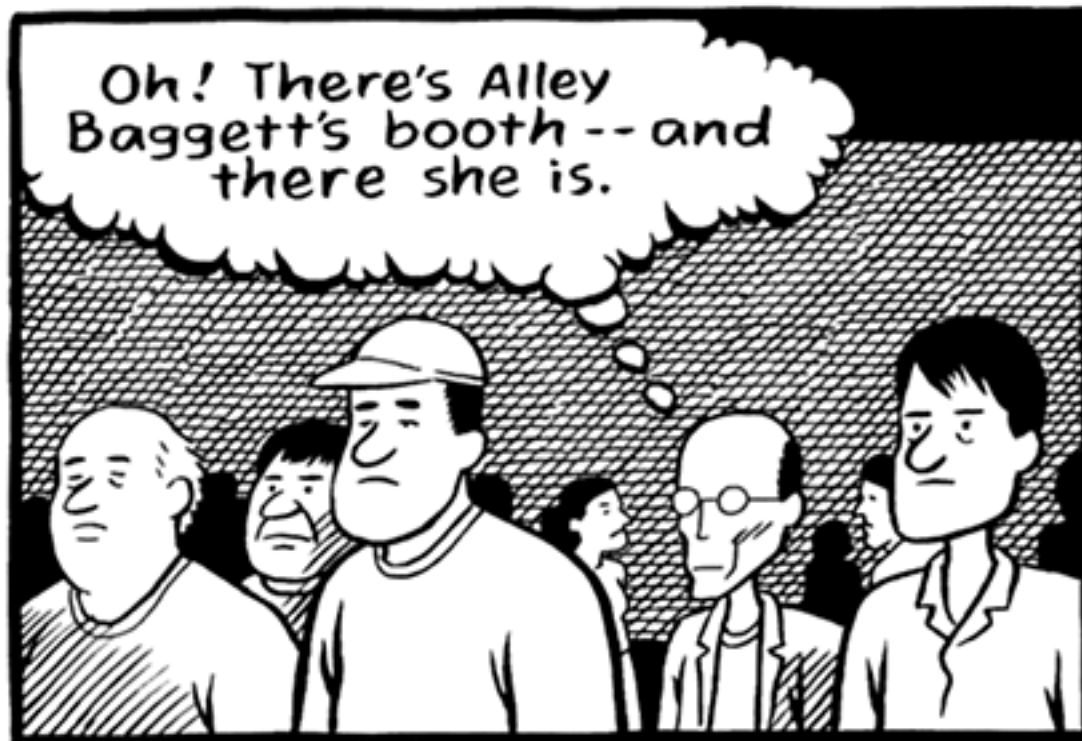
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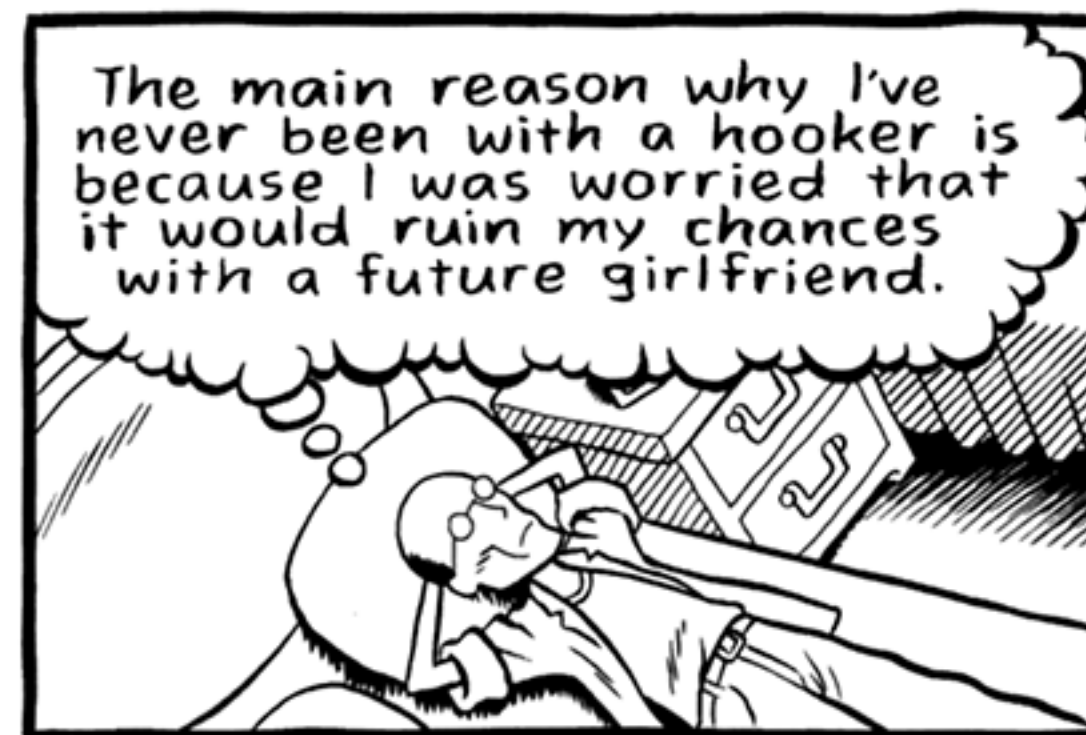
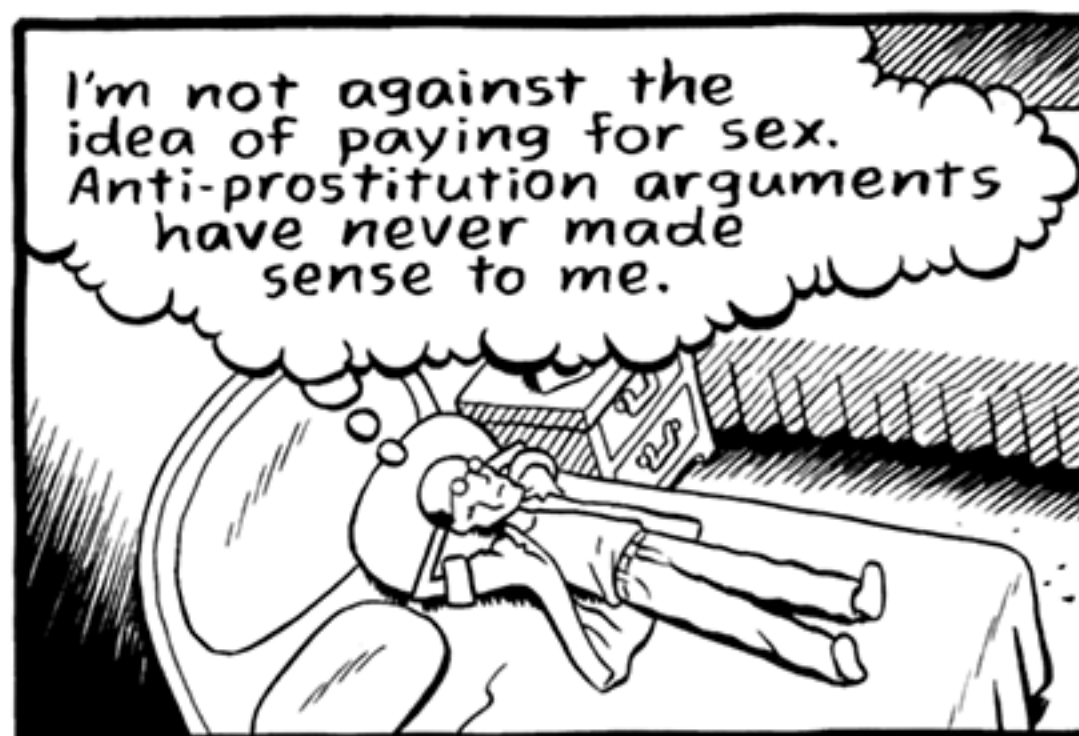
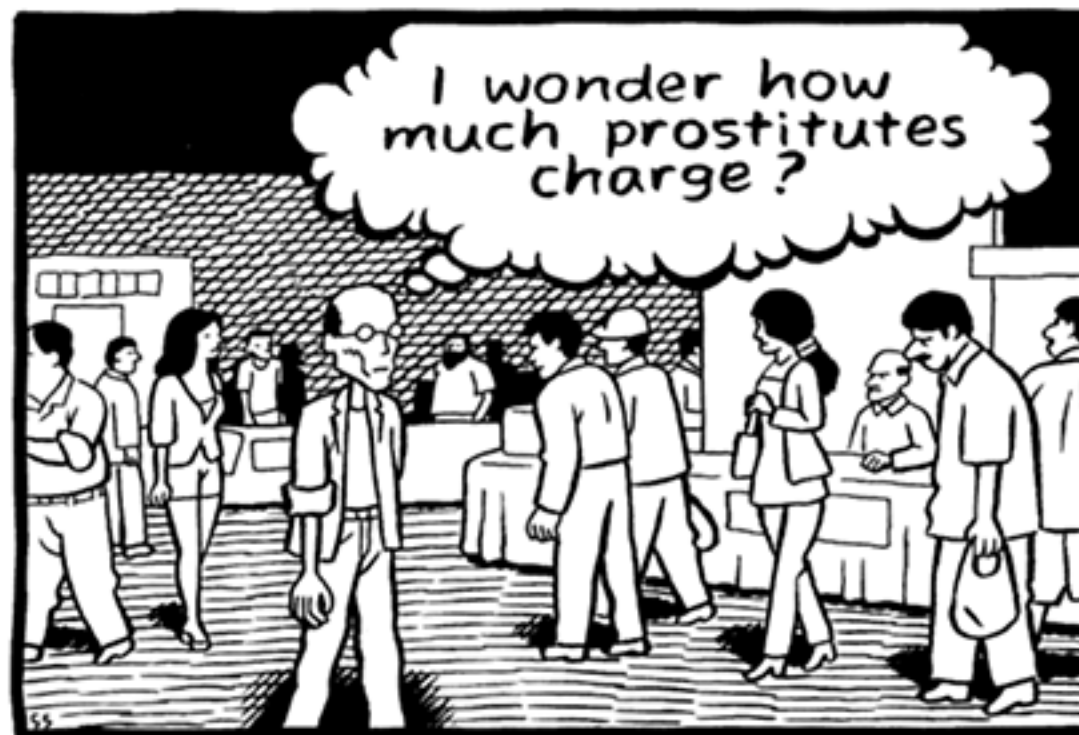
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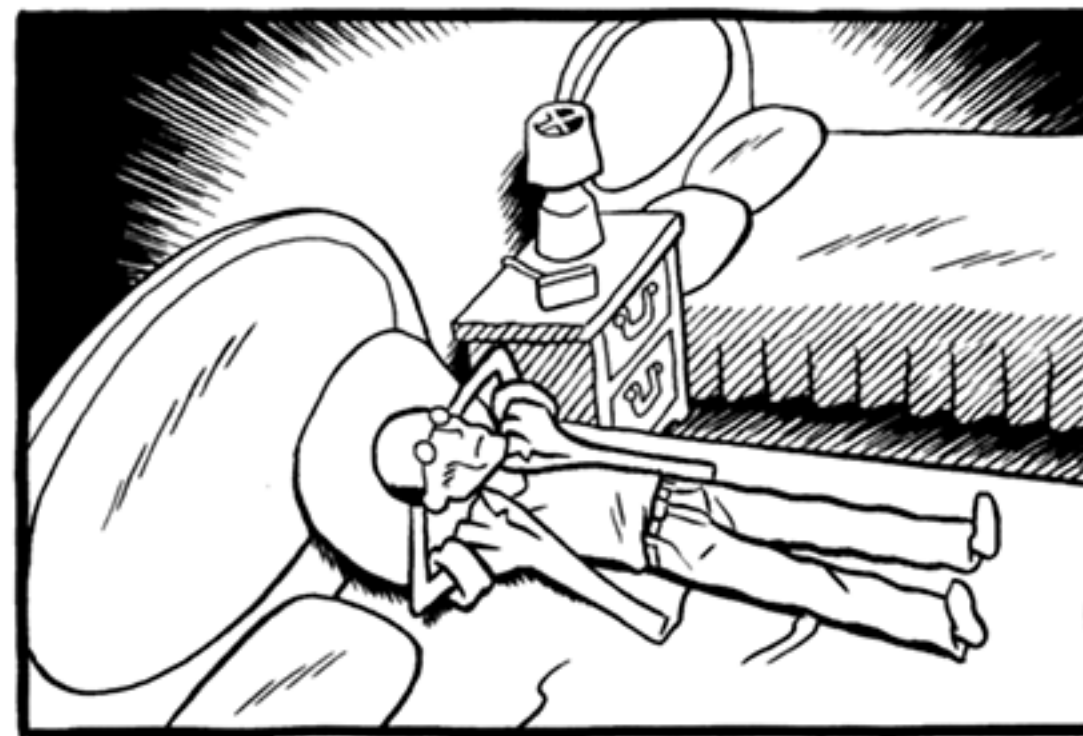
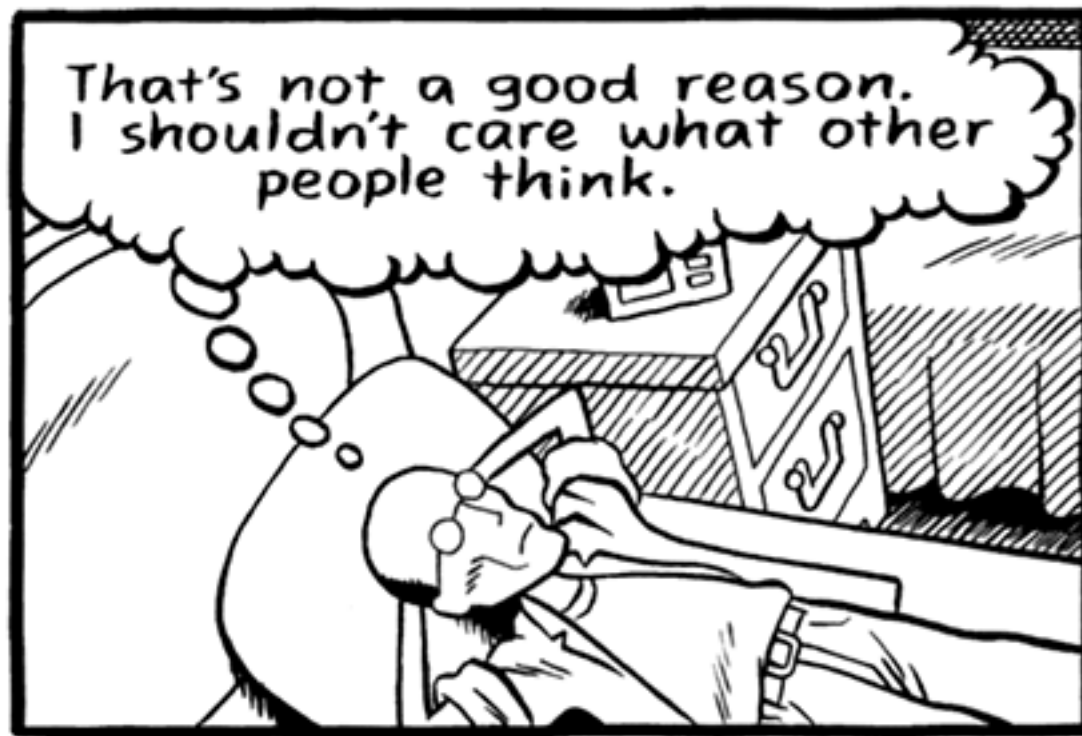
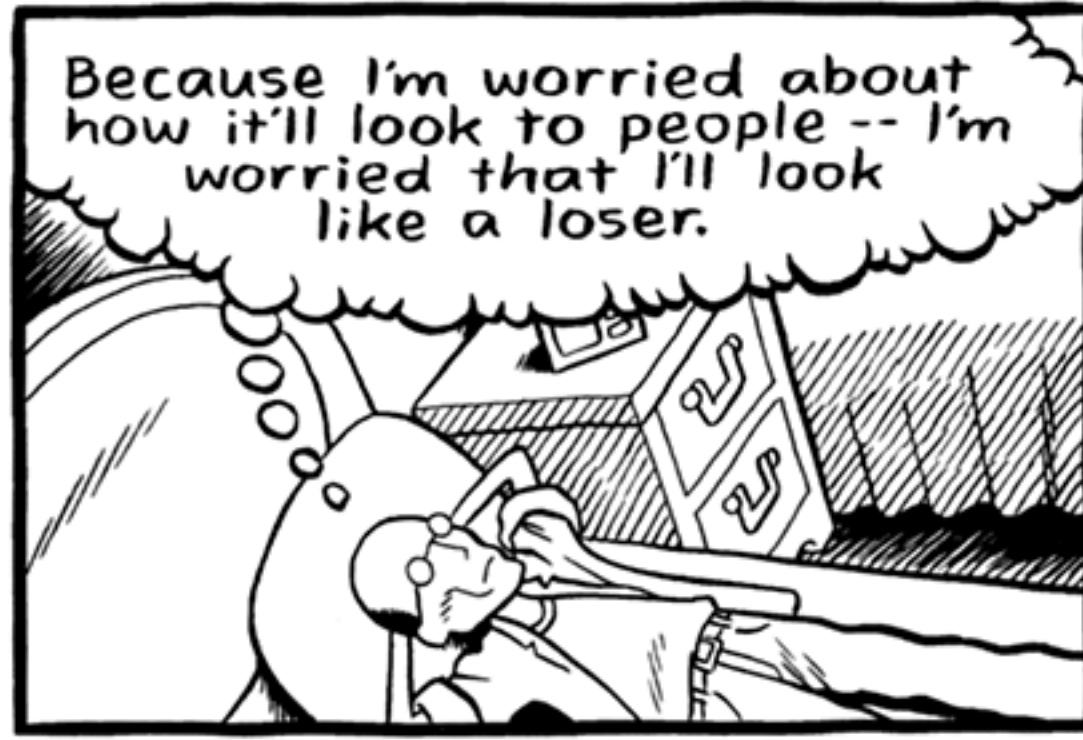
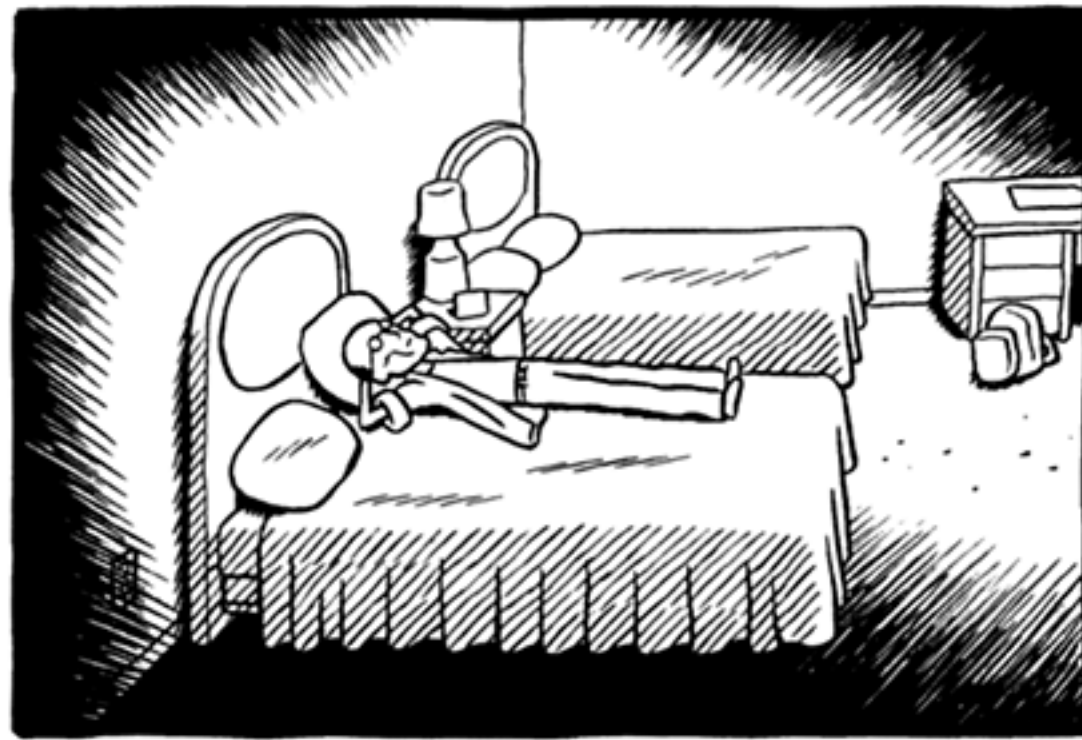
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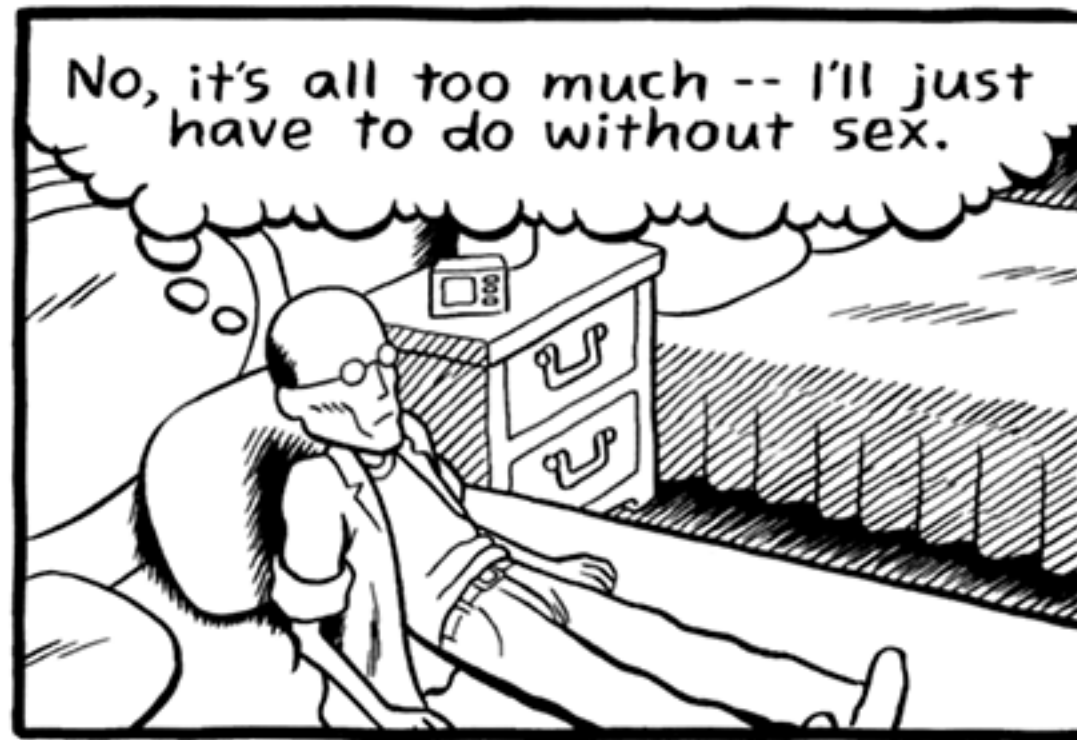
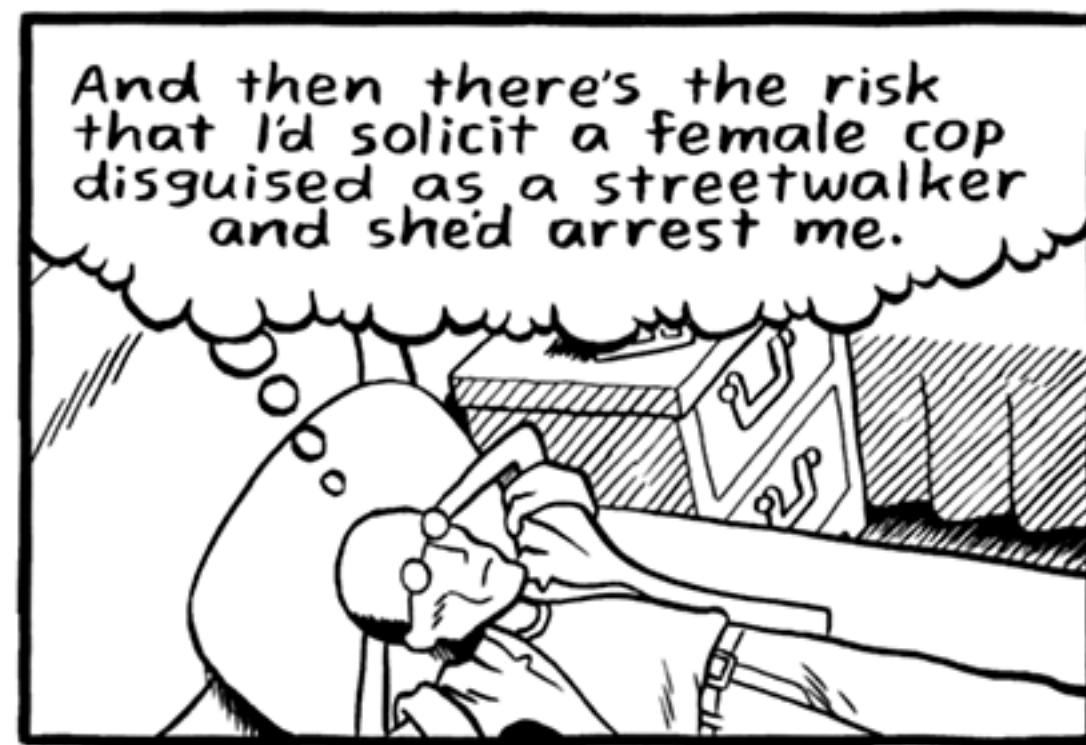
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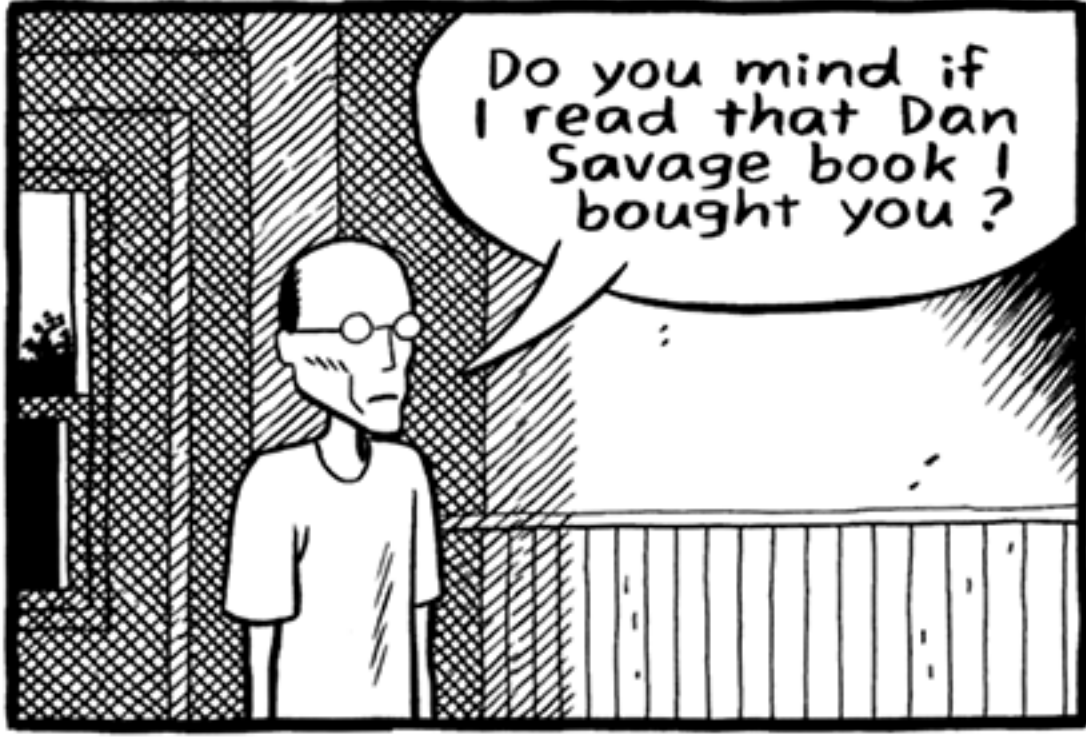
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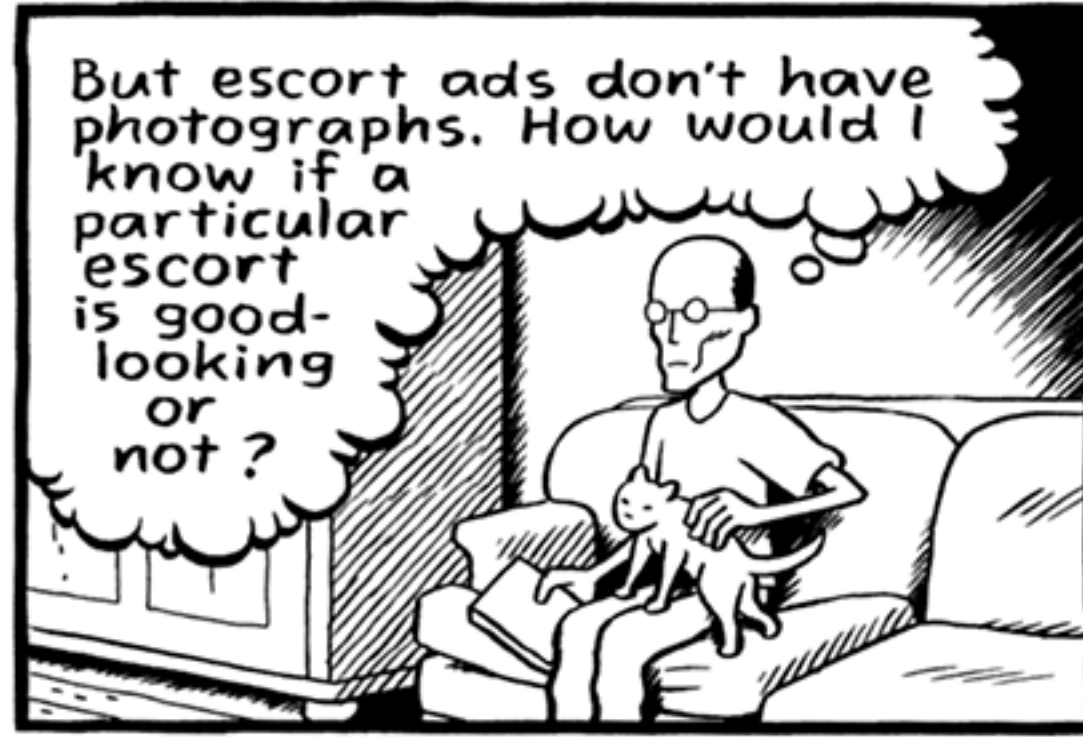
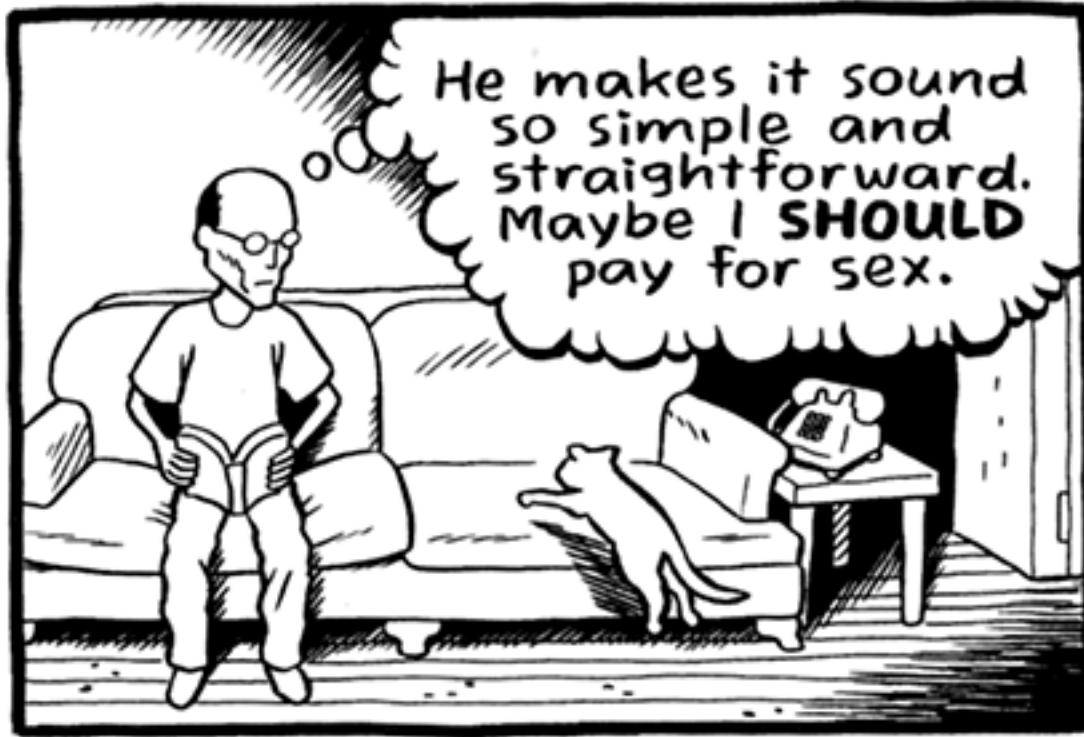
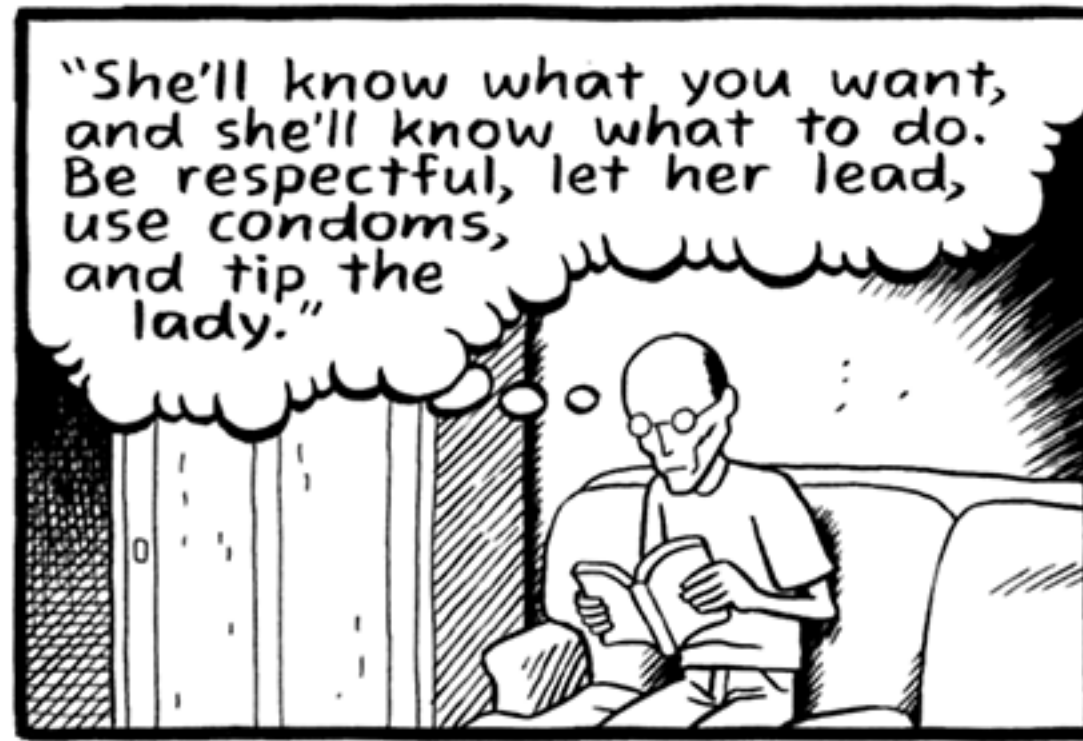
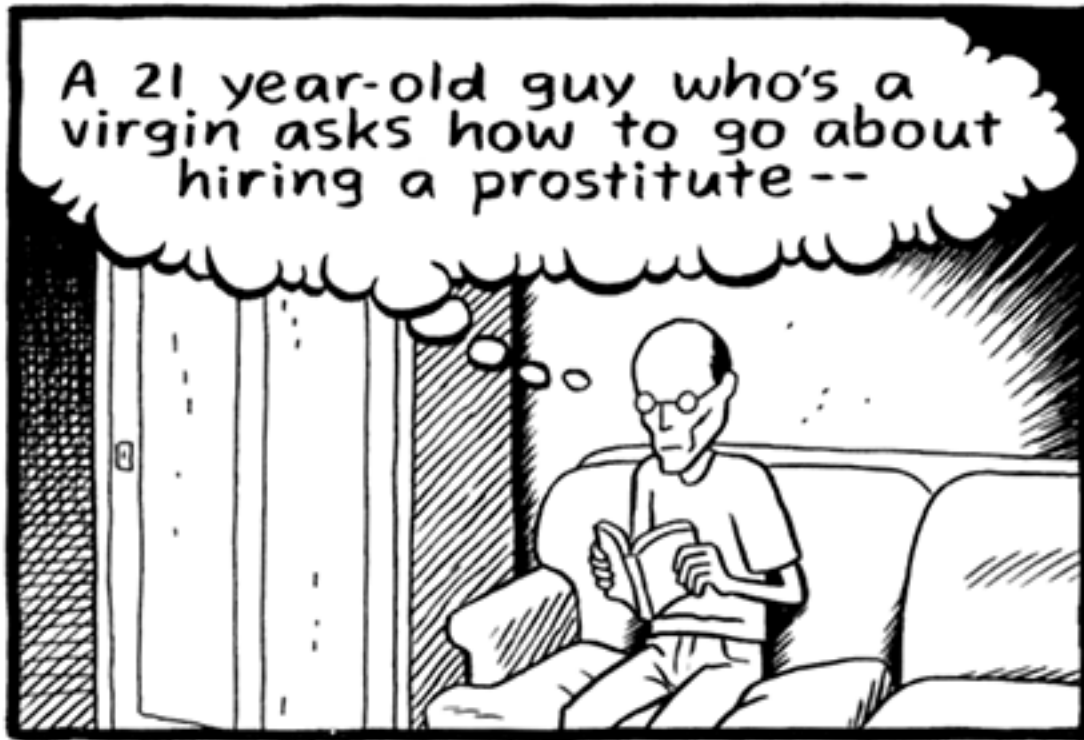
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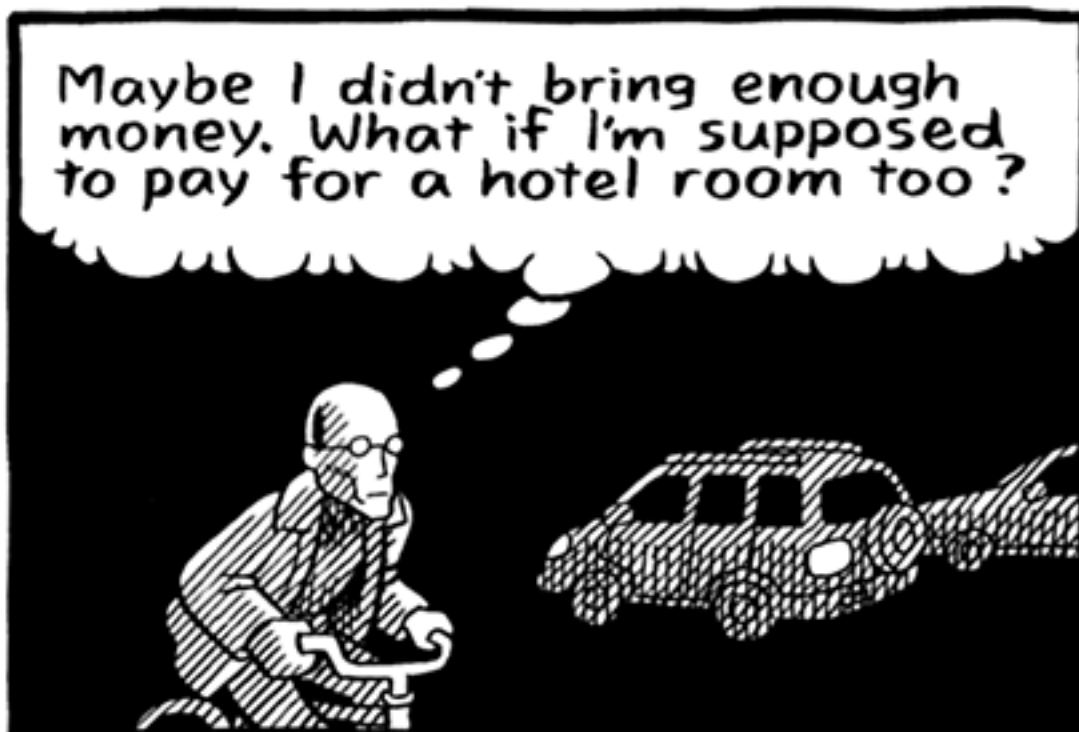
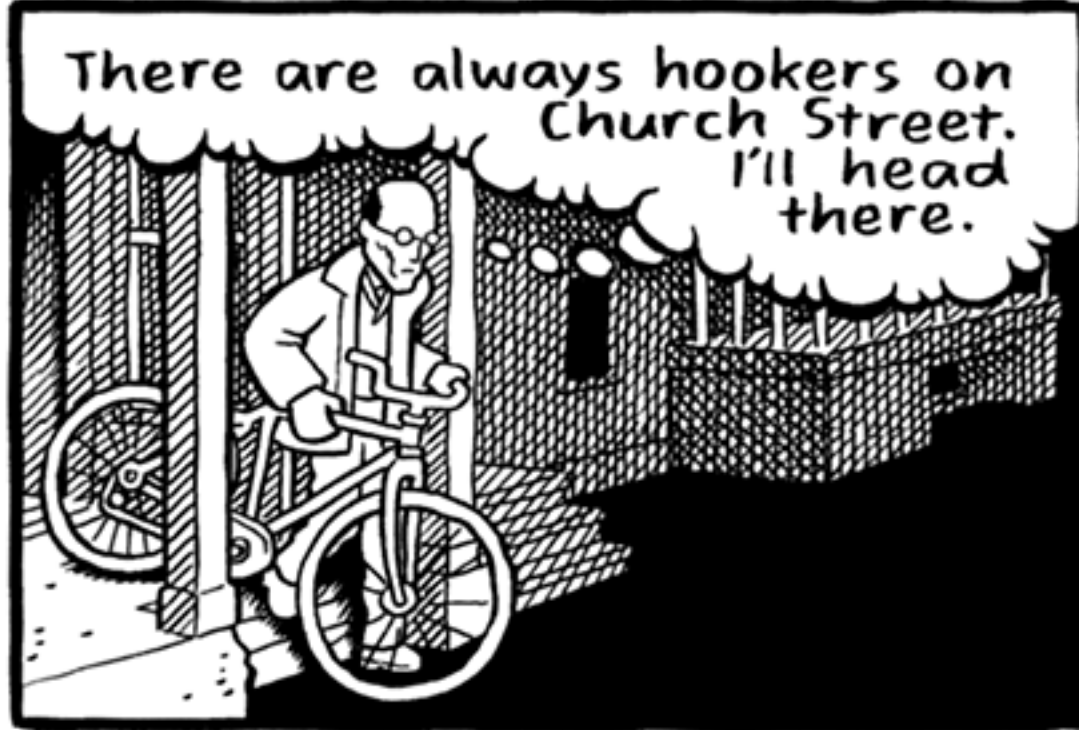
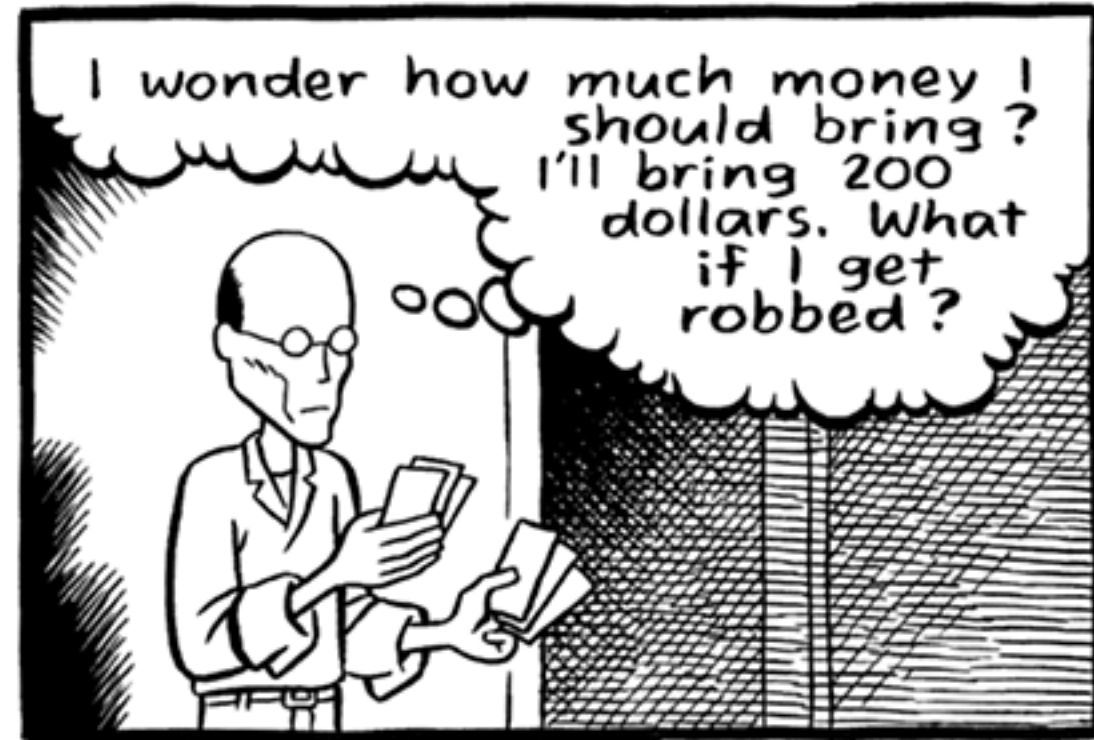
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CARLA



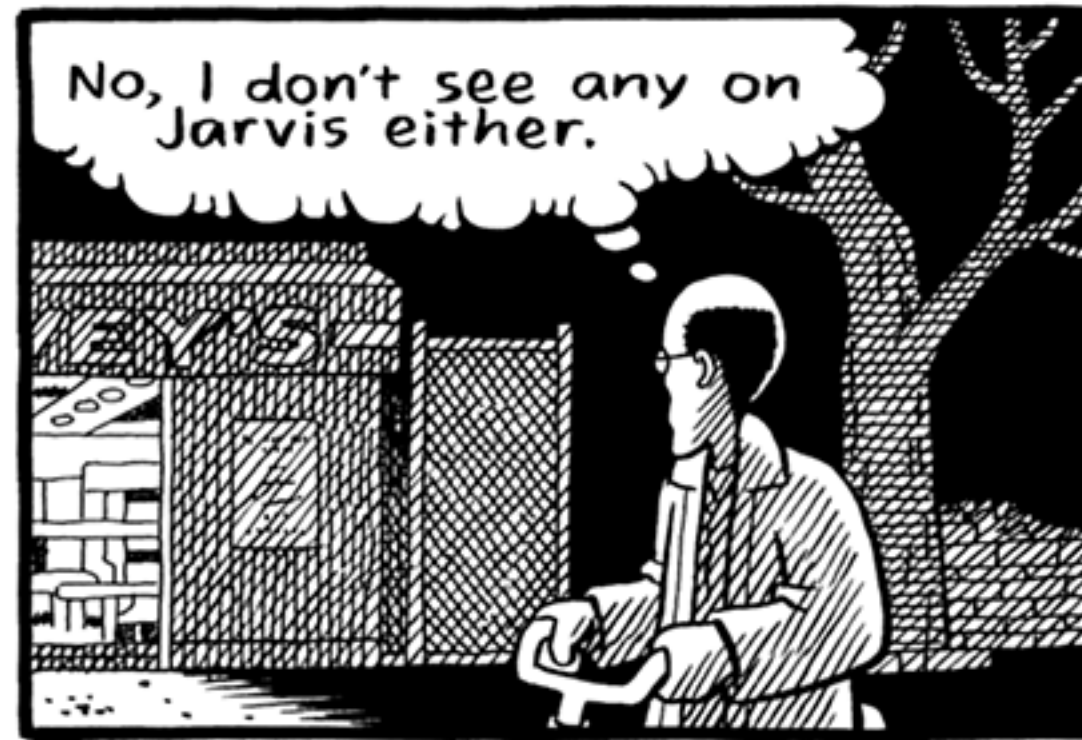
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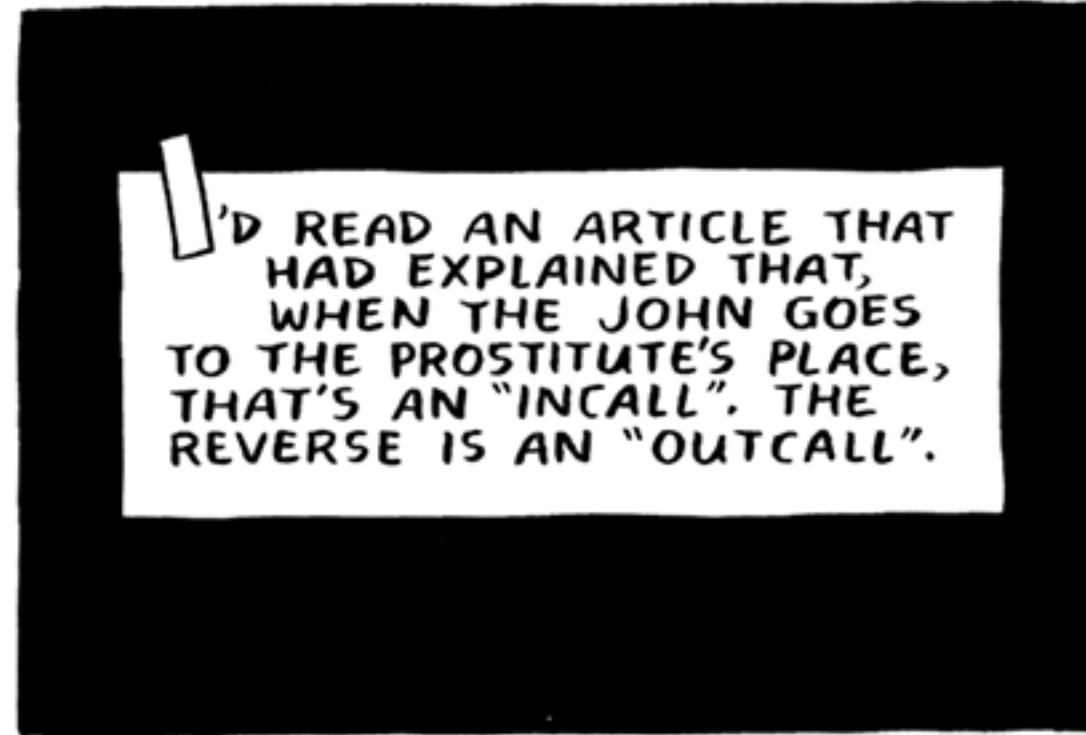
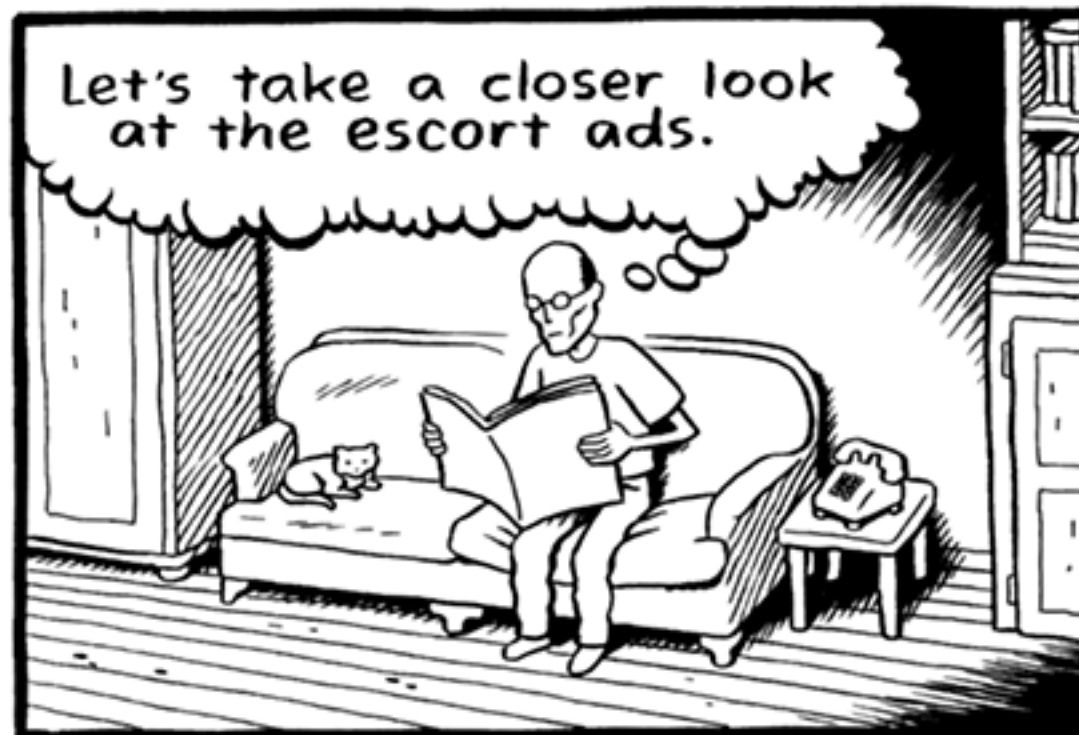
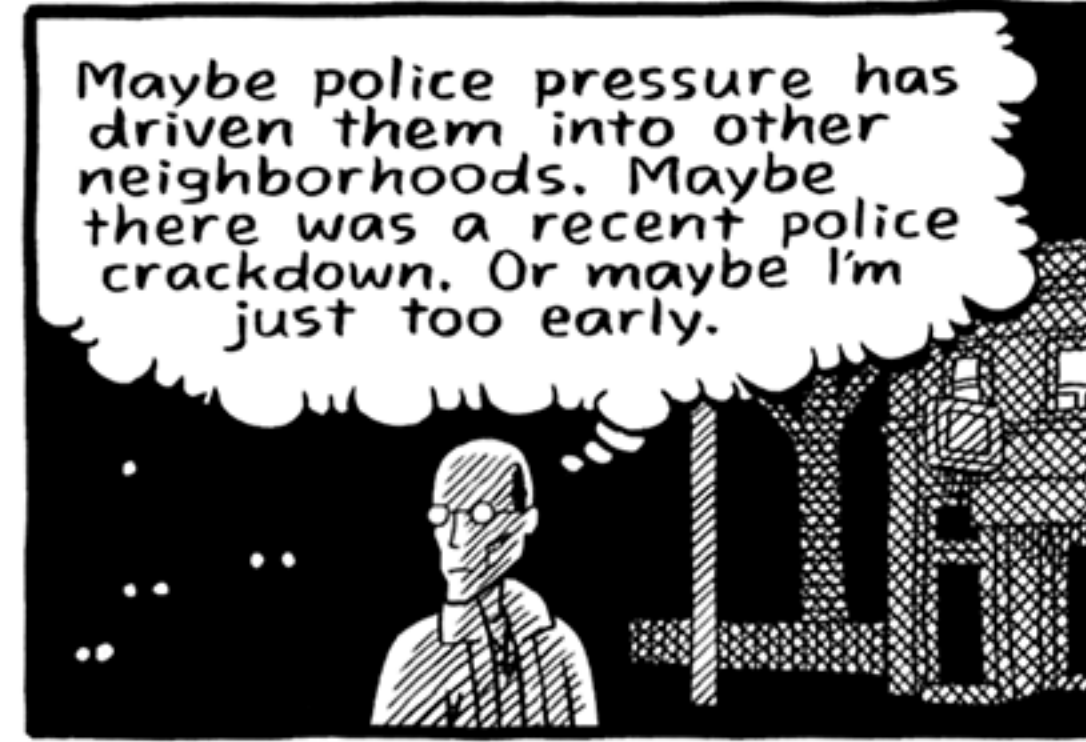
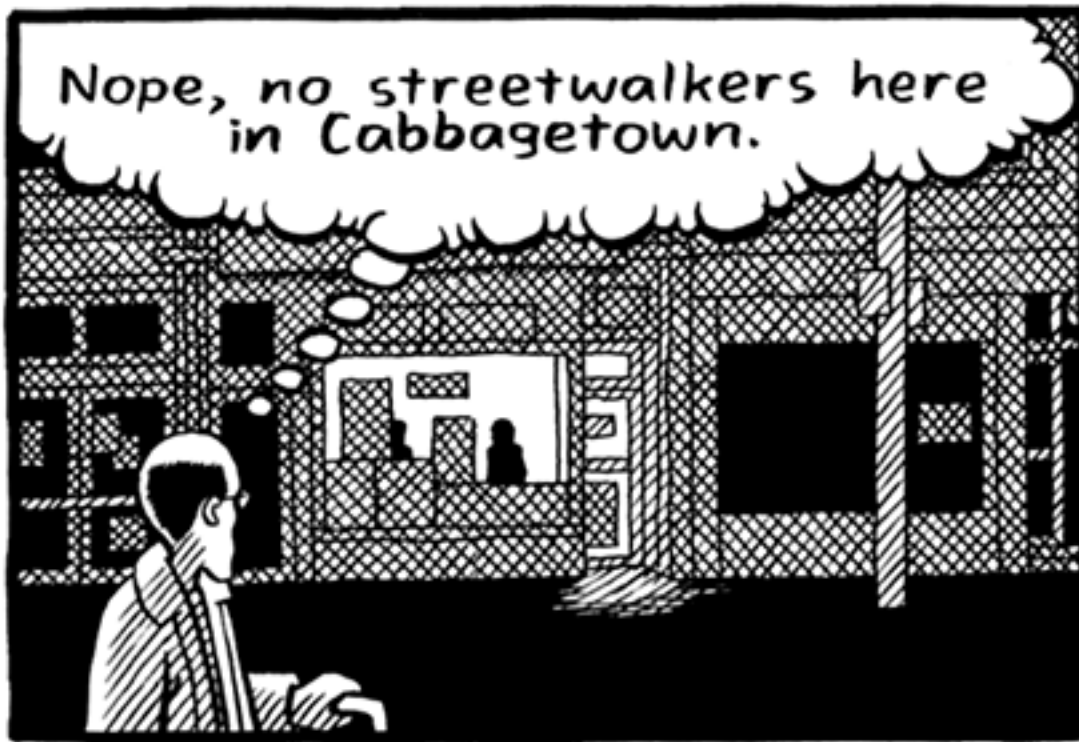
CARLA



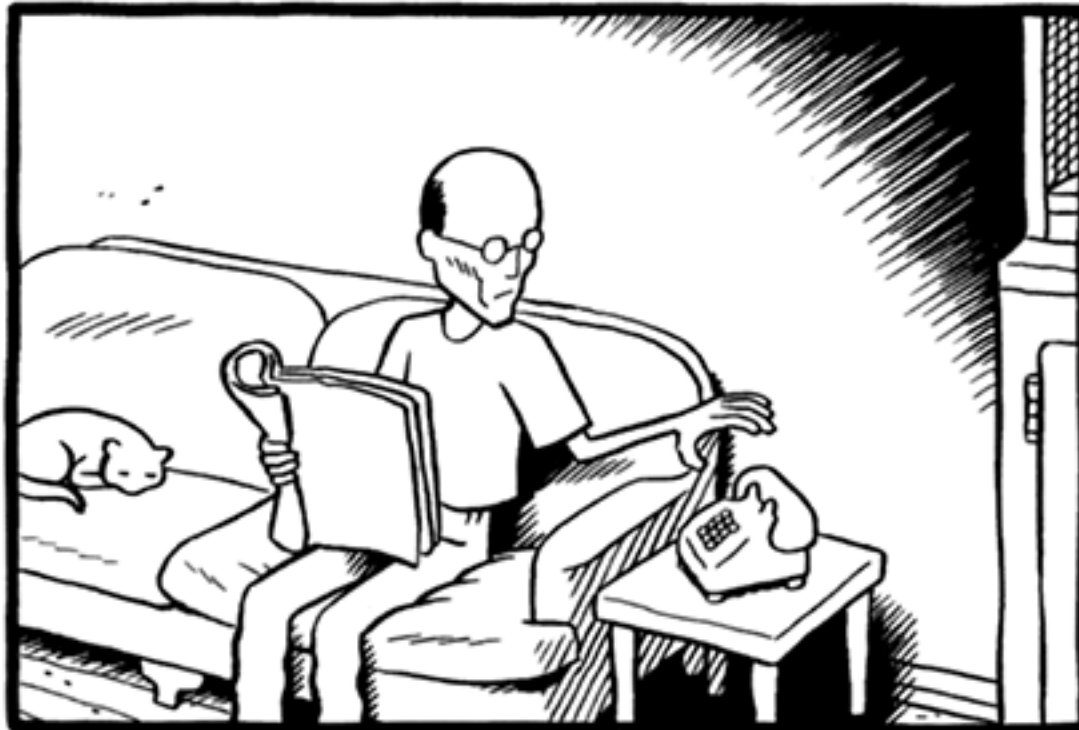
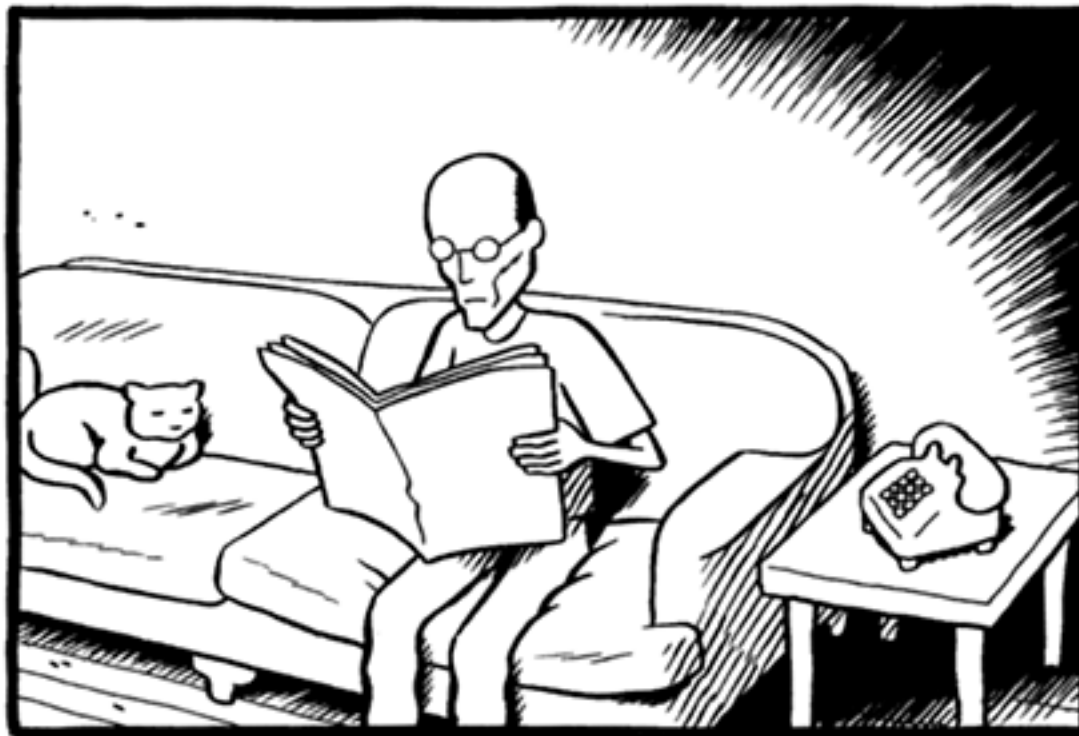
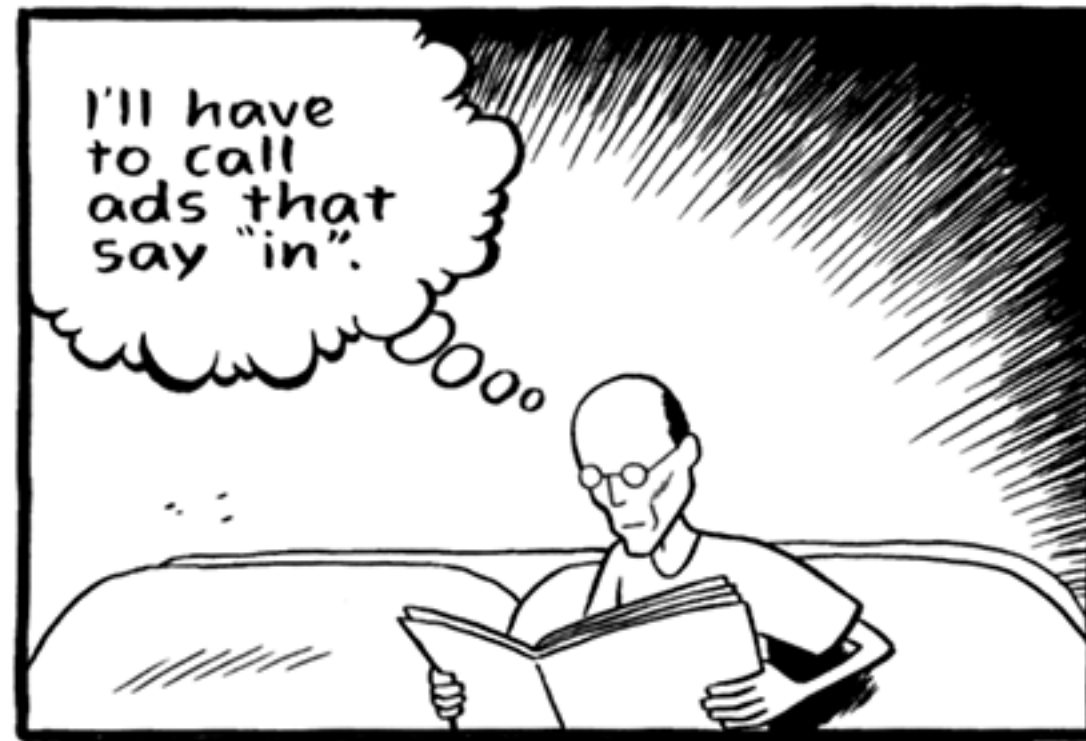
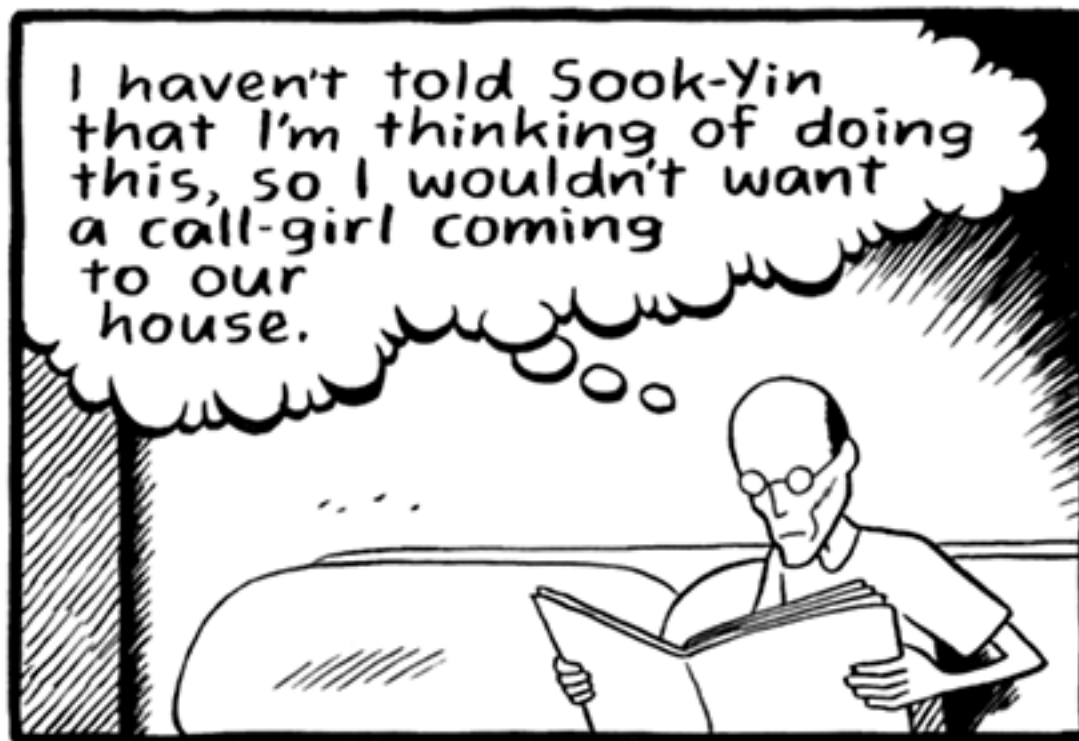
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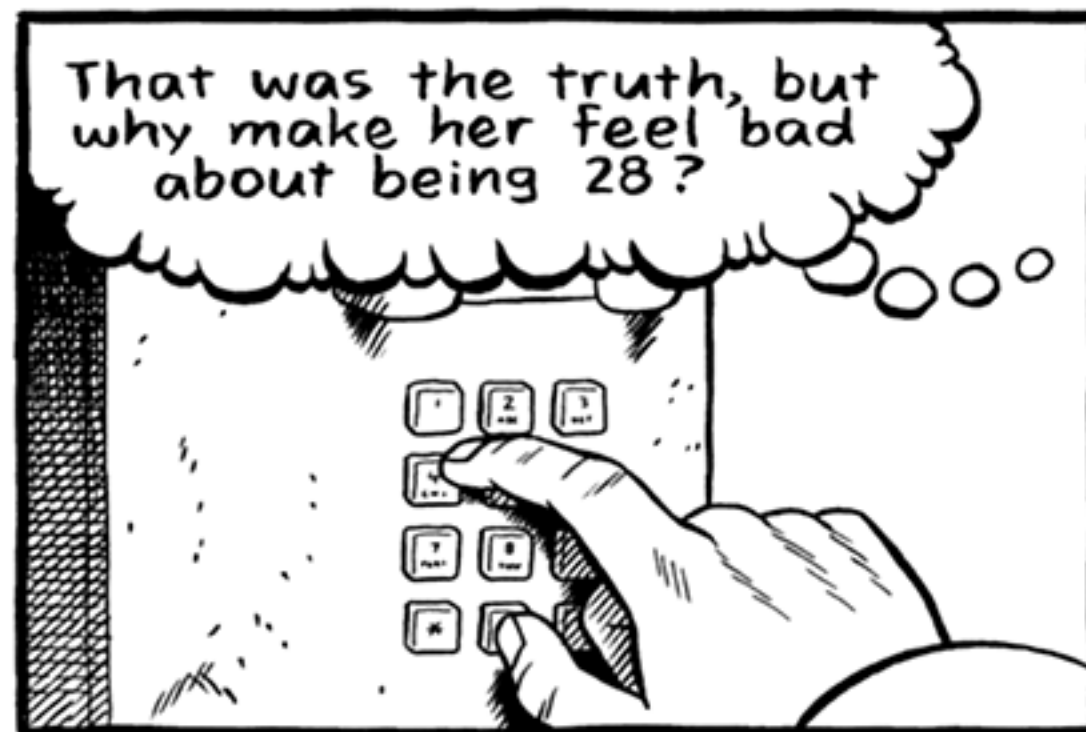
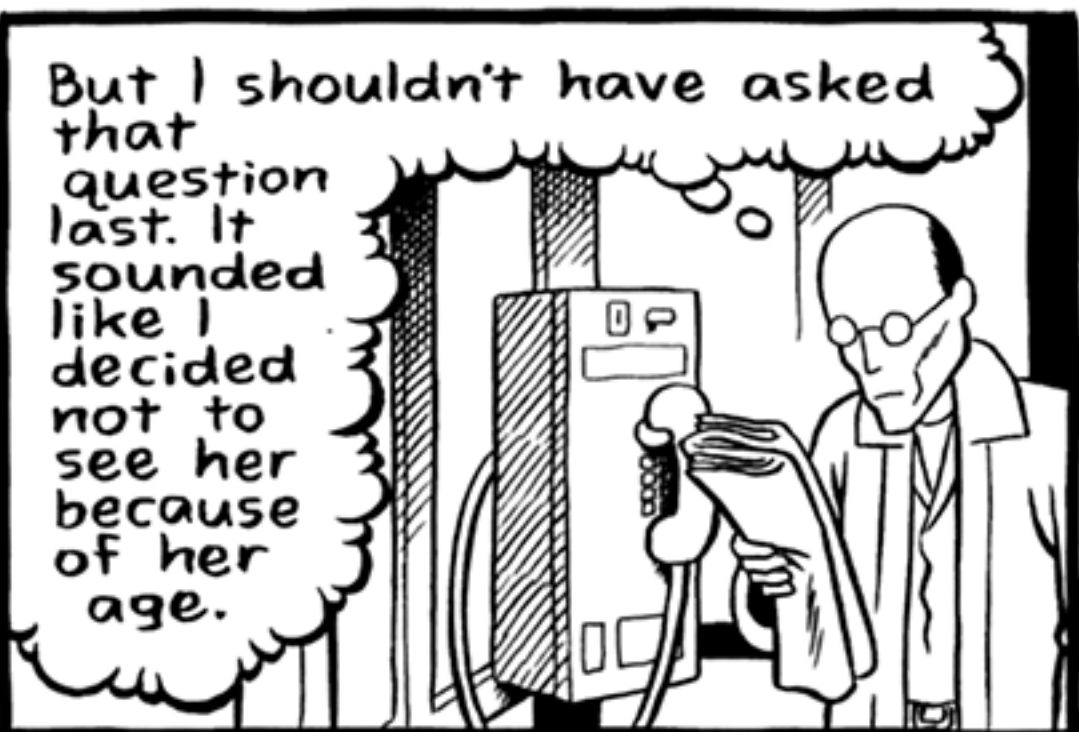
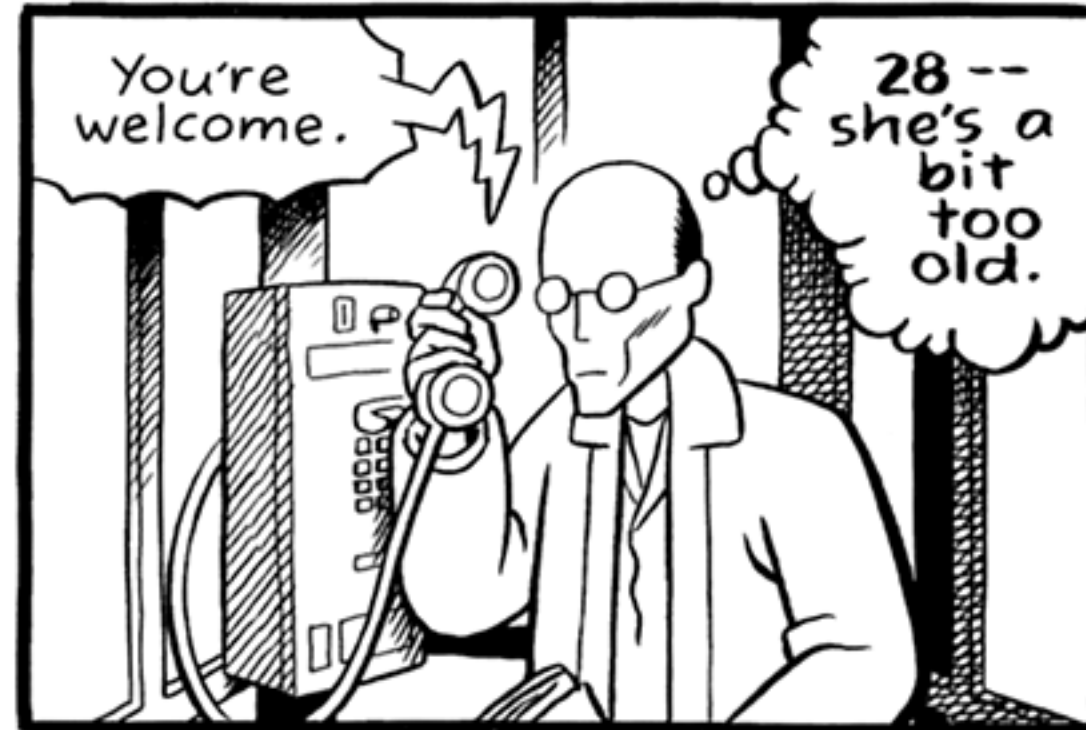
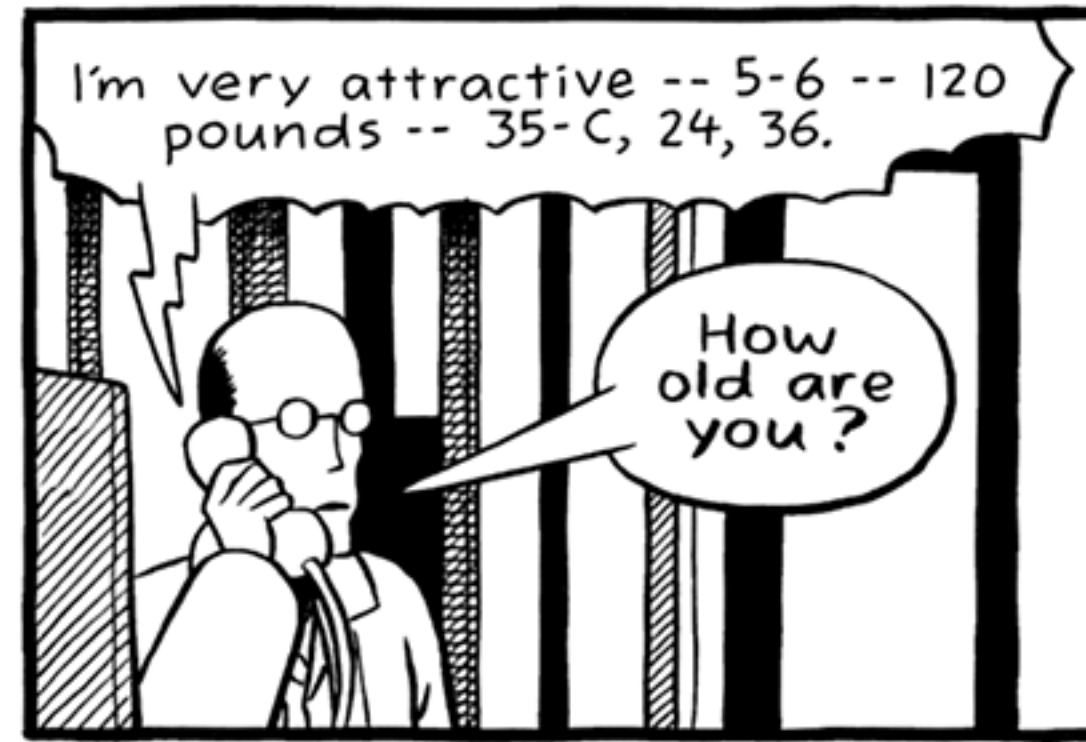
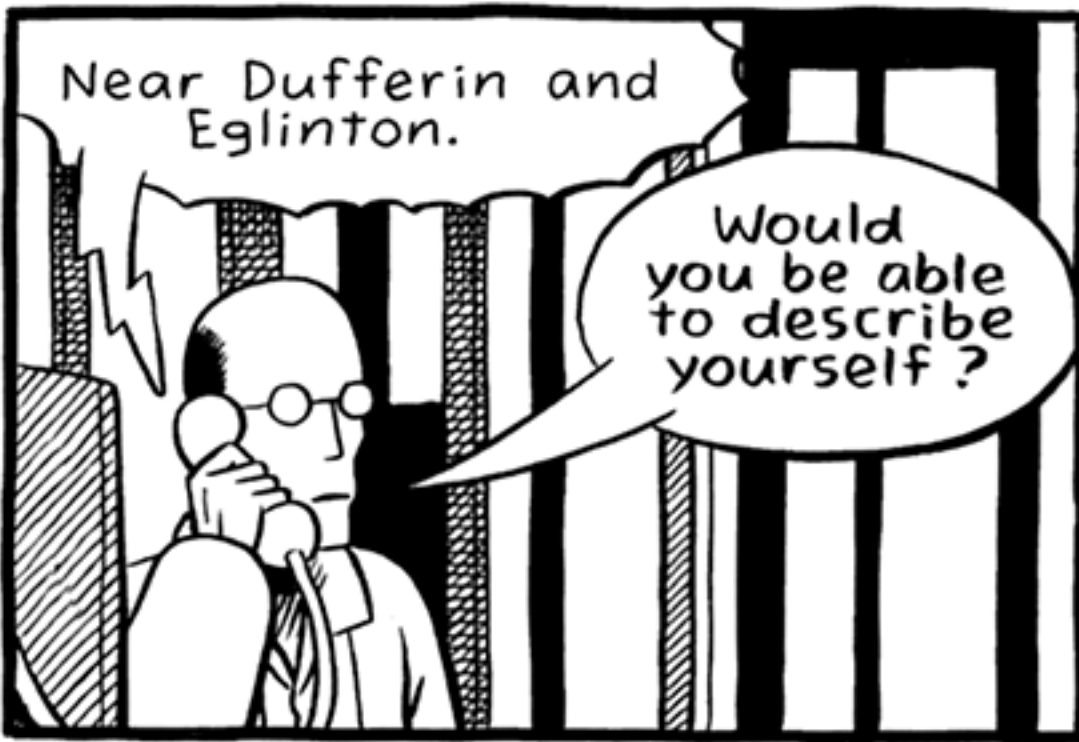
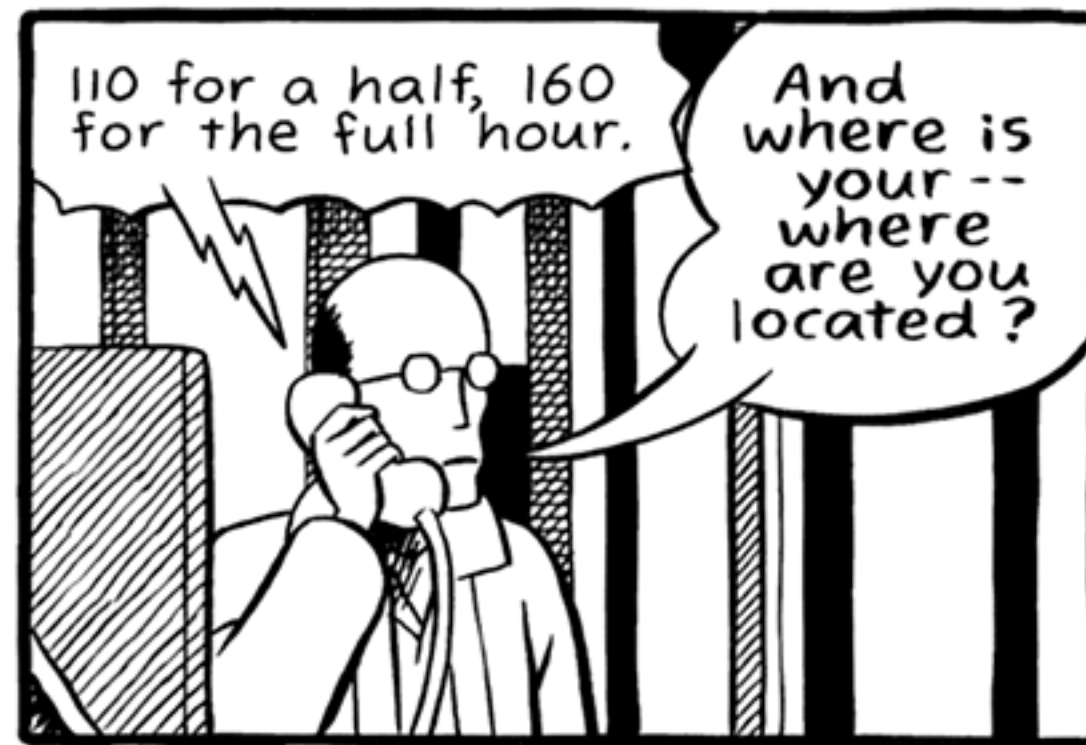
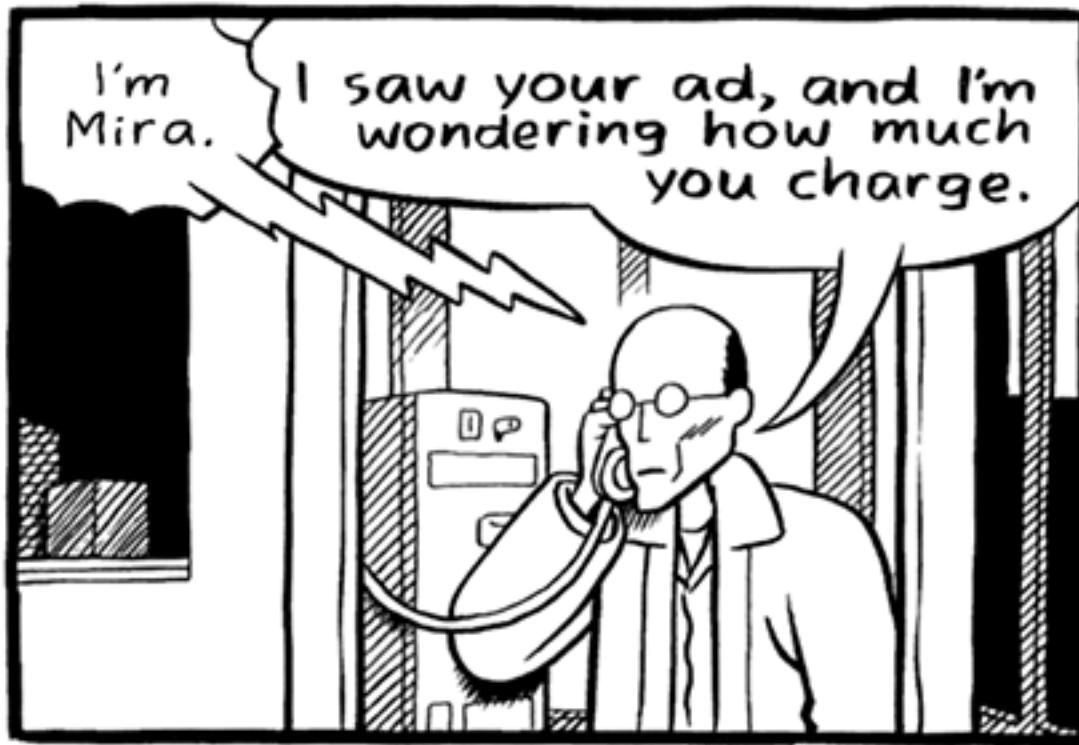
CARLA



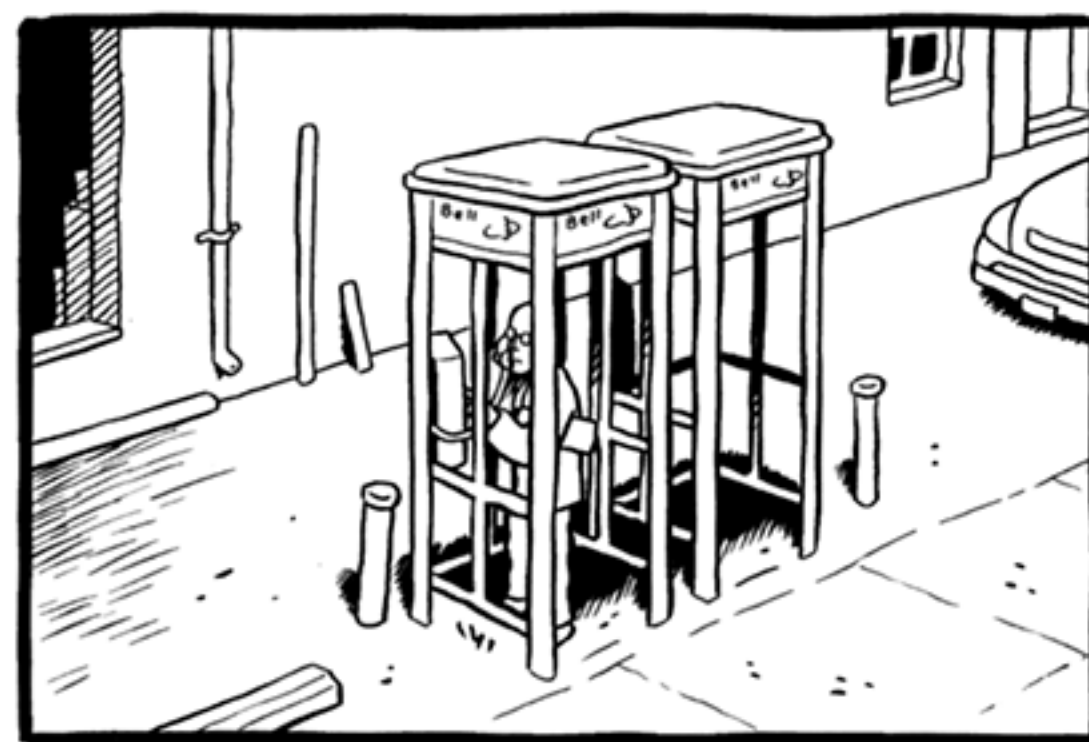
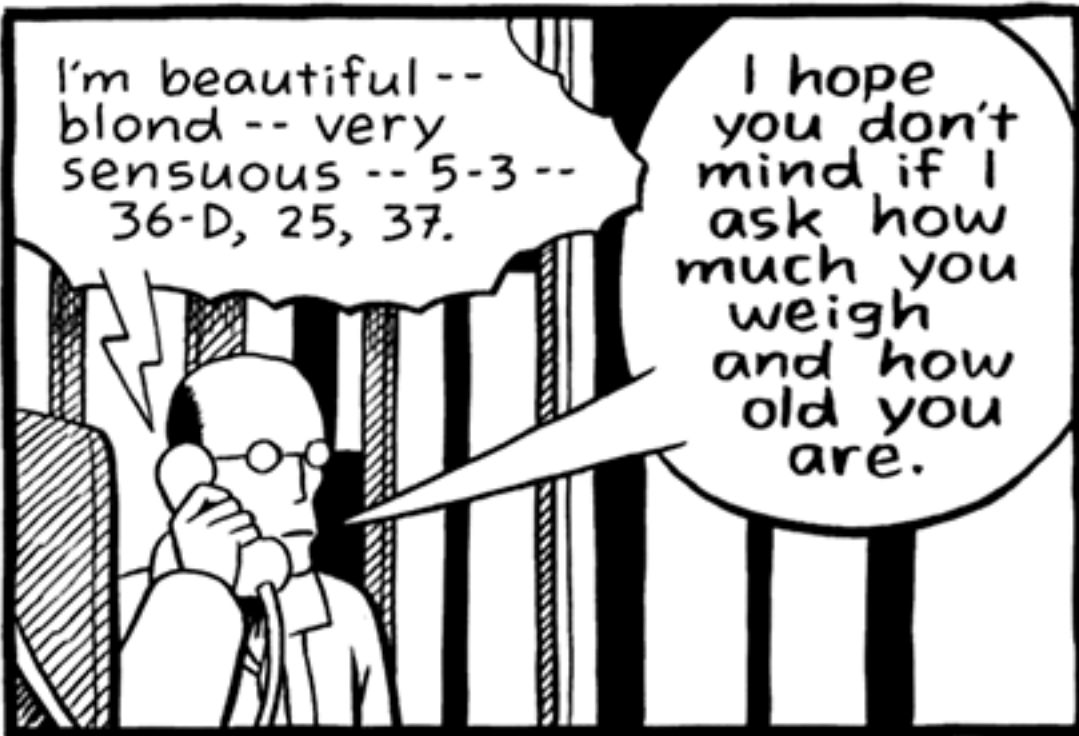
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CARLA



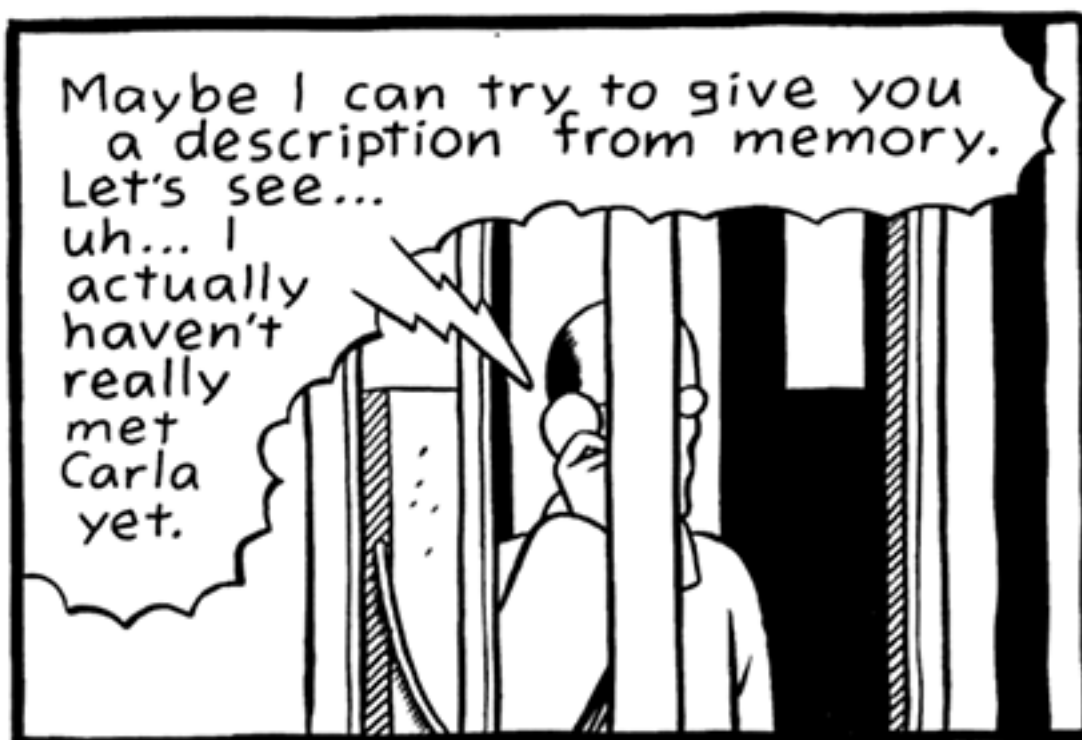
CHAPTER 2



CARLA



THE WOMAN ON THE PHONE DESCRIBED THE PROSTITUTES WHO WERE THERE.



CHAPTER 2

SHE DID HER BEST TO DESCRIBE CARLA.

And where are you located and how much do you charge?

We're in a luxury condo near J___ and W___. There are several bedrooms, and each one has its own bathroom.

And it's 120 for a half-hour and 200 for an hour.
A luxury condo.... Maybe at a brothel like this there's some kind of "quality control".

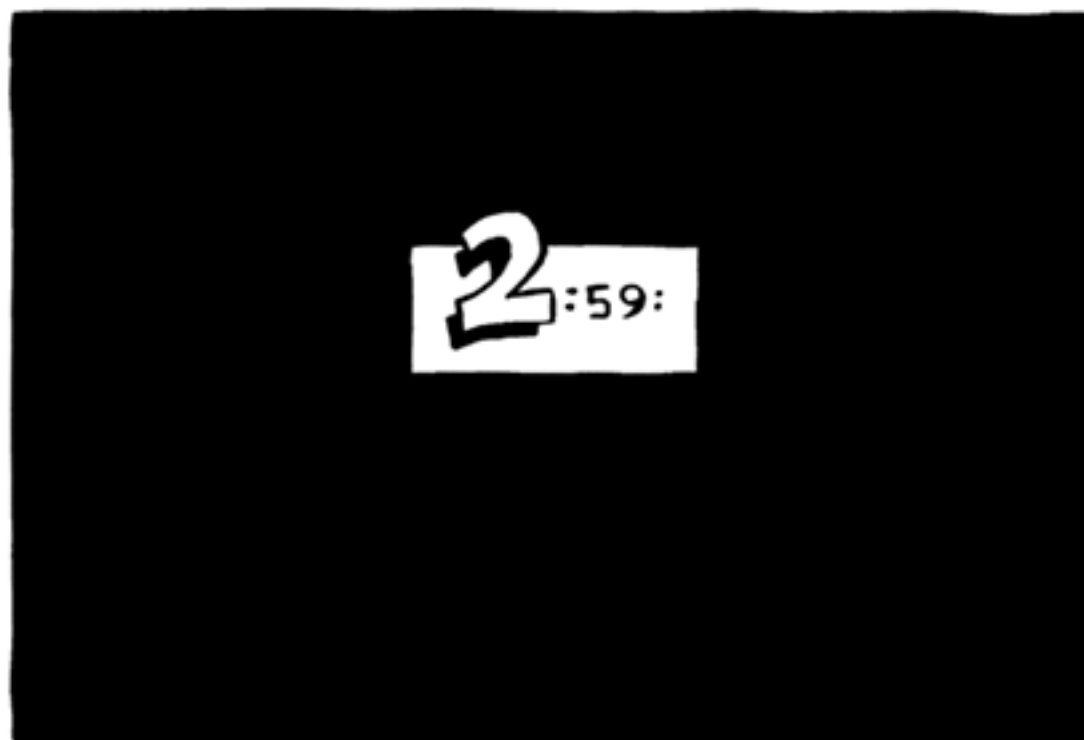
Whoever runs this place probably tries to hire attractive women.
Okay-- well, Carla's the one I'd be interested in seeing.

Are you sure? You'll have to wait to see her -- the other girls are available right now.
I'll wait.

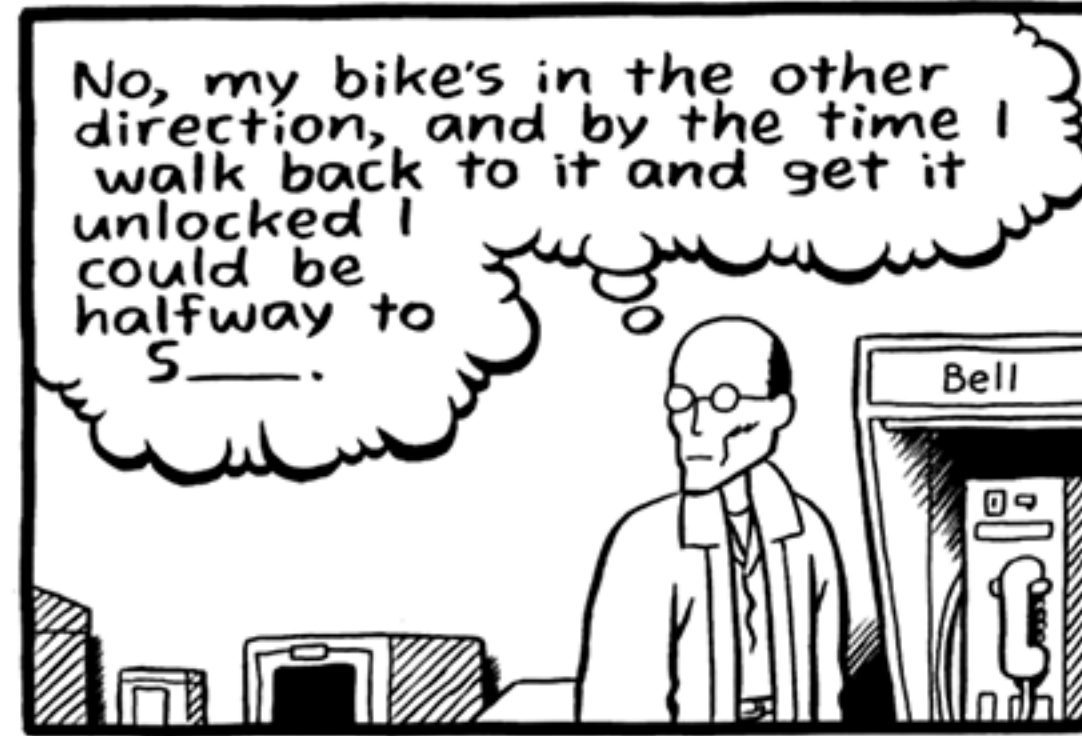
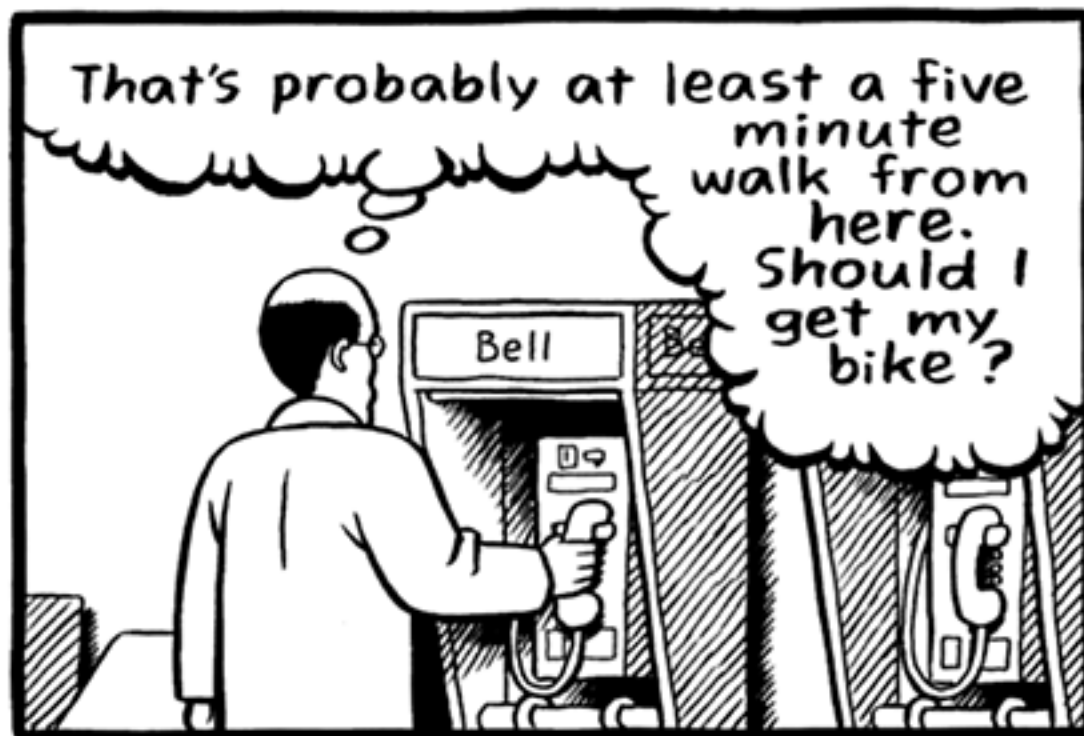
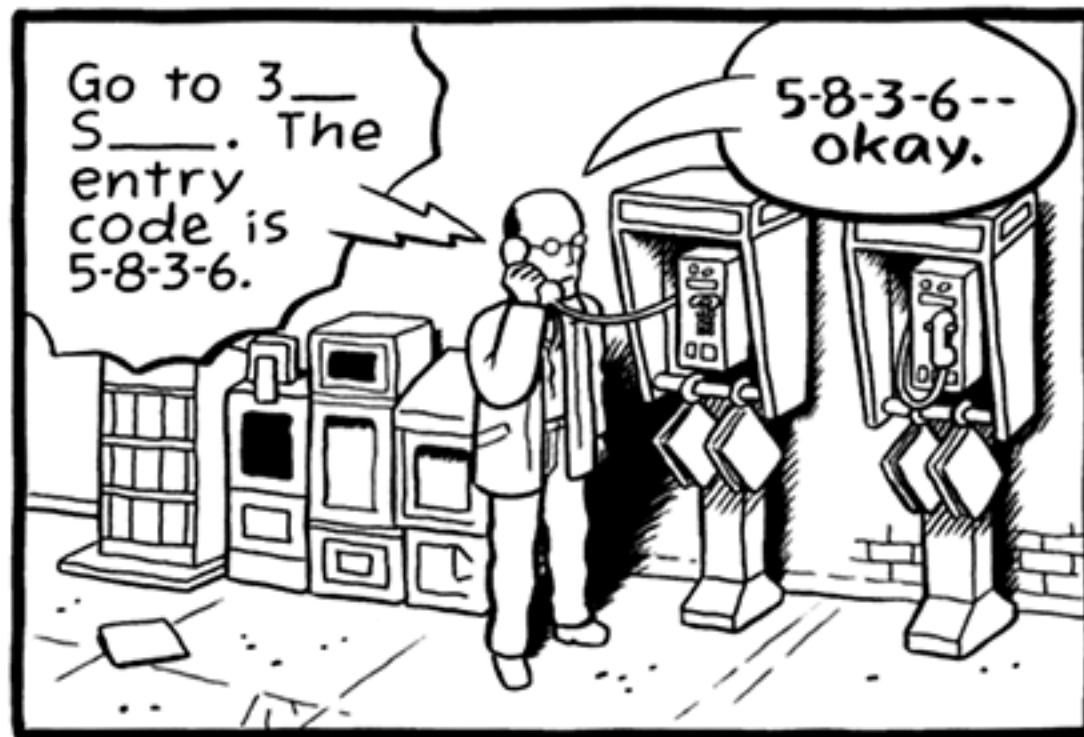
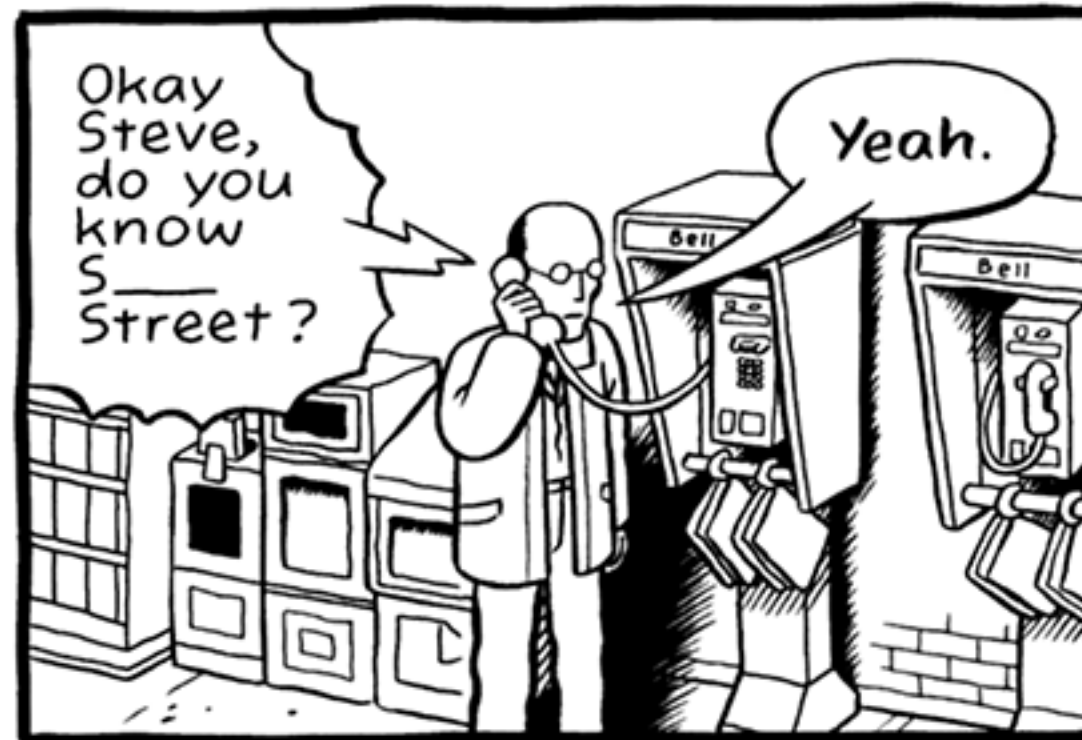
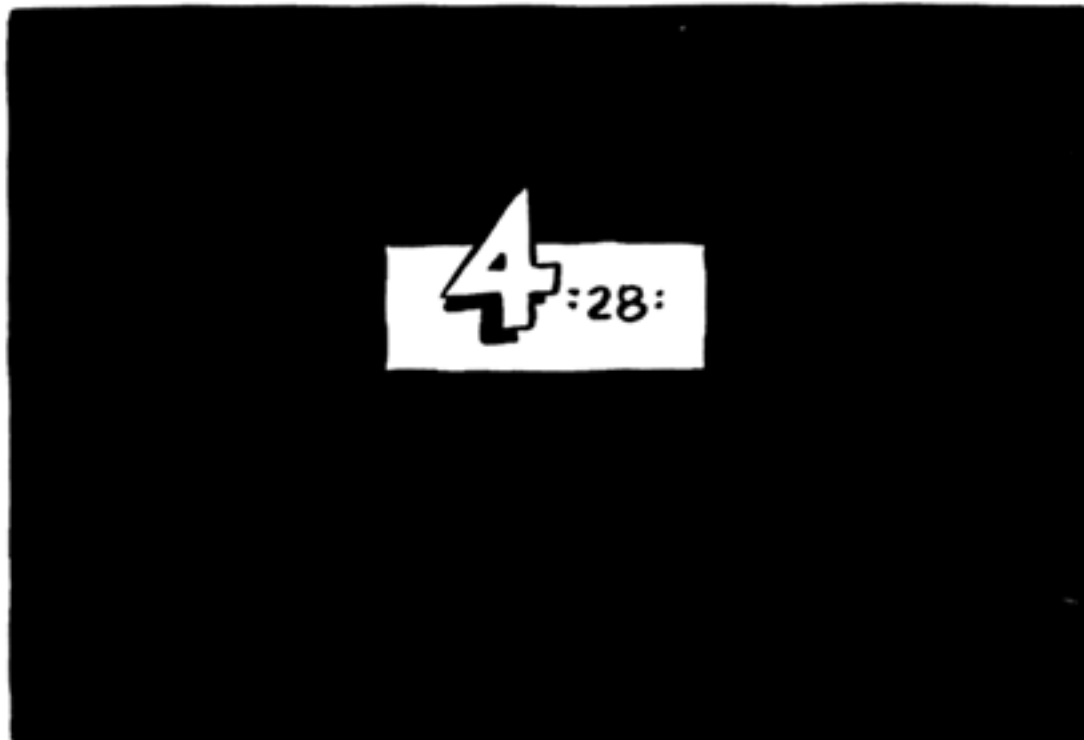
Okay, Carla can see you at three o'clock. Would you like to be with her for an hour?
A half-hour.

What's your name?
Uh... Steve McDougal.

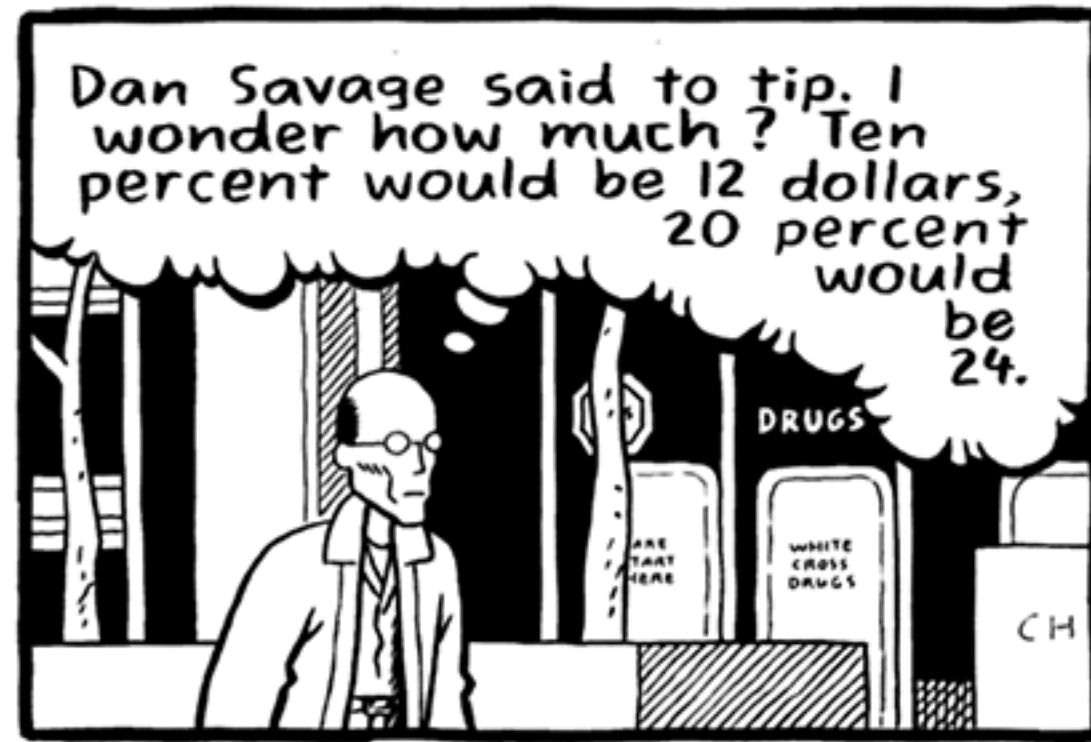
CARLA



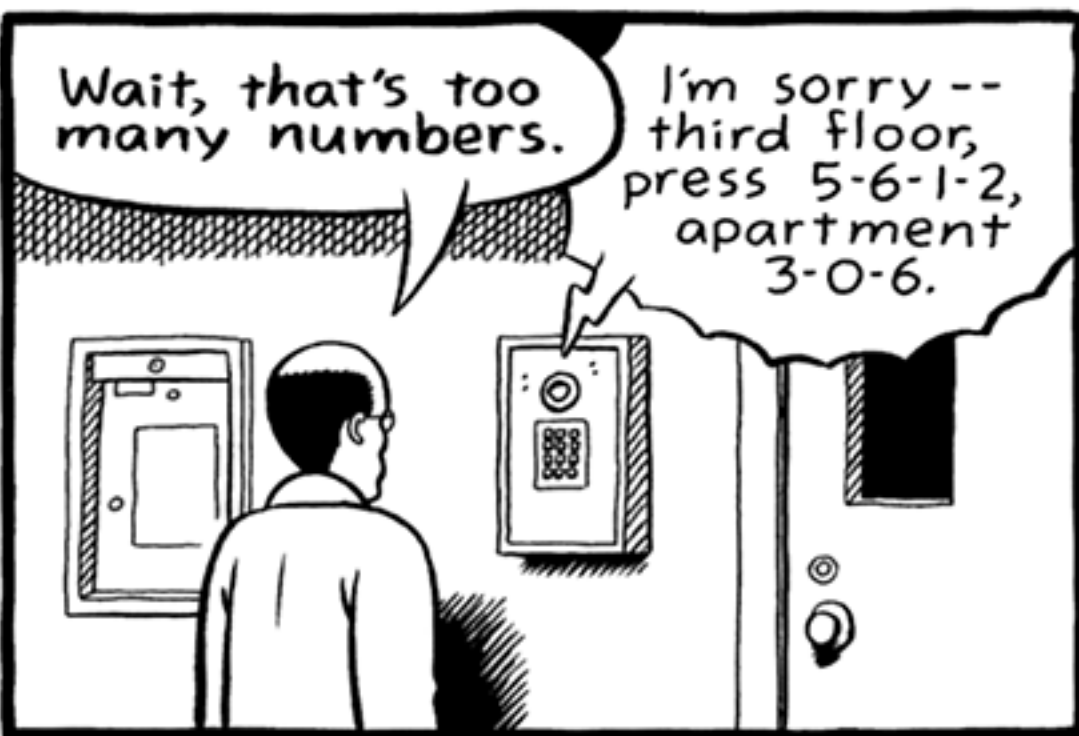
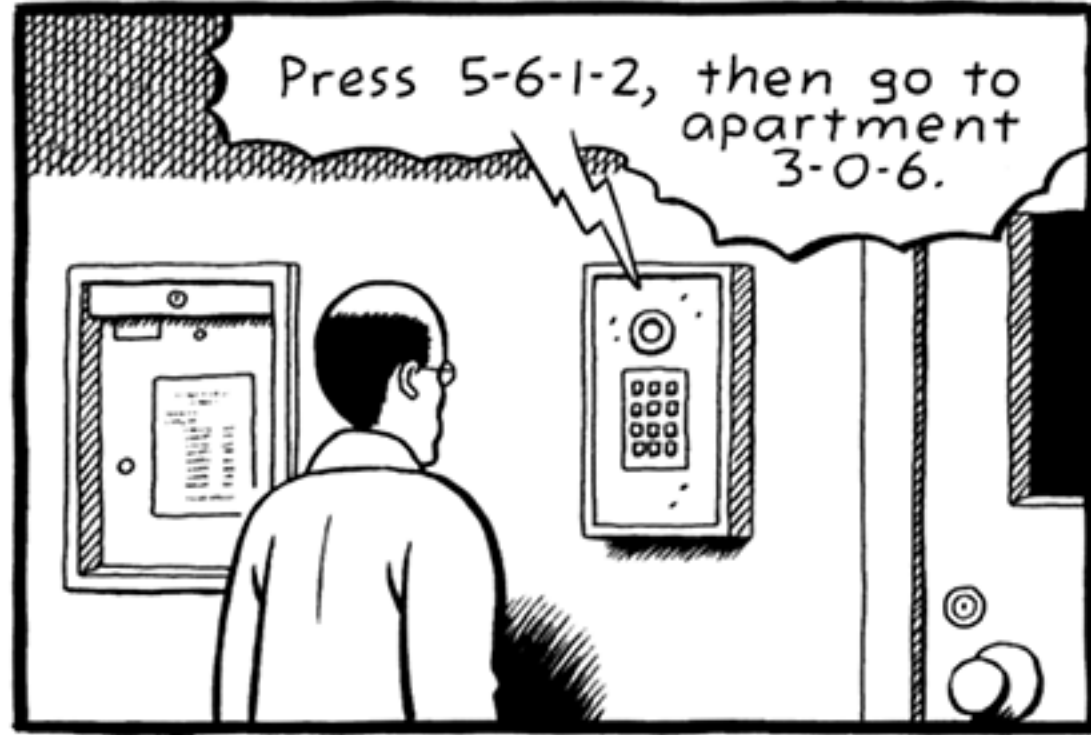
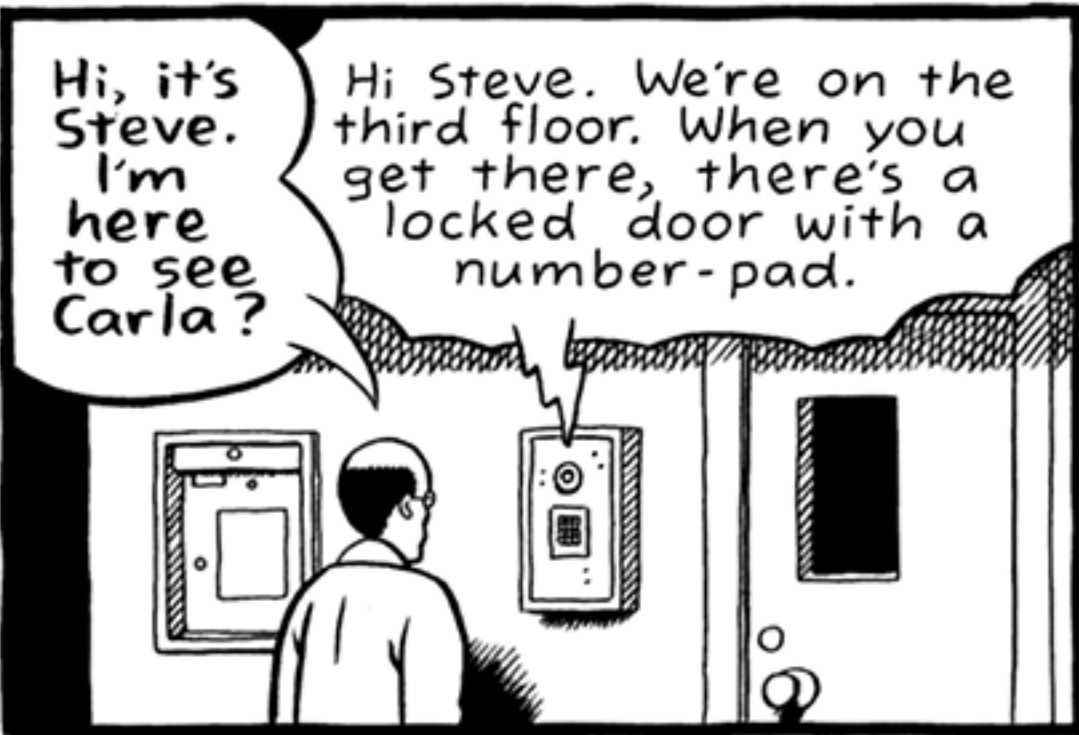
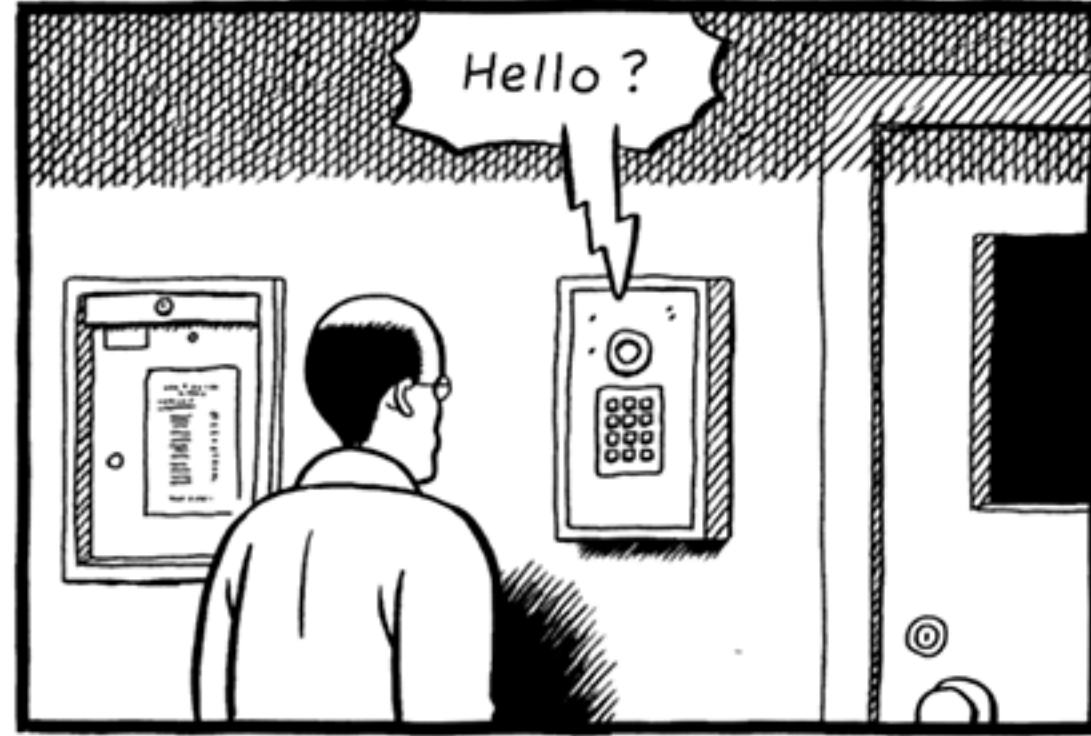
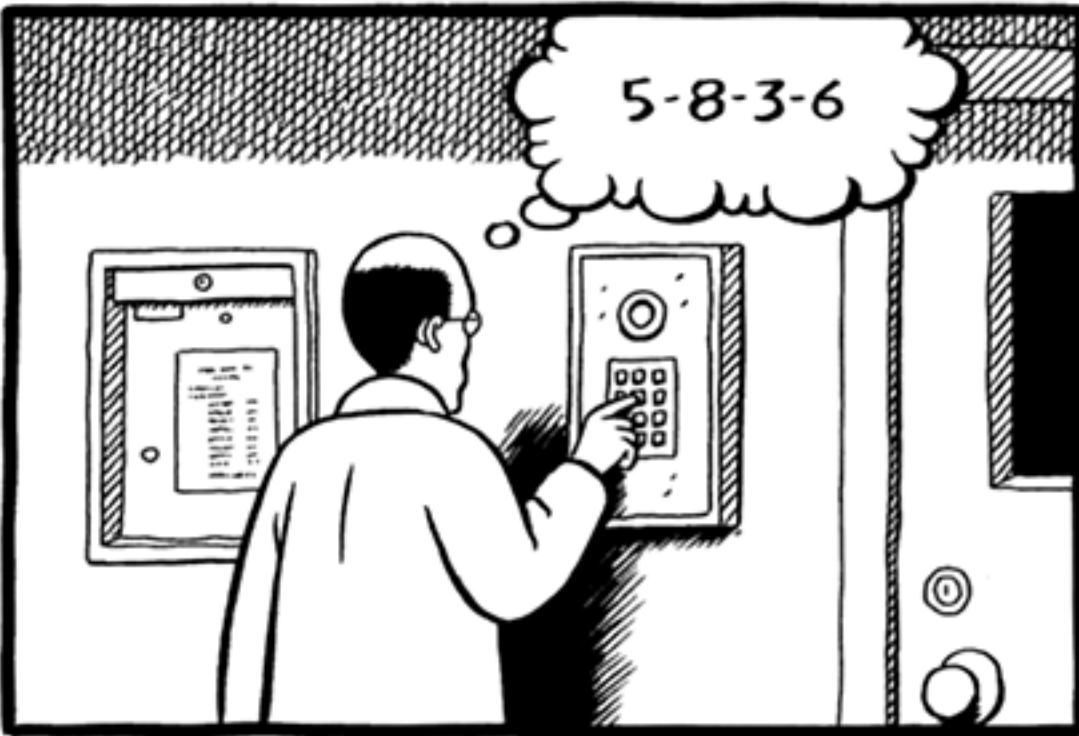
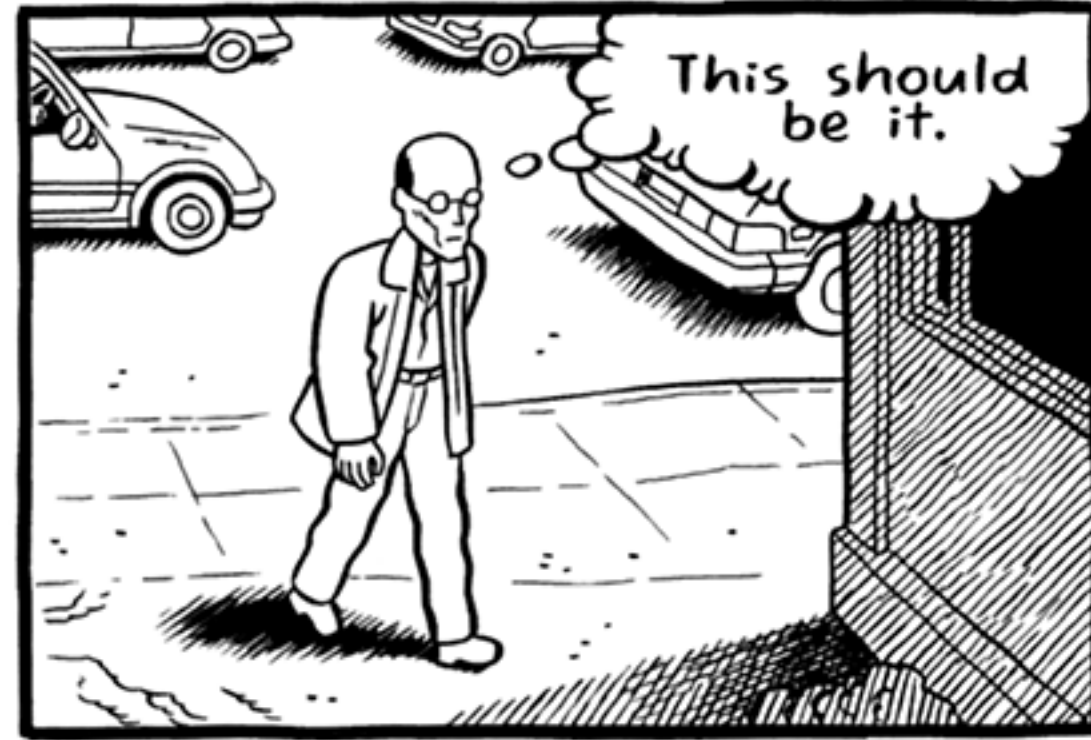
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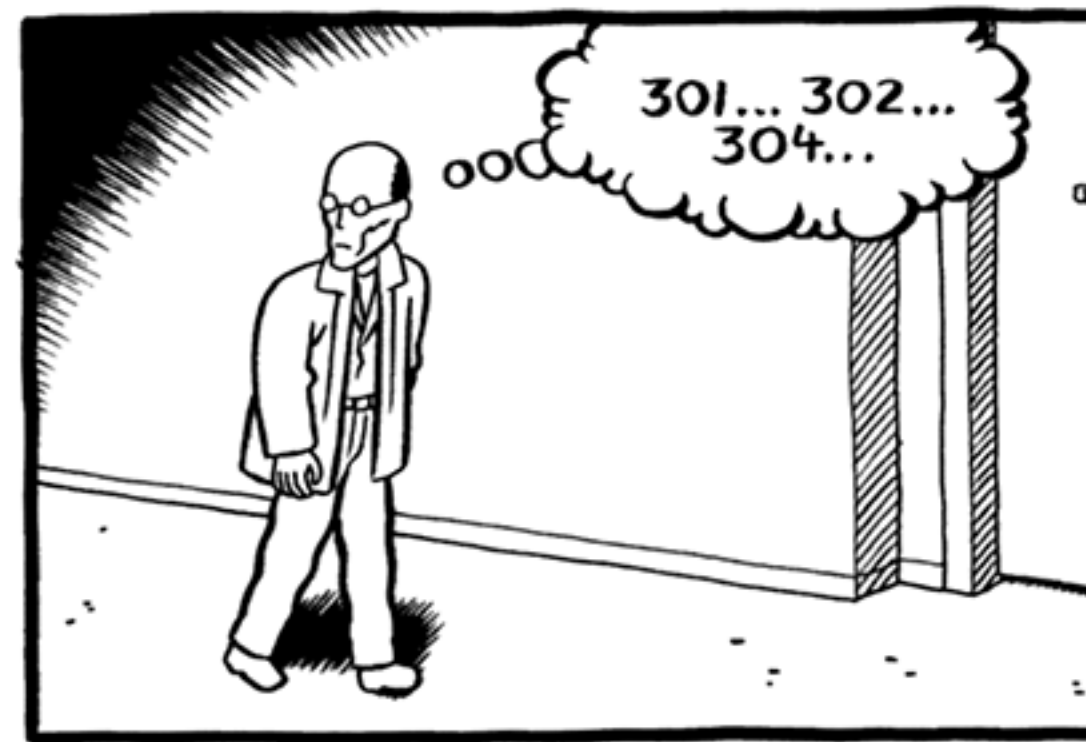
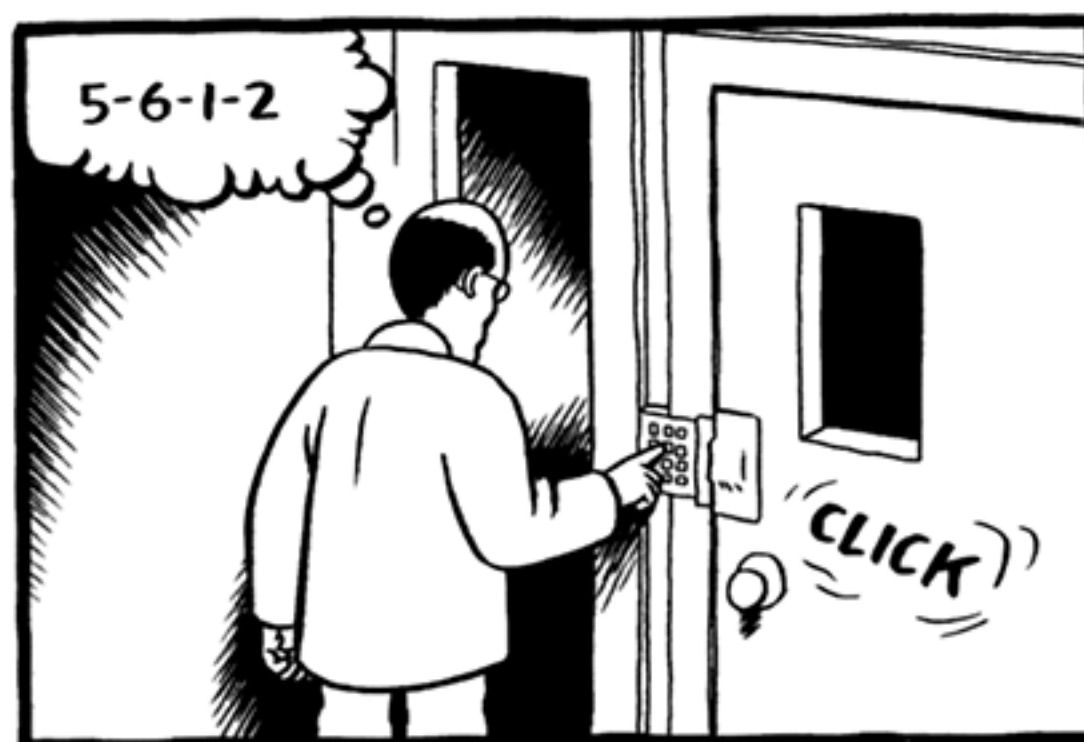
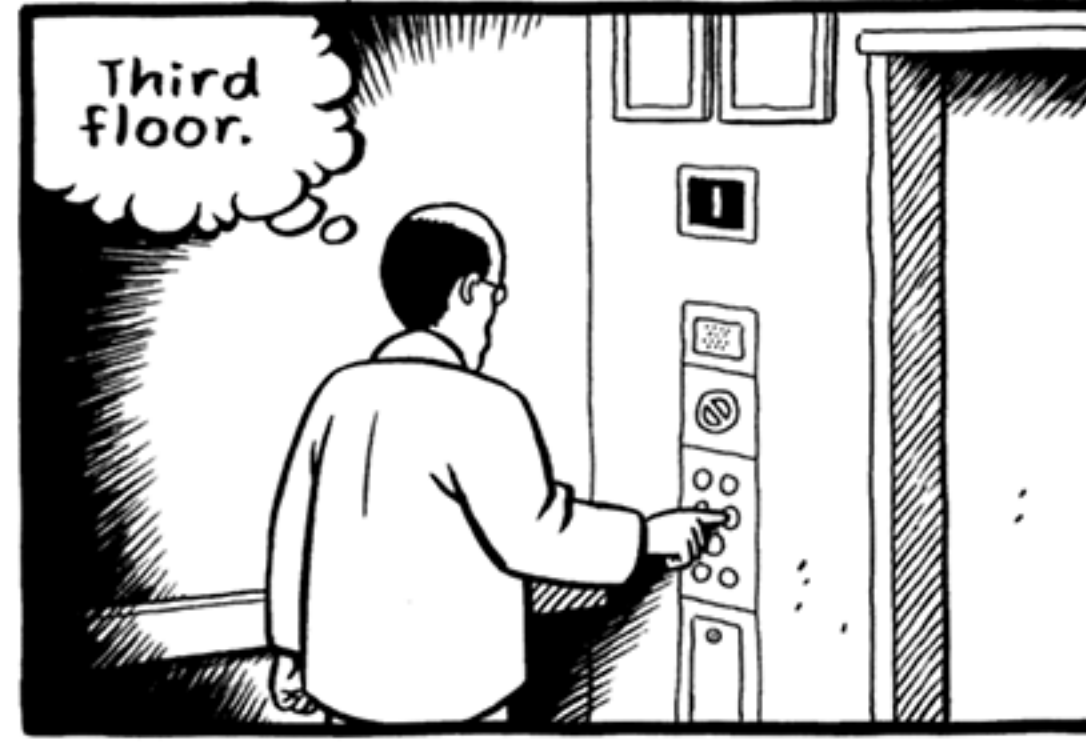
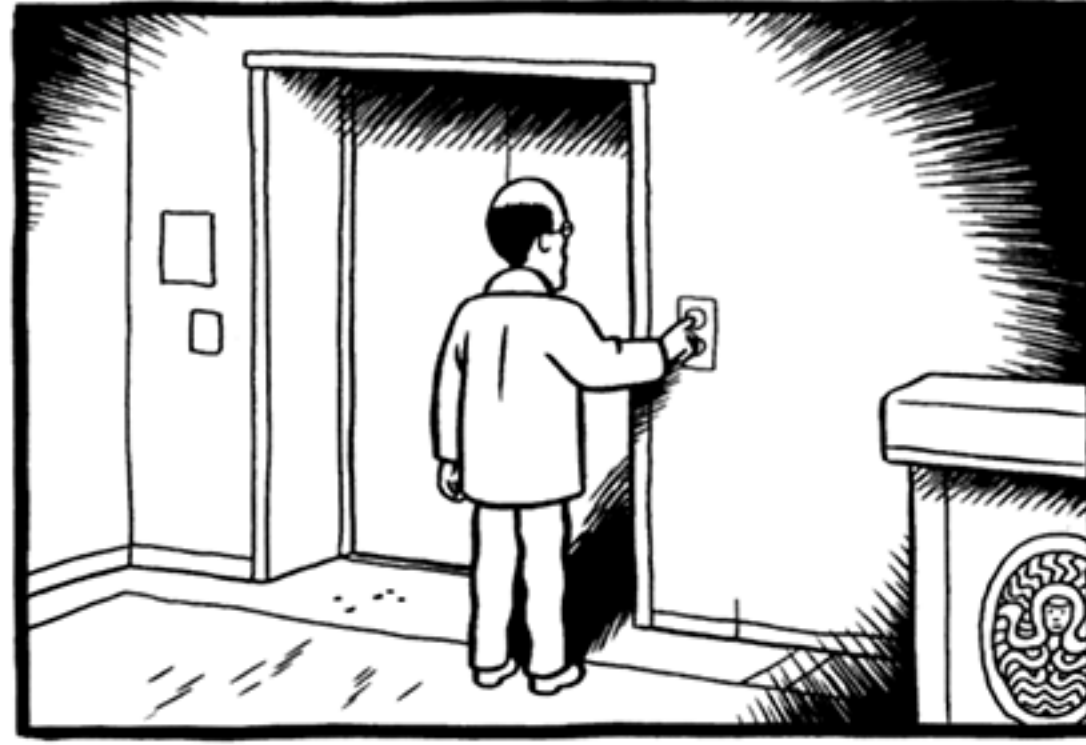
CARLA



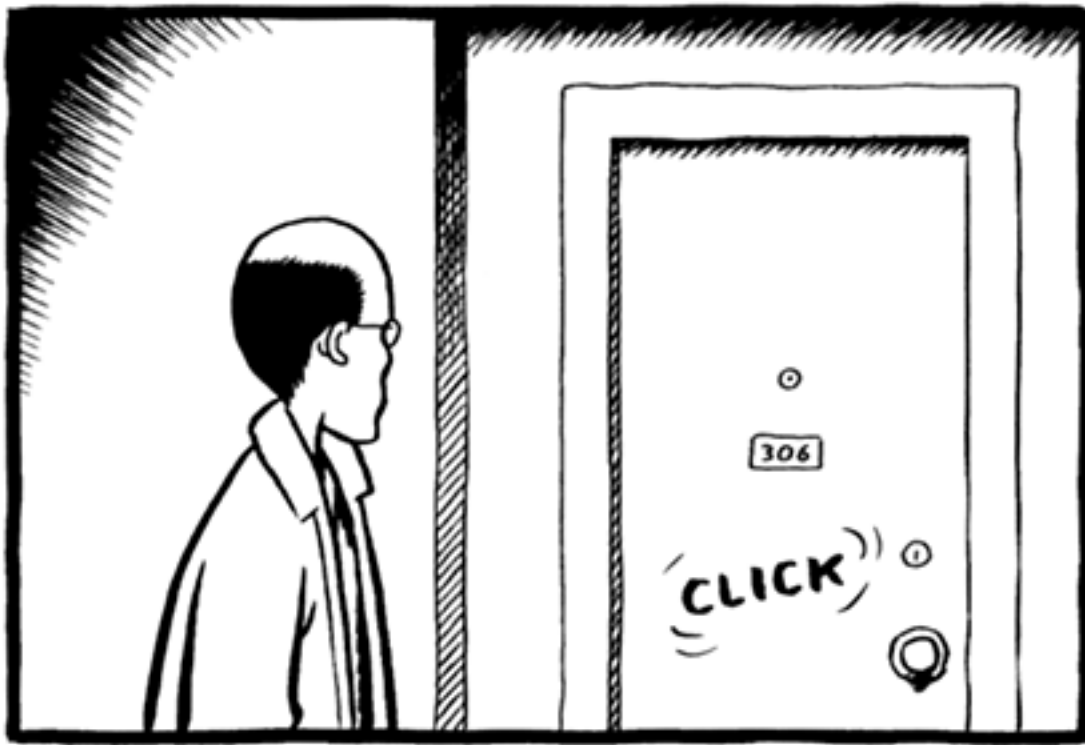
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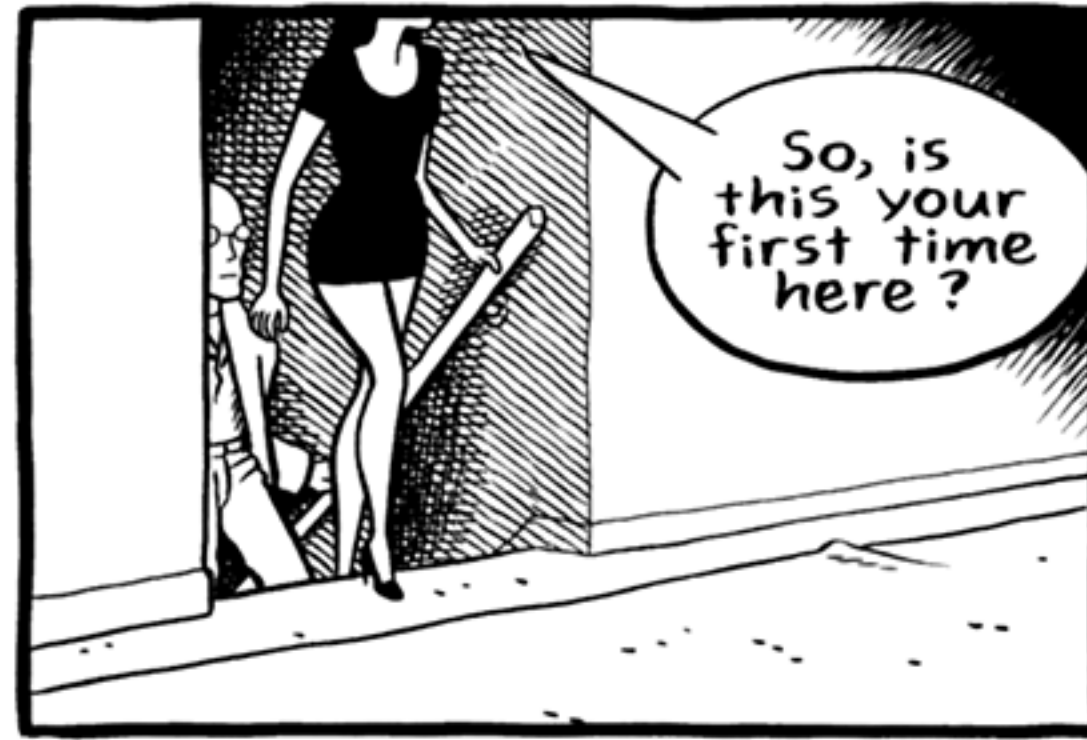
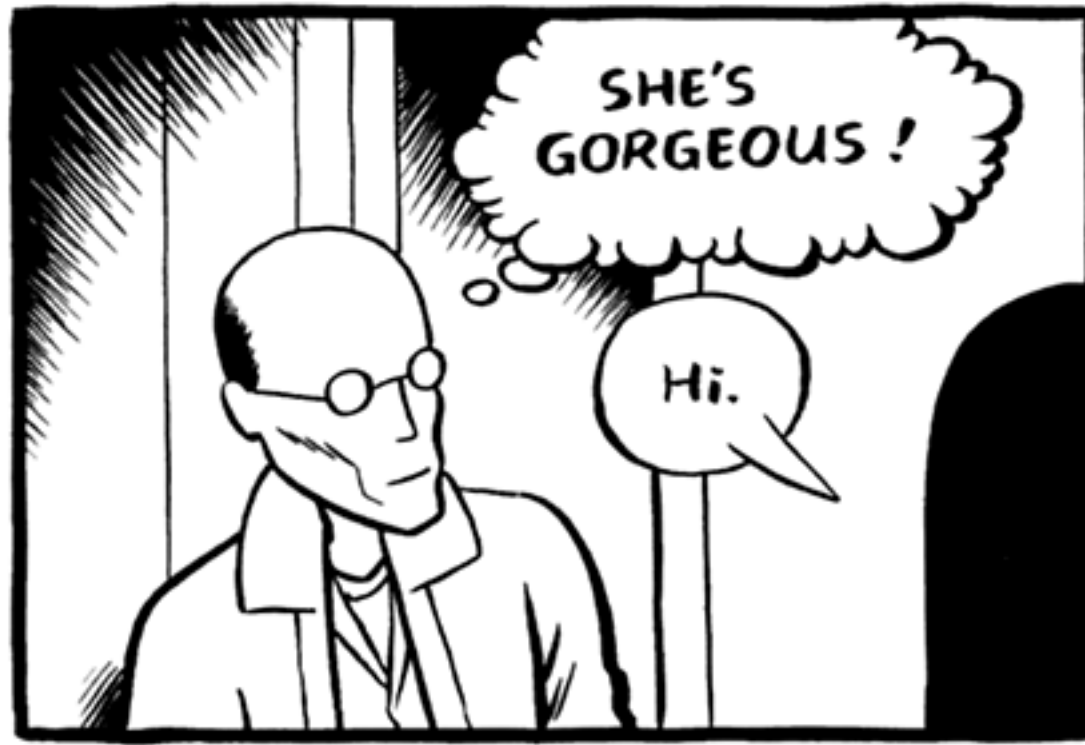
CARLA



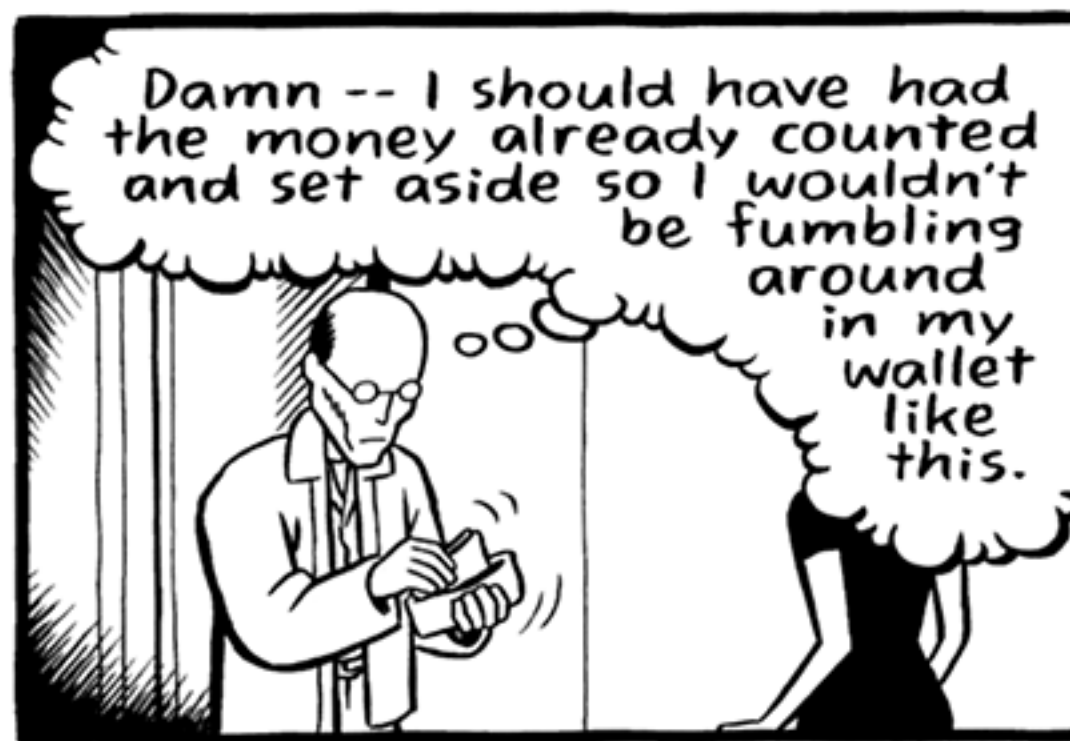
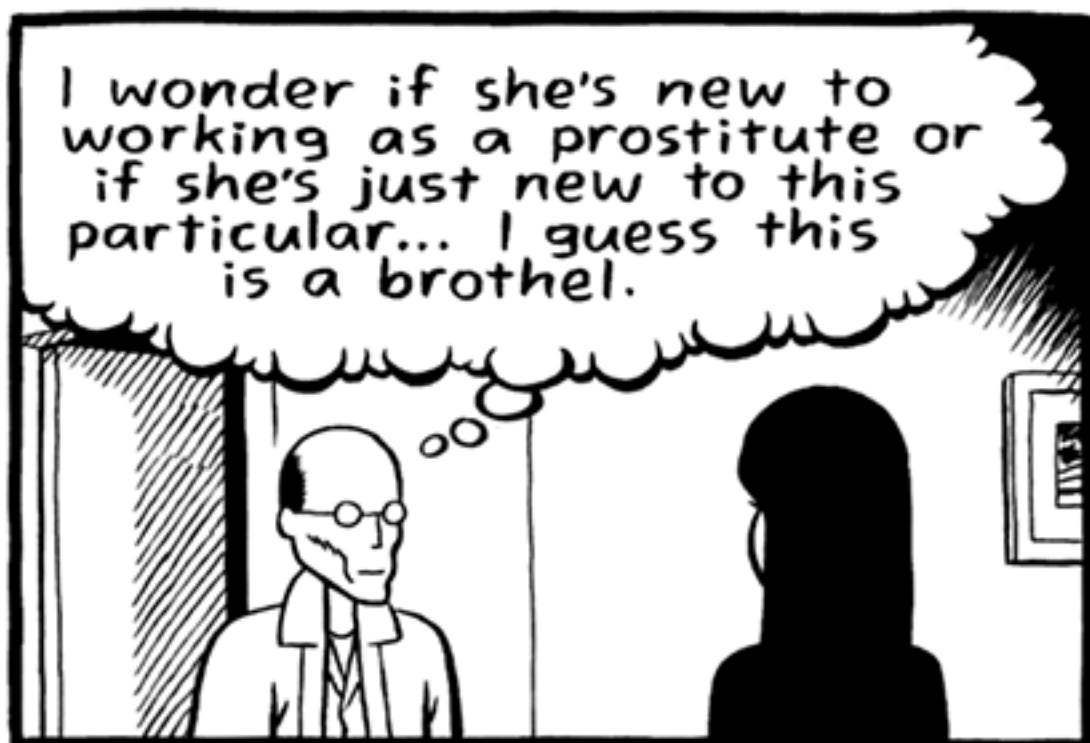
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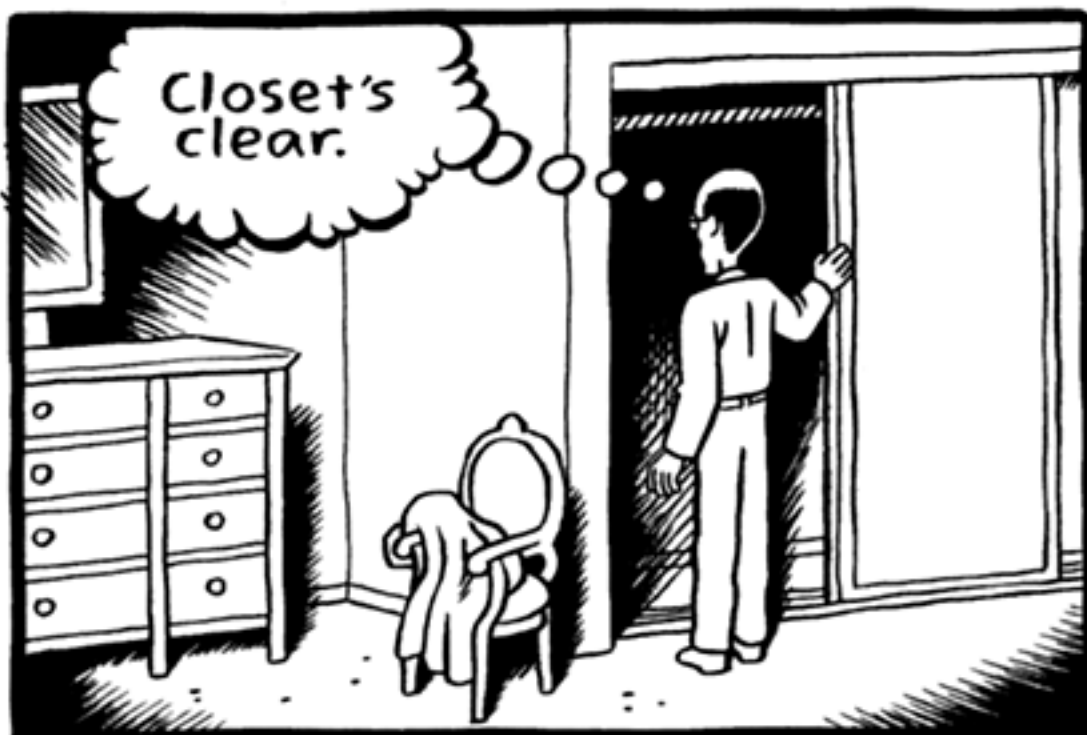
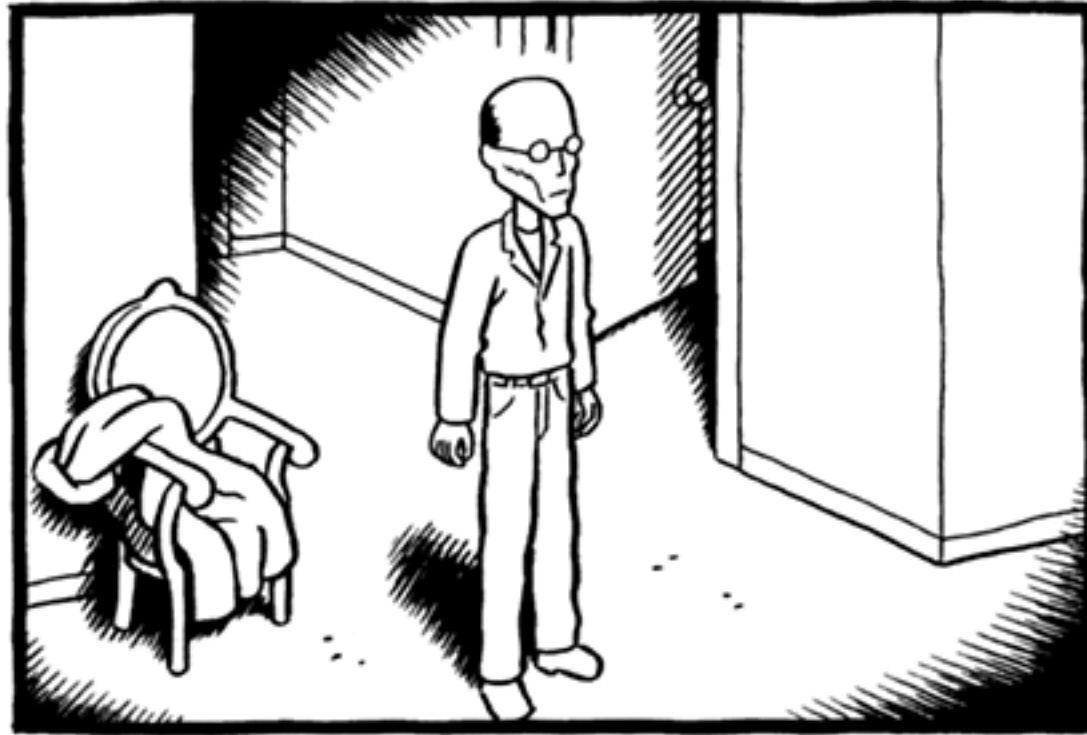
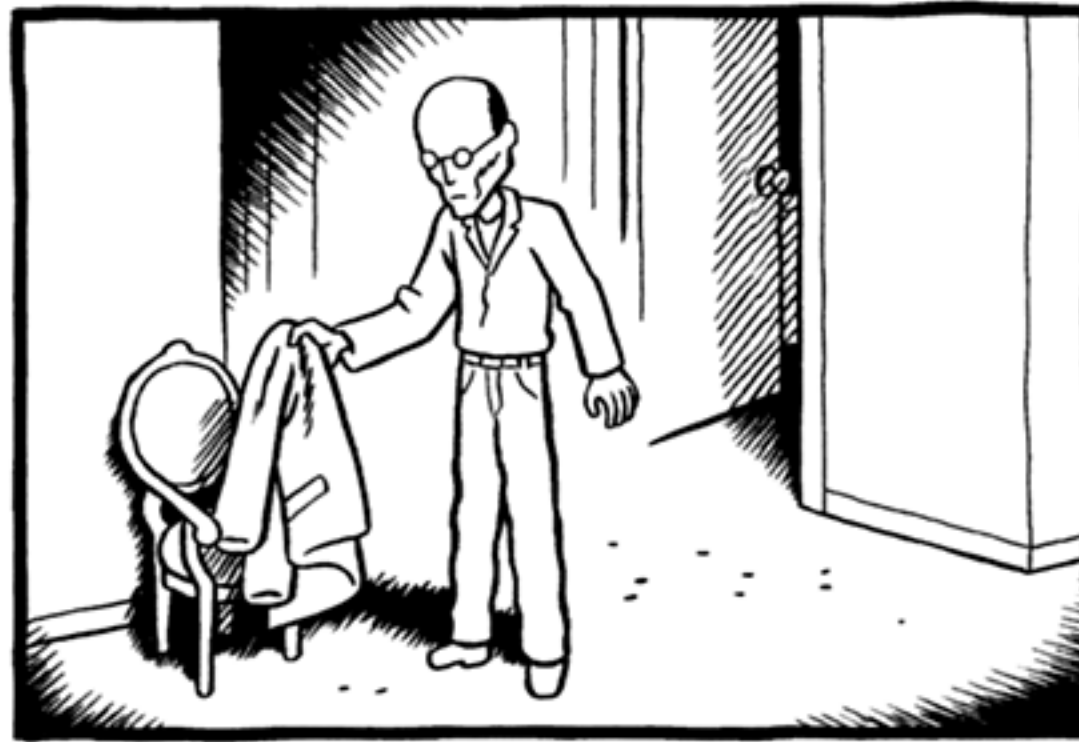
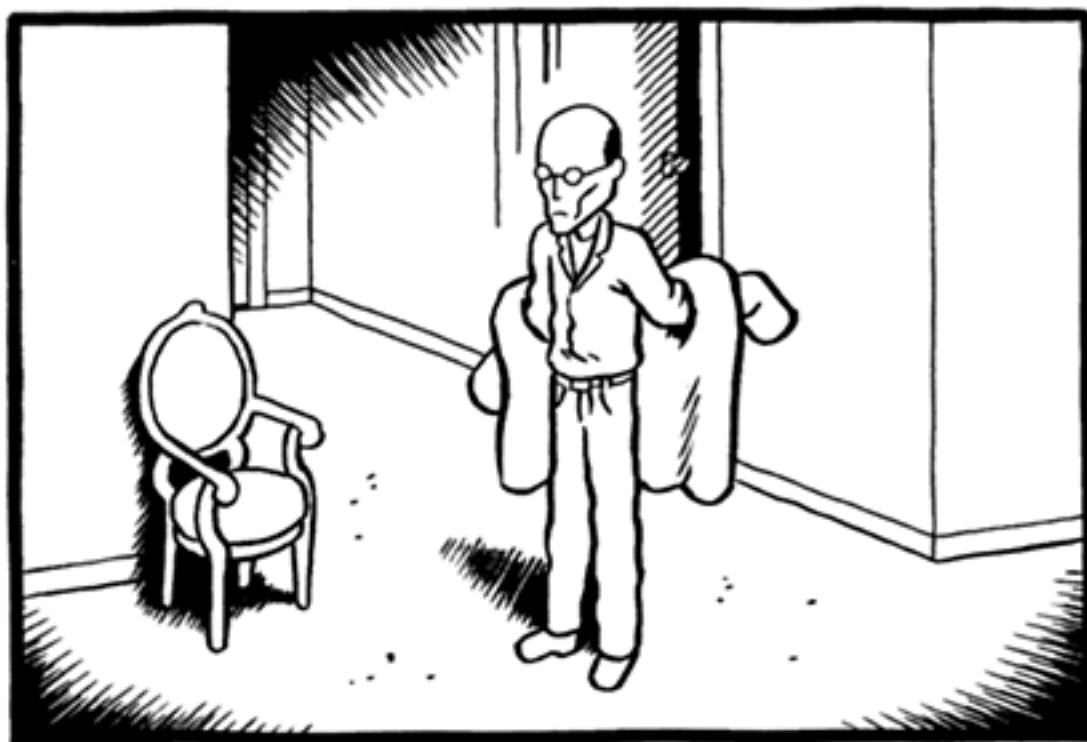
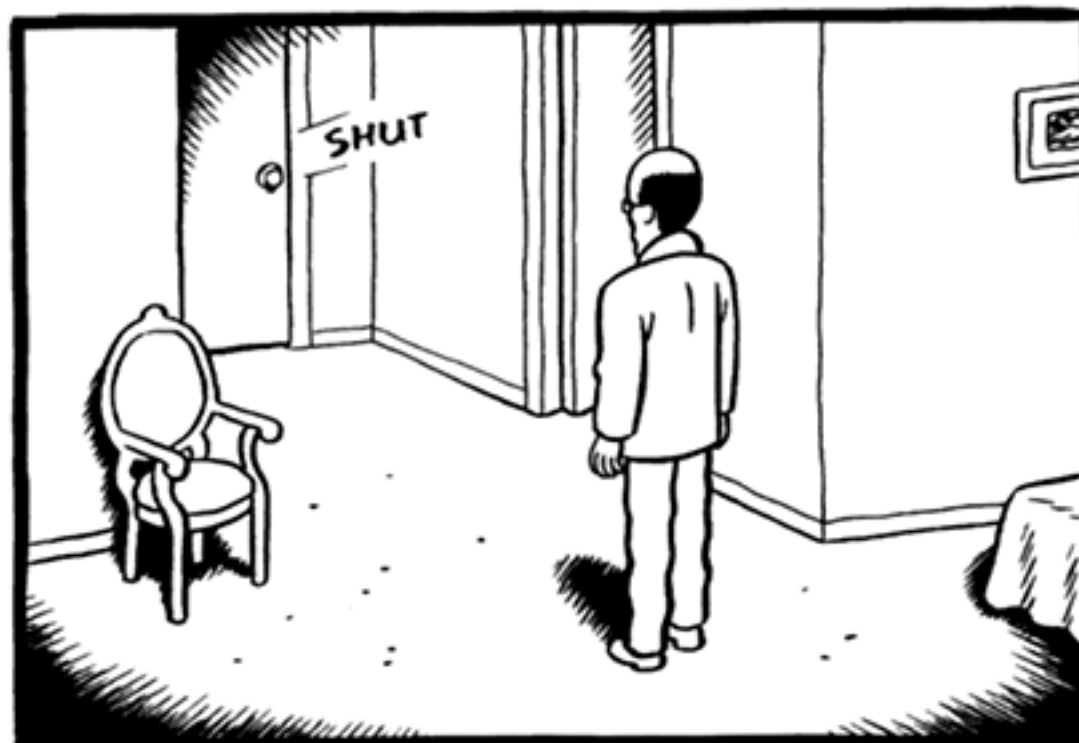
THE DOOR OPENED AND I WALKED IN.



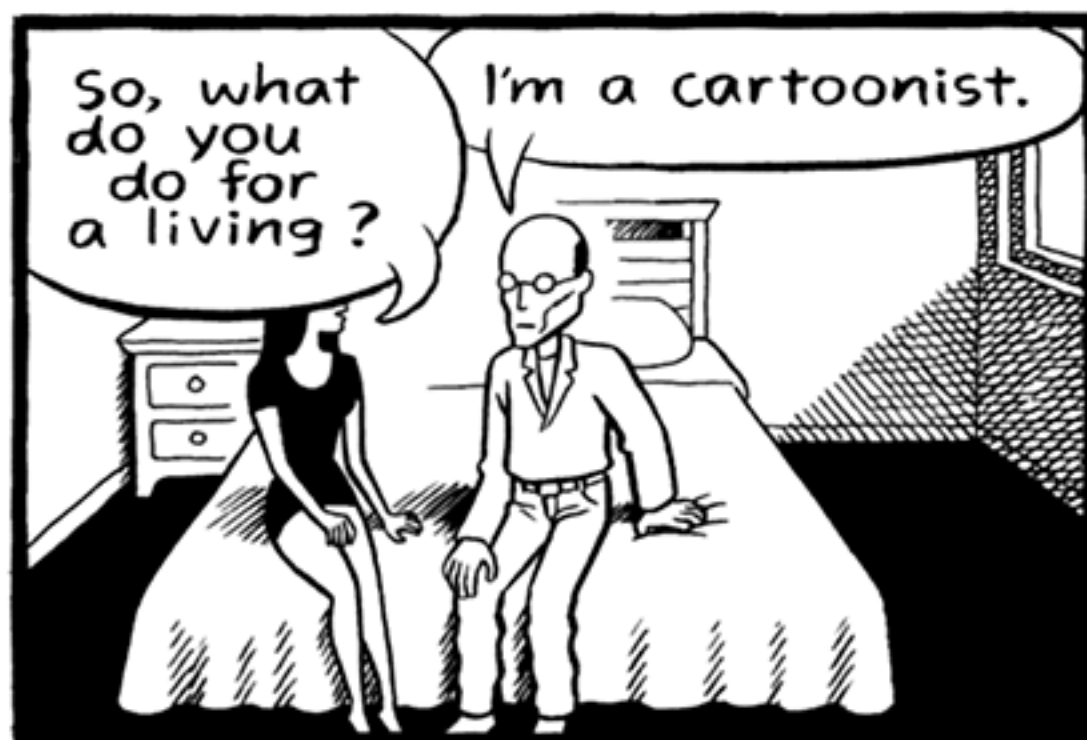
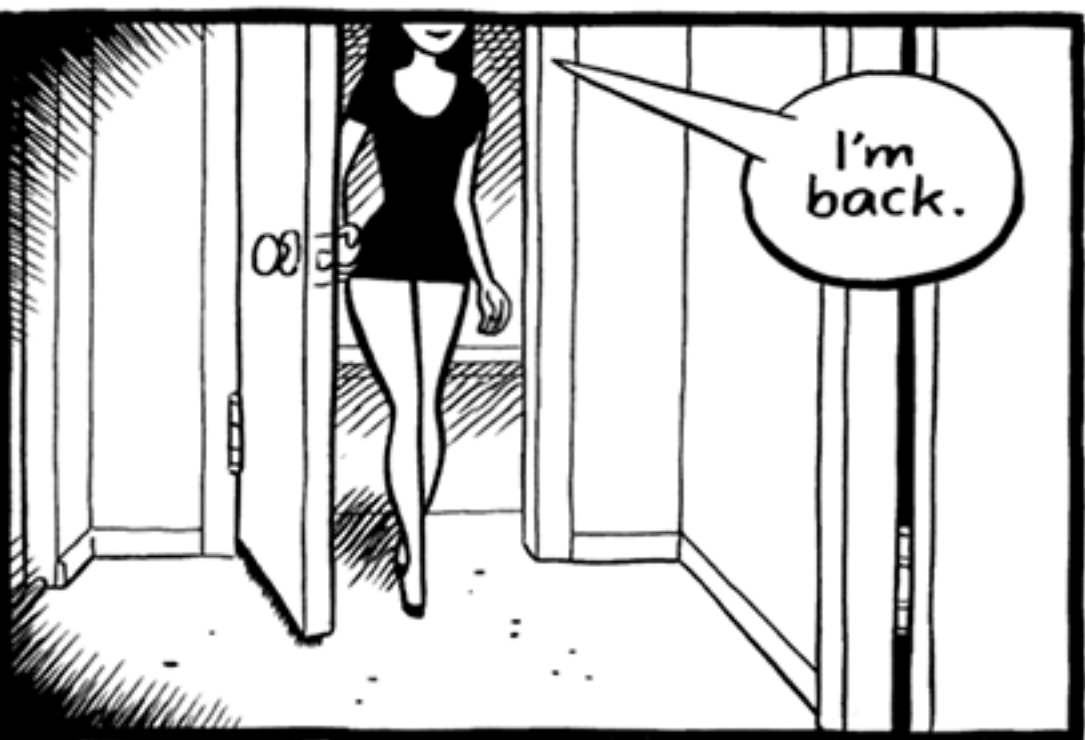
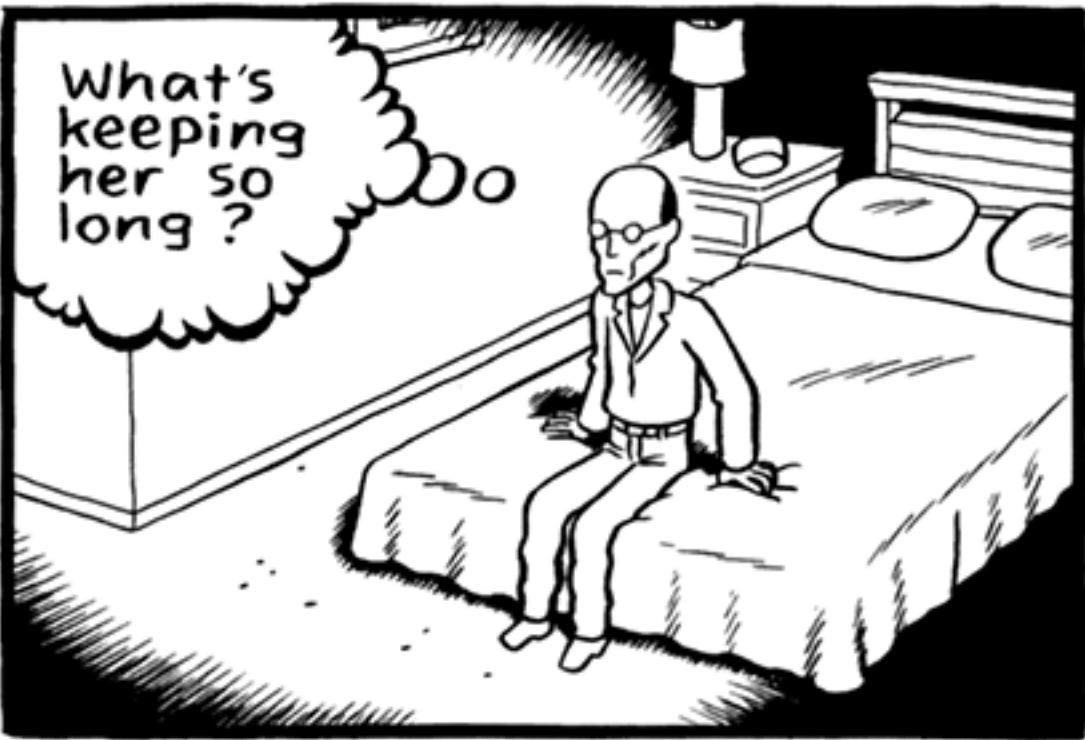
CARLA



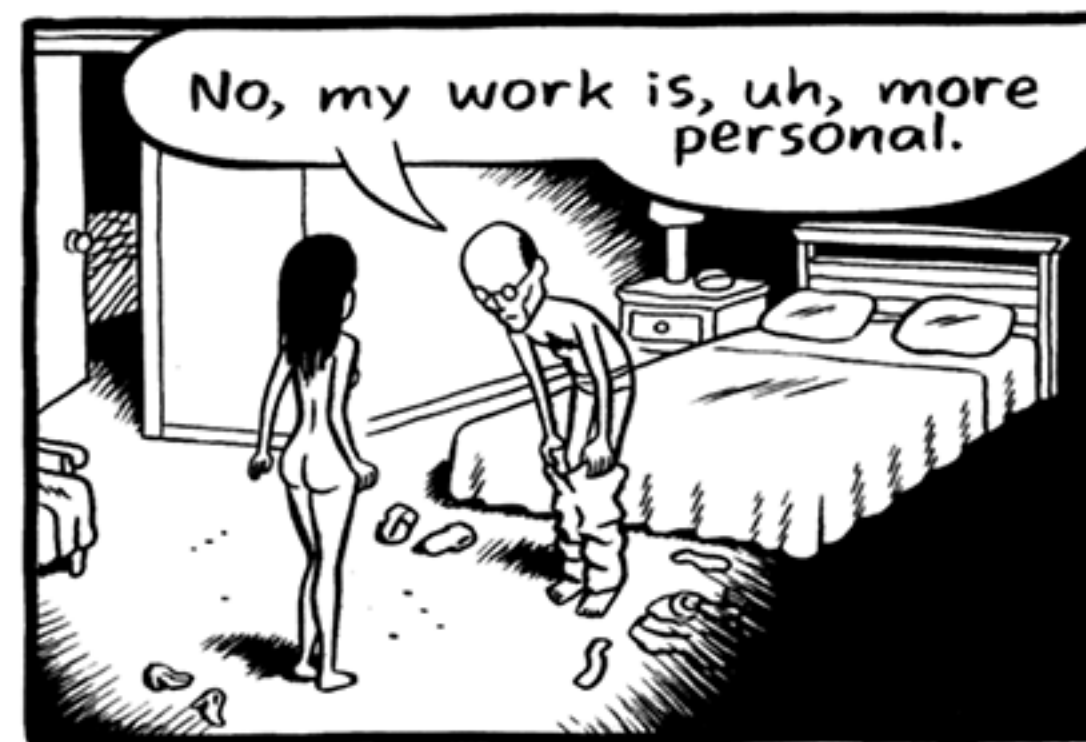
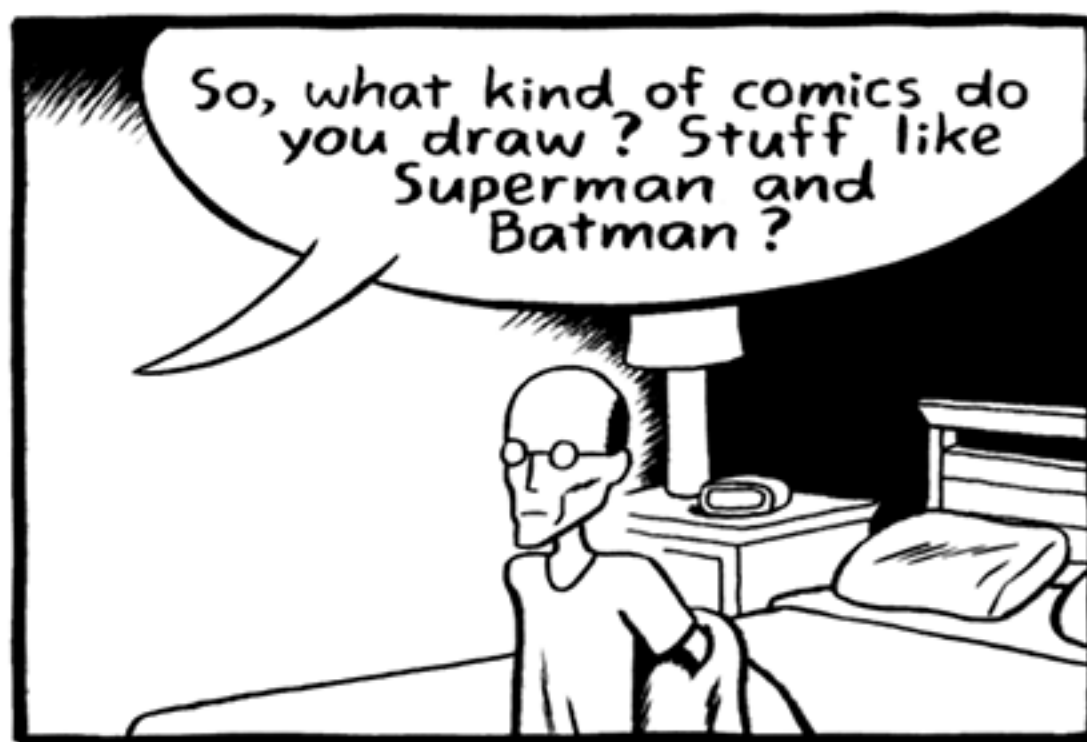
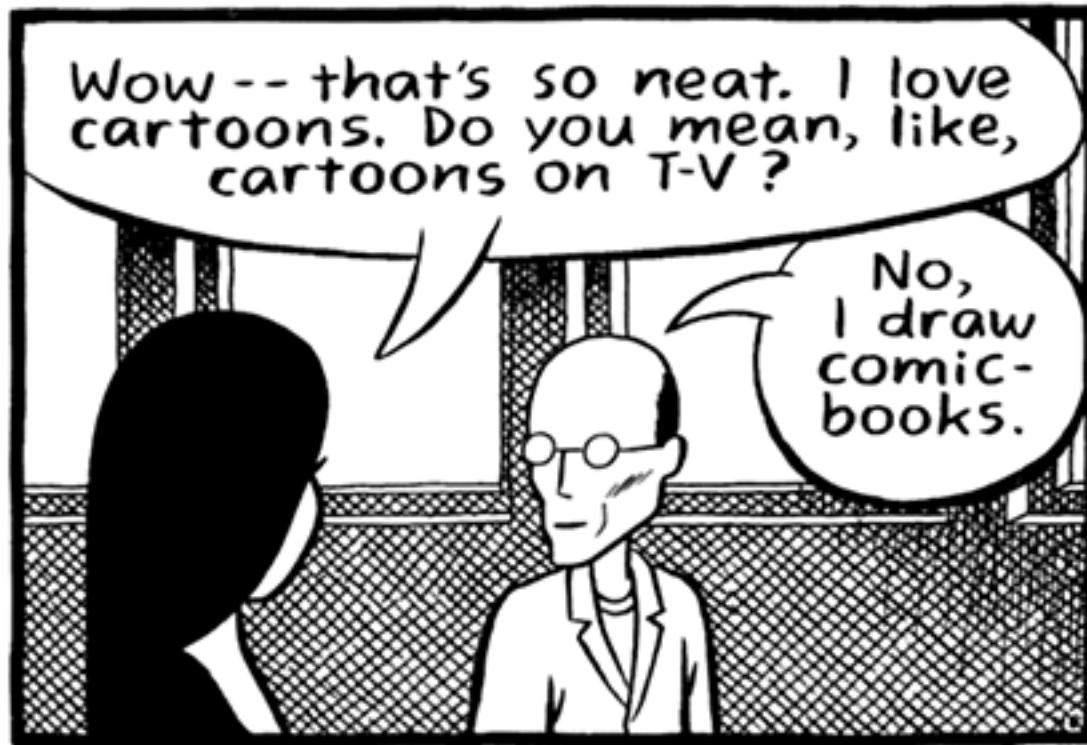
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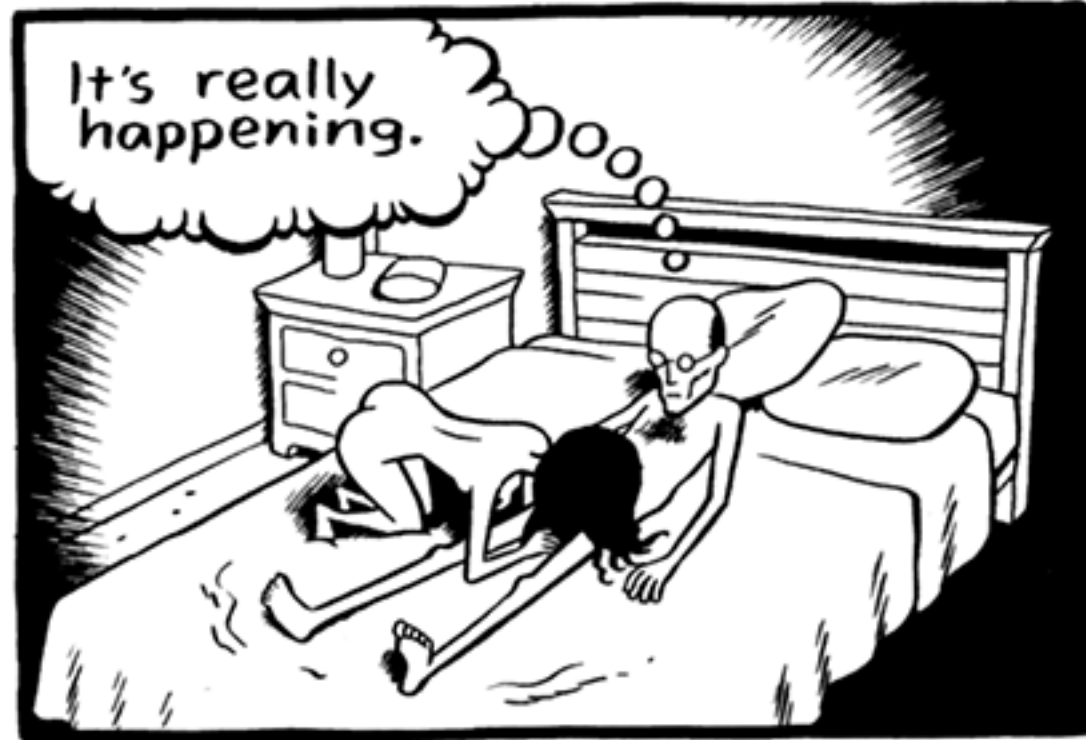
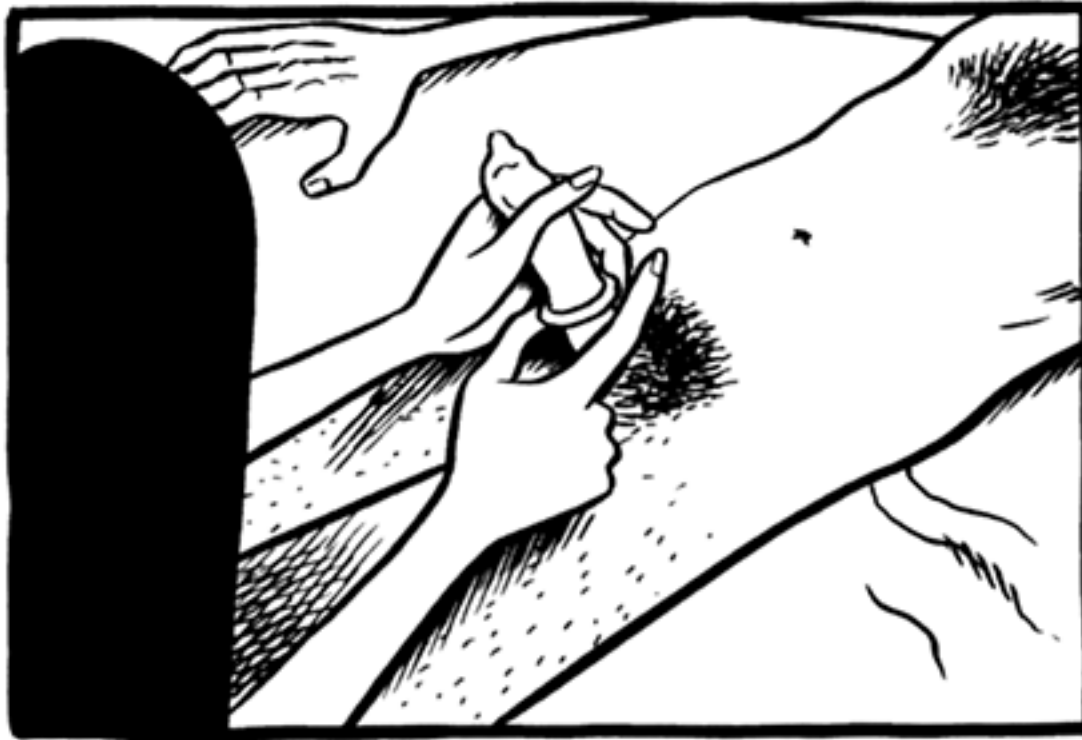
CARLA



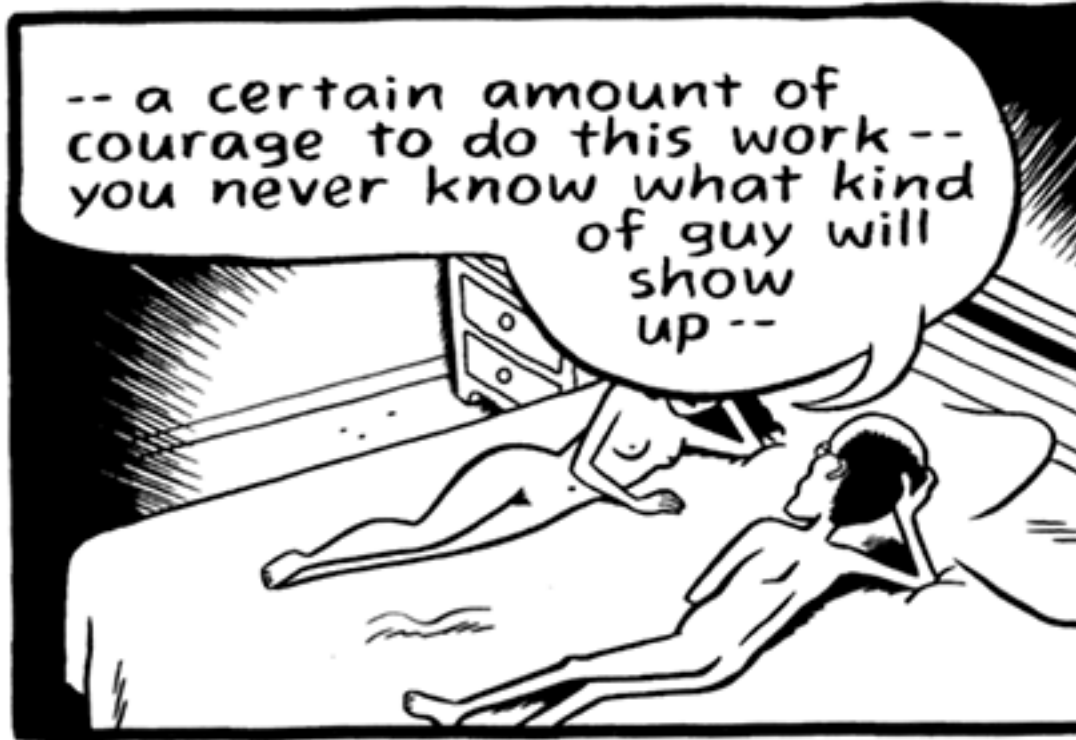
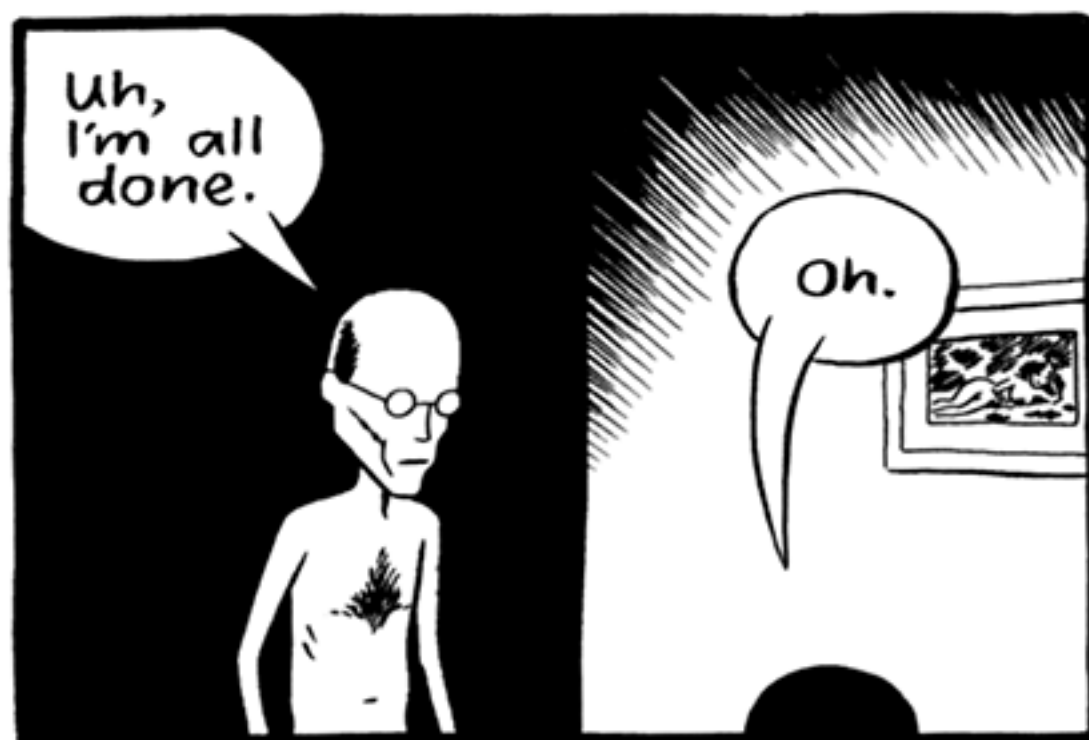
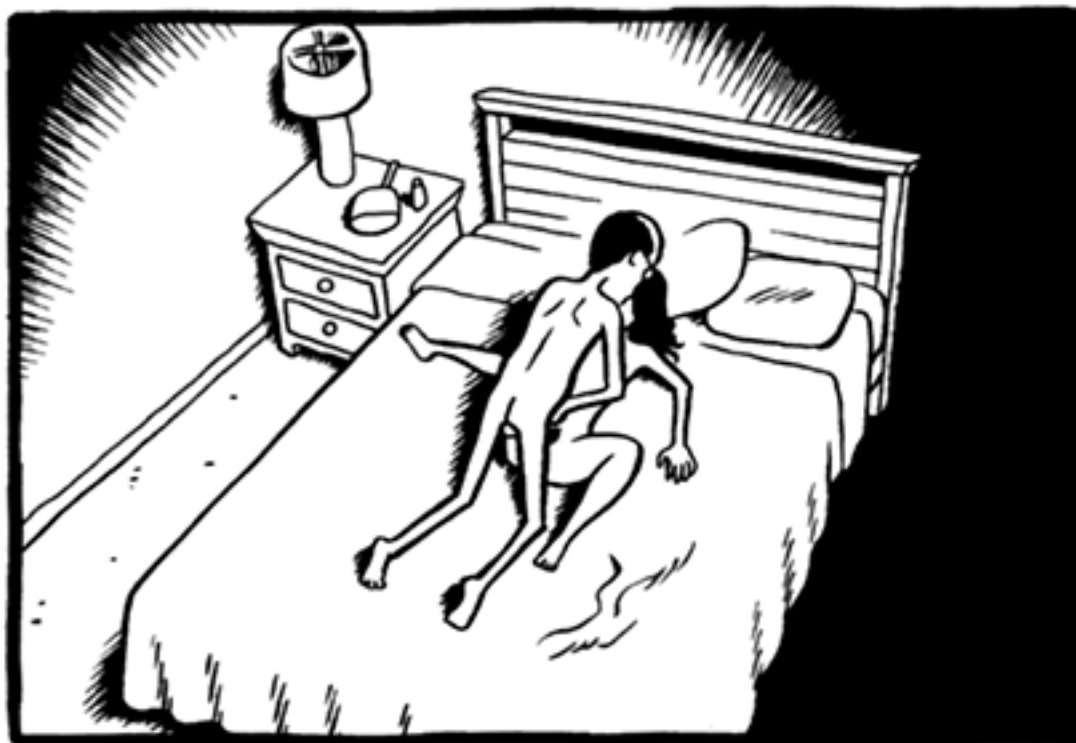
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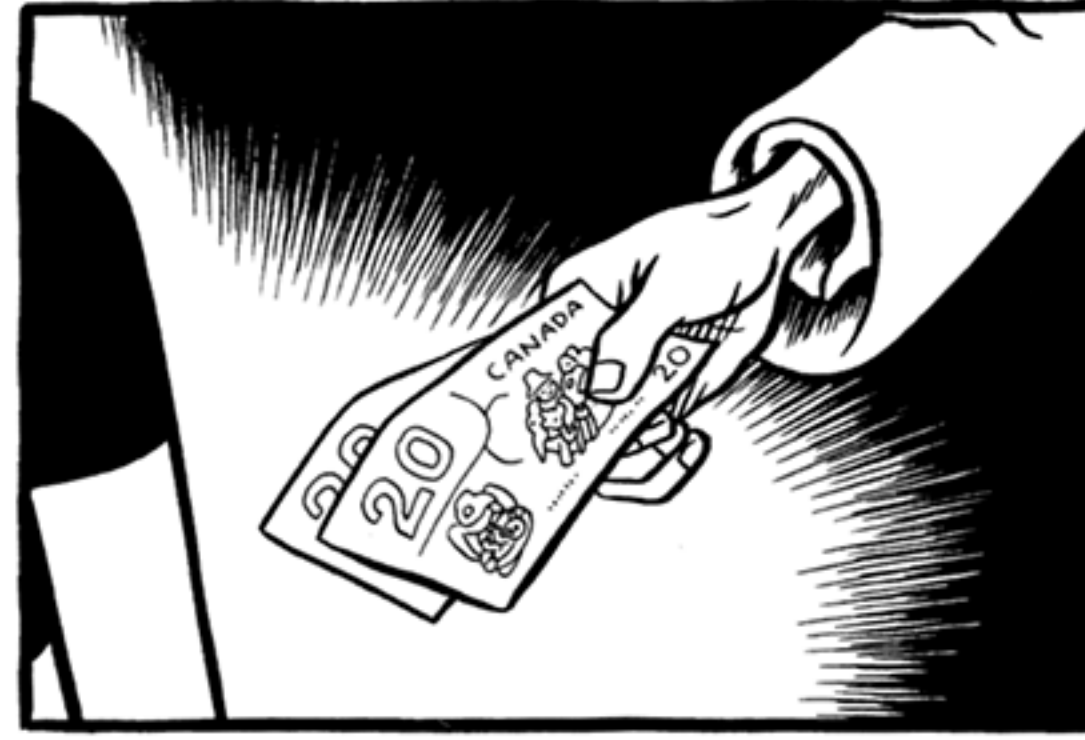
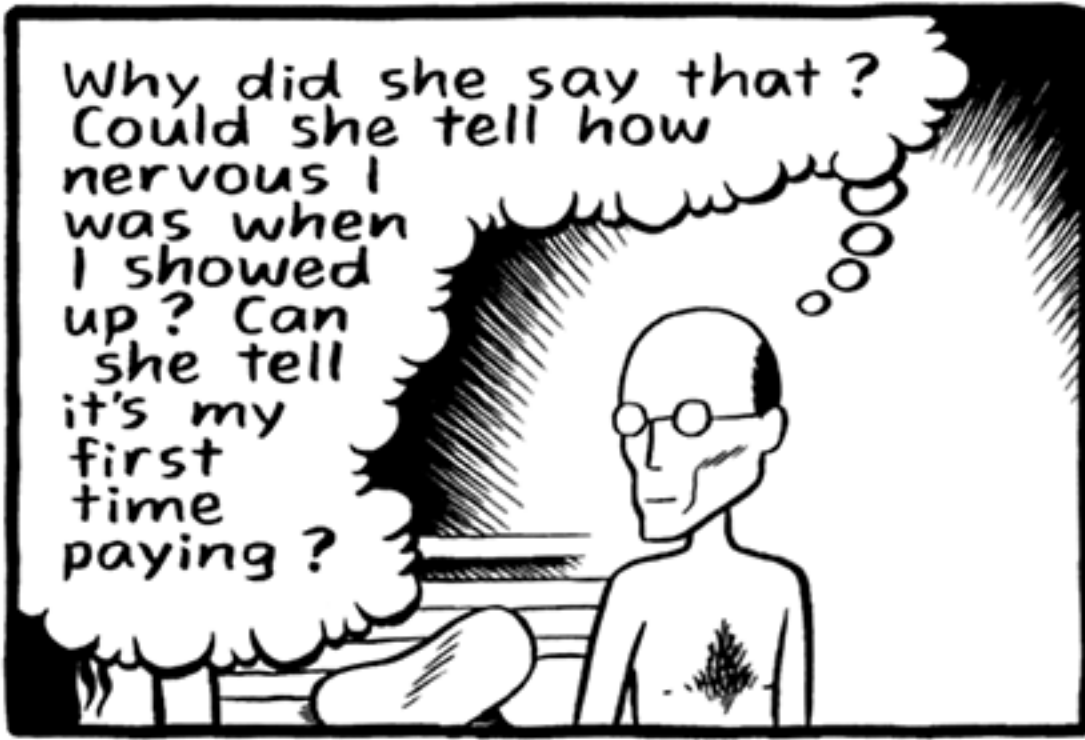
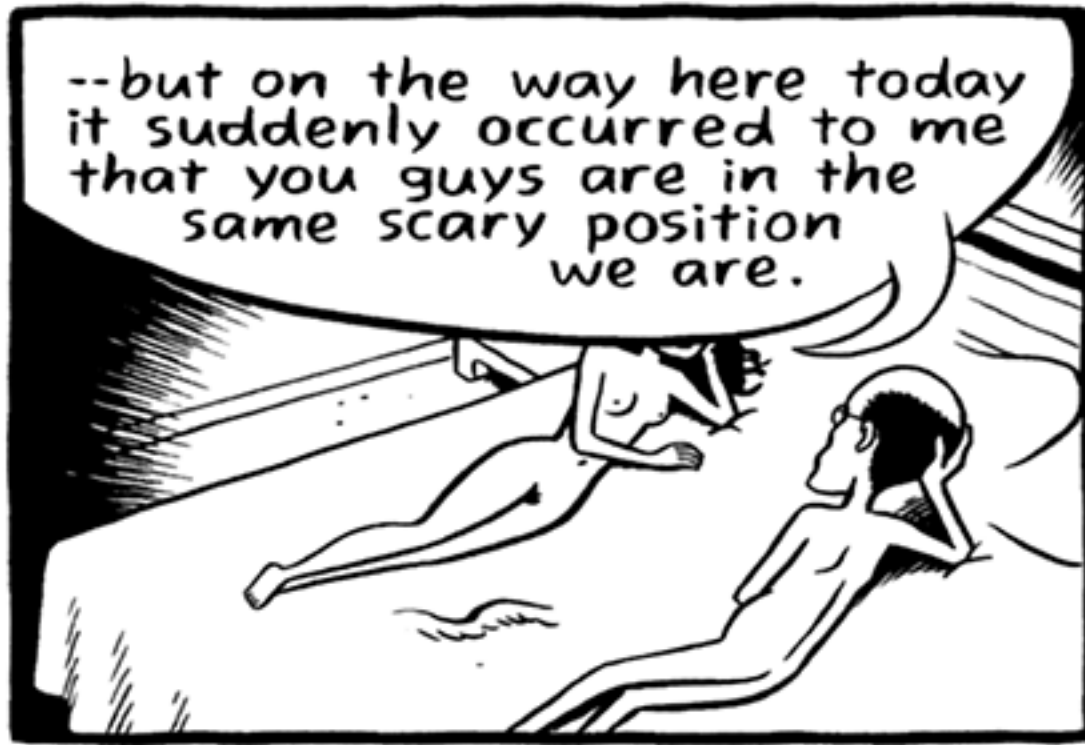
CARLA



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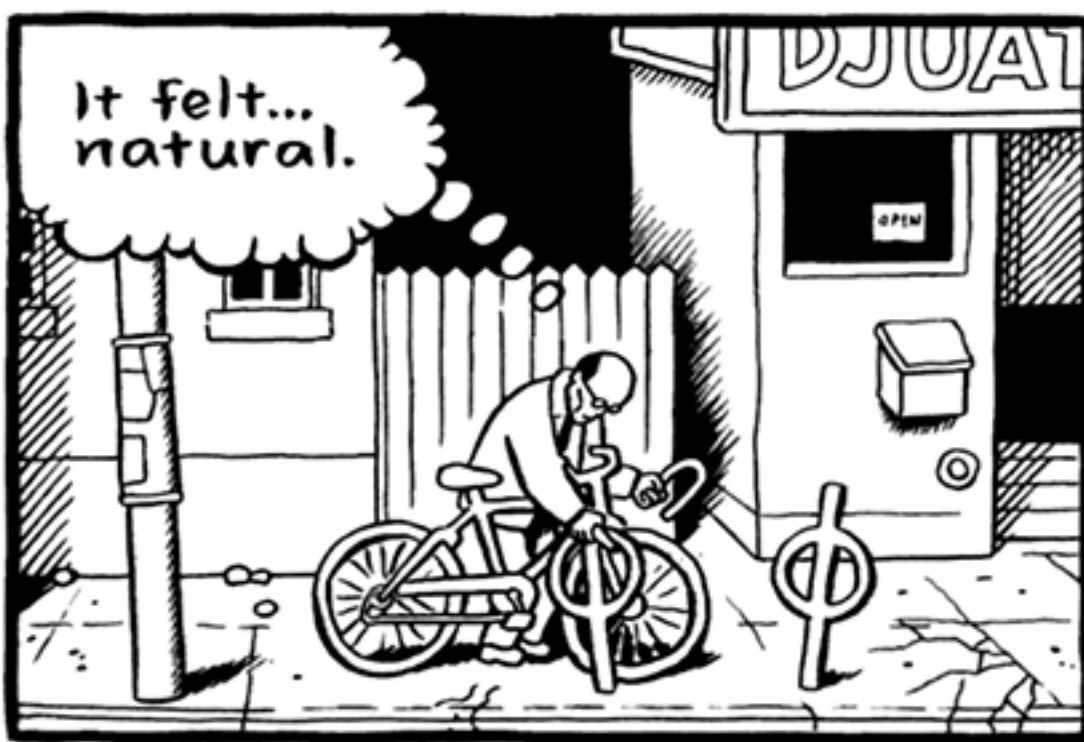
CARLA



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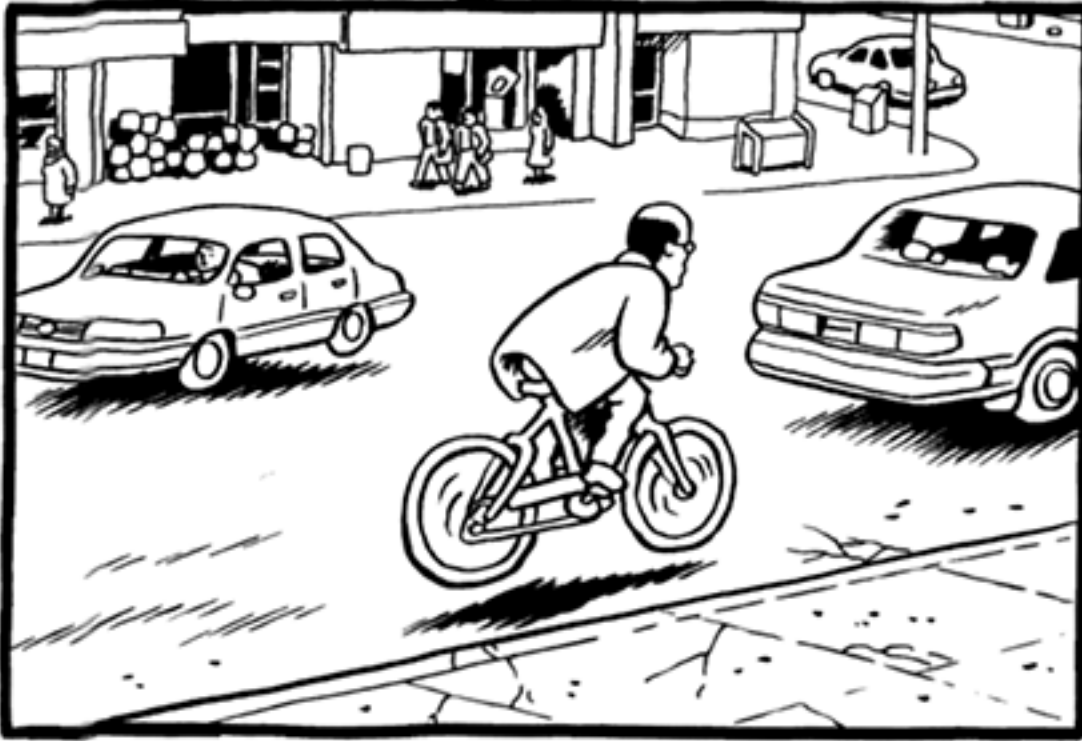


AS I WALKED OUT OF THE BROTHEL I FELT EXHILARATED AND TRANSFORMED.



ABURDEN THAT I HAD BEEN CARRYING SINCE ADOLESCENCE HAD DISAPPEARED.

CARLA



THE BURDEN HAS NEVER RETURNED.

MARCH 30th 1999:

Really? What was it like?
It was great. She was REALLY nice, and... it was great.

You used a condom, right?
Of course.

Are you going to do it again?
Absolutely.

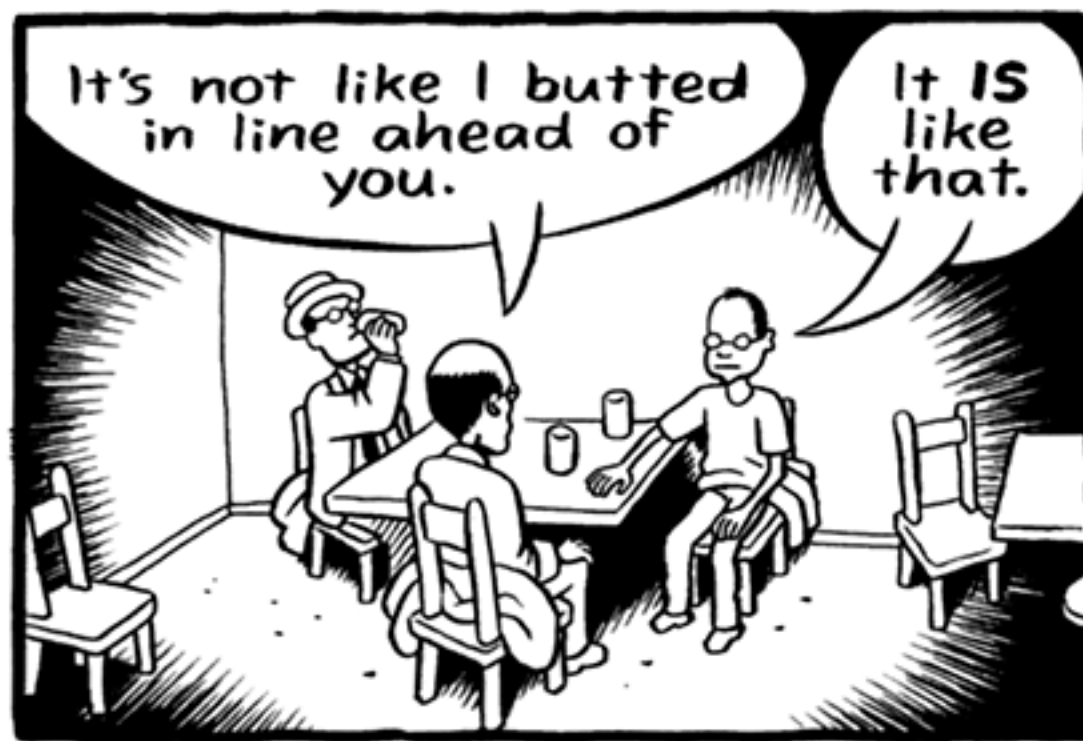
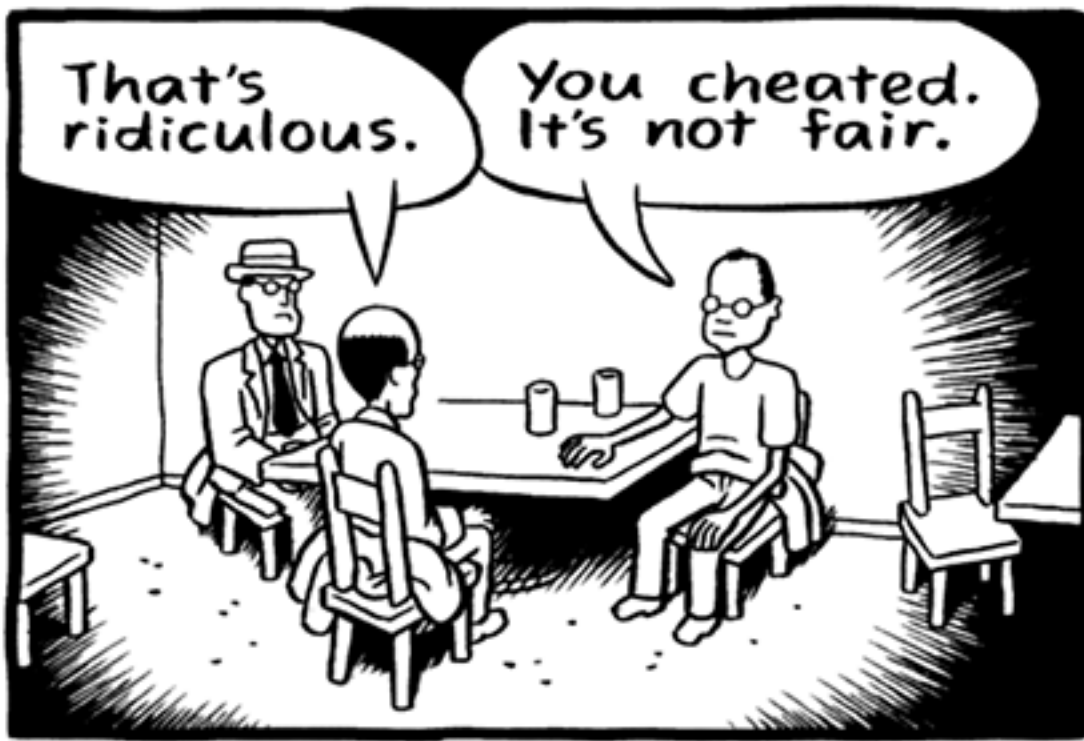
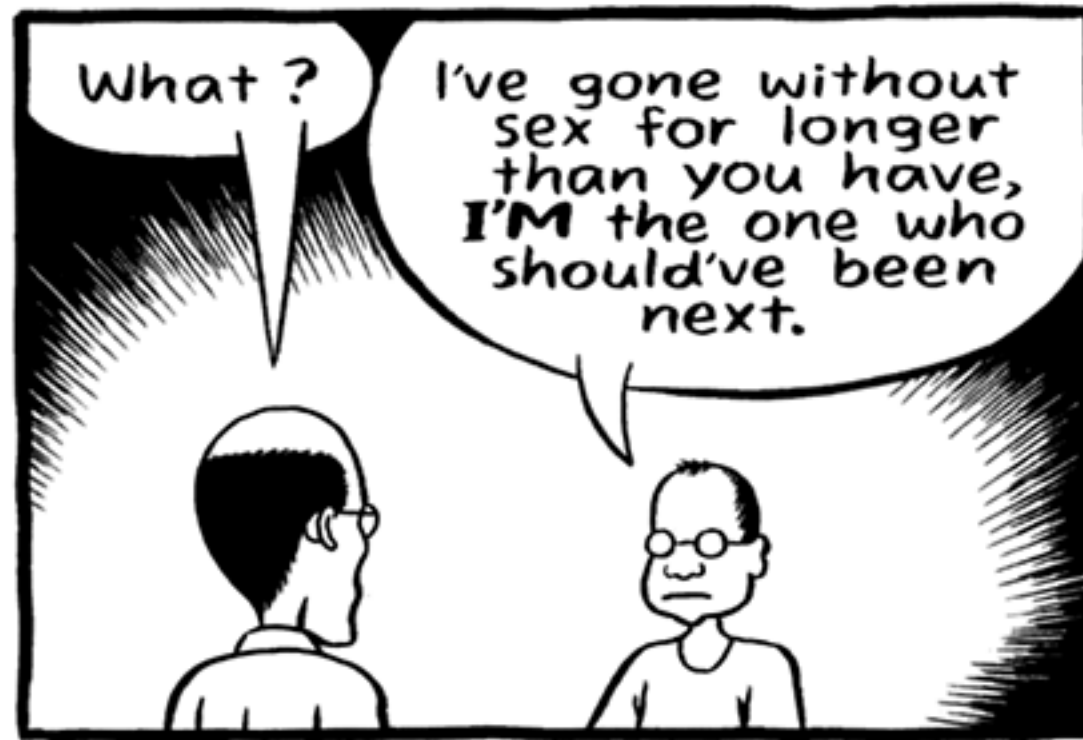
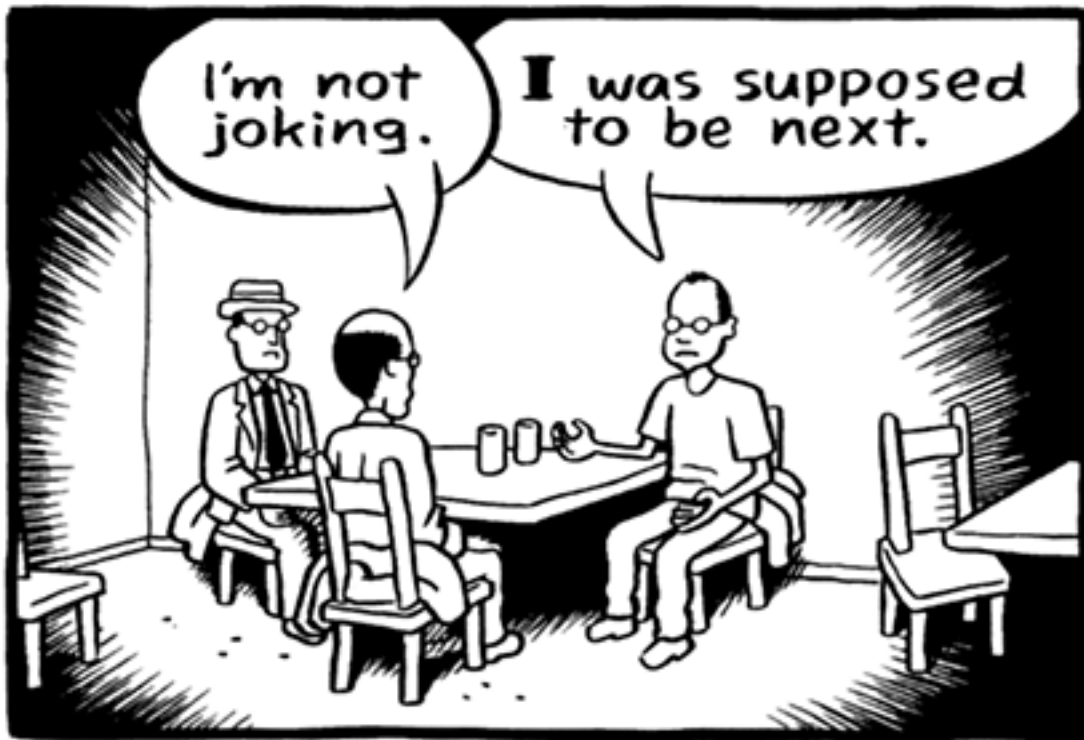
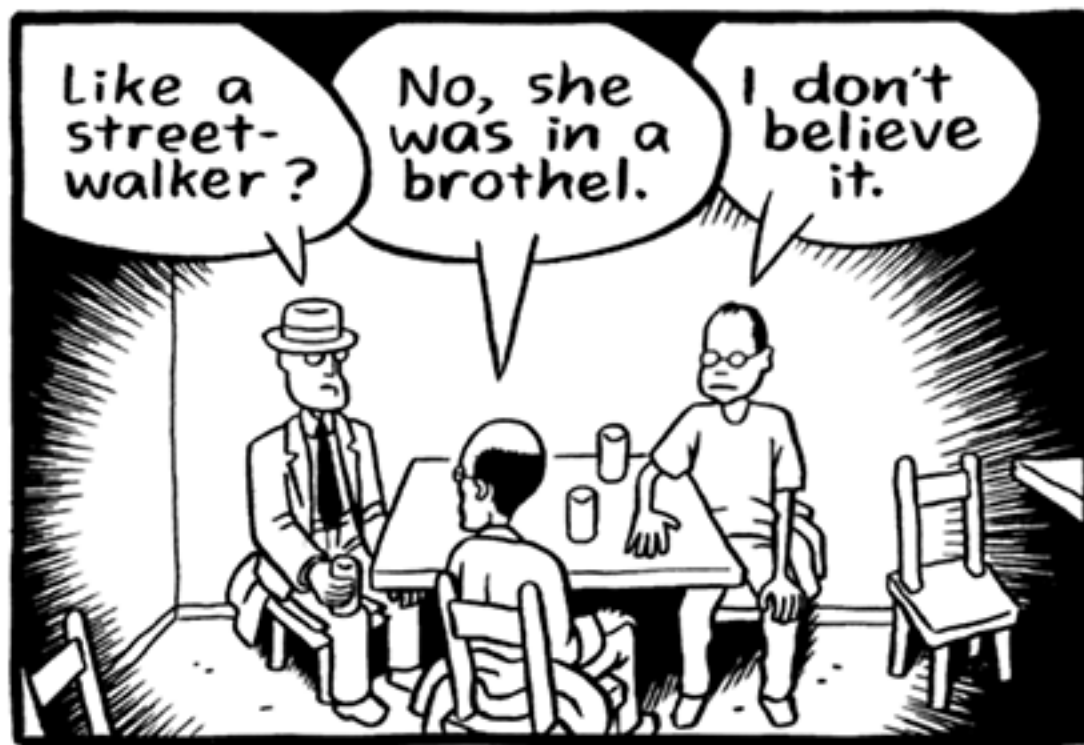
Could I ask you a favour?
What?

I don't mind that you're doing this, I've got no problem with it --

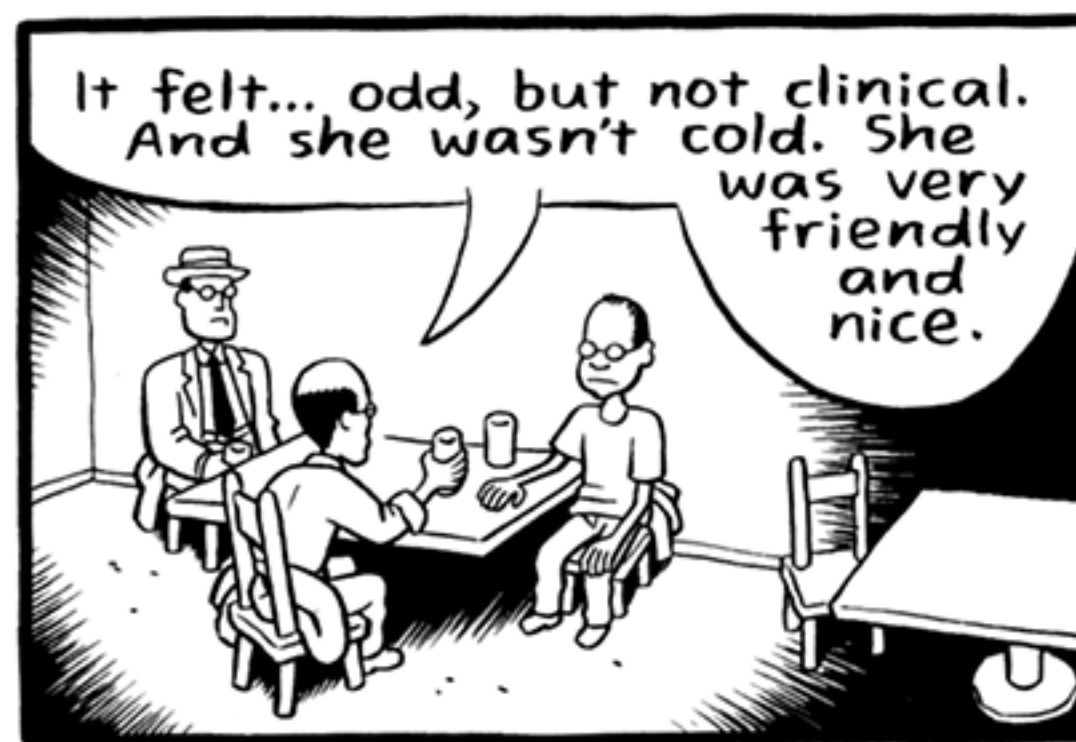
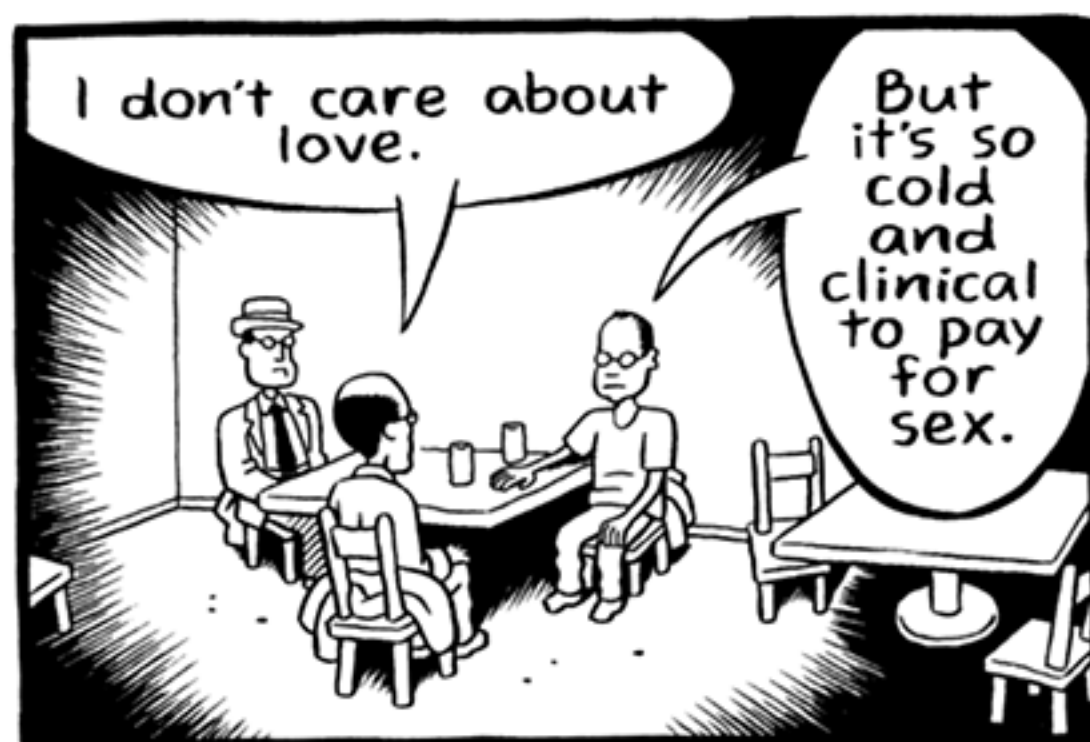
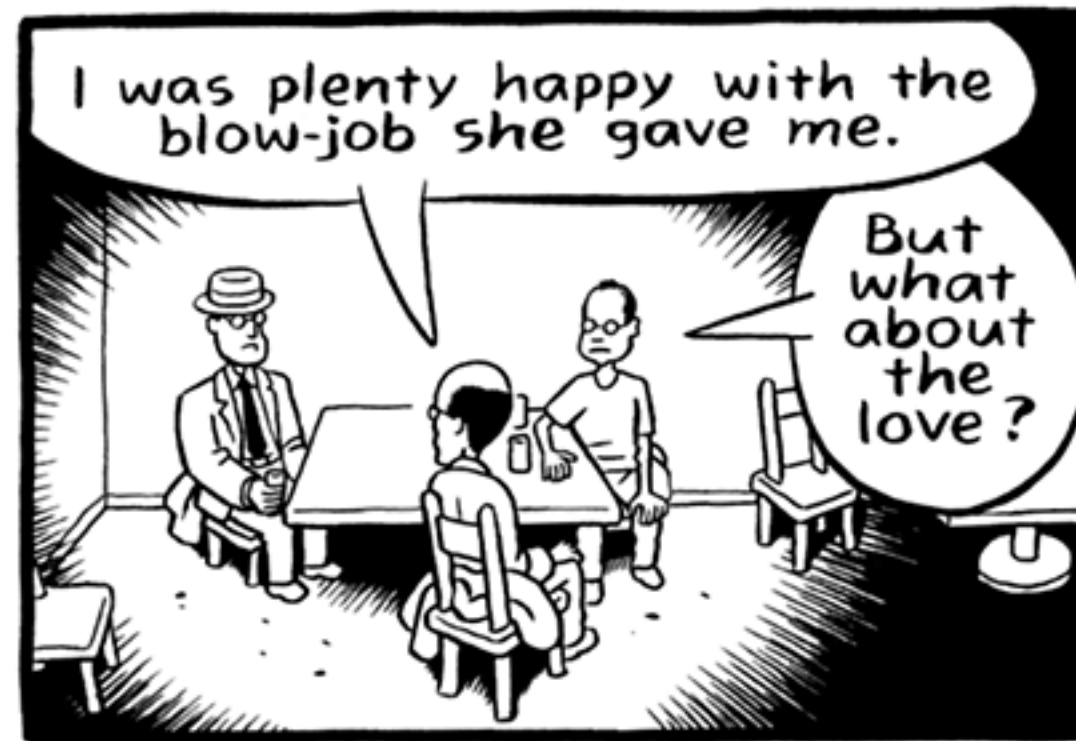
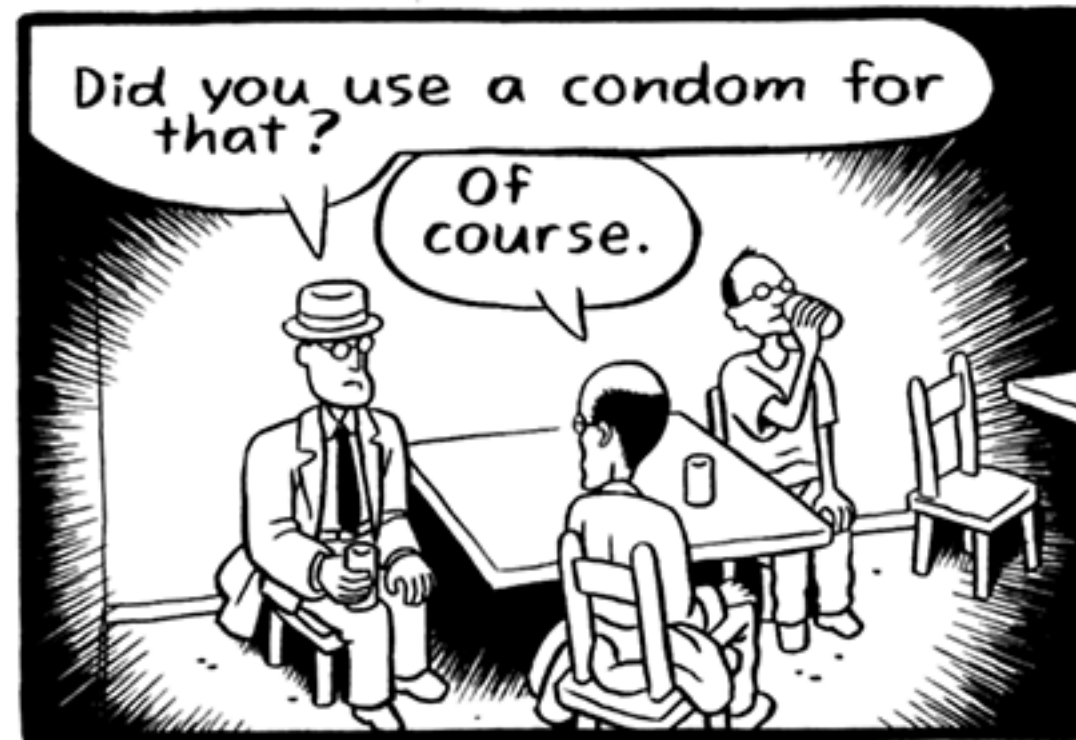
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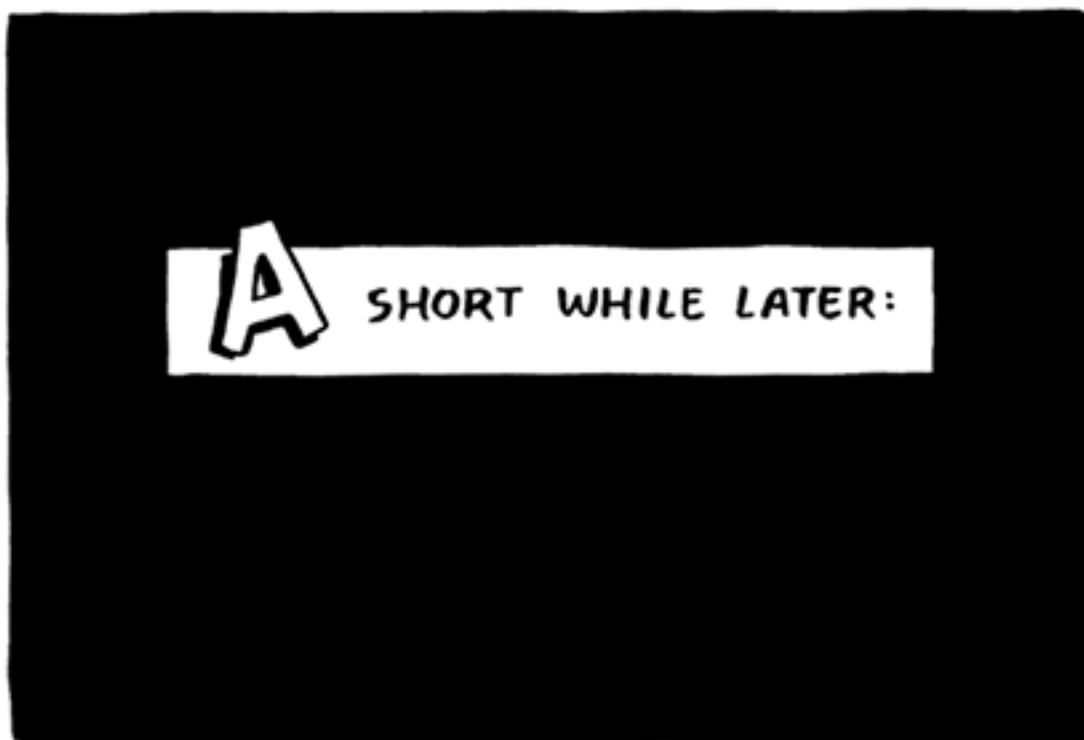
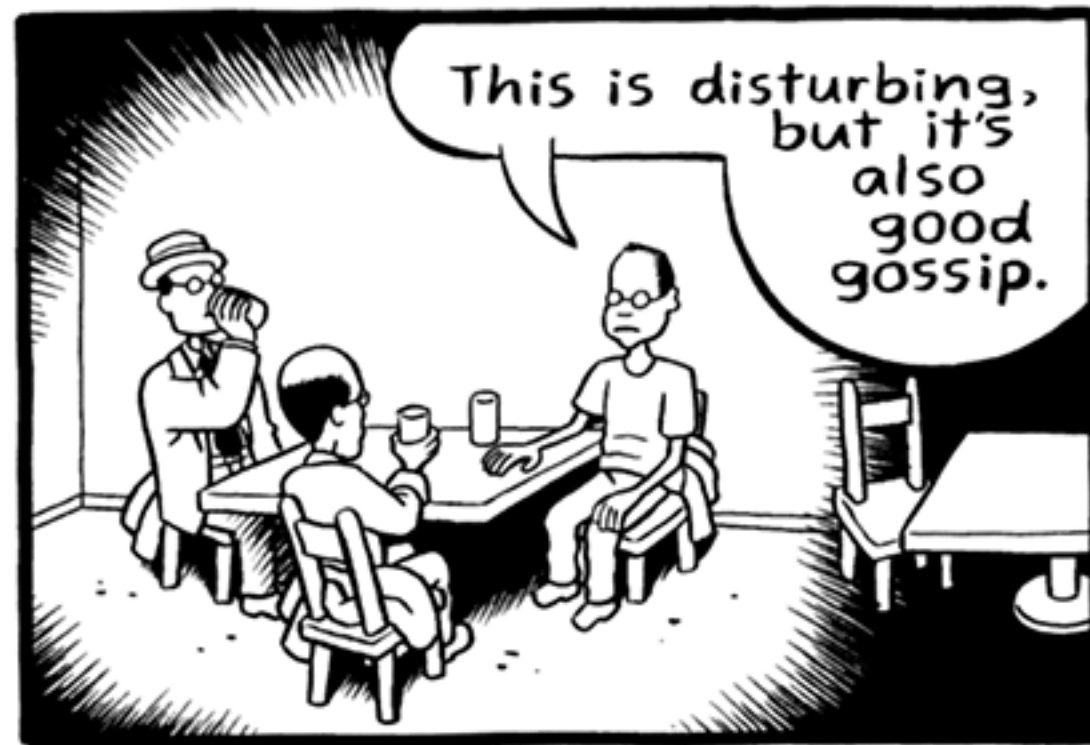
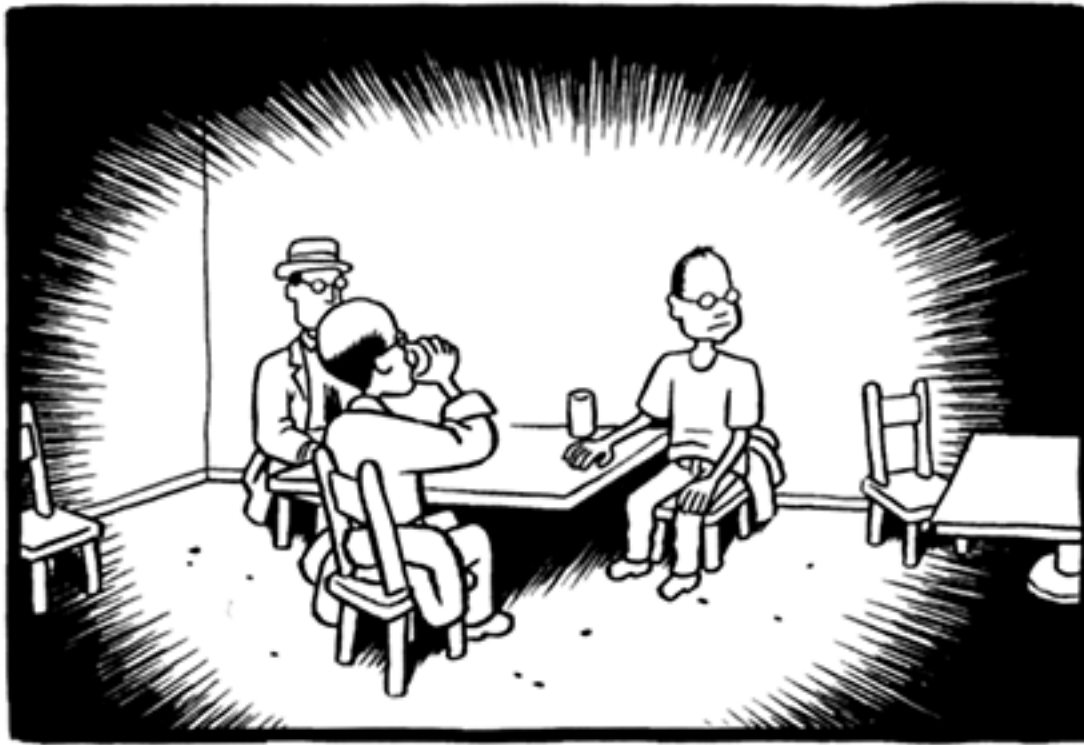
CARLA



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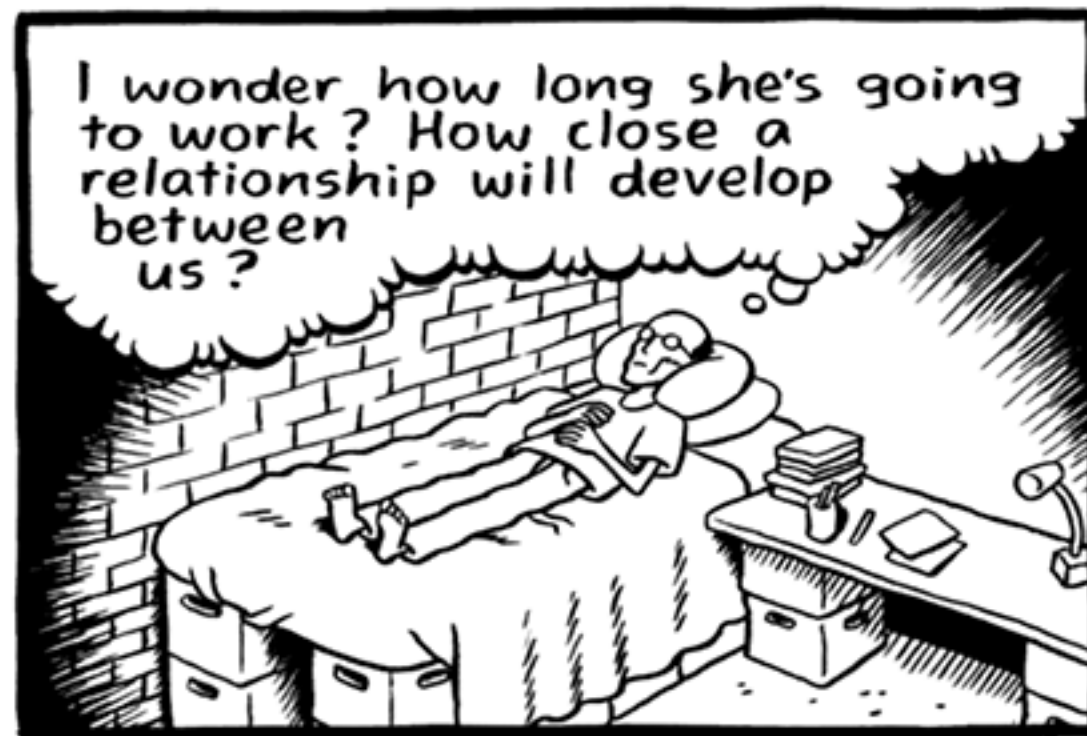
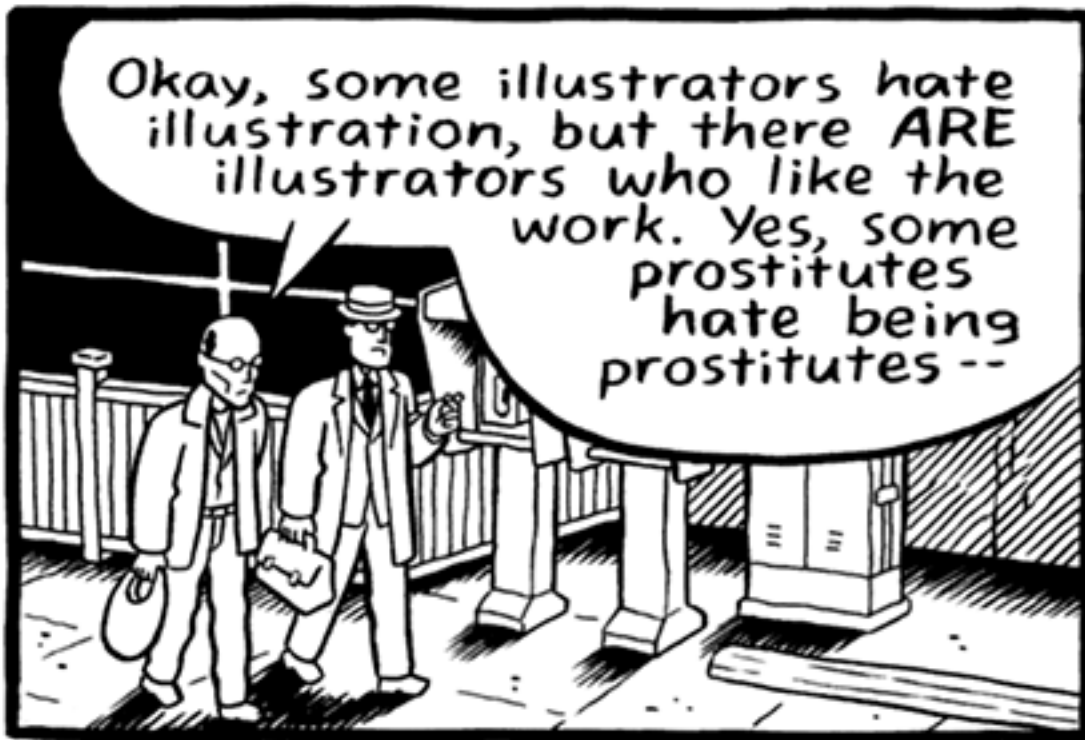
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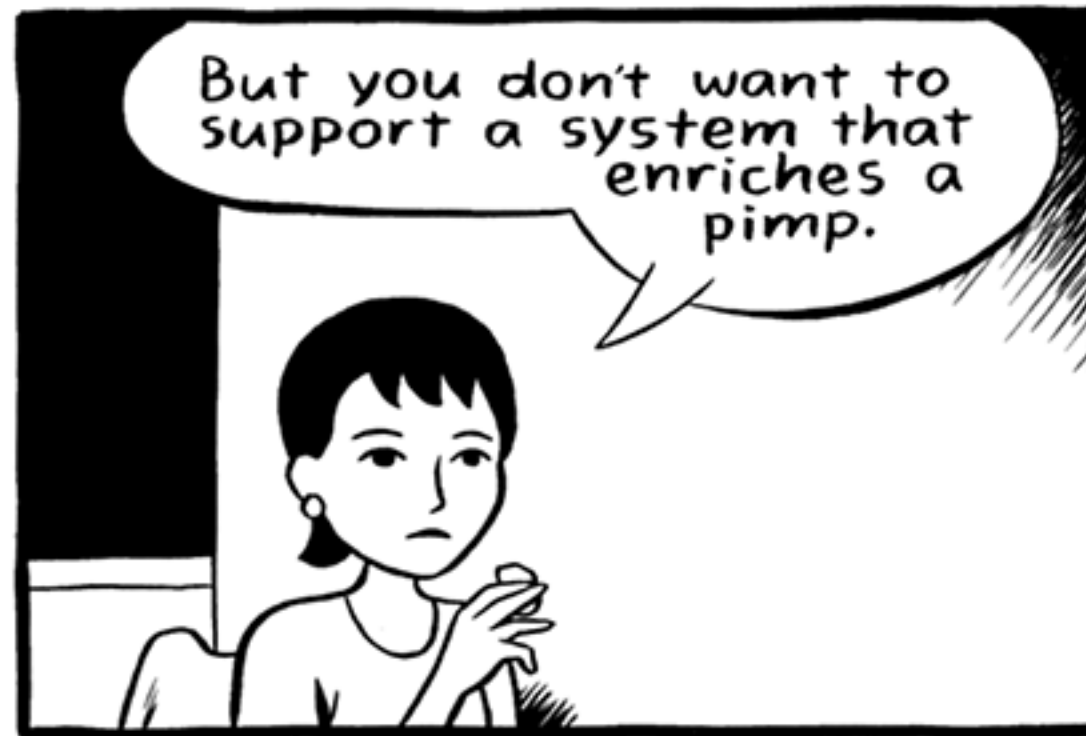
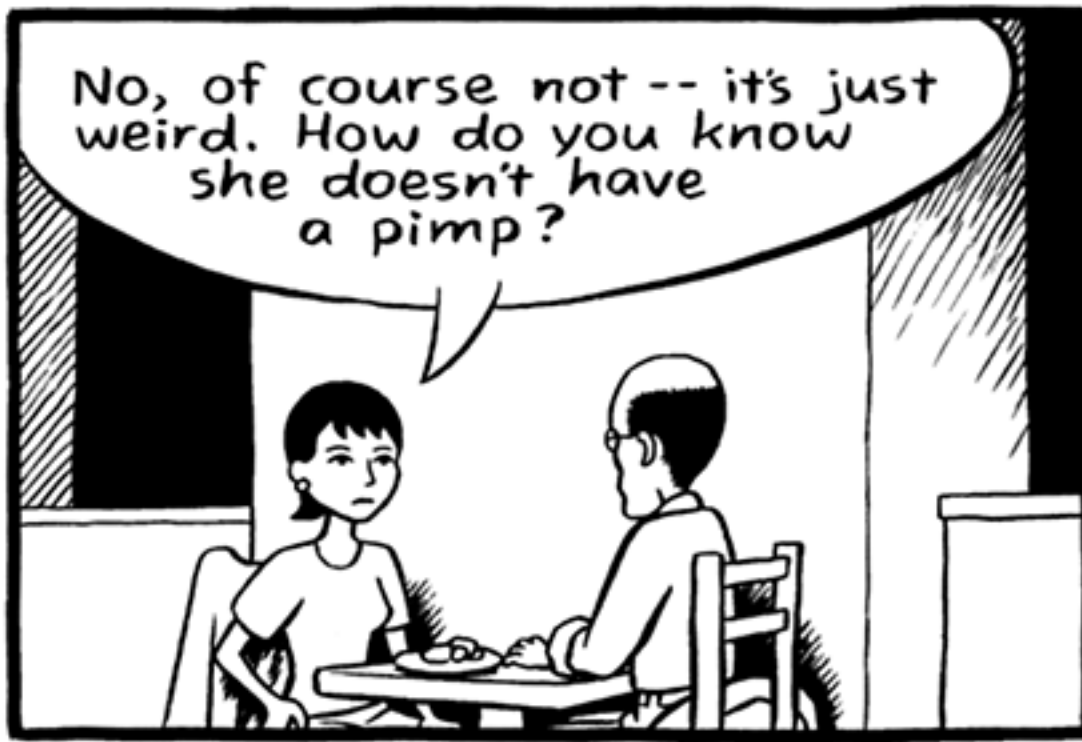
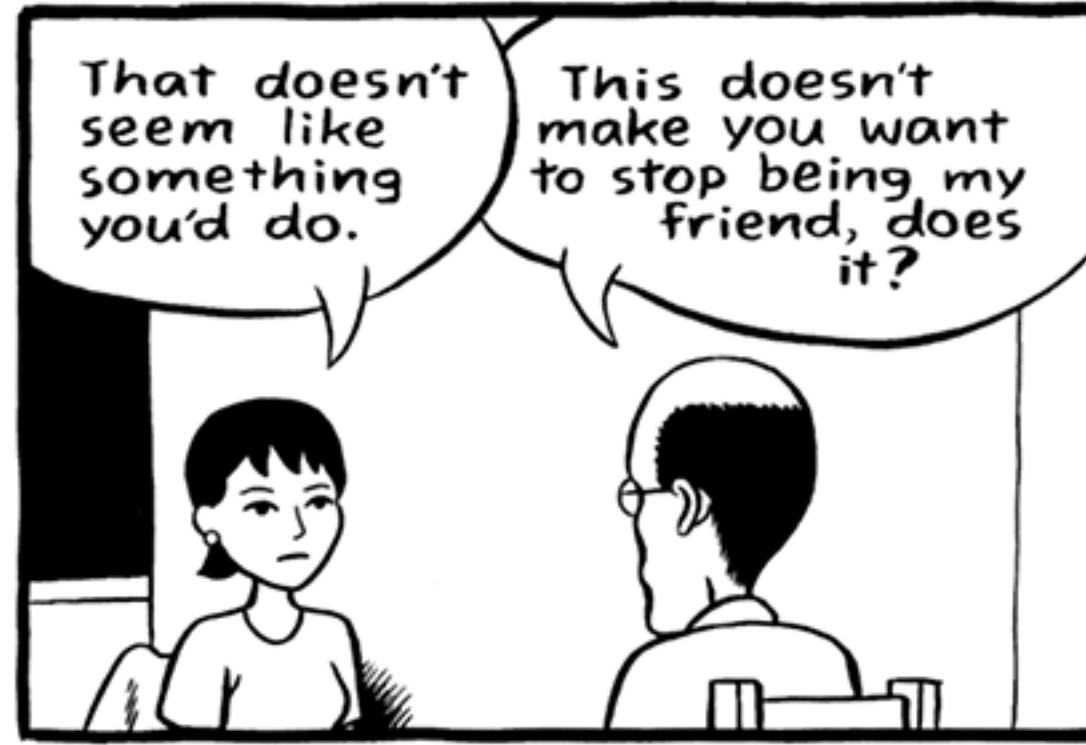
CHAPTER 2



CARLA



CHAPTER 2



CARLA

APRIL 2nd 1999:



But isn't that exploitation?
How would you define exploitation?

You know, taking advantage of someone in an unfair way.
And what's unfair about paying for sex?

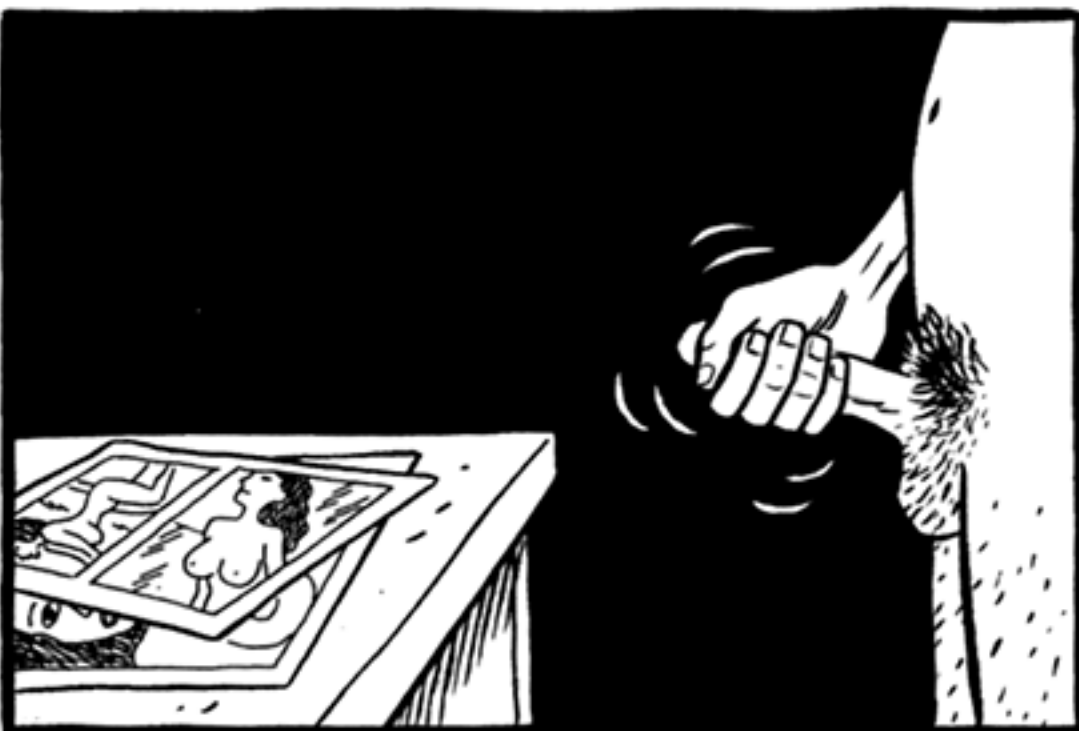
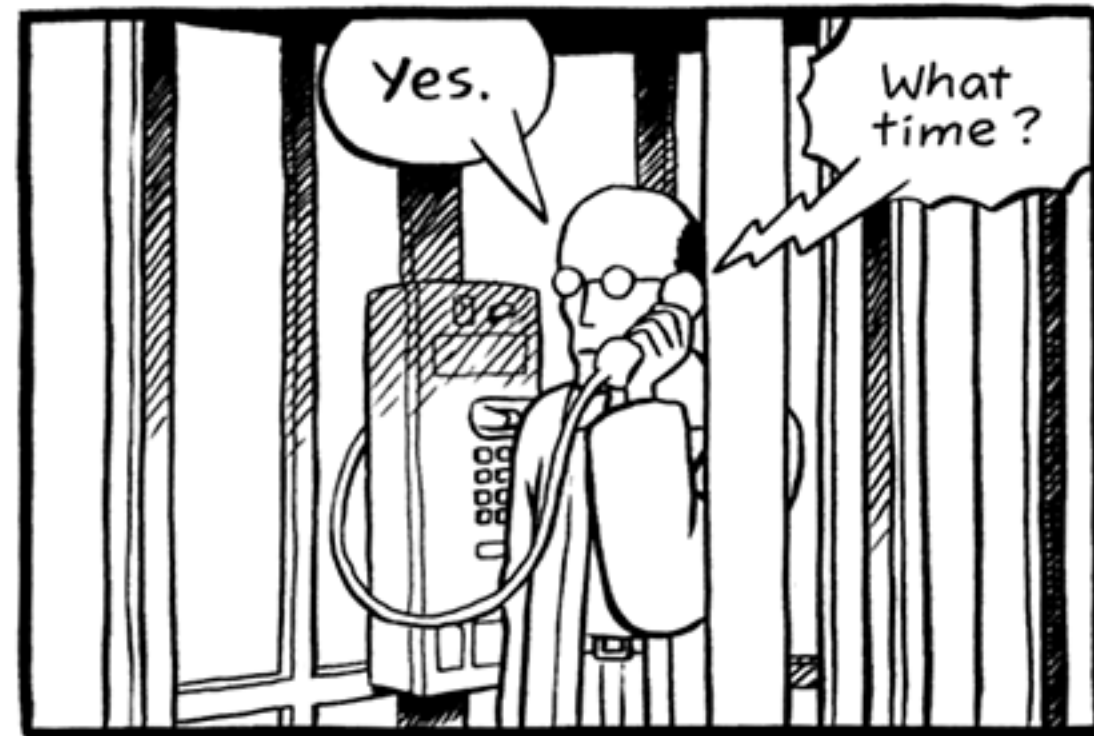
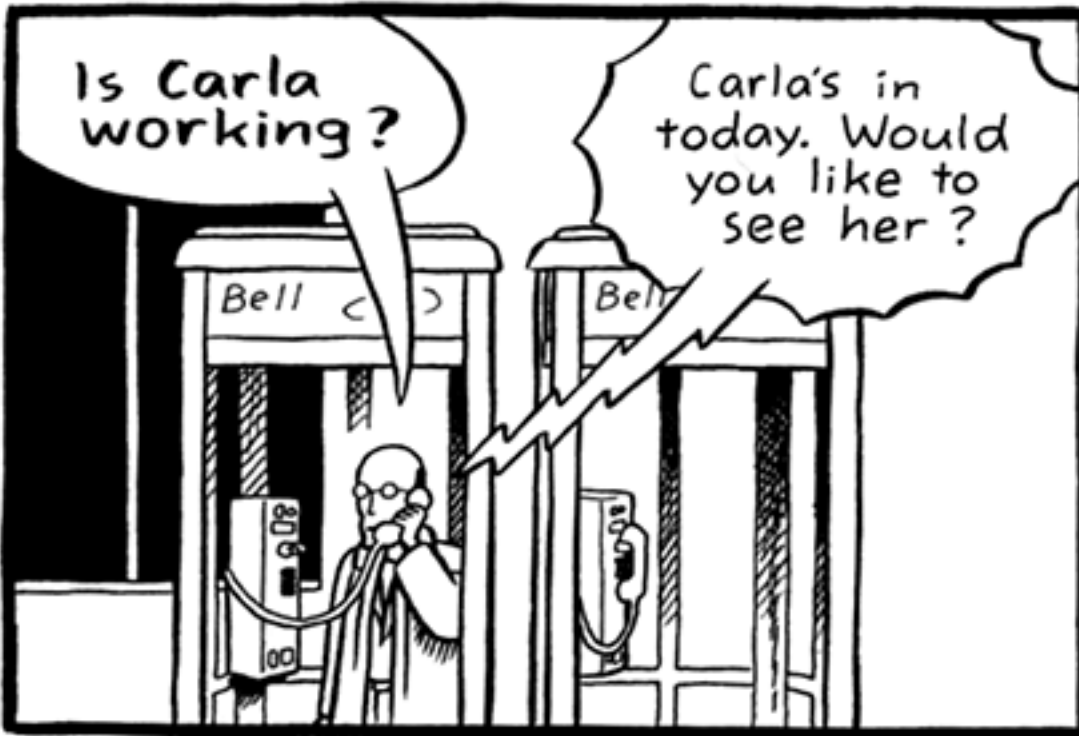


I'm... not sure. How old was she?
I was told early twenties.

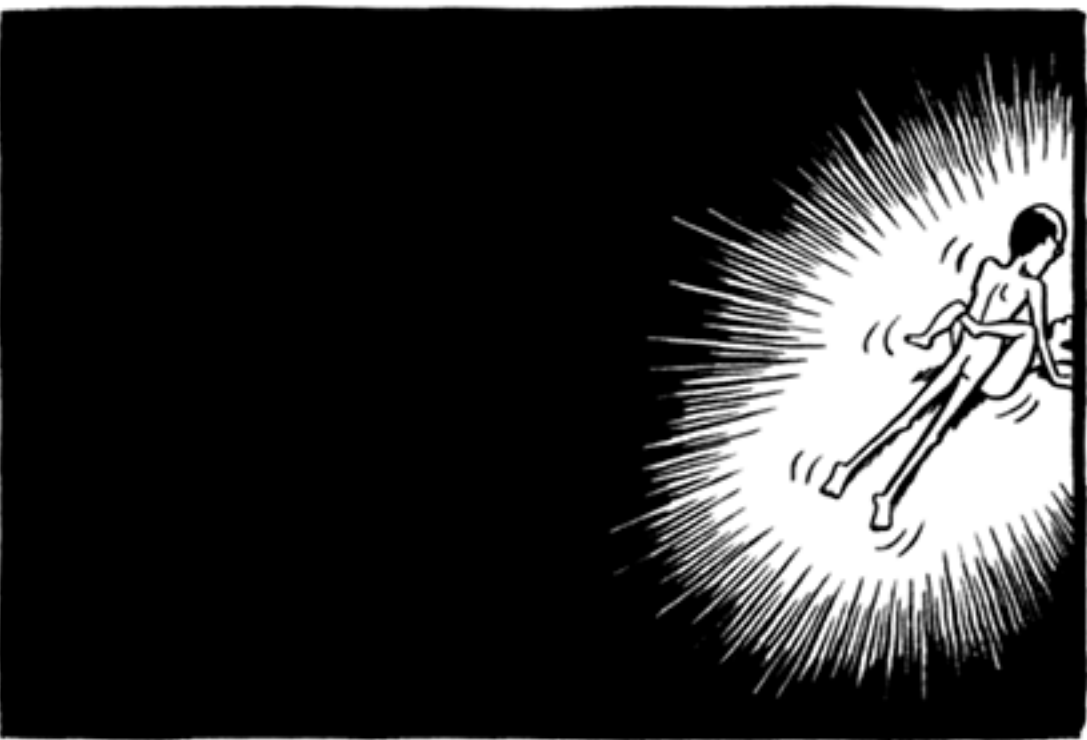
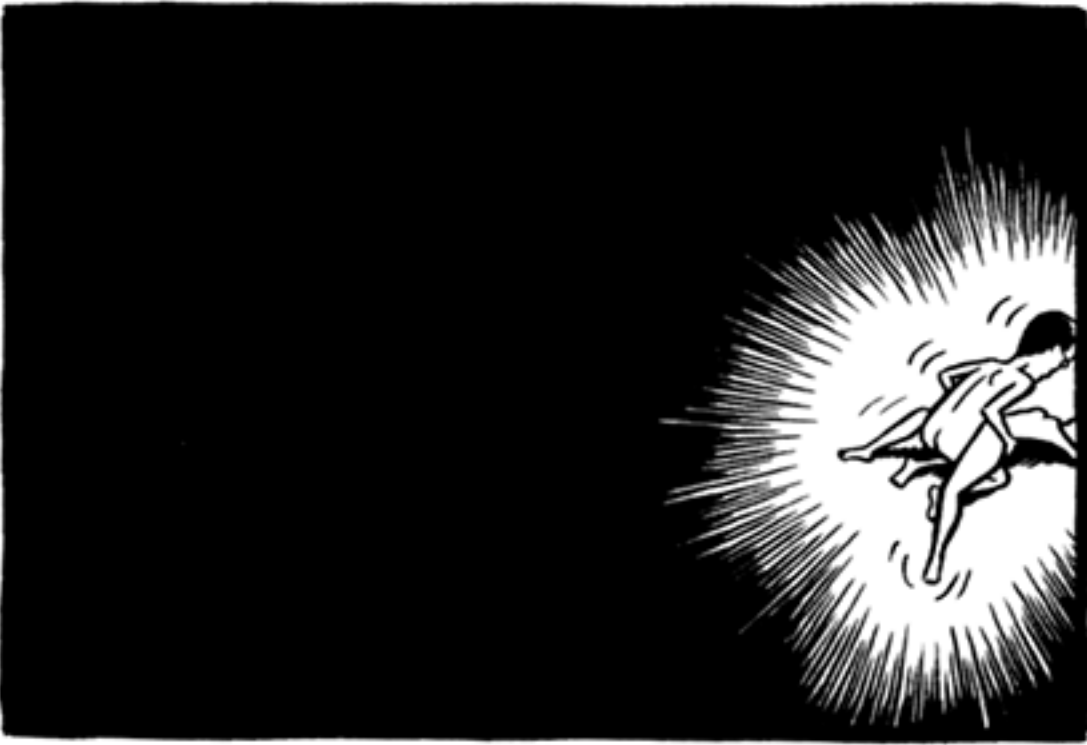
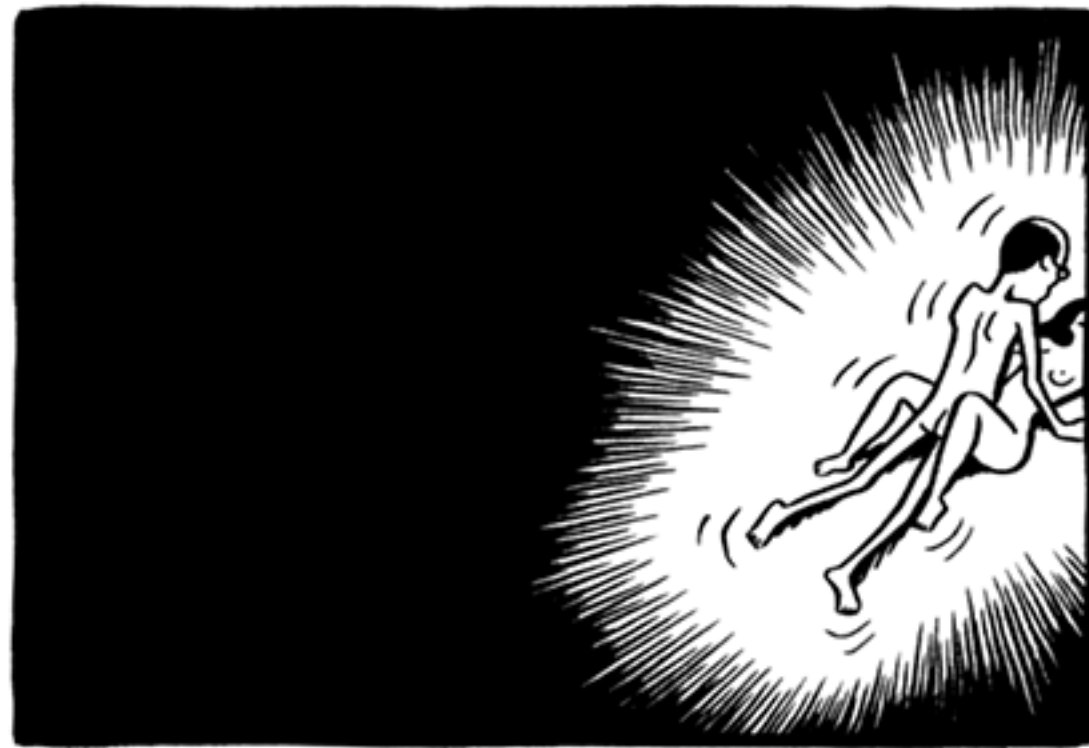
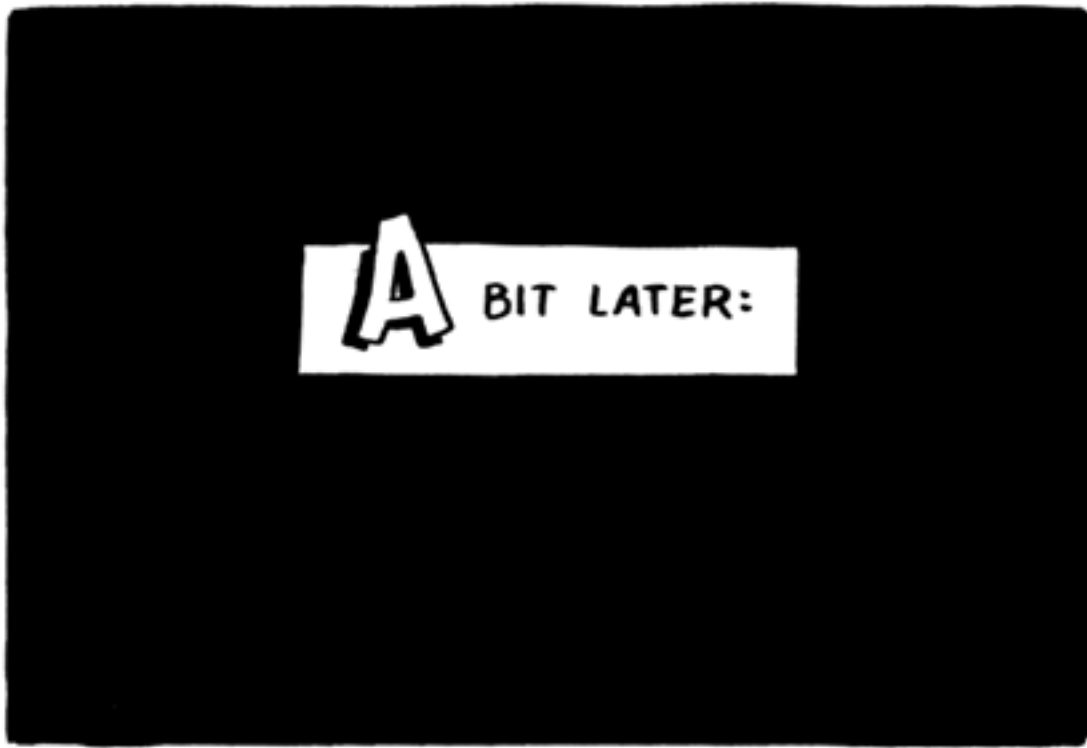
That's pretty young.
It's wrong for someone who's 38 to have sex with someone who's 21?

No, not necessarily. It would depend on the circumstances.
And if the circumstance is paying for sex?

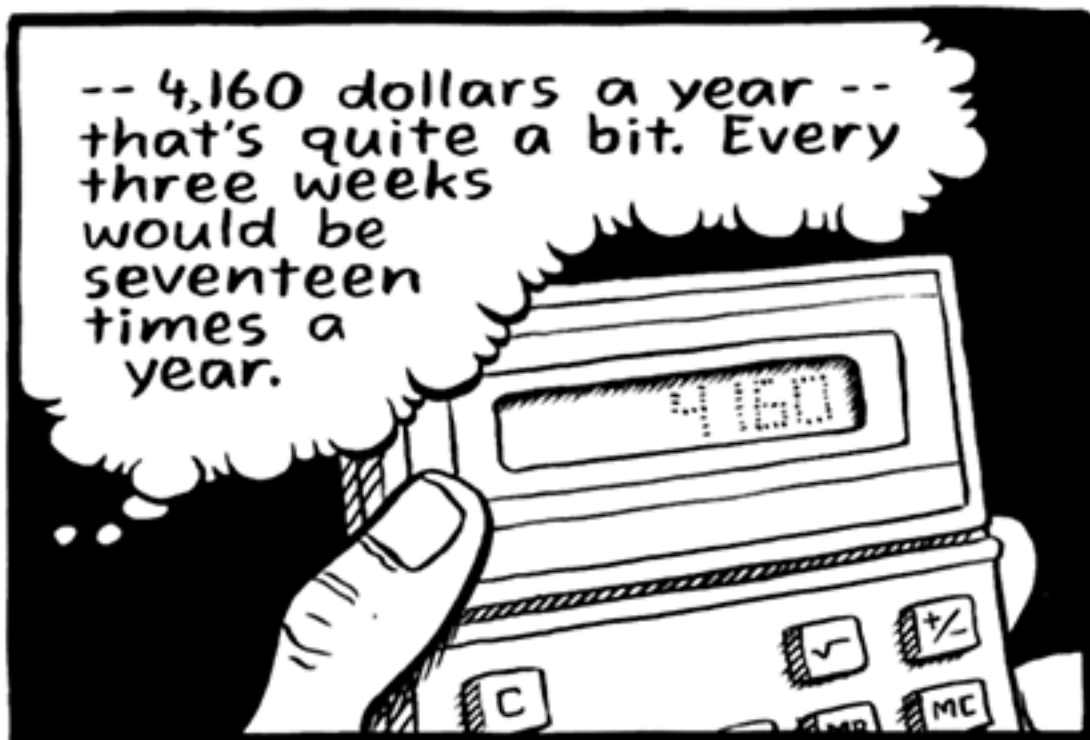
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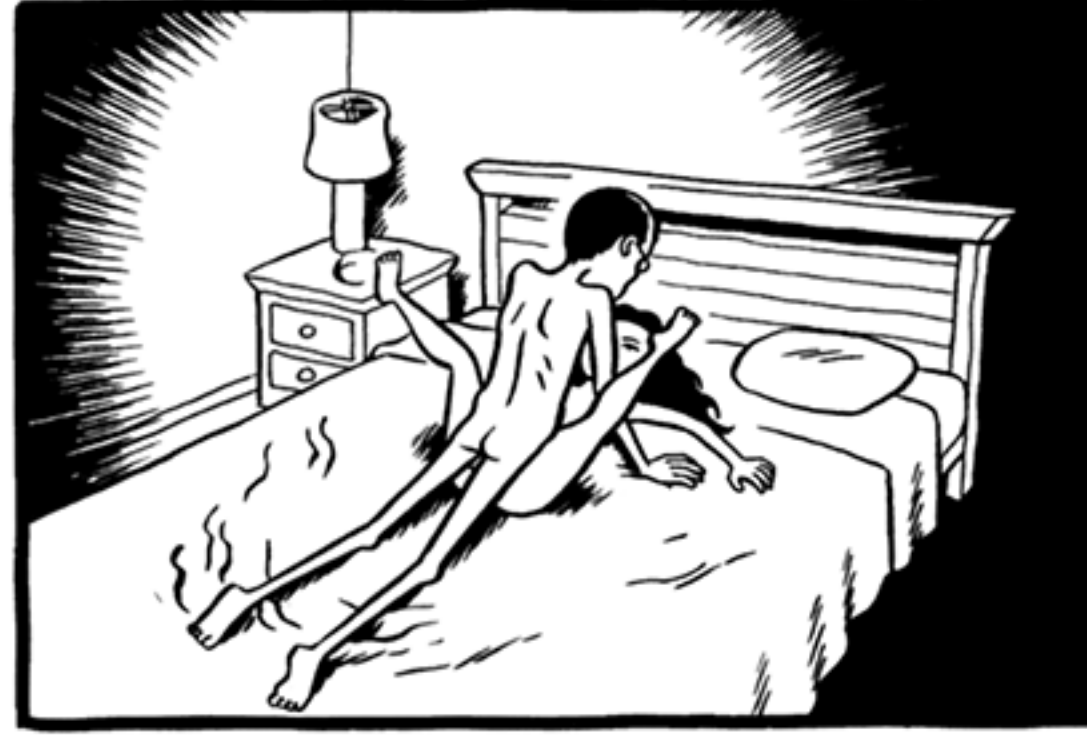
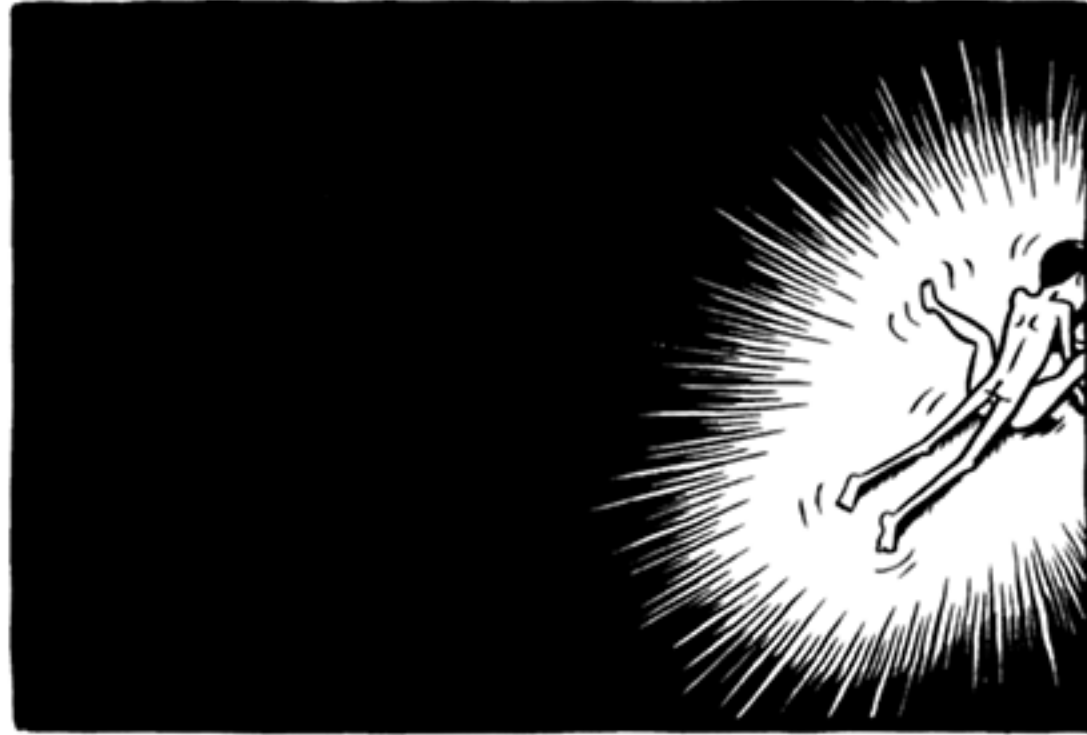
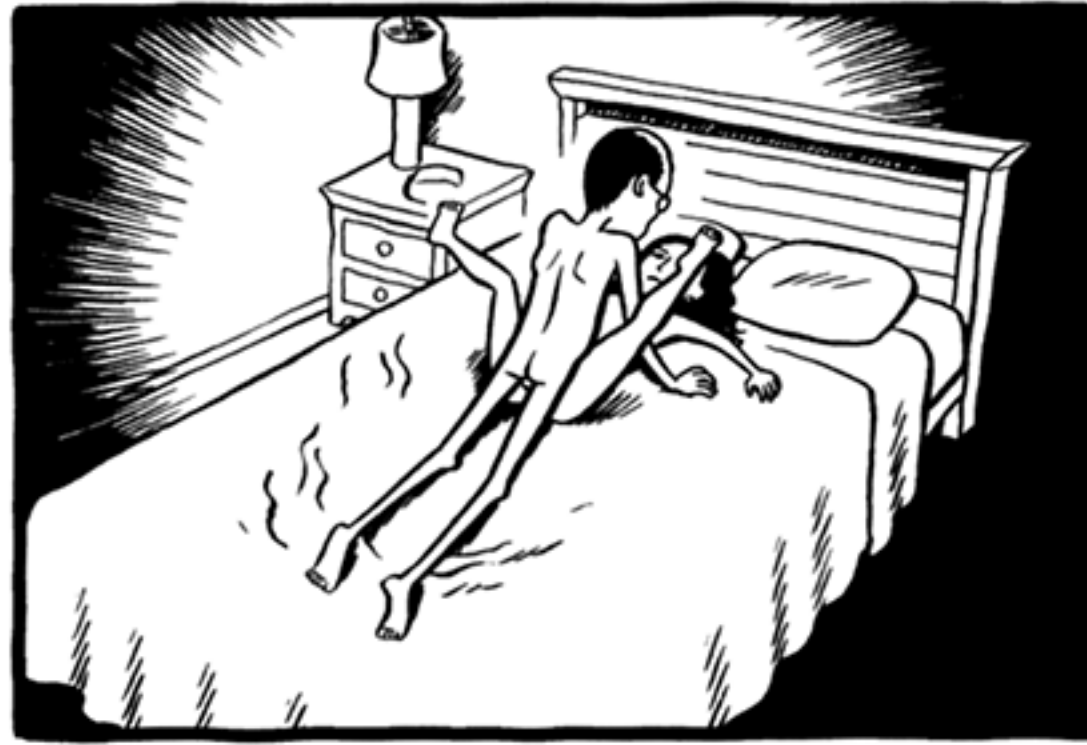
CARLA



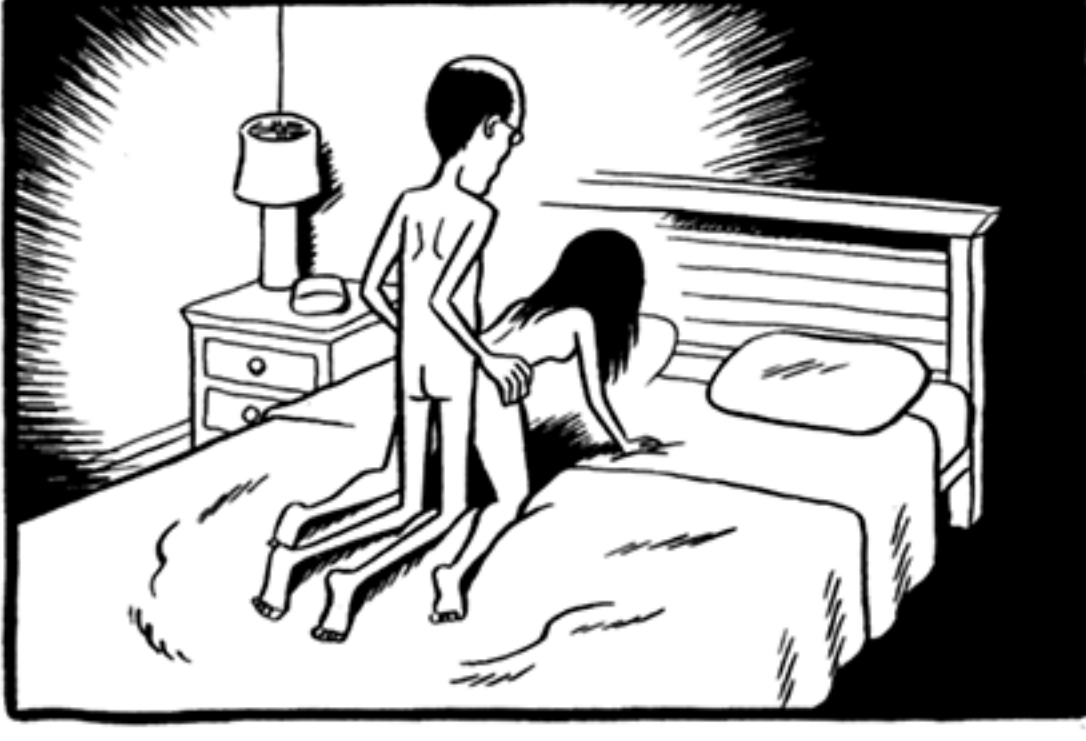
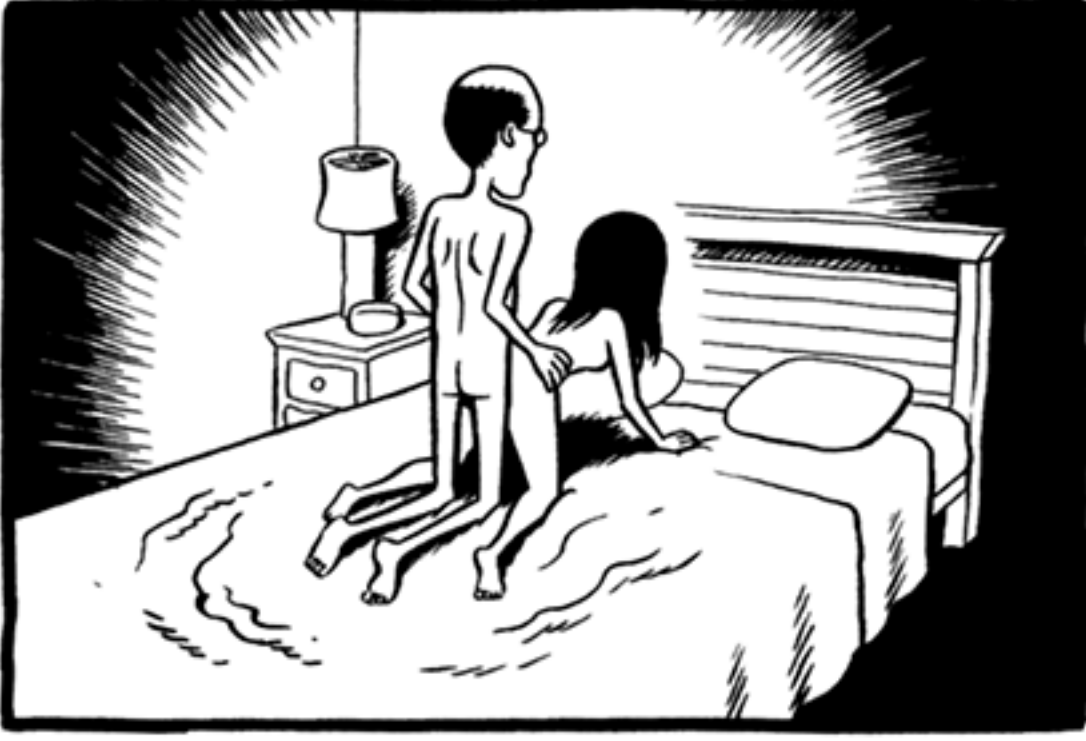
CHAPTER 2



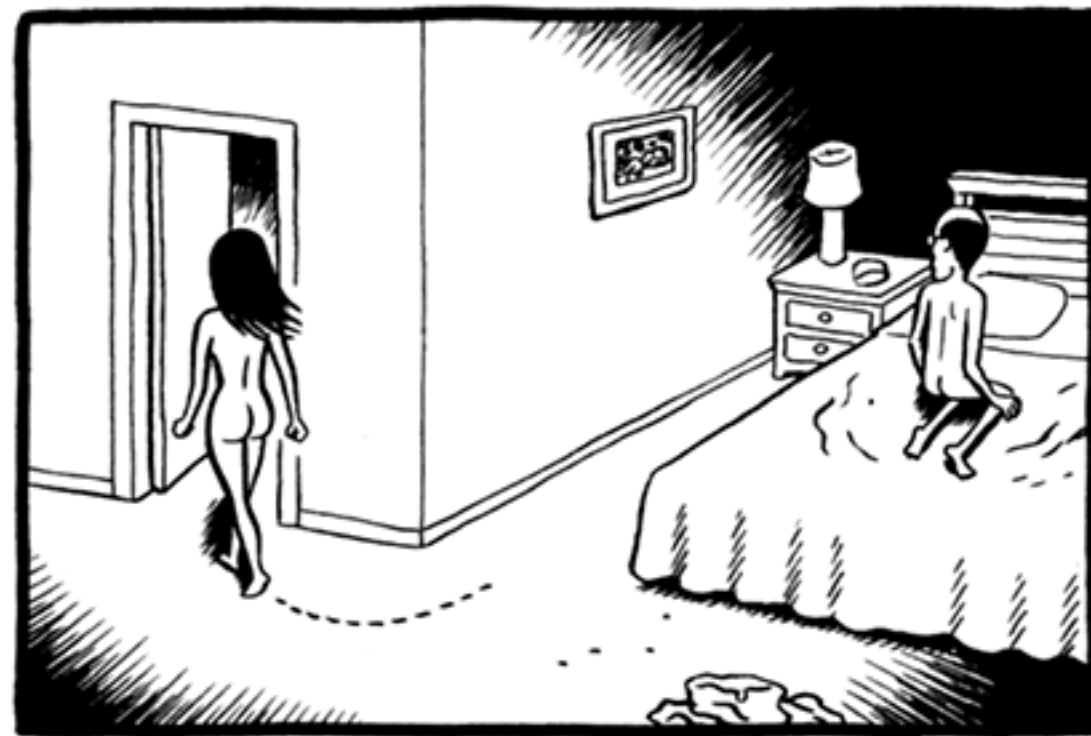
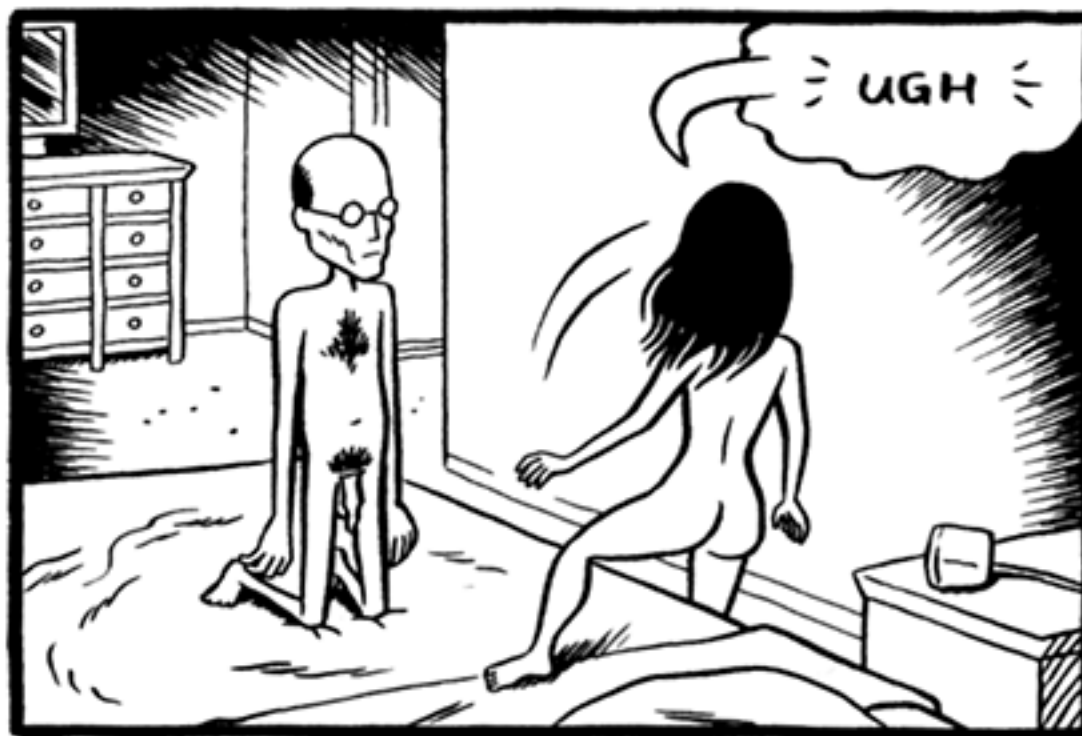
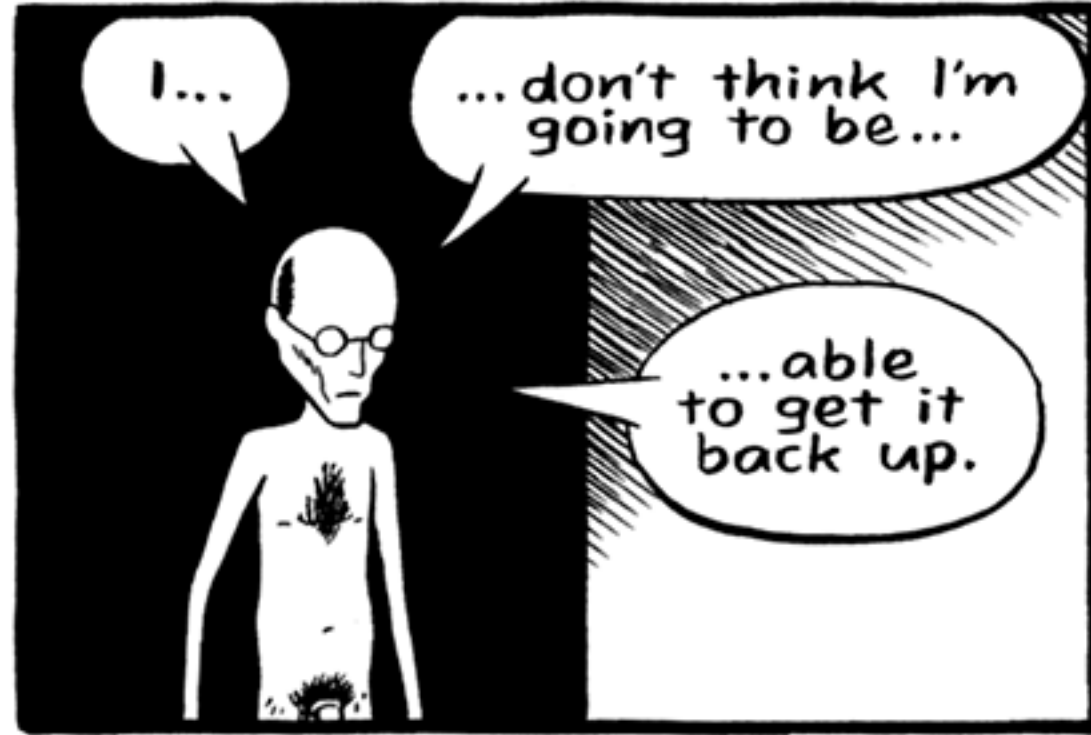
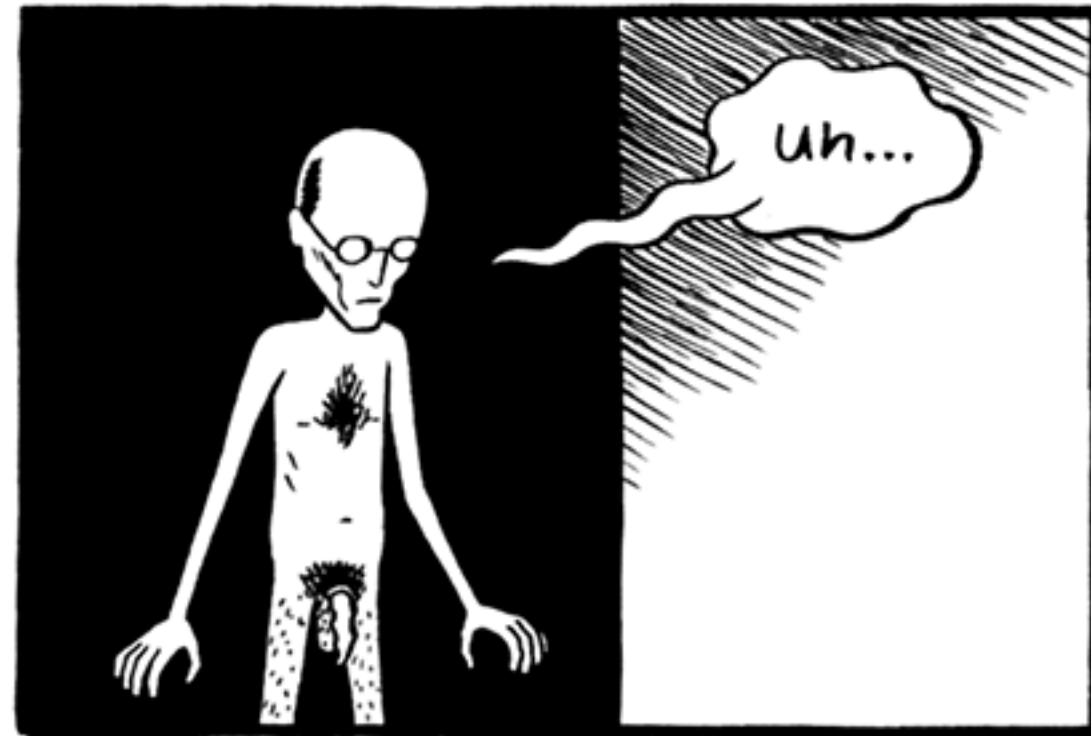
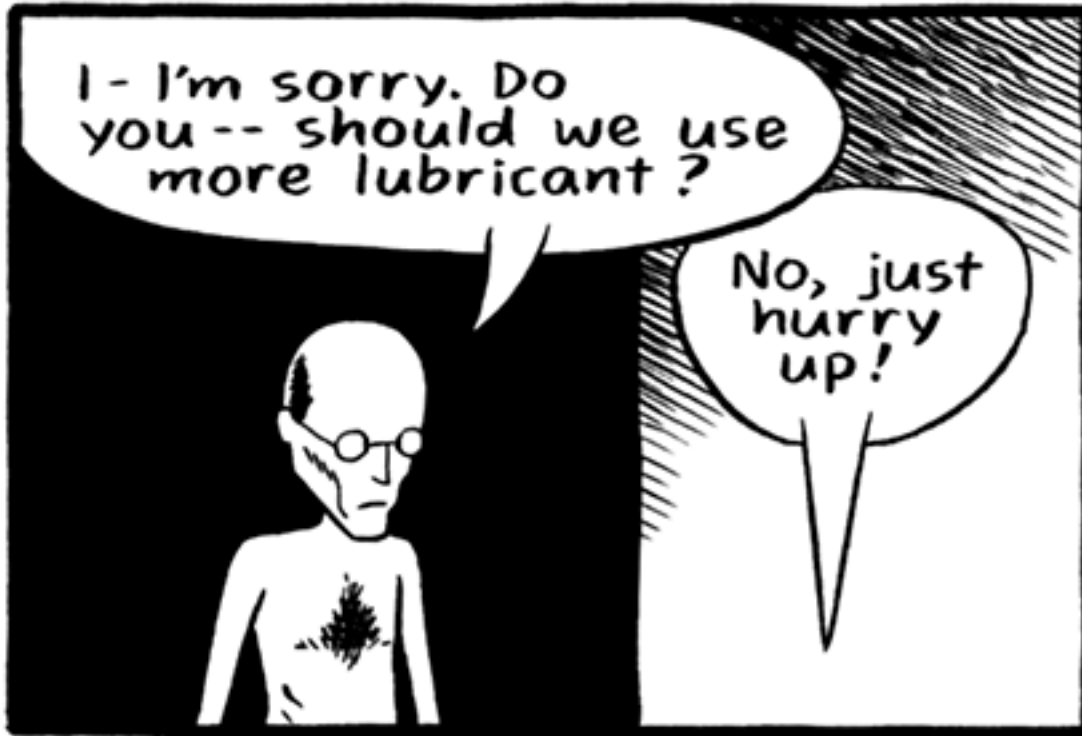
CARLA



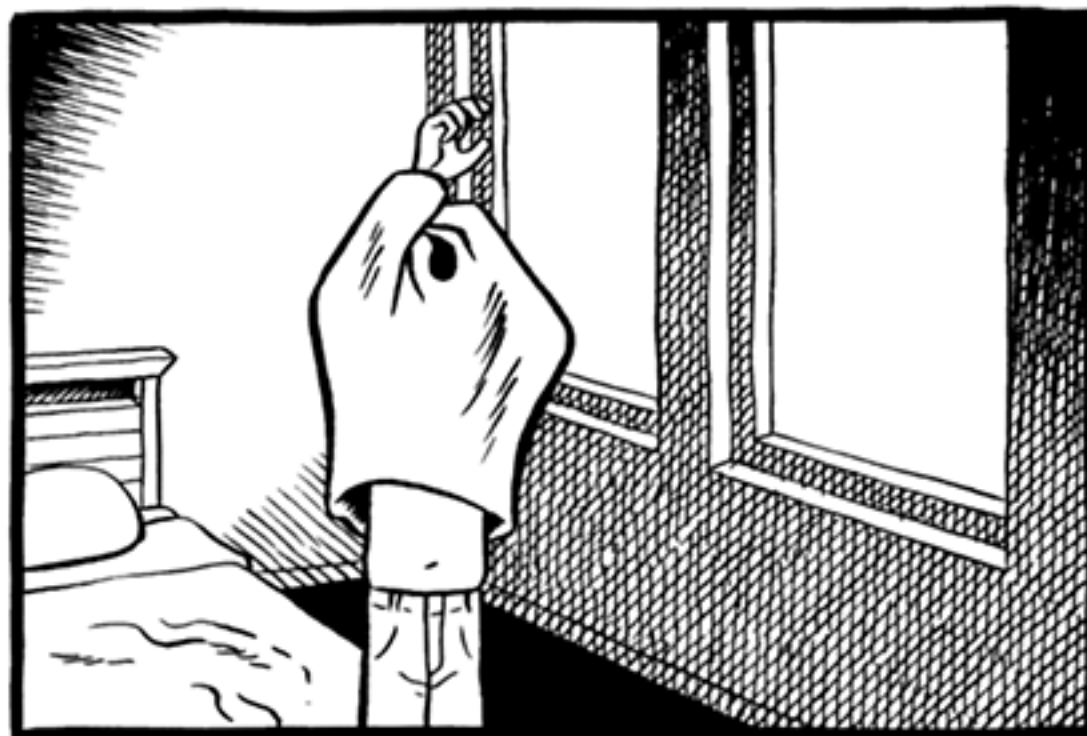
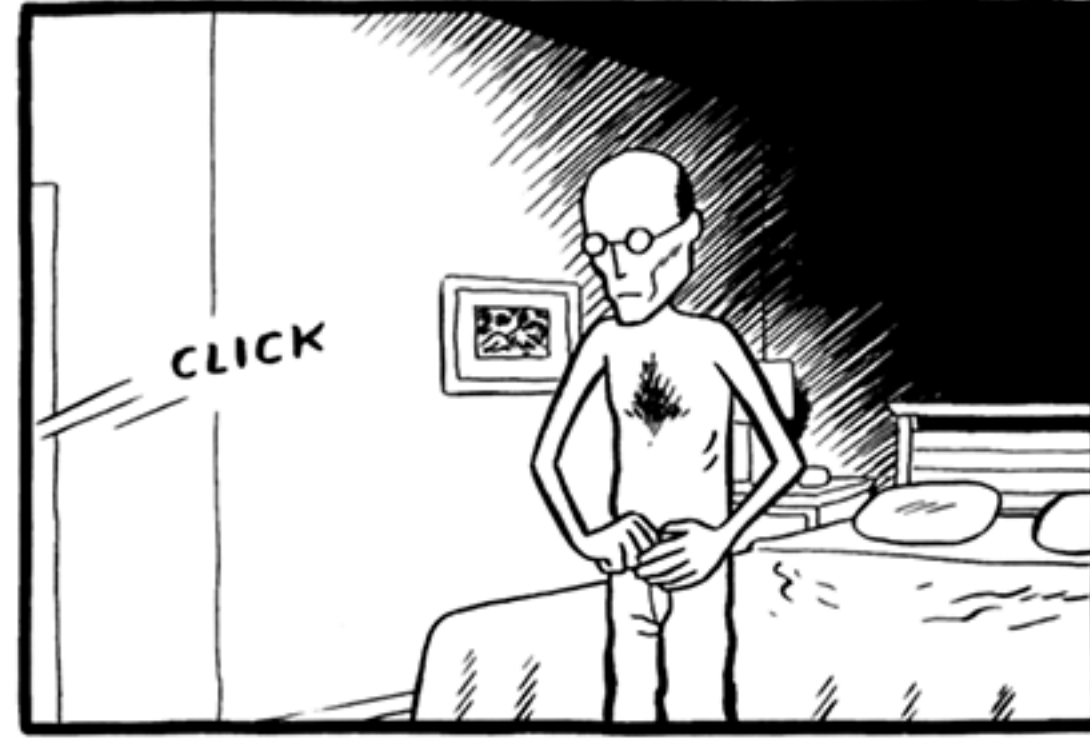
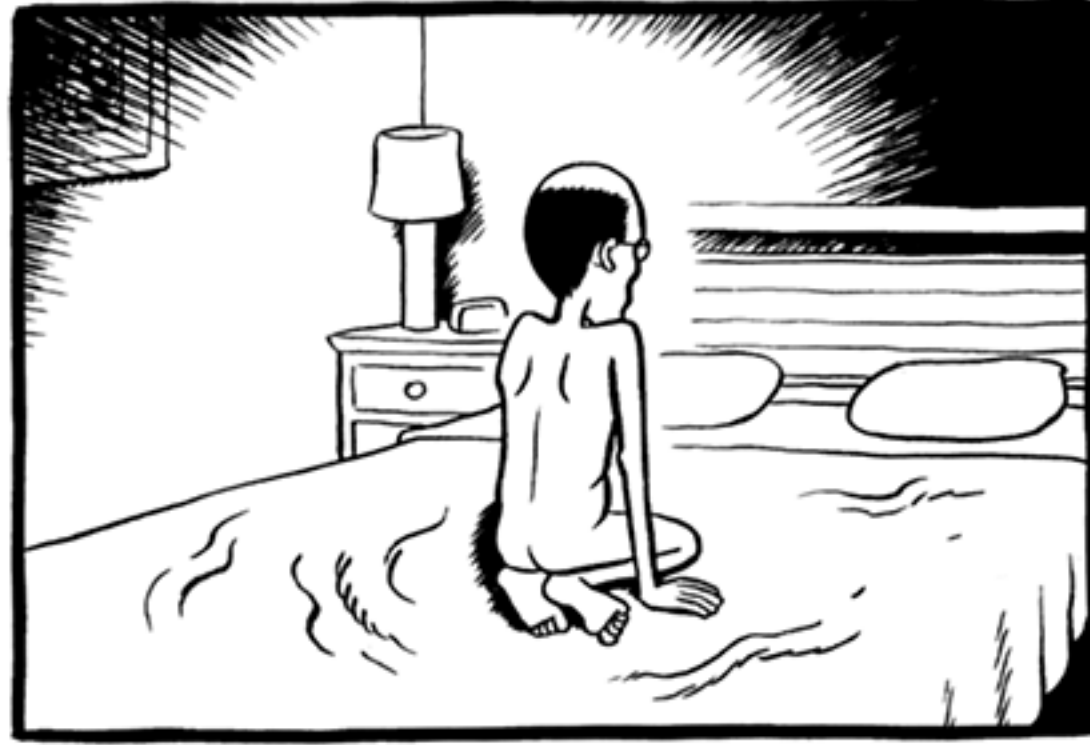
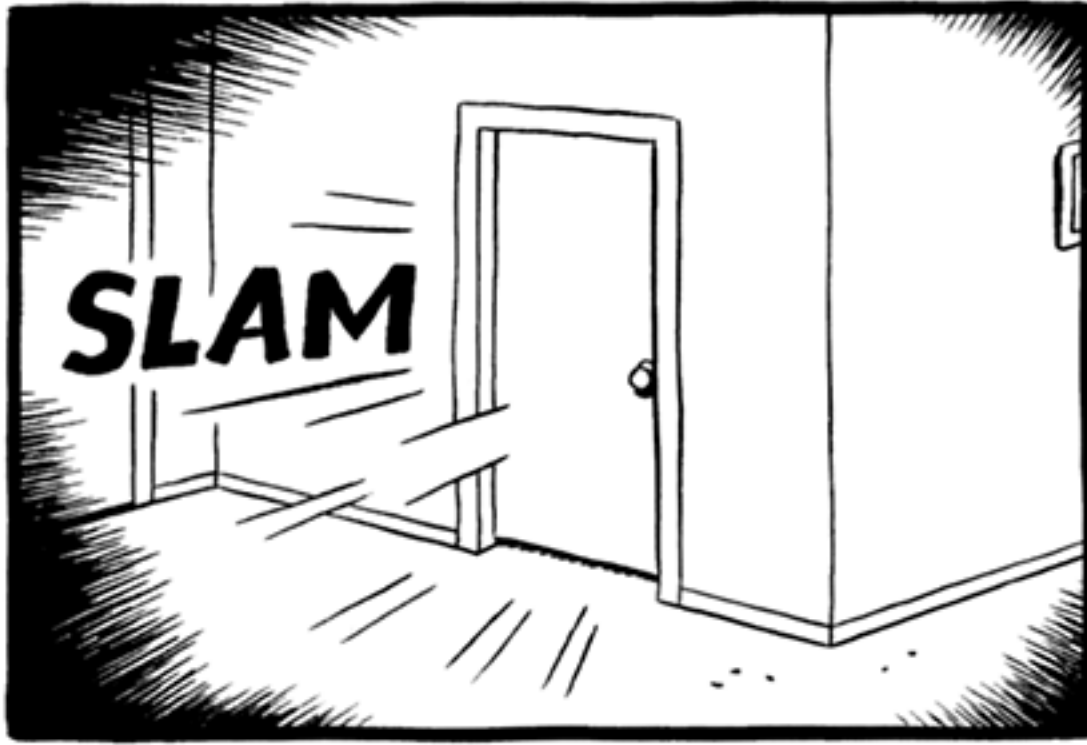
CHAPTER 2



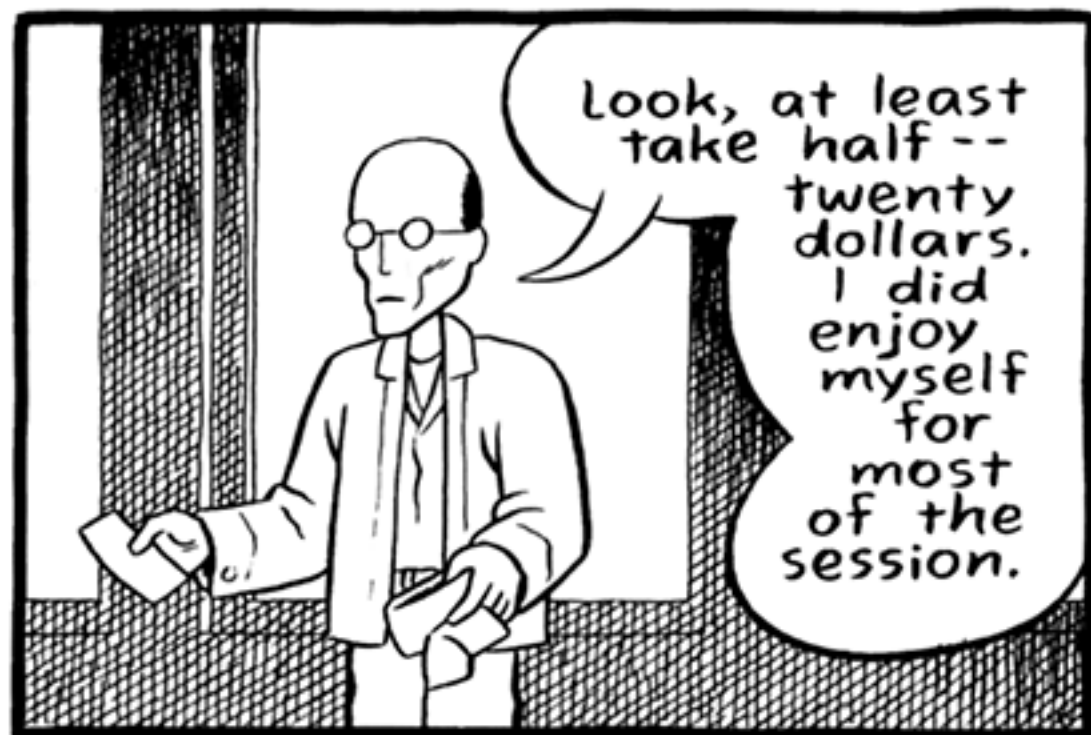
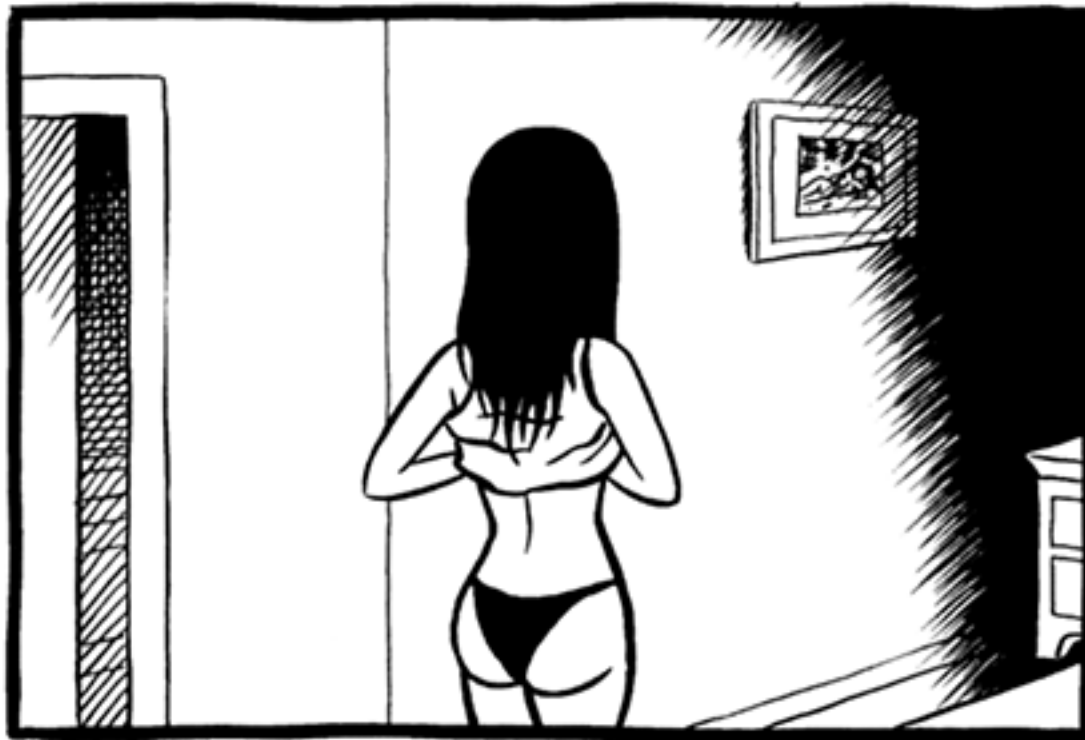
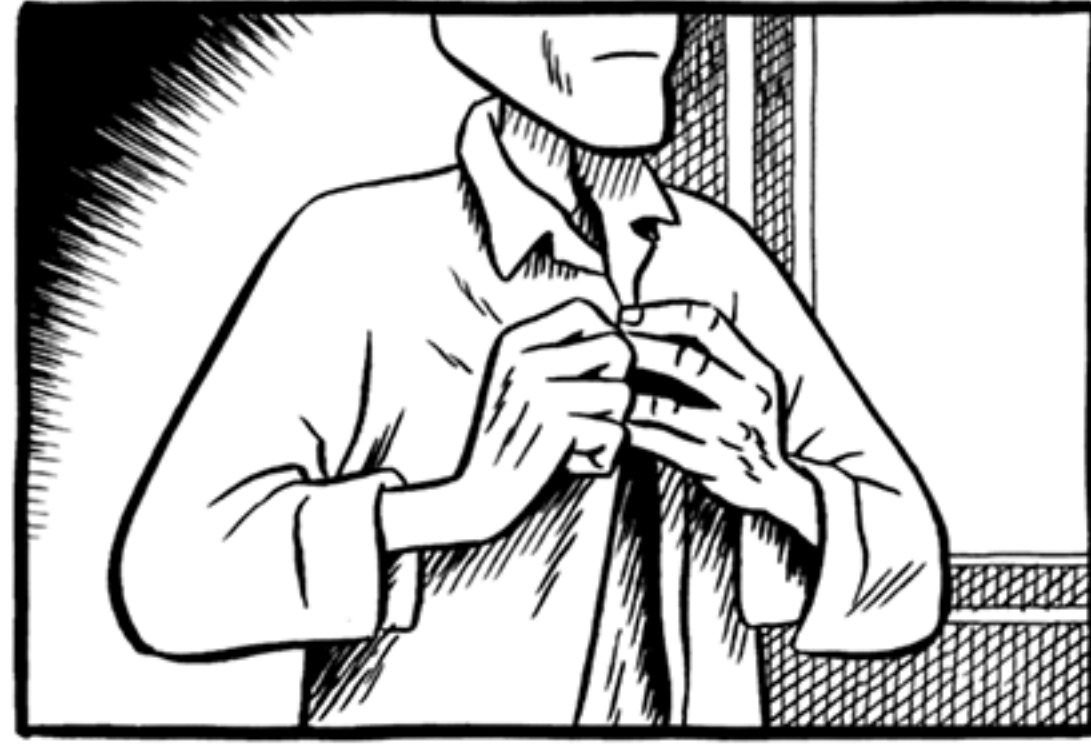
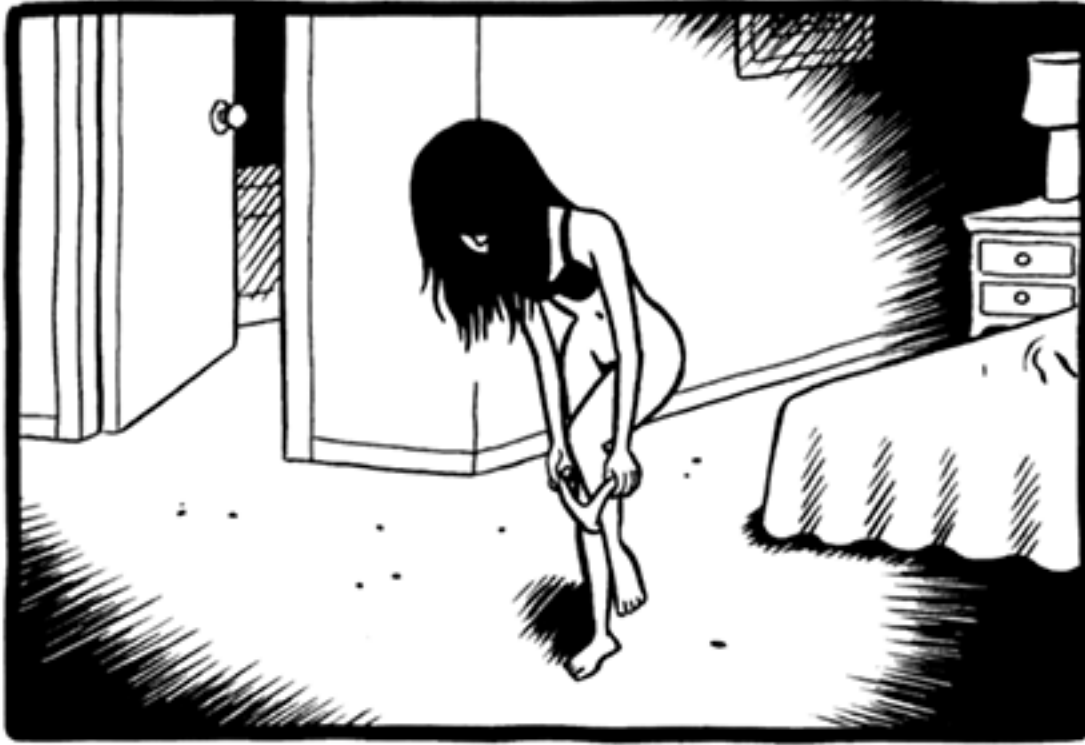
CARLA



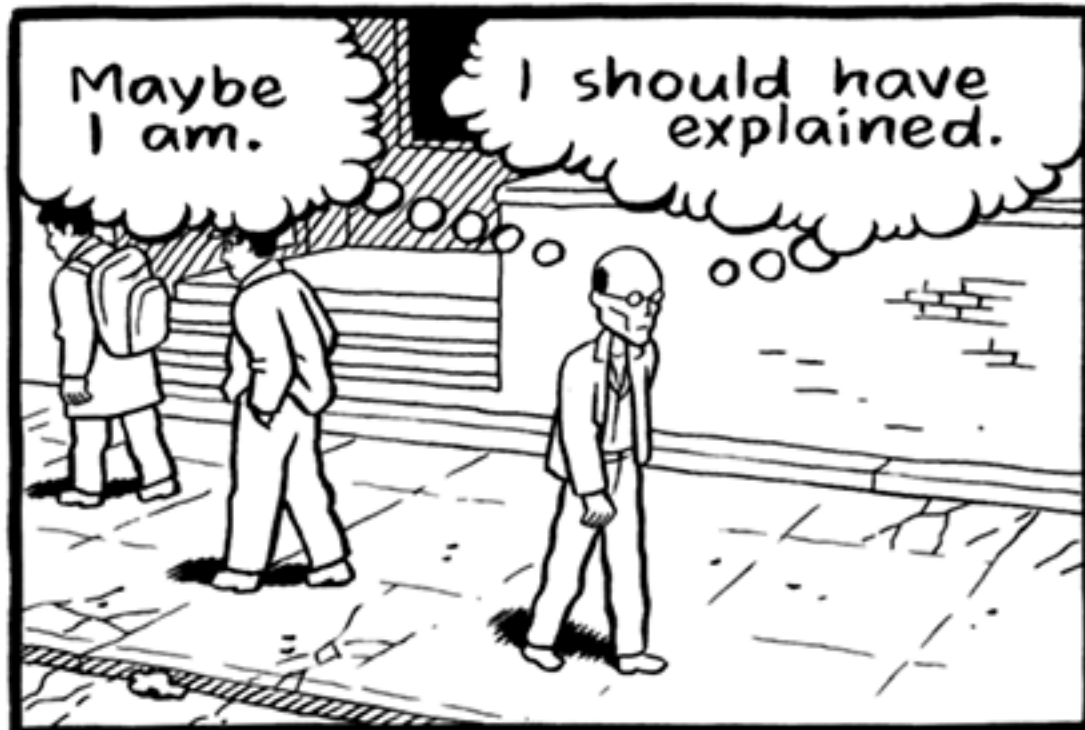
CHAPTER 2



CARLA



CHAPTER 2



CARLA



CHAPTER
3
—
ANGELINA

MAY 13th 1999:

Here's an ad for a girl named Tina -- "19, thin, busty, very pretty".

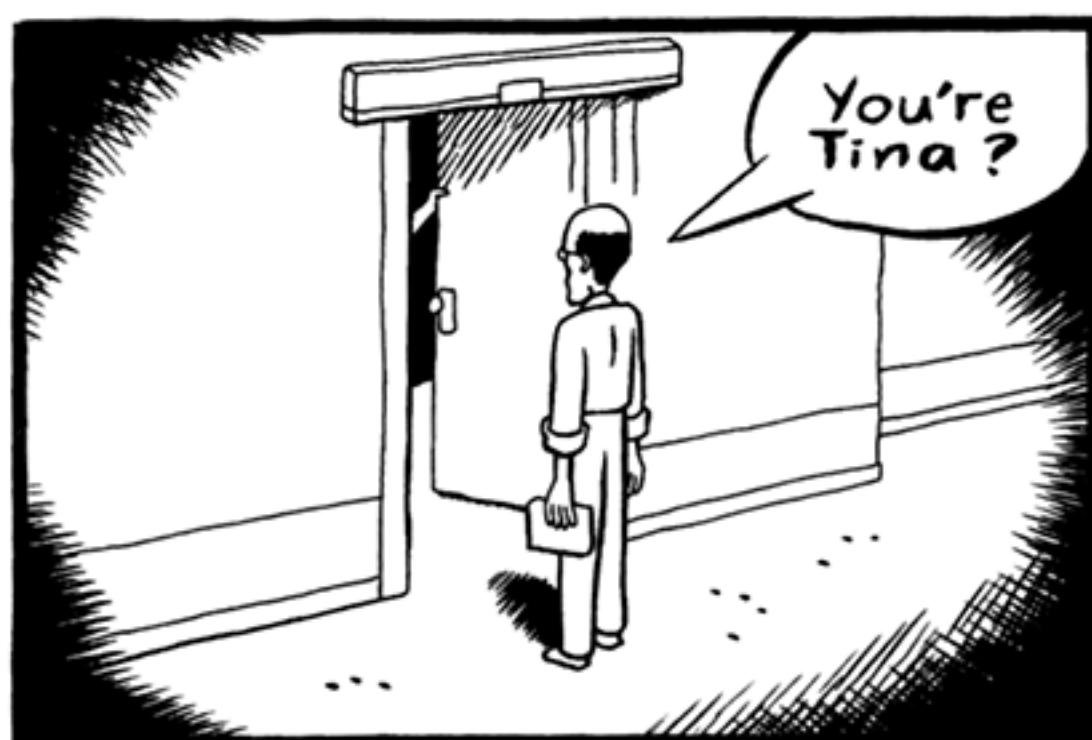
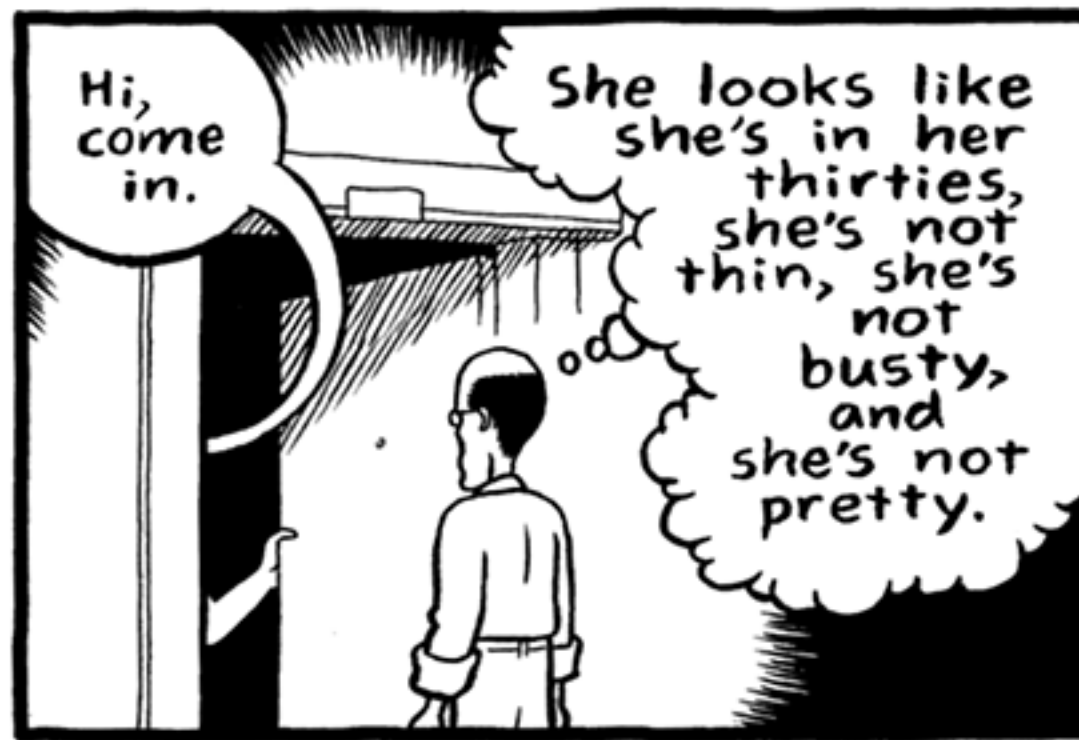
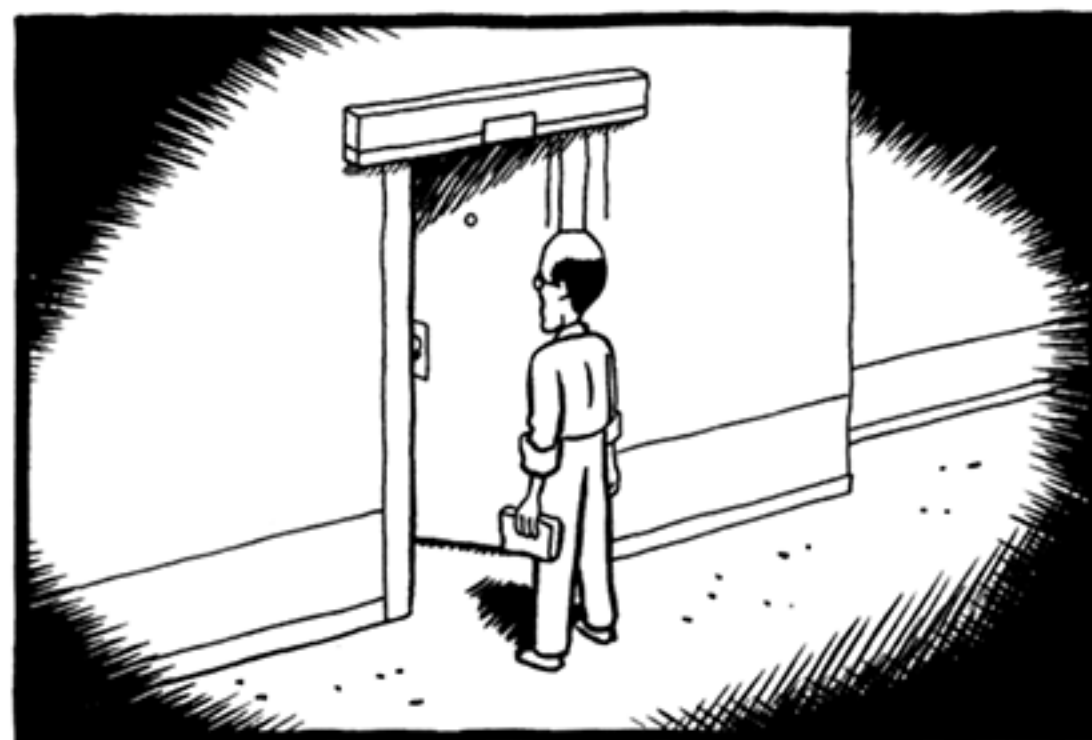
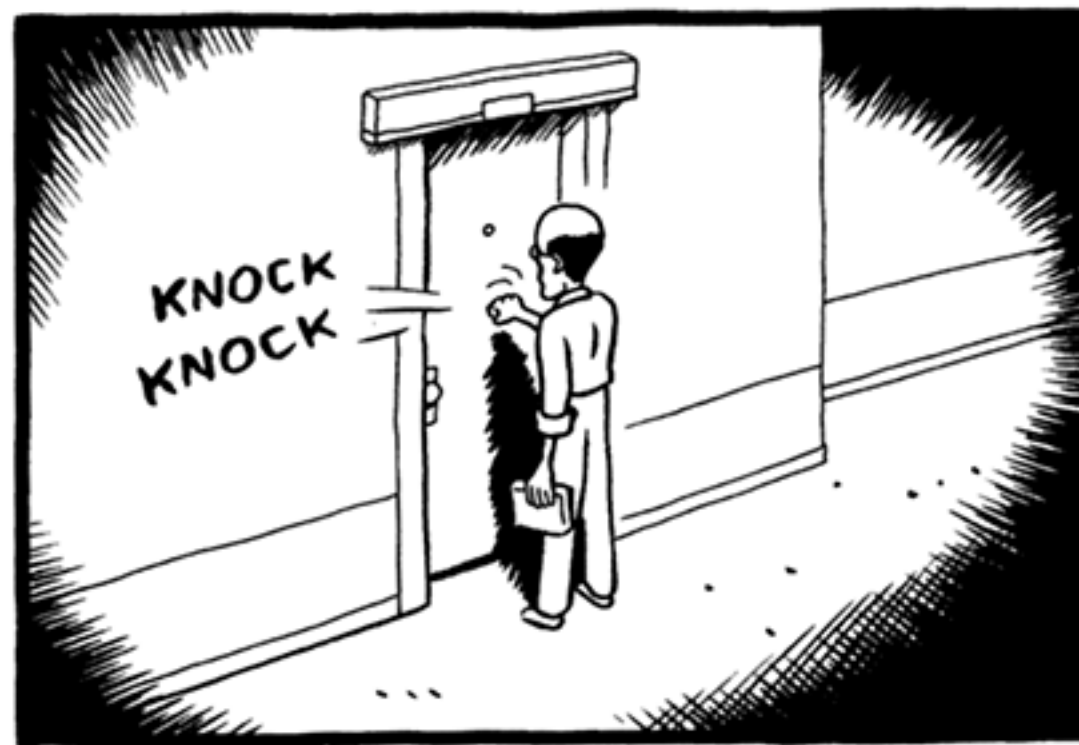
I'm calling about Tina. How much does she charge?

80 dollars for a half-hour.

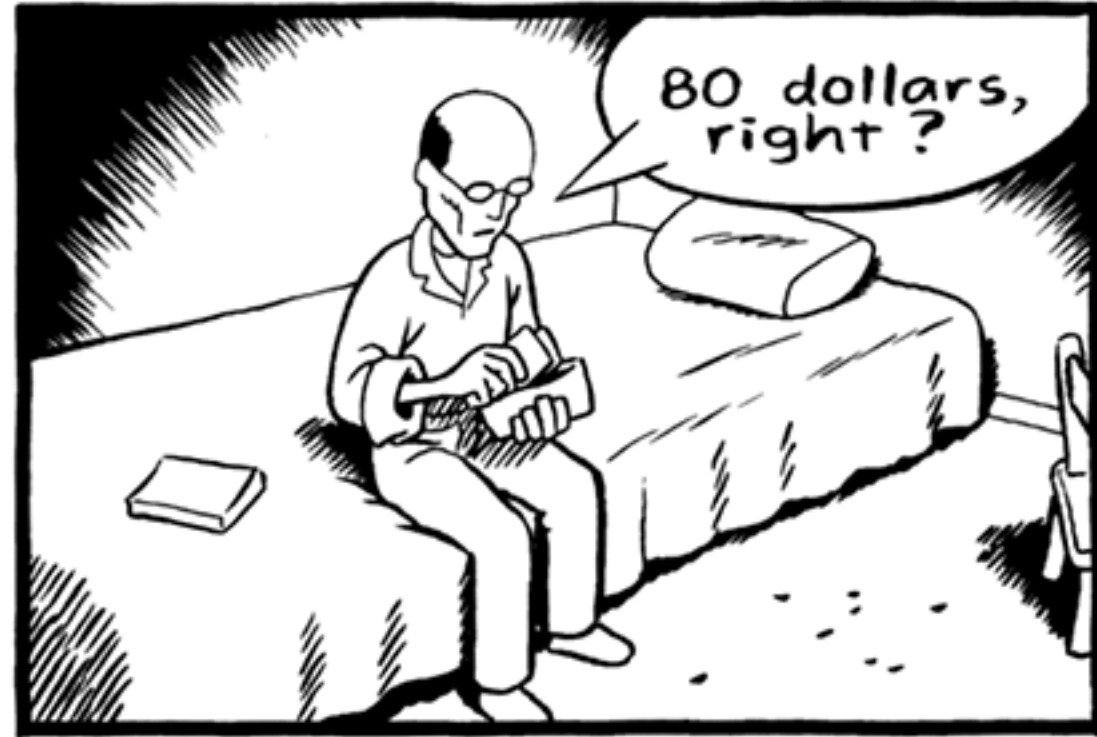
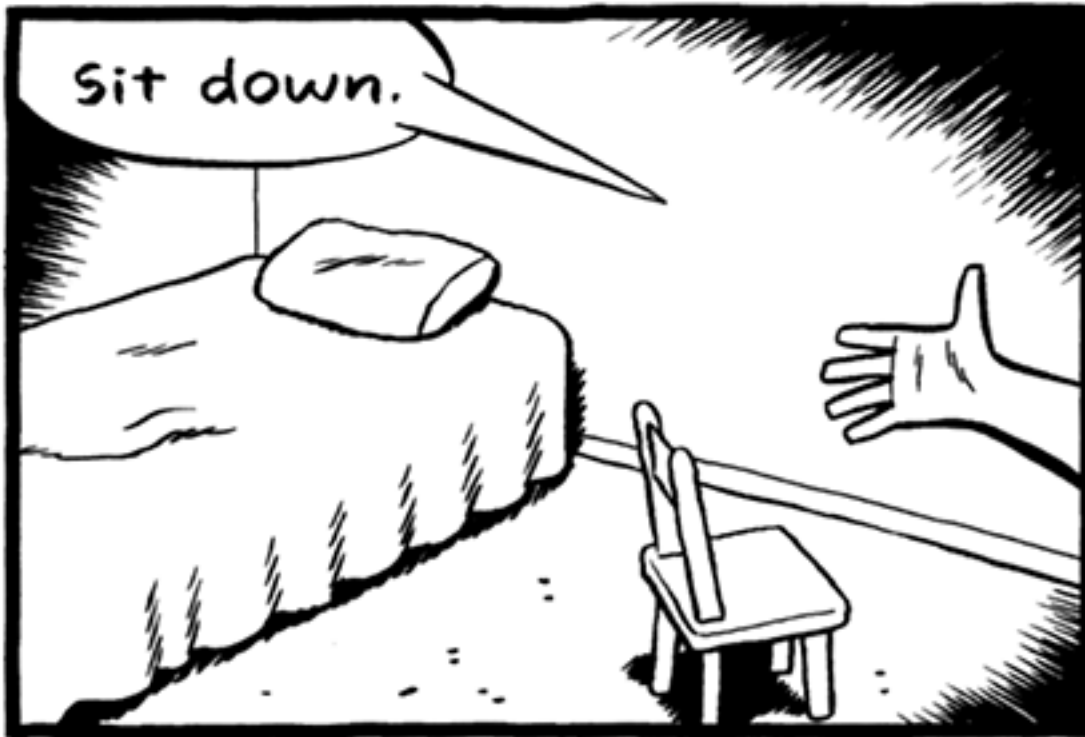
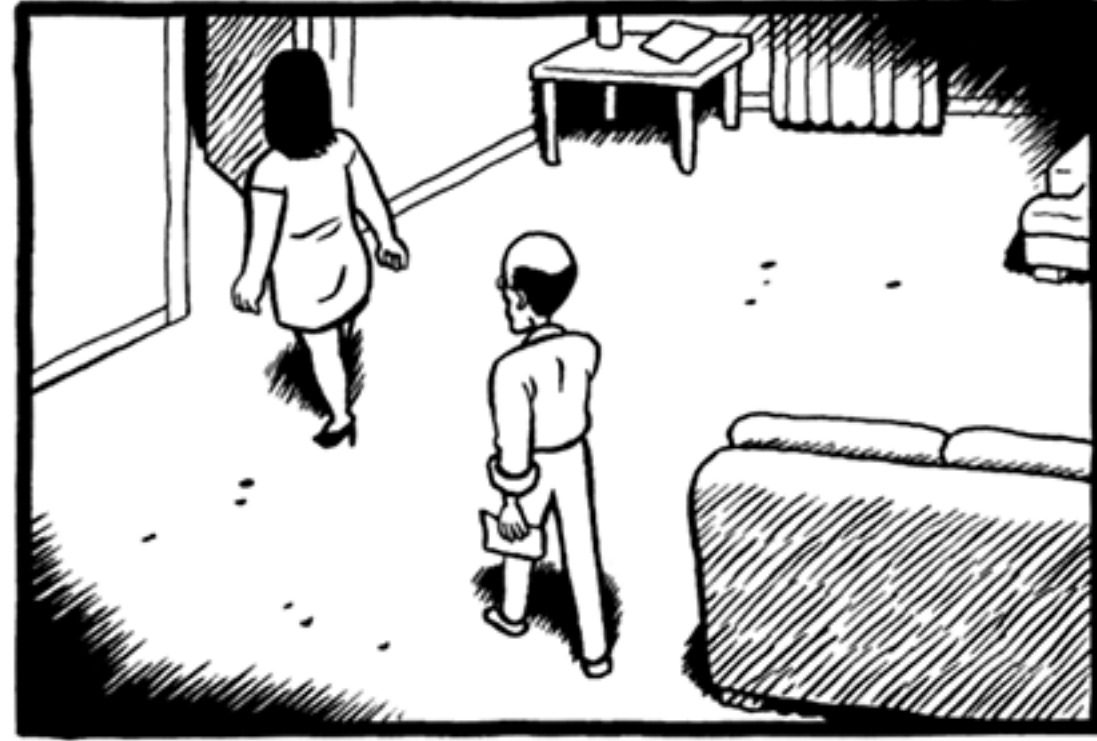
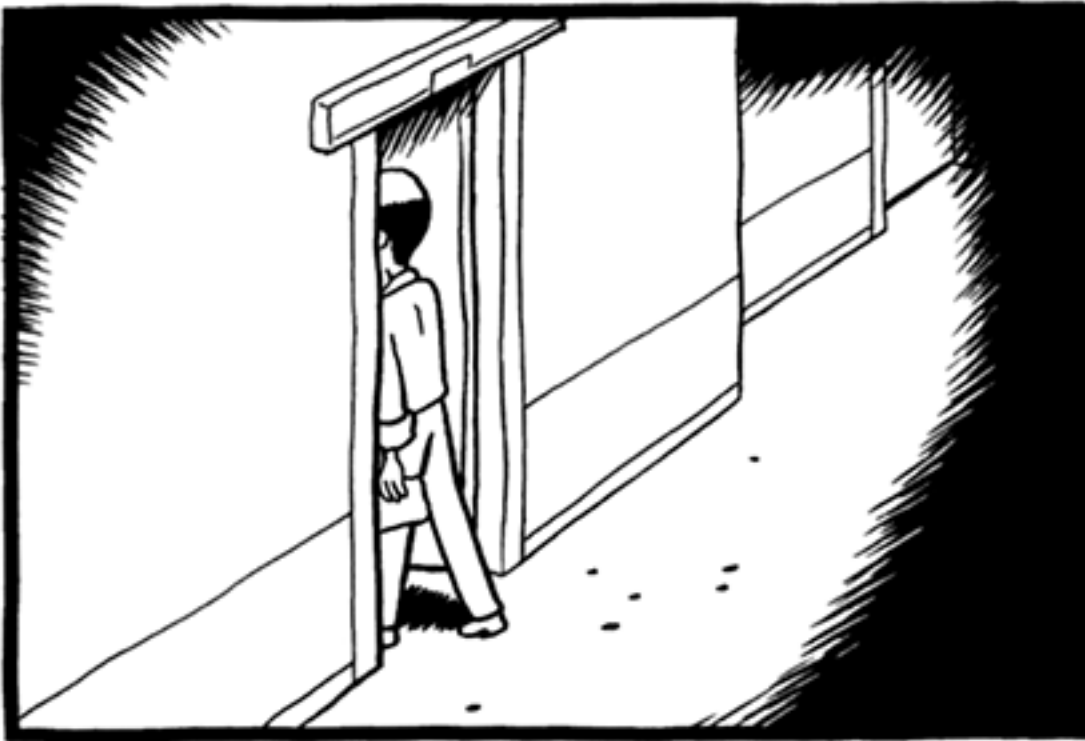
Wow! That's a lot less than 120.

And where are you located?

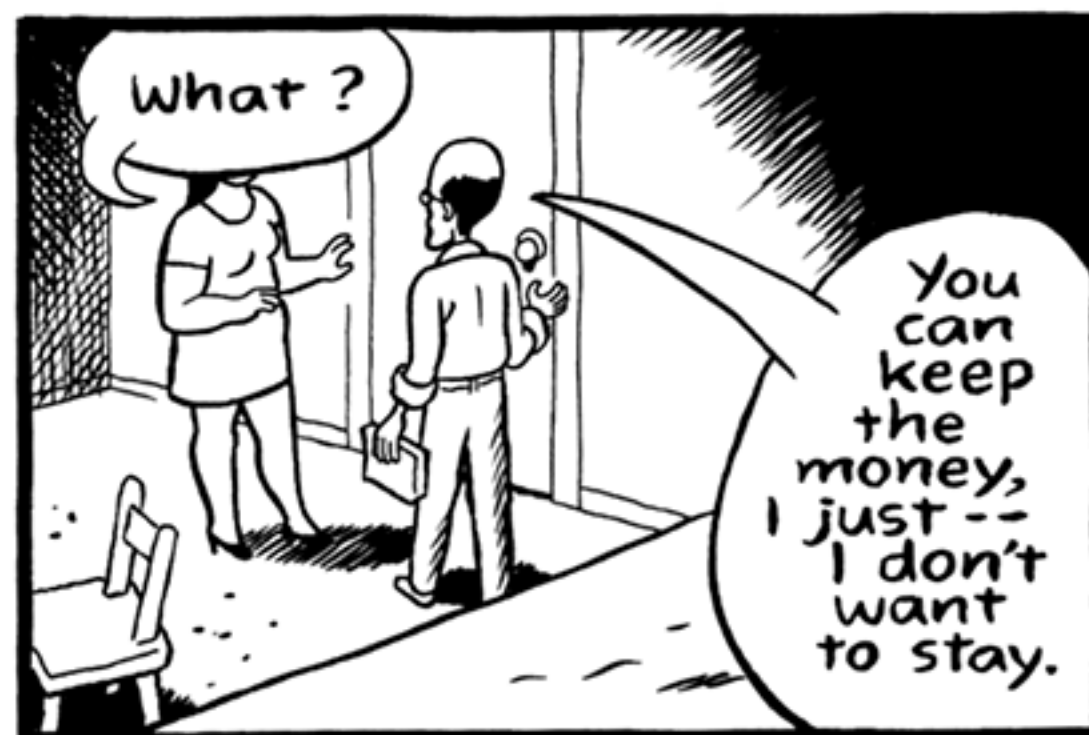
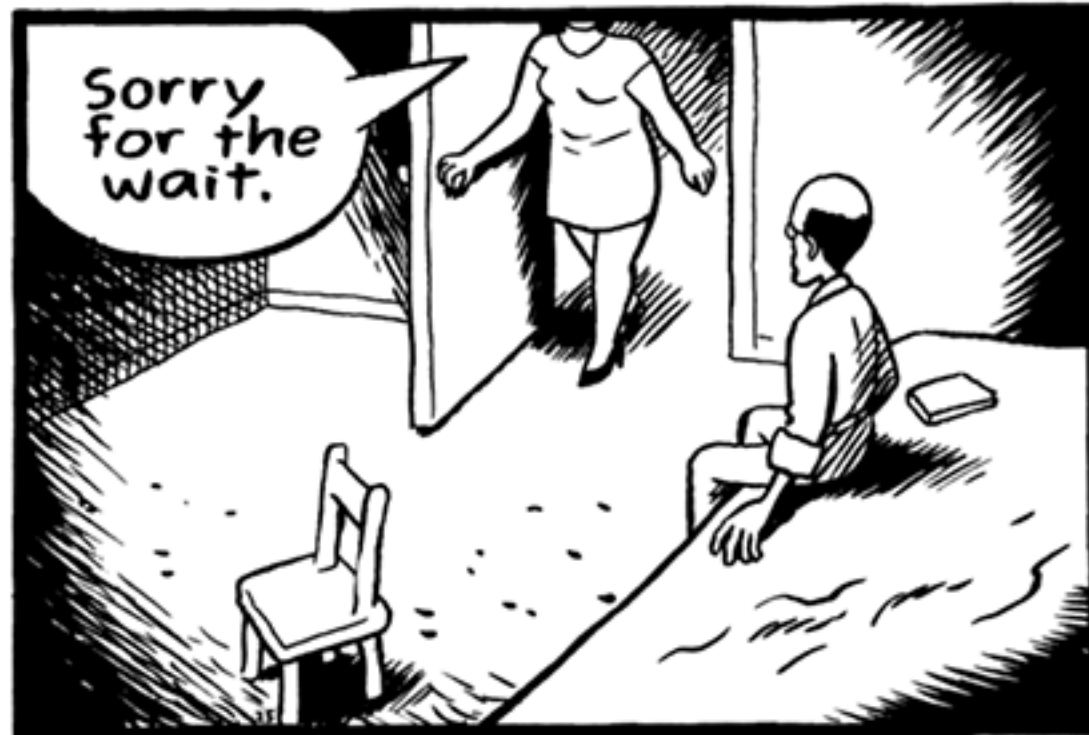
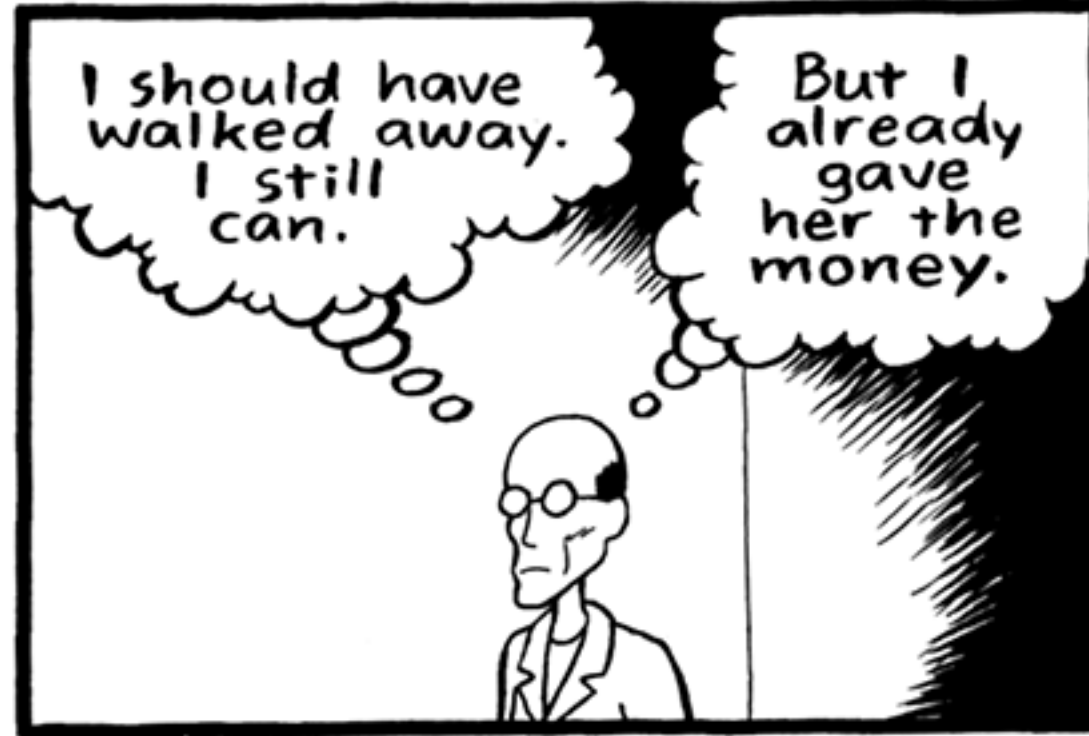
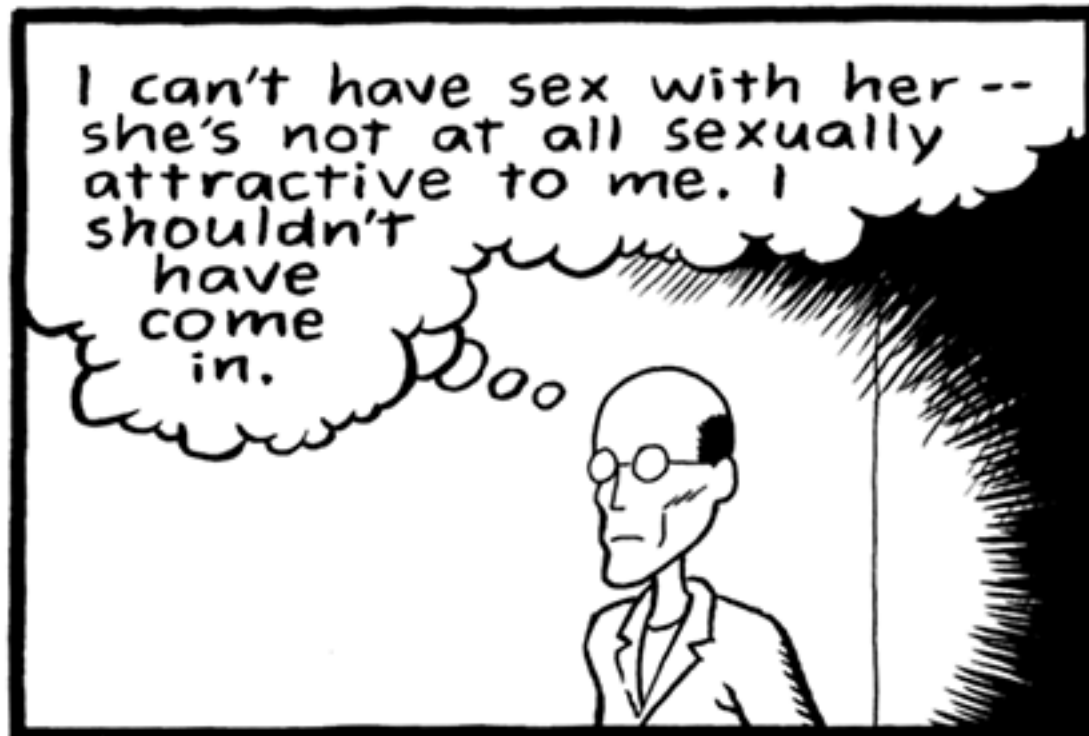
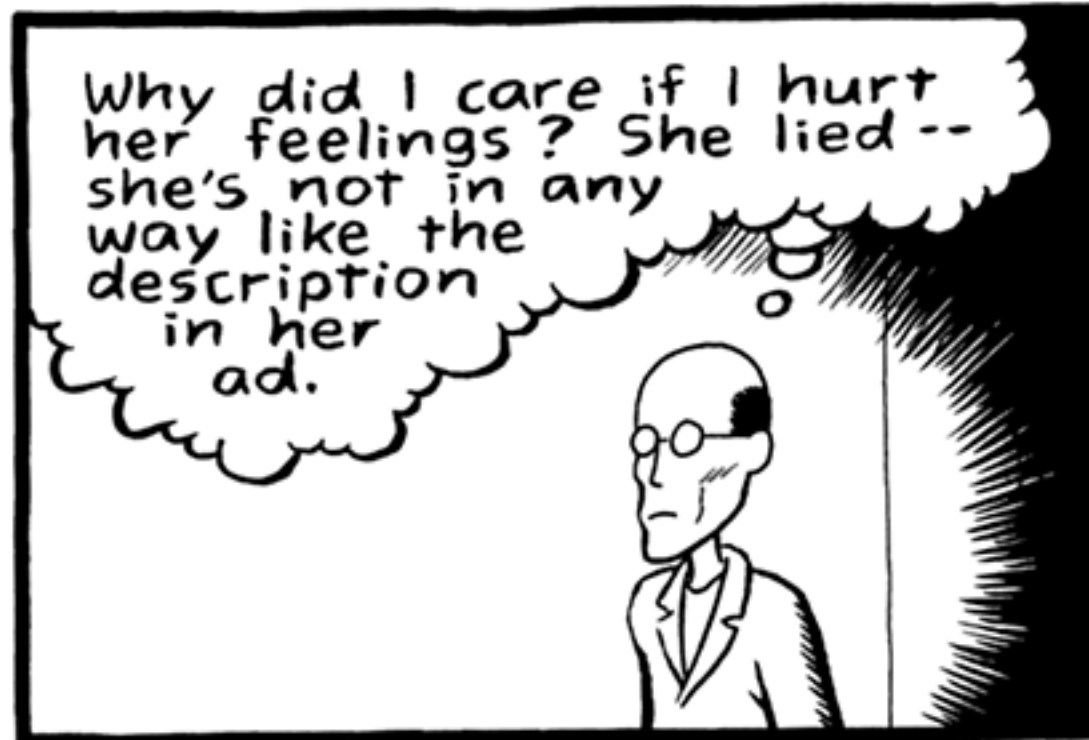
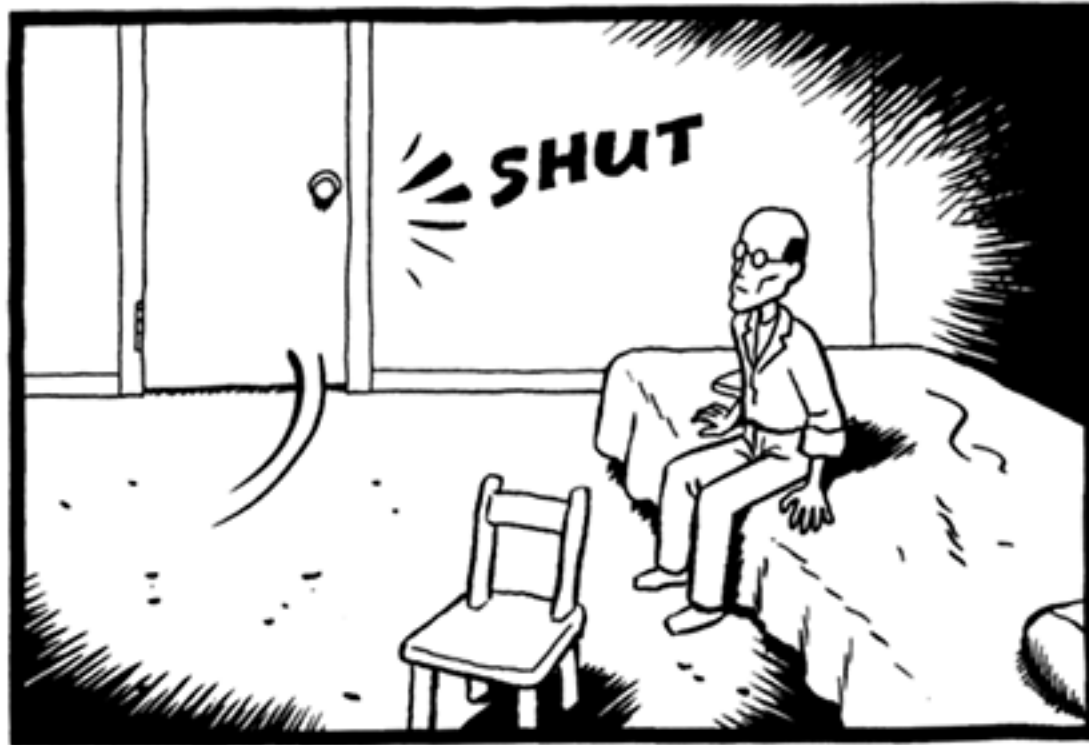
CHAPTER 3



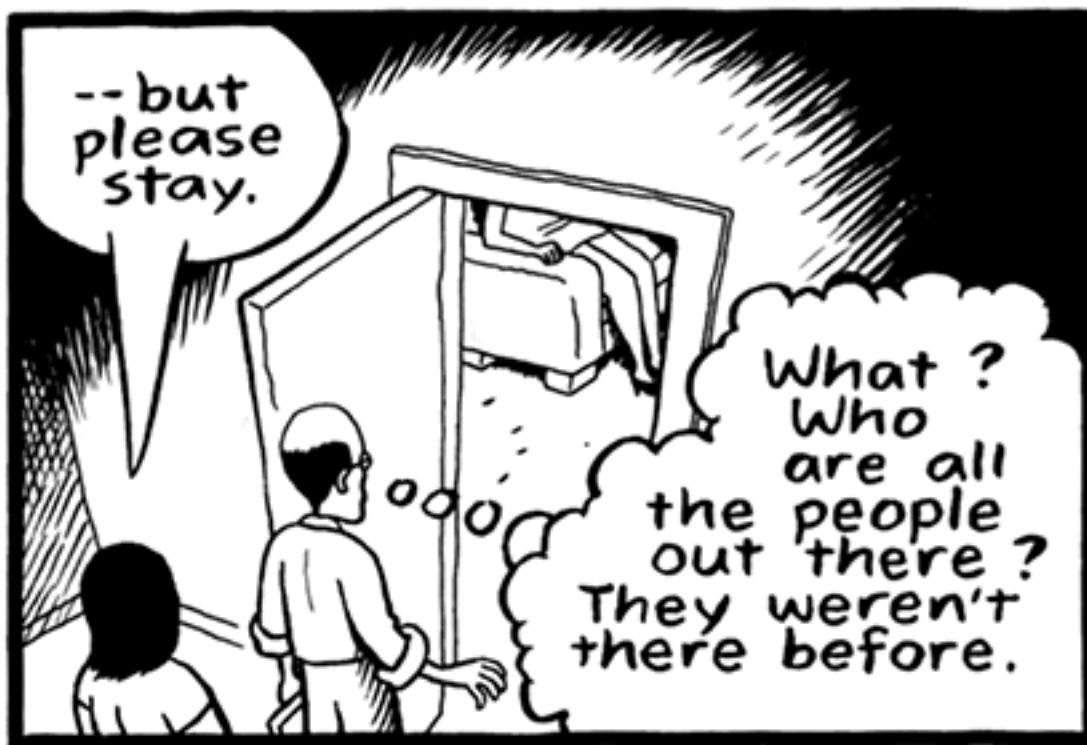
ANGELINA



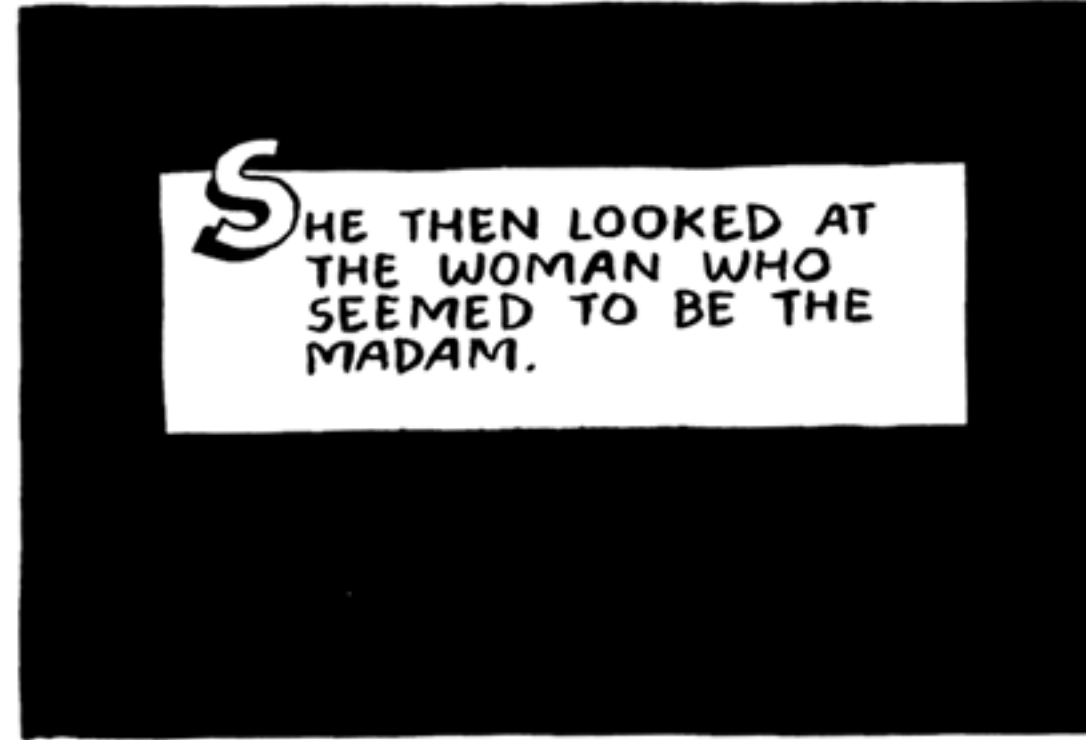
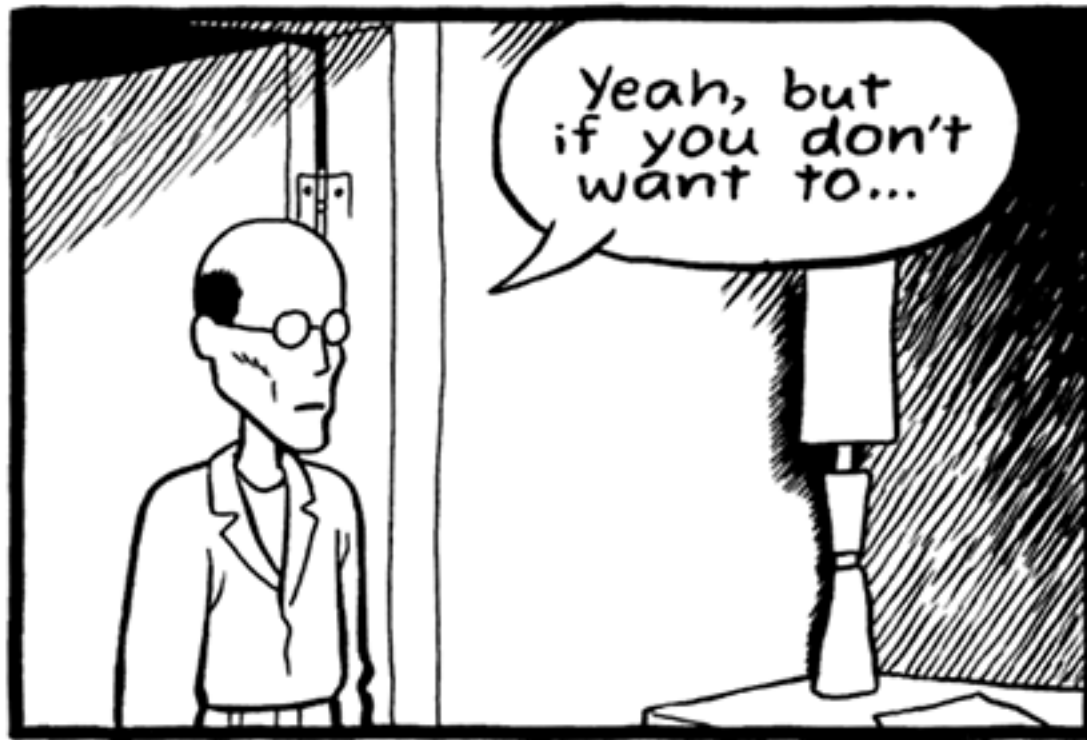
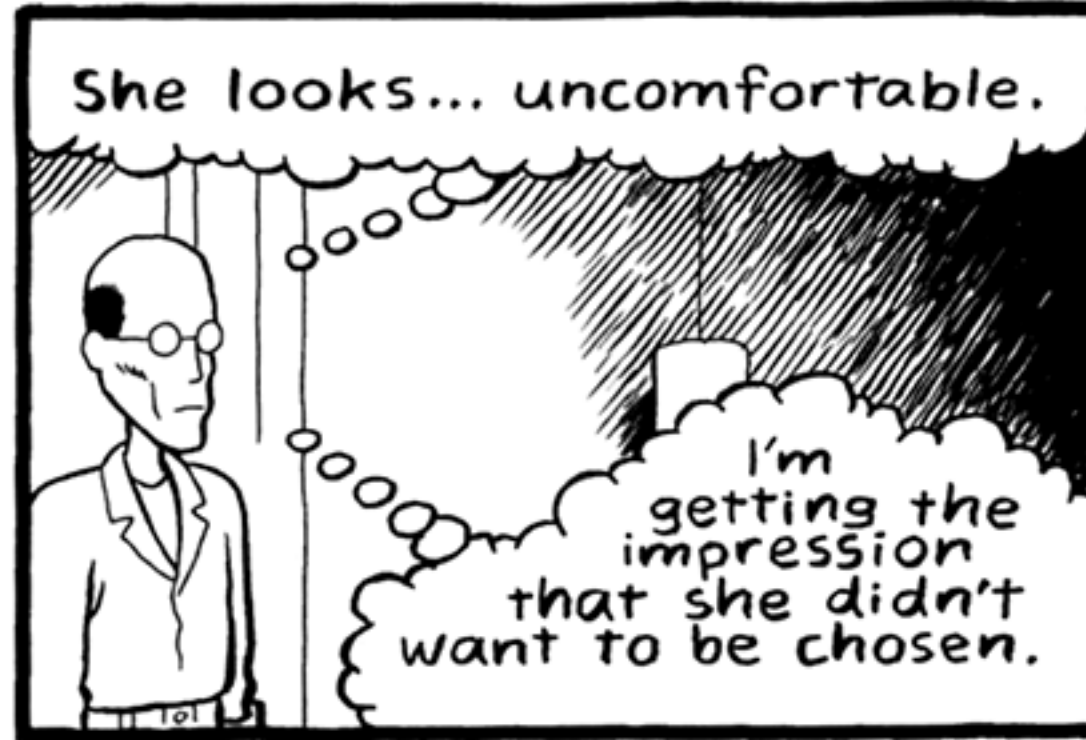
CHAPTER 3



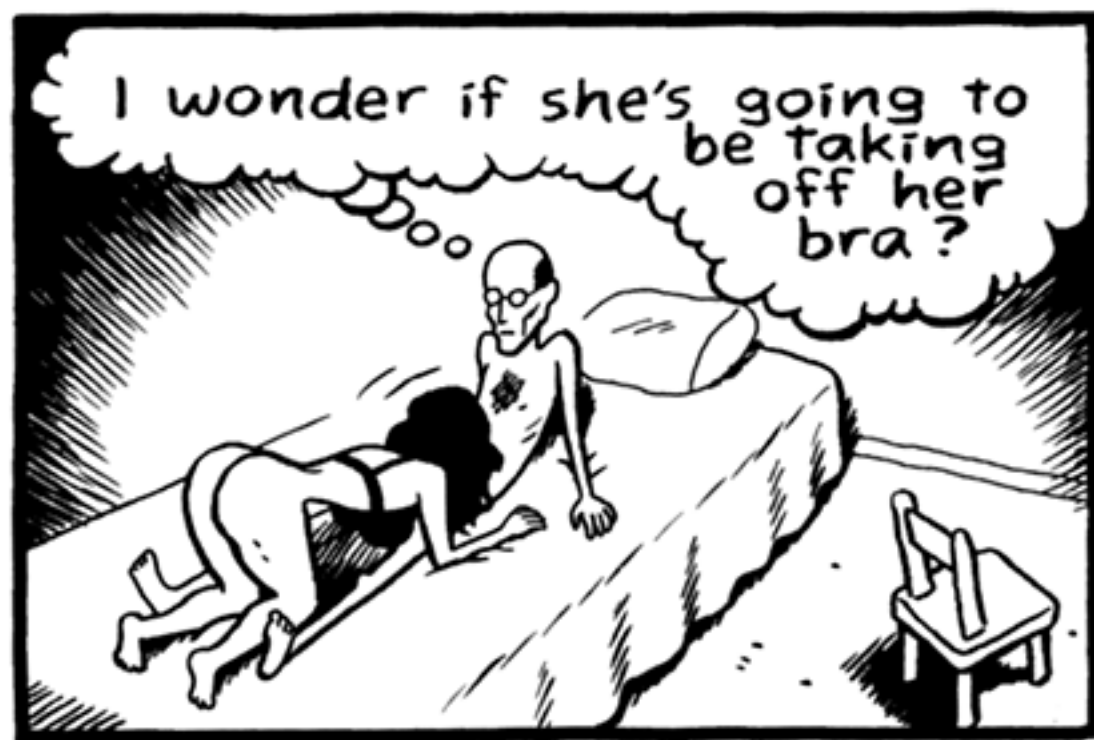
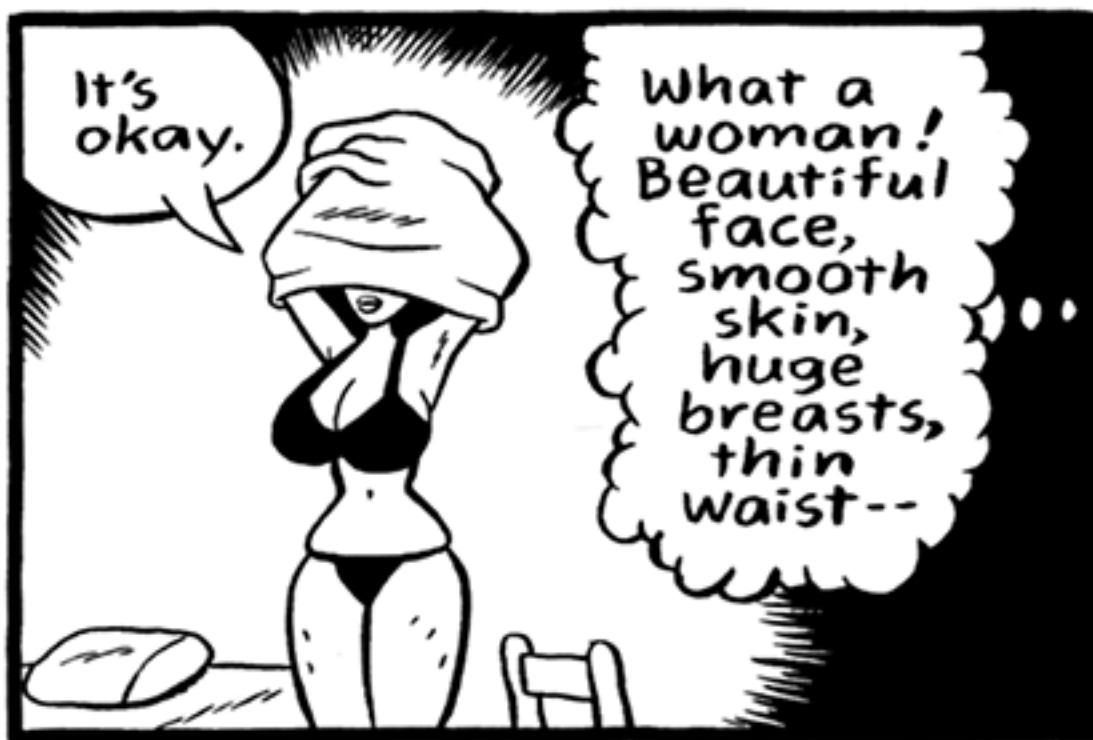
ANGELINA



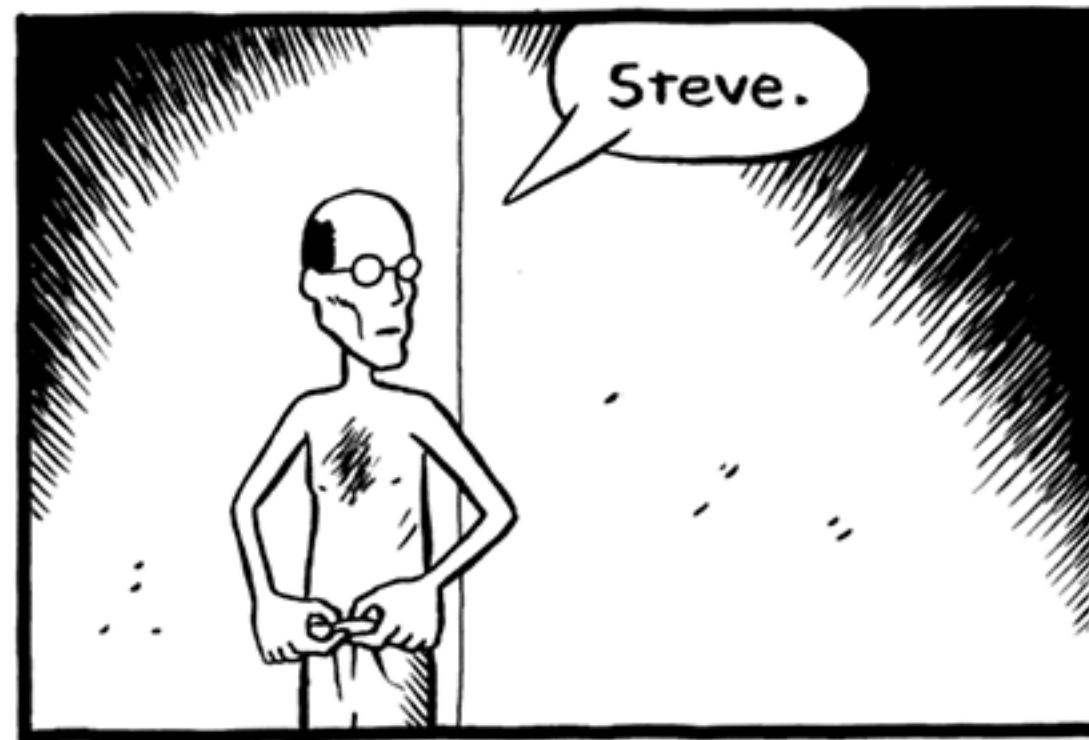
CHAPTER 3



ANGELINA

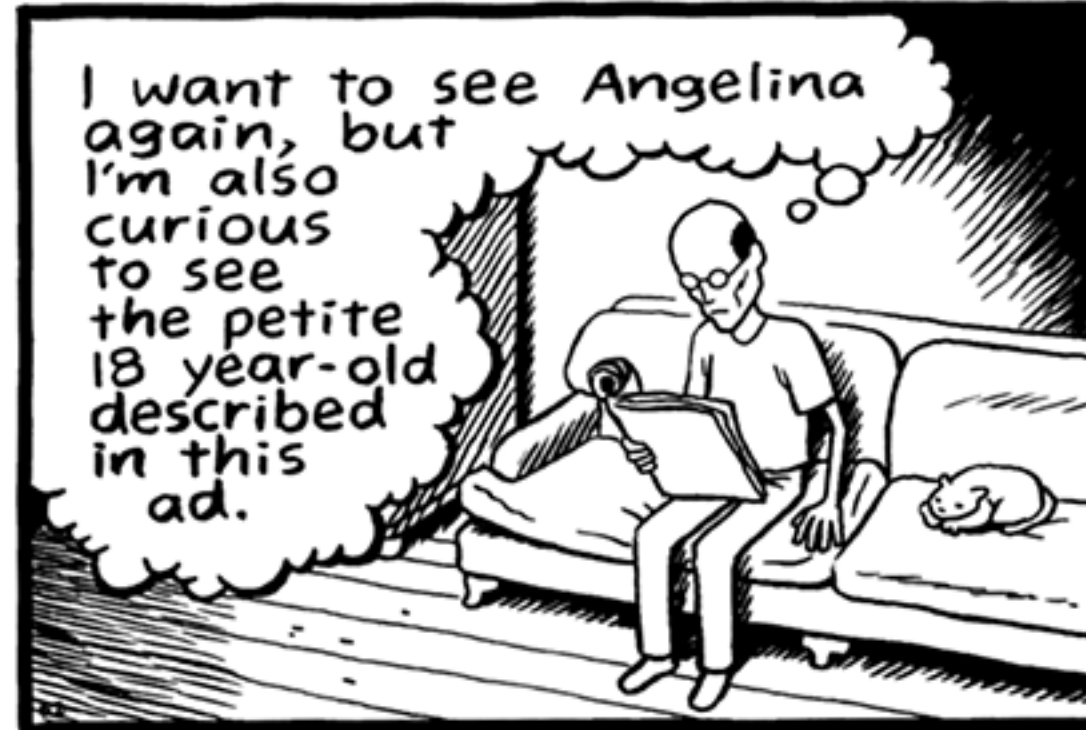


CHAPTER 3

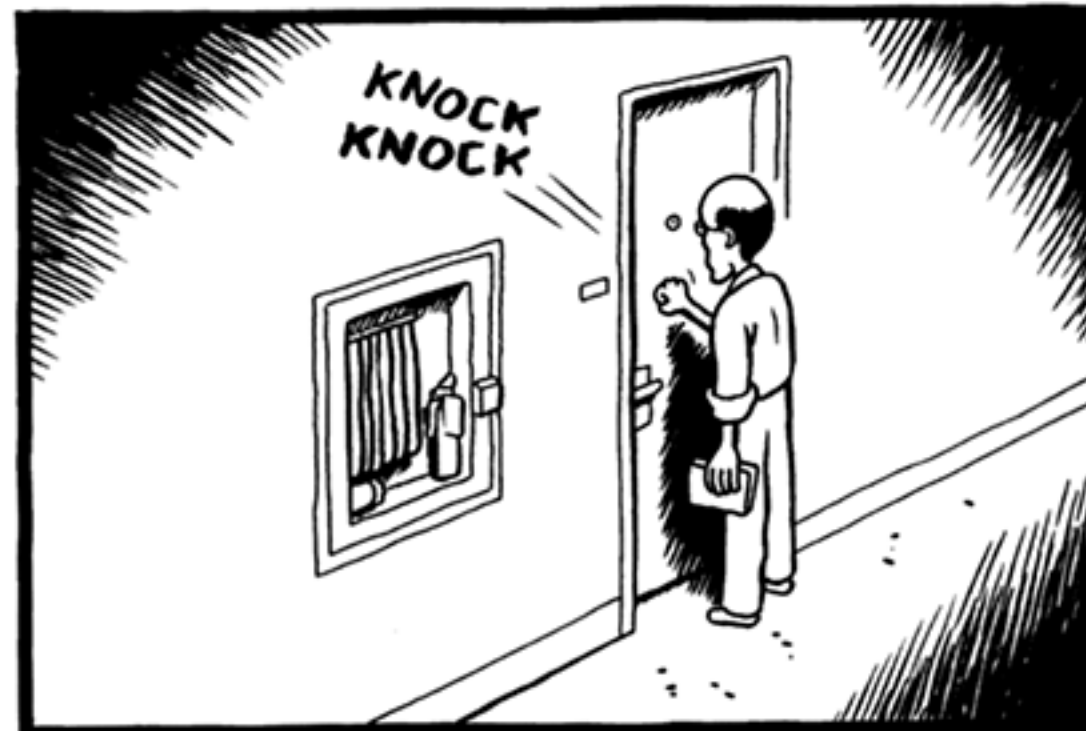


CHAPTER
4
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ANNE

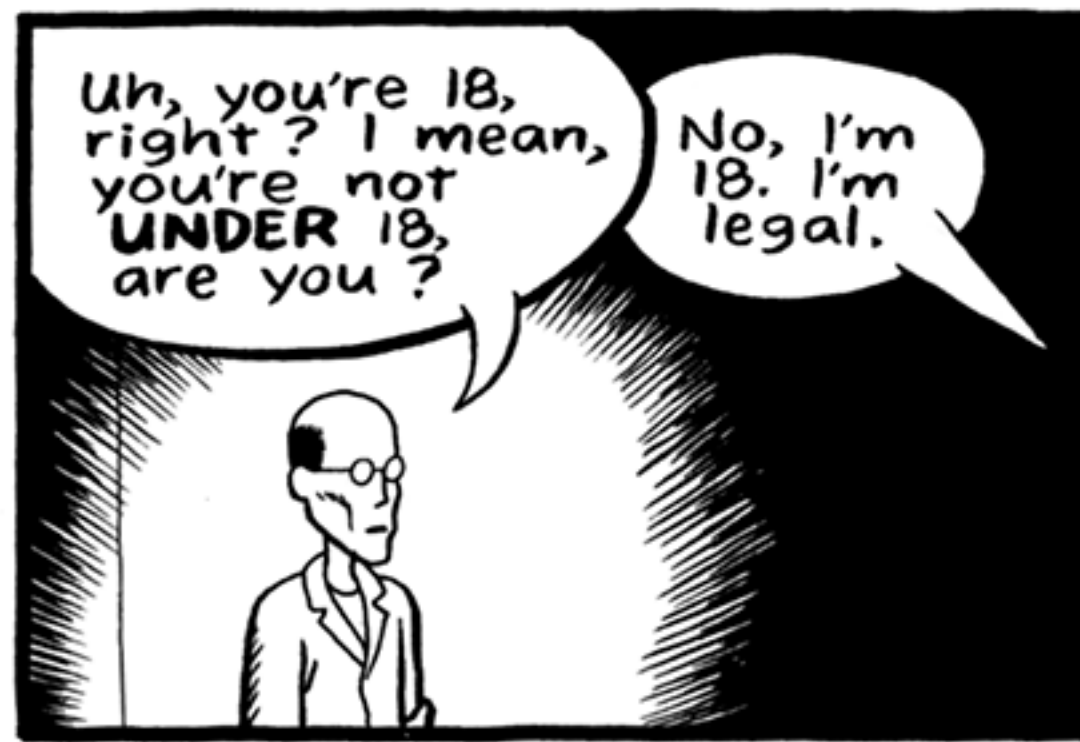
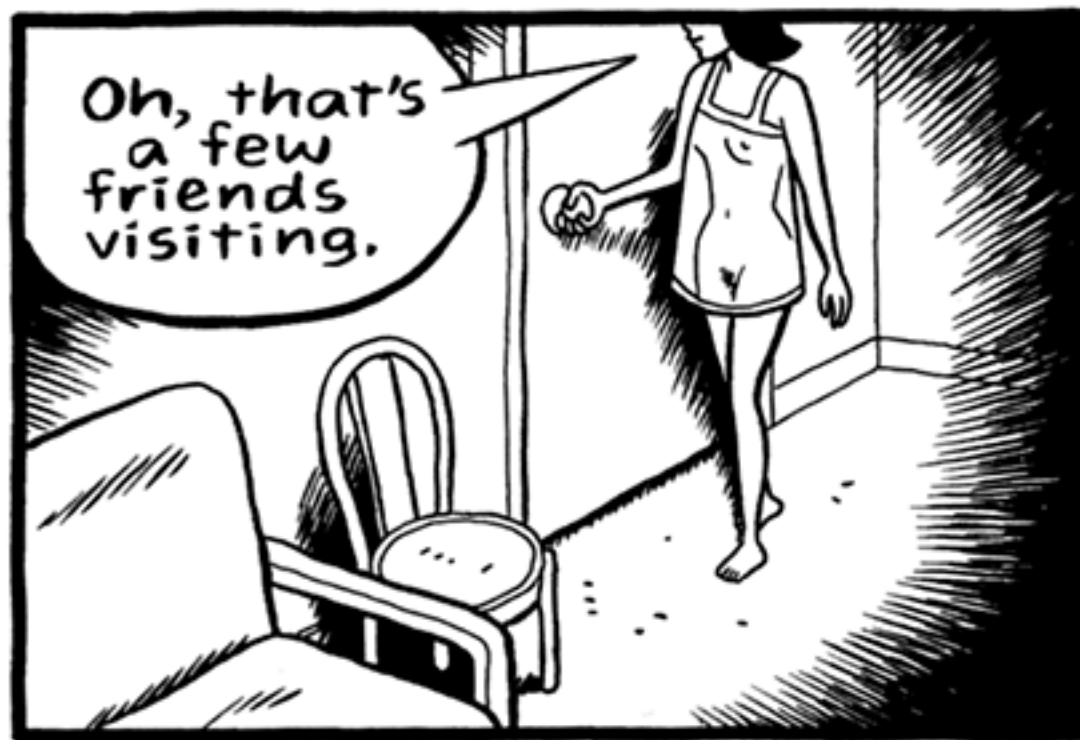
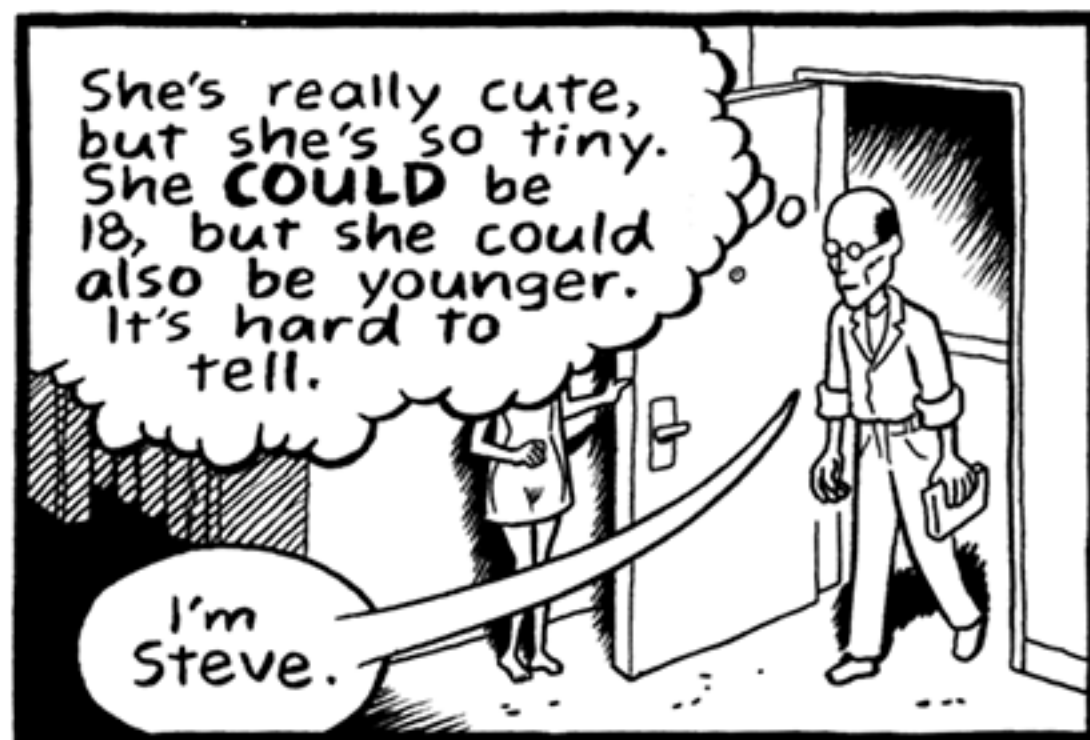
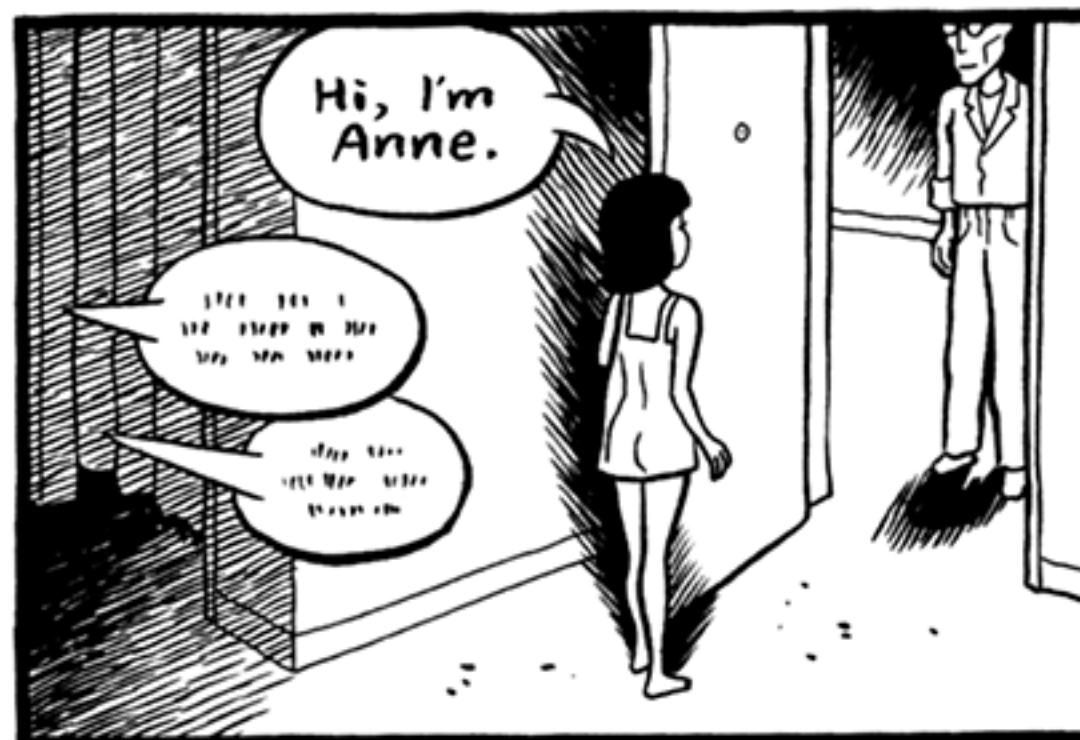
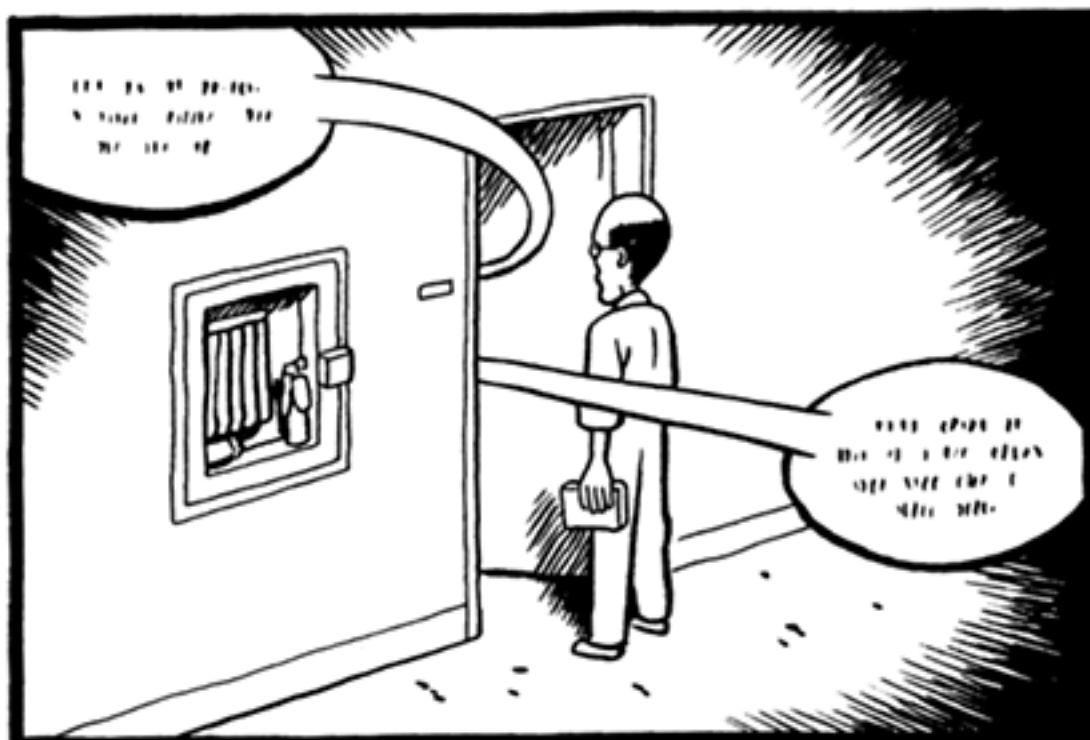
MAY 31st 1999:



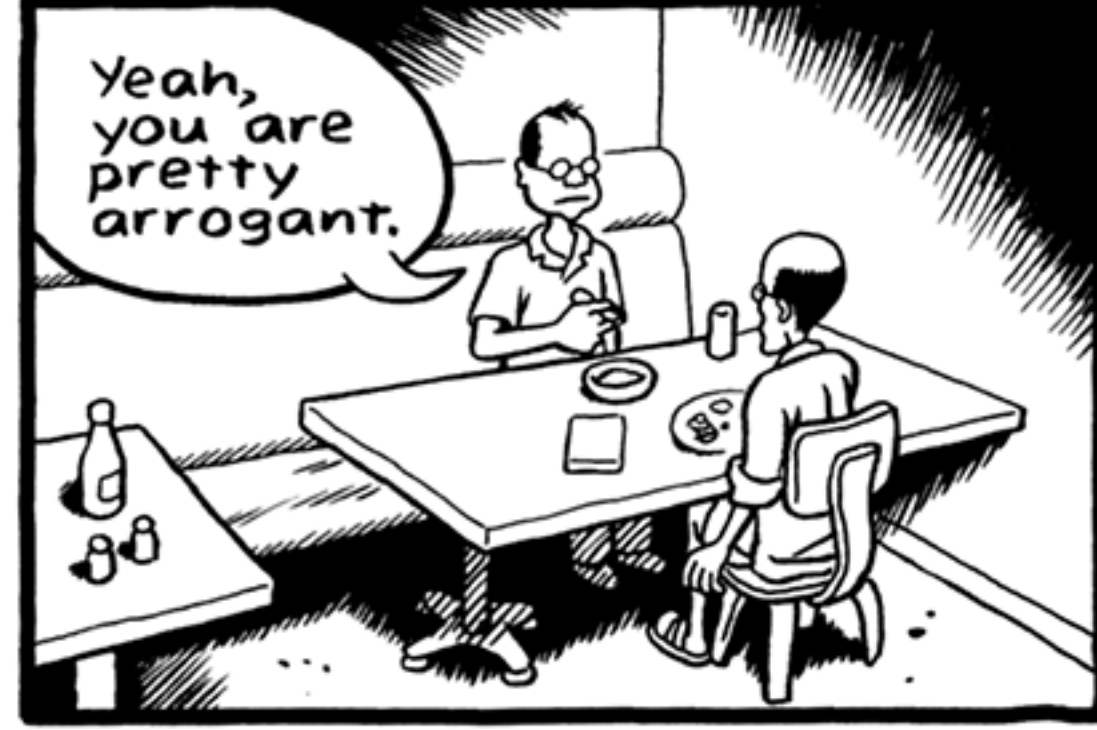
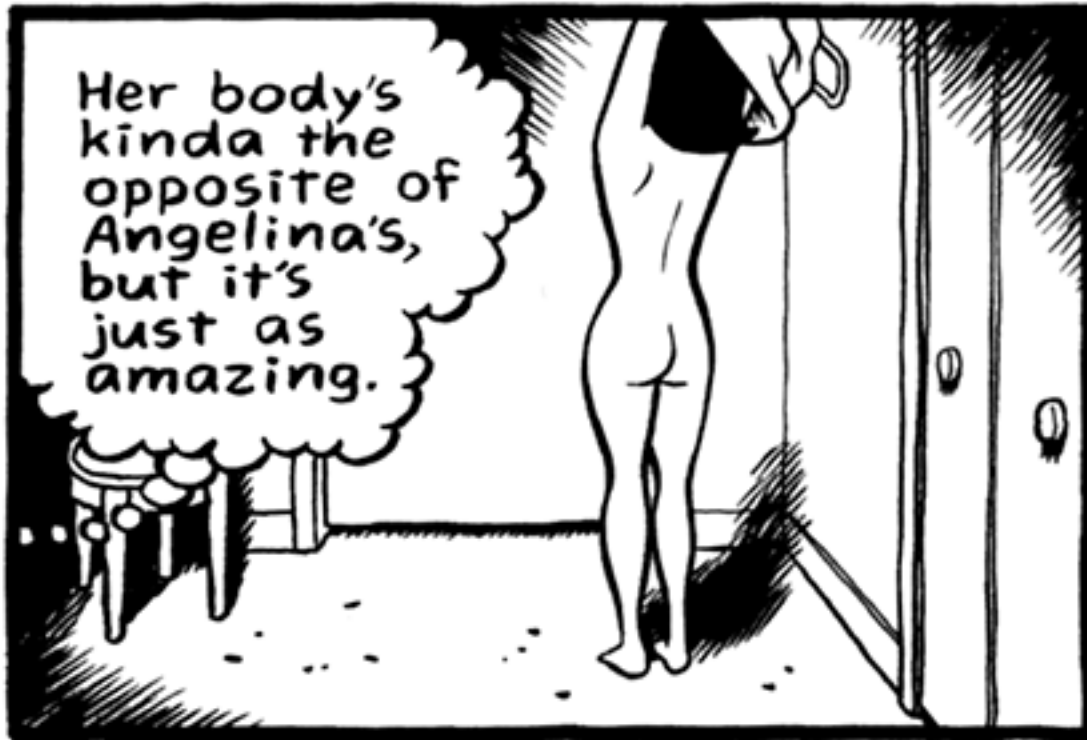
LATER THAT DAY:



CHAPTER 4



ANNE

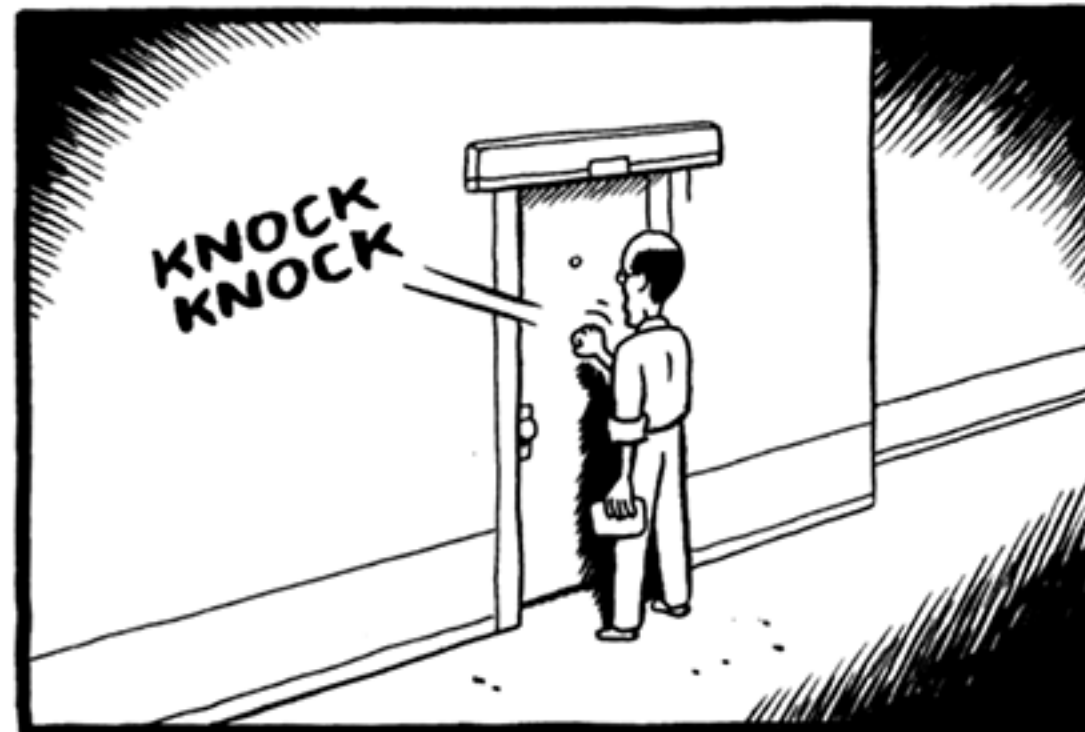


CHAPTER
5
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BACK TO
ANGELINA

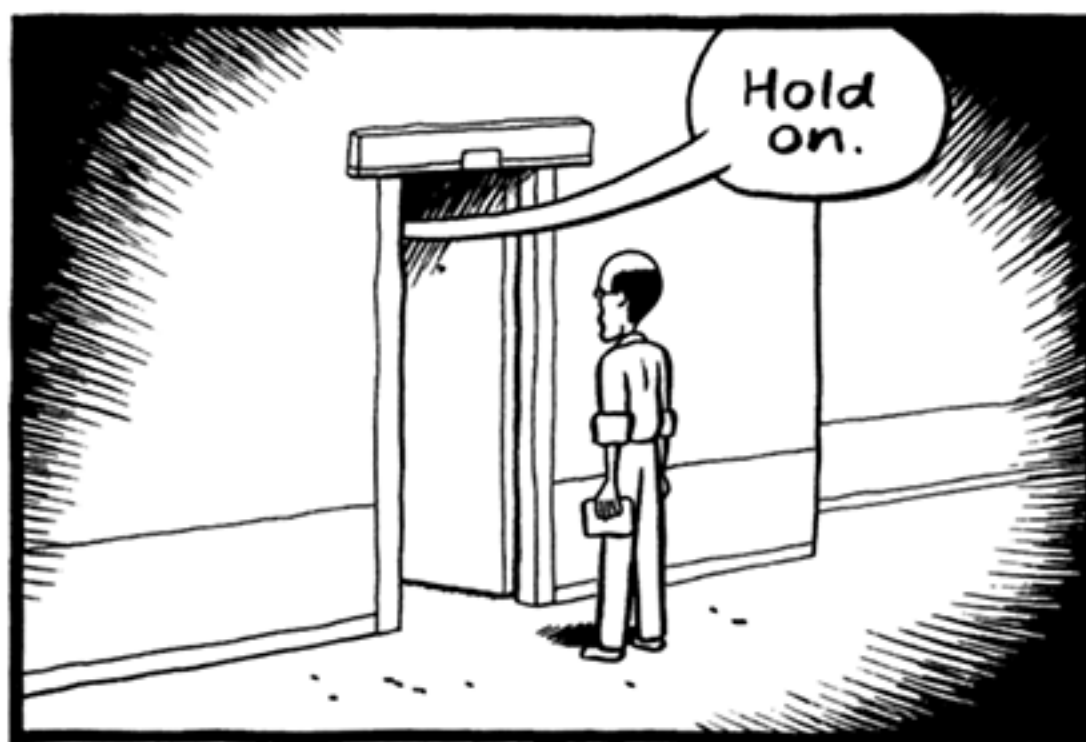
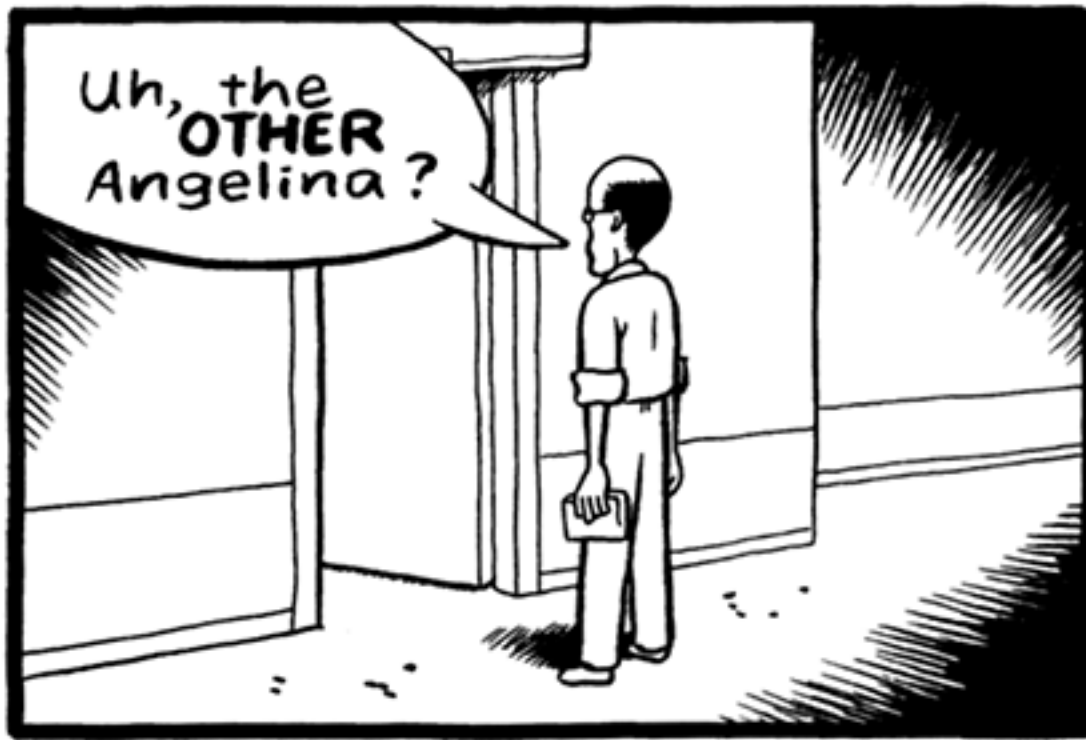
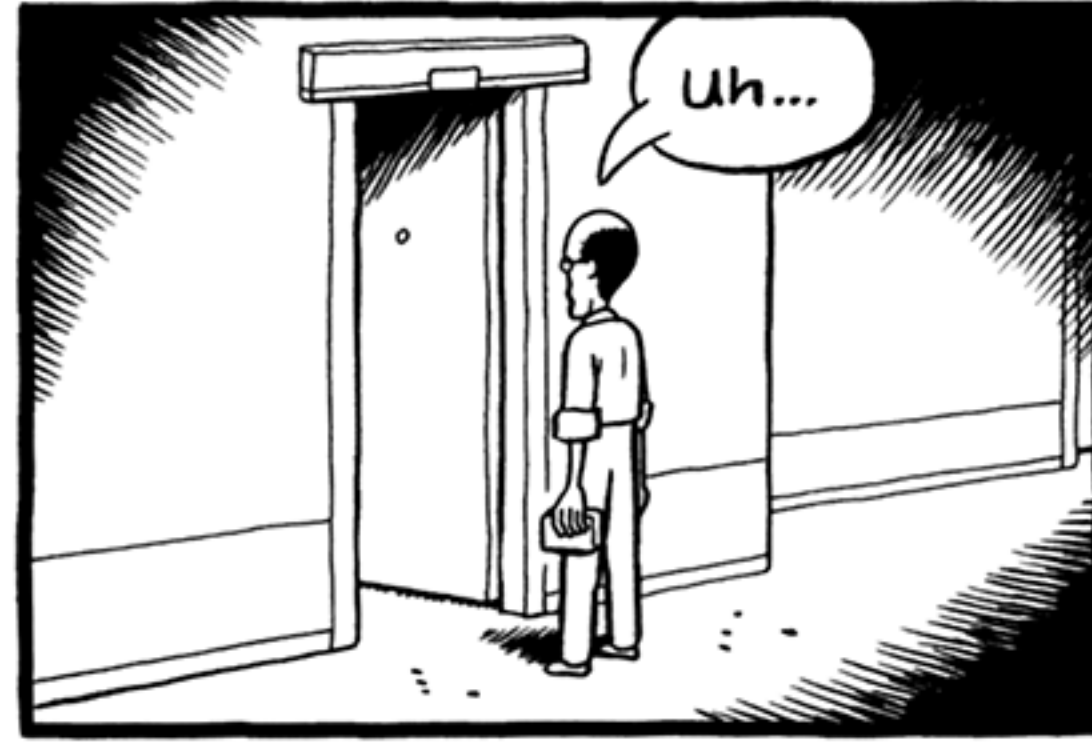
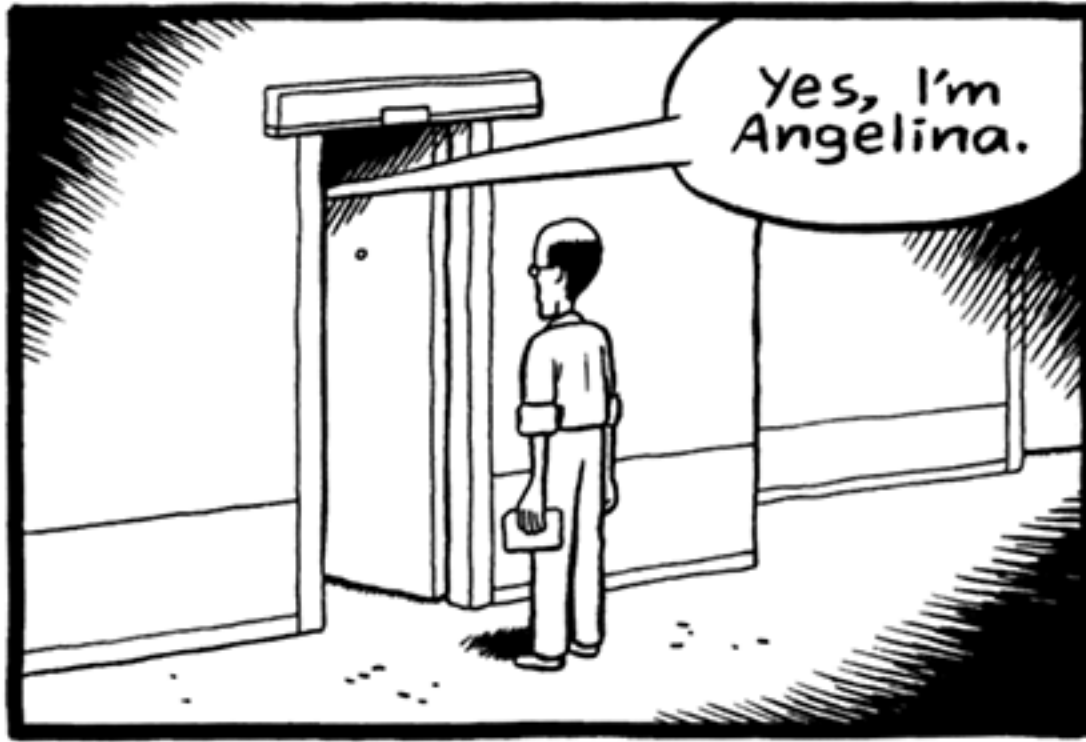
JULY 5th 1999:



ABOUT TWO HOURS LATER:

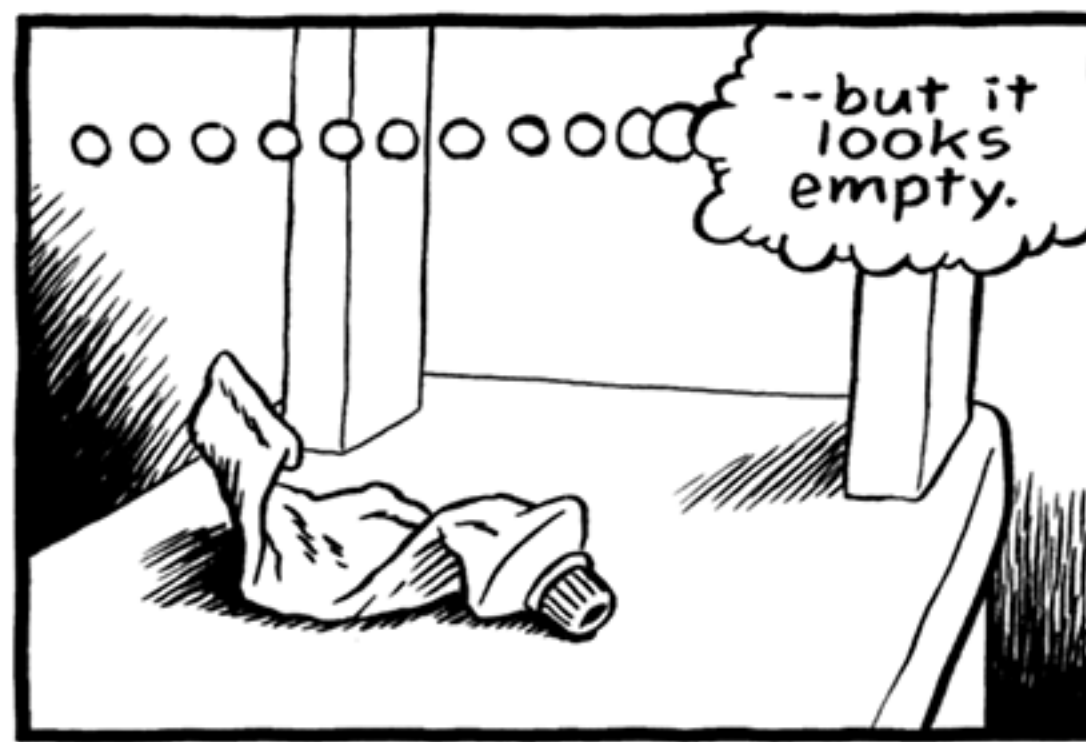
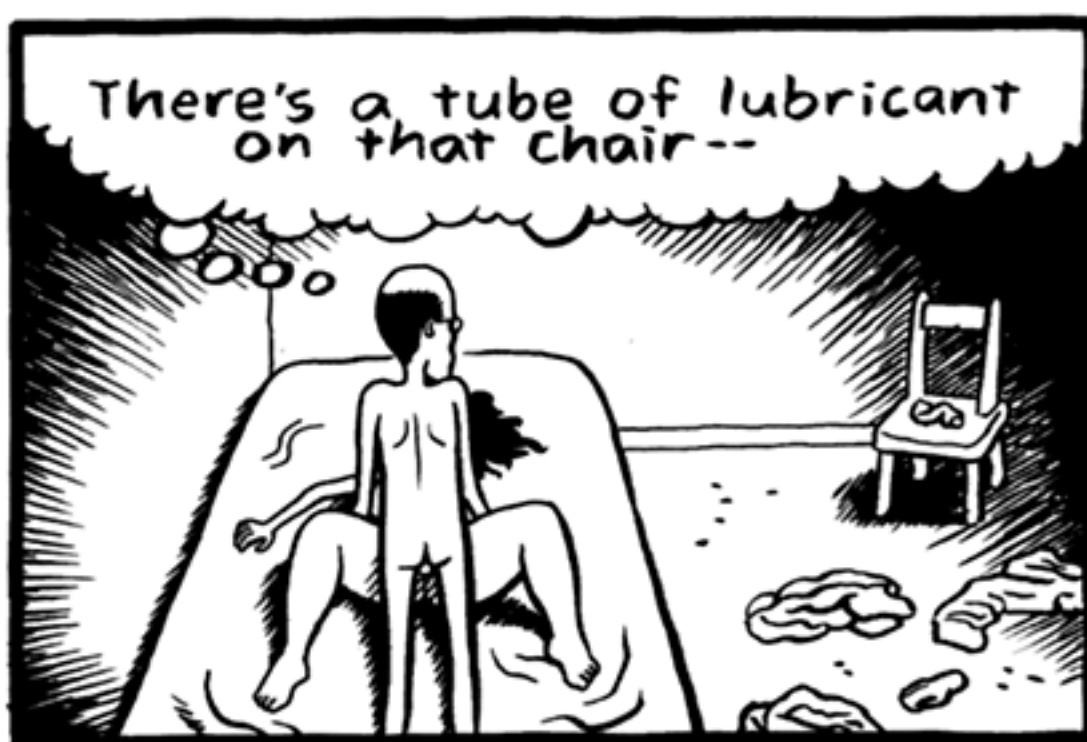


CHAPTER 5



BACK TO ANGELINA

SHE RETURNED WITH THE ORIGINAL ANGELINA, WHO GAVE ME A HUGE SMILE.



CHAPTER 5

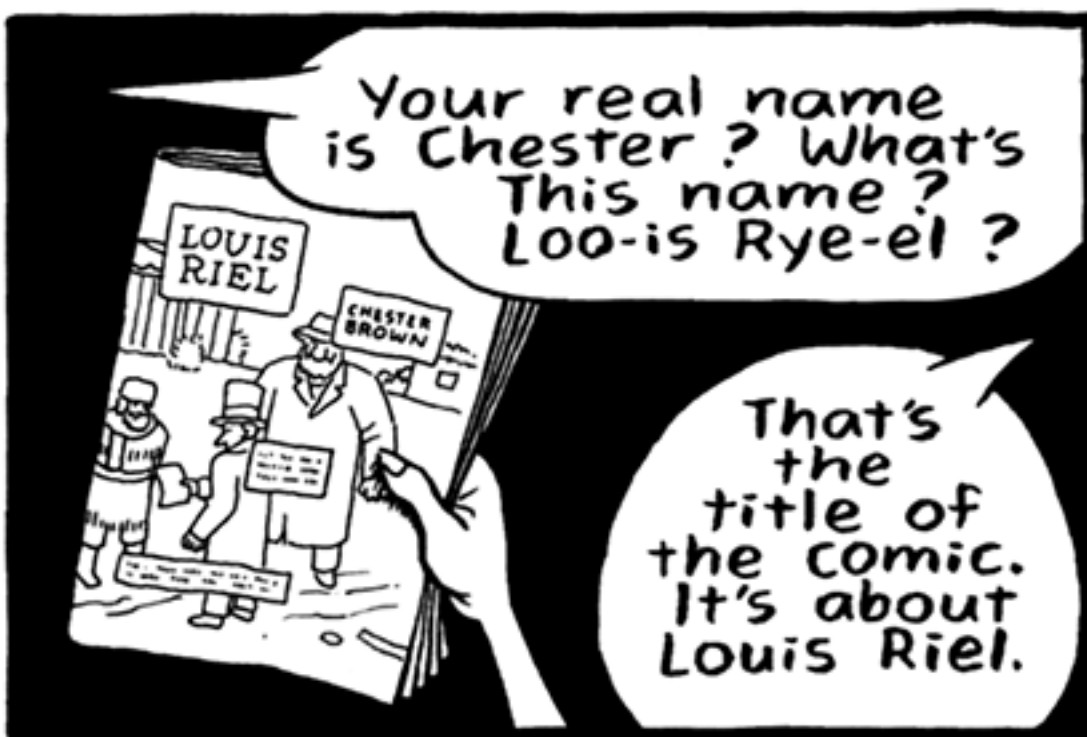
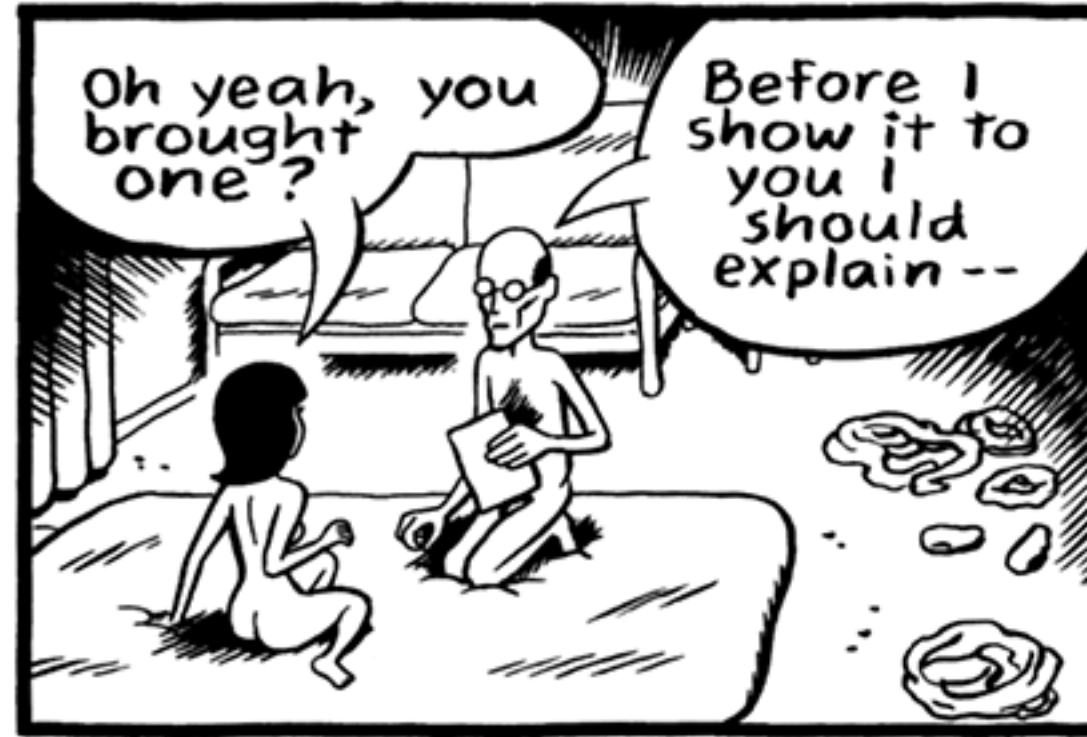


CHAPTER
6
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BACK TO
ANNE

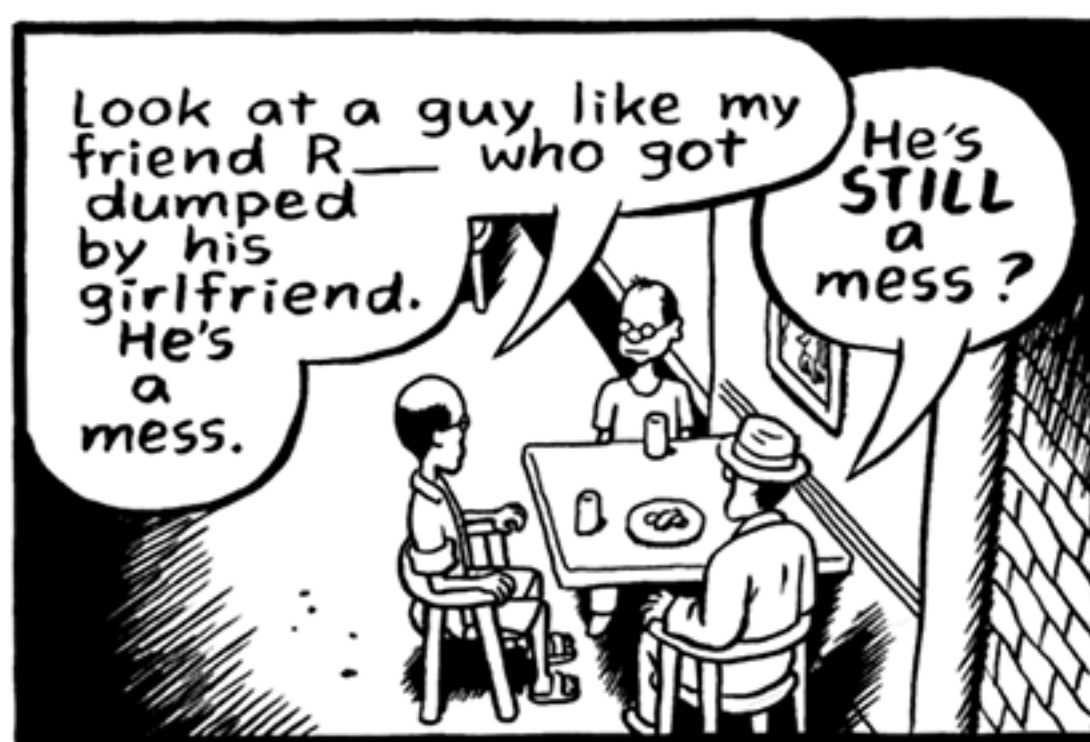
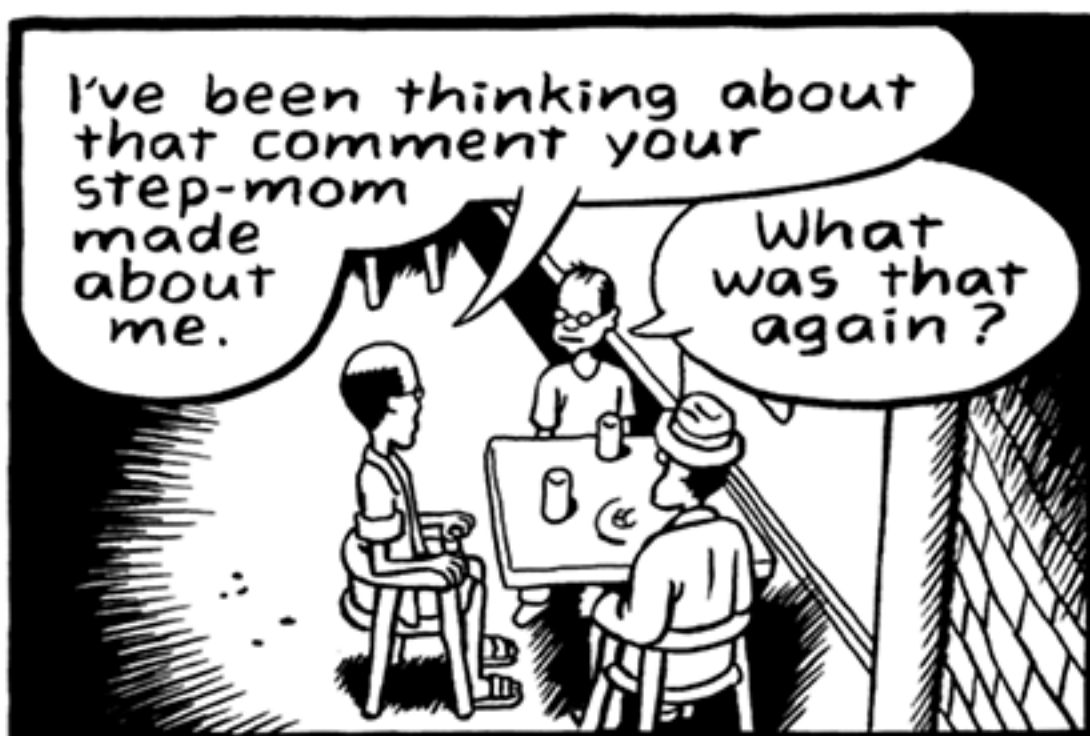
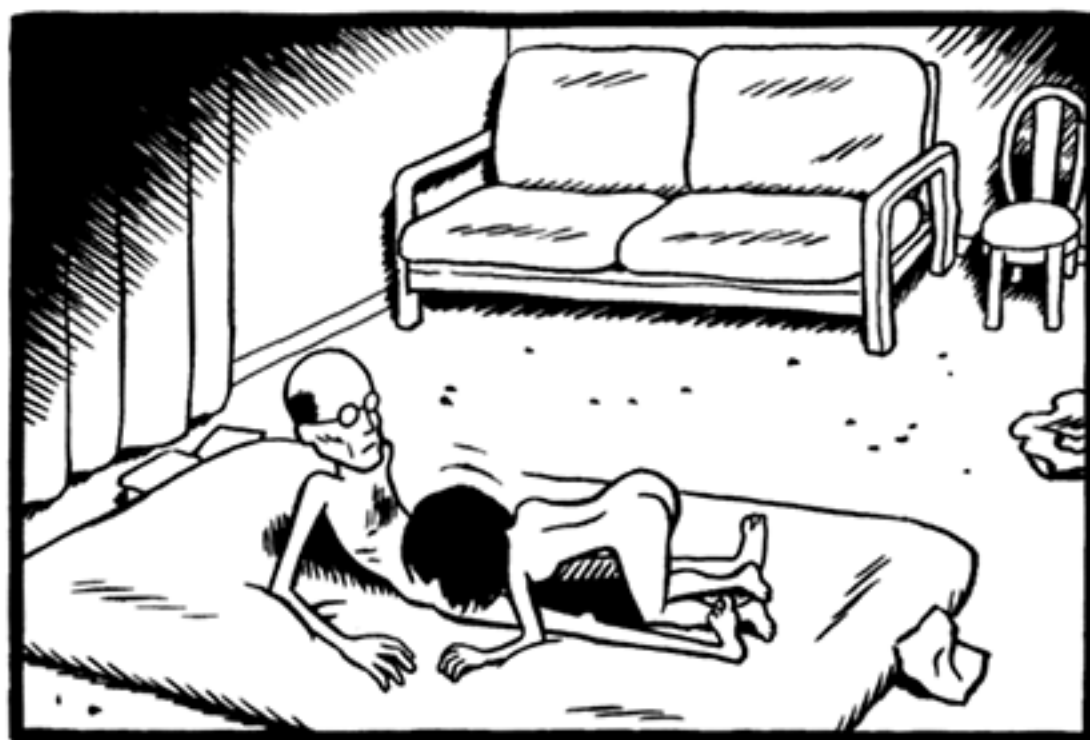
JUNE 14th 1999:



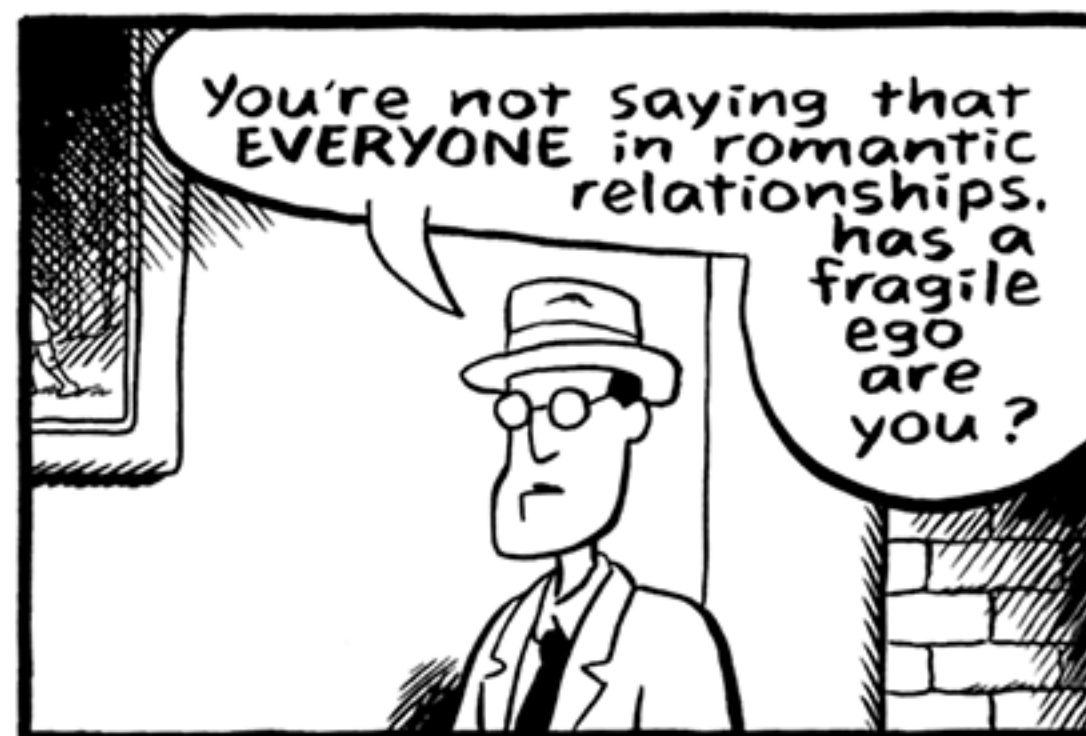
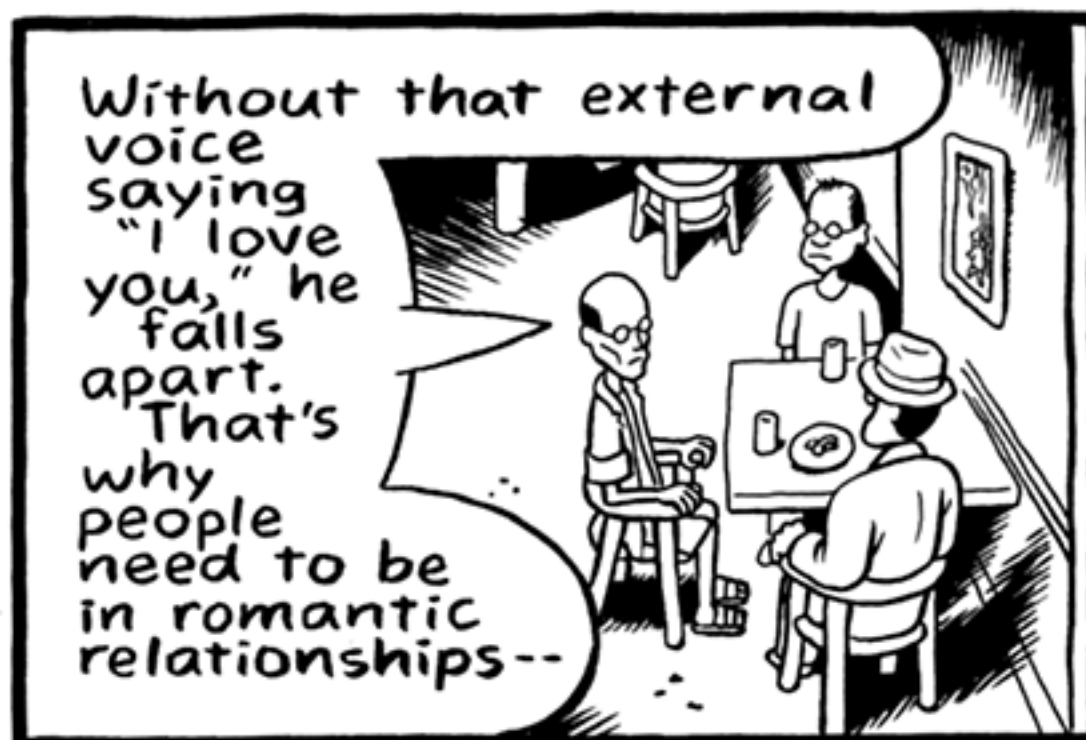
CHAPTER 6



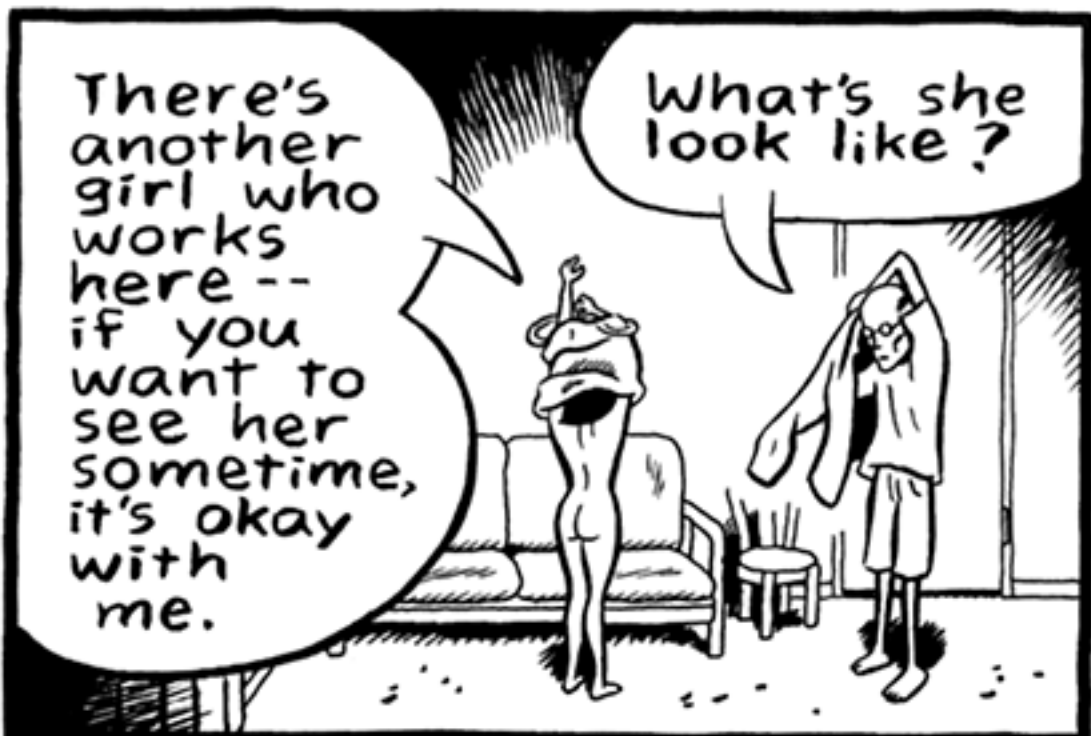
BACK TO ANNE



CHAPTER 6

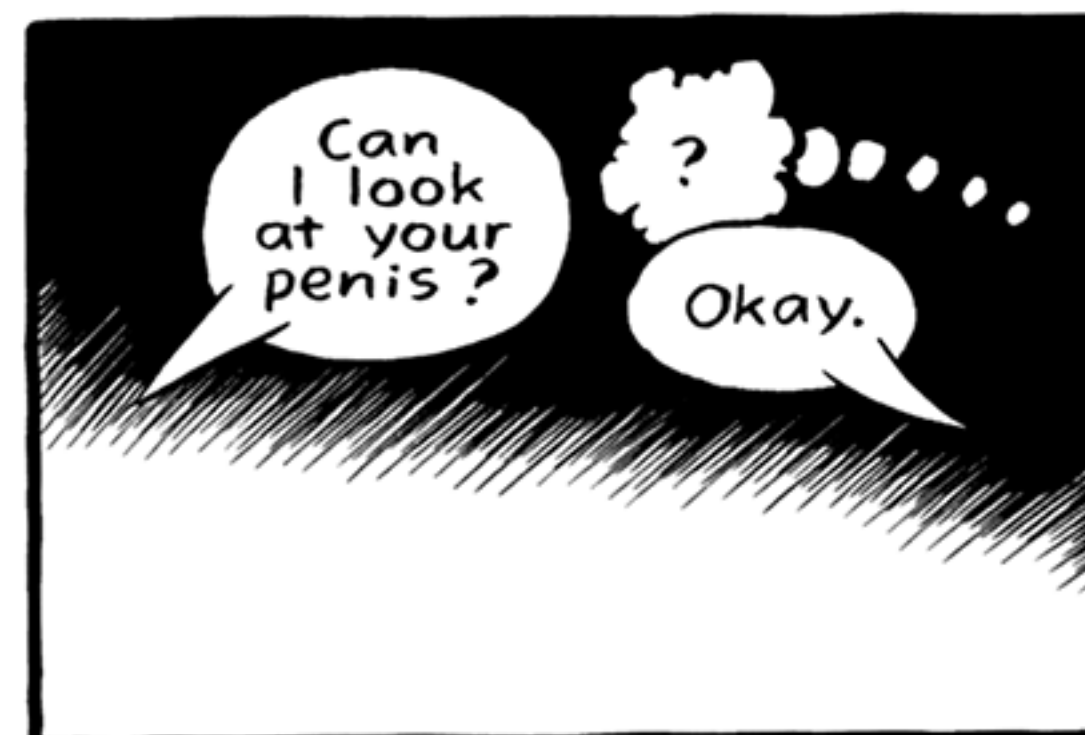


BACK TO ANNE

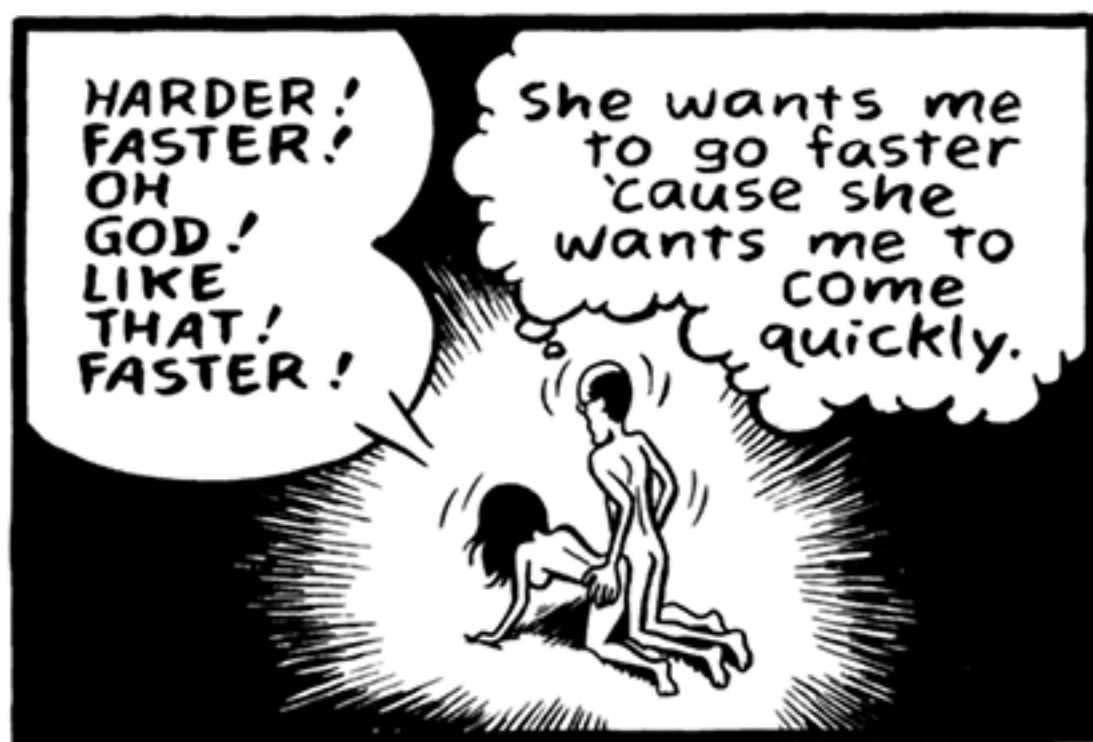
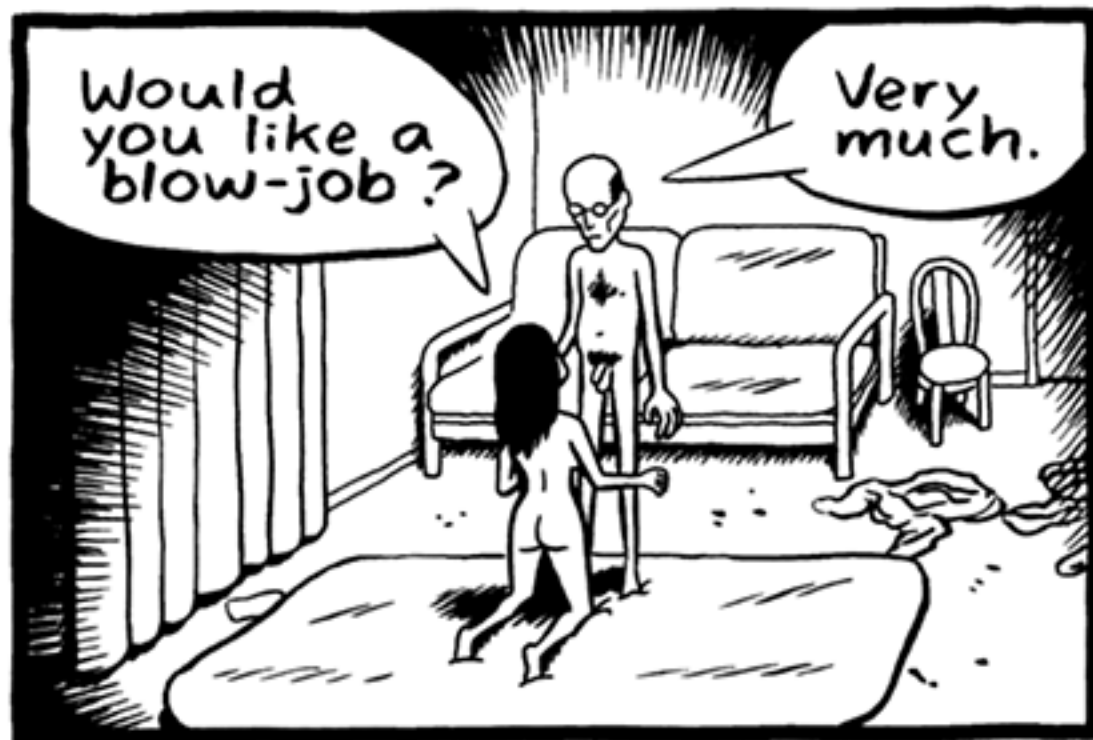
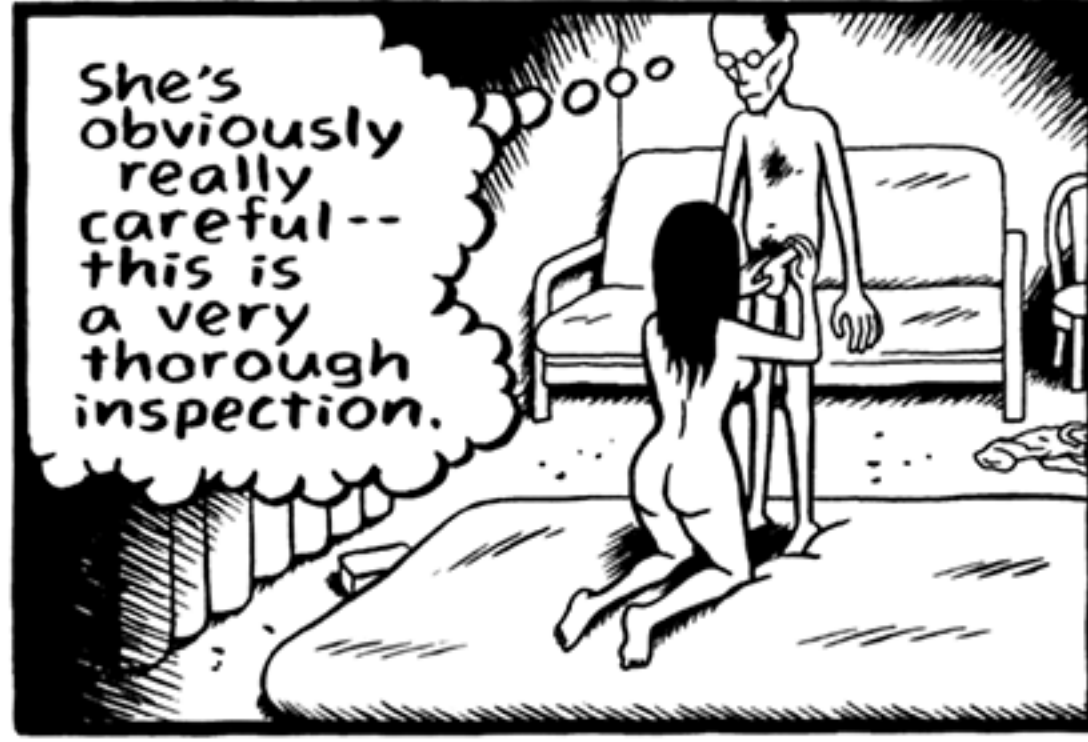
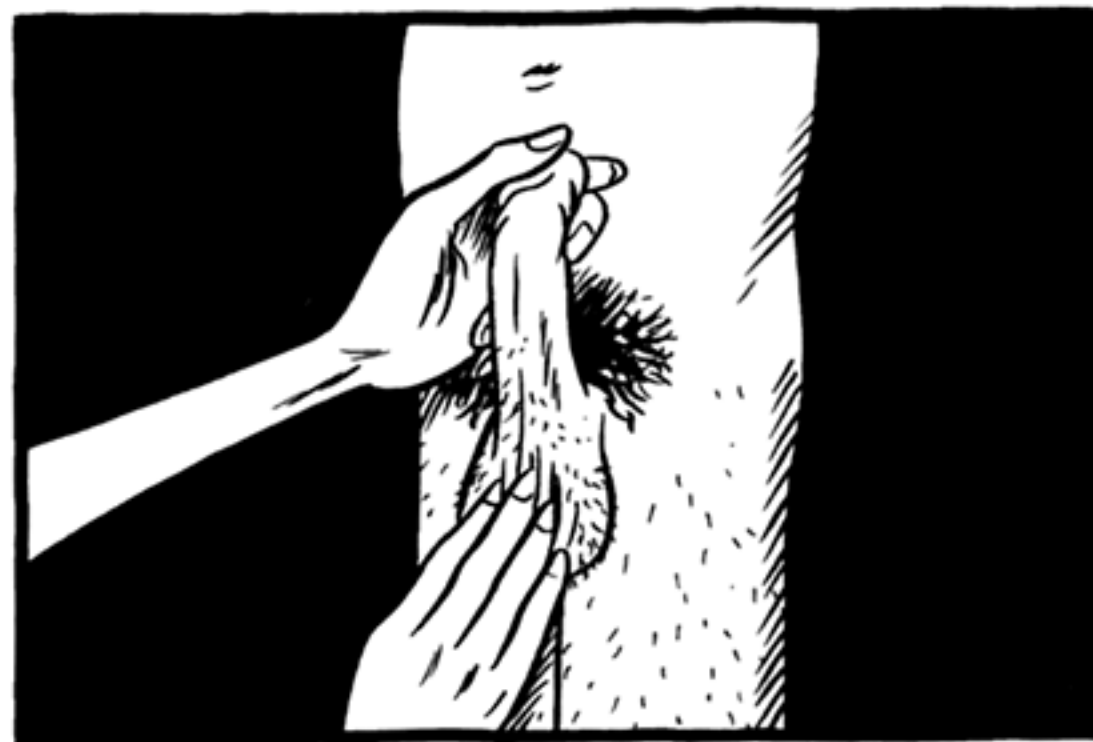
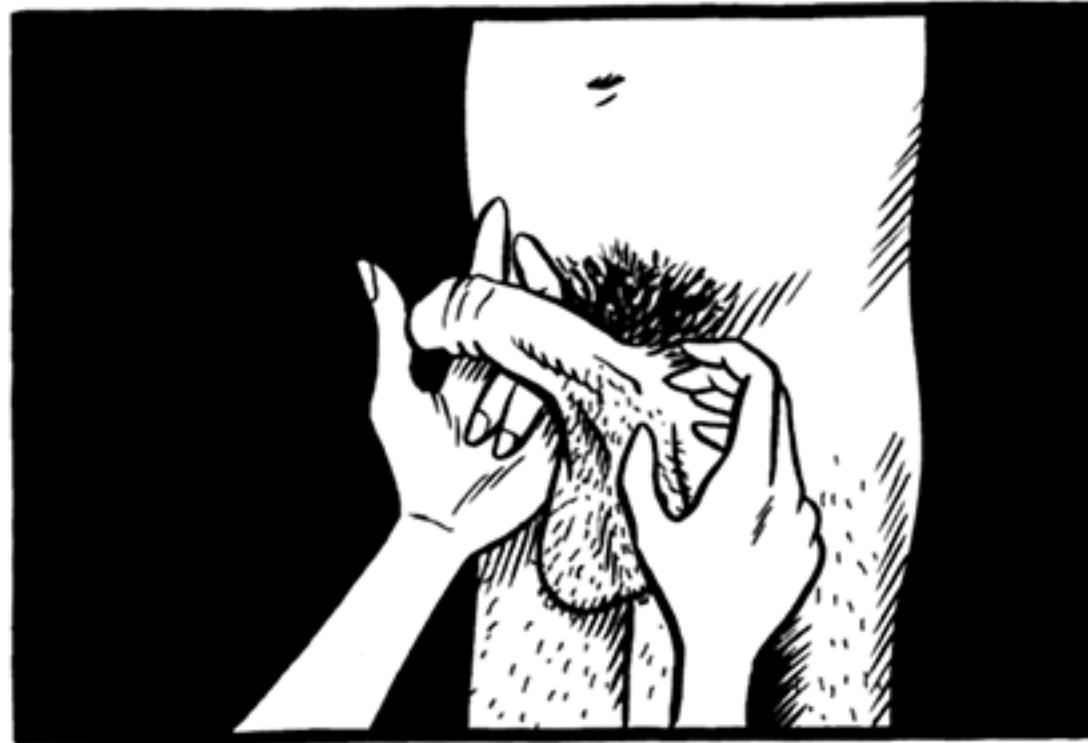


CHAPTER
7
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AMANDA

SEPTEMBER 21st 1999:

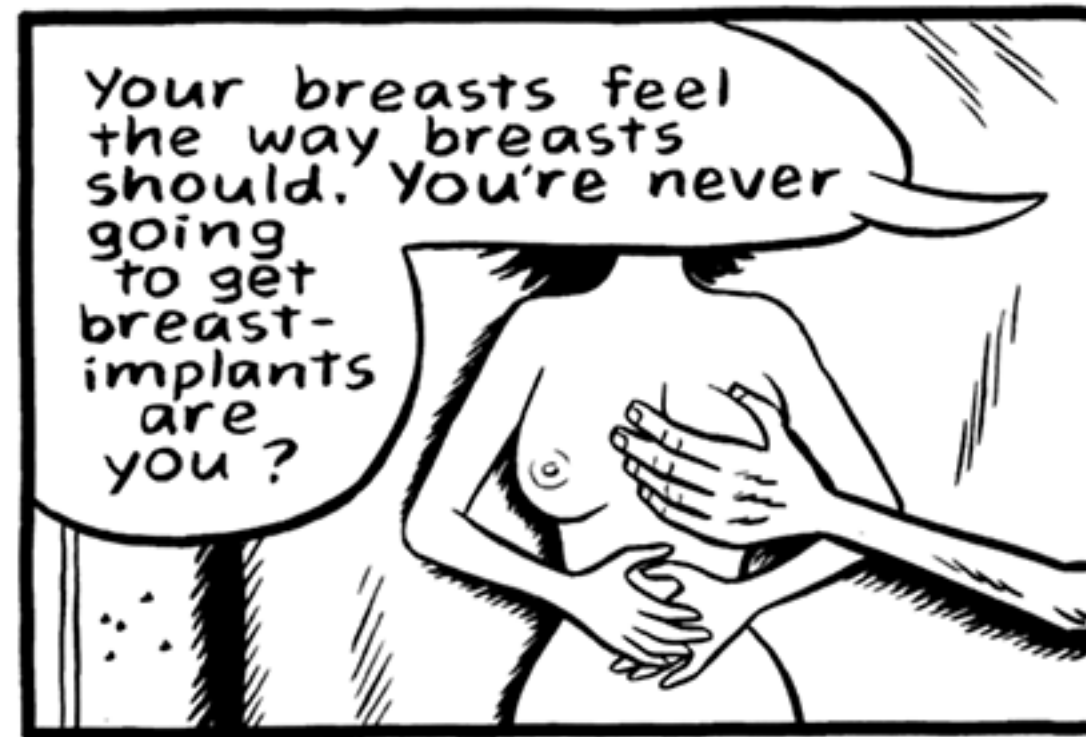
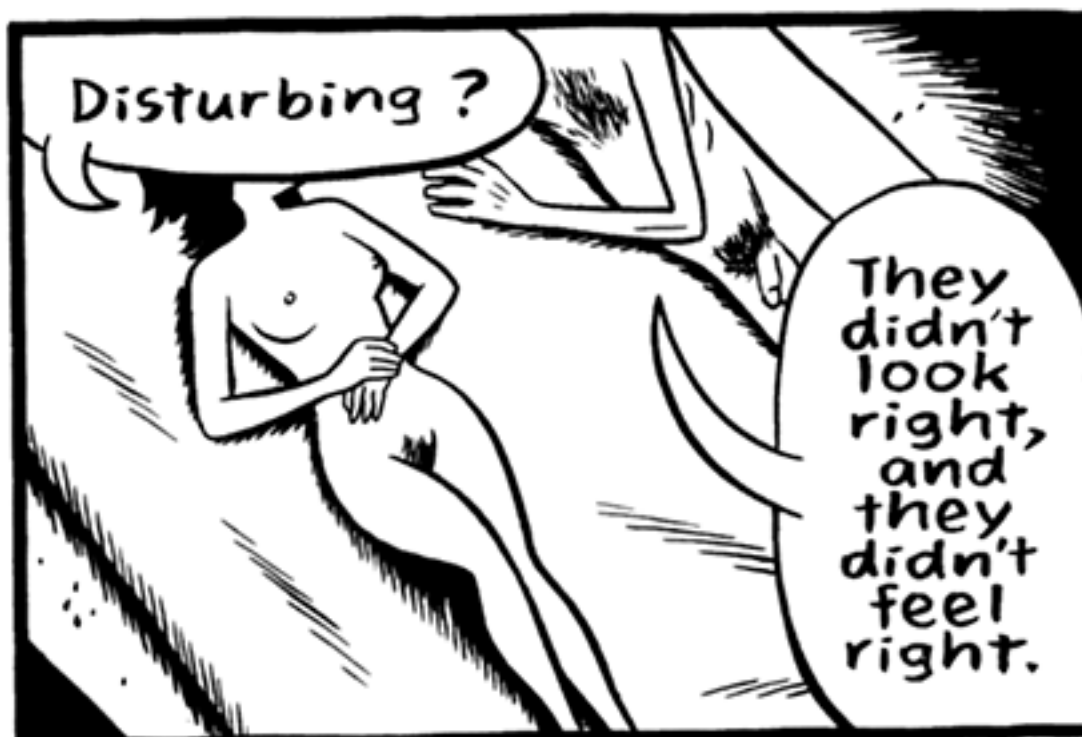


CHAPTER 7

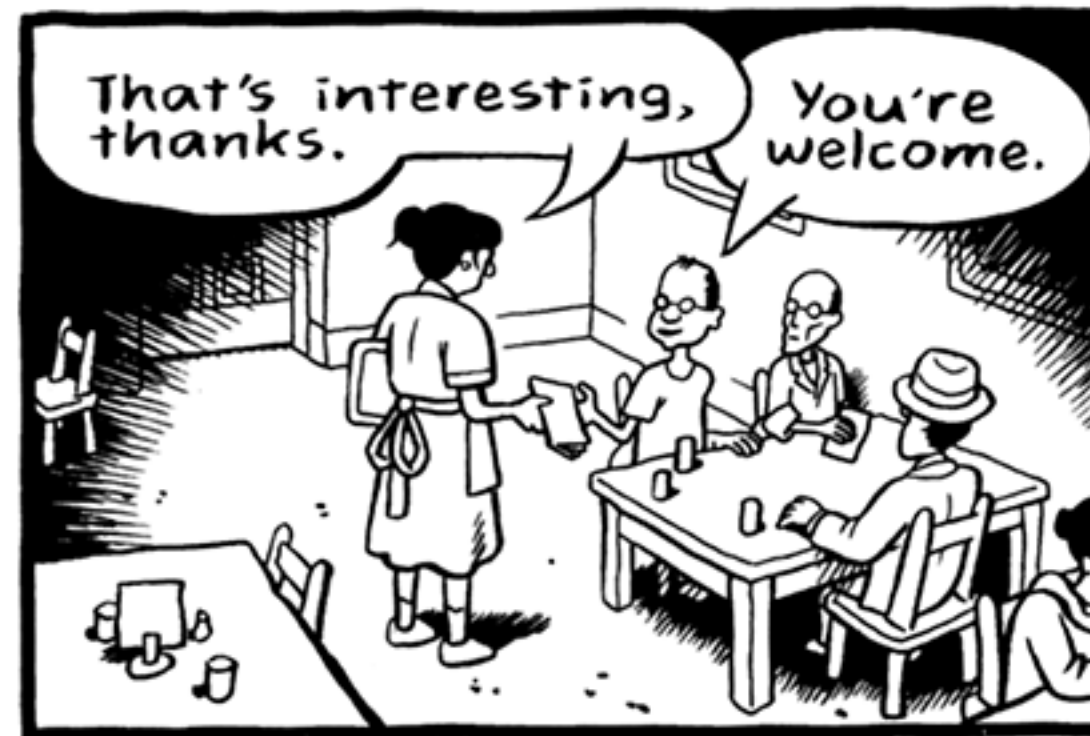
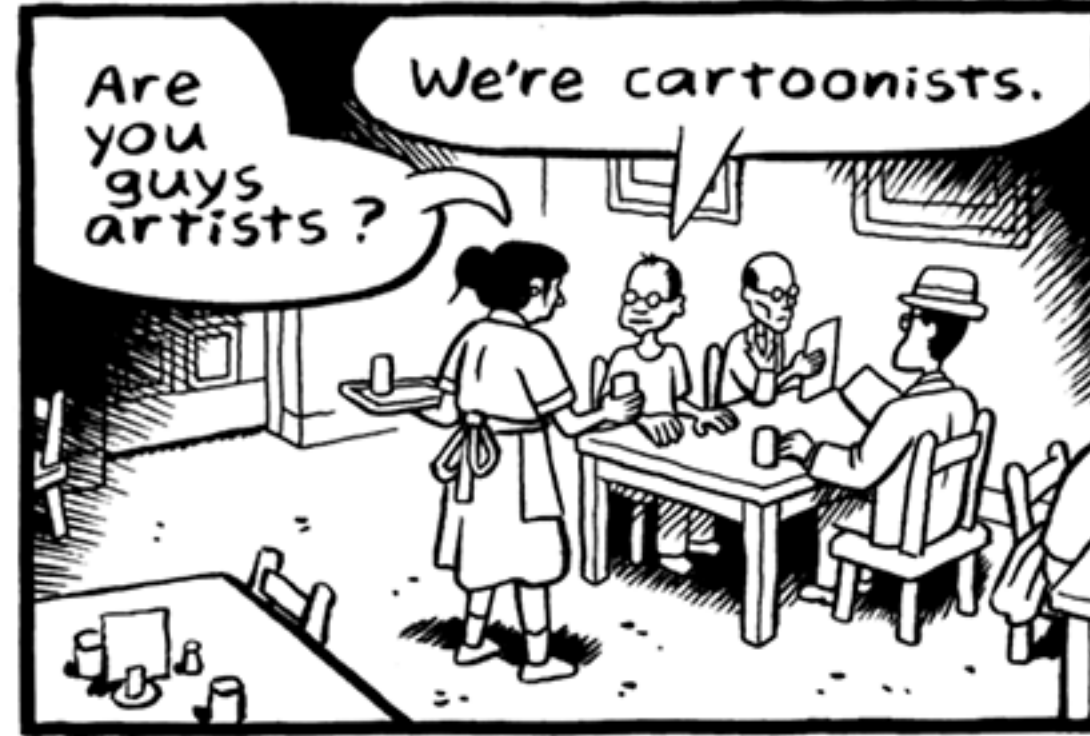
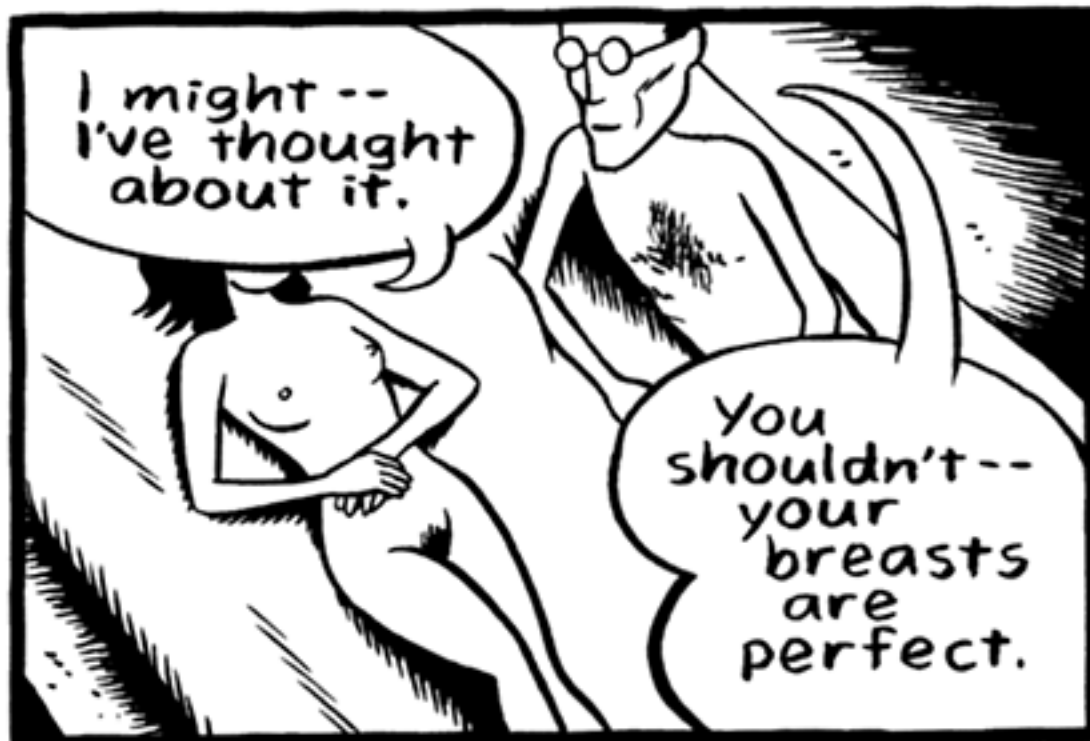


**CHAPTER
8
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BACK TO
ANNE**

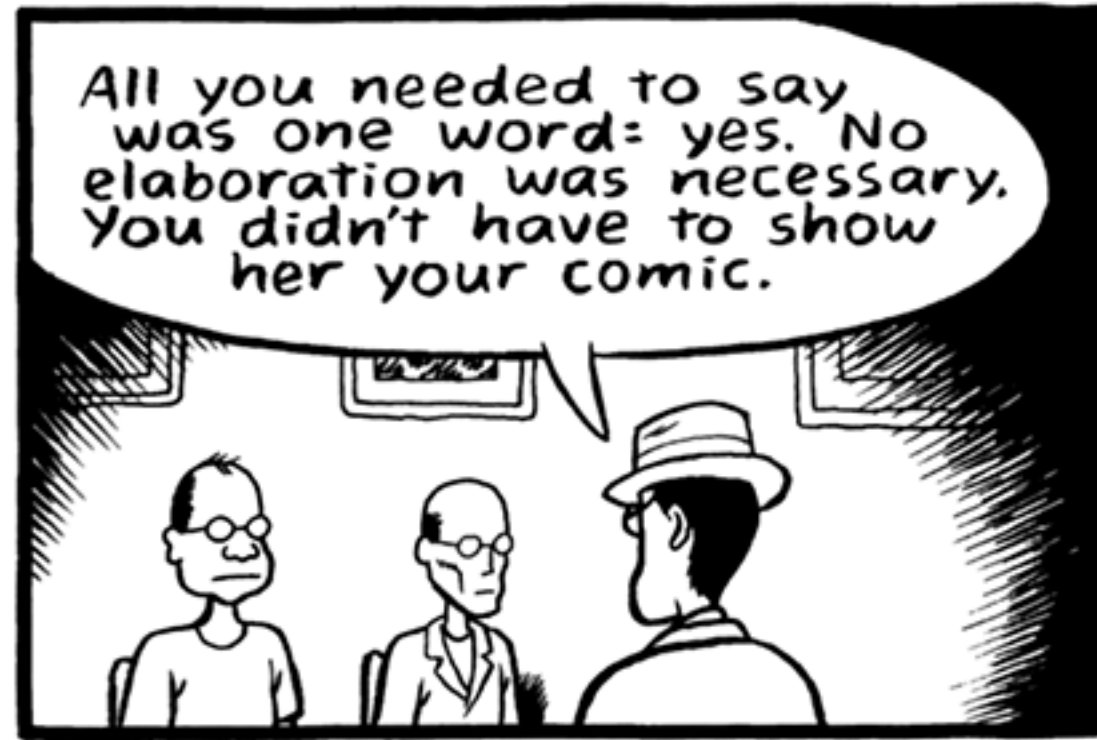
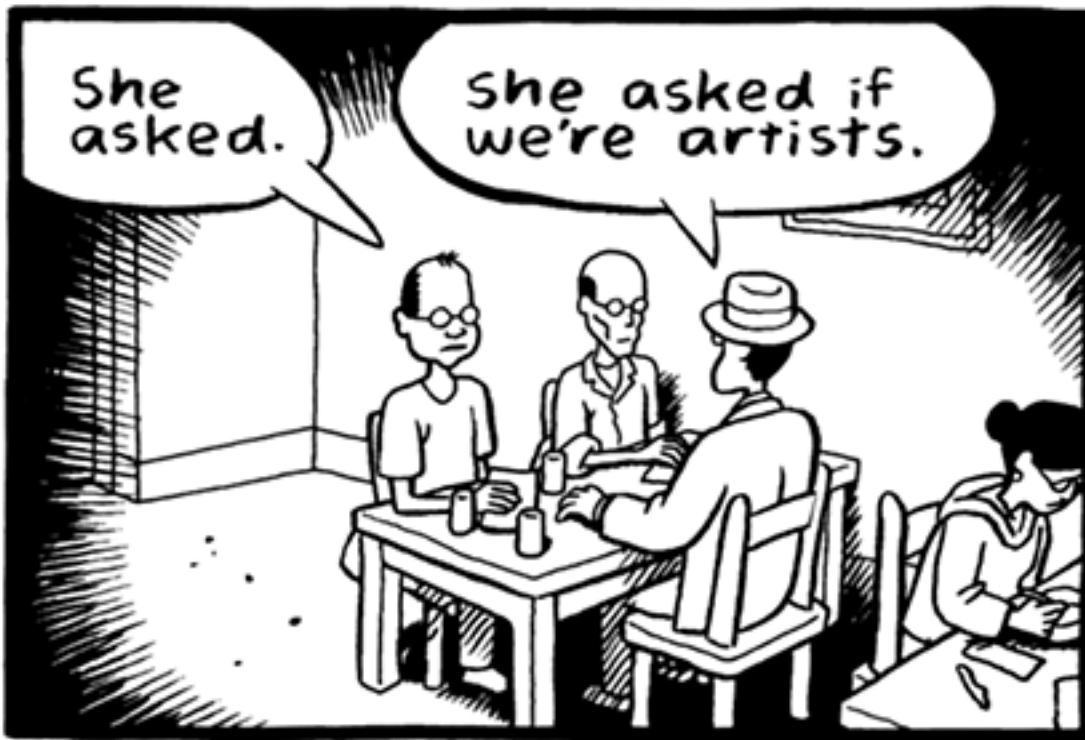
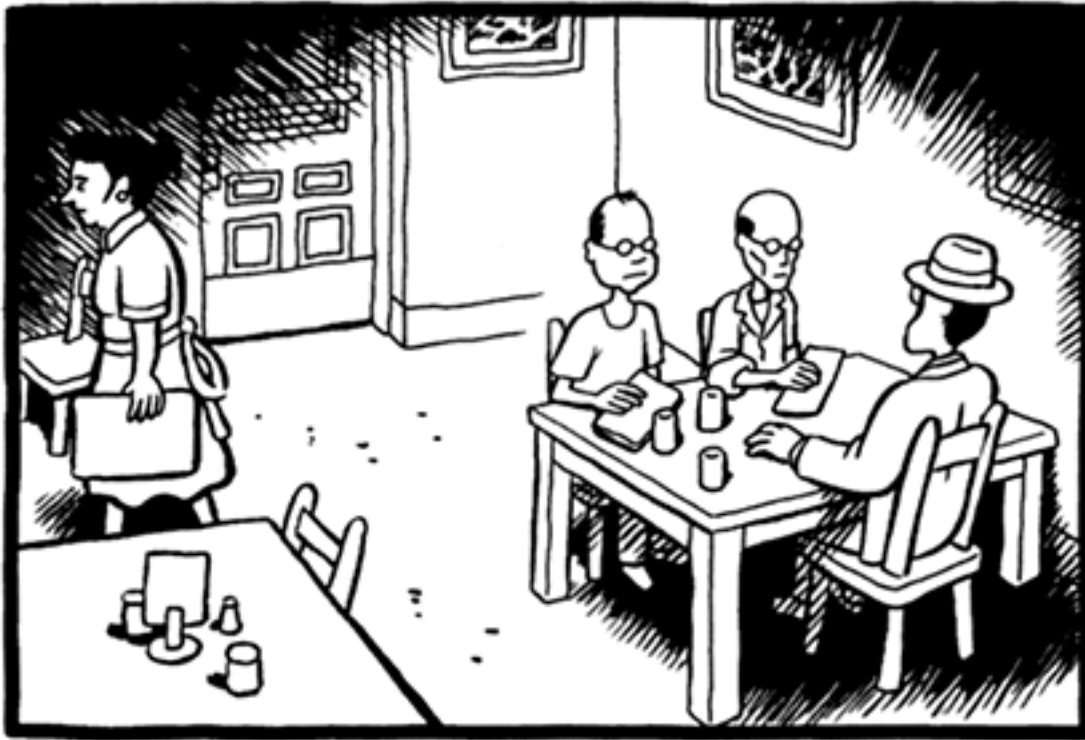
OCTOBER 12th 1999:



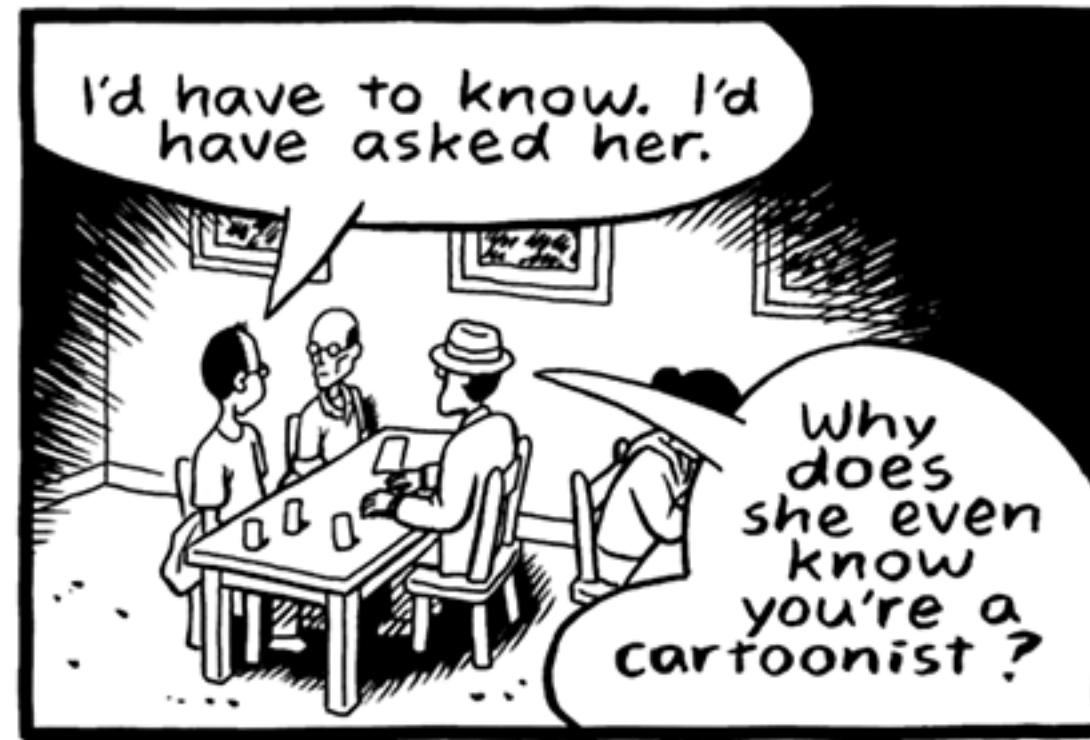
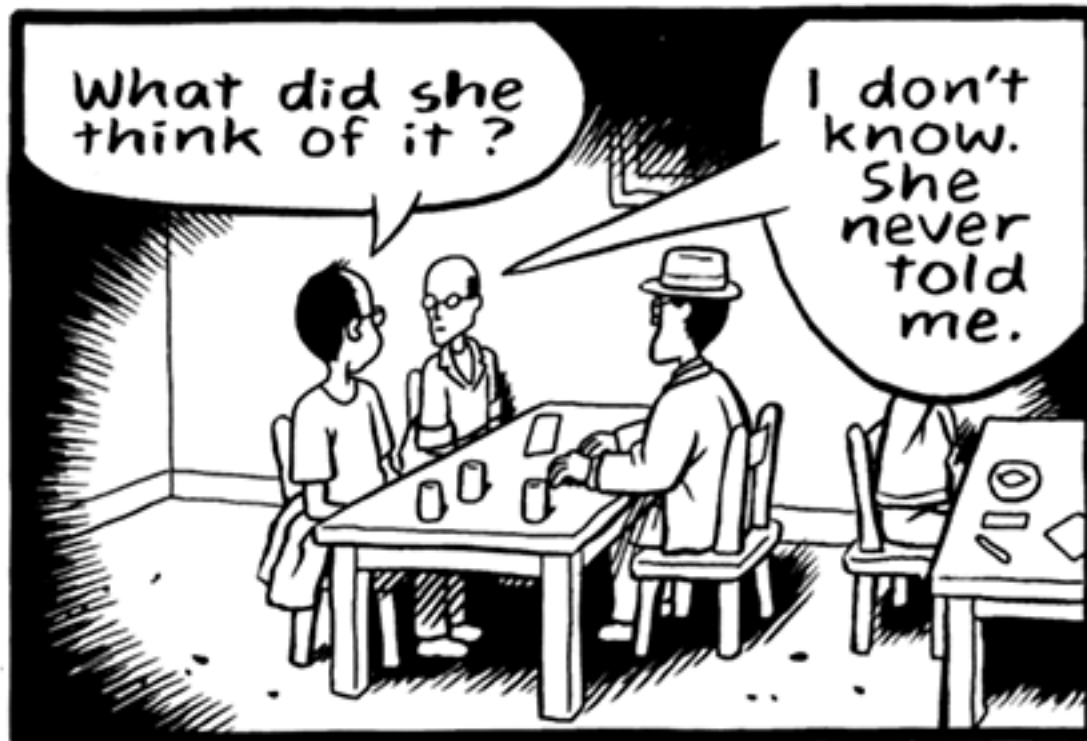
CHAPTER 8



BACK TO ANNE

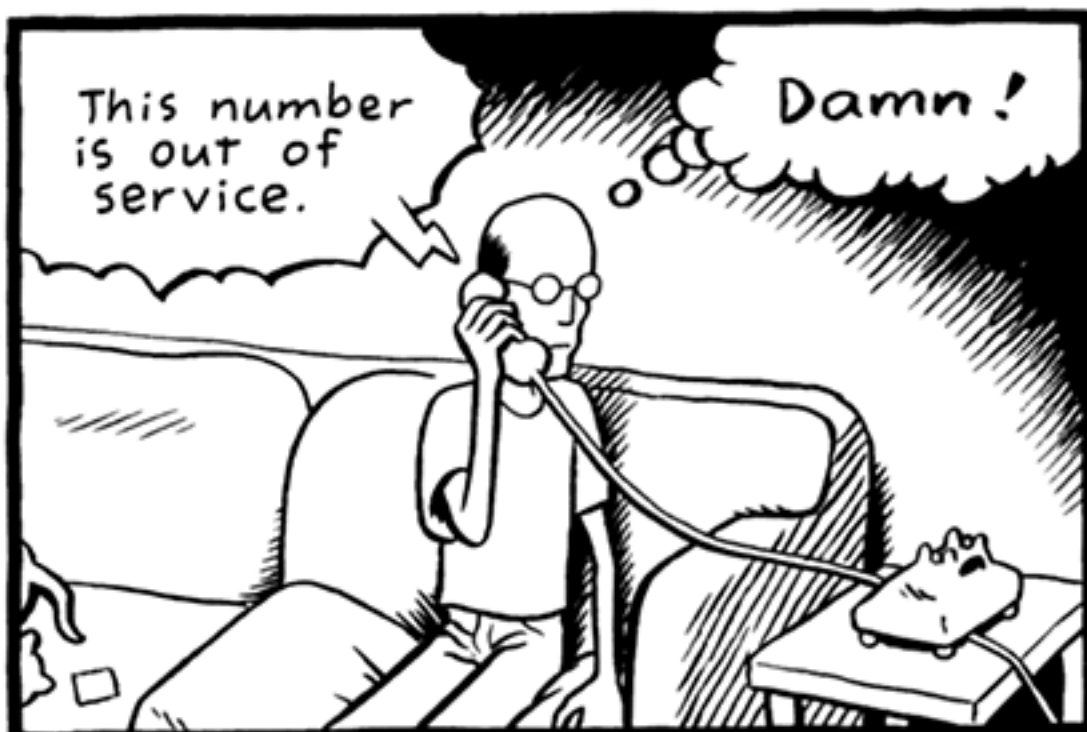
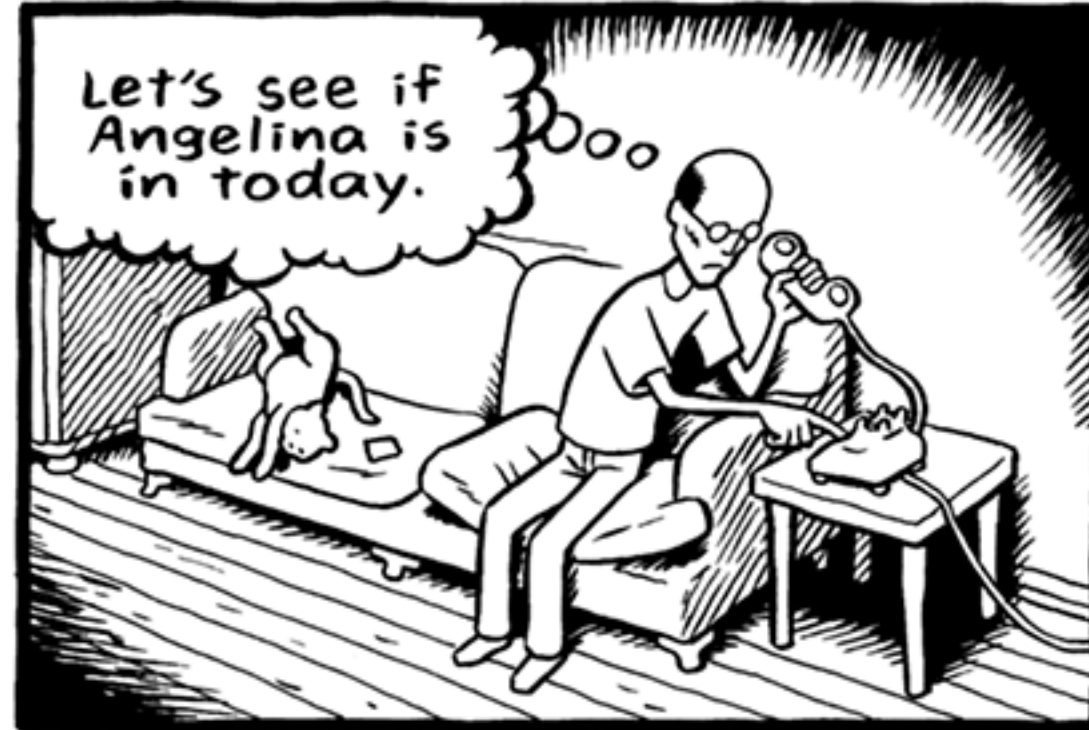


CHAPTER 8

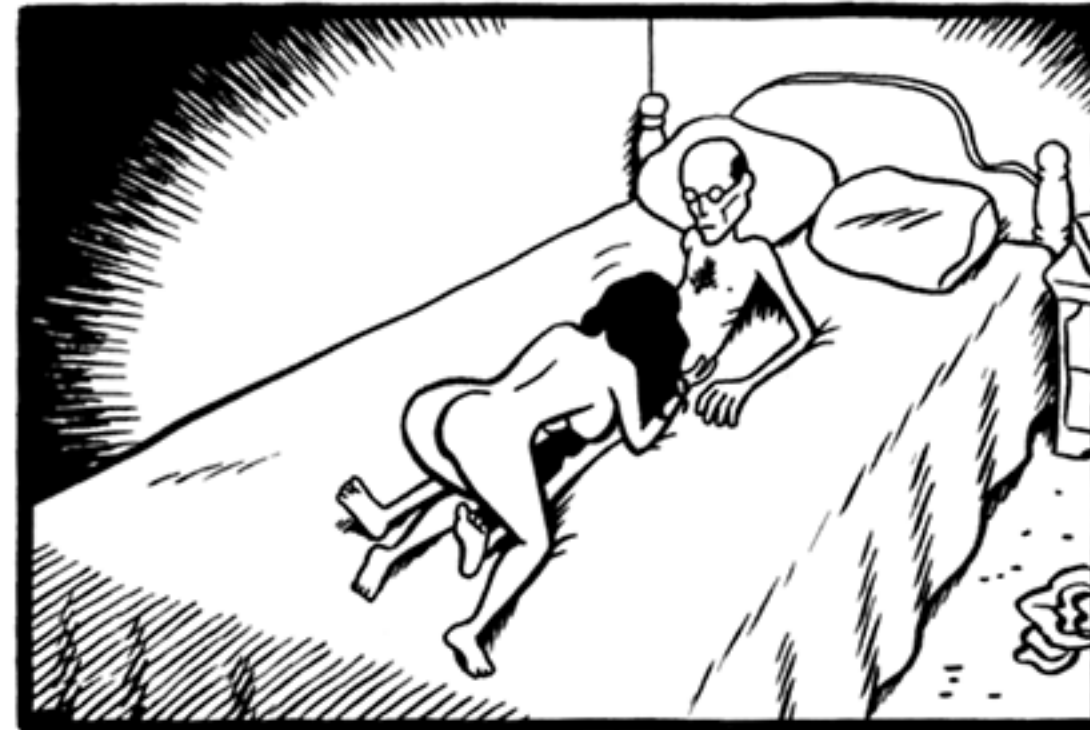
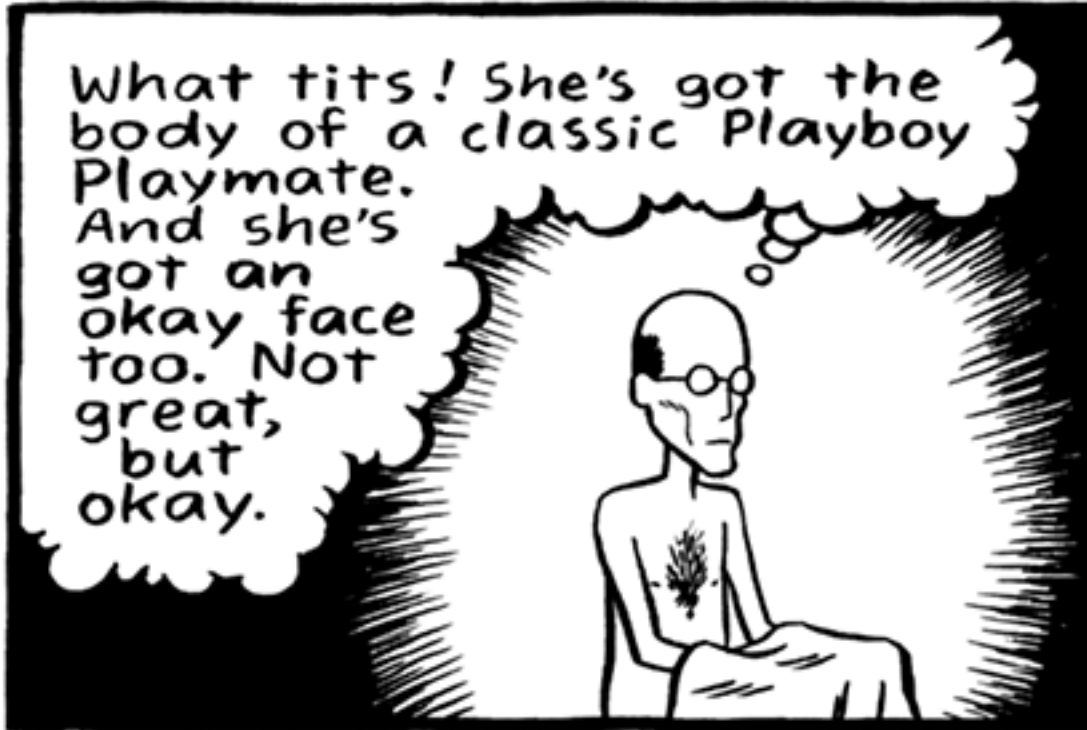
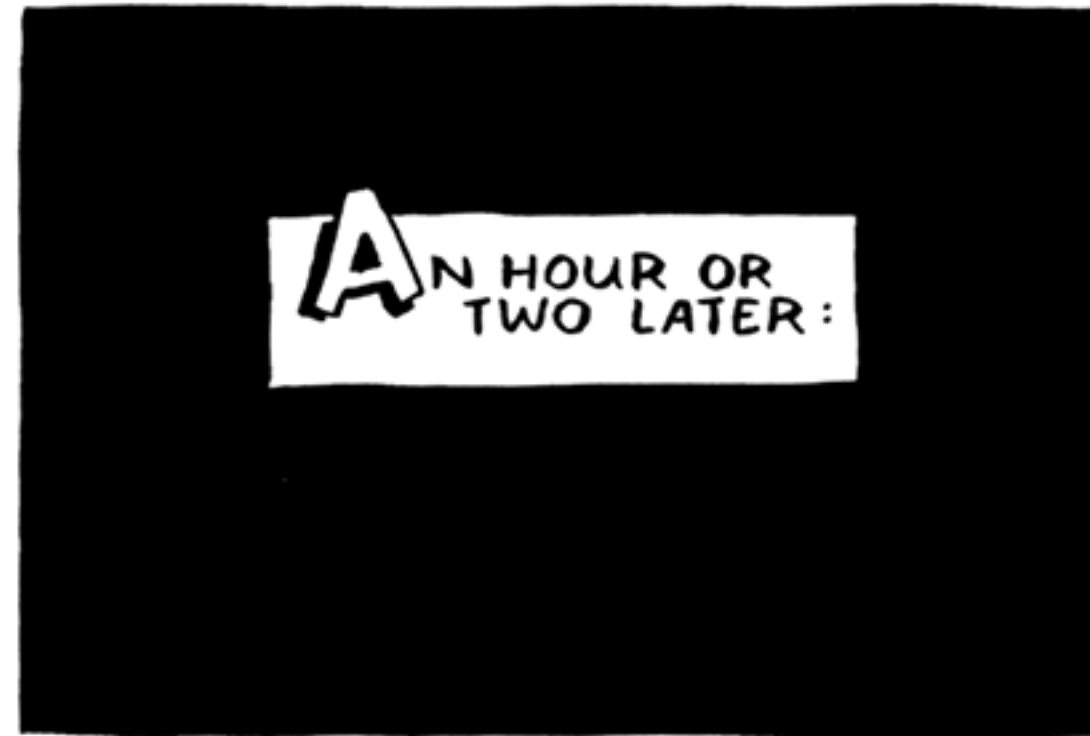


CHAPTER
9
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SUSAN

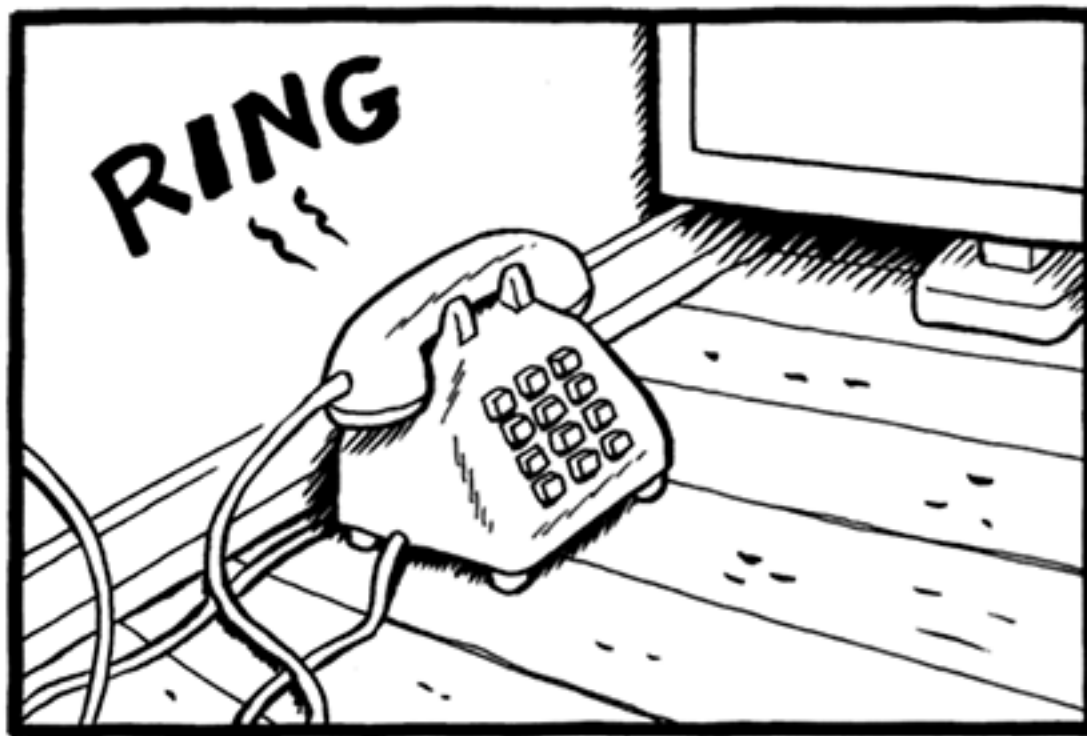
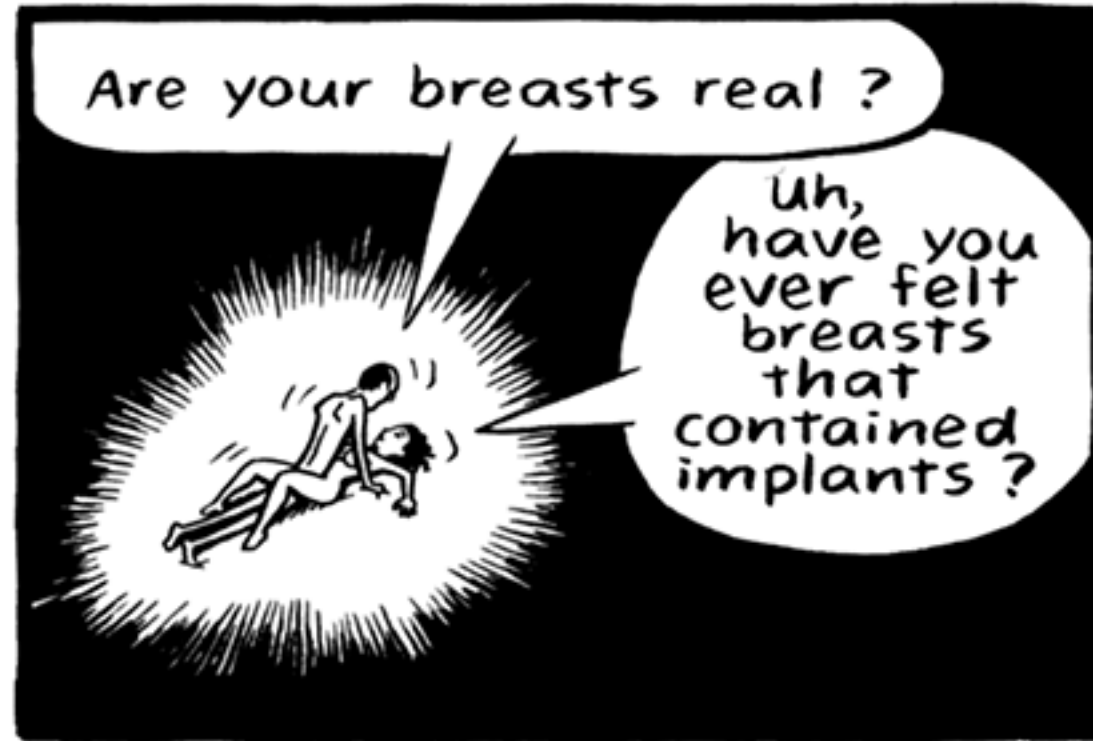
NOVEMBER 1st 1999:



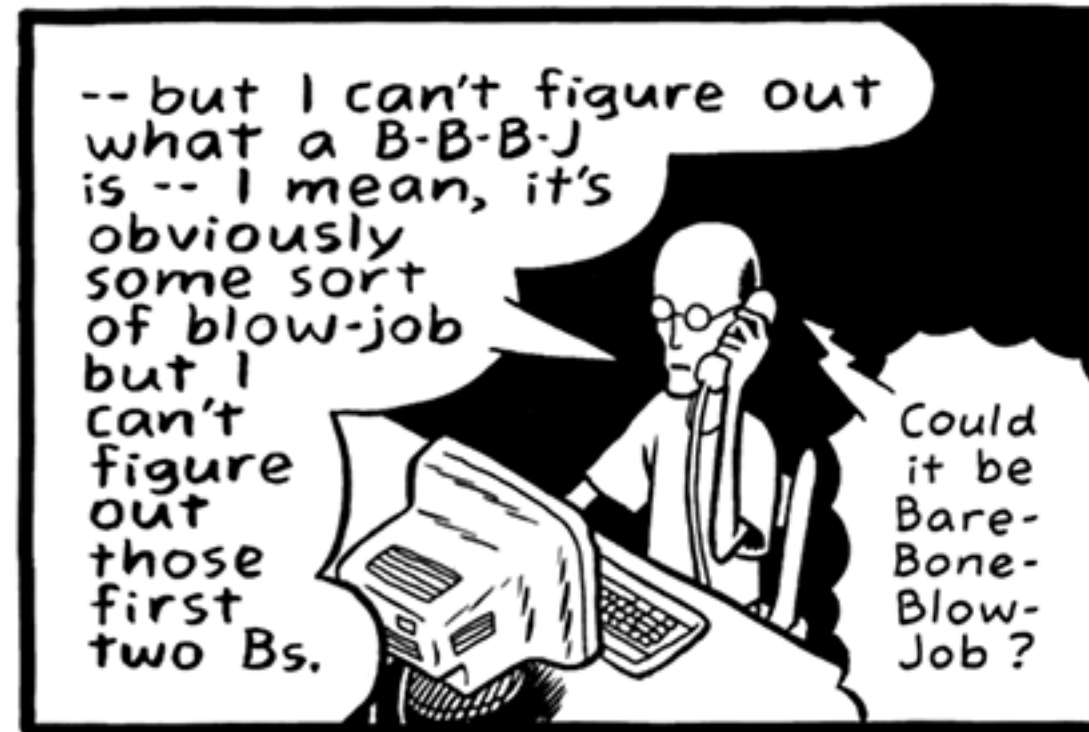
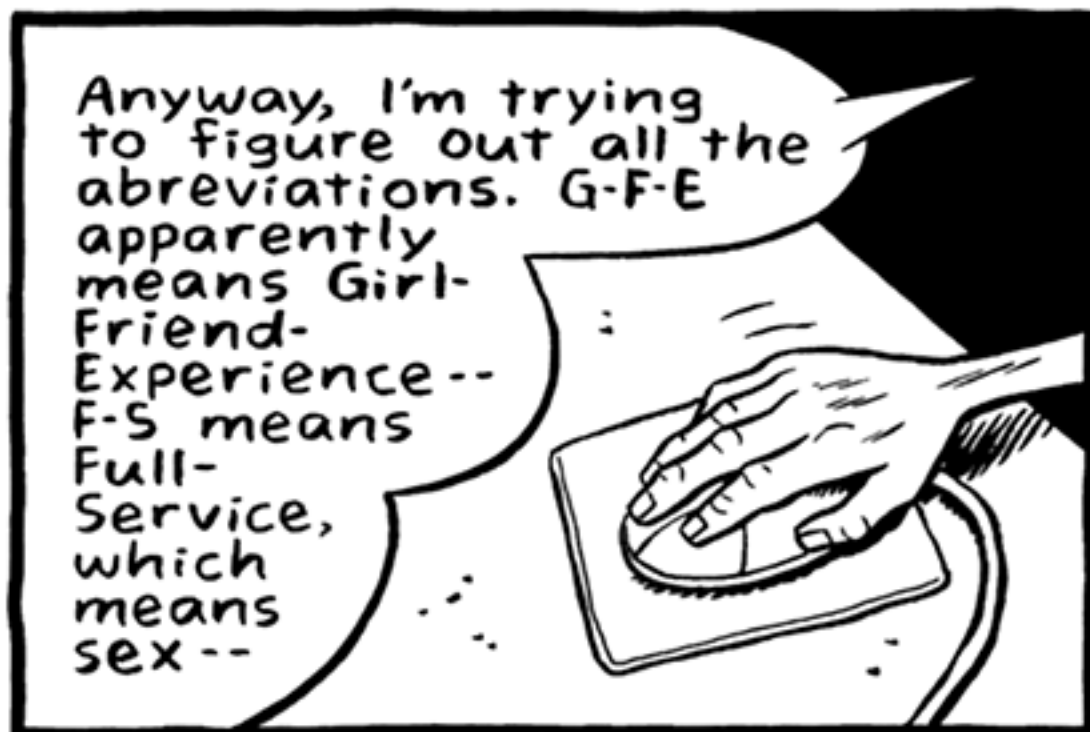
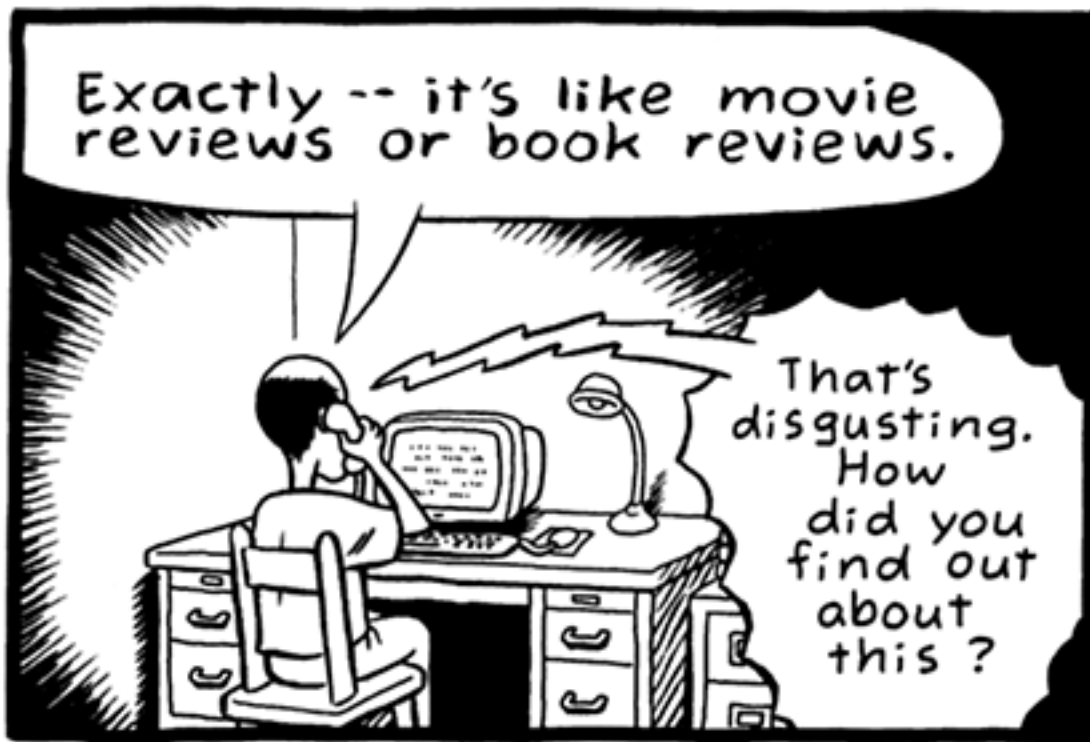
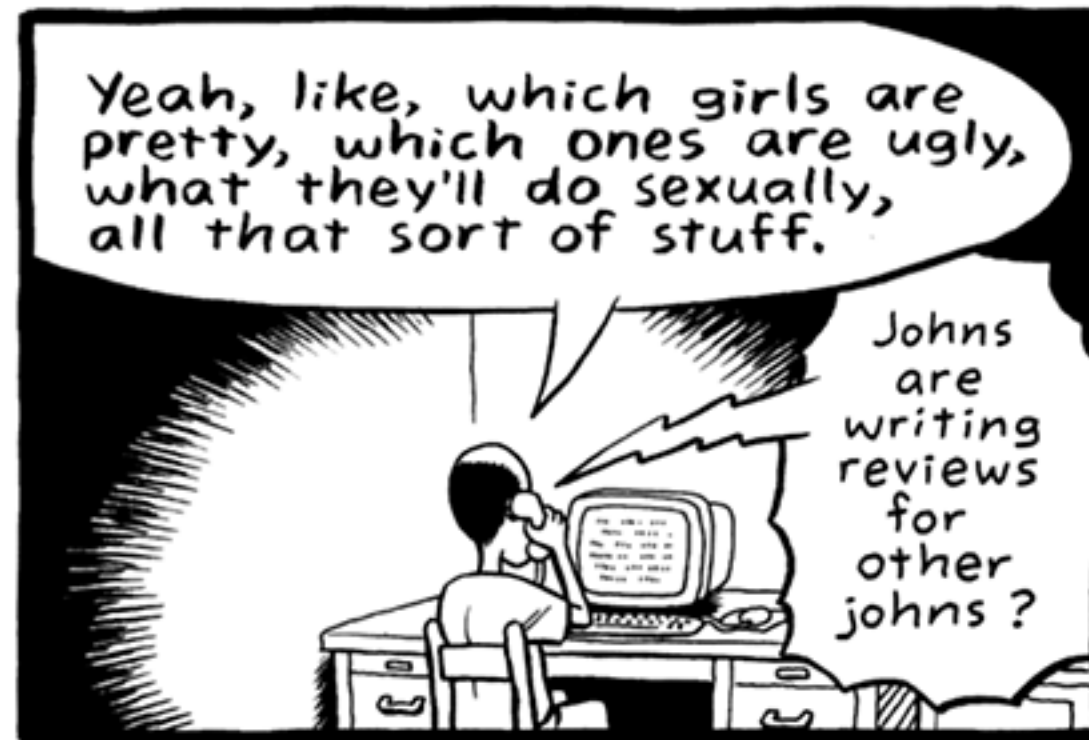
CHAPTER 9



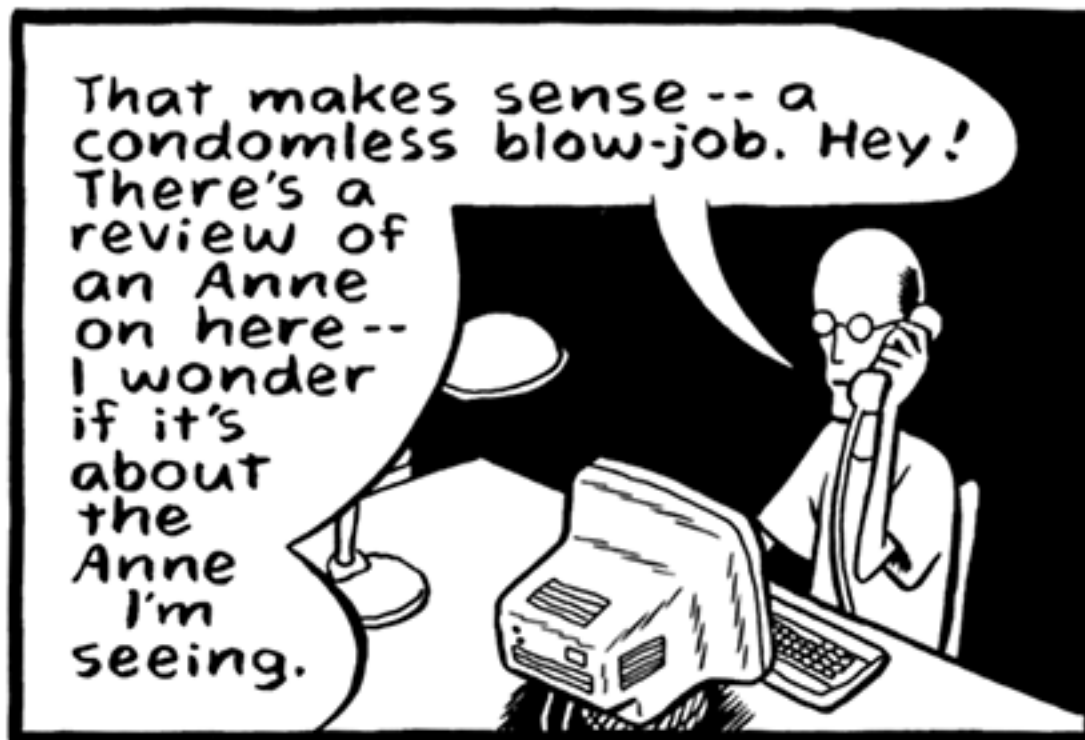
SUSAN



CHAPTER 9

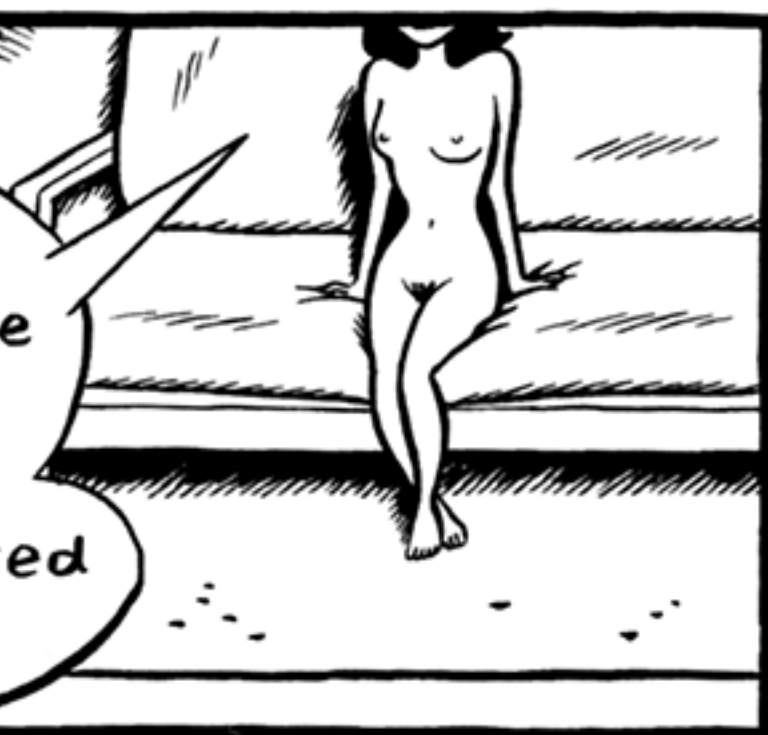


SUSAN



CHAPTER
10
—
BACK TO
ANNE

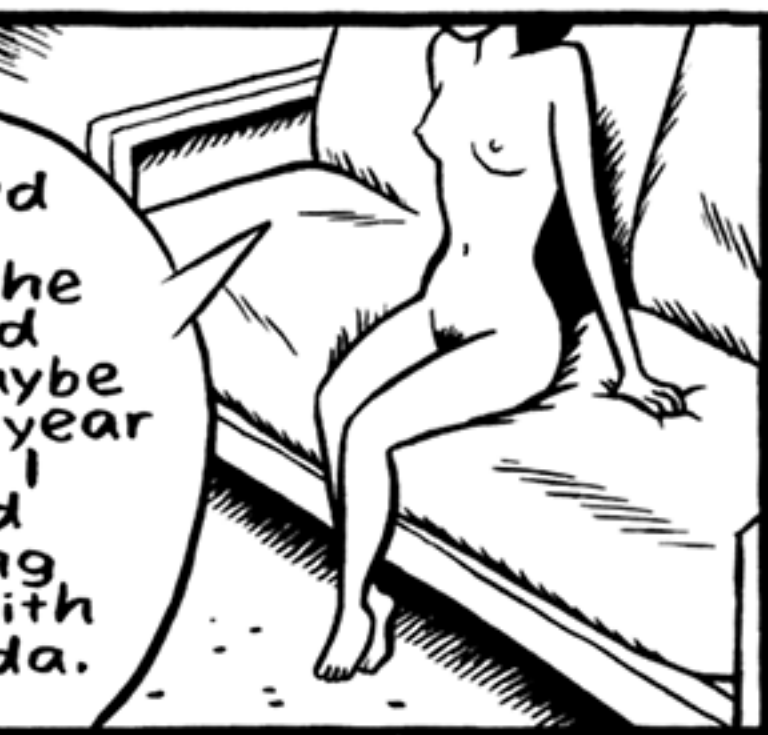
NOVEMBER 22nd 1999:



A friend of mine was doing it, and she convinced me to try it.



She was, like, "Just try it a few days -- if you don't like it, you can quit."

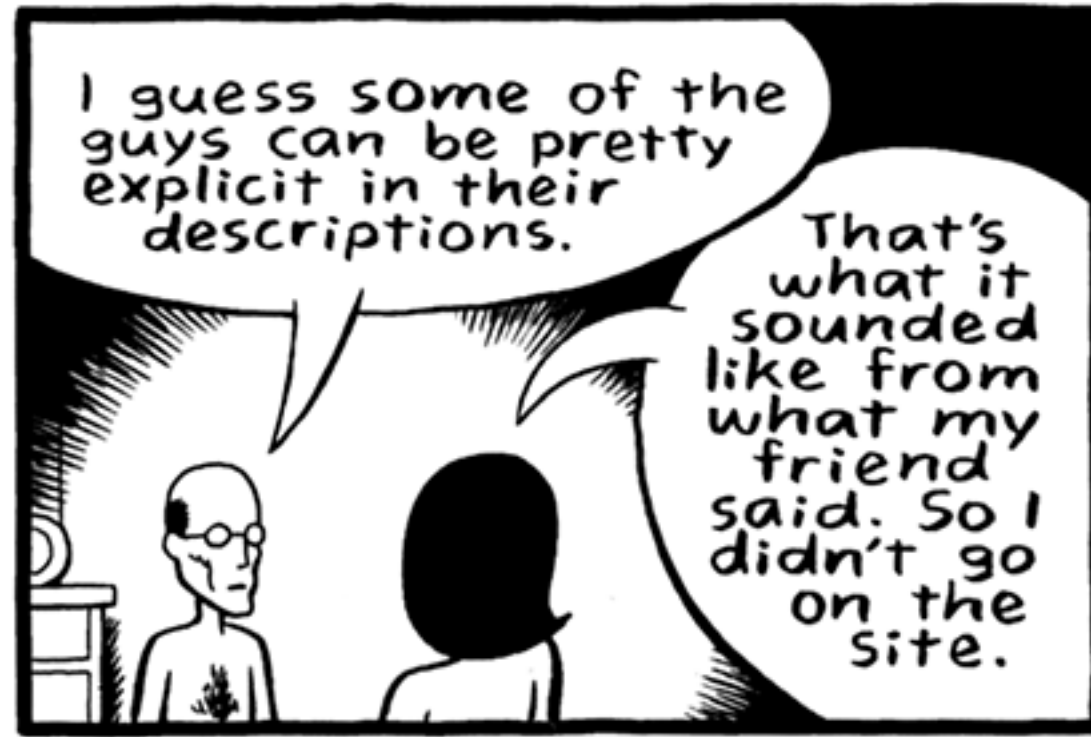
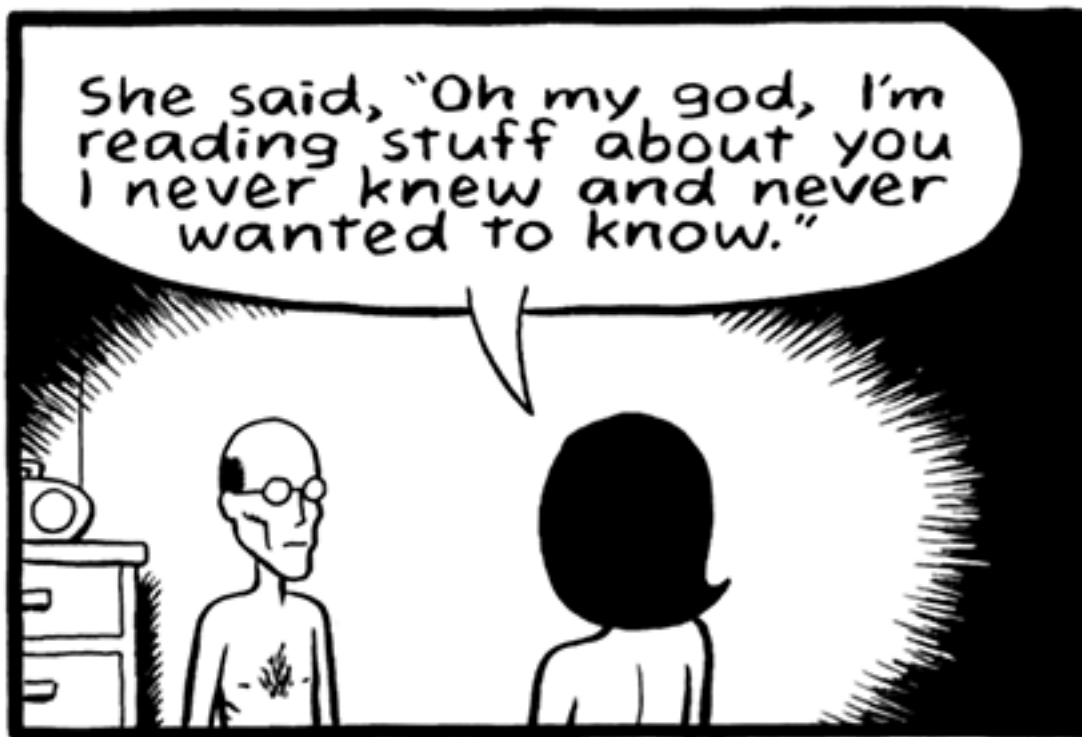
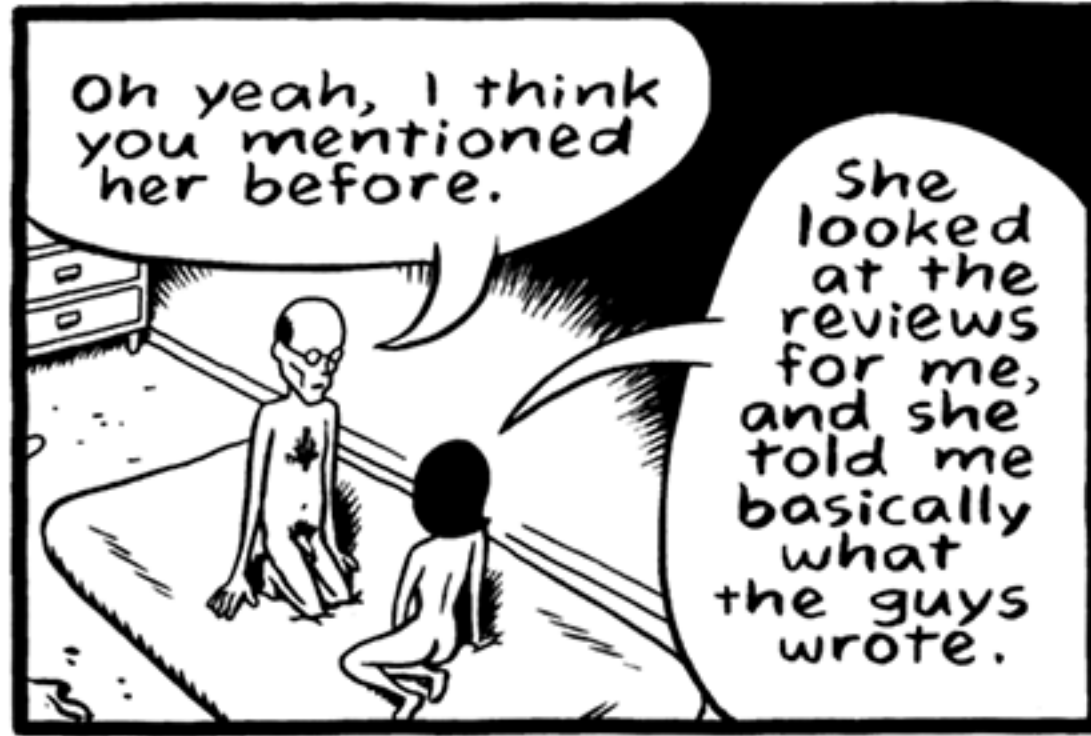
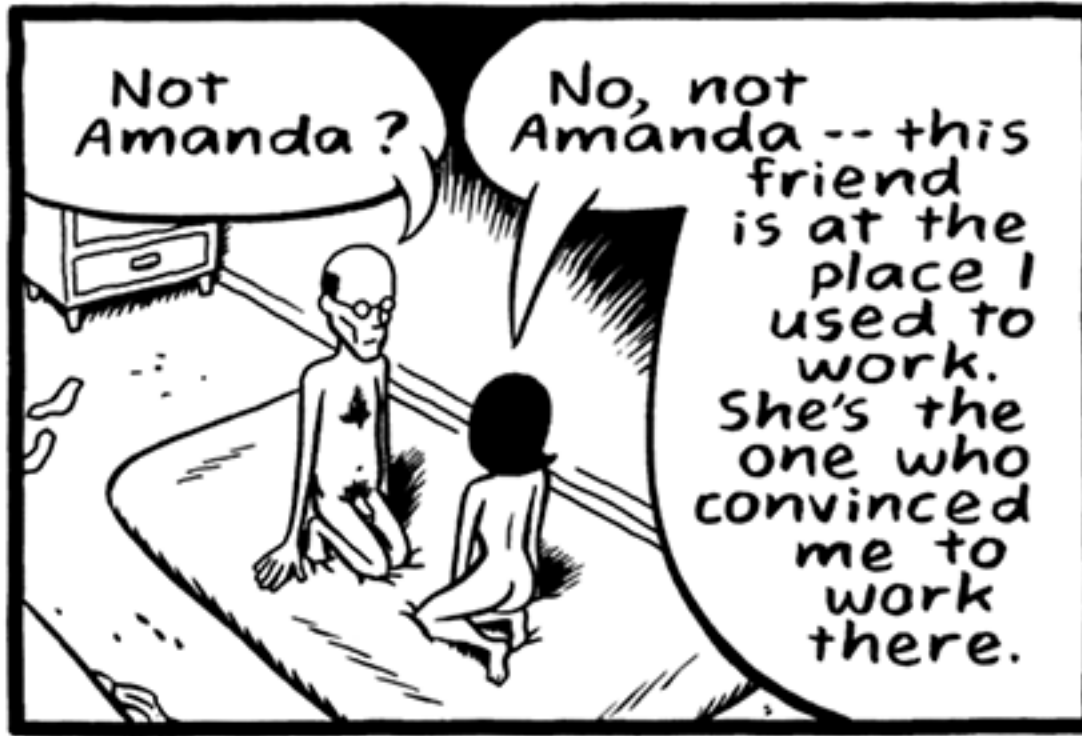
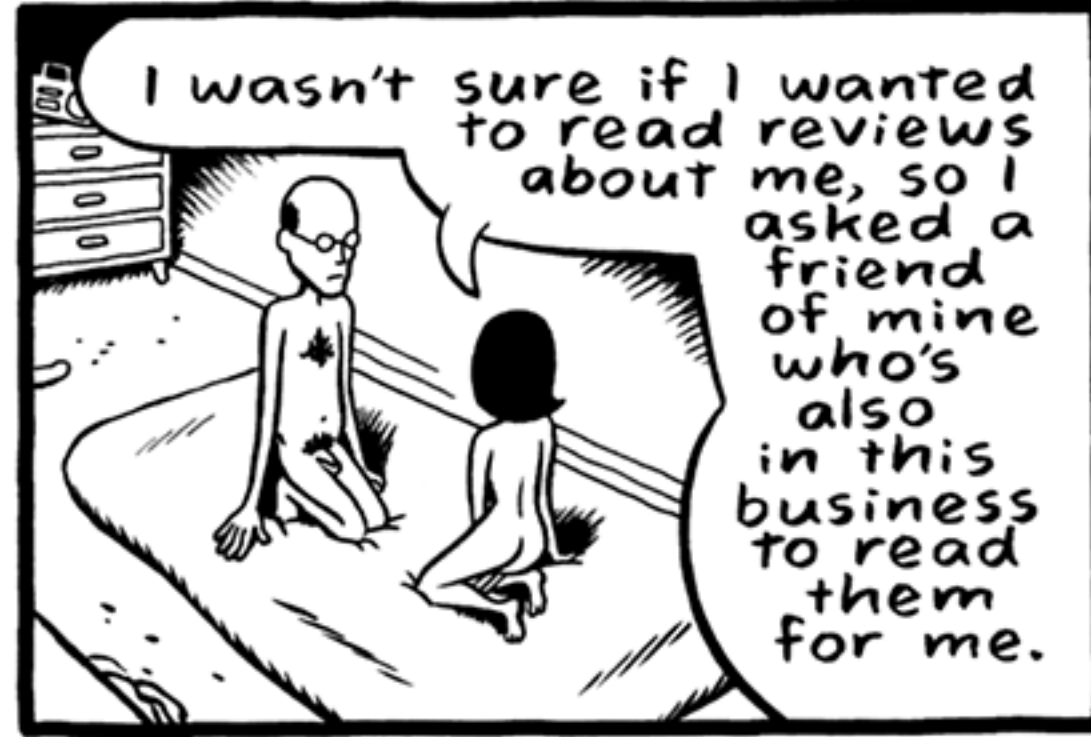
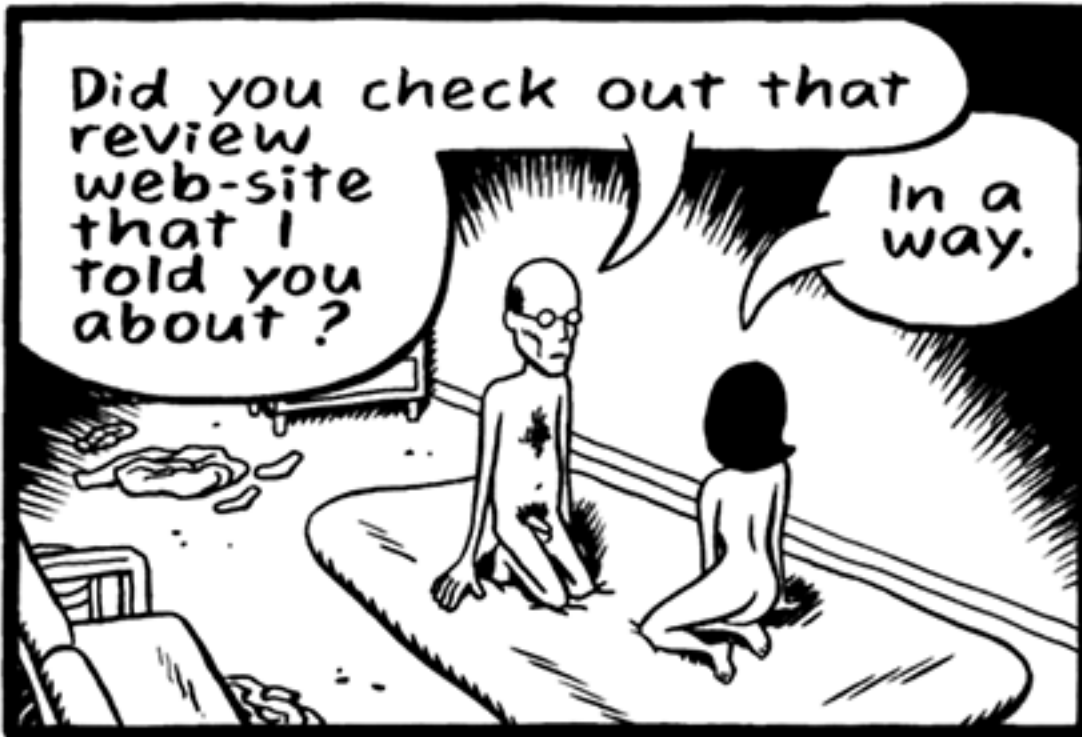


I worked at the place she worked for maybe a half-year before I started working here with Amanda.

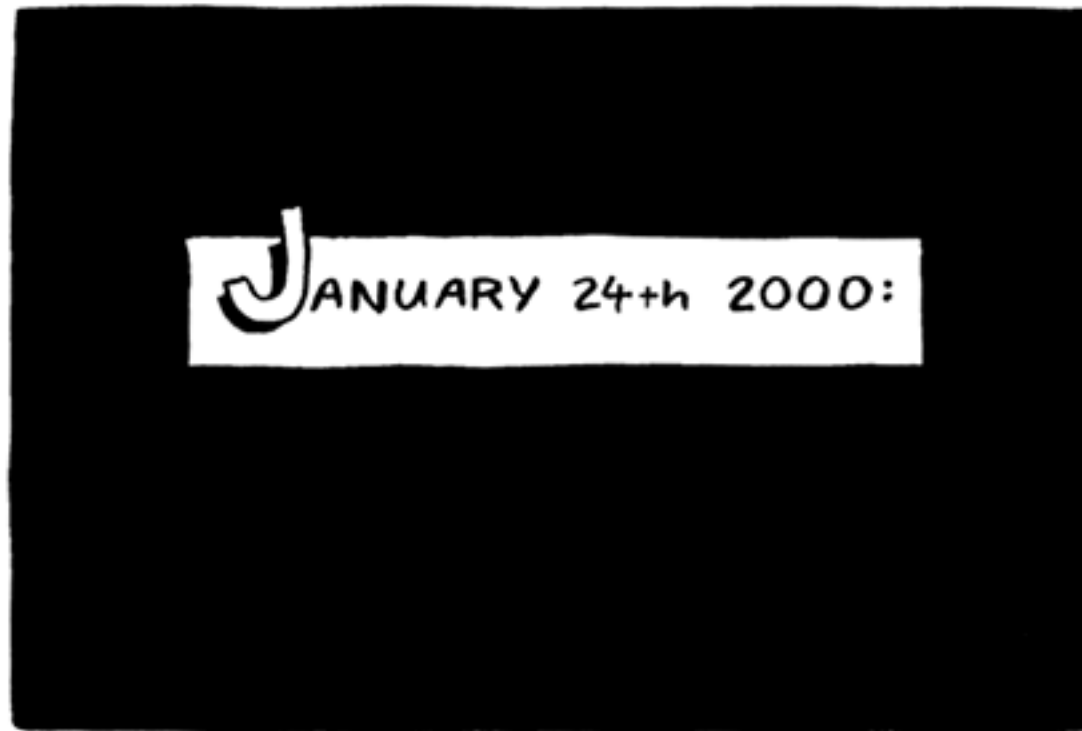
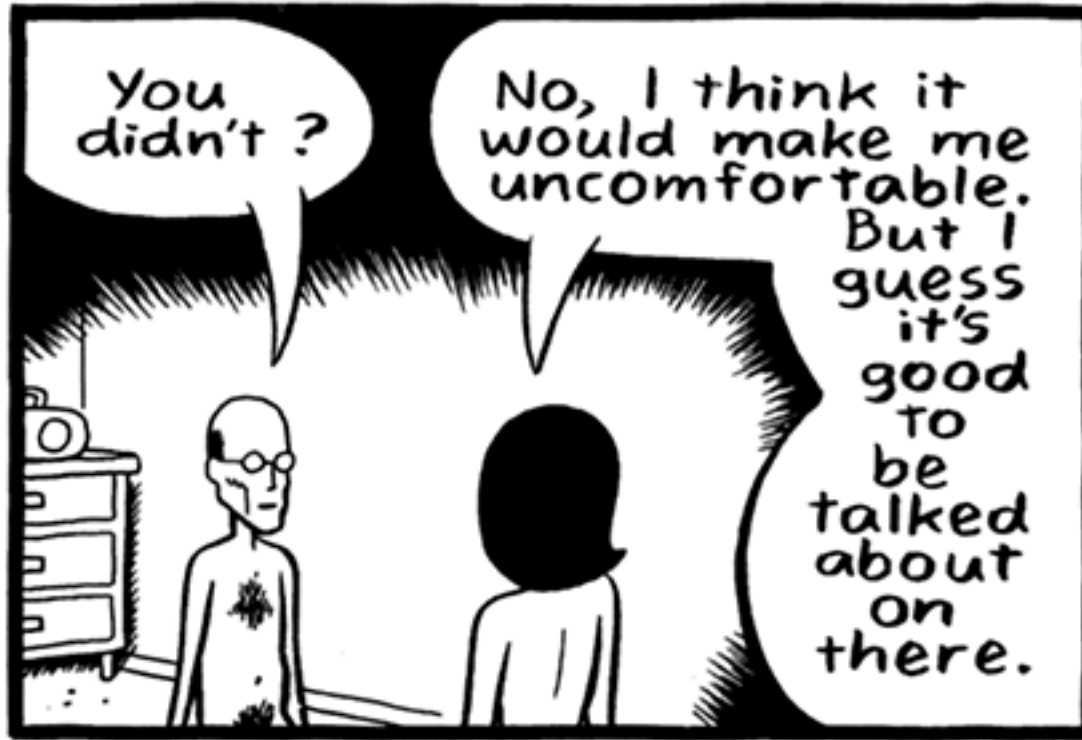
CHAPTER 10



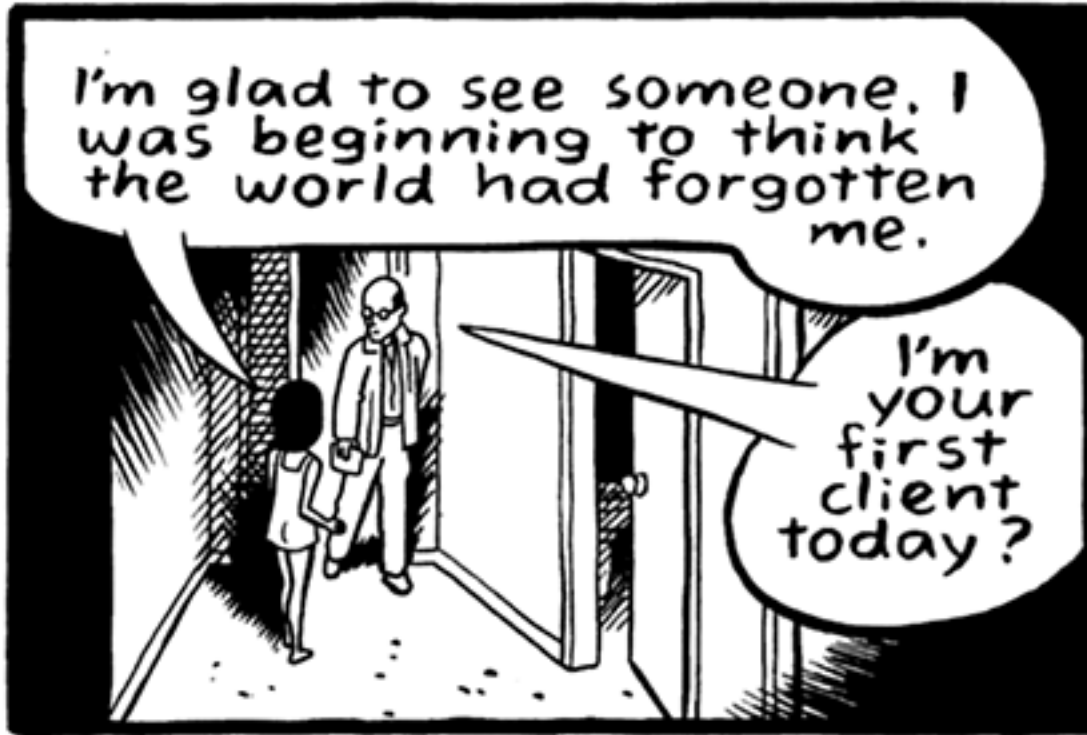
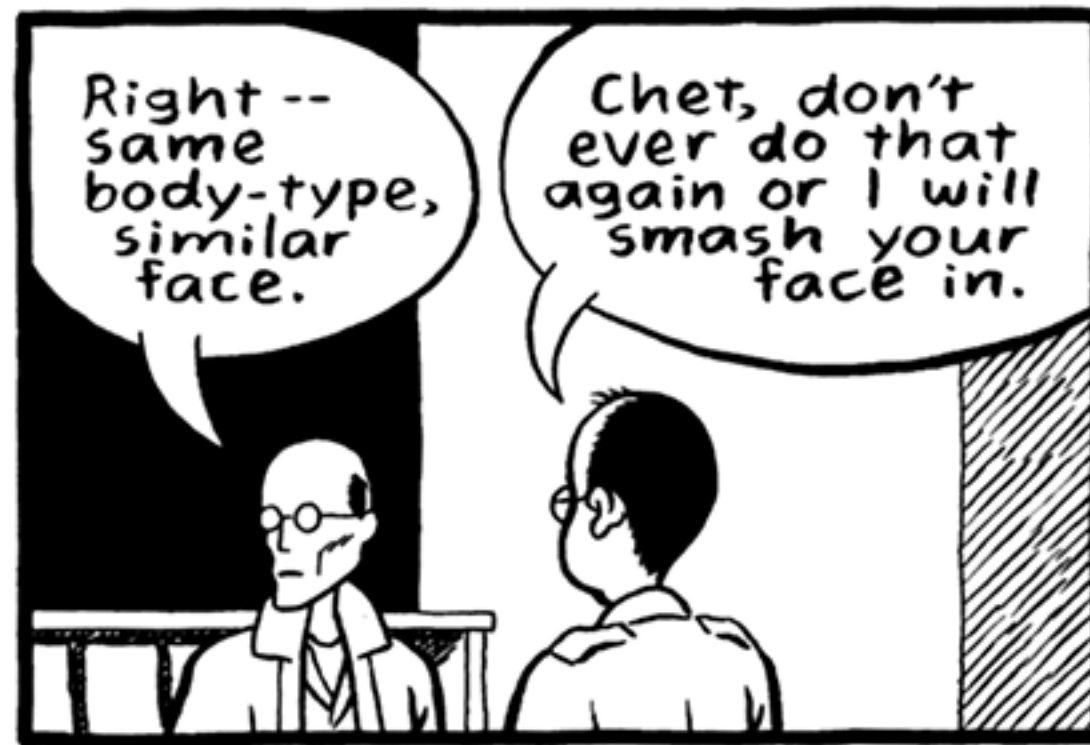
BACK TO ANNE



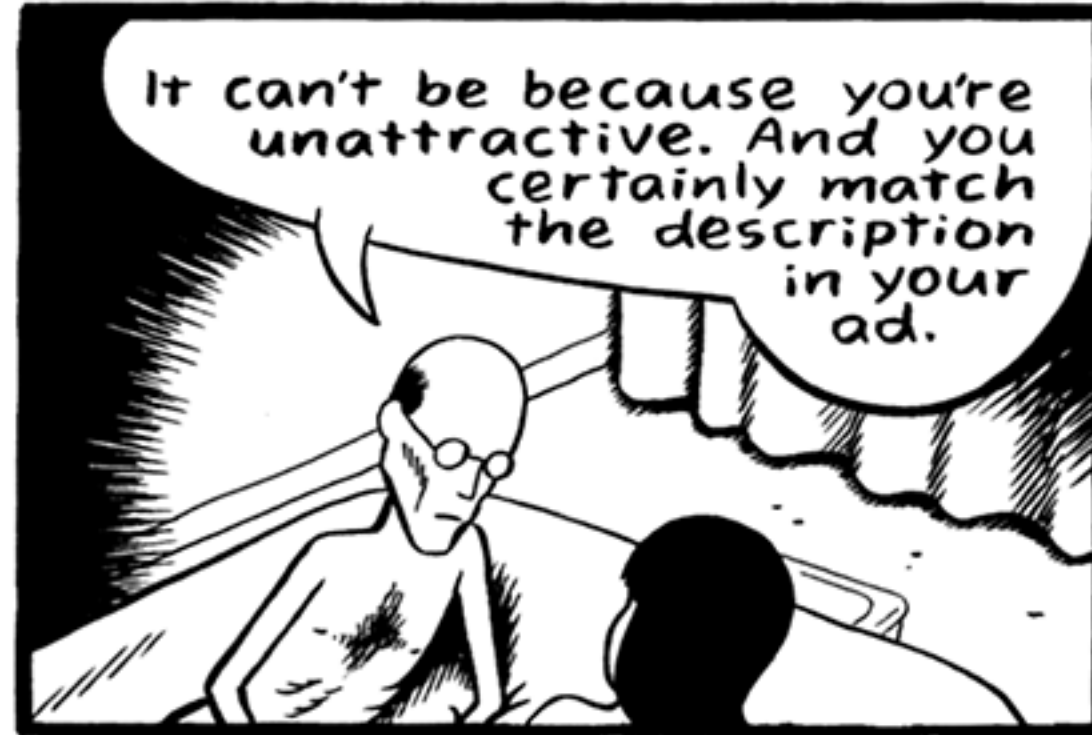
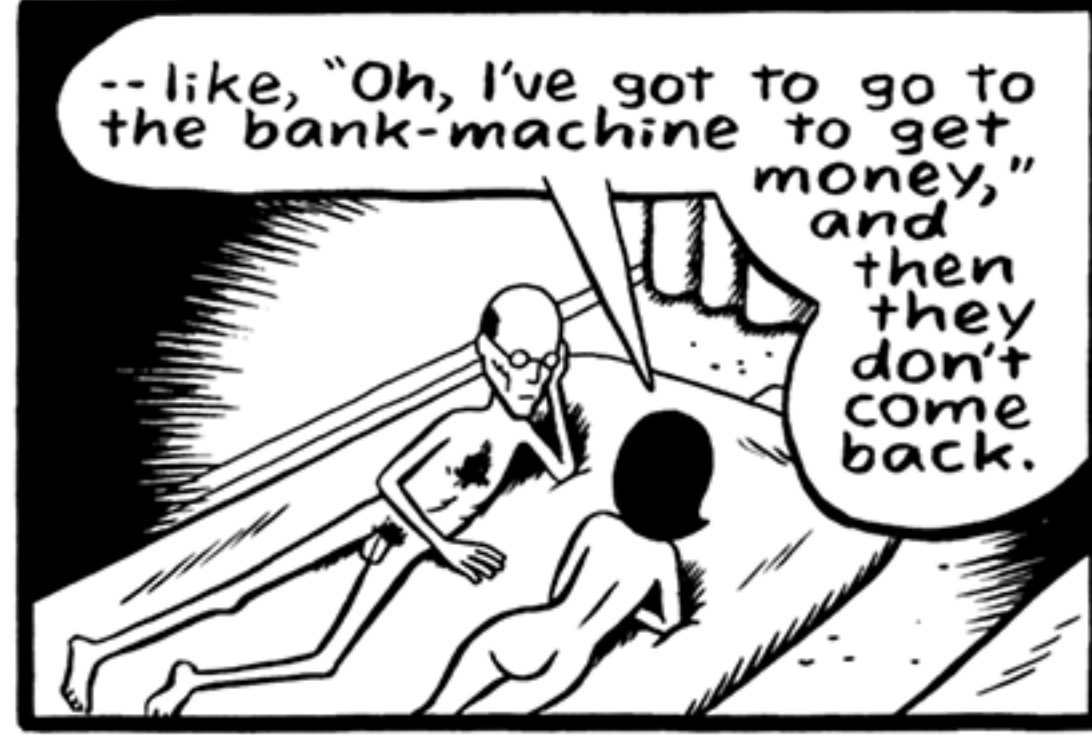
CHAPTER 10



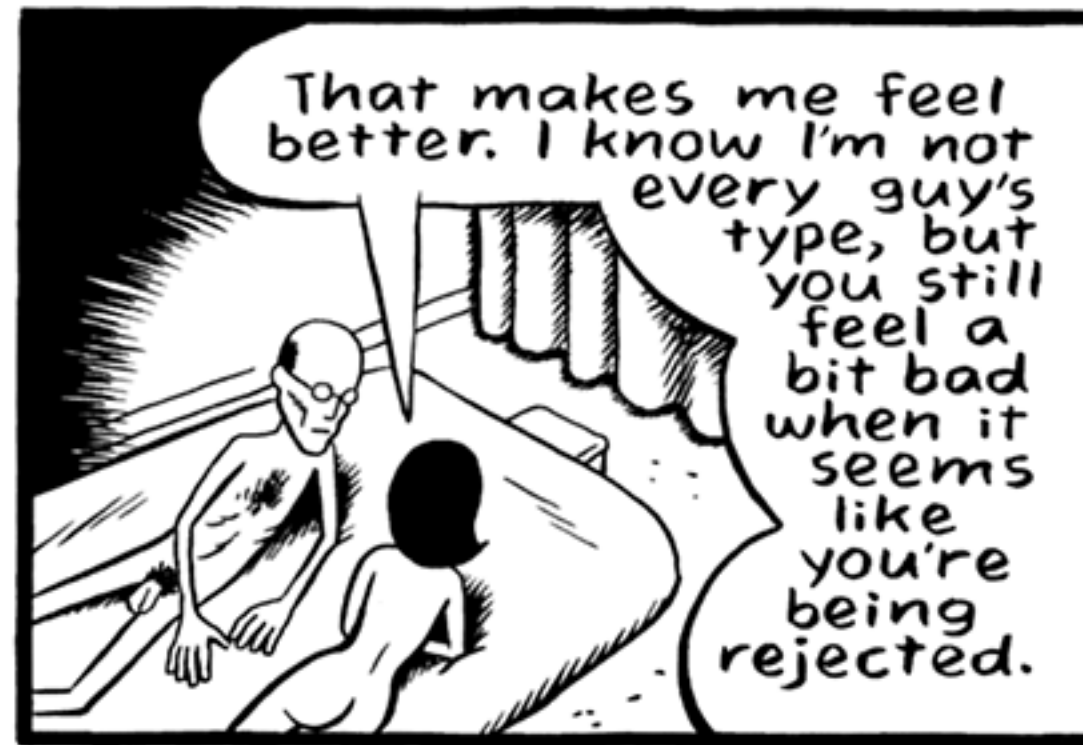
BACK TO ANNE



CHAPTER 10



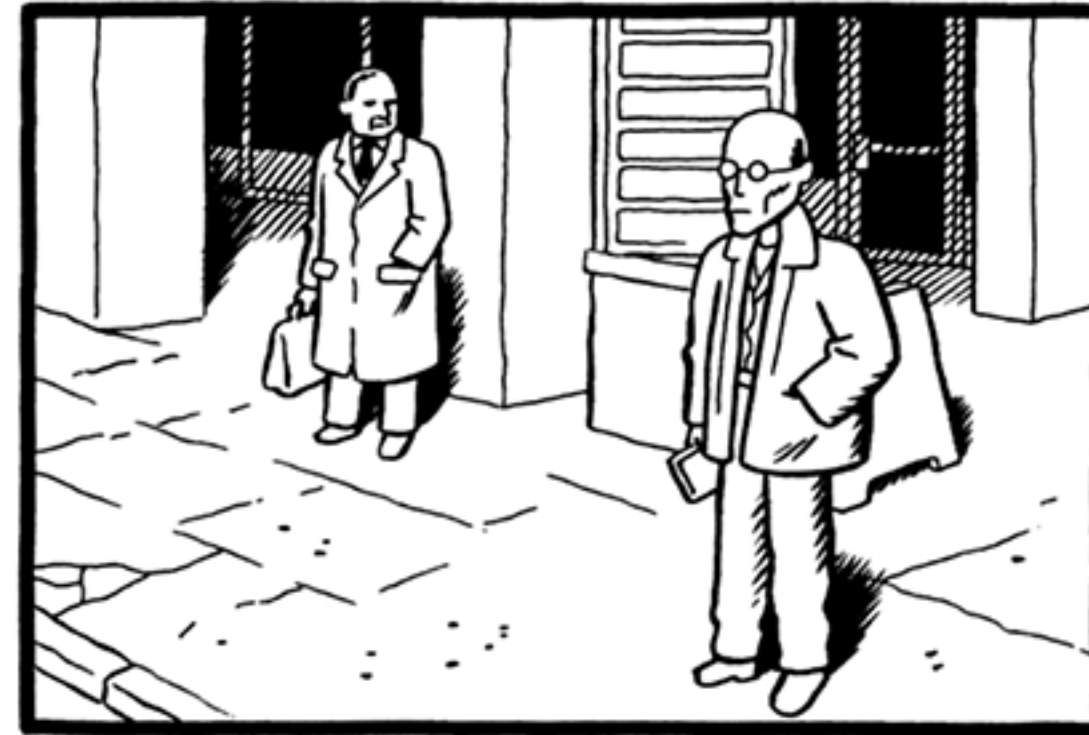
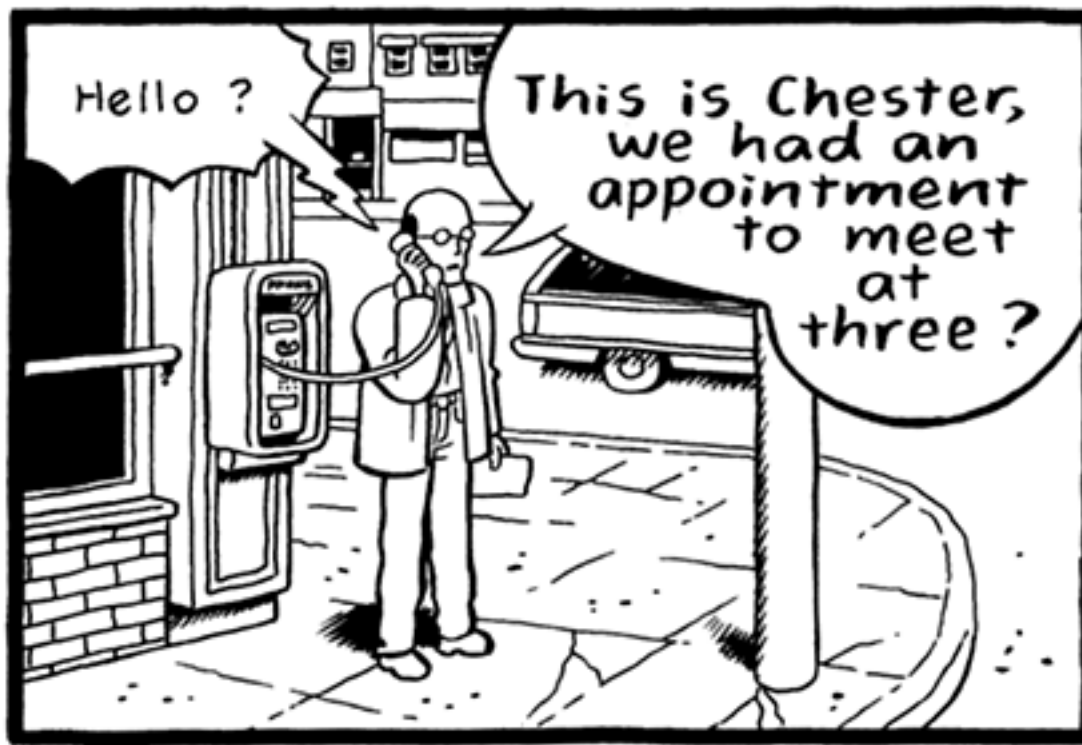
BACK TO ANNE



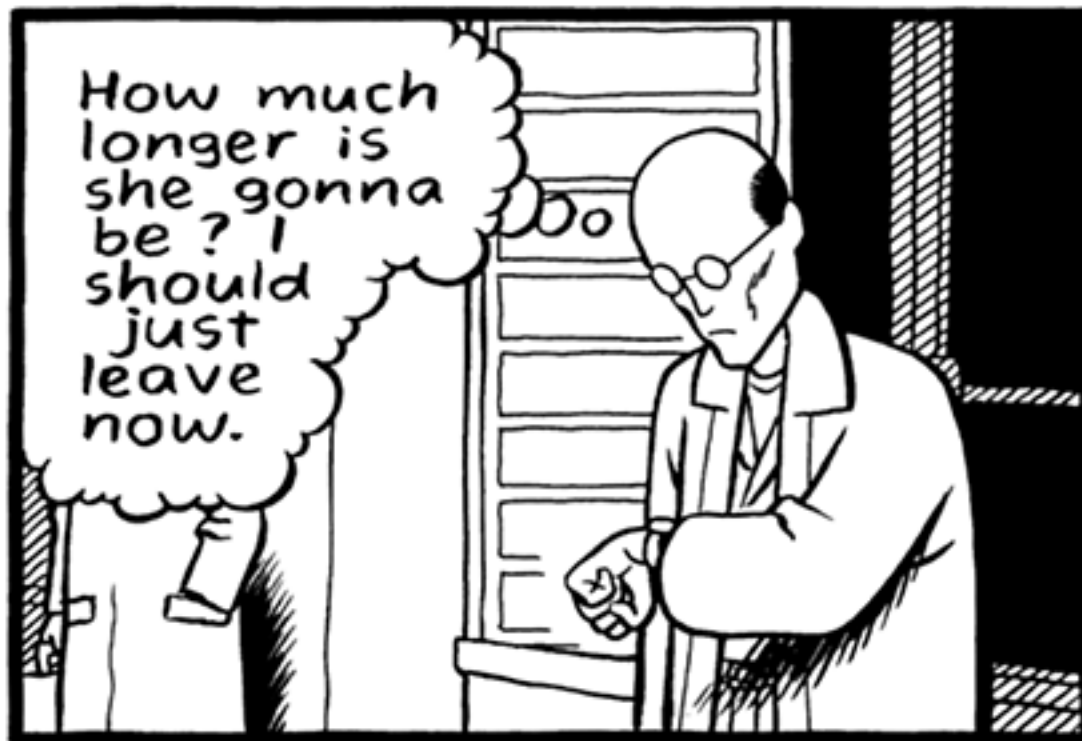
CHAPTER
11
—
WENDY



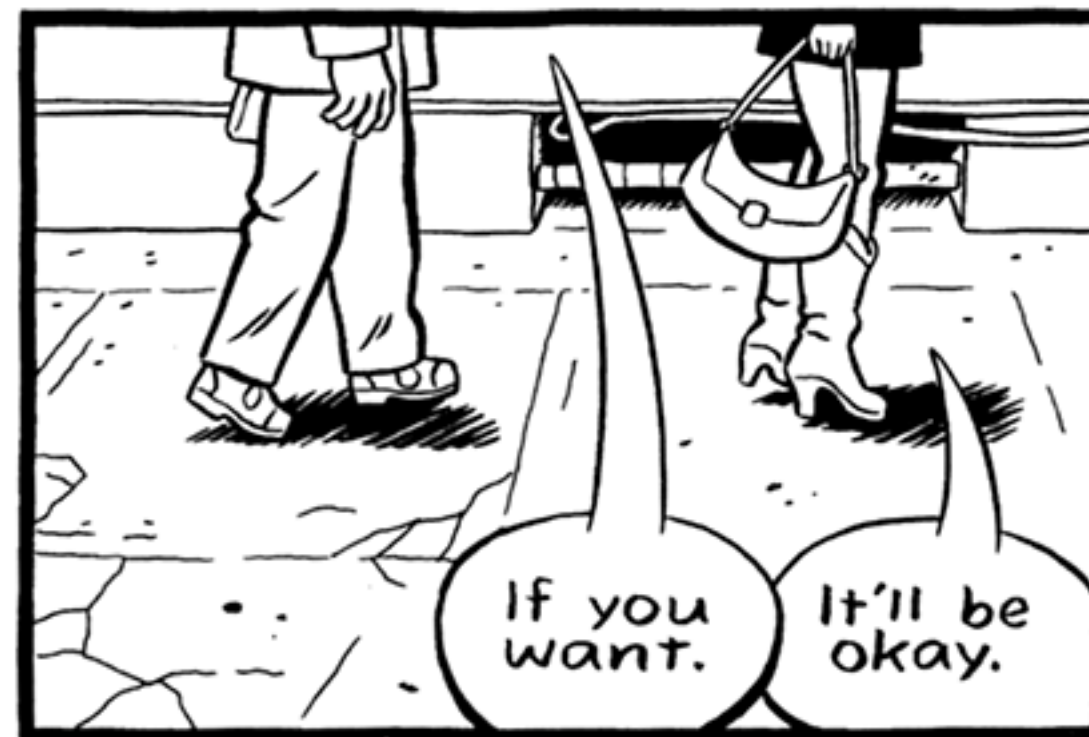
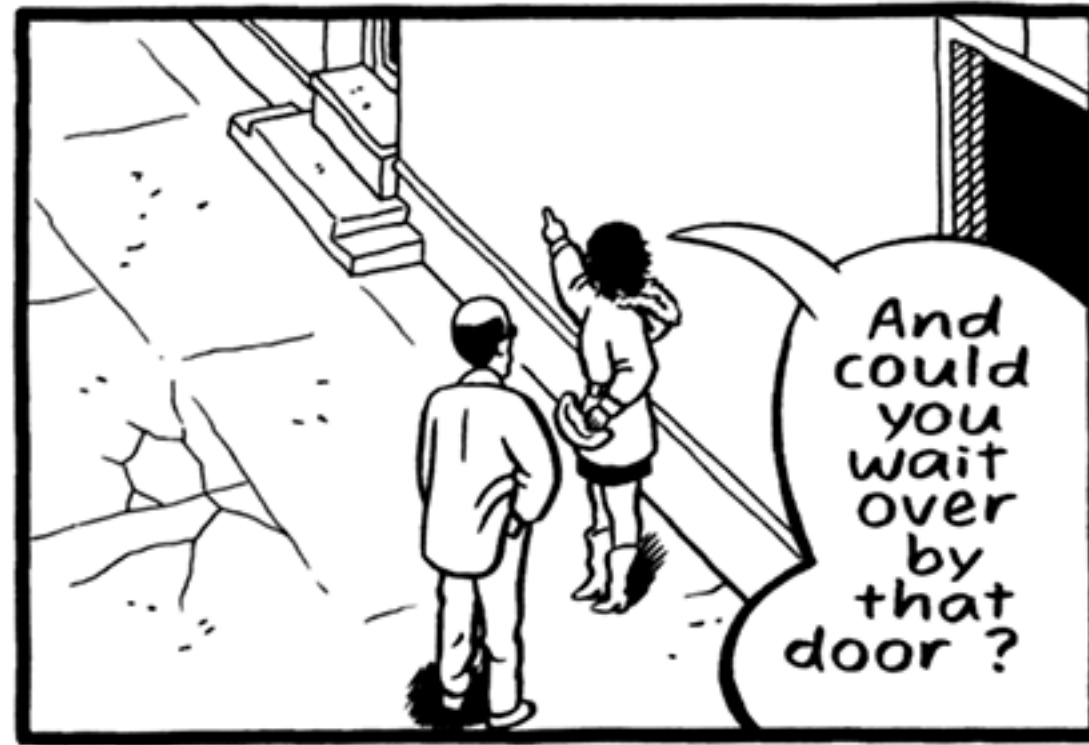
CHAPTER 11



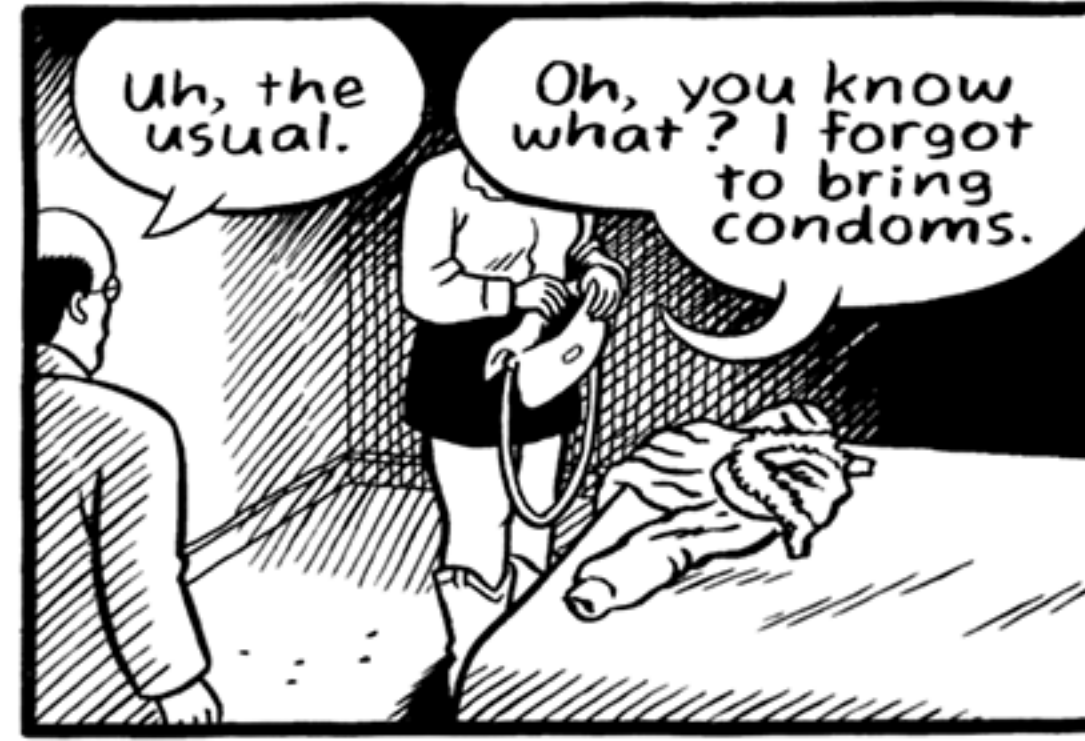
WENDY



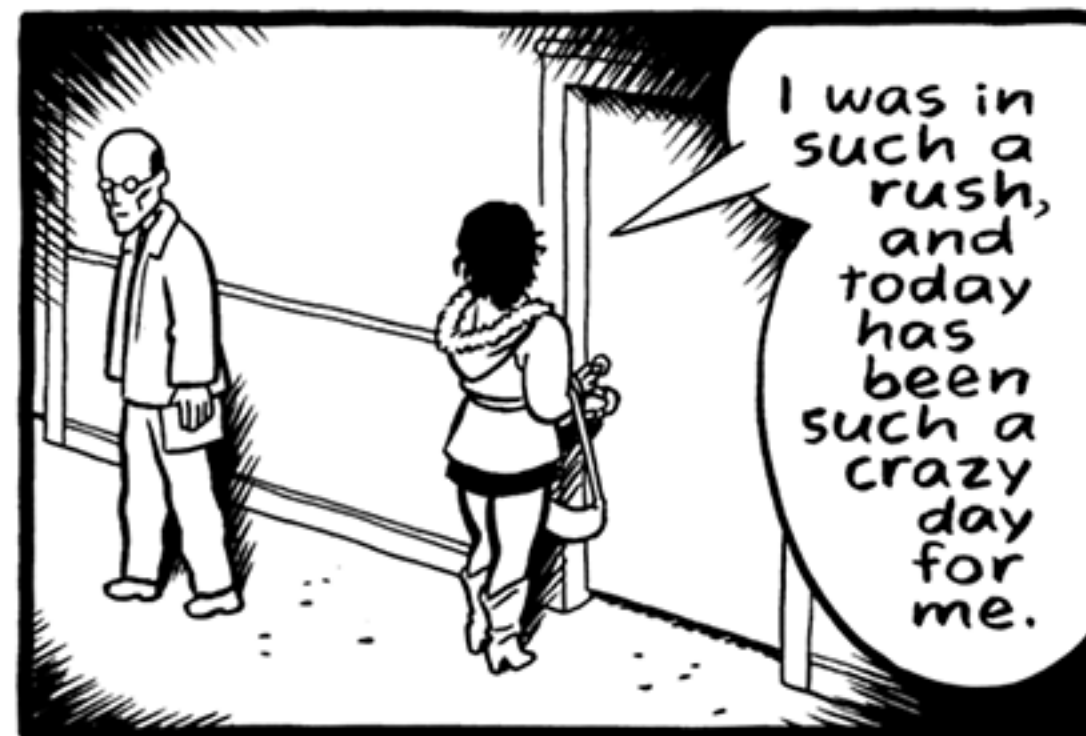
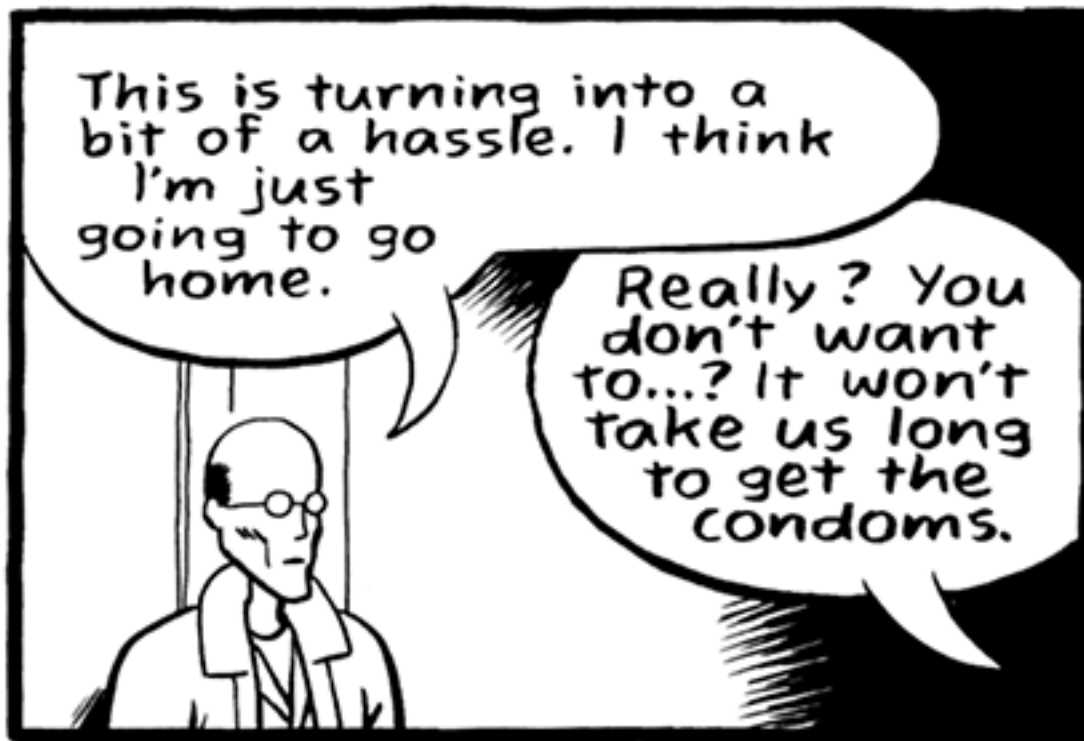
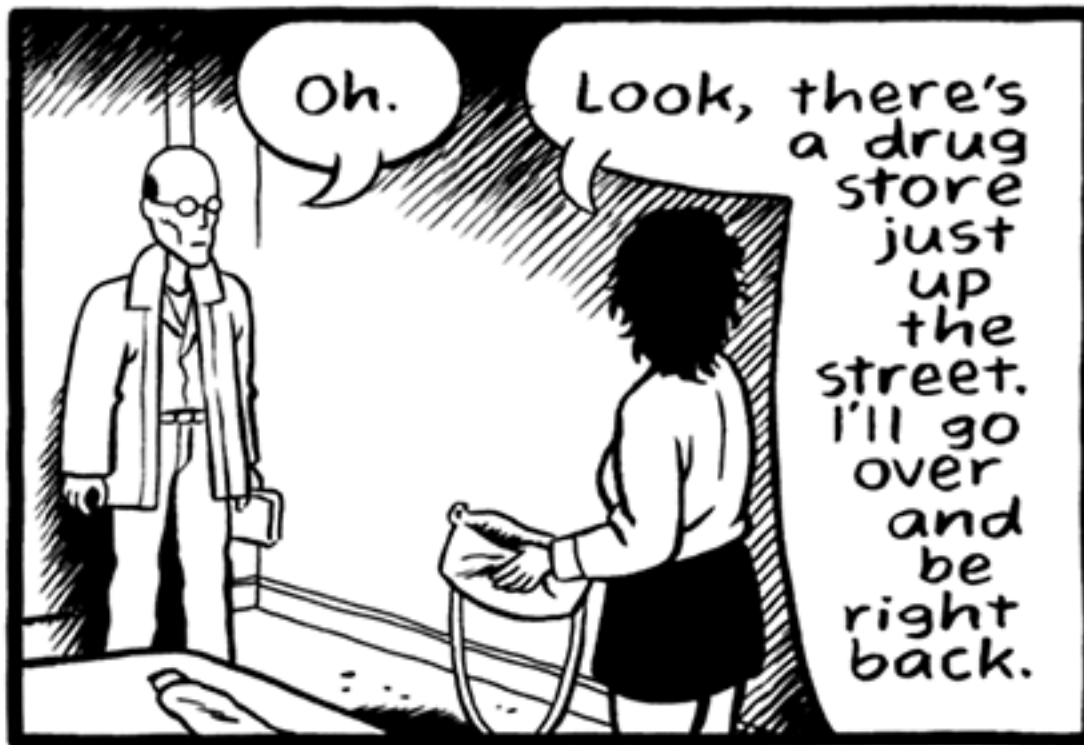
CHAPTER 11



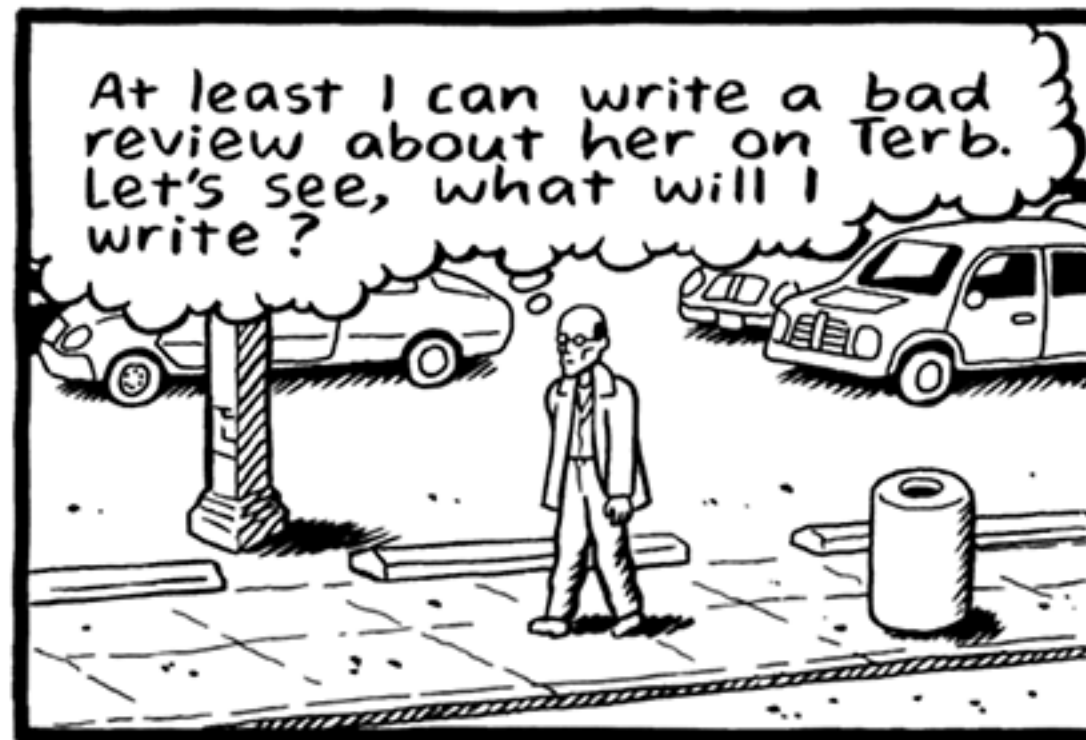
WENDY



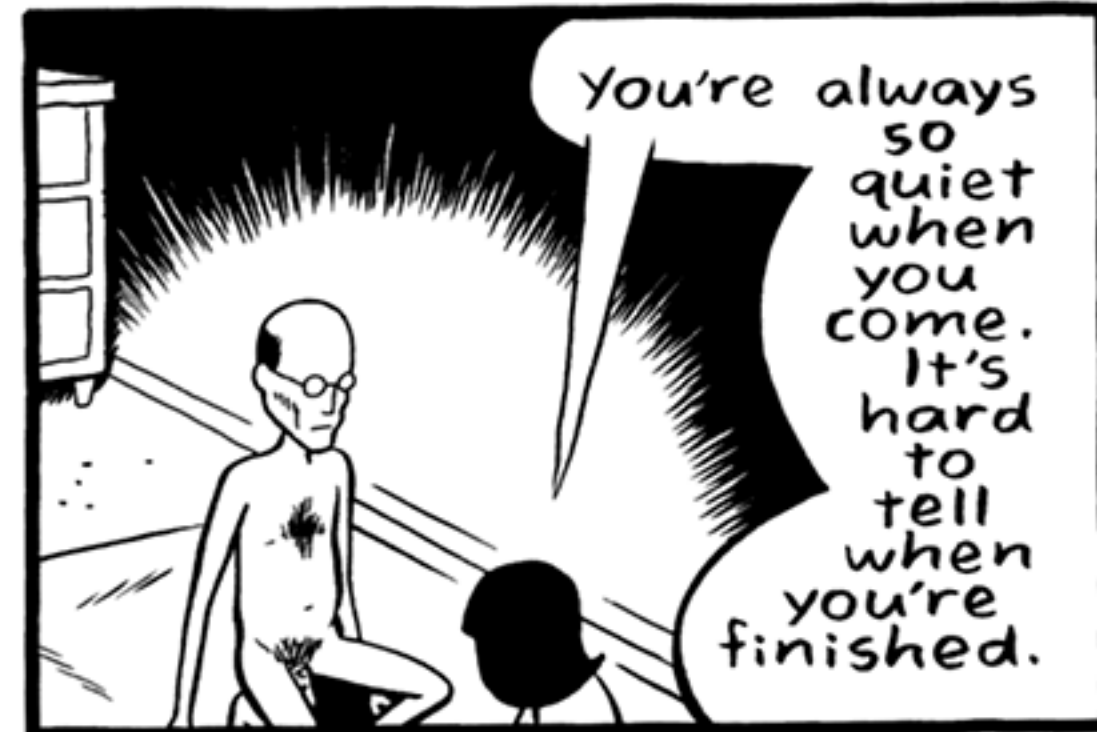
CHAPTER 11



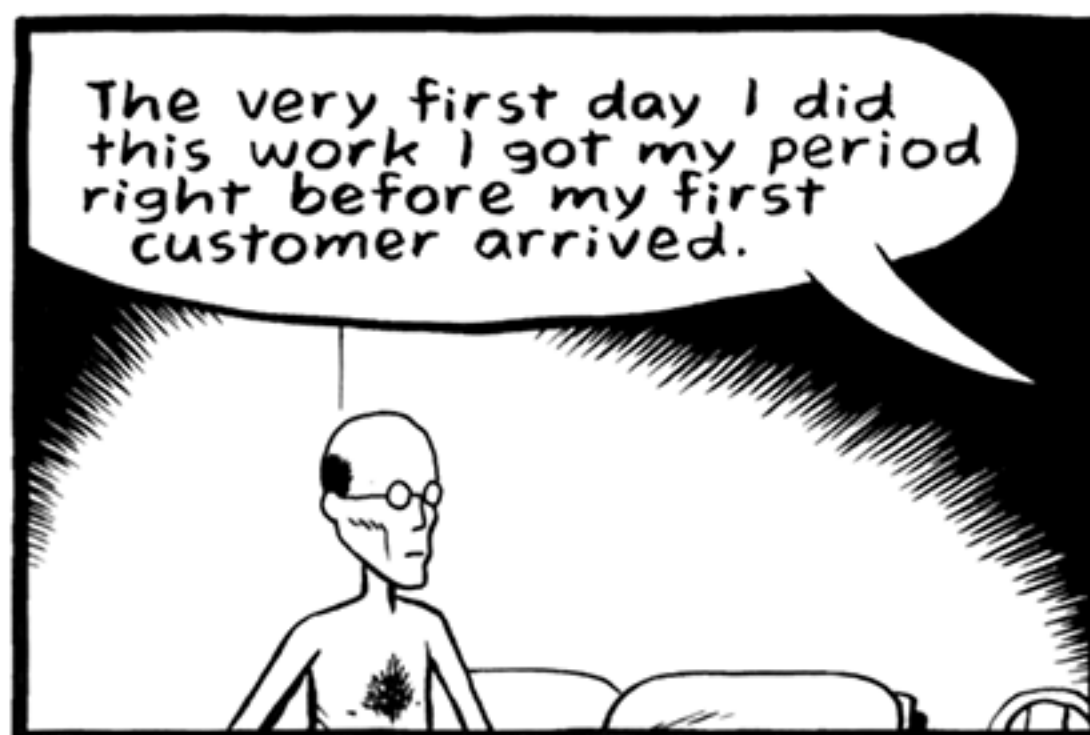
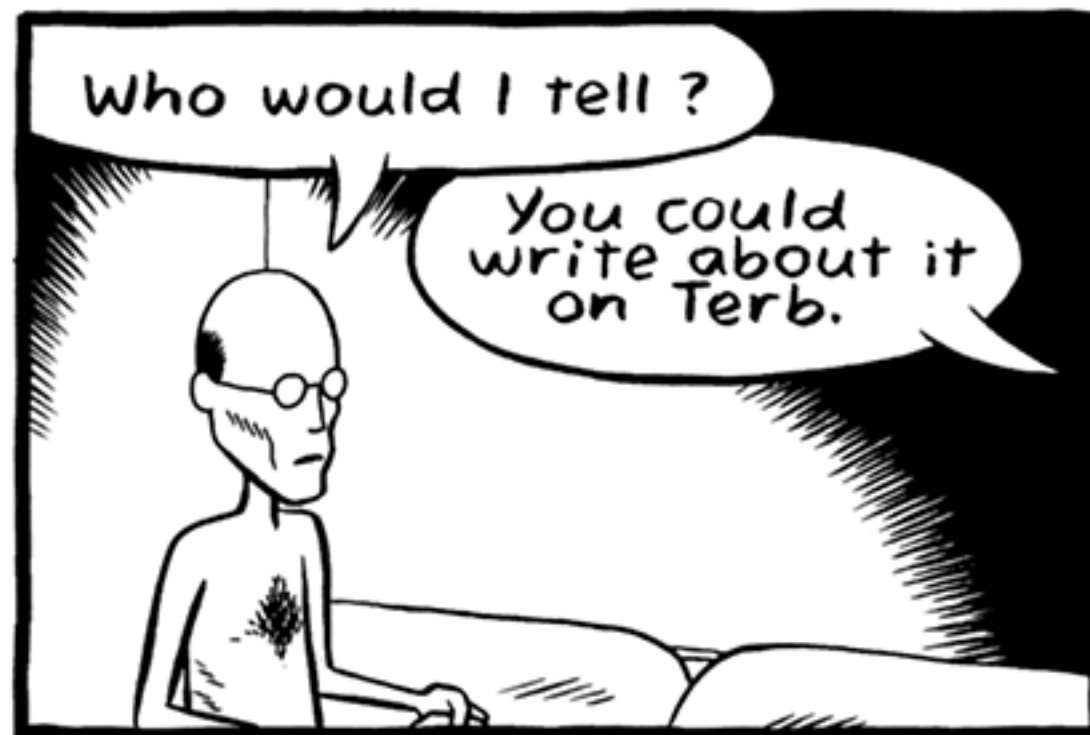
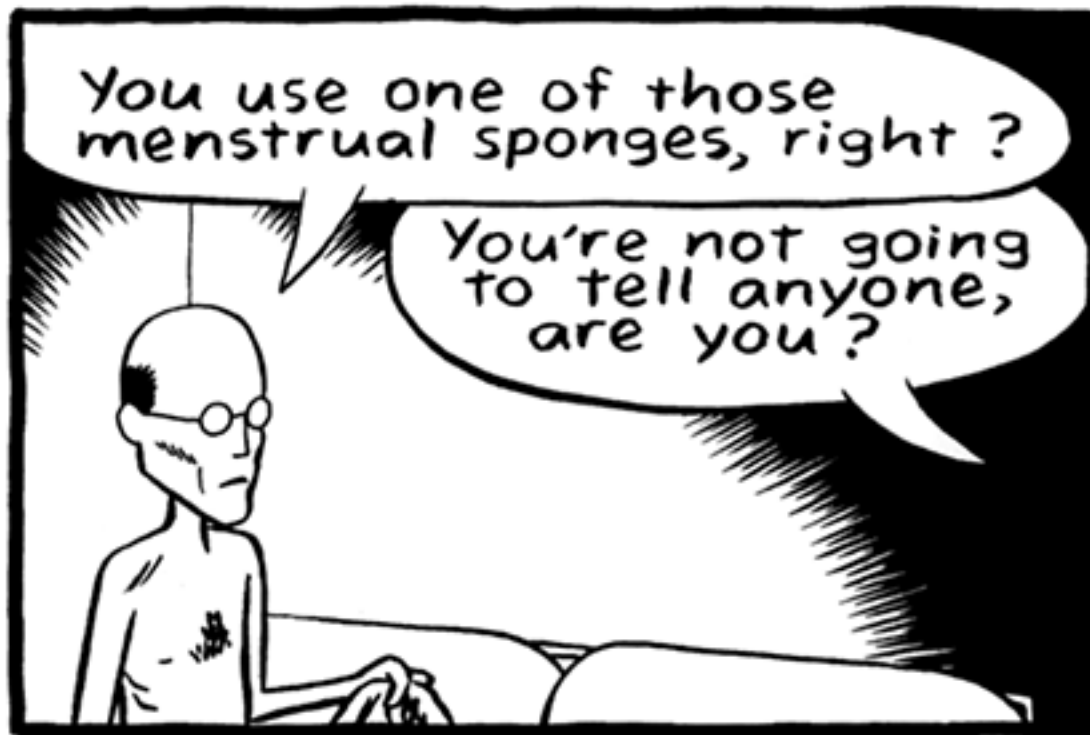
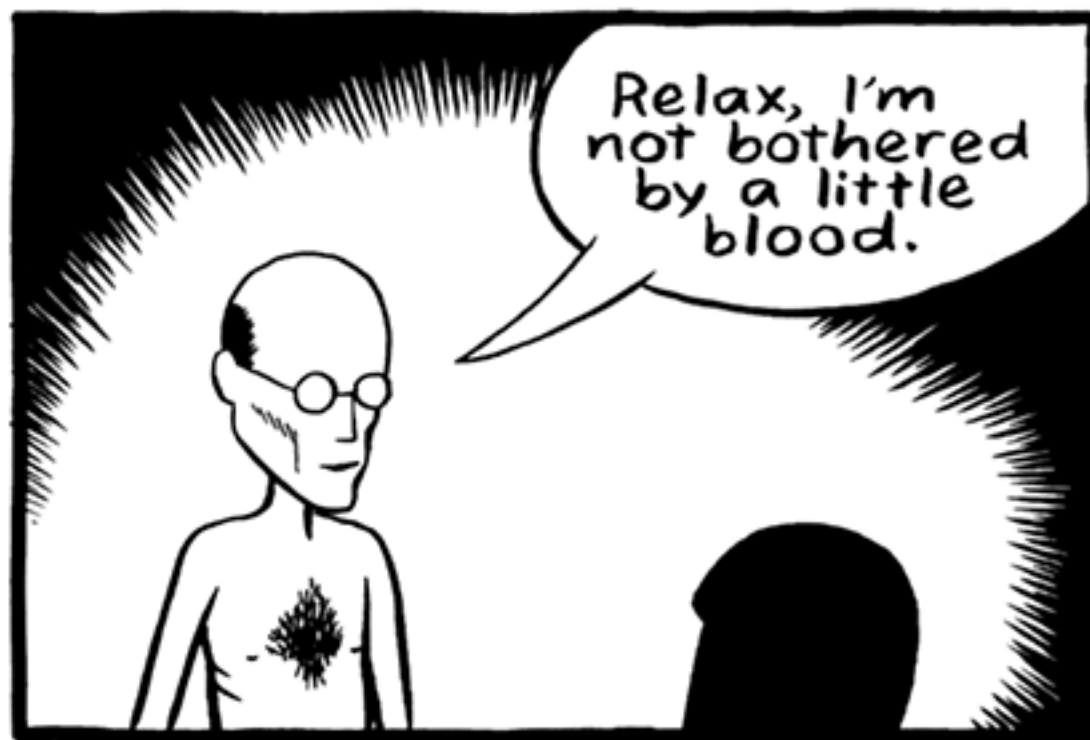
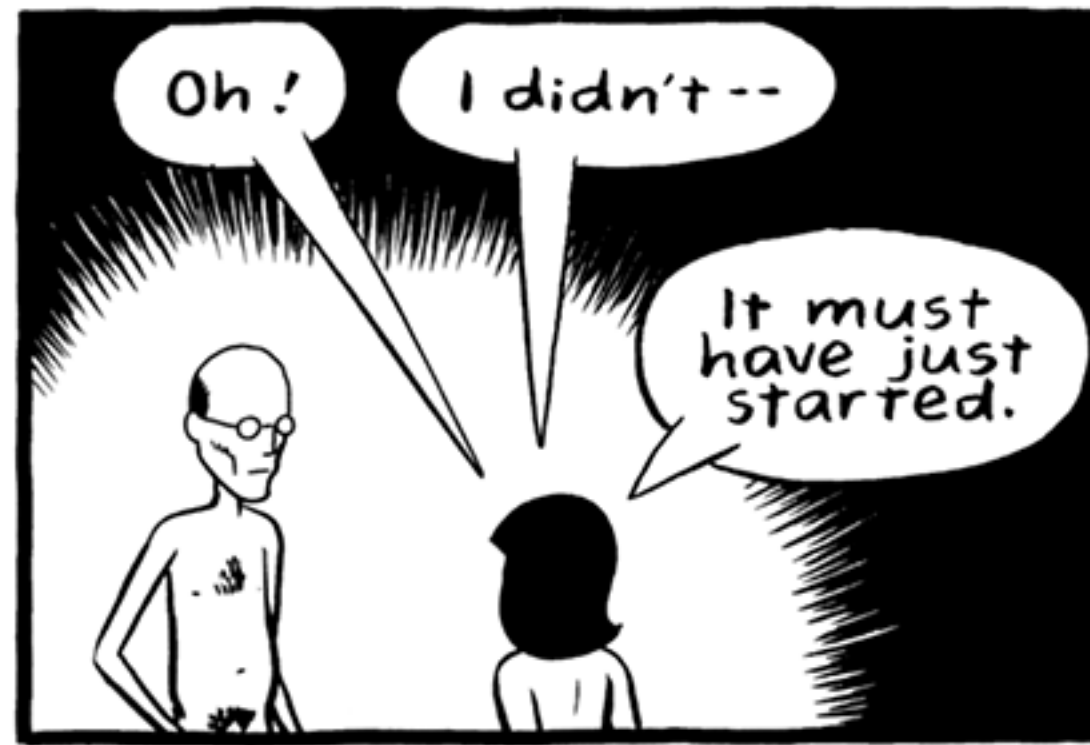
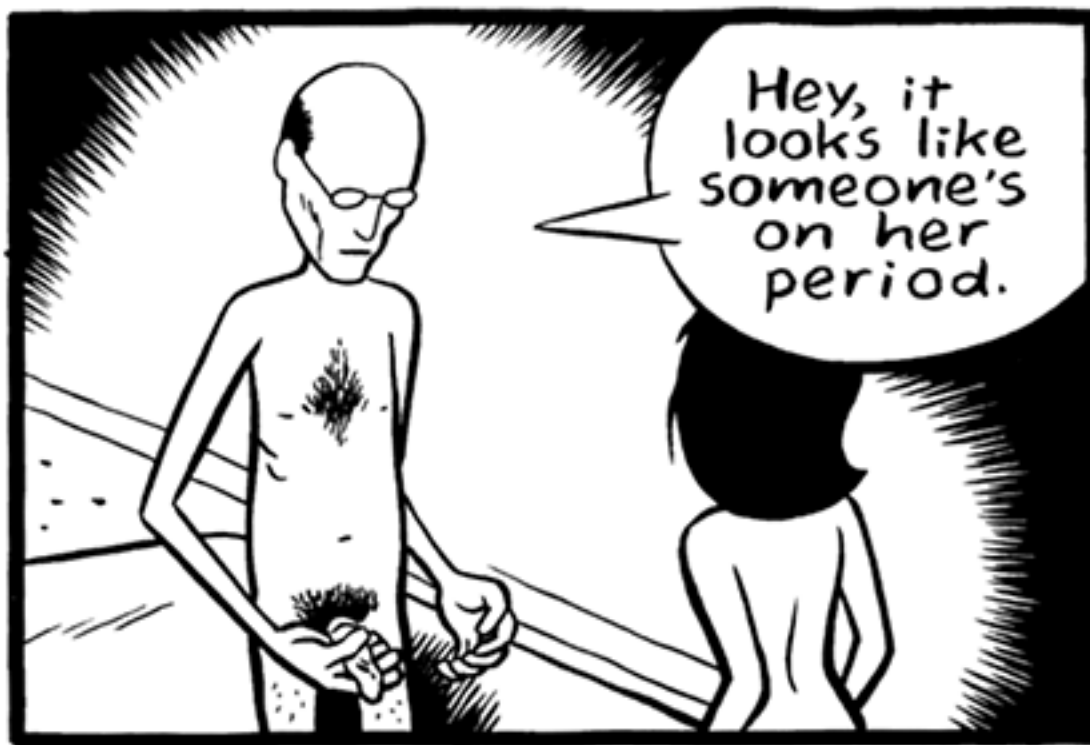
WENDY



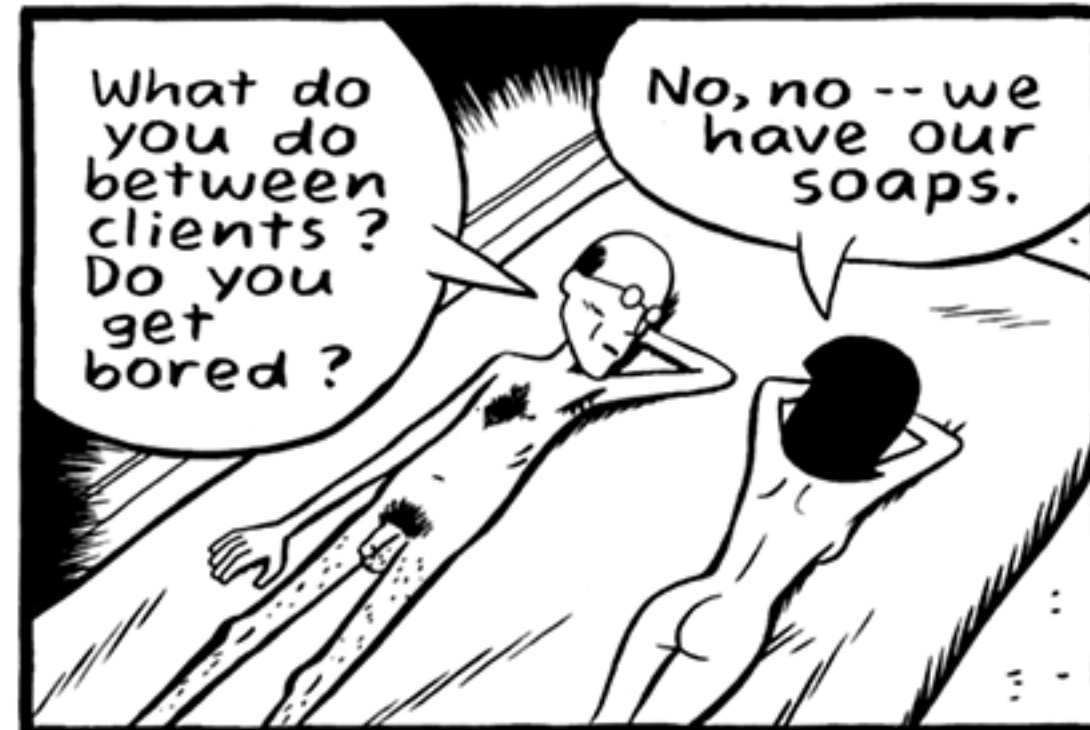
CHAPTER
12
—
BACK TO
ANNE



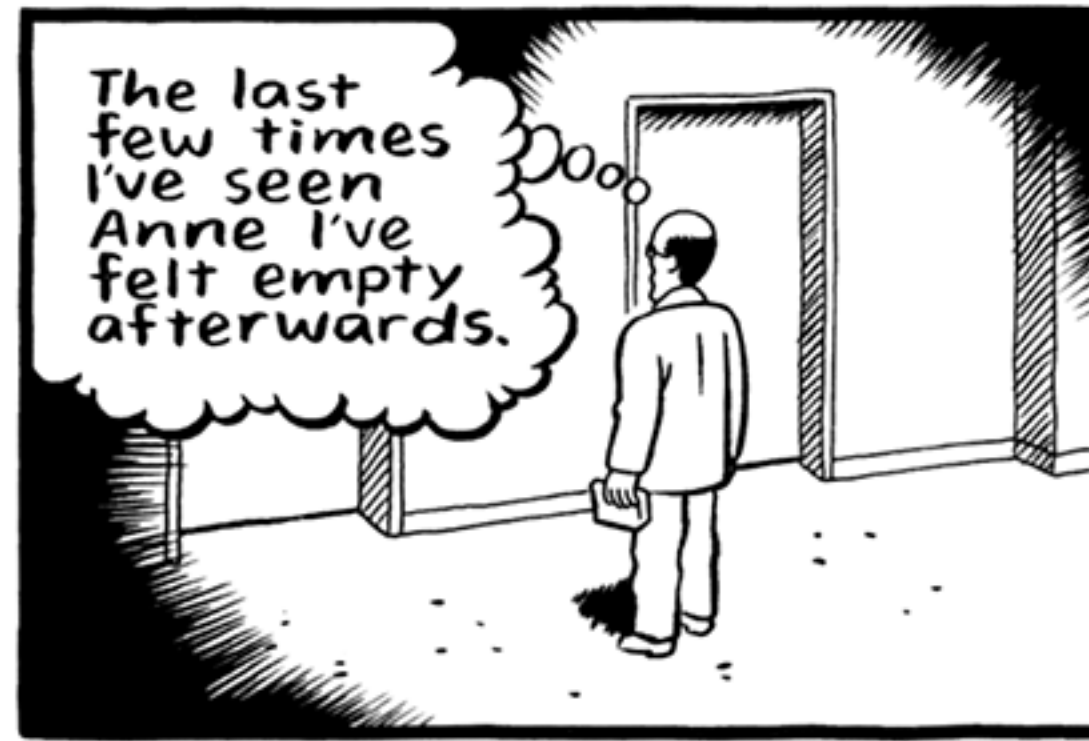
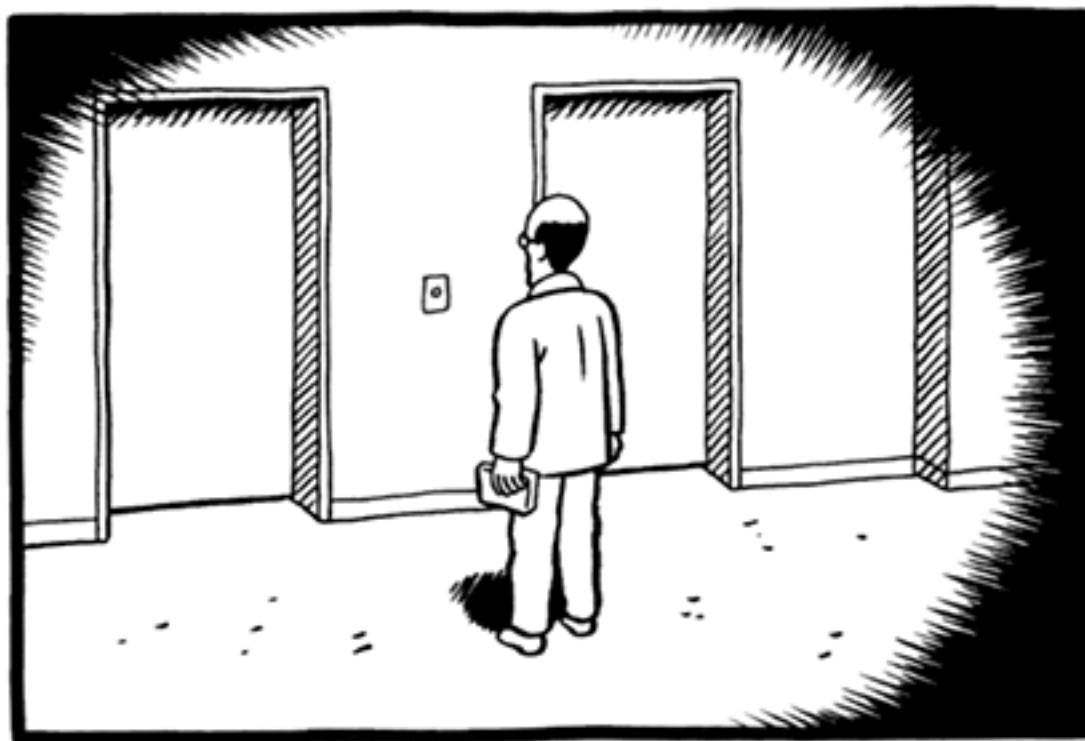
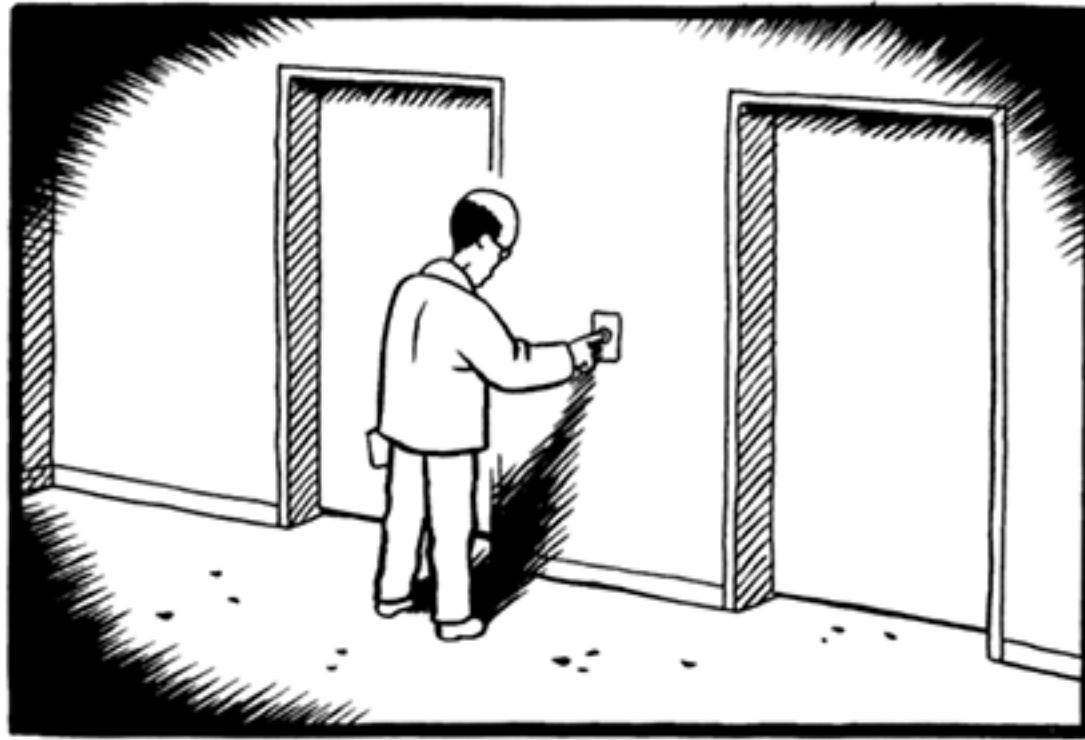
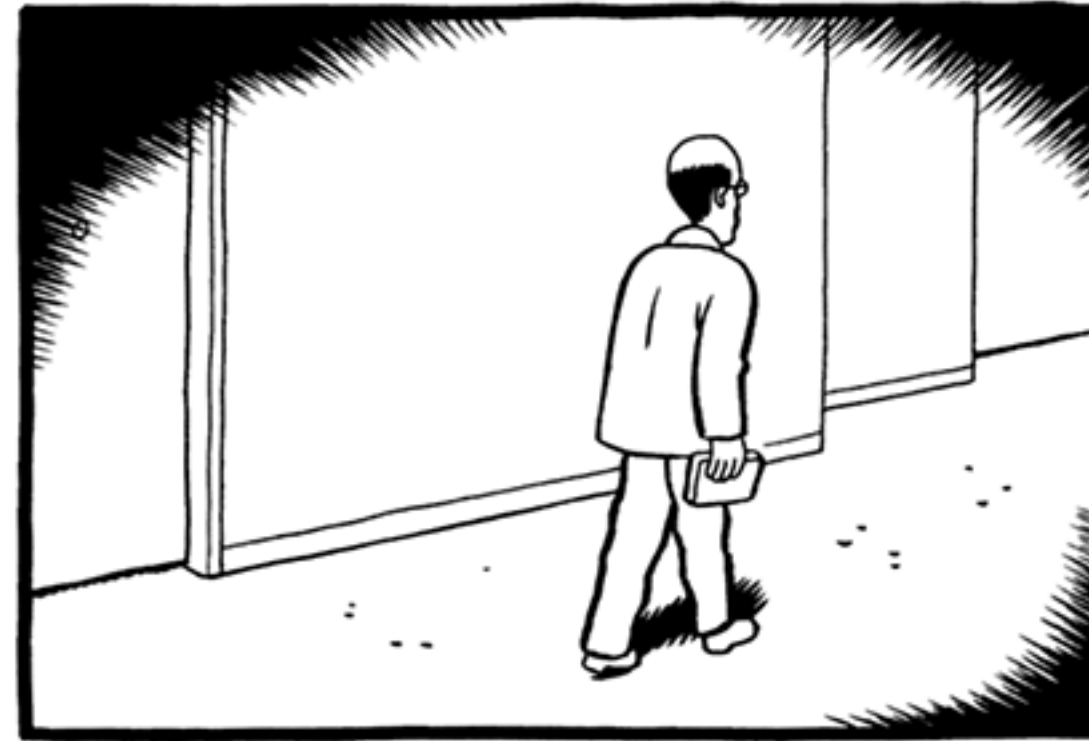
CHAPTER 12



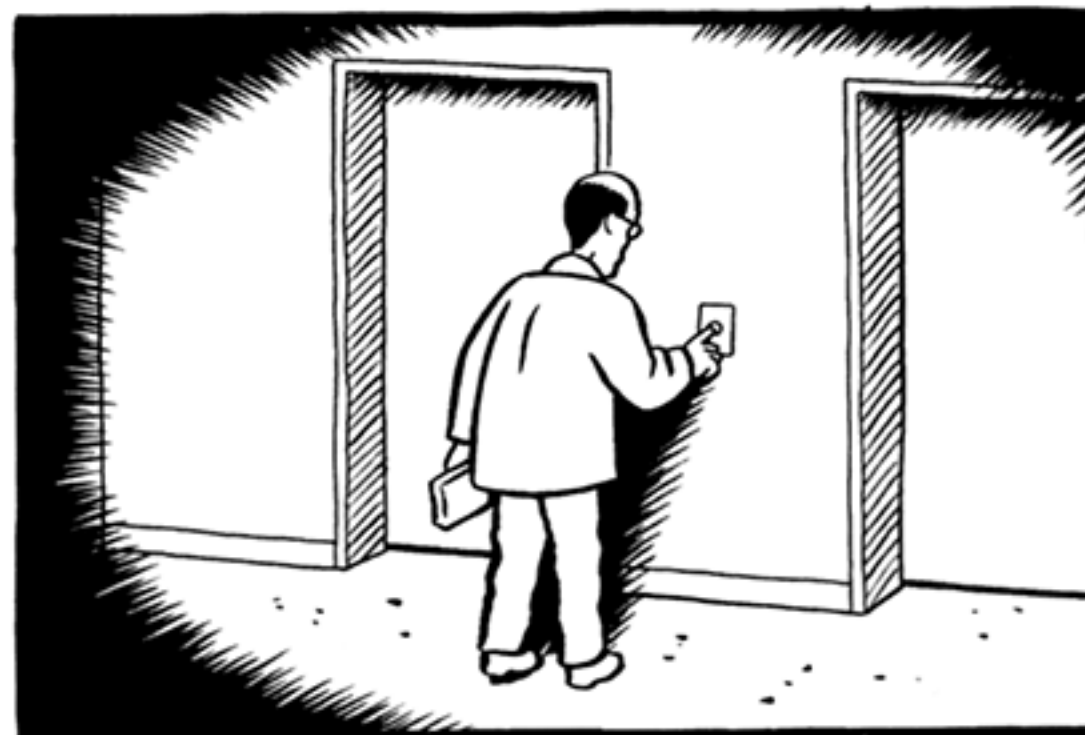
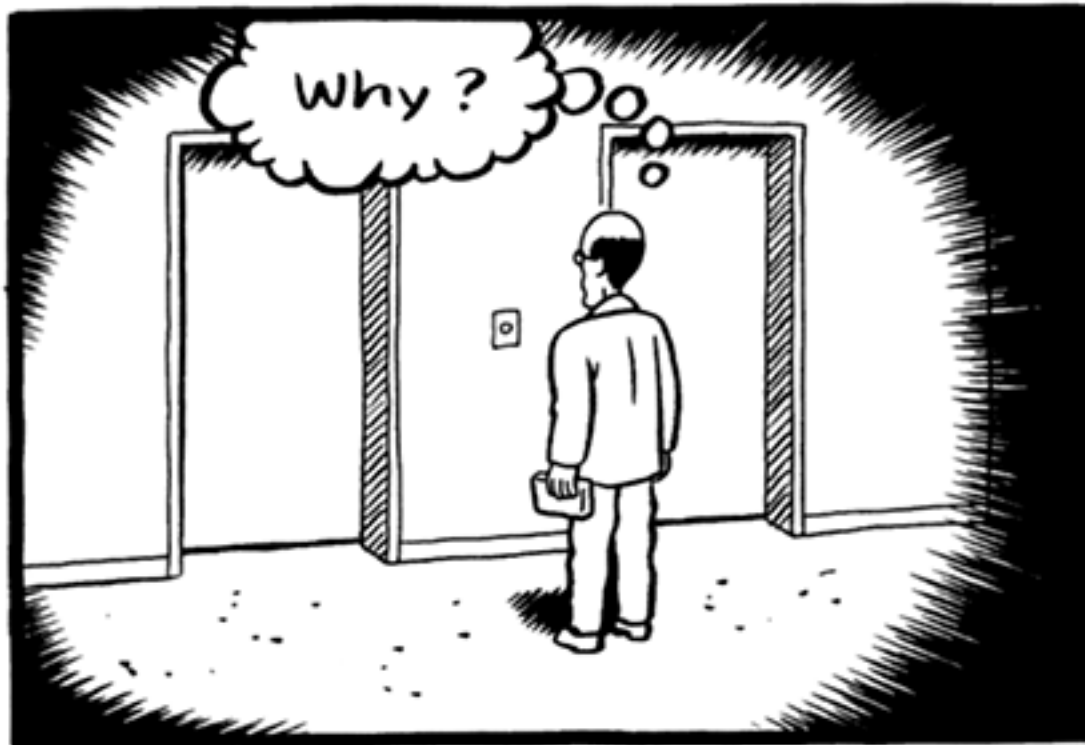
BACK TO ANNE



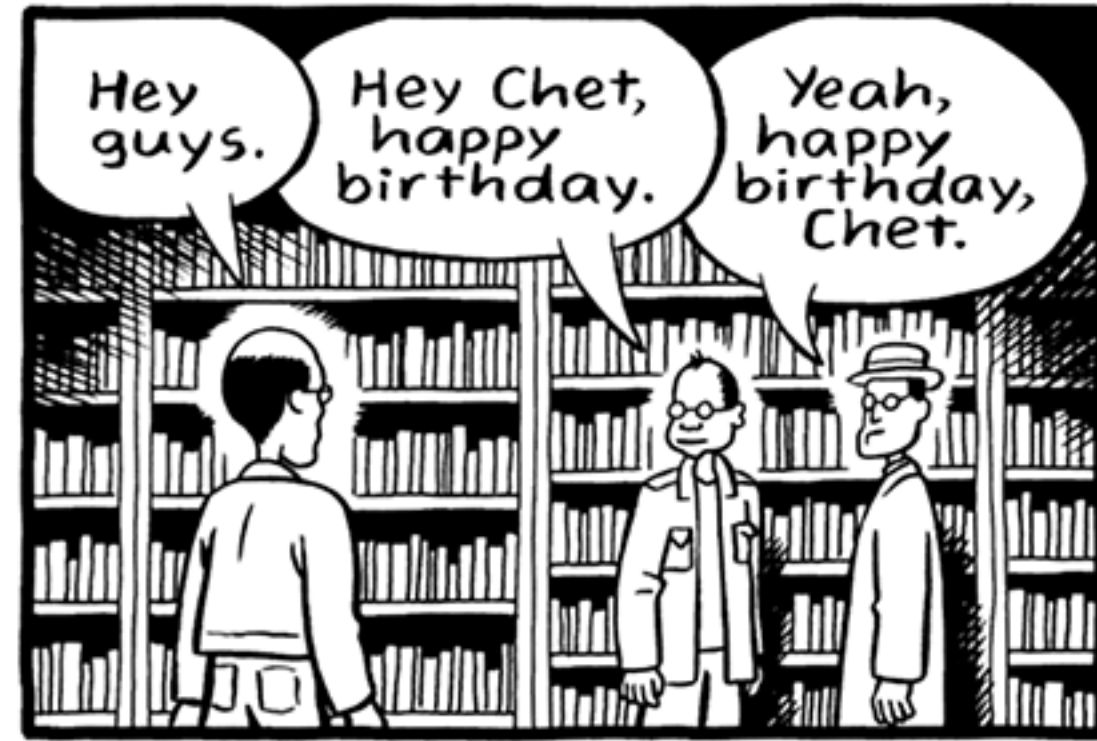
CHAPTER 12



BACK TO ANNE



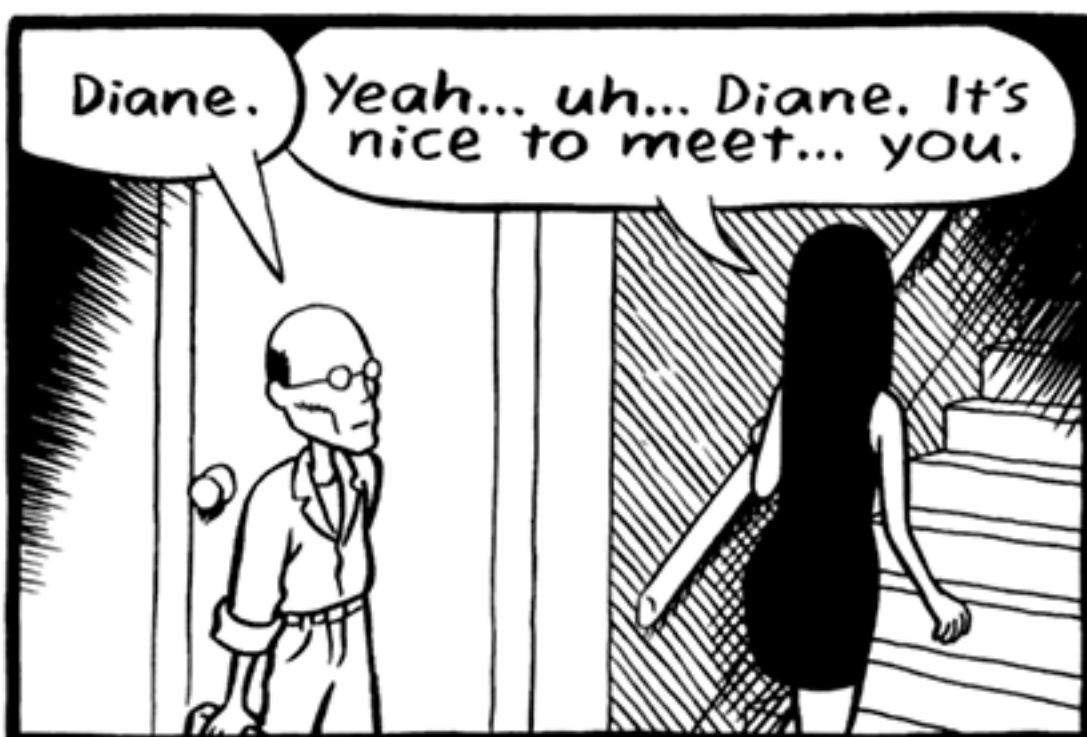
CHAPTER 12



BACK TO ANNE



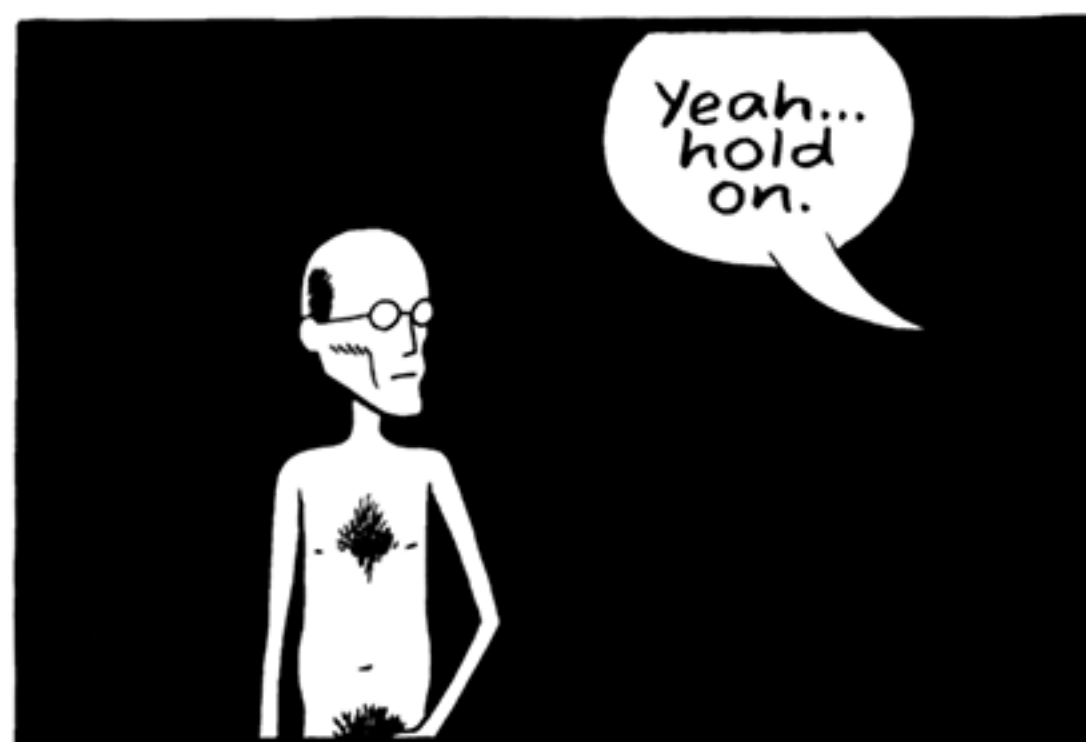
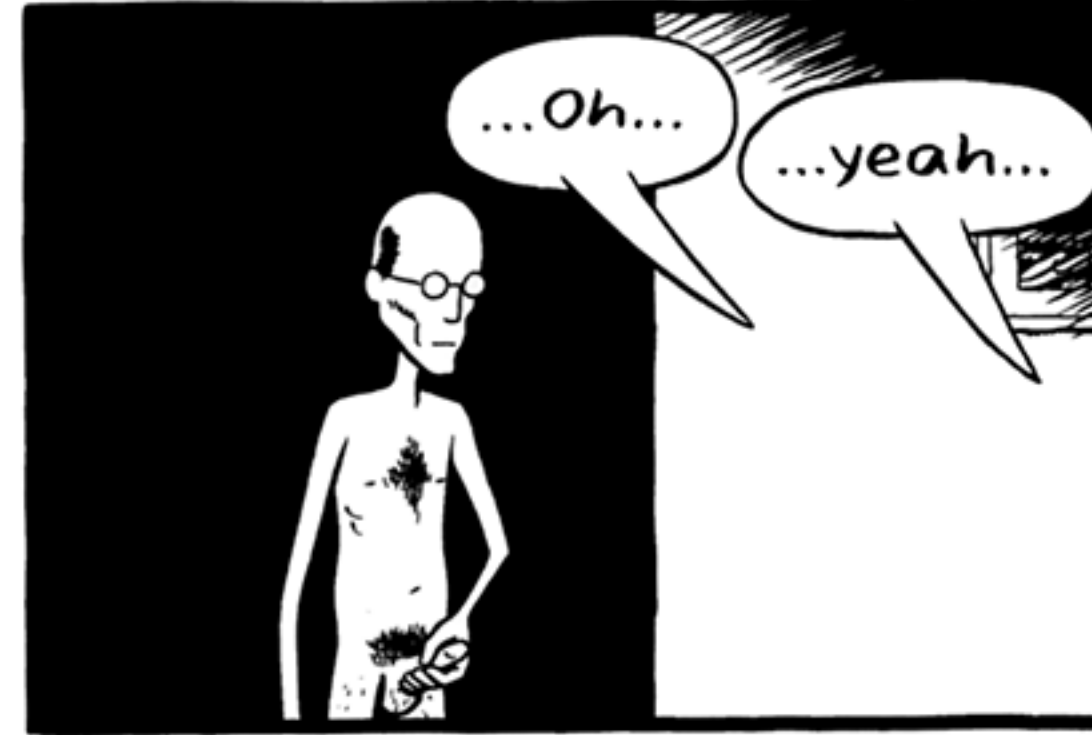
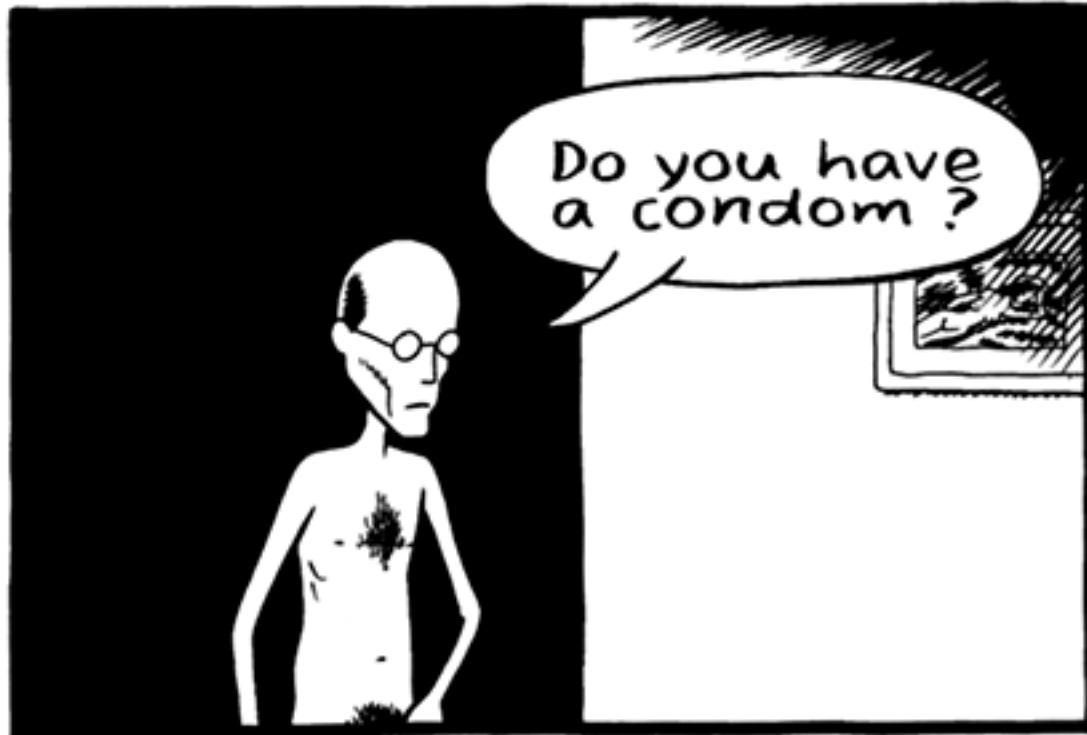
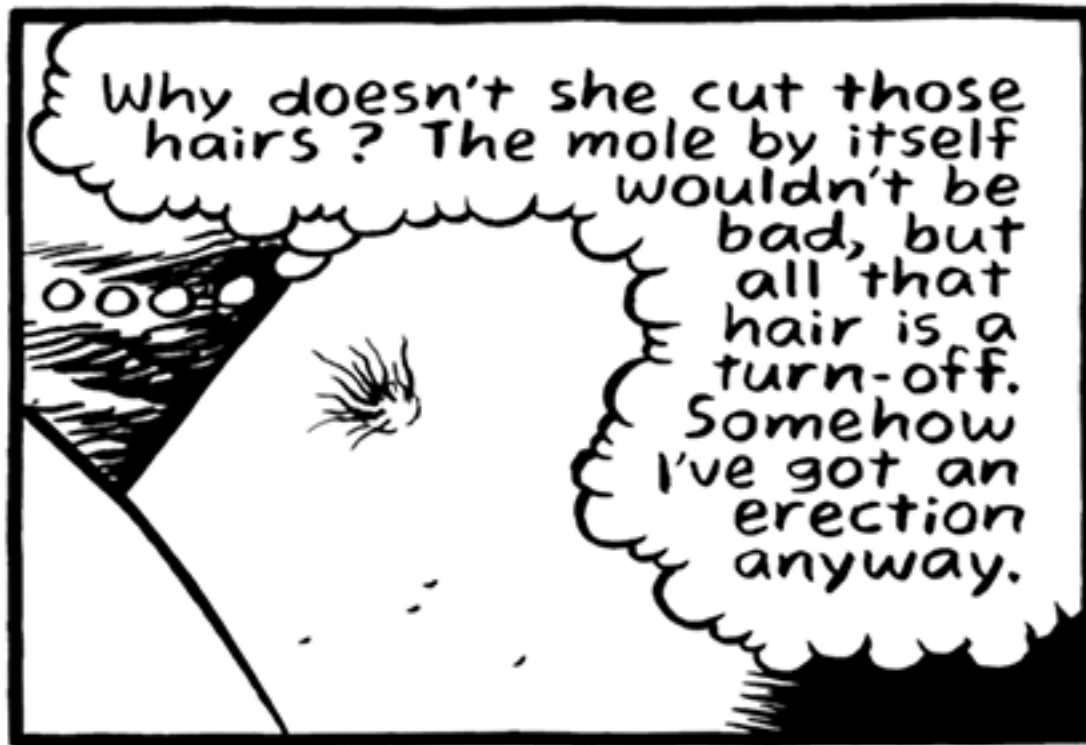
CHAPTER
13
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DIANE



CHAPTER 13

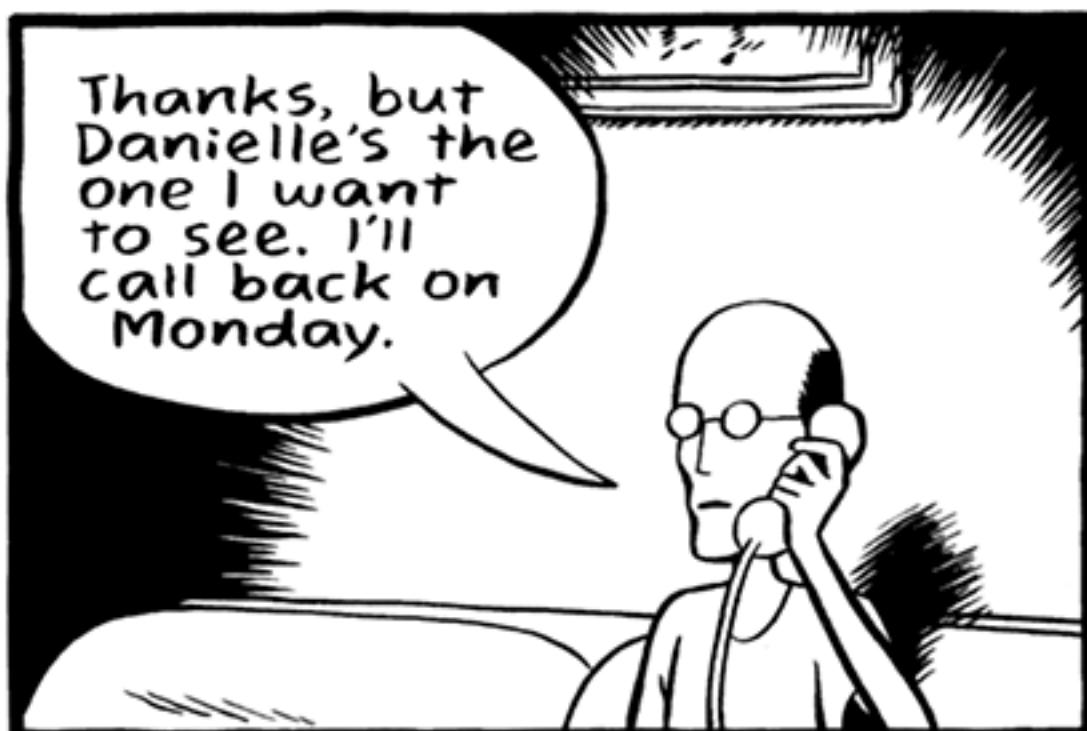
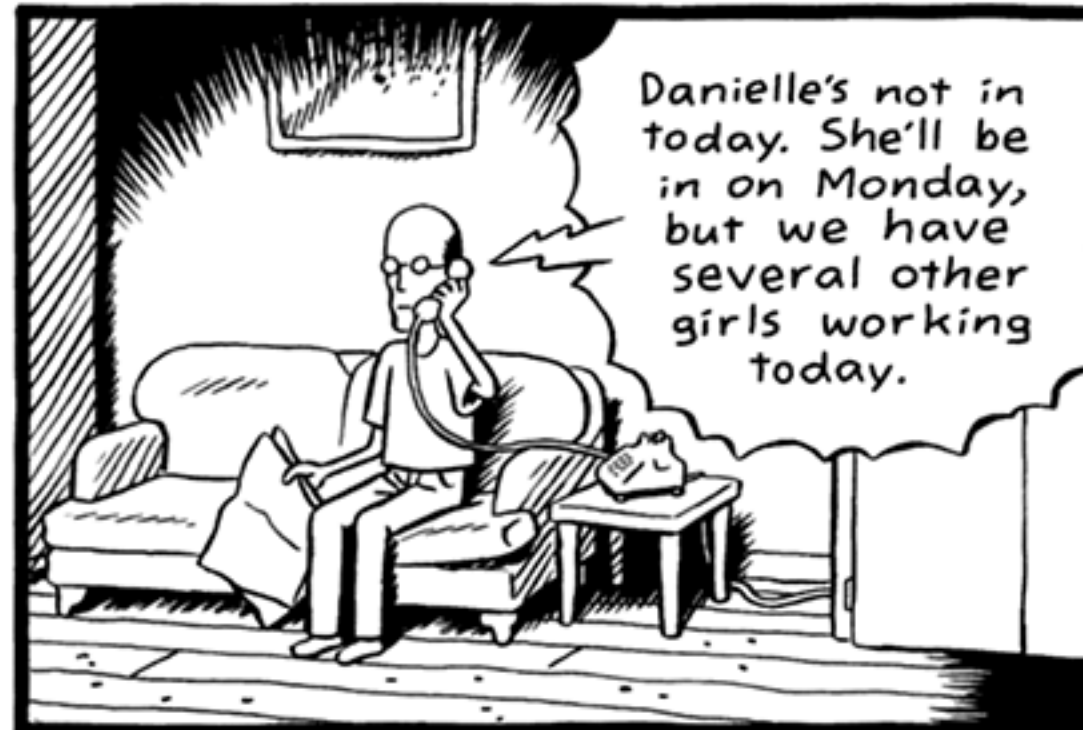


DIANE



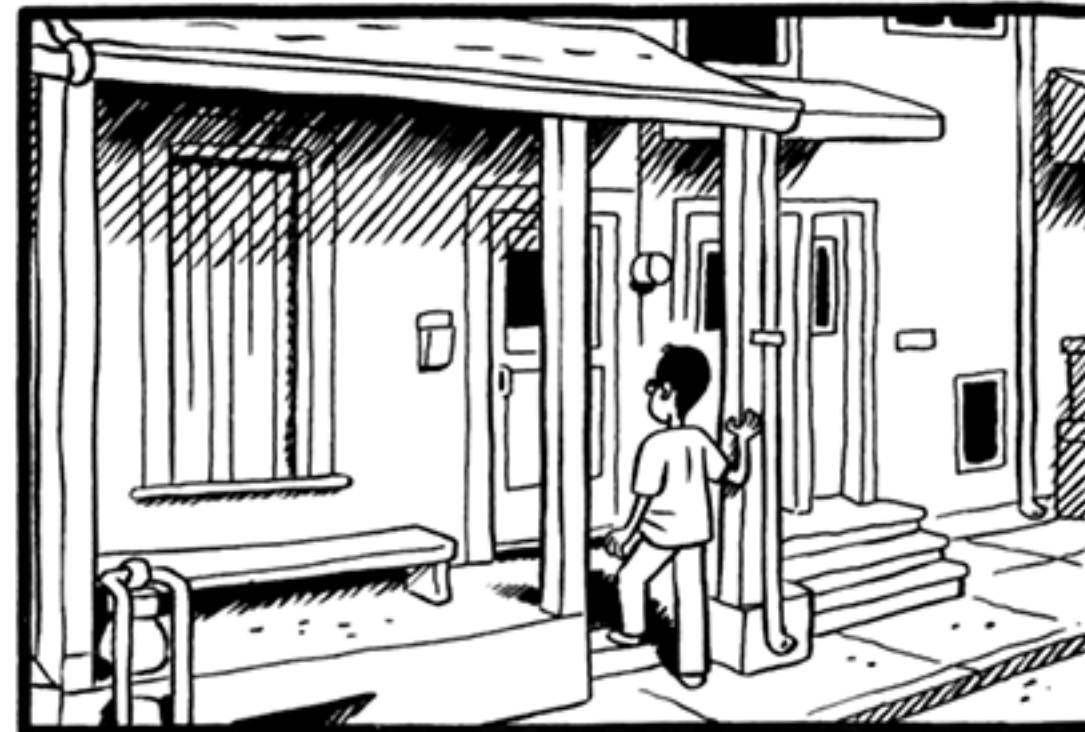
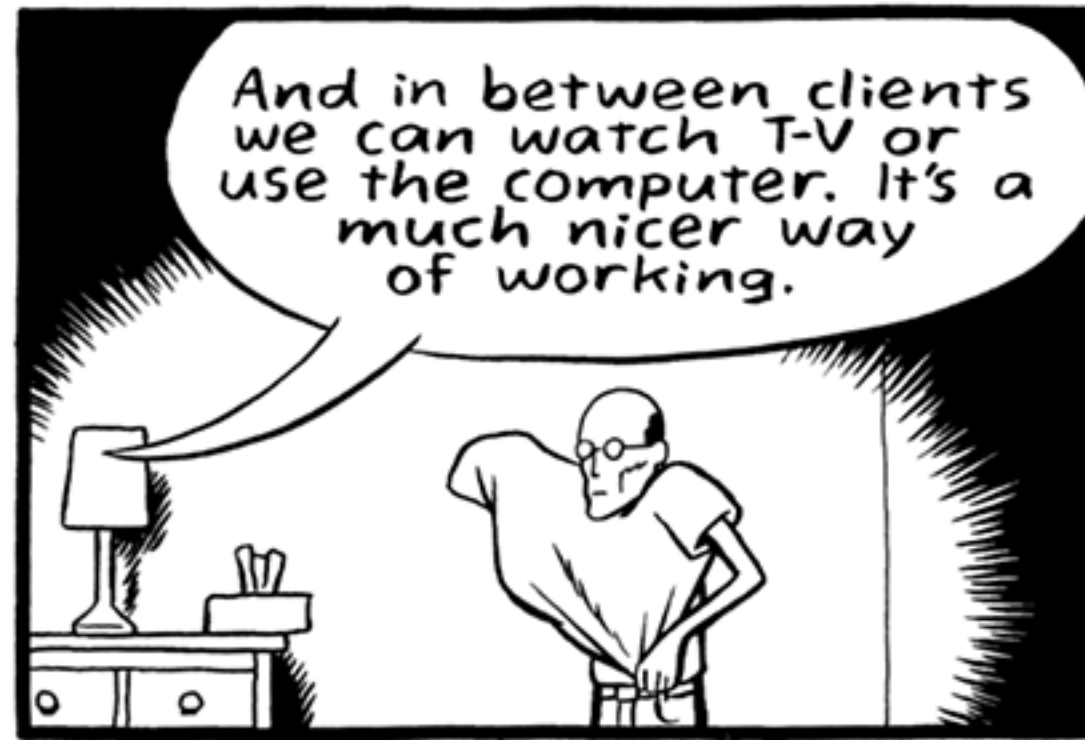
CHAPTER
14
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DANIELLE

JUNE 9th 2000:

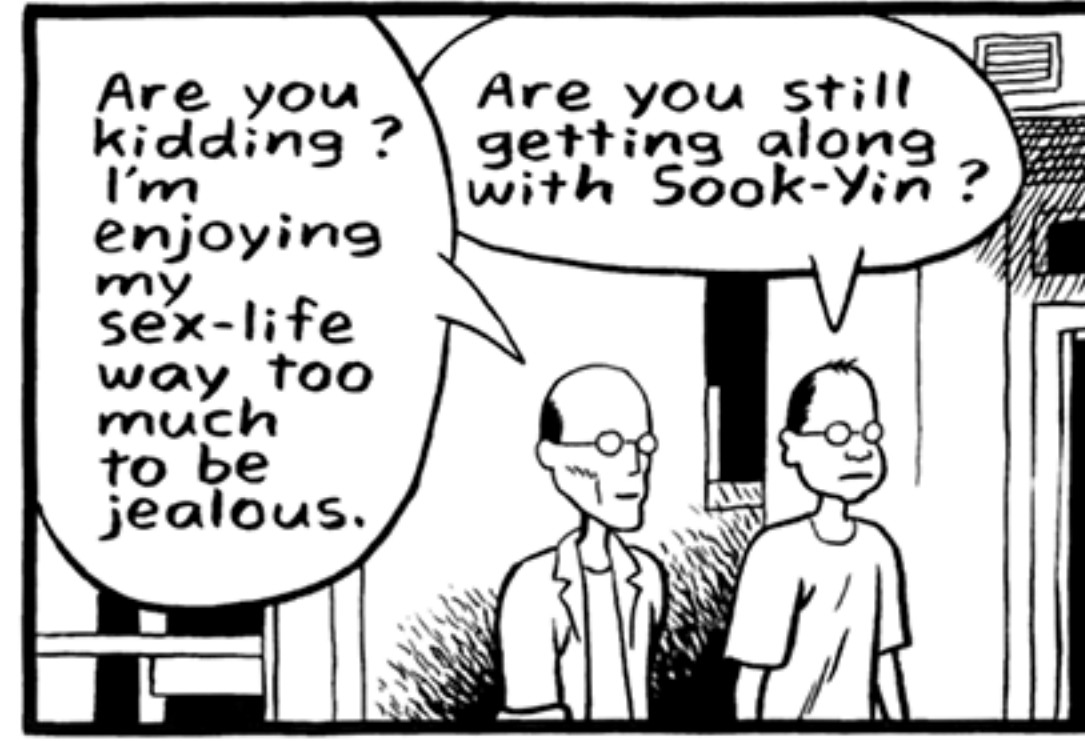
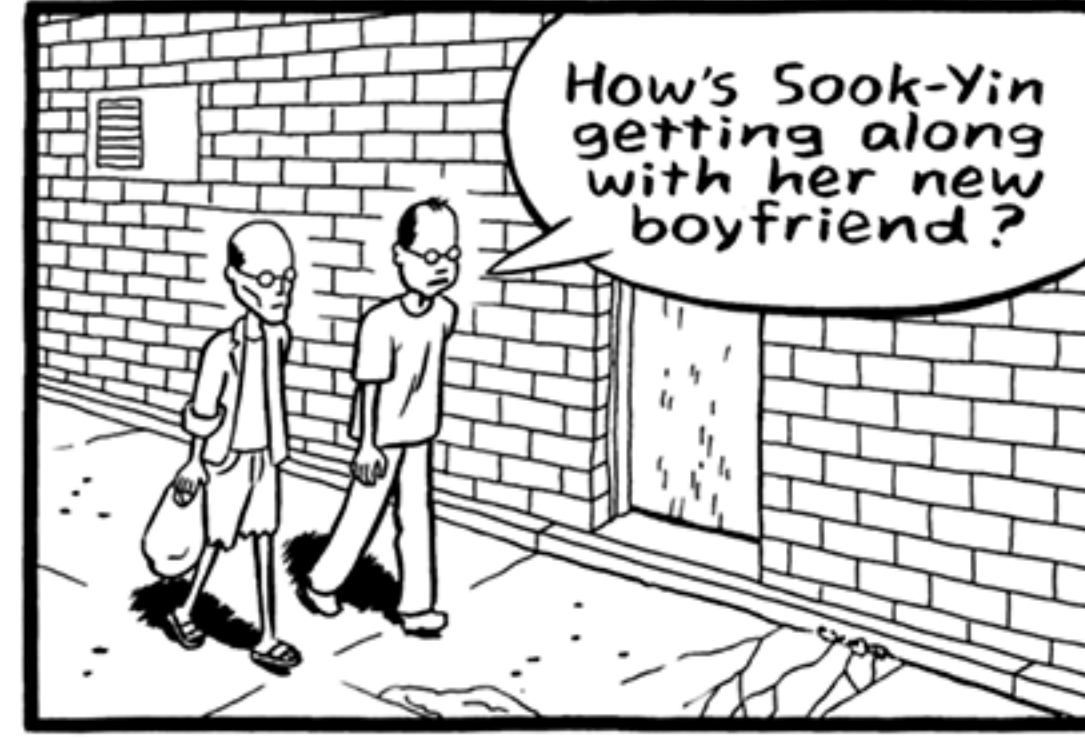
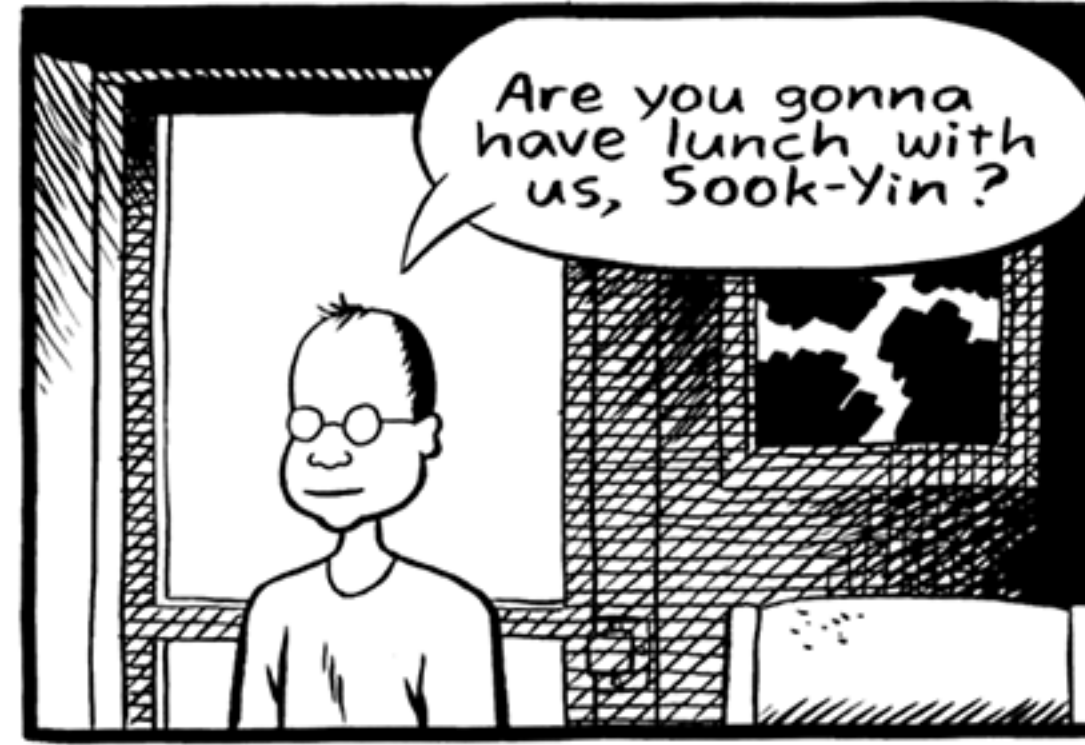
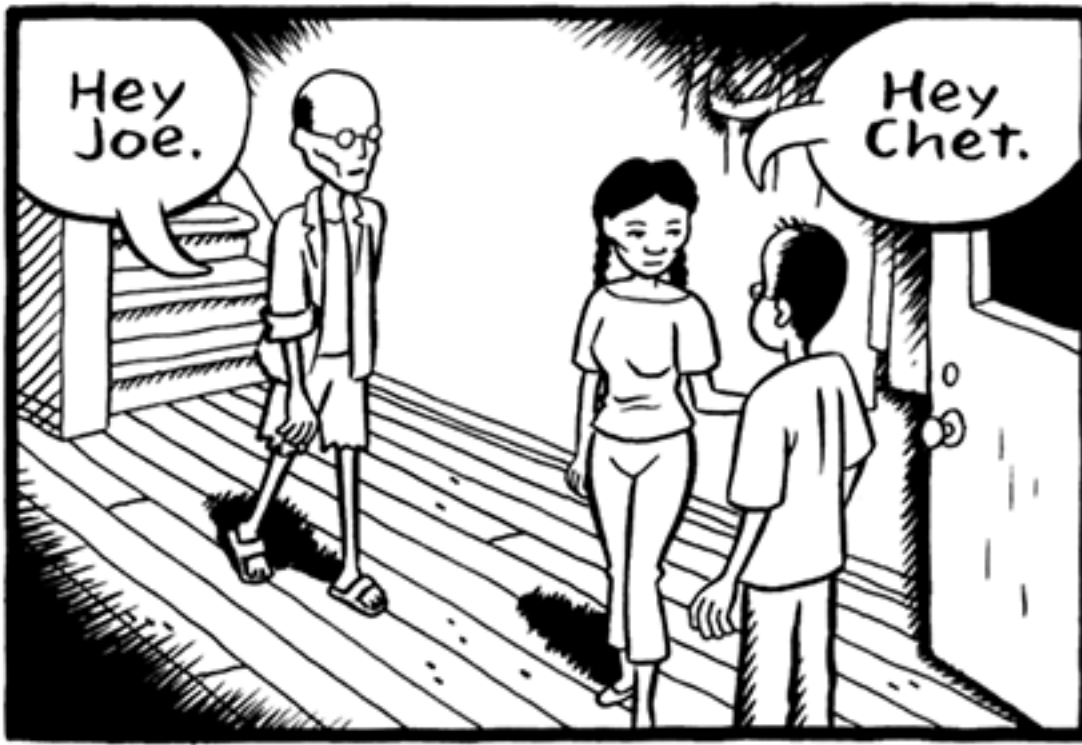
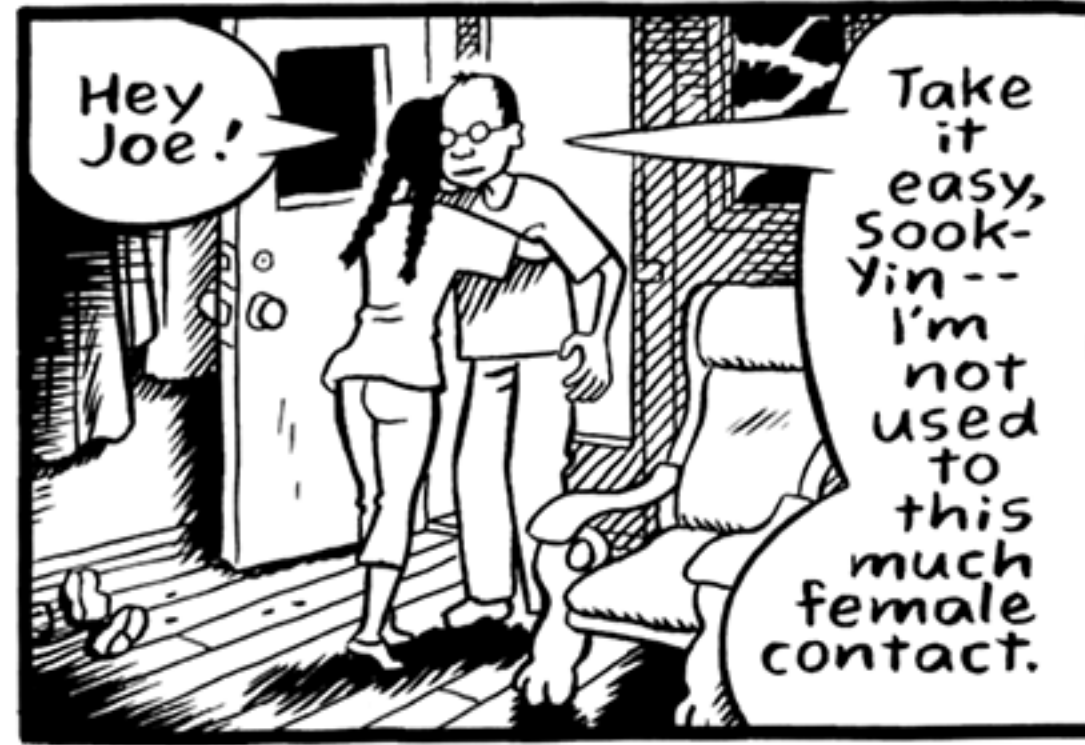
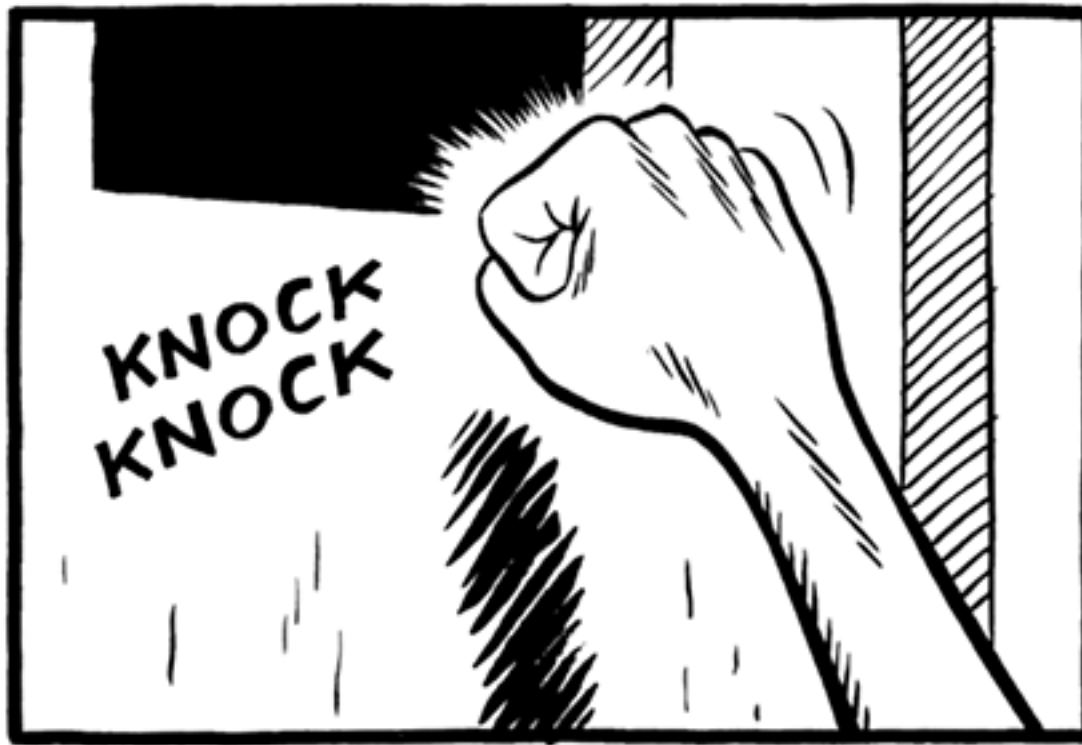


M ONDAY -- JUNE
12th 2000:

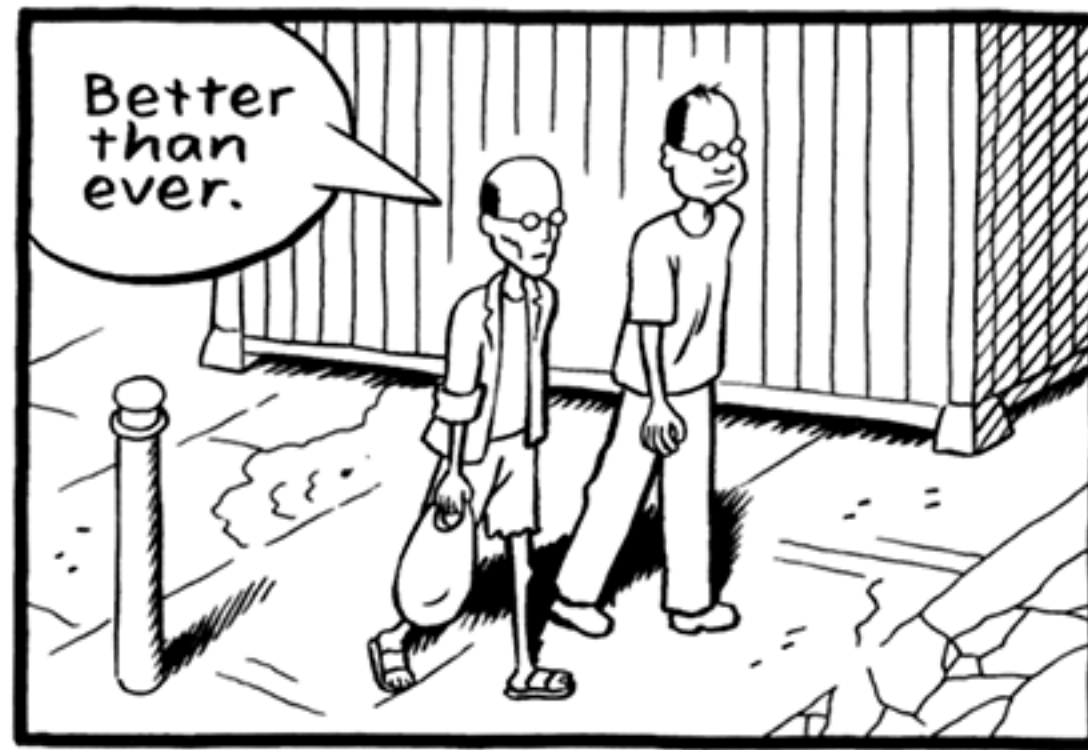
CHAPTER 14



DANIELLE

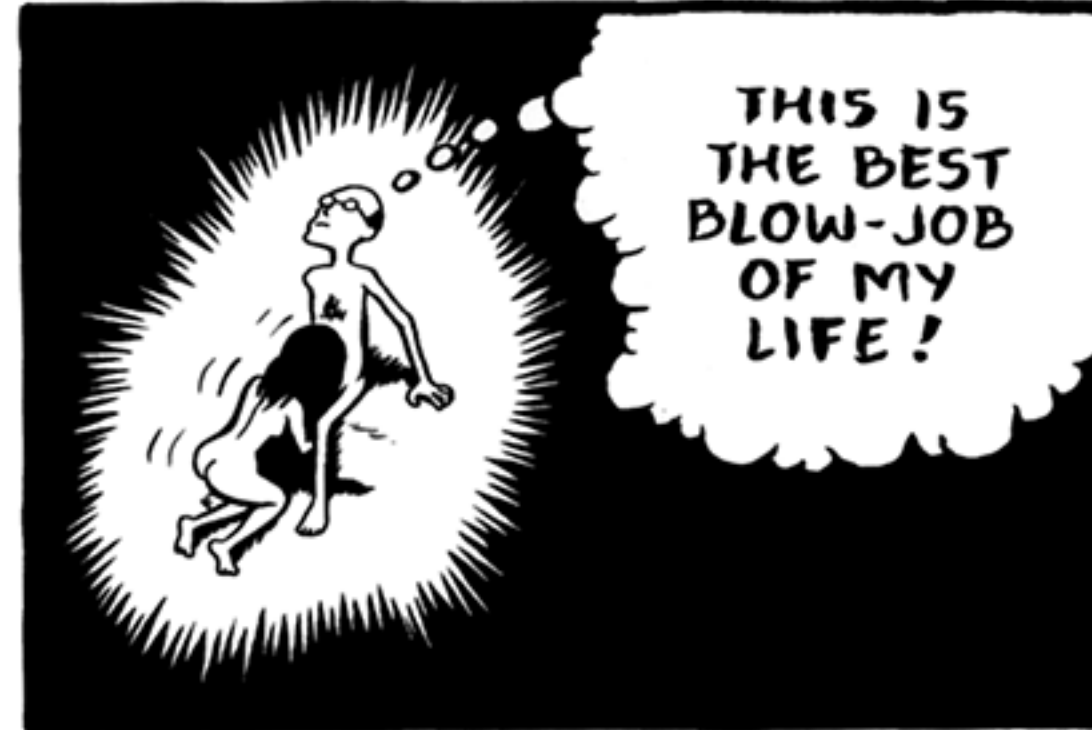


CHAPTER 14

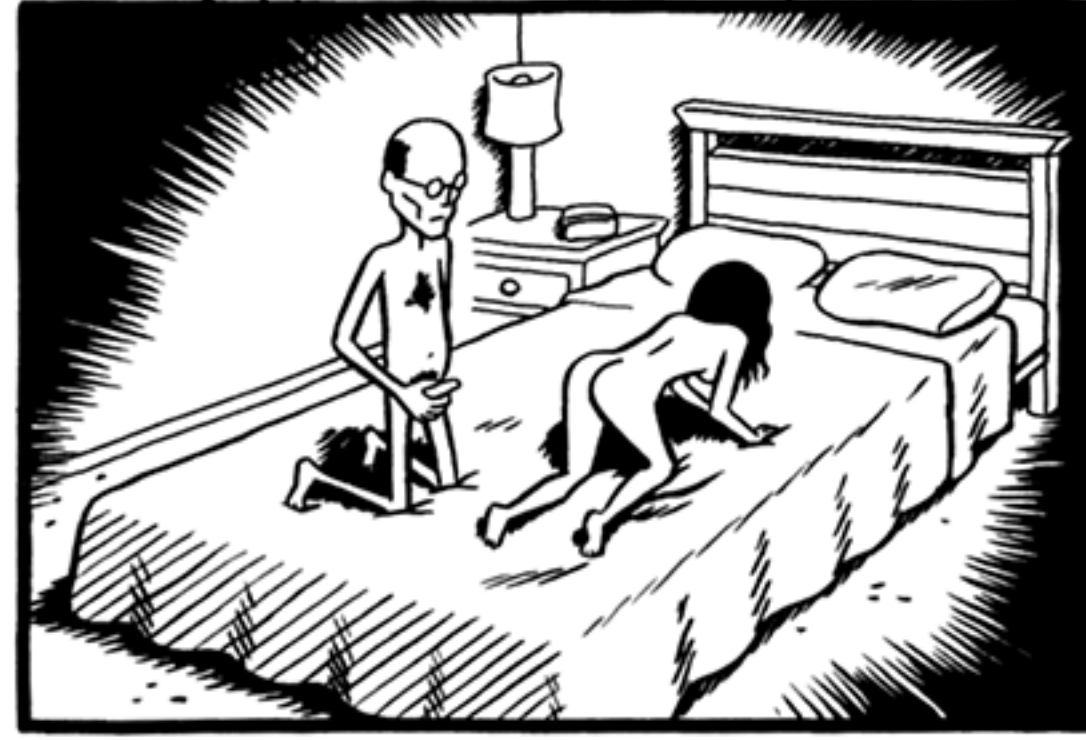
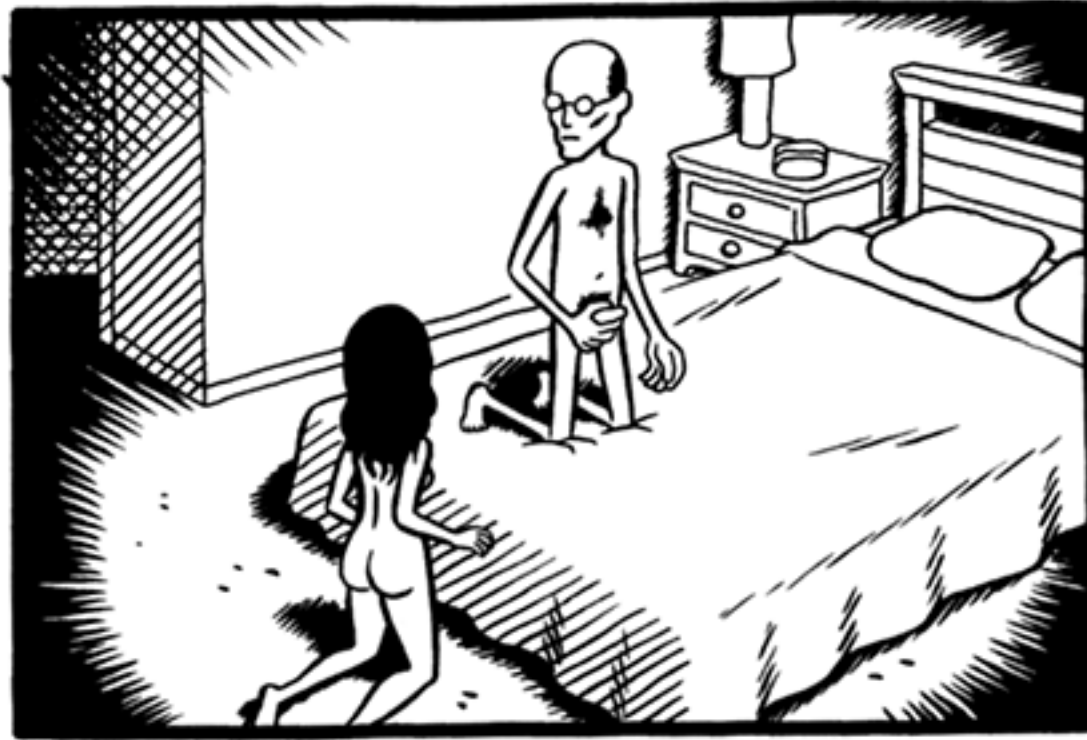
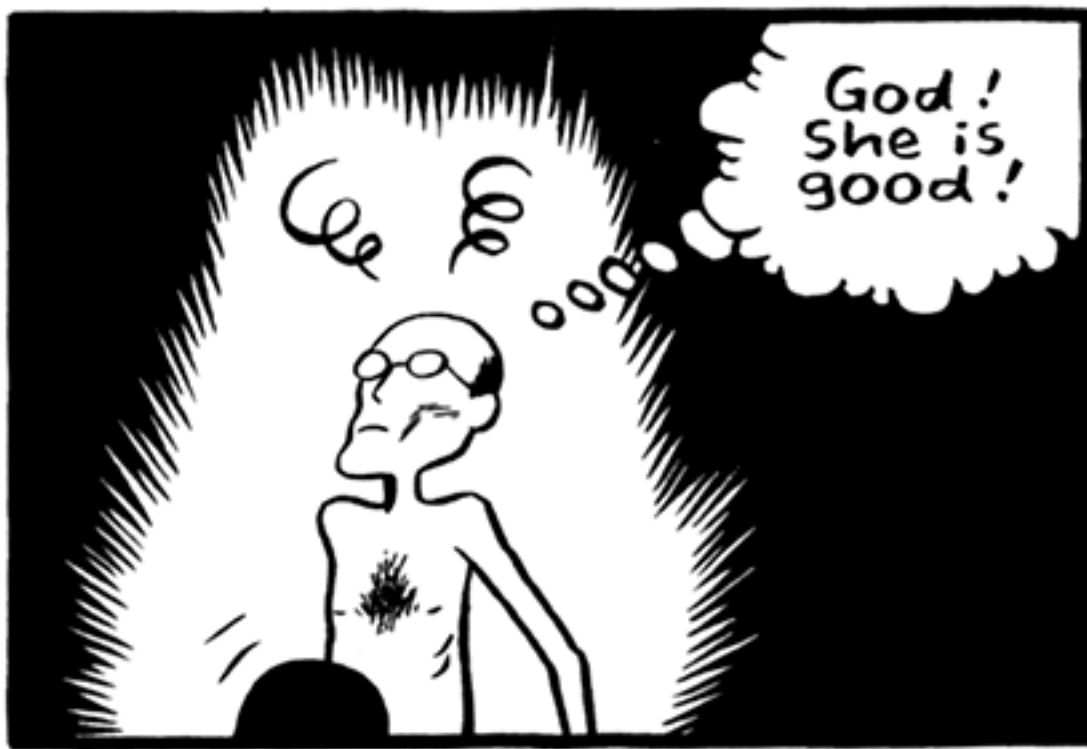


**CHAPTER
15
—
JOLENE**

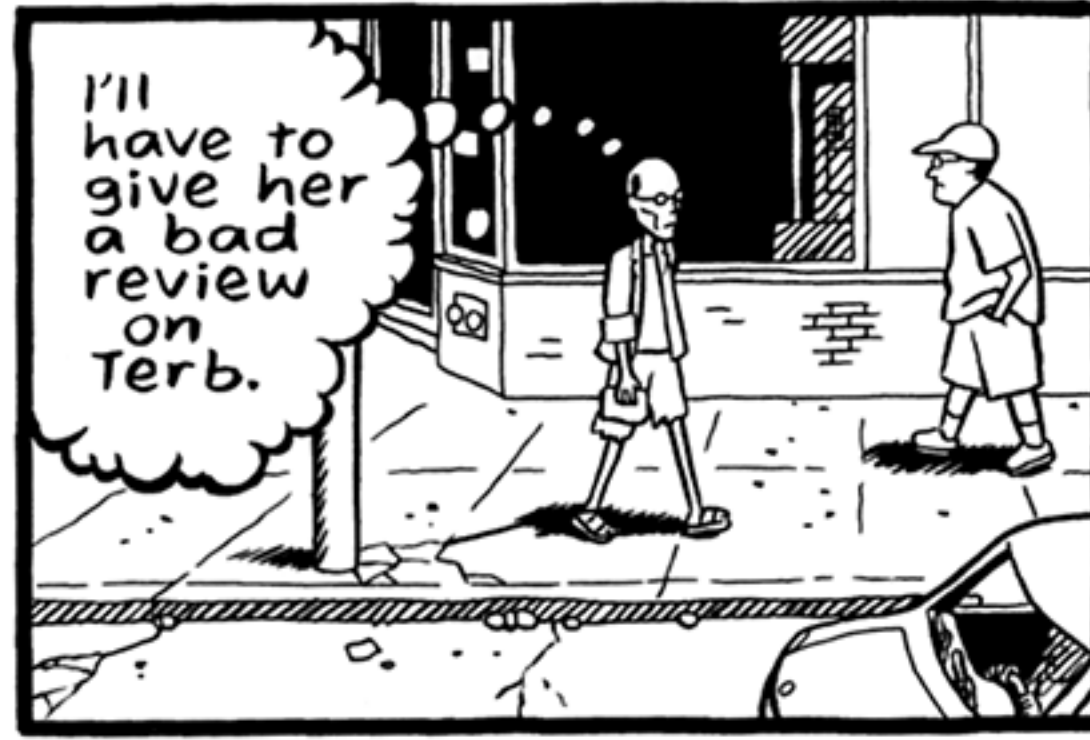
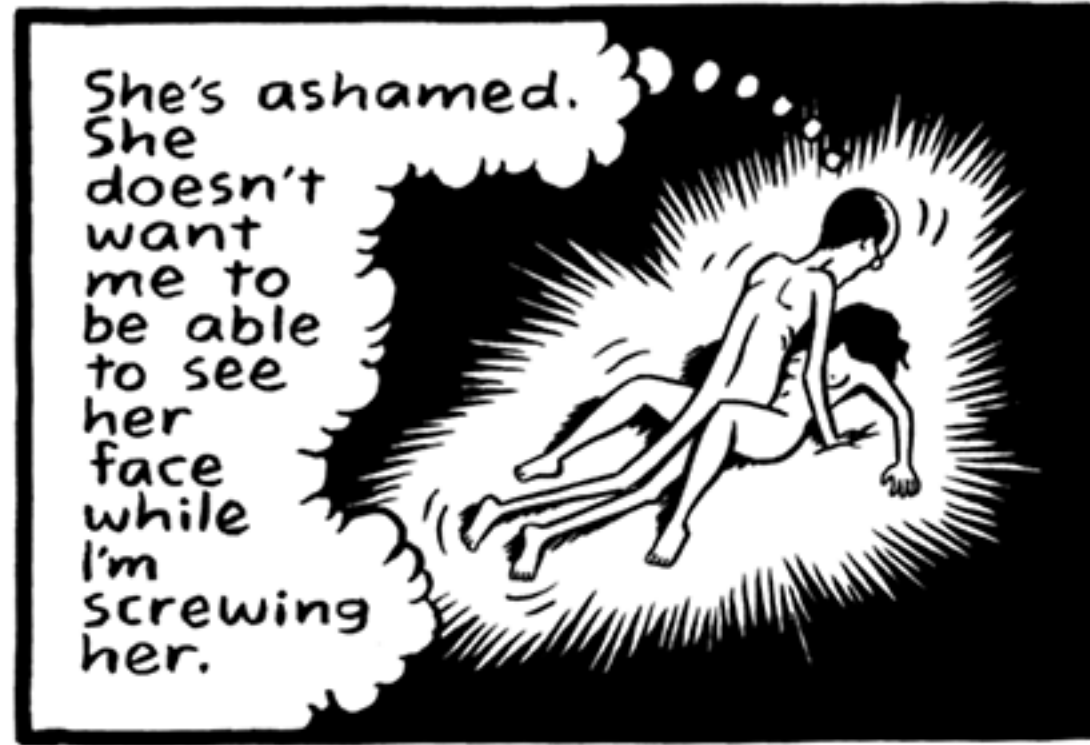
JULY 2nd 2000:



CHAPTER 15

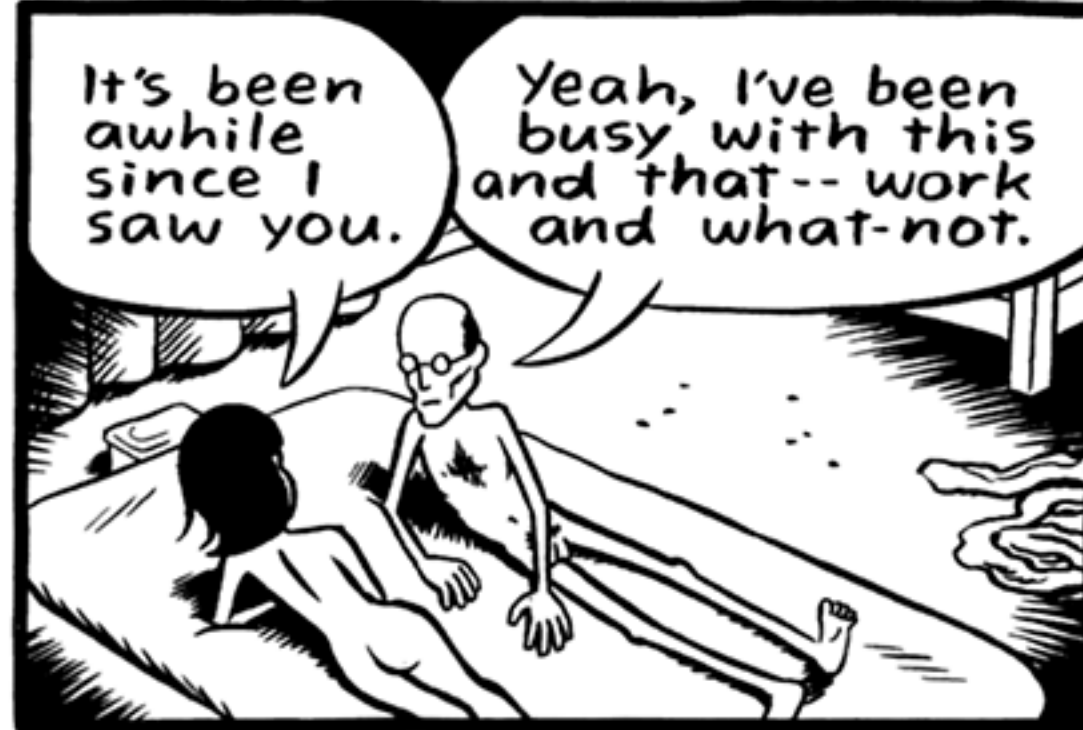


JOLENE



**CHAPTER
16
—
BACK TO
ANNE**

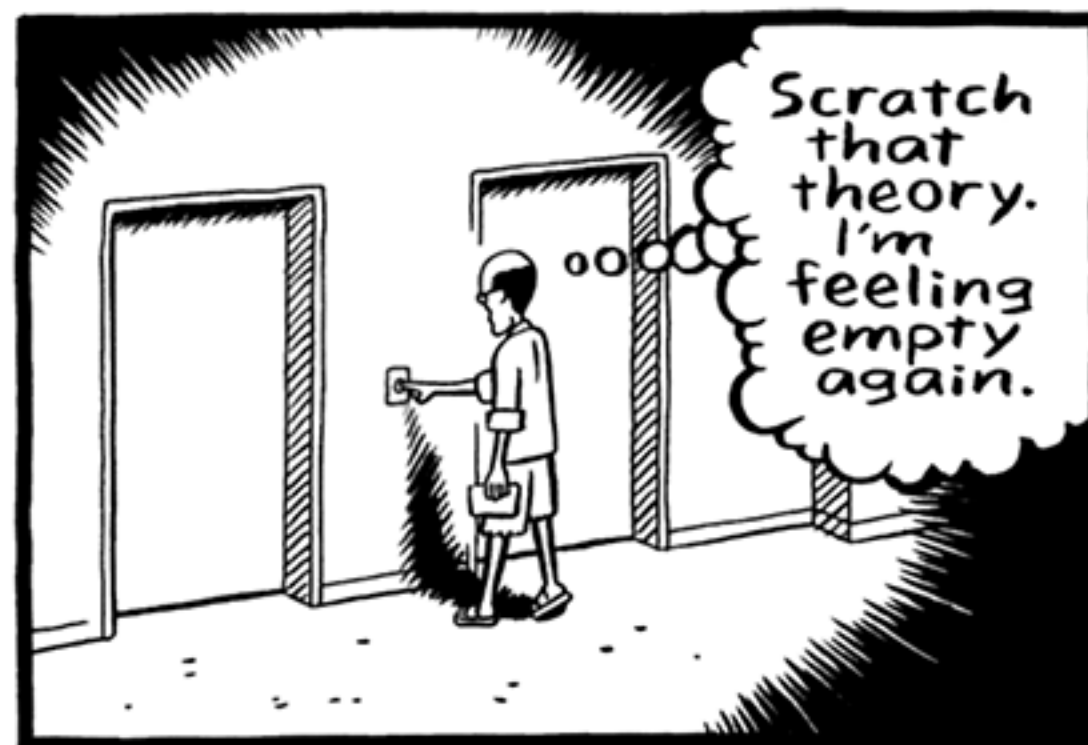
JULY 17th 2000:



IT HAD BEEN 2 MONTHS SINCE I'D LAST BEEN WITH ANNE, AND IT DID FEEL GOOD TO SEE HER AGAIN.



CHAPTER 16



CHAPTER
17
—
YVETTE

AUGUST 18th 2000:

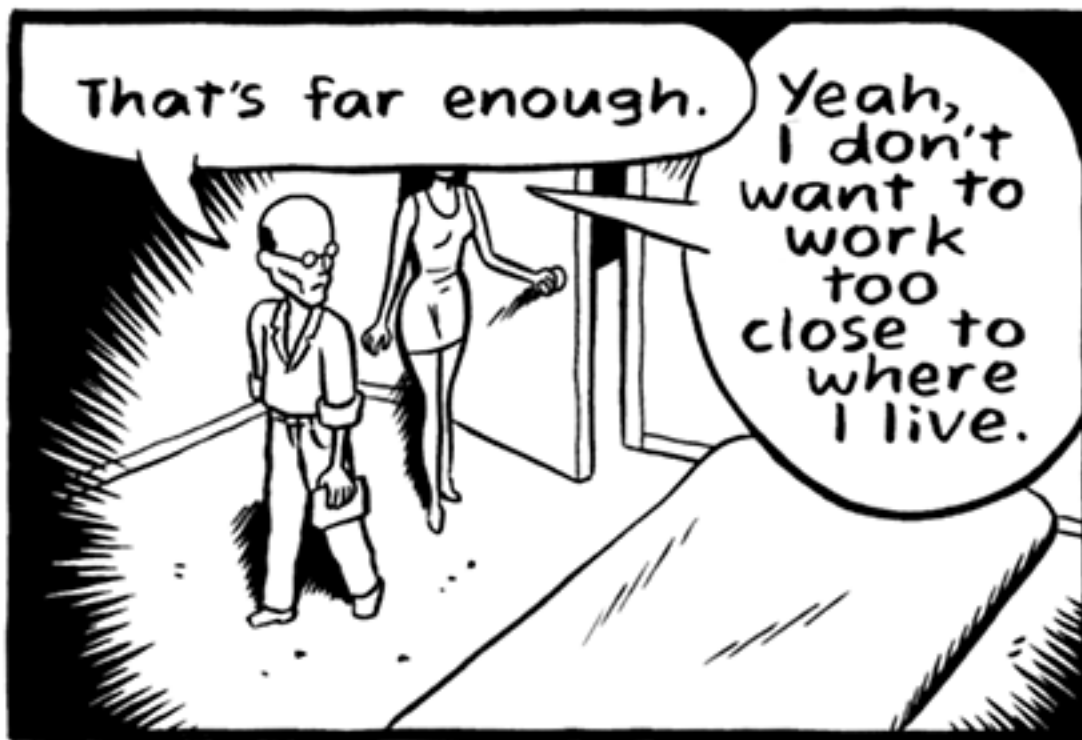
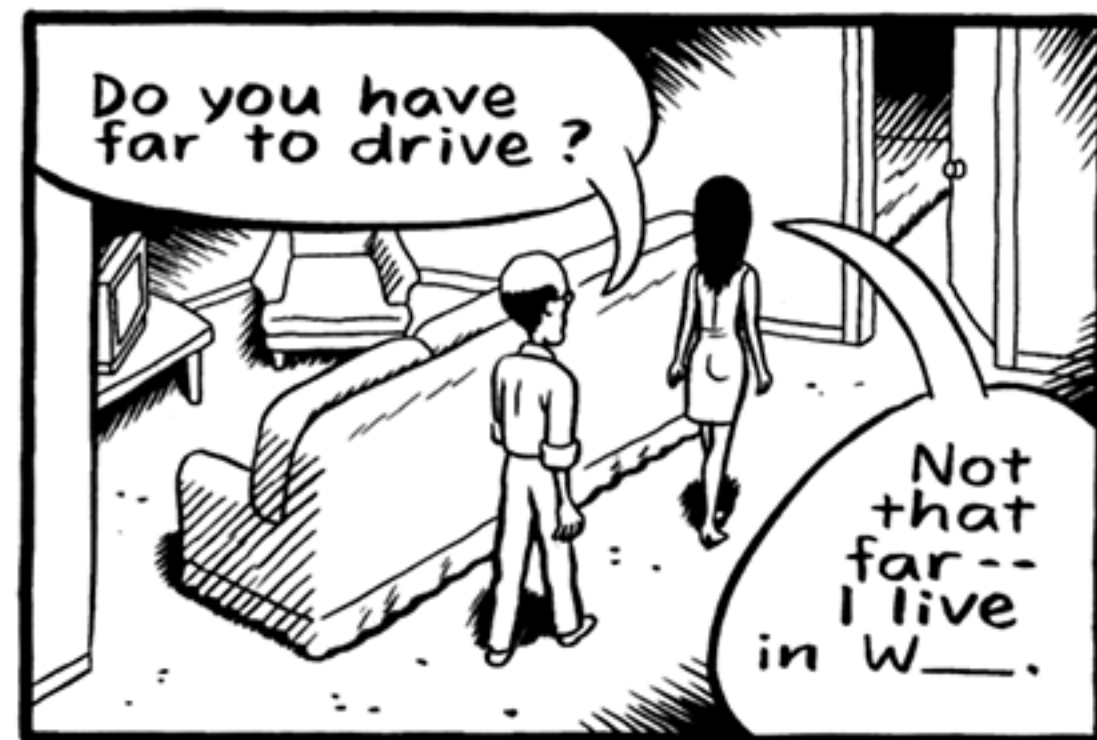
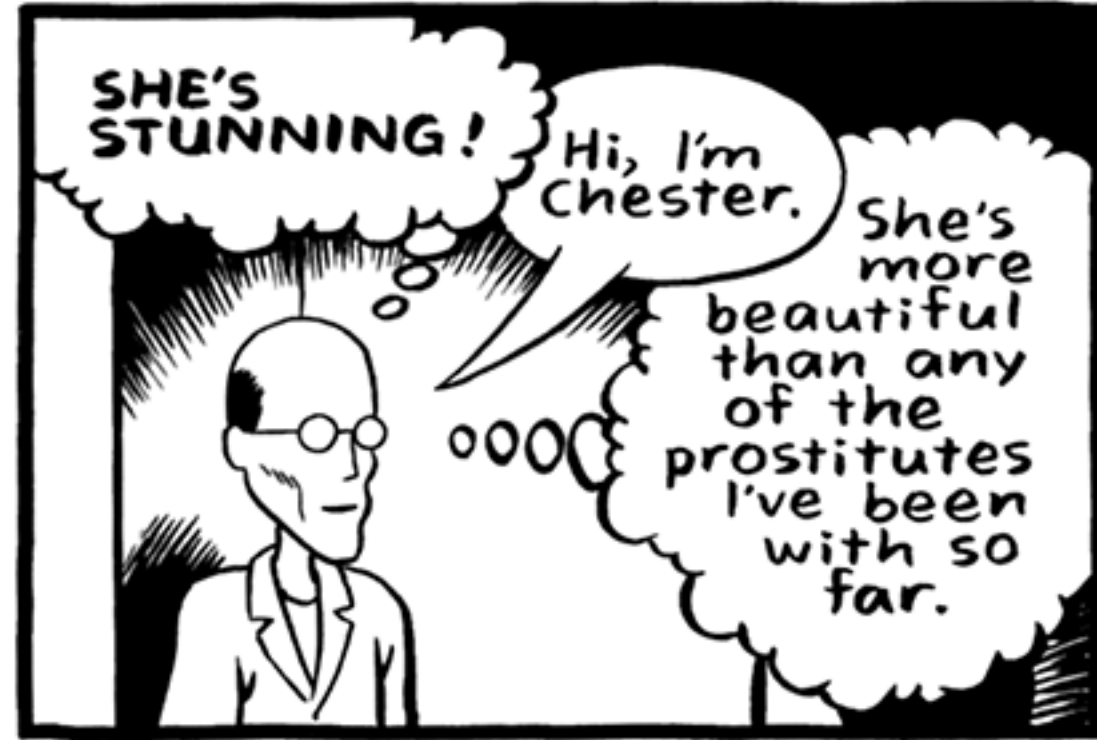


CHAPTER
18
—
GWENDOLYN

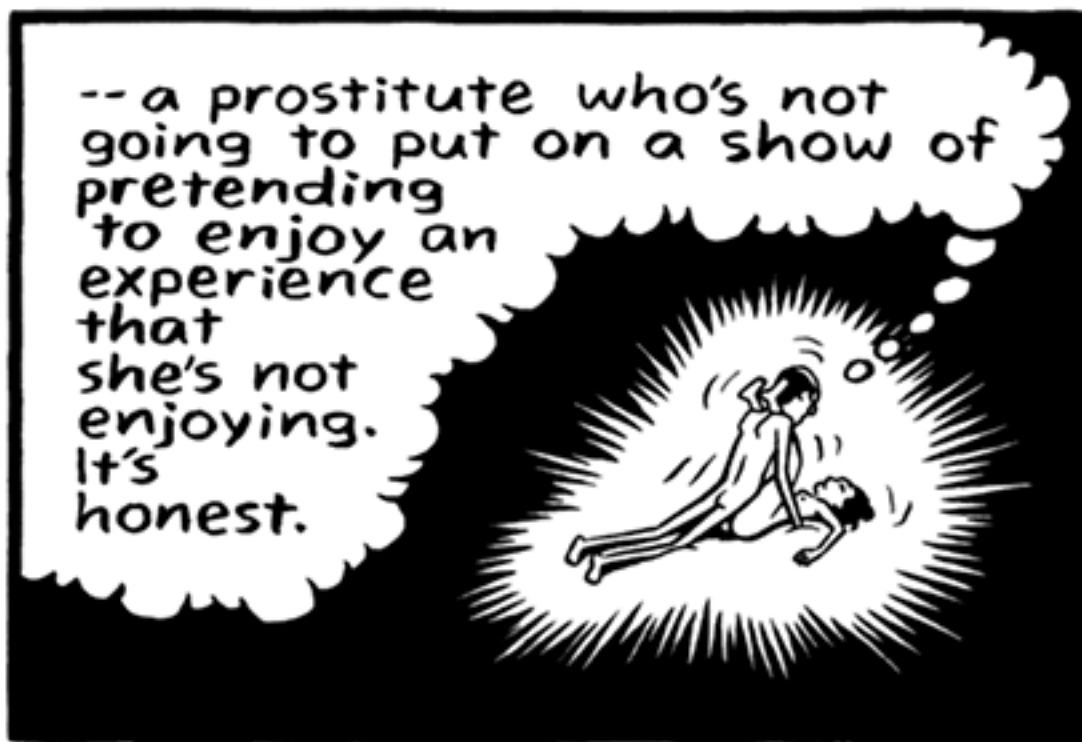
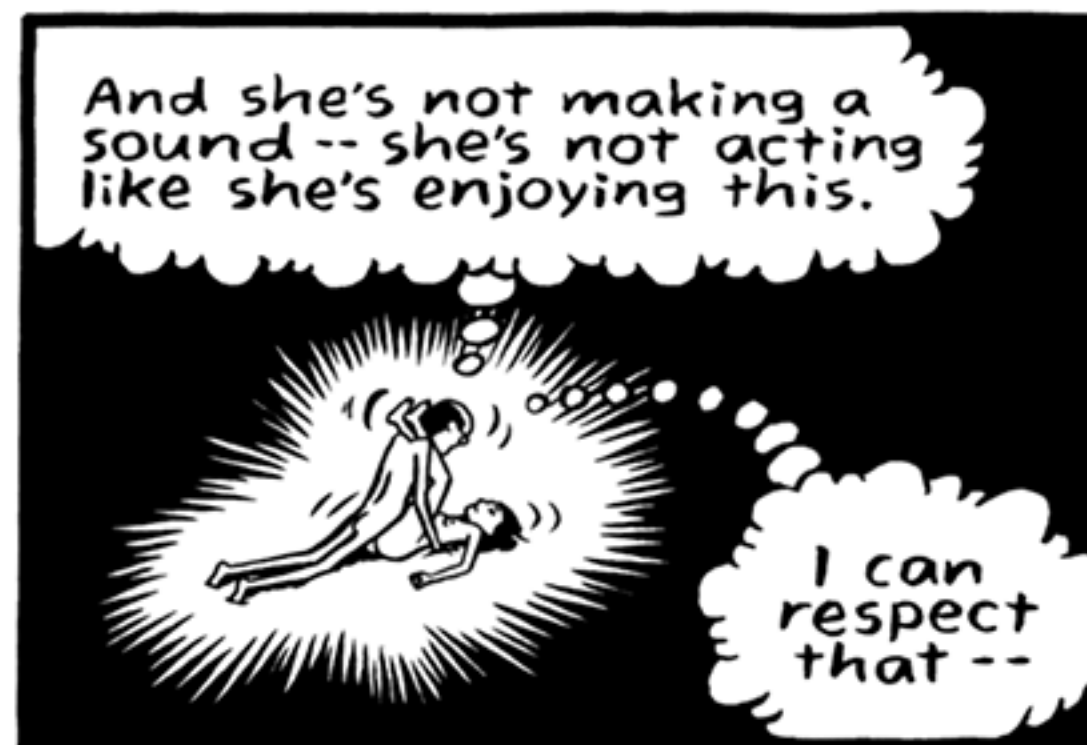
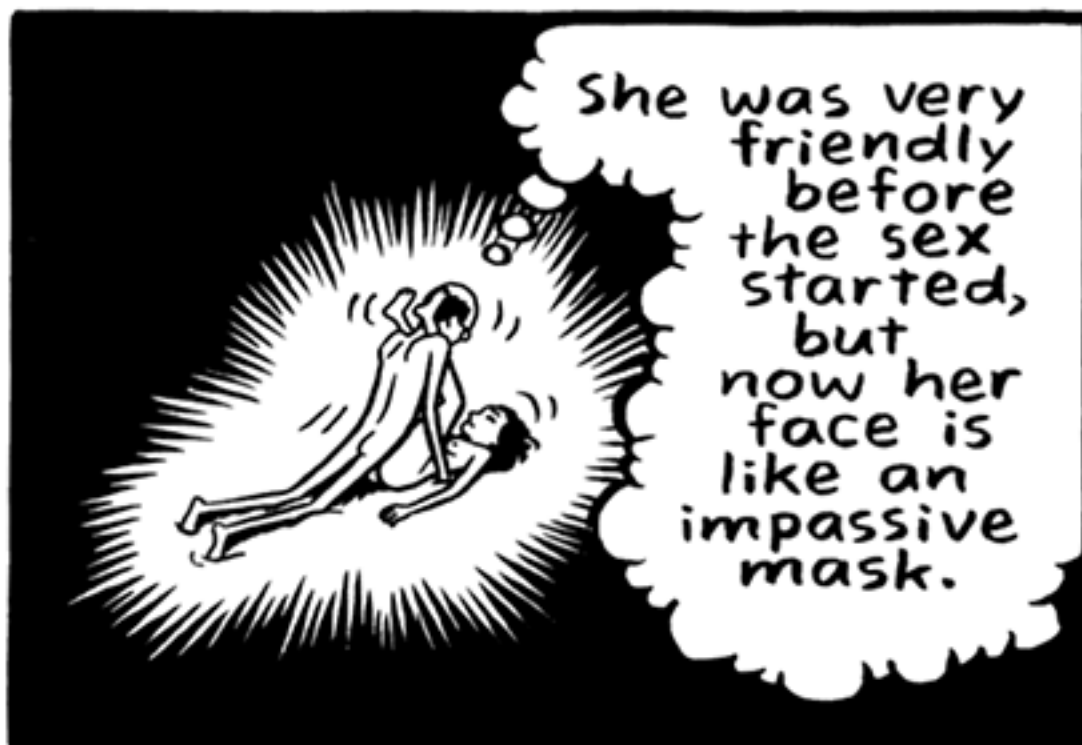
AUGUST 28th 2000:



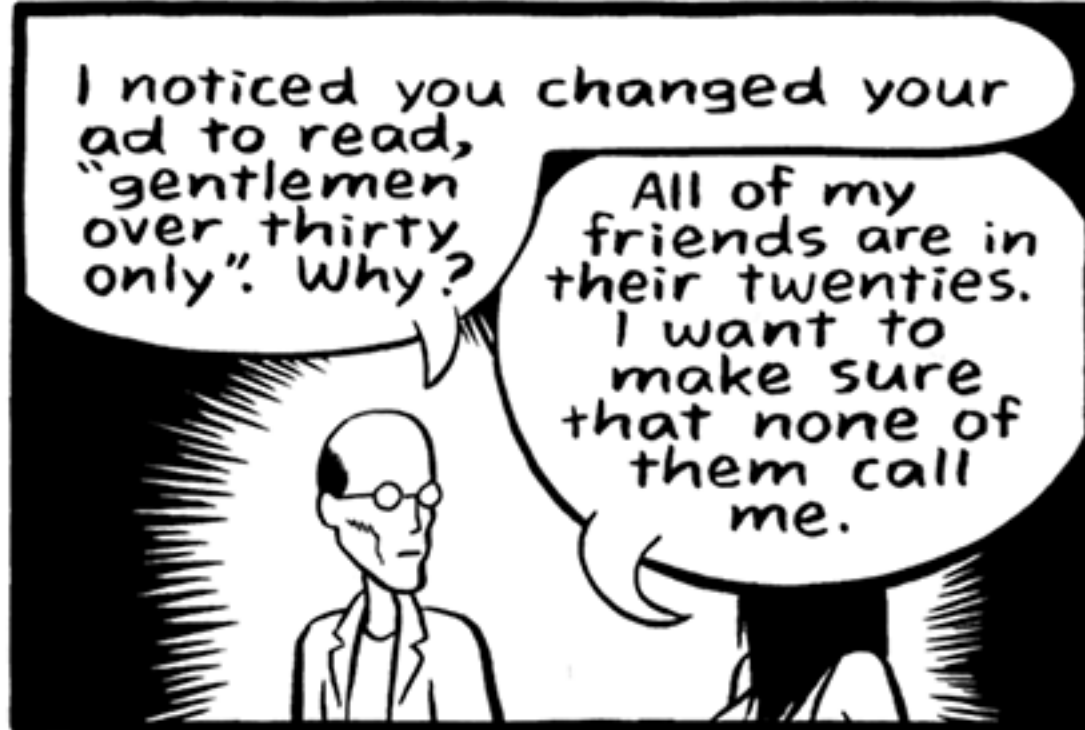
CHAPTER 18



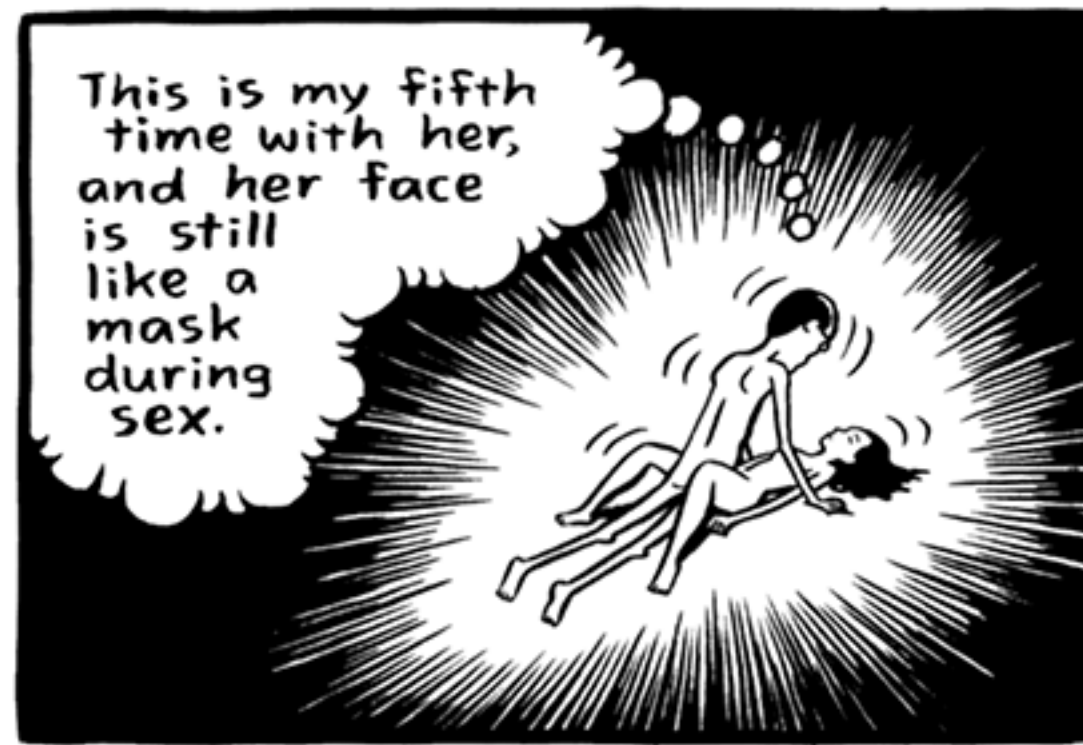
GWENDOLYN



CHAPTER 18

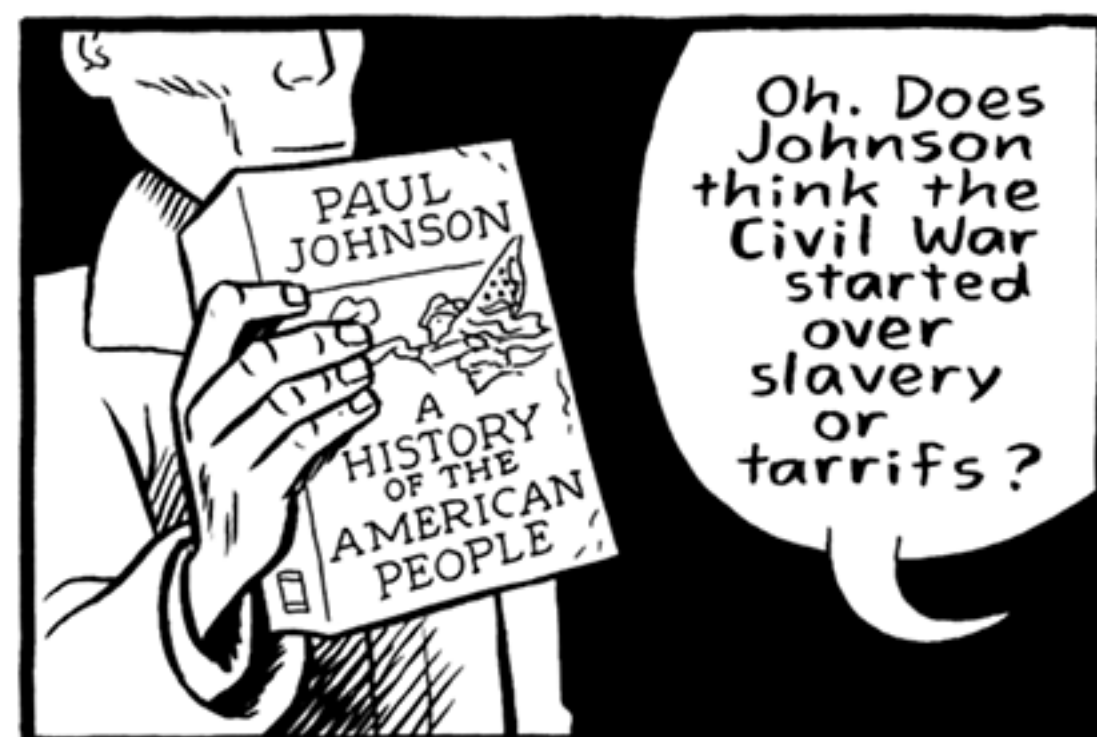
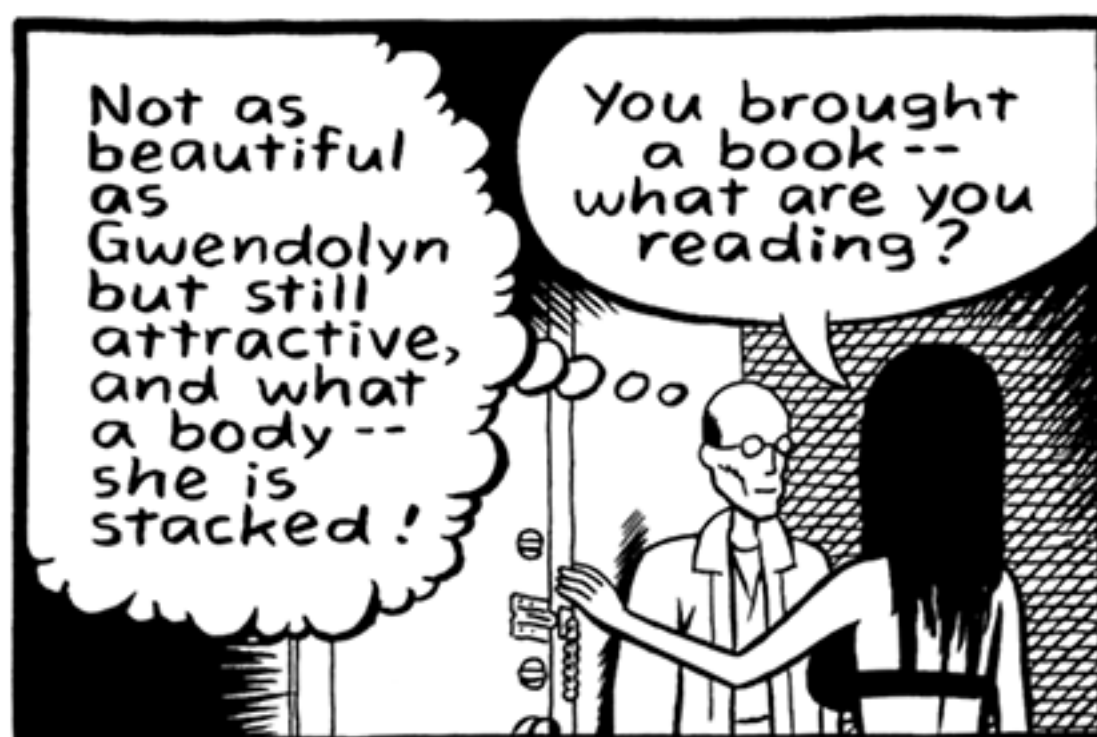


GWENDOLYN

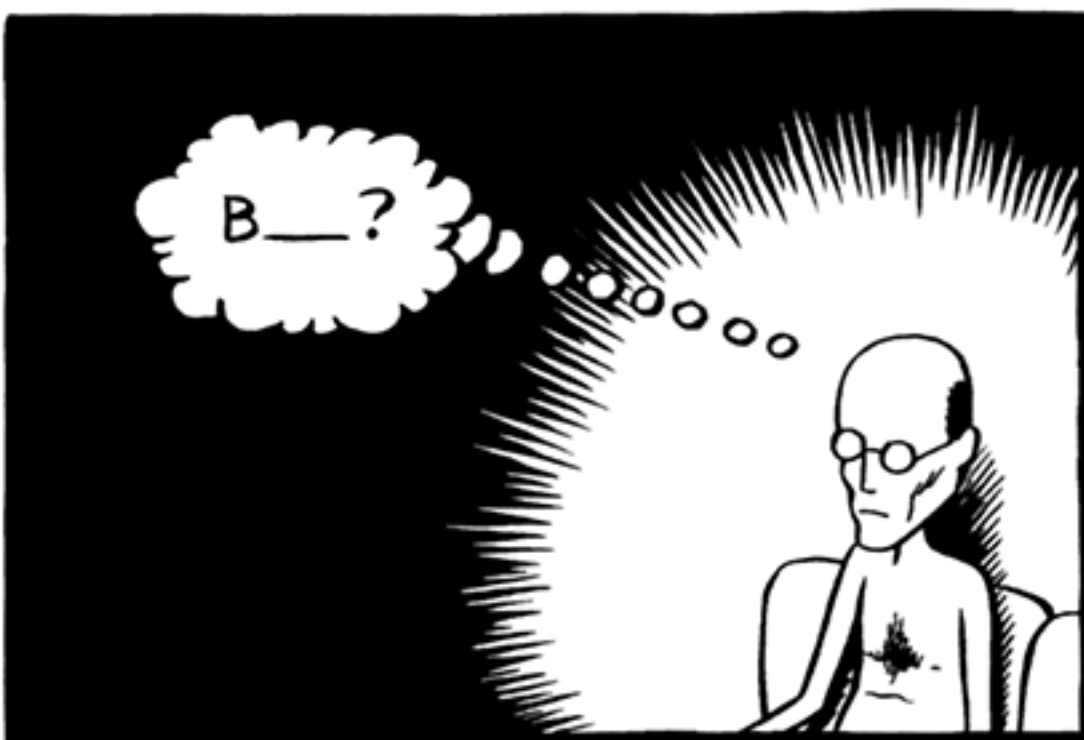
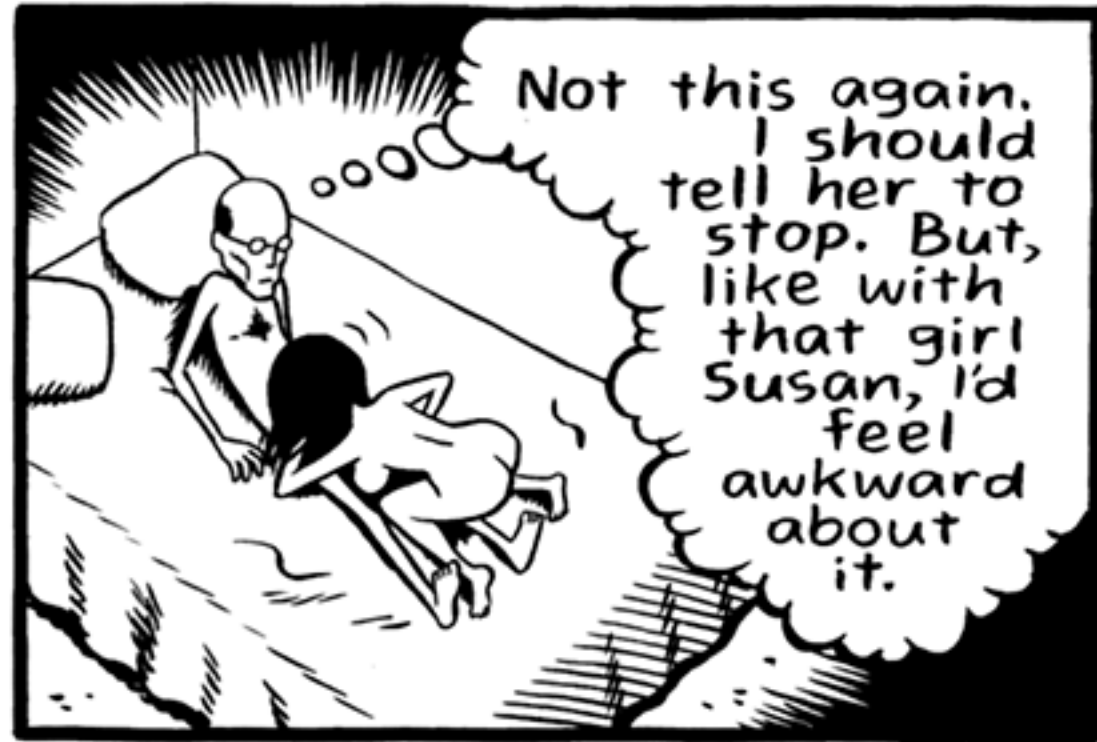
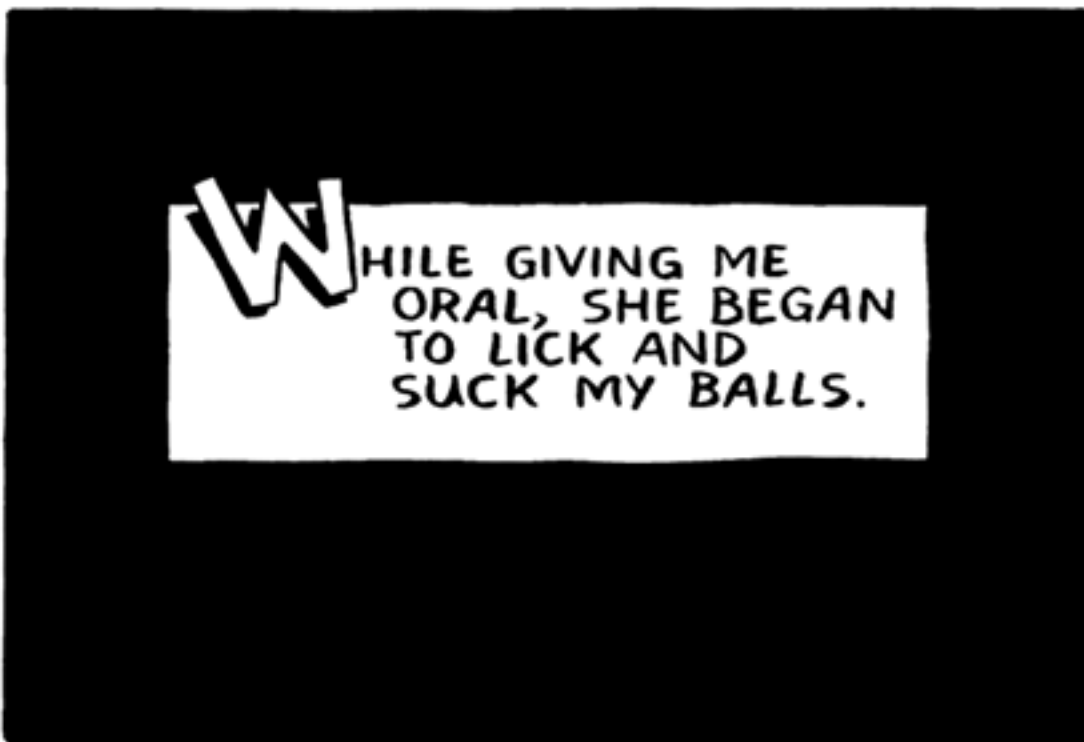
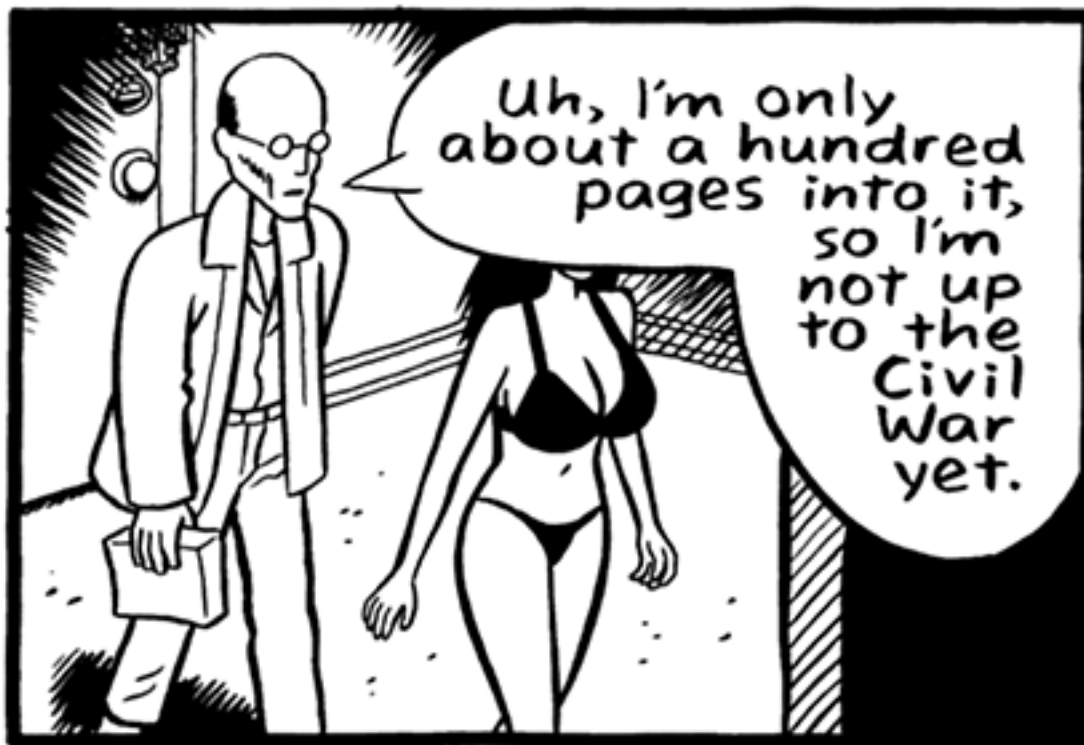


CHAPTER
19
—
ALEXIS

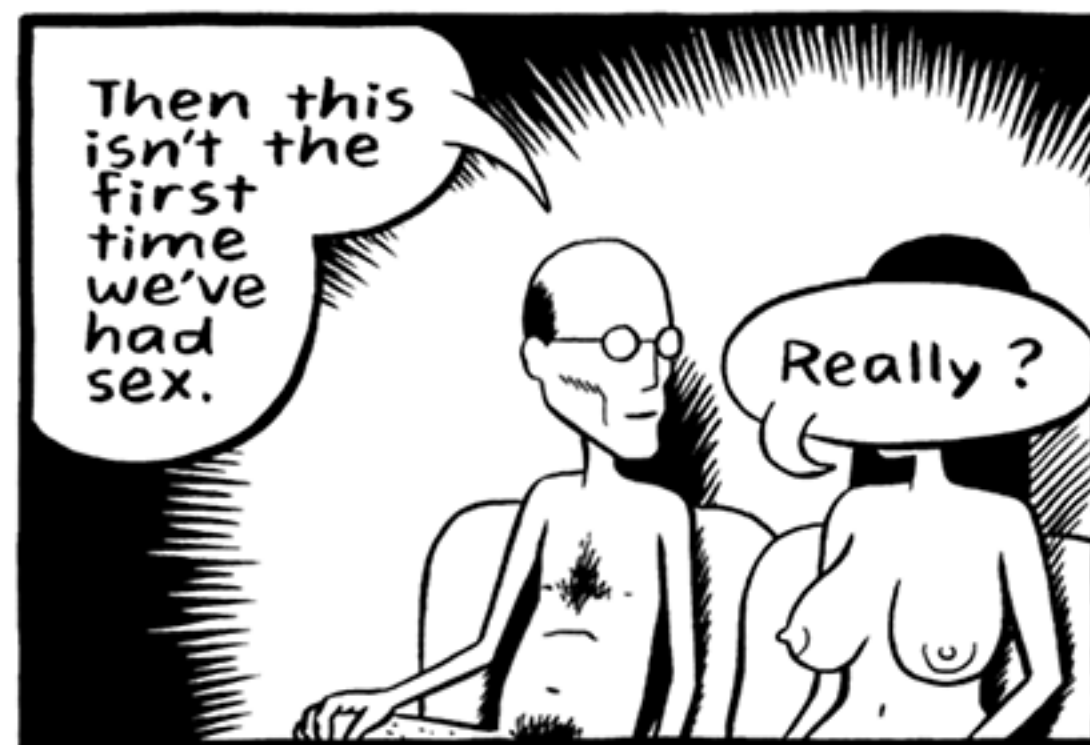
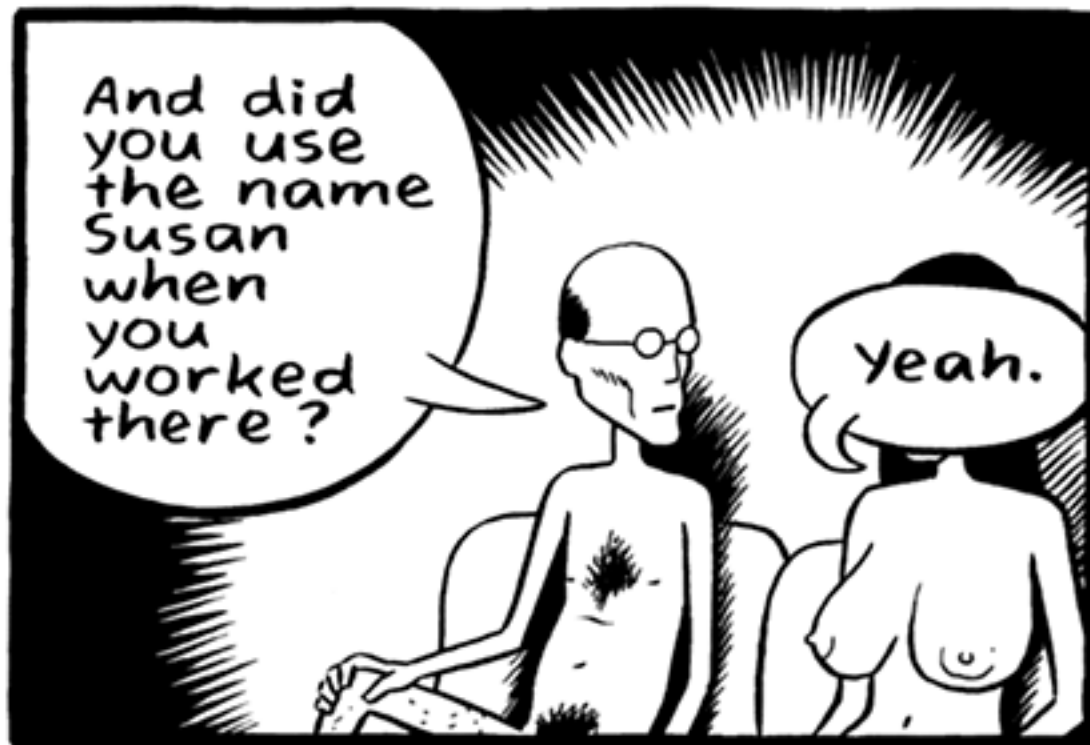
DECEMBER 4th 2000:



CHAPTER 19



ALEXIS

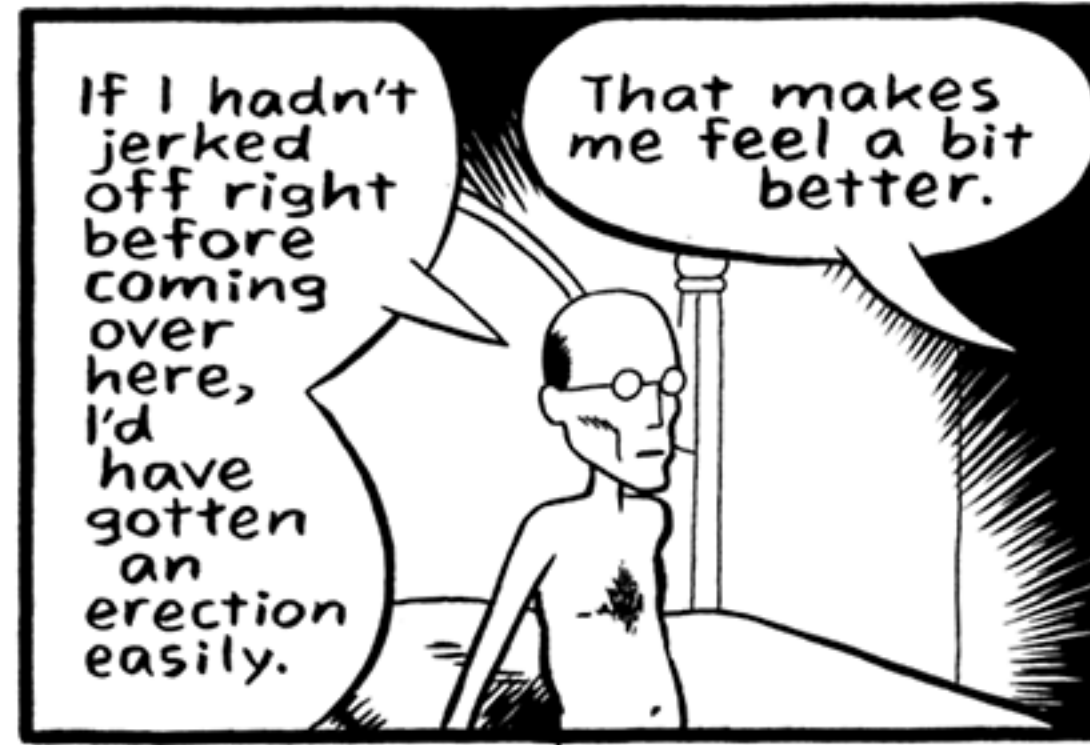
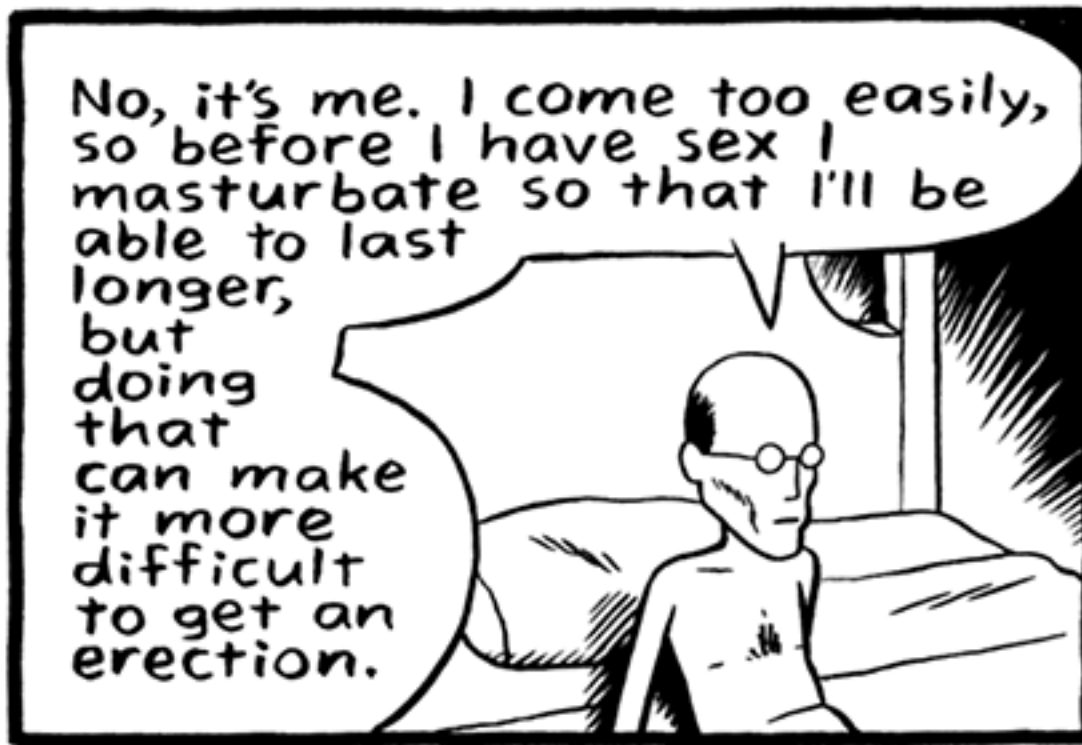


**CHAPTER
20
—
HILLARY**

JANUARY 12th 2001:



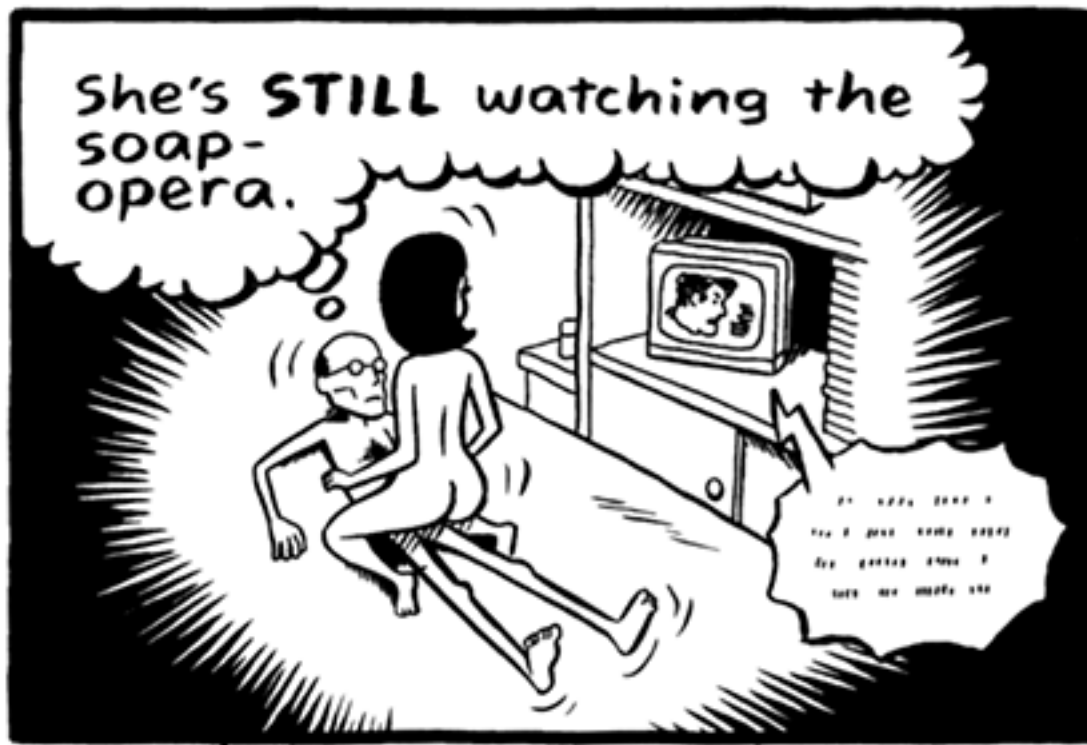
CHAPTER 20



CHAPTER
21
—
BEATRICE



CHAPTER 21



CHAPTER
22
—
MYRA

MAY 1st 2001:

She's cute in an average way but not my type. And this is a very mediocre blow-job.

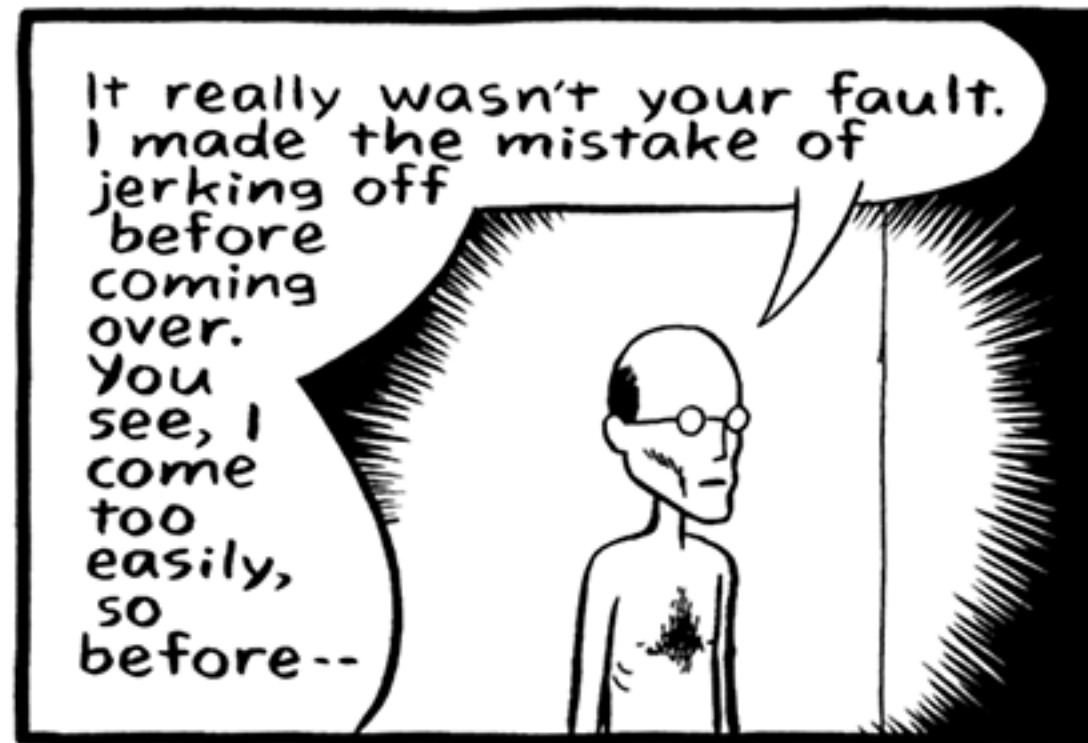
Thanks for trying, but it looks like I'm not going to be able to get an erection.

Are we... giving up?

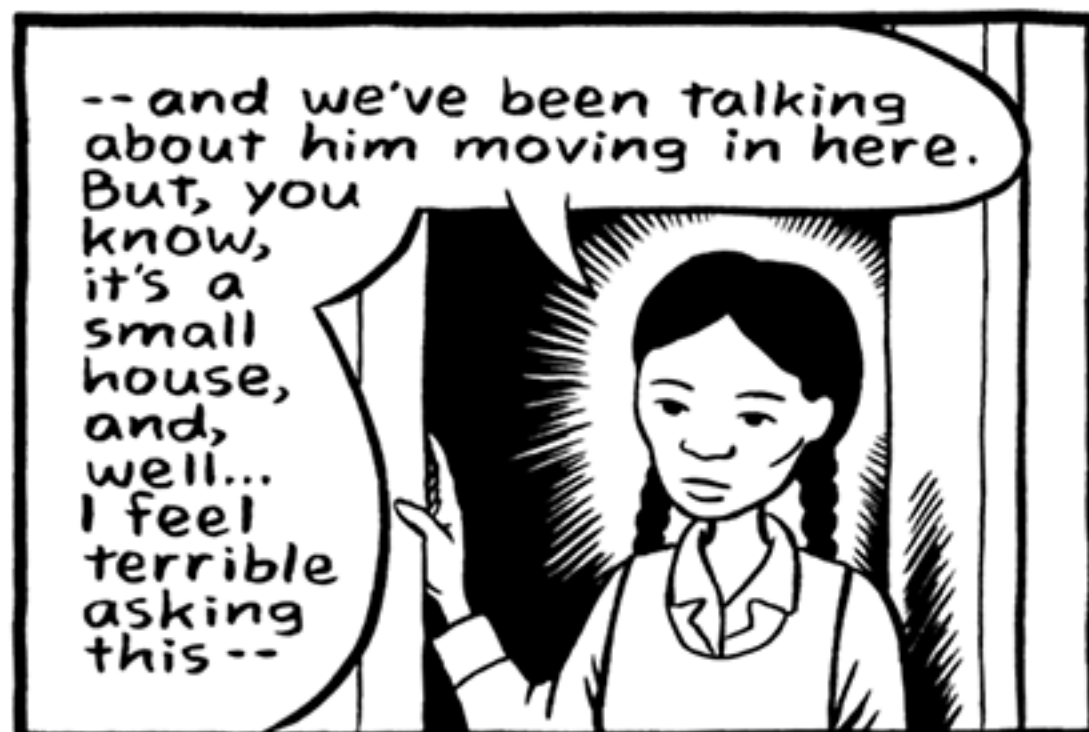
Yeah, I think I'll take off.

I feel like I've let you down -- like I didn't do my job properly.

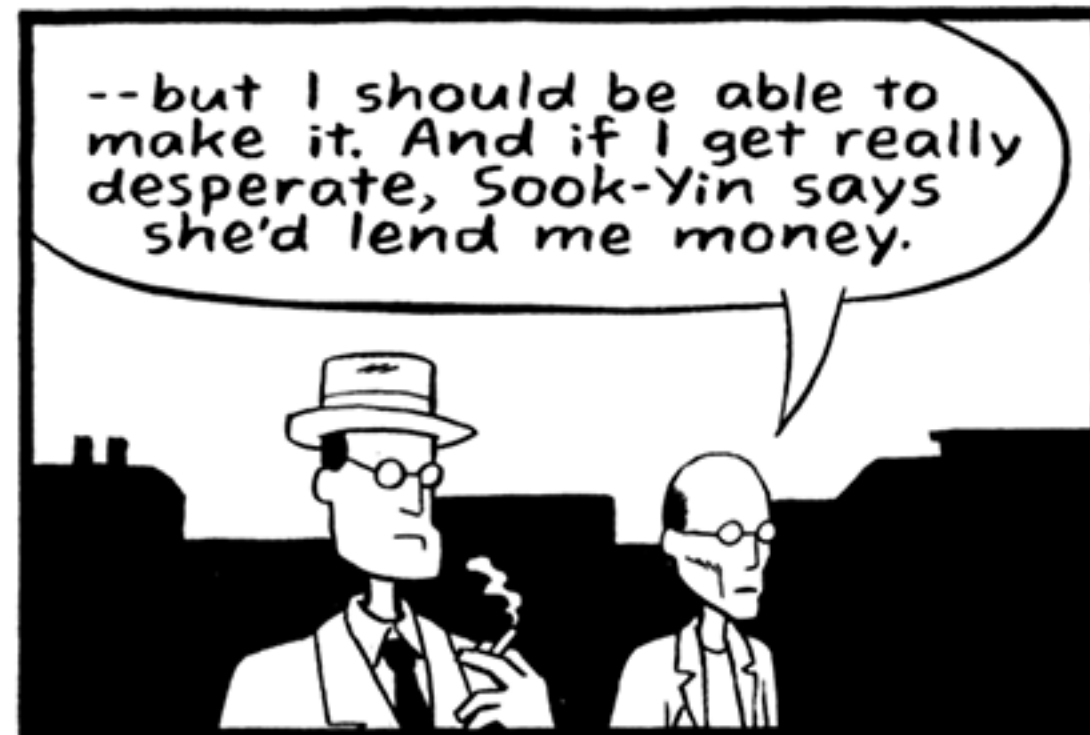
CHAPTER 22



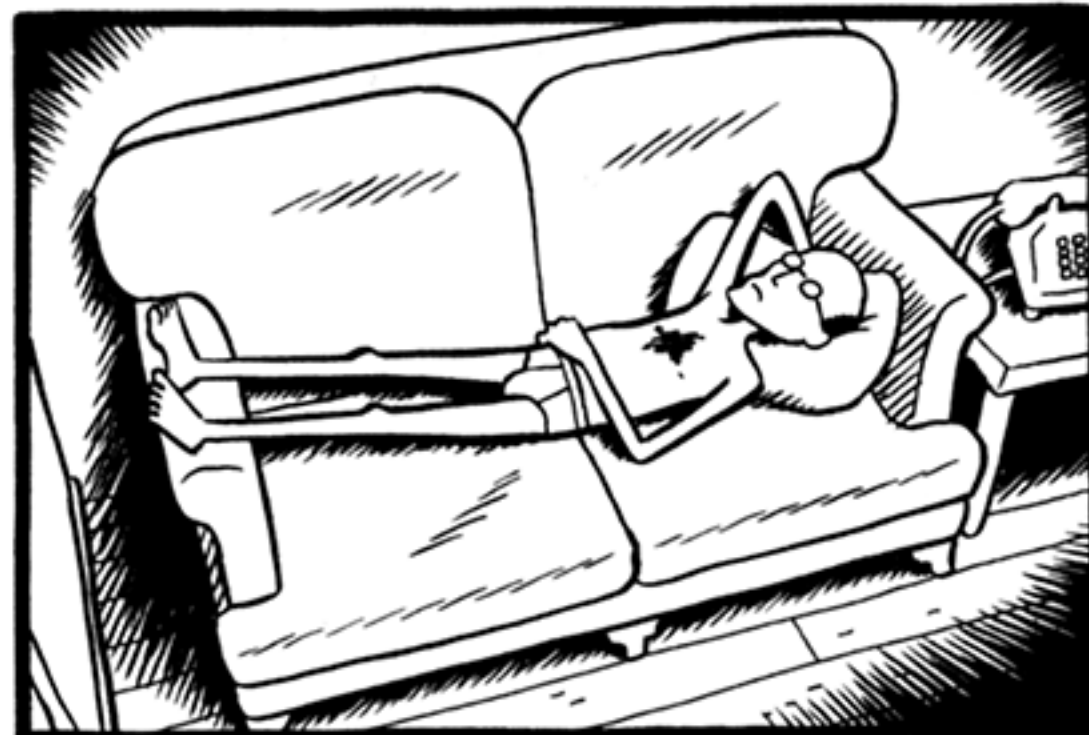
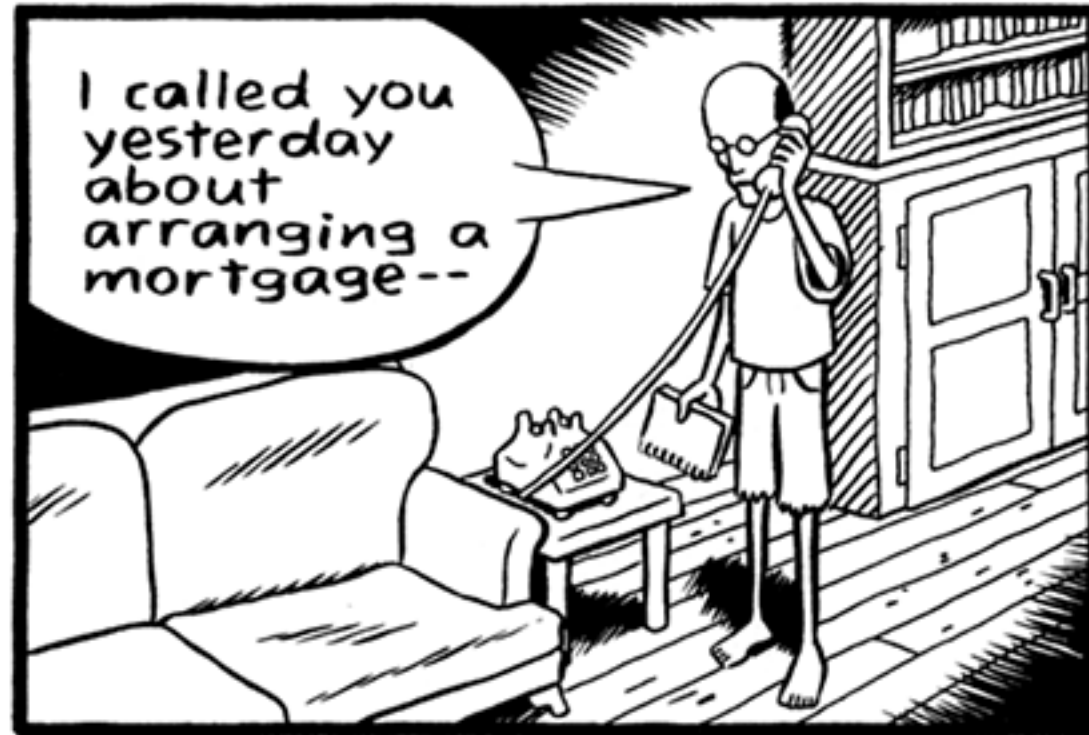
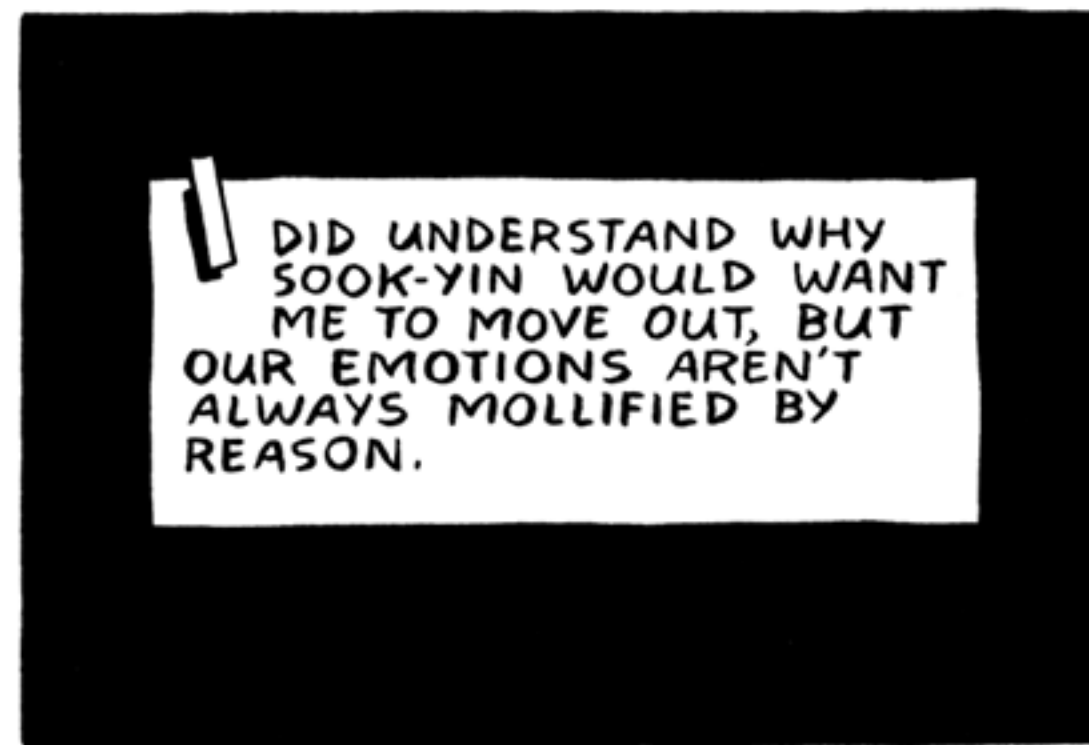
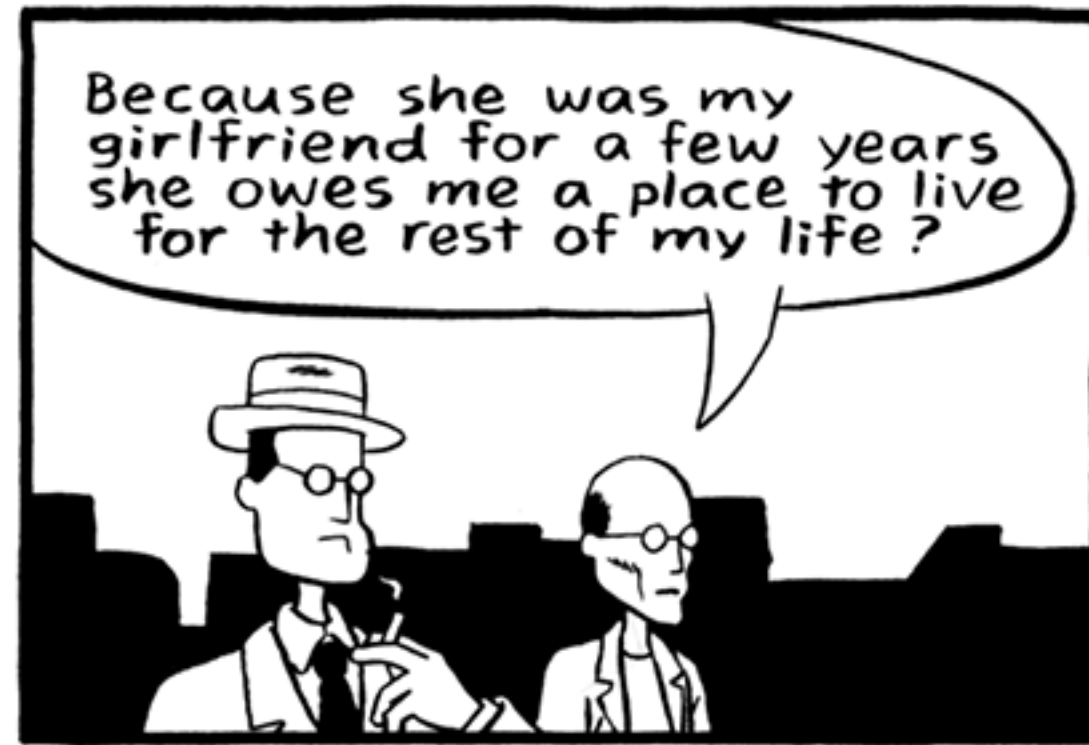
CHAPTER
23
—
THE MOVE



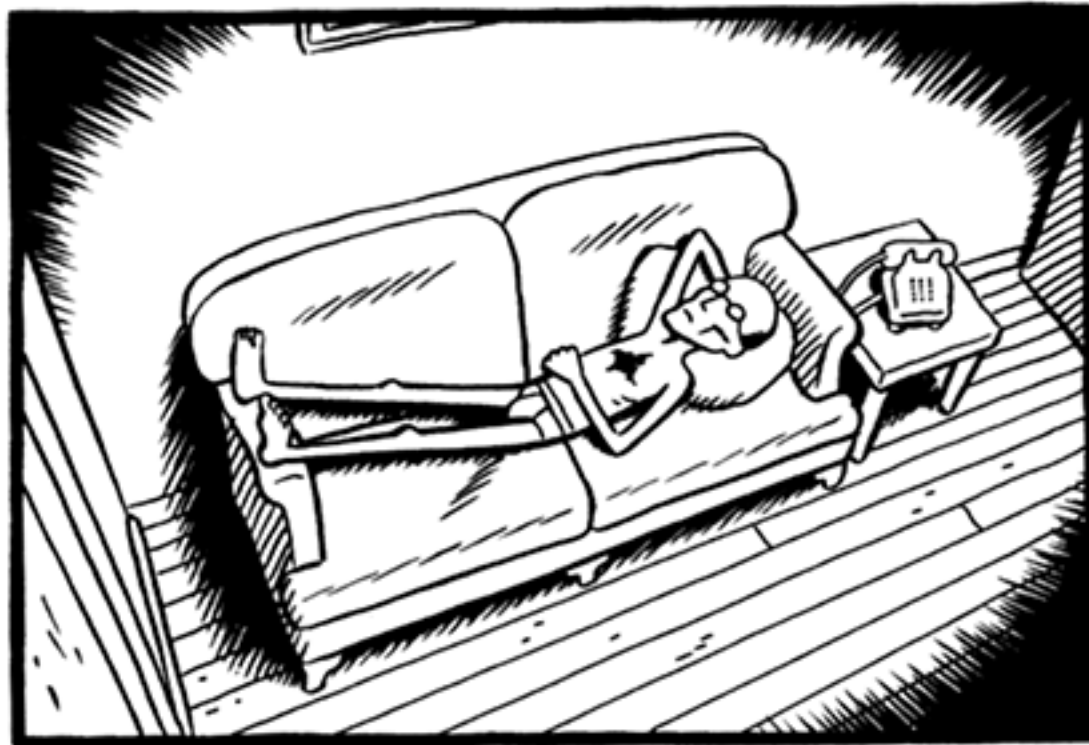
CHAPTER 23



THE MOVE



CHAPTER 23



WITH NO ONE ELSE AROUND I DIDN'T FEEL THE NEED TO KEEP UP A FRONT, AND I FELT MYSELF SINKING INTO DEPRESSION.

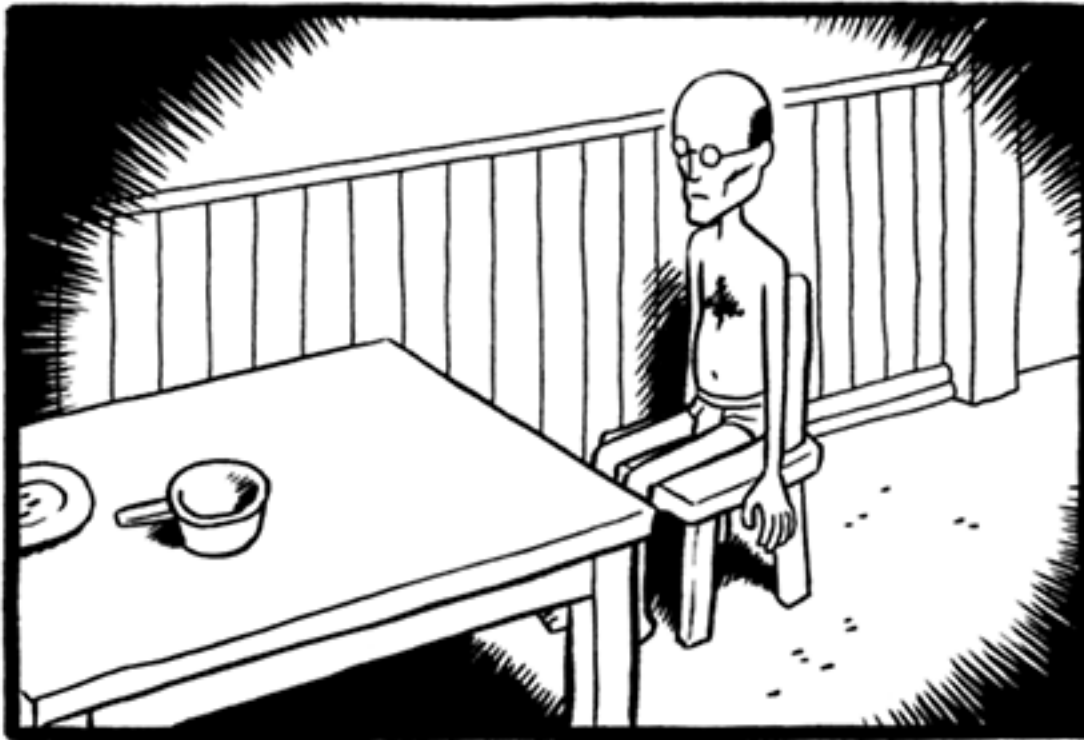
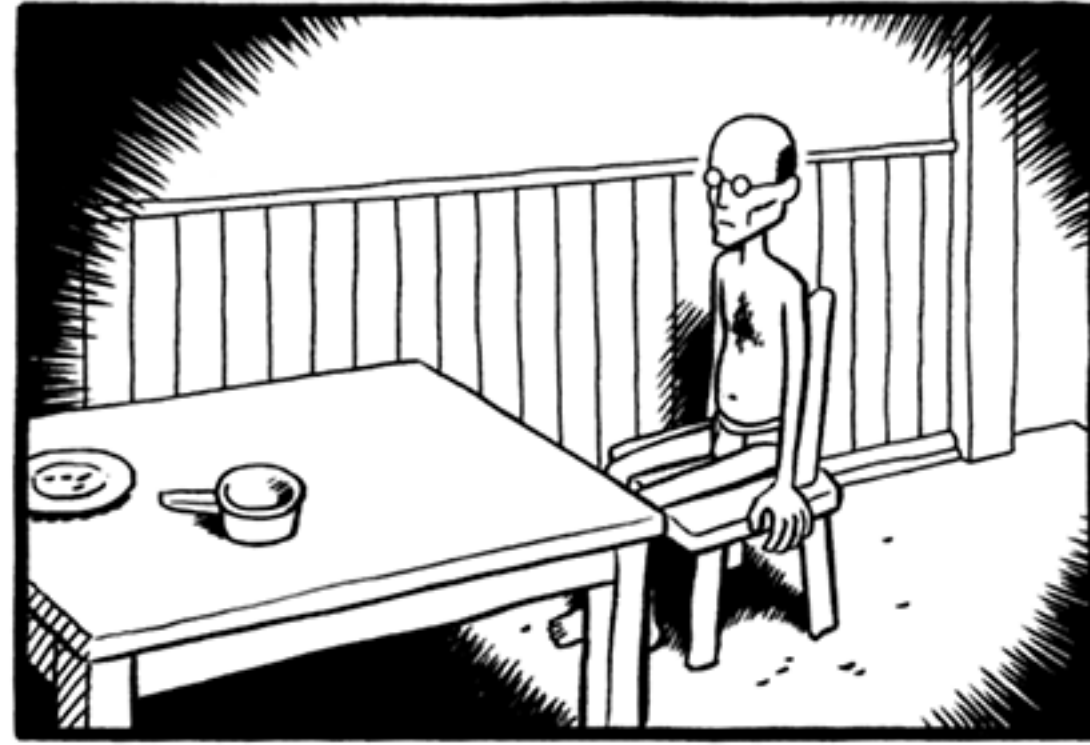
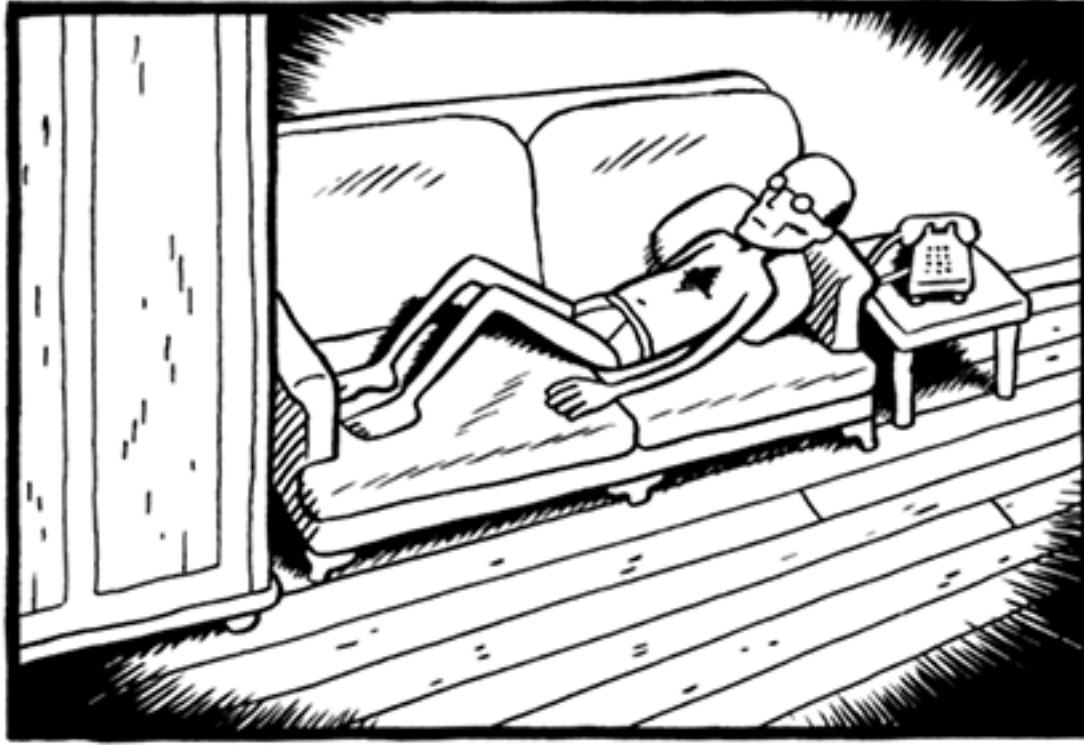


THE TRANSITION FROM ROMANTIC COUPLE TO FRIENDS-WHO-LIVE-TOGETHER HAD BEEN EMOTIONALLY EASY --

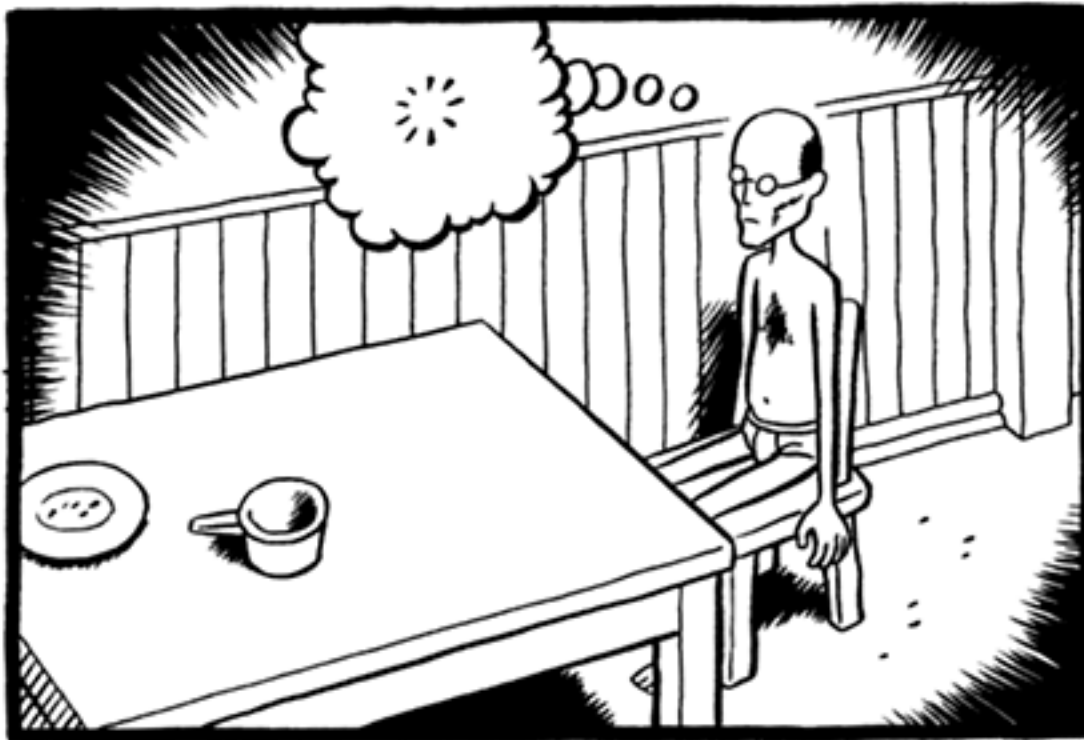
-- BUT THE PROSPECT OF NOT LIVING WITH SOOK-YIN FELT LIKE AN ENDING --

-- AND THE MORE I DWELLED ON IT THE MORE DEPRESSED I GOT.

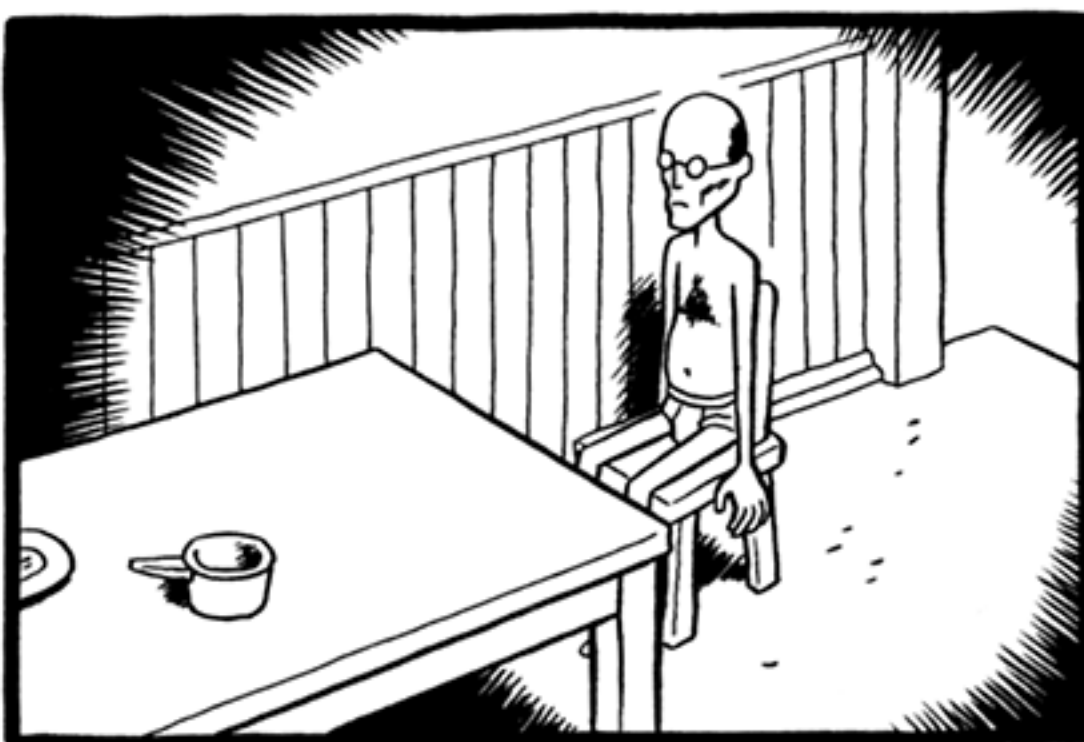
THE MOVE



SUDDENLY I FELT
A TINY TWINGE
OF HAPPINESS.



AND THEN I WENT
BACK TO BEING
DEPRESSED.



I just felt happy
a few moments
ago. What
caused
that?
What
was I
thinking
about?

CHAPTER 23

WENT BACK OVER MY THOUGHTS AND REMEMBERED THAT AN IMAGE HAD BRIEFLY FLASHED INTO MY MIND.



HAD IMAGINED MYSELF IN THE FUTURE, LIVING IN MY OWN CONDO OR SMALL HOUSE.

THAT IMAGE HAD GIVEN ME THE TINY TWINGE OF HAPPINESS.

I'm depressed because I'm not going to be living with Sook-Yin anymore. Why would thinking about living by myself make me happy?



As much as I like living with Sook-Yin, this is HER house -- having my own place will give me a feeling of security.



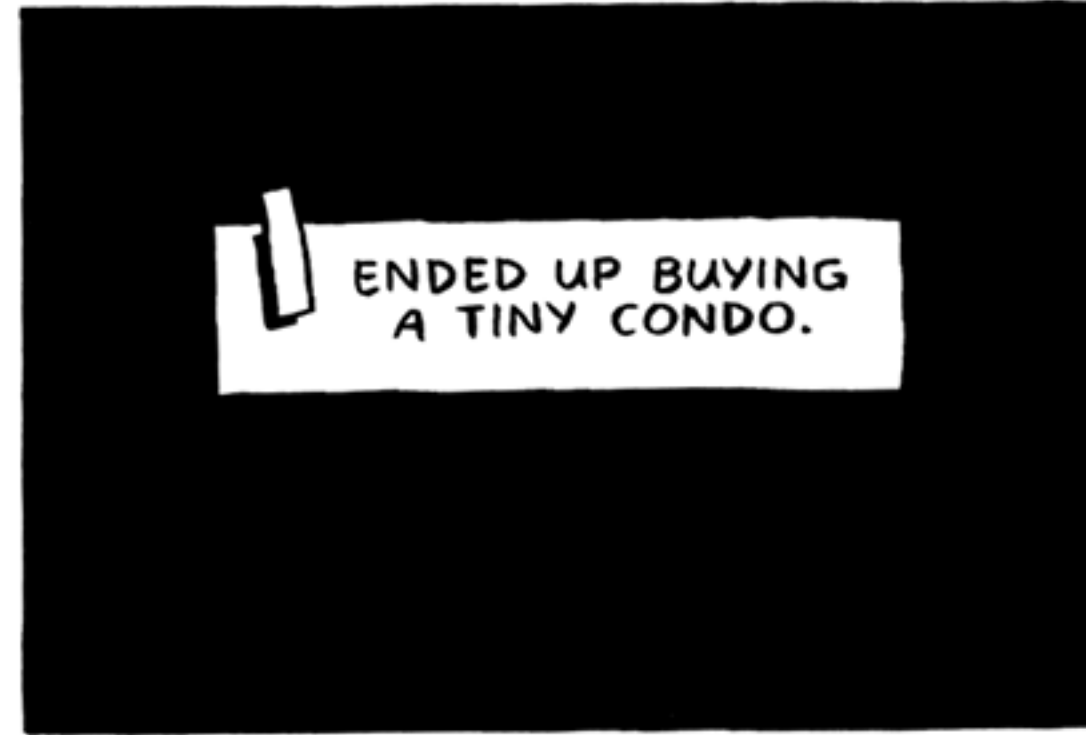
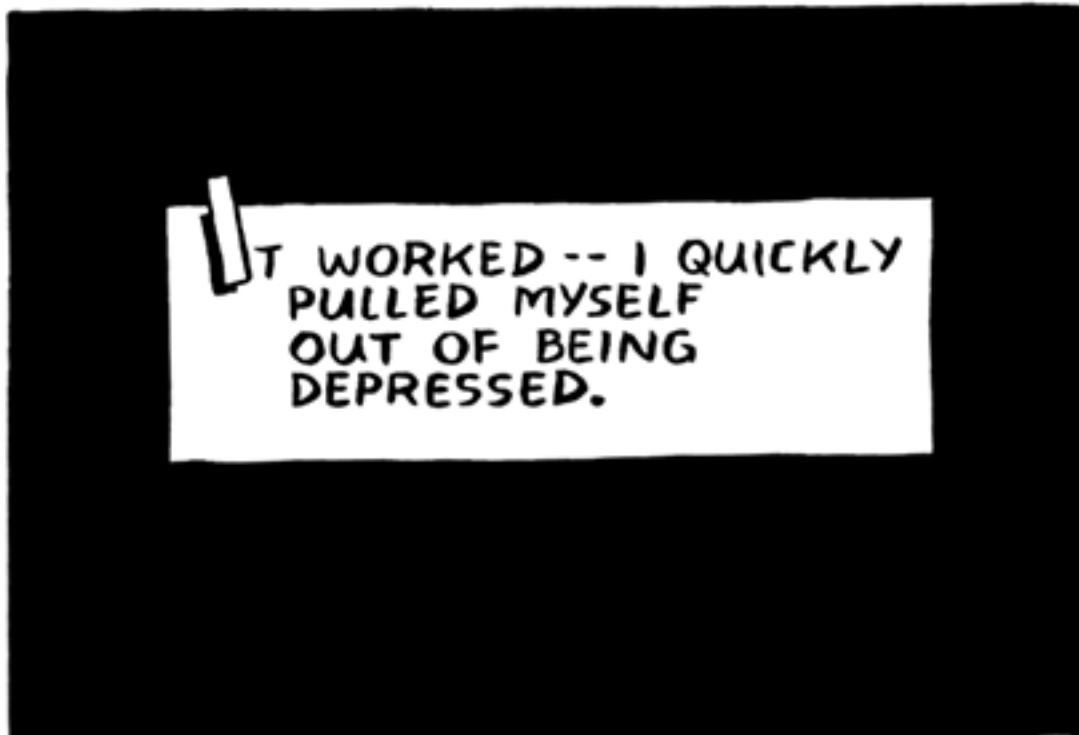
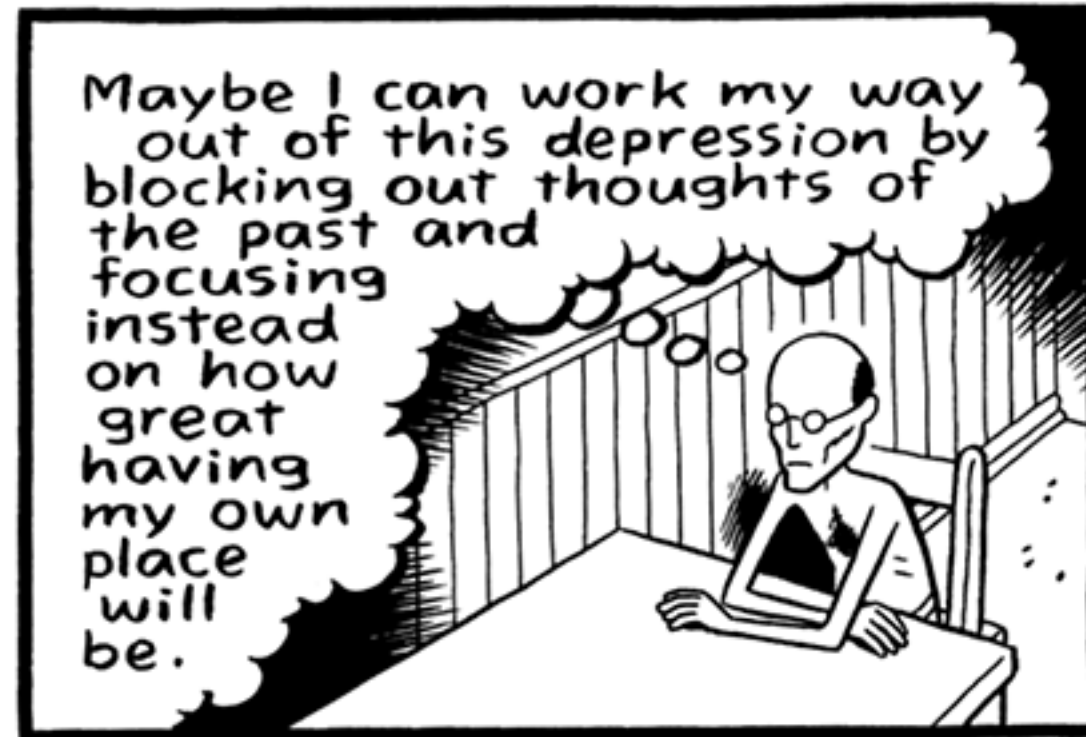
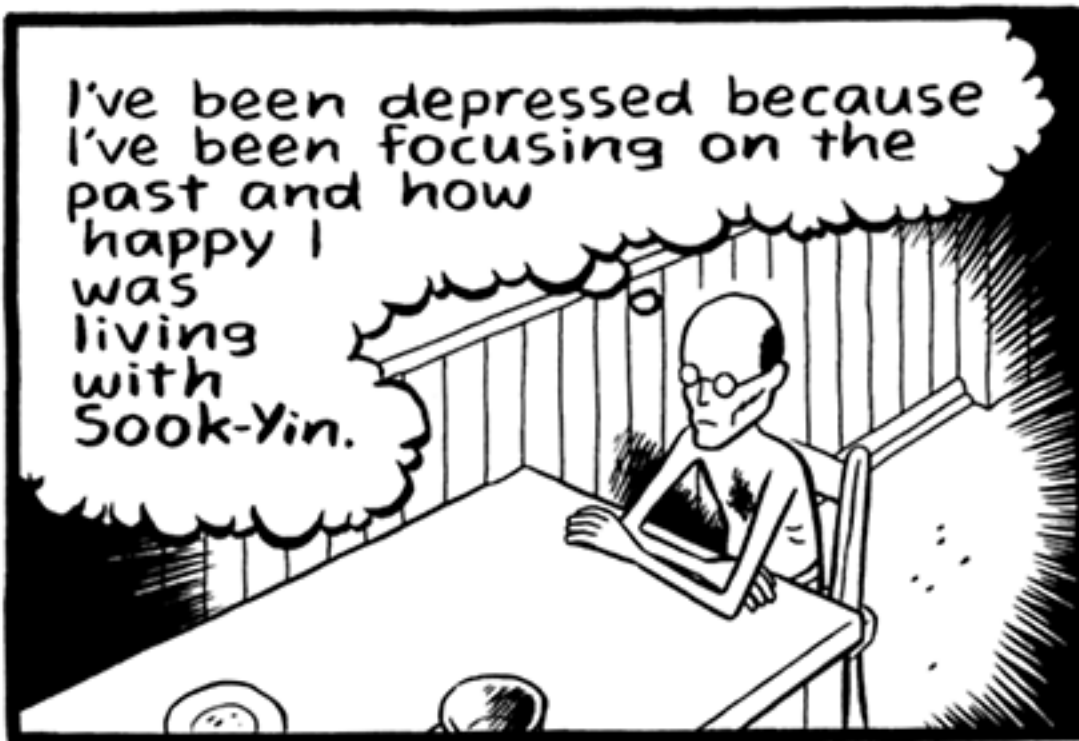
And living on one's own can have a peaceful, meditative quality.



And I'll be able to have outcall prostitutes come to me -- I won't have to go out to incalls anymore.



THE MOVE



CHAPTER 23



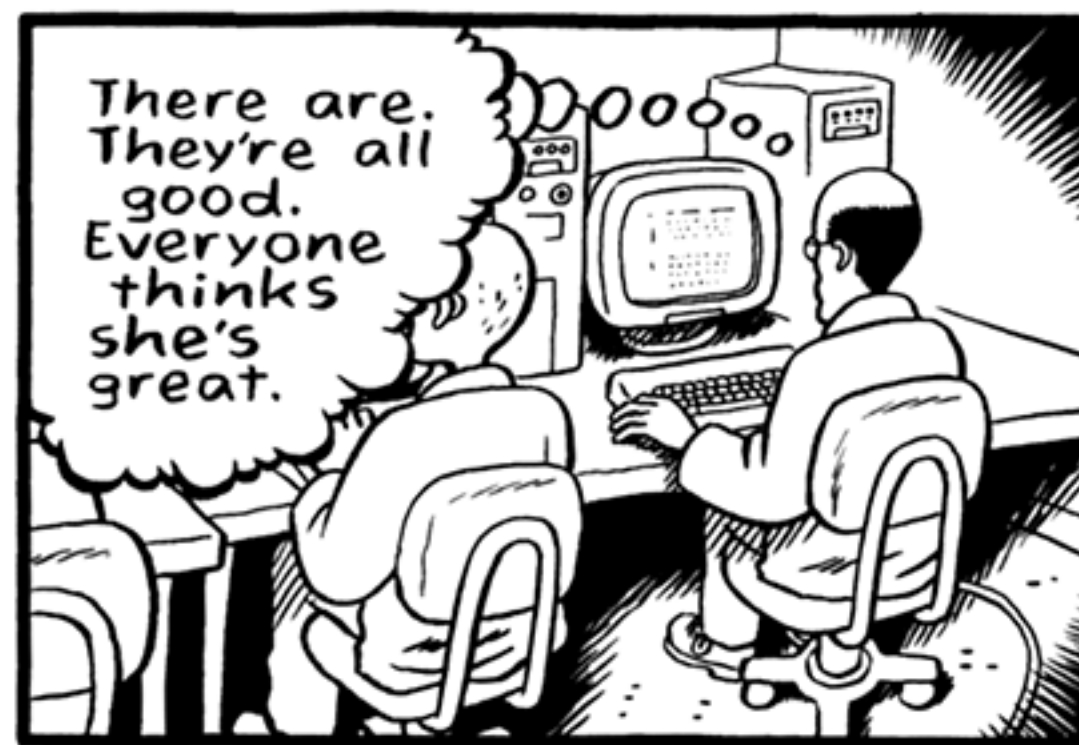
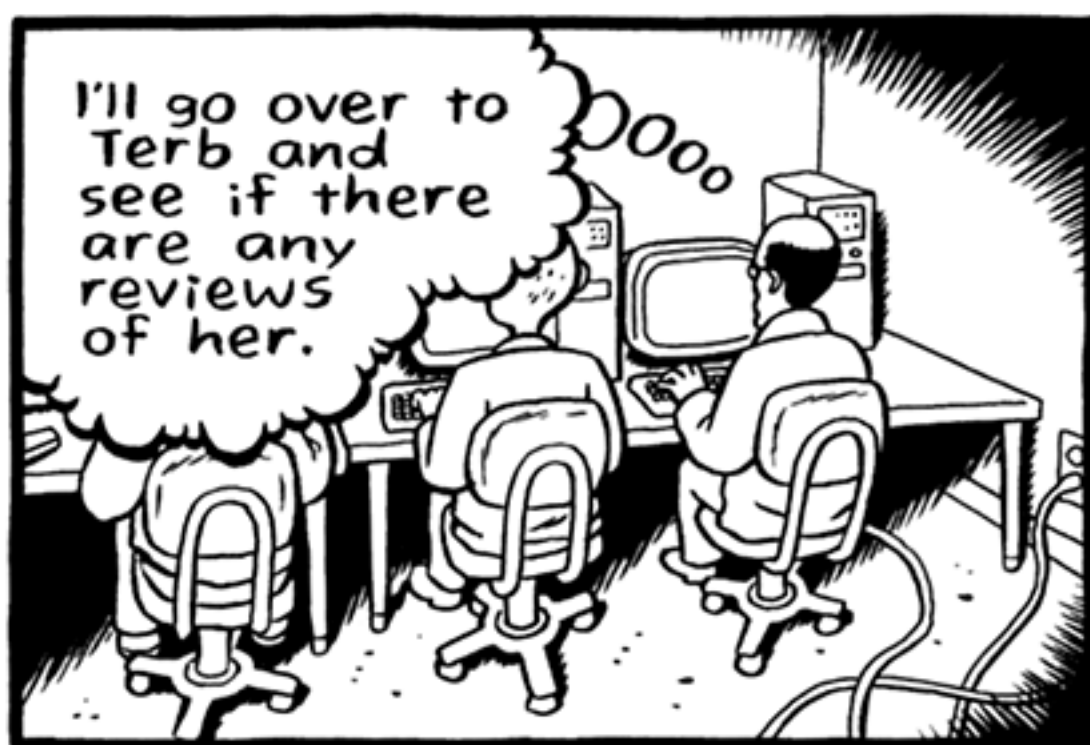
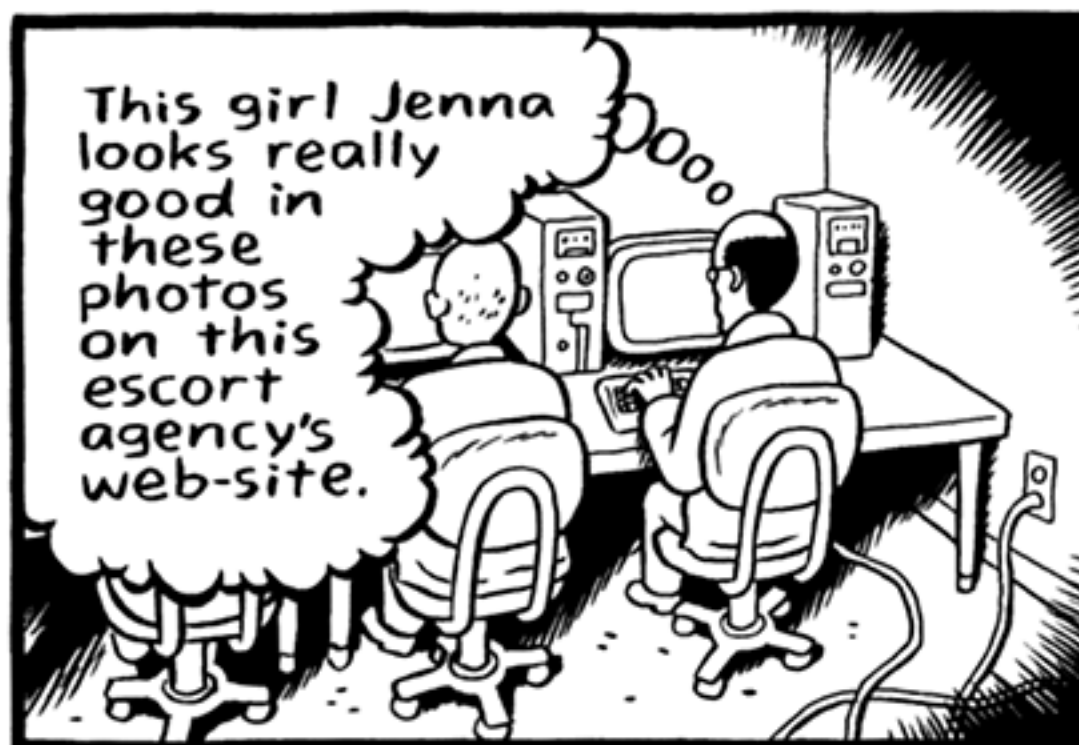
CHAPTER
24
—
JENNA

ABOUT A HALF-YEAR
LATER, IN LATE
JANUARY 2002:



CHAPTER 24

DIDN'T HAVE A COMPUTER, SO I HAD TO GO TO INTERNET CAFÉS TO GET ON THE WEB.



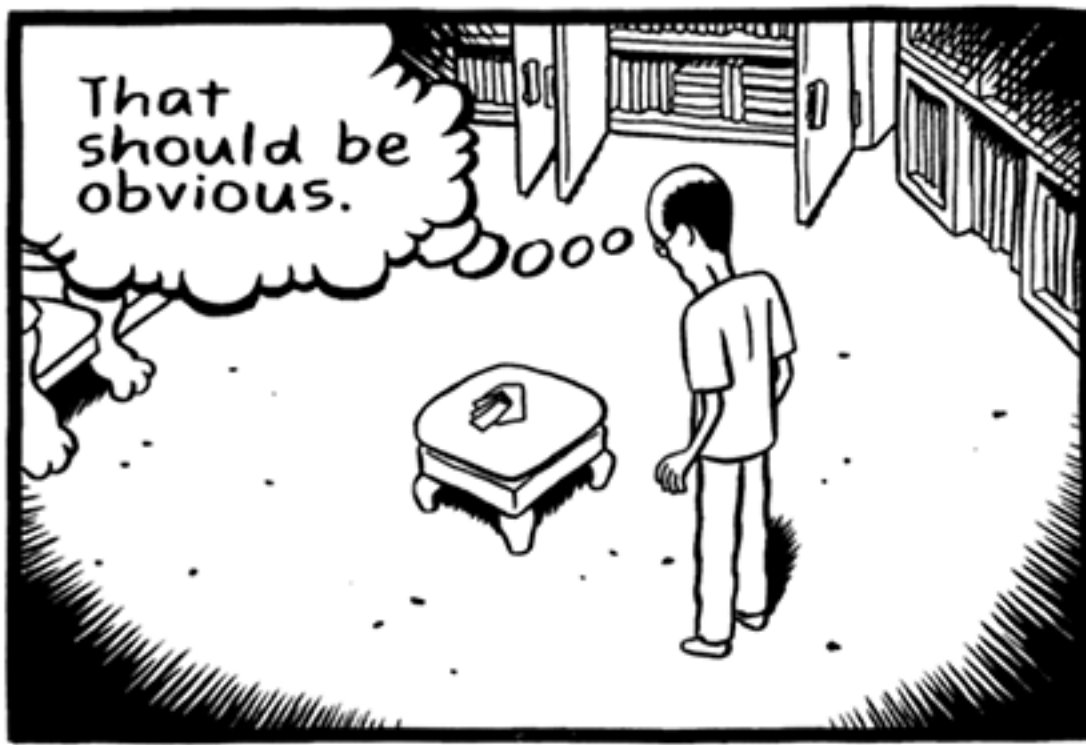
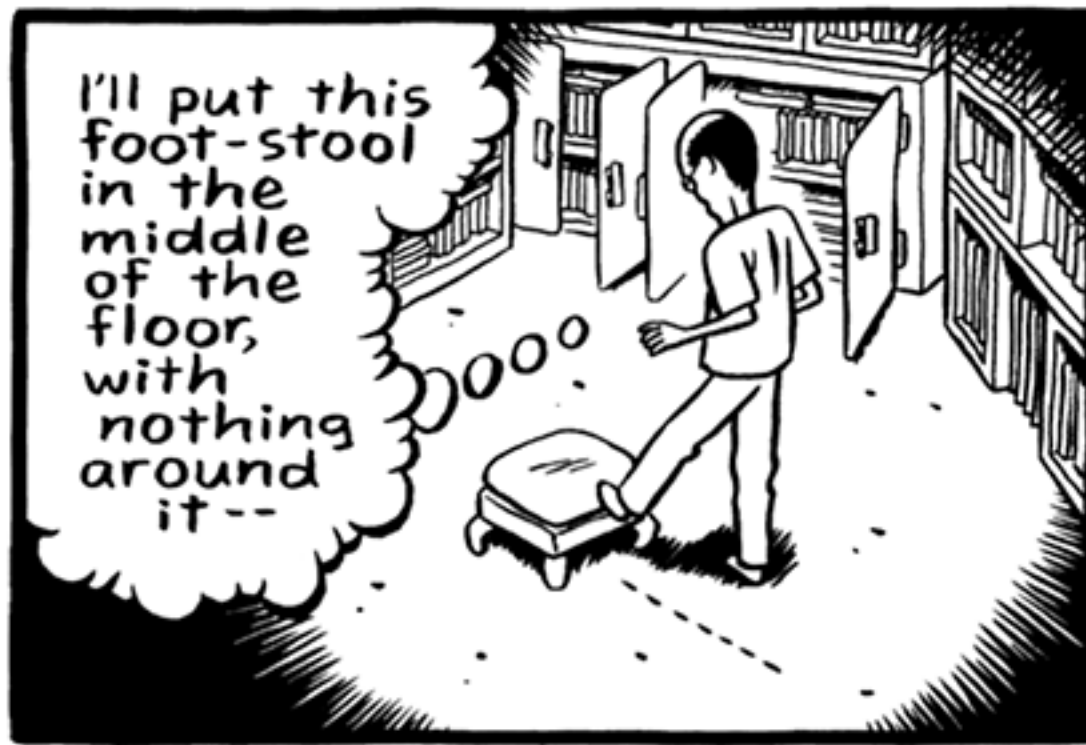
BACK AT MY APARTMENT:



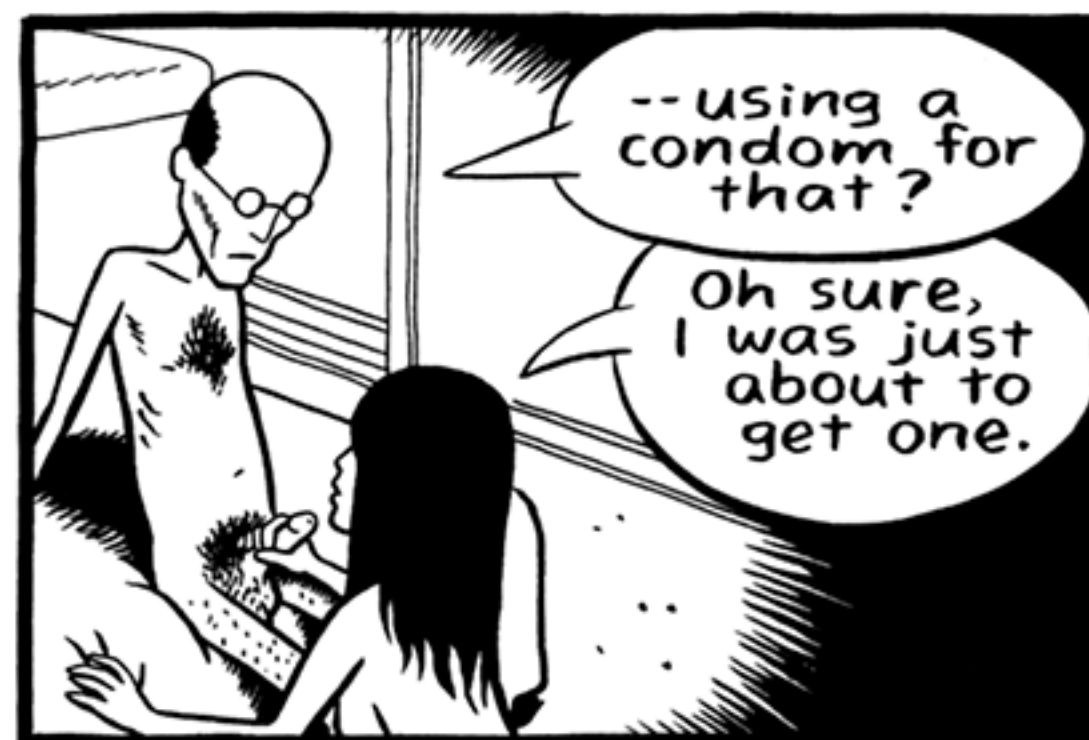
I'D READ ON TERB THAT THE MONEY SHOULD NOT BE DIRECTLY HANDED TO THE PROSTITUTE --

-- BUT, RATHER, SHOULD BE PLACED OUT IN THE OPEN FOR HER TO DISCRETELY PICK UP.

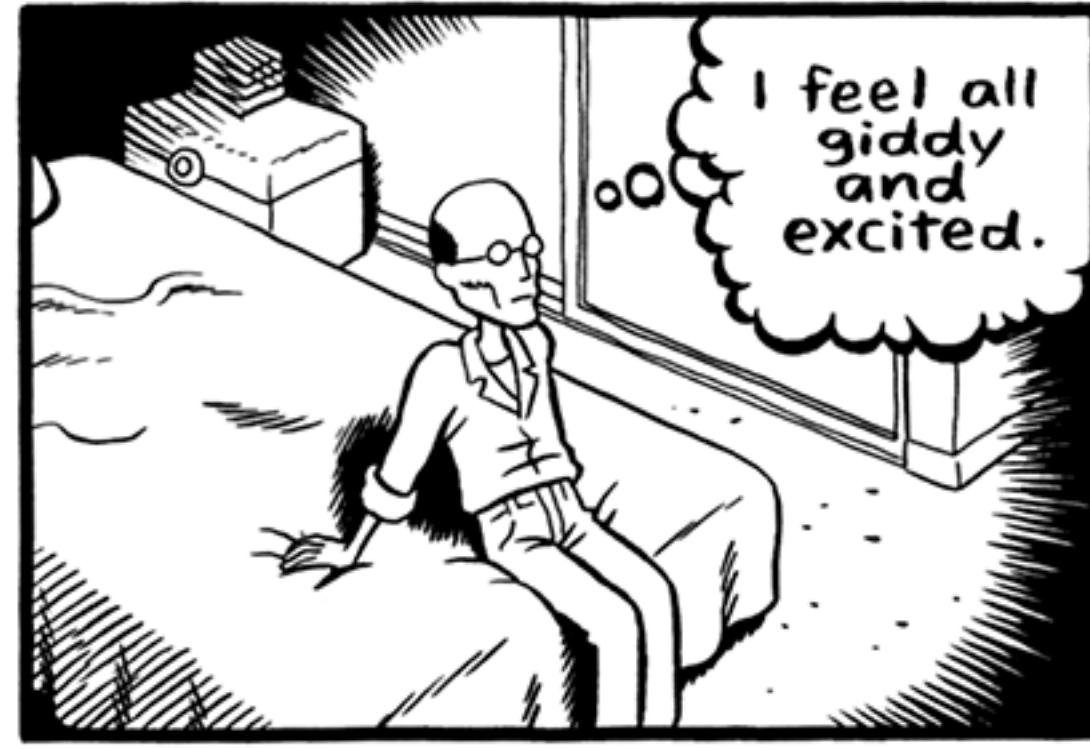
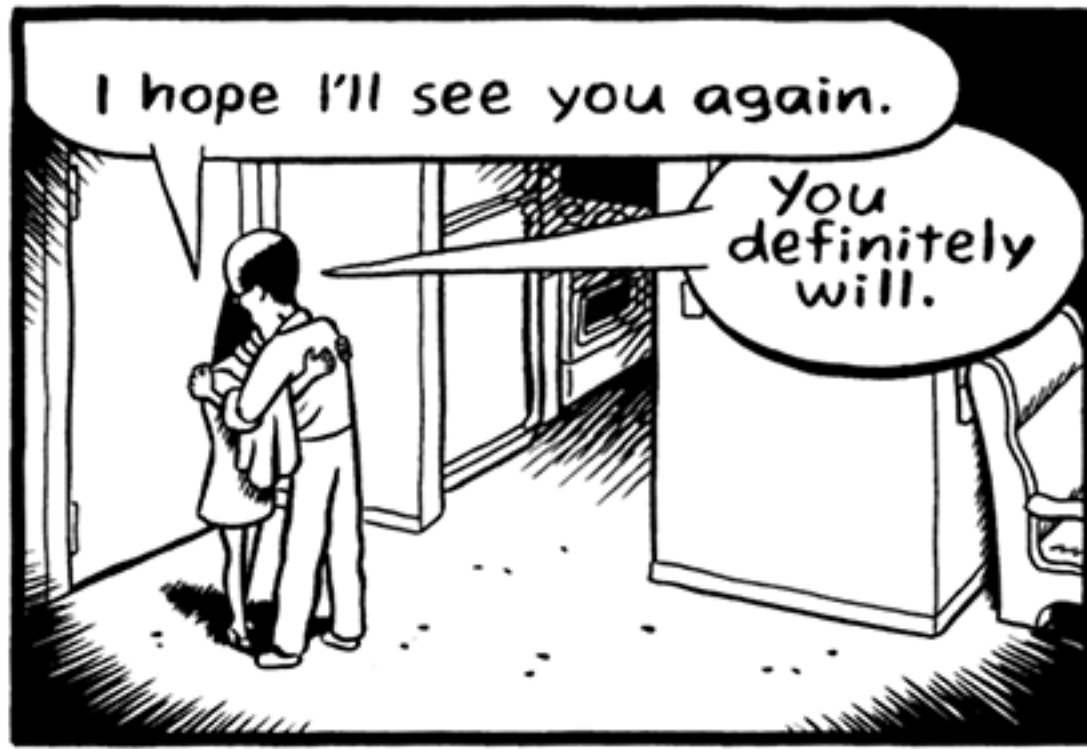
JENNA



CHAPTER 24




JENNA



CHAPTER
25
—
KITTY

APRIL 2002:

I thought I was going to see Jenna again, but this girl Kitty has been getting really good reviews, and she's a lot less expensive than Jenna.



I SAW KITTY ON APRIL 10th.



CHAPTER 25

SHE WAS NICE BUT NOT
AS ATTRACTIVE AS
JENNA AND NOT AS
GOOD SEXUALLY.

CHAPTER
26
—
LARISSA

MAY 9th 2002:

230 for an hour, 180 for a half-hour. So would you like to see me?

She has such a cute voice.

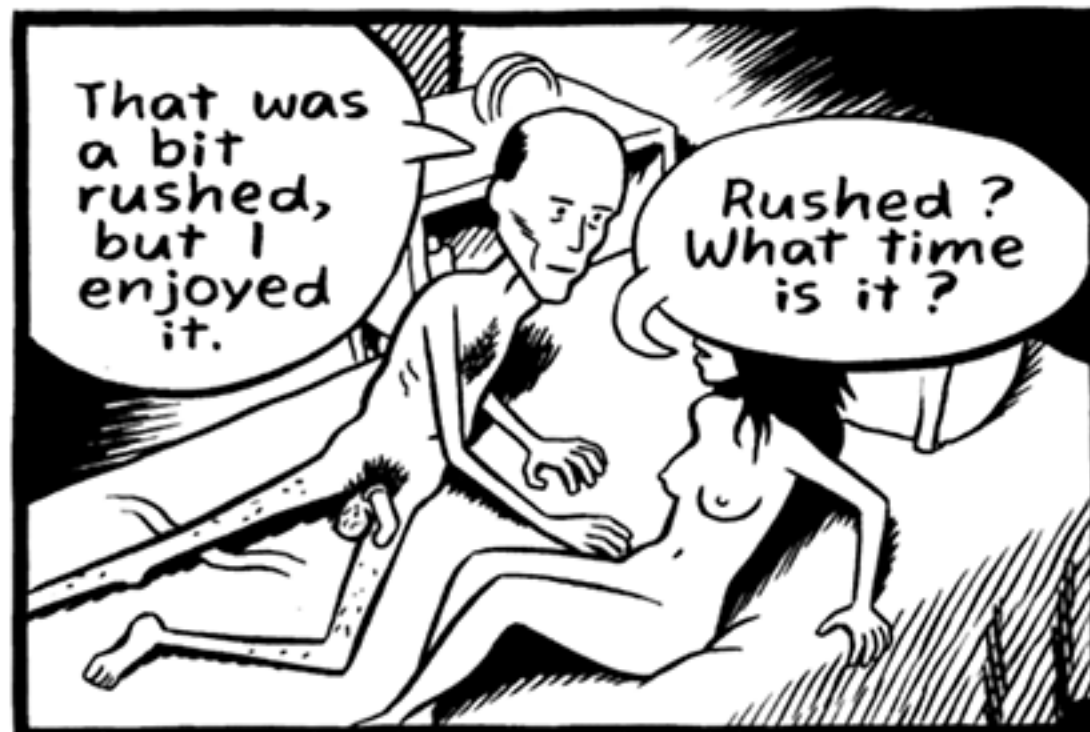
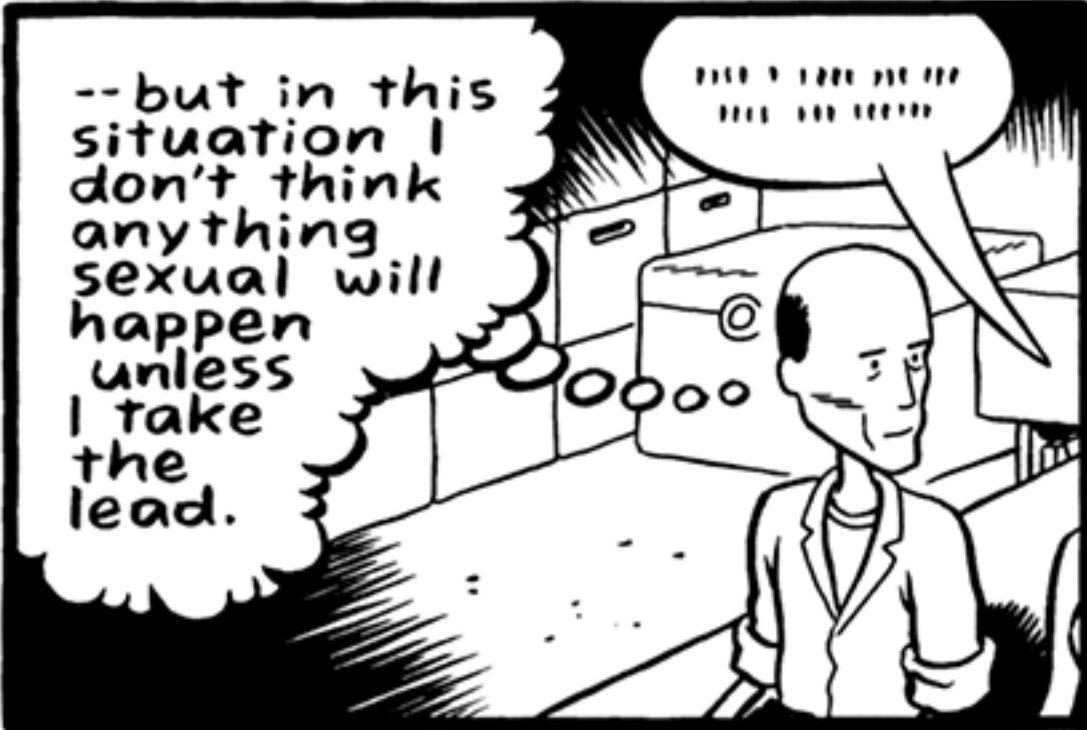
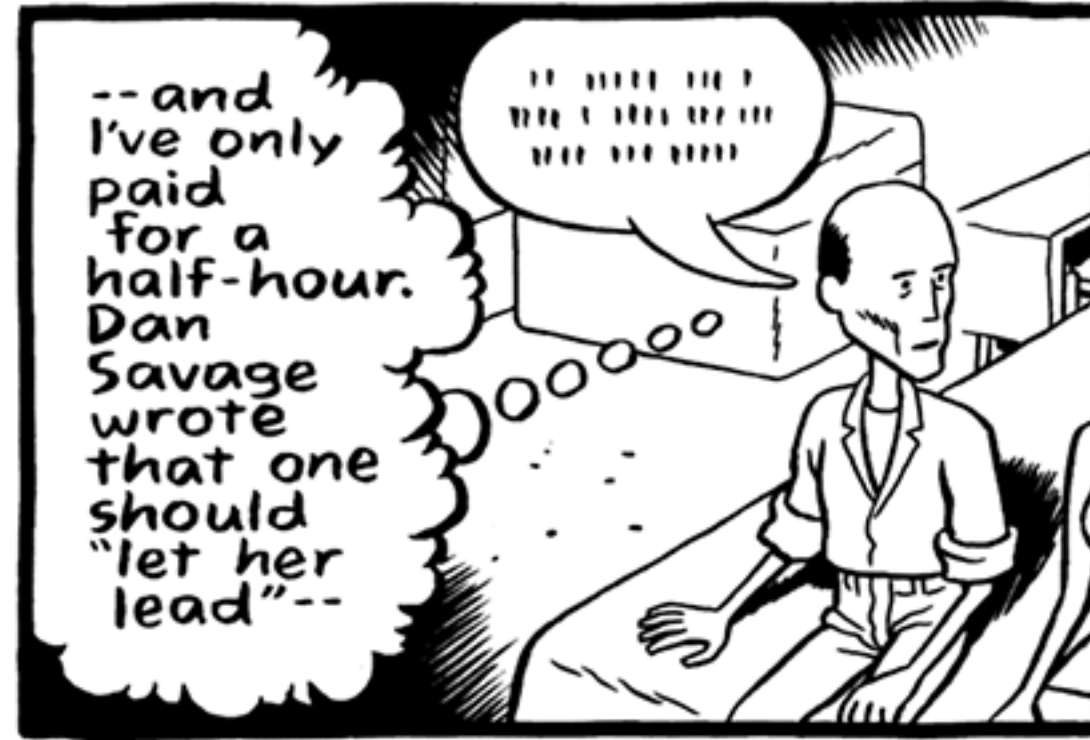
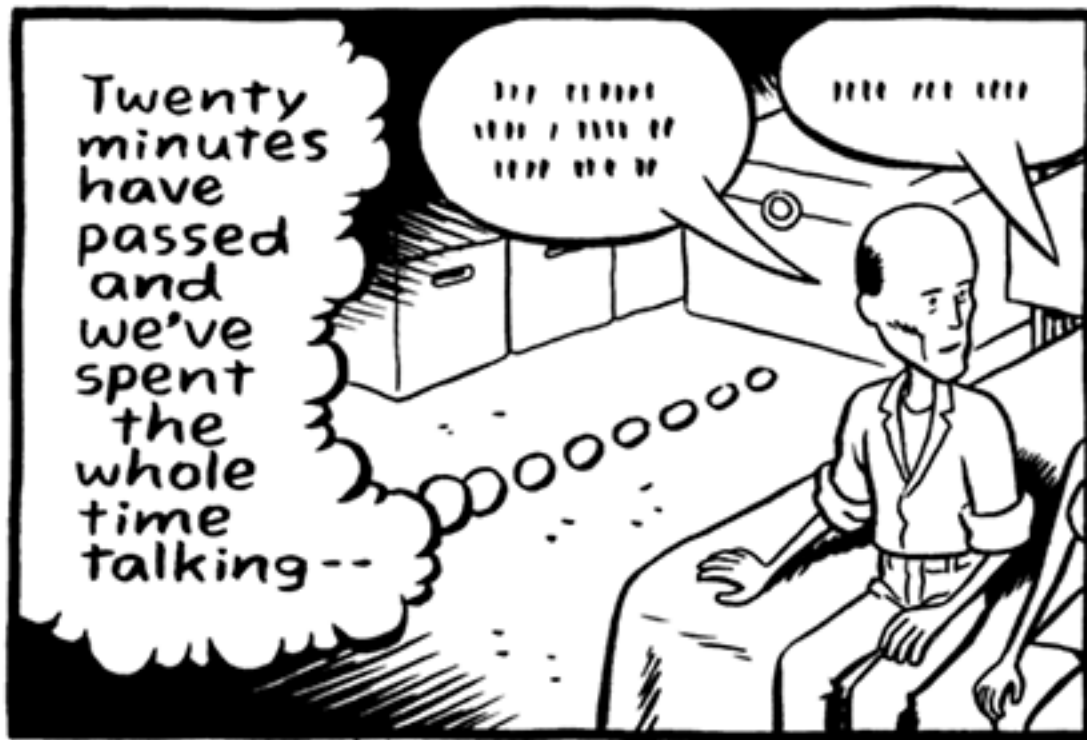
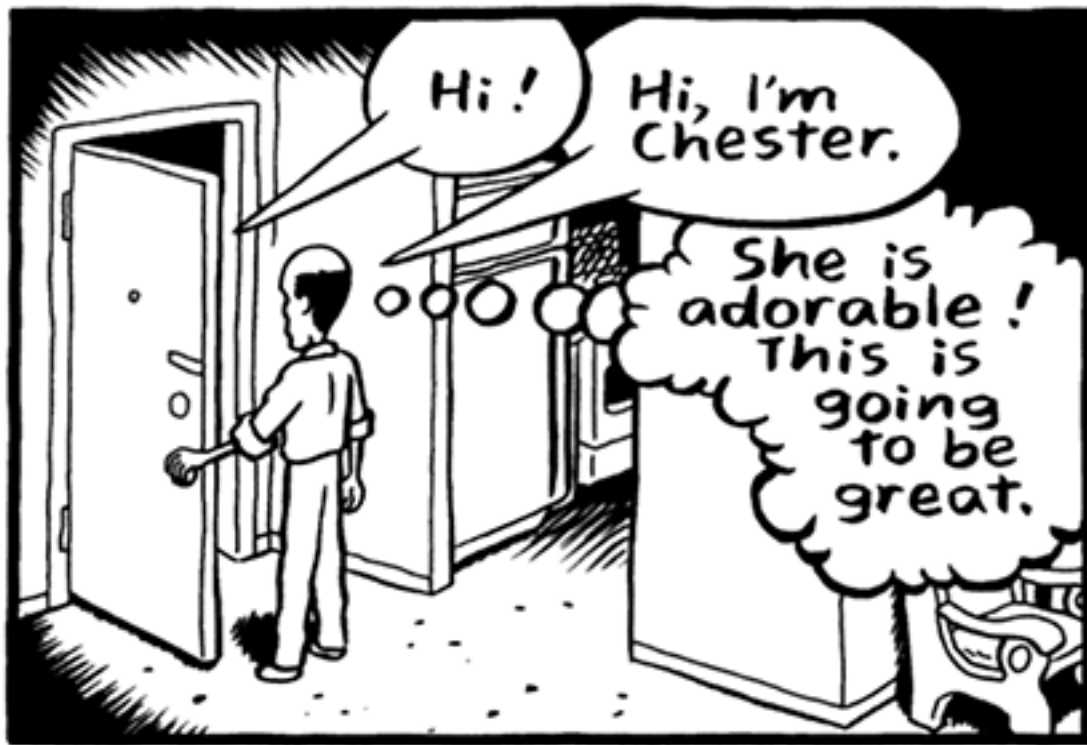
Uh, I'm thinking about it.

Come on, I'm worth it. I promise you won't be disappointed.

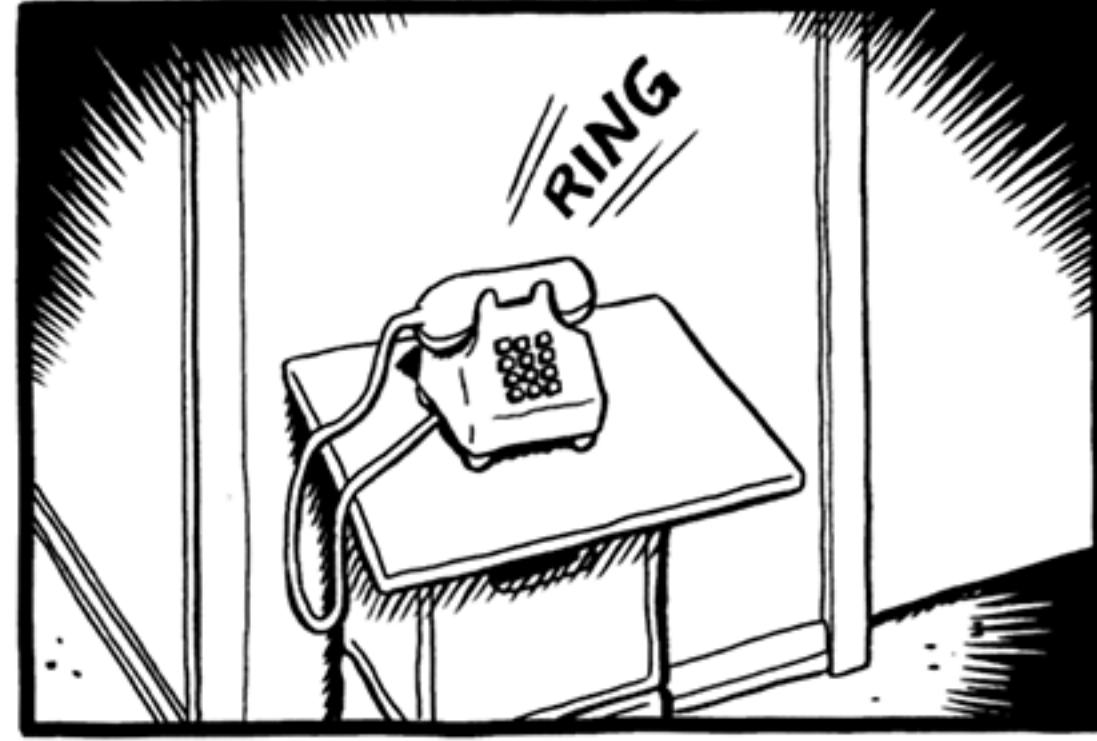
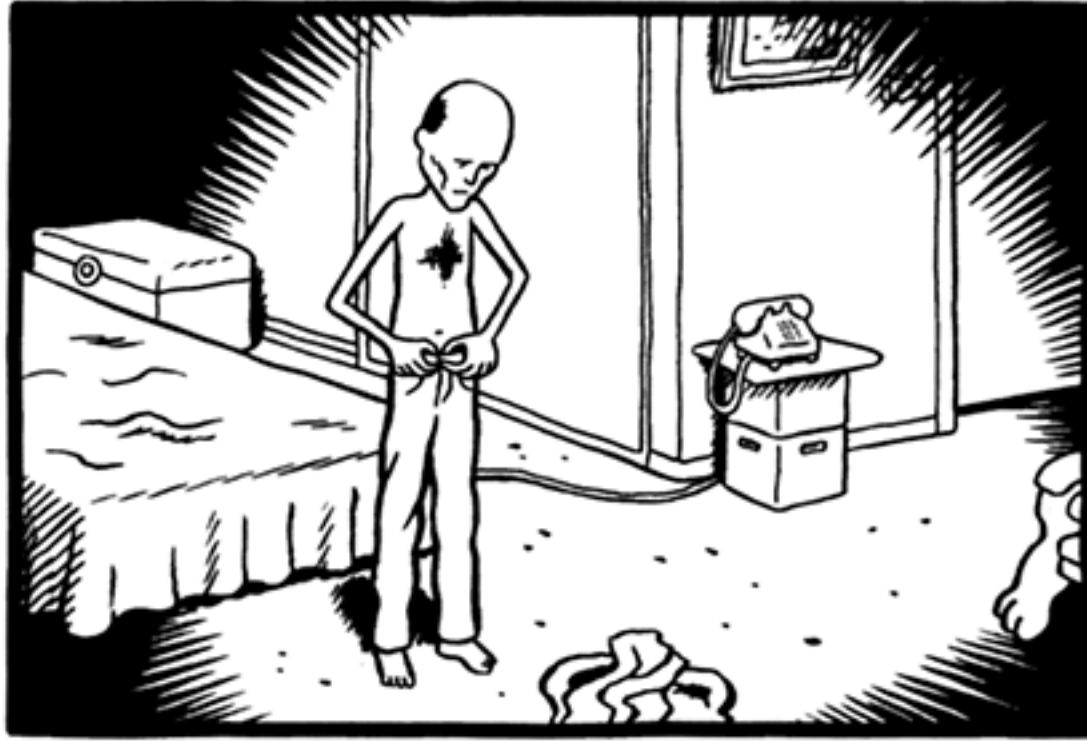
Uh... okay -- for a half-hour.

SHE CAME OVER THAT EVENING.

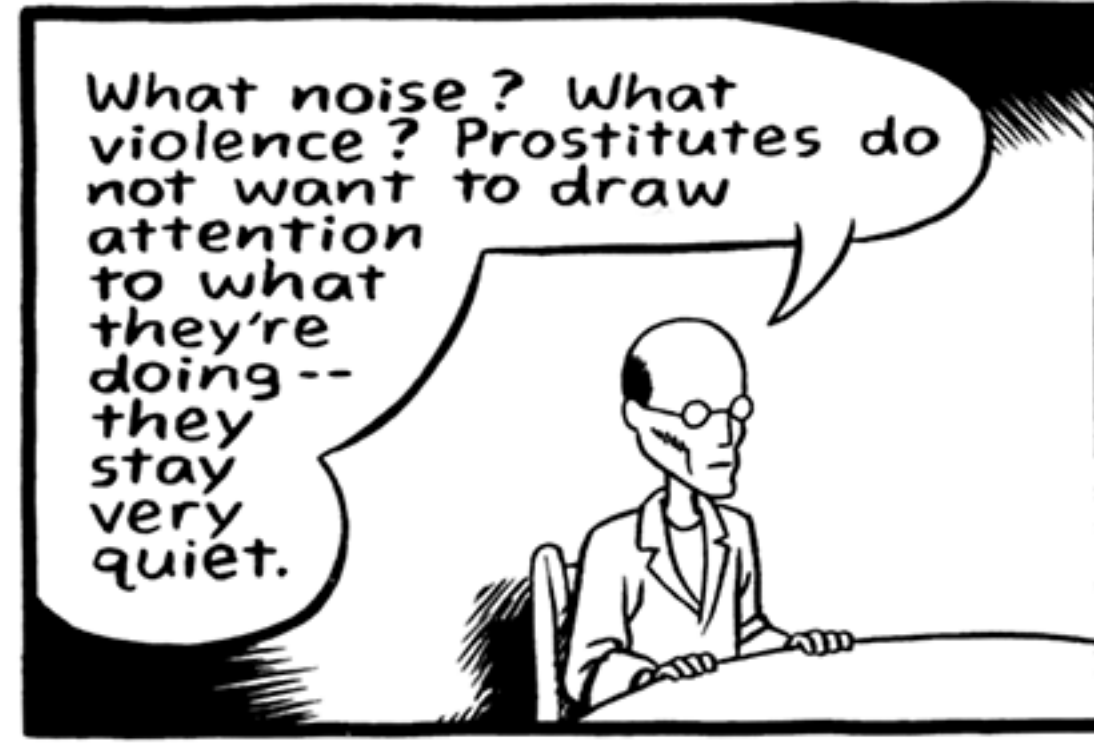
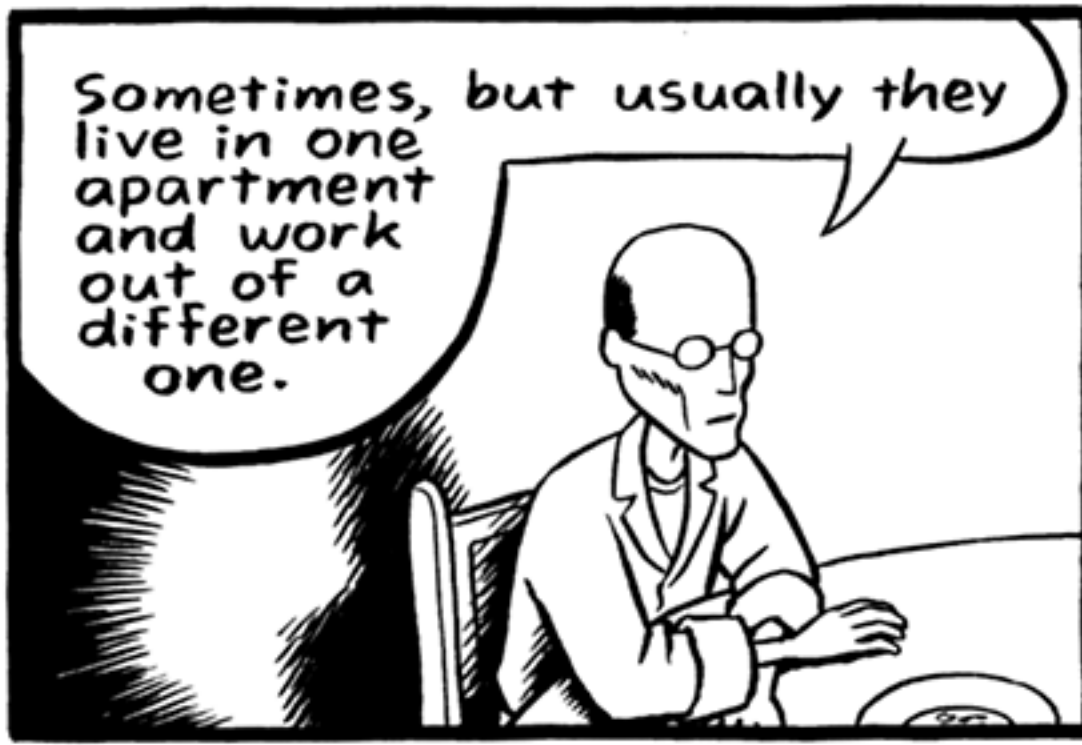
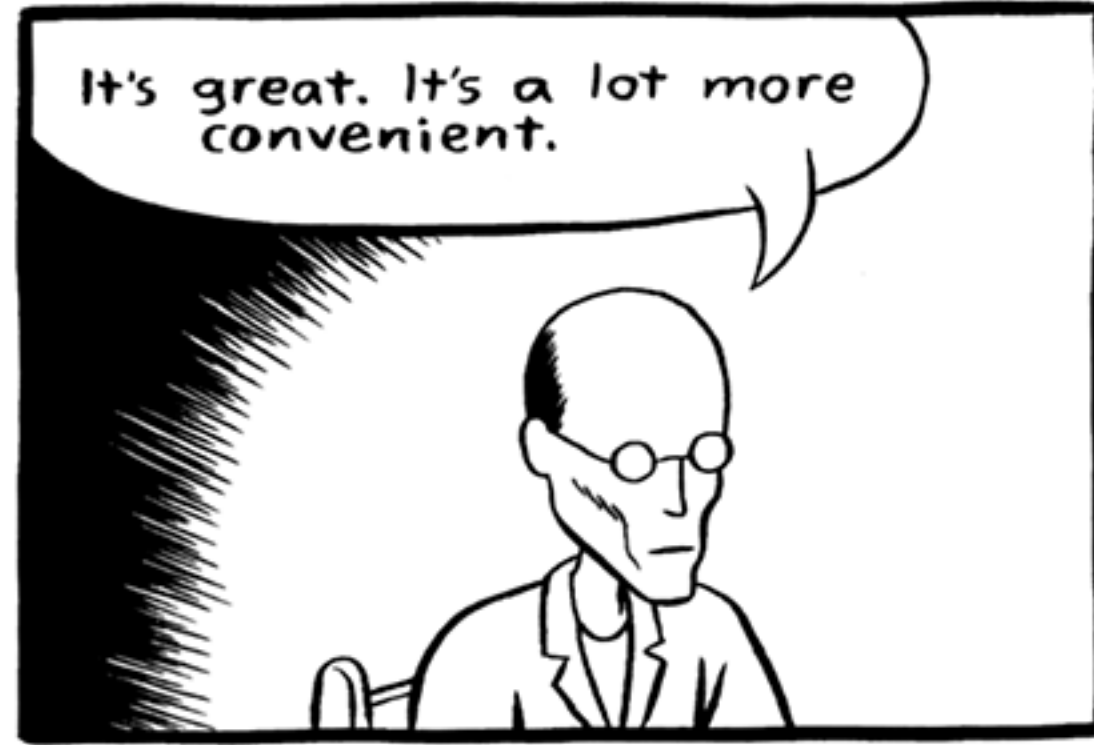
CHAPTER 26



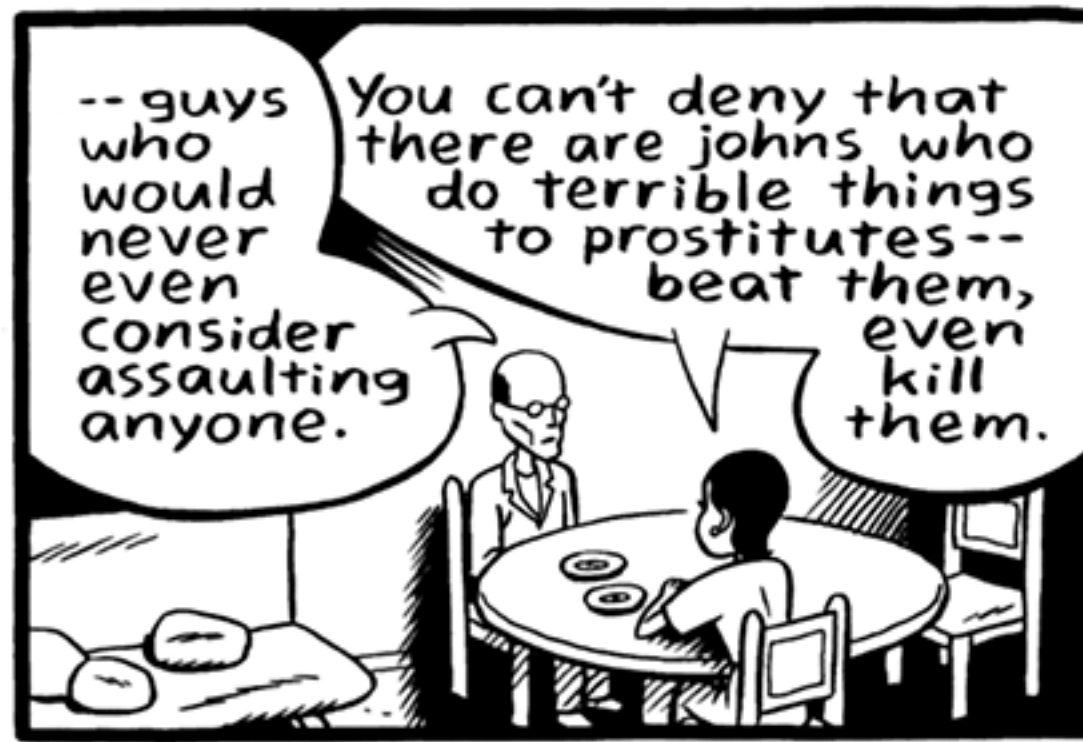
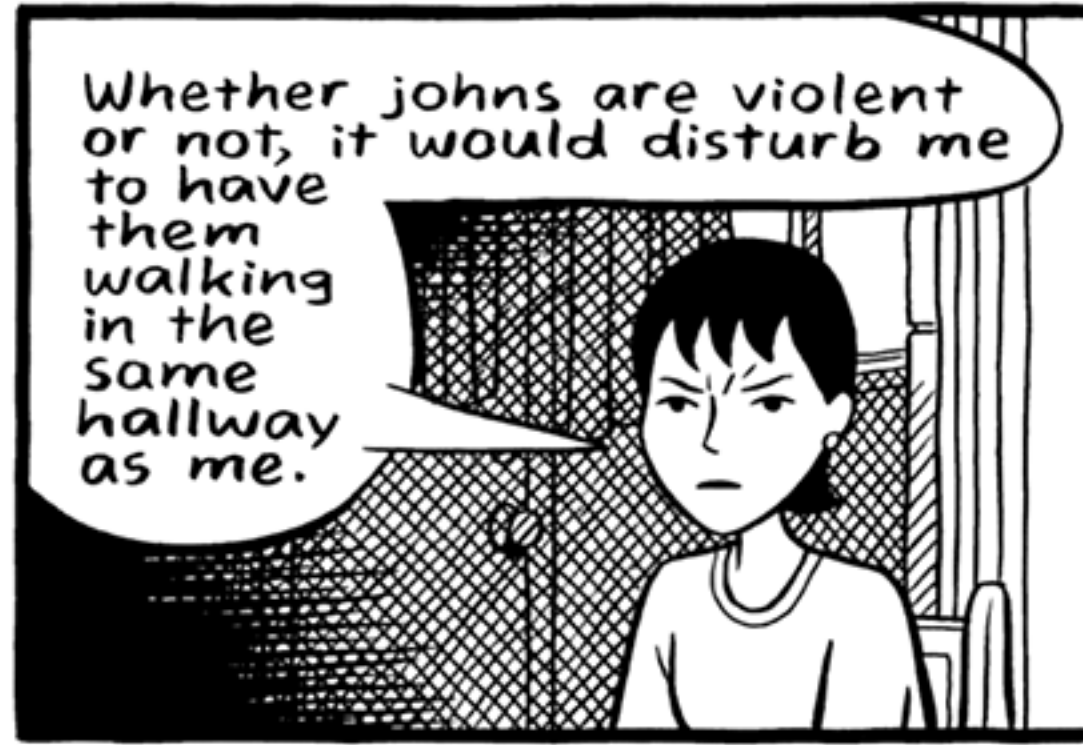
LARISSA



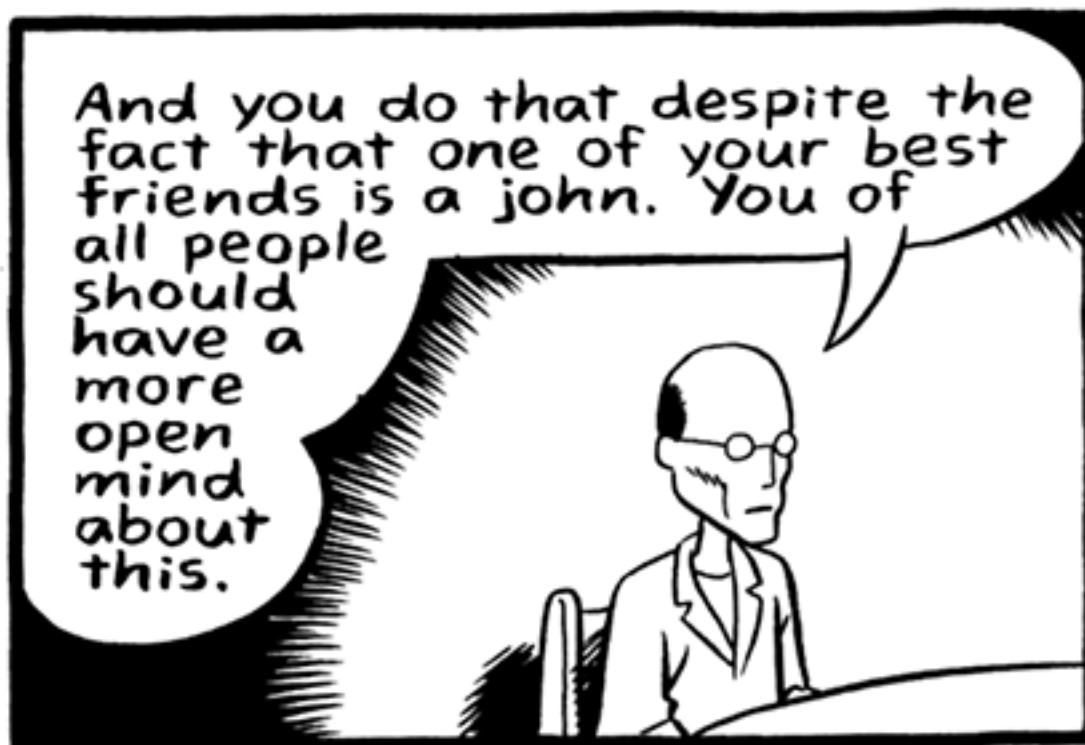
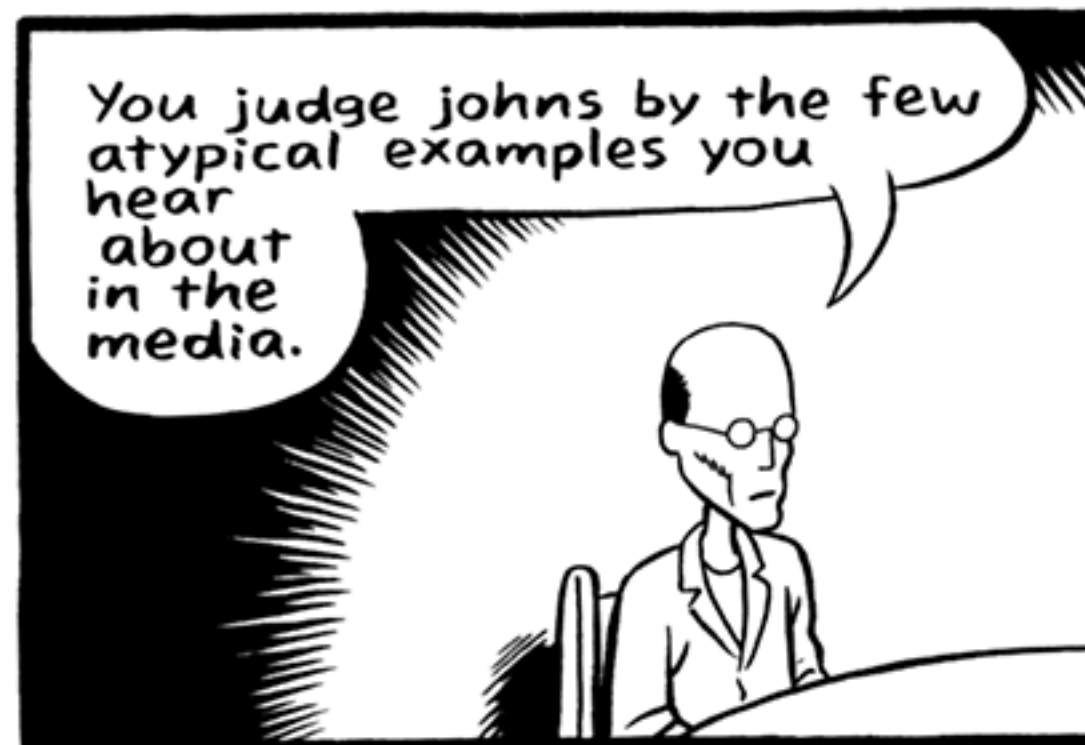
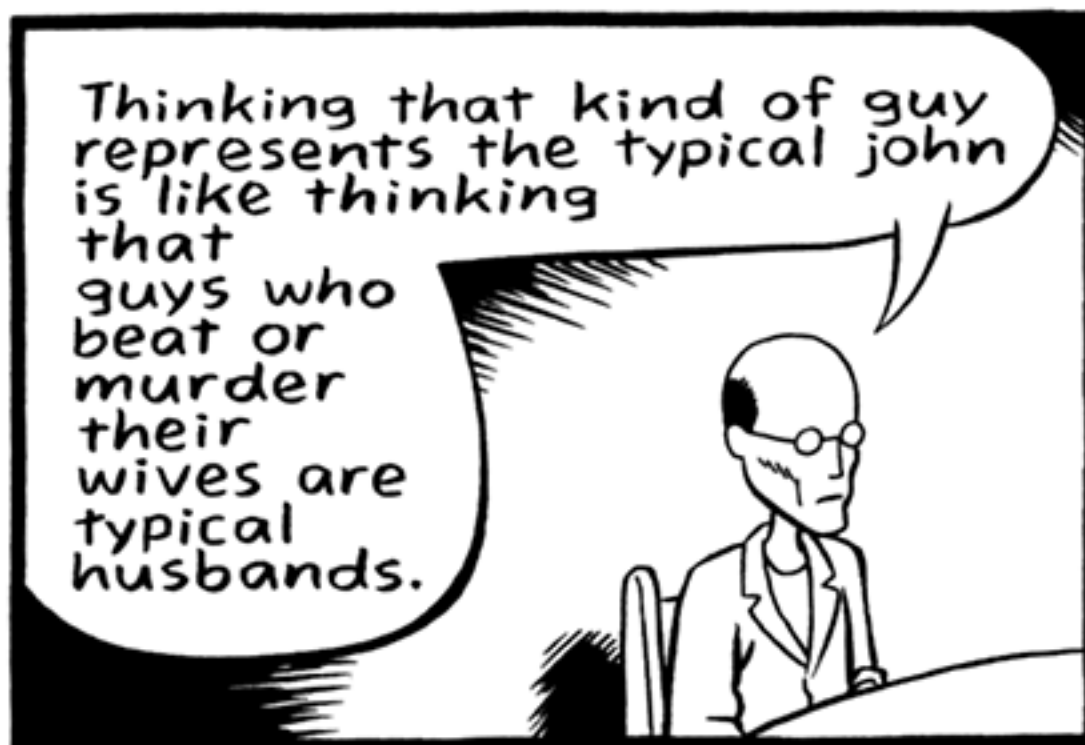
CHAPTER 26



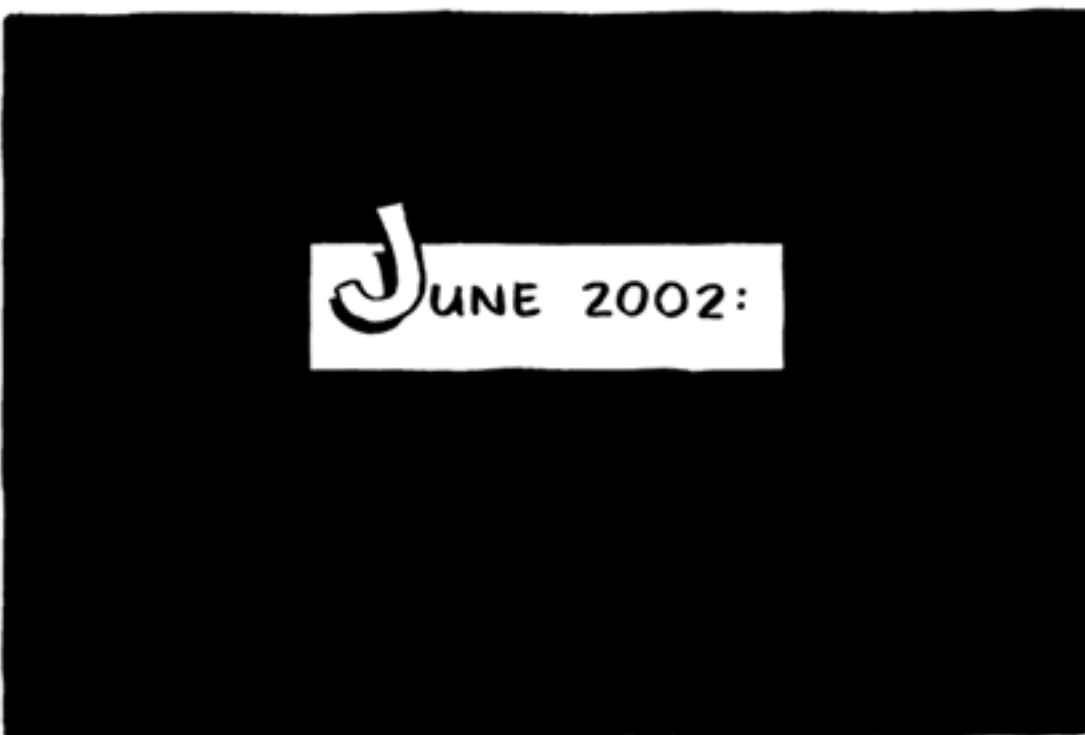
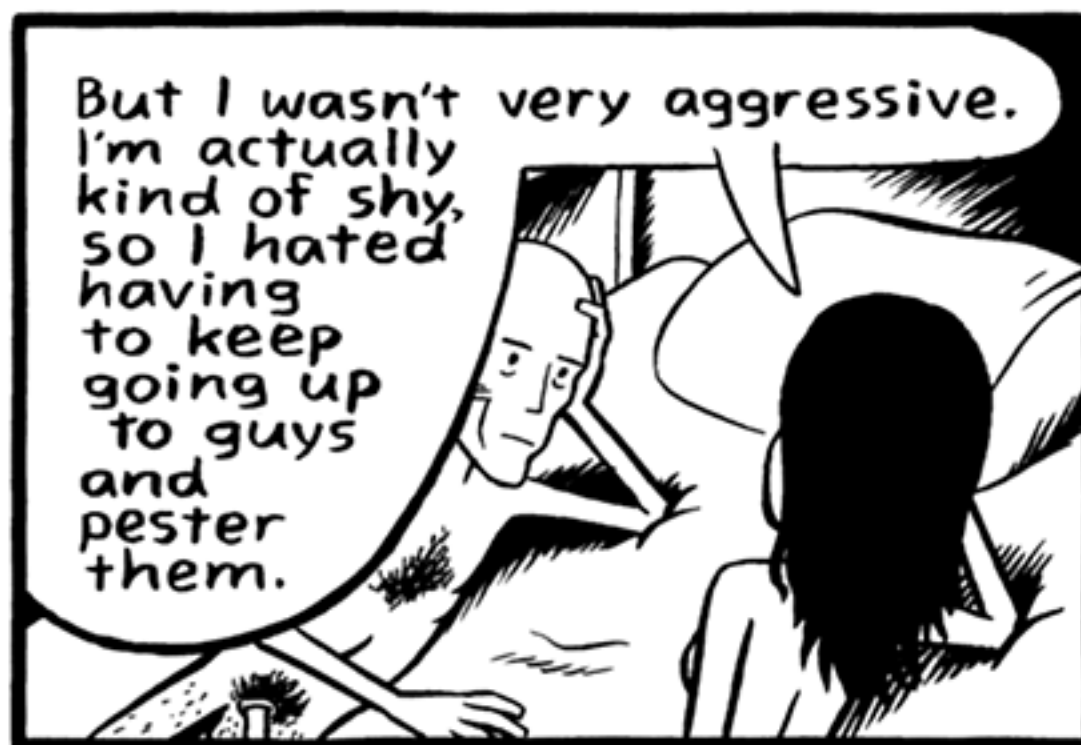
LARISSA



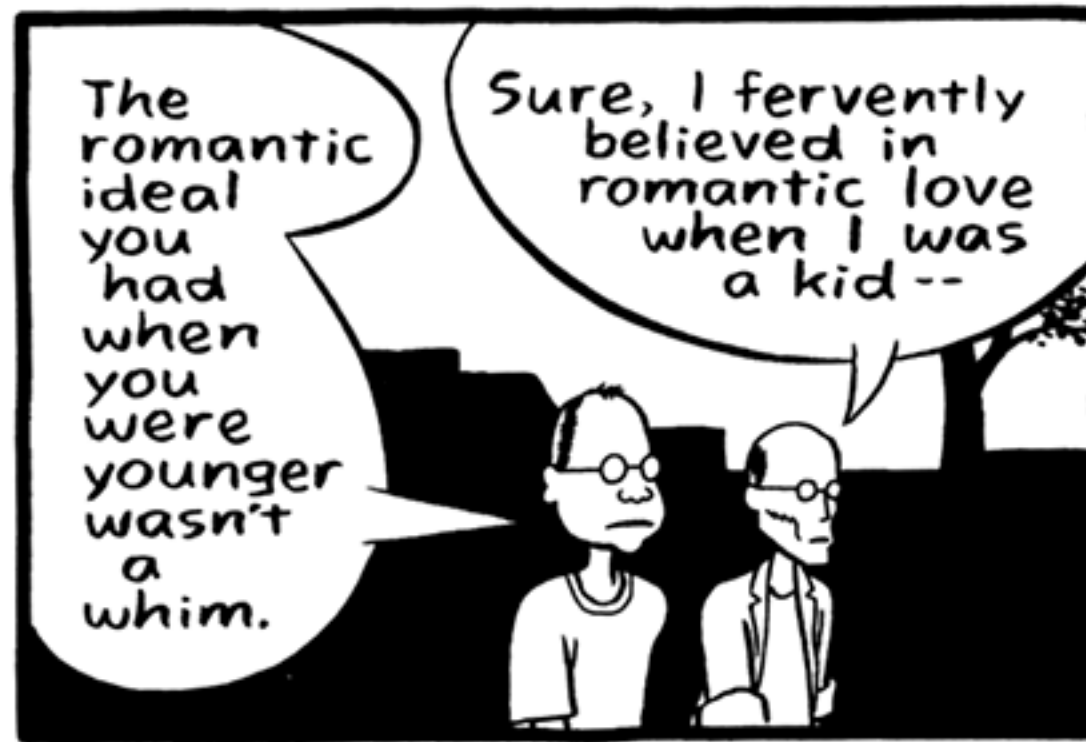
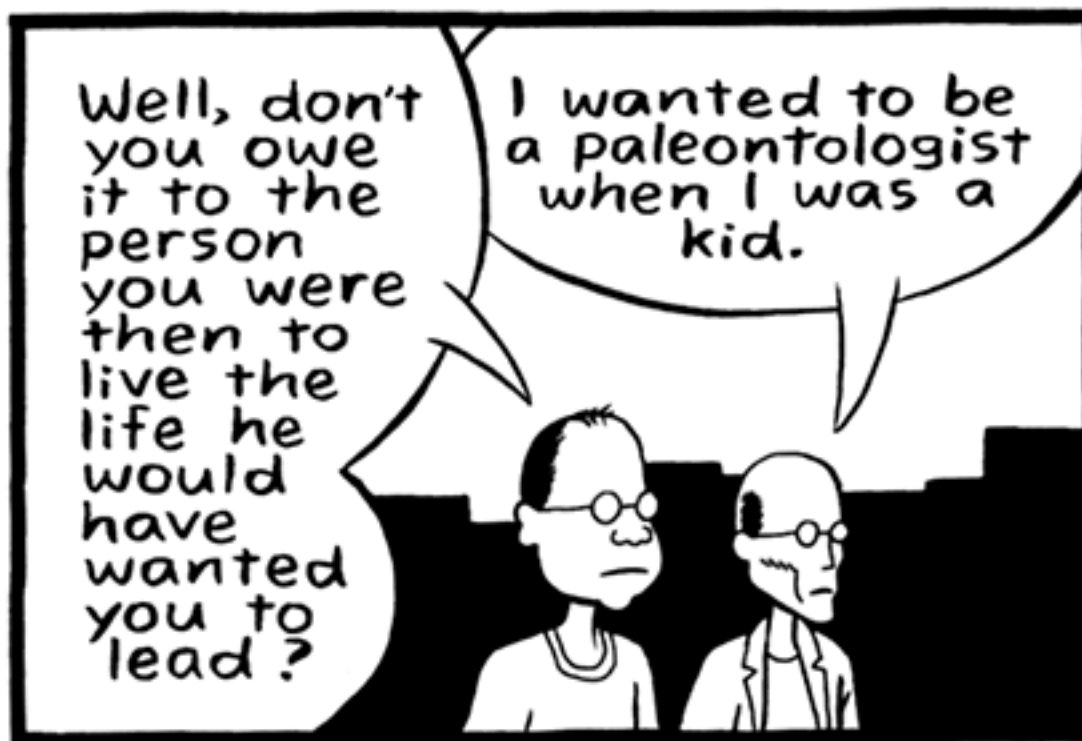
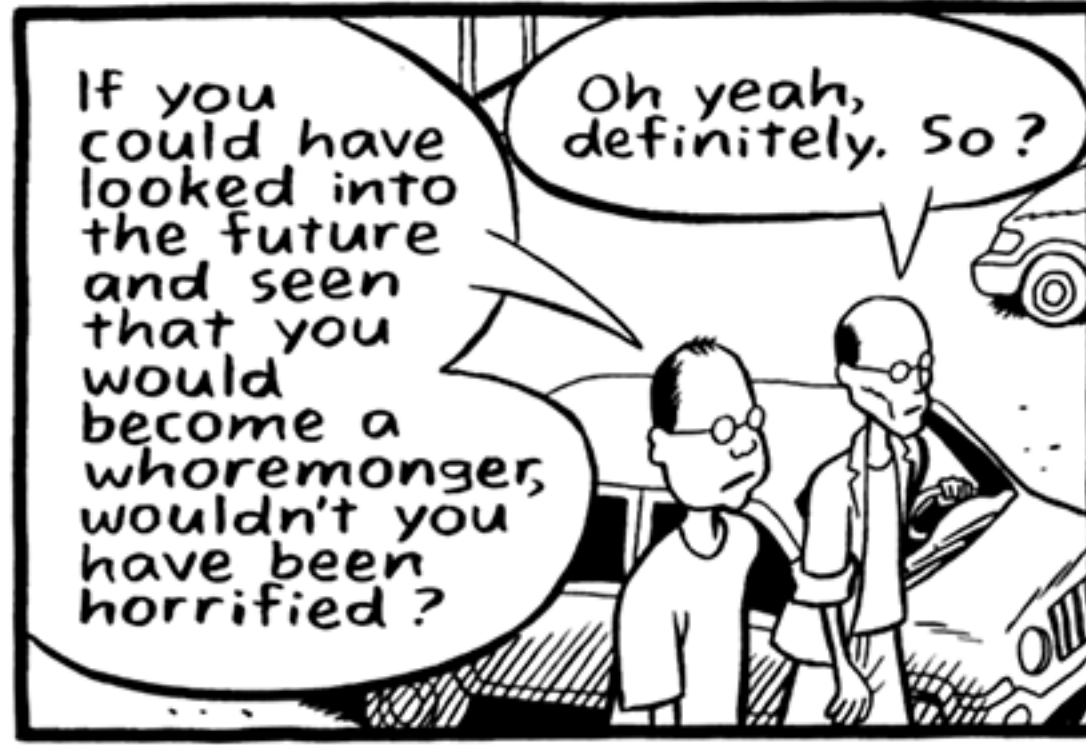
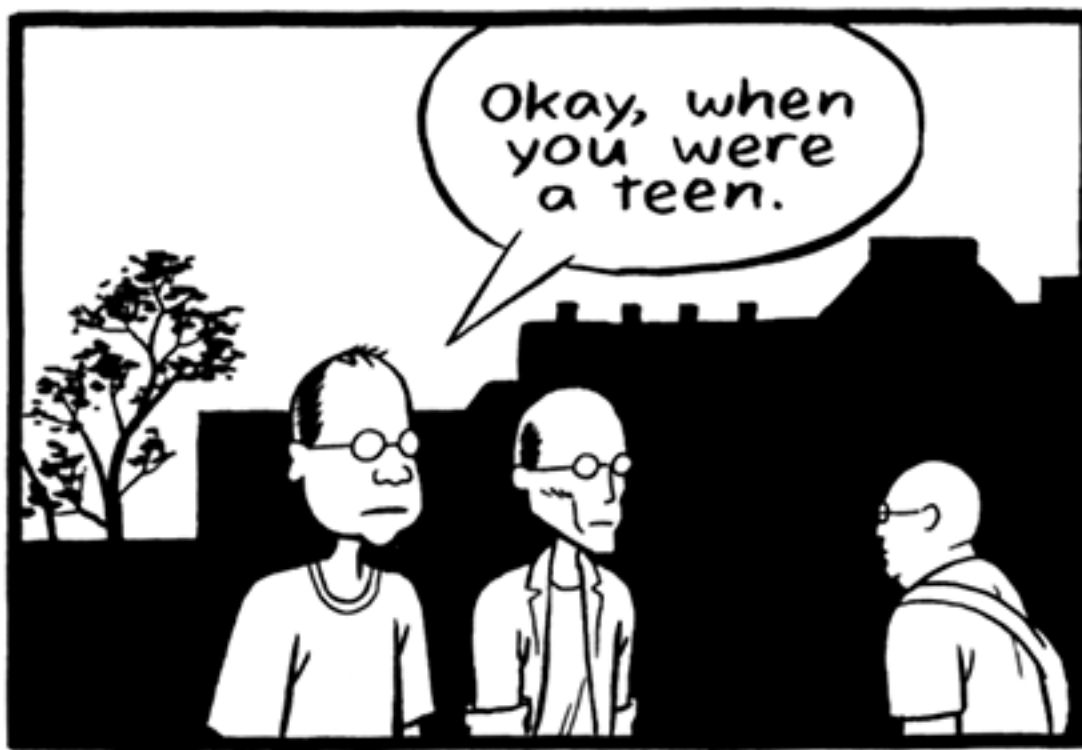
CHAPTER 26



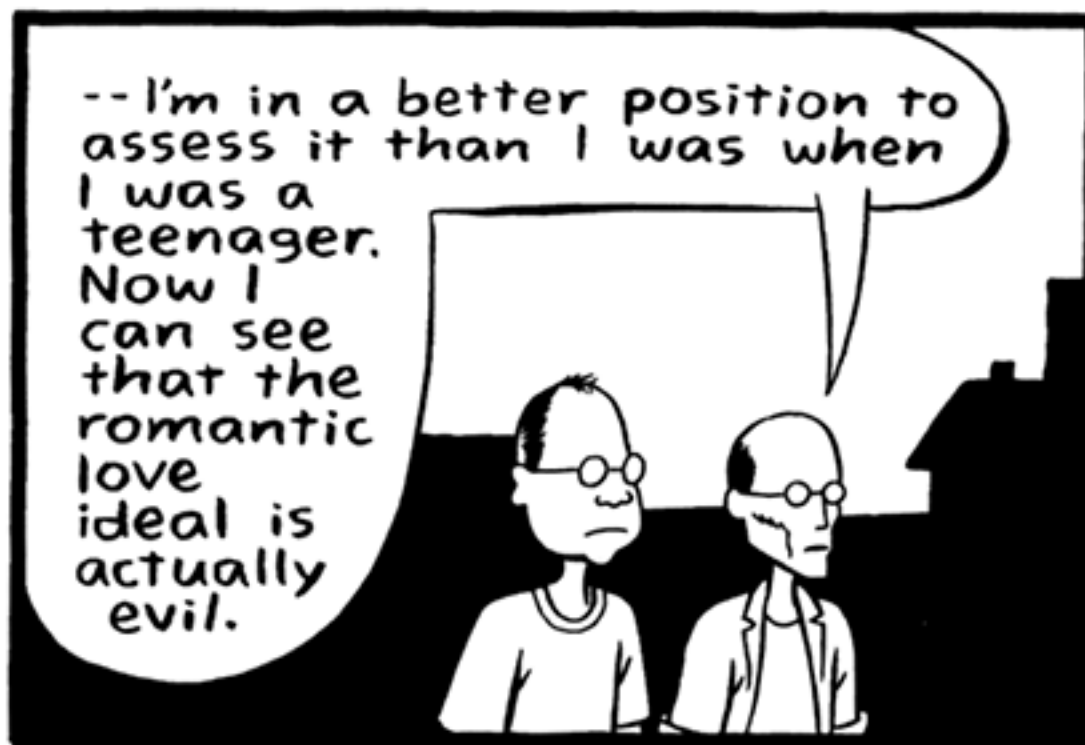
LARISSA



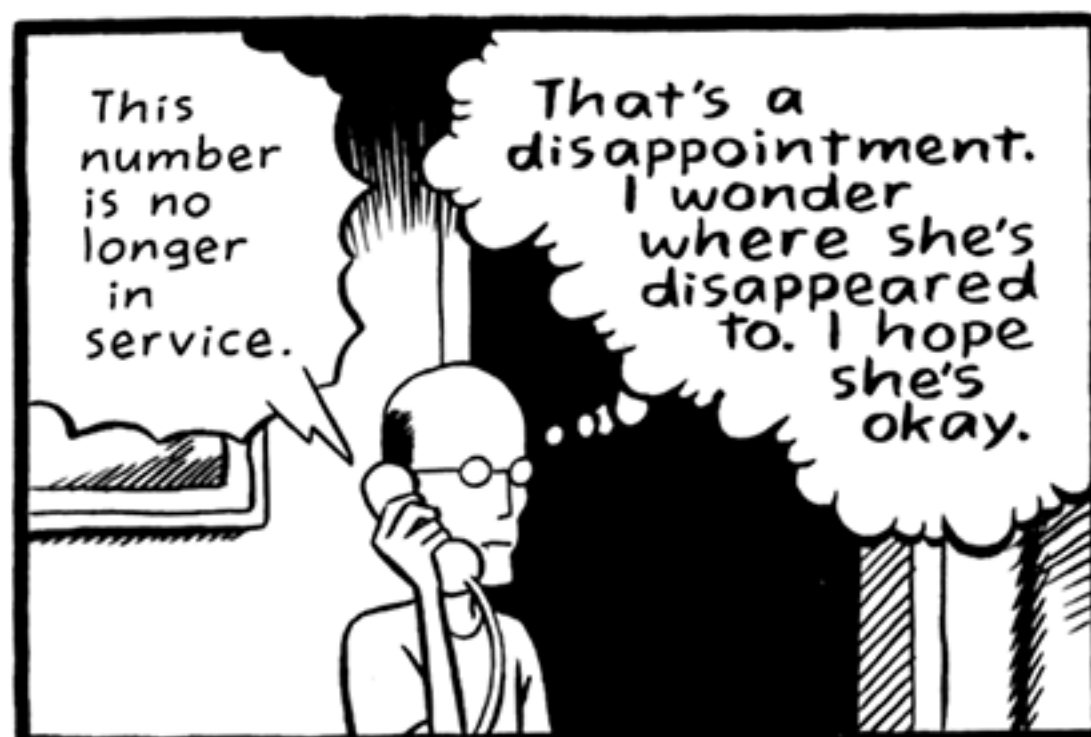
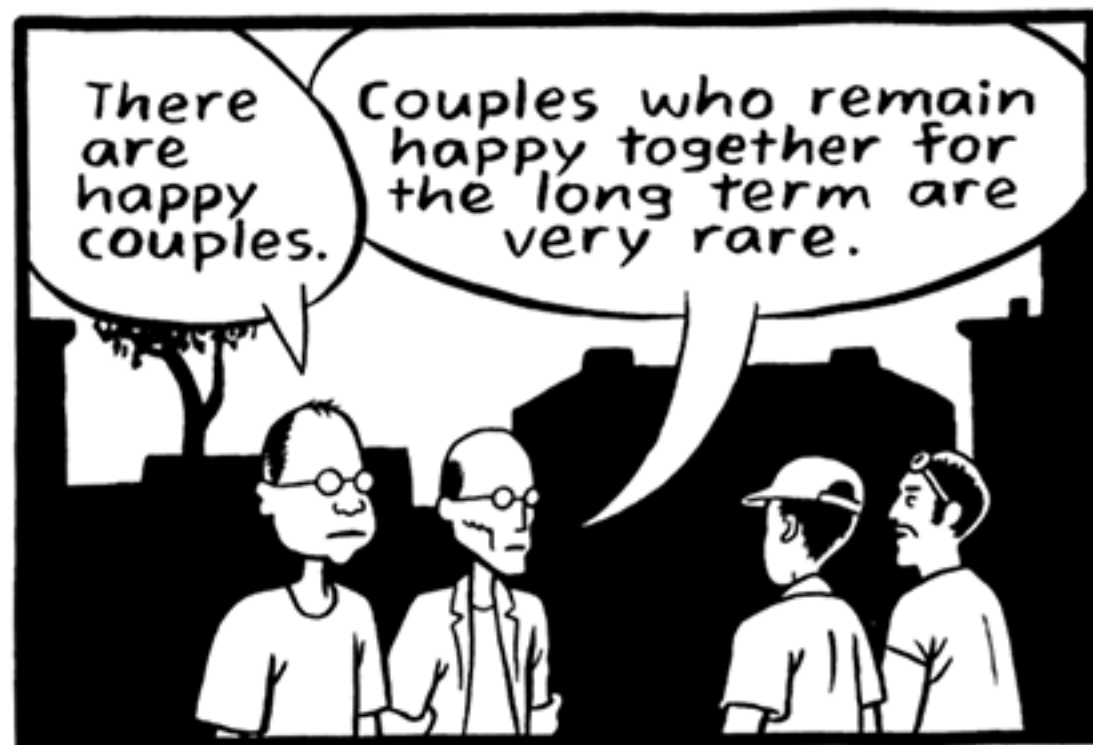
CHAPTER 26



LARISSA

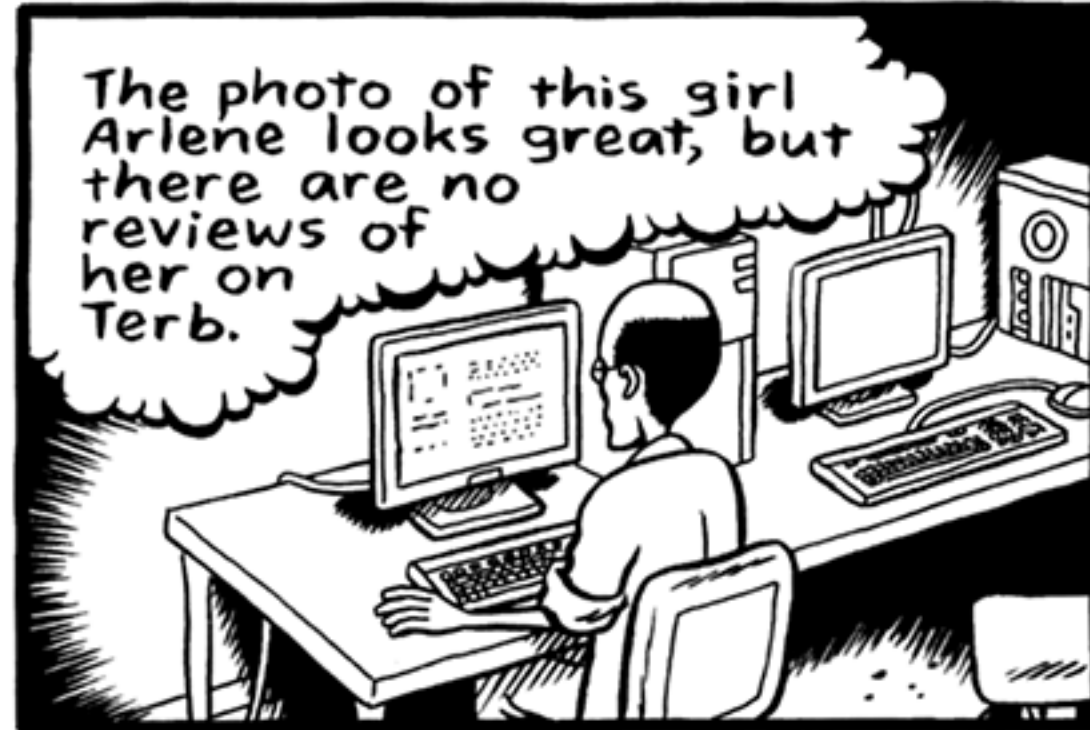


CHAPTER 26



CHAPTER
27
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ARLENE

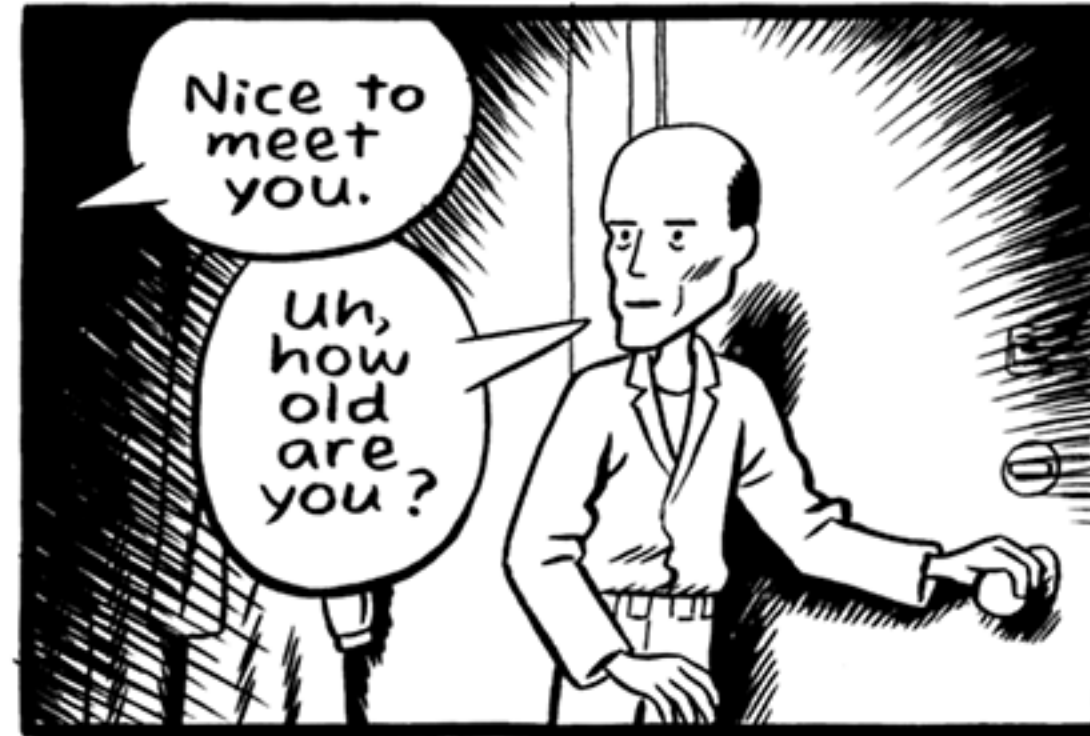
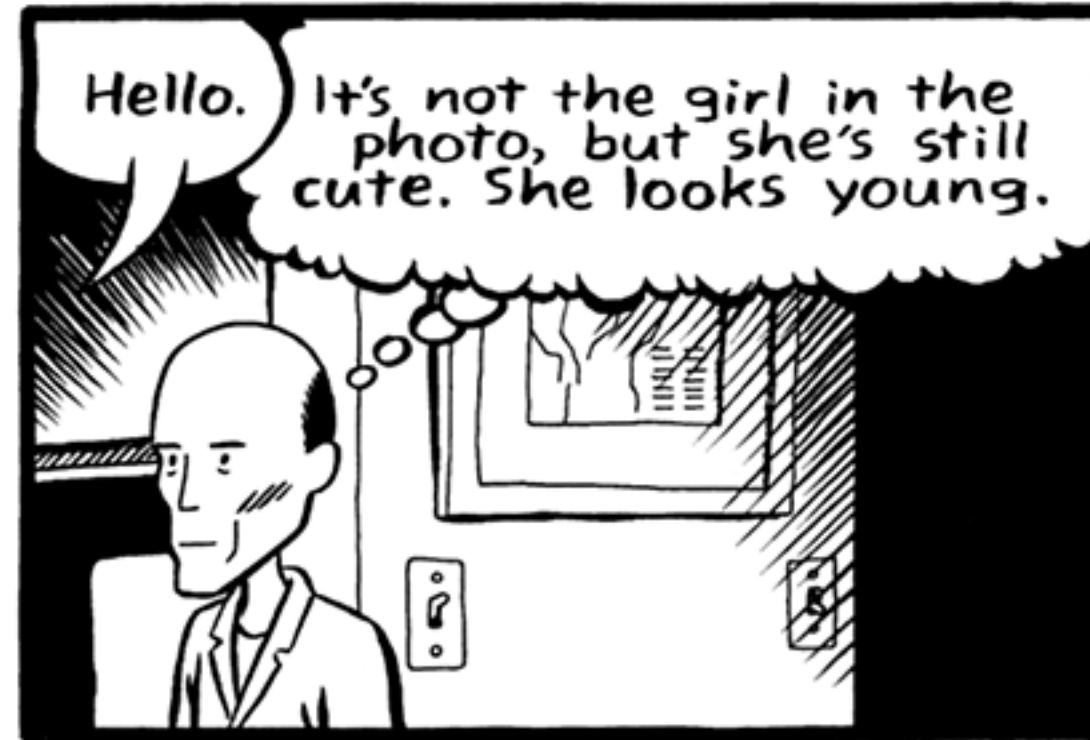
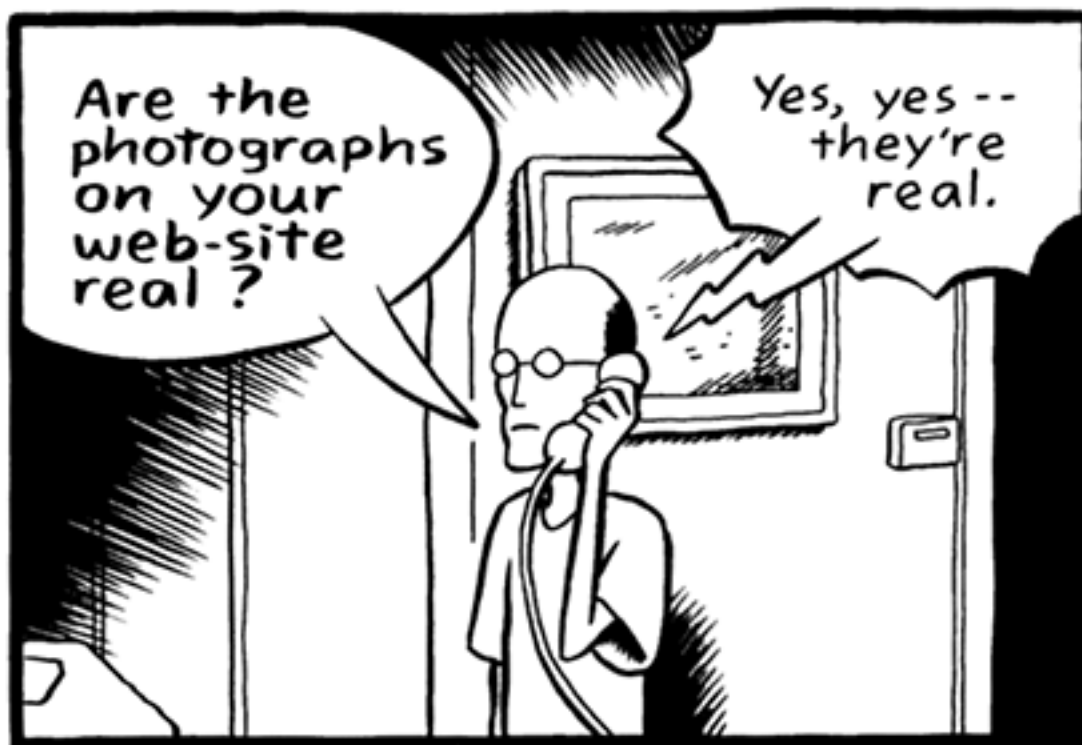
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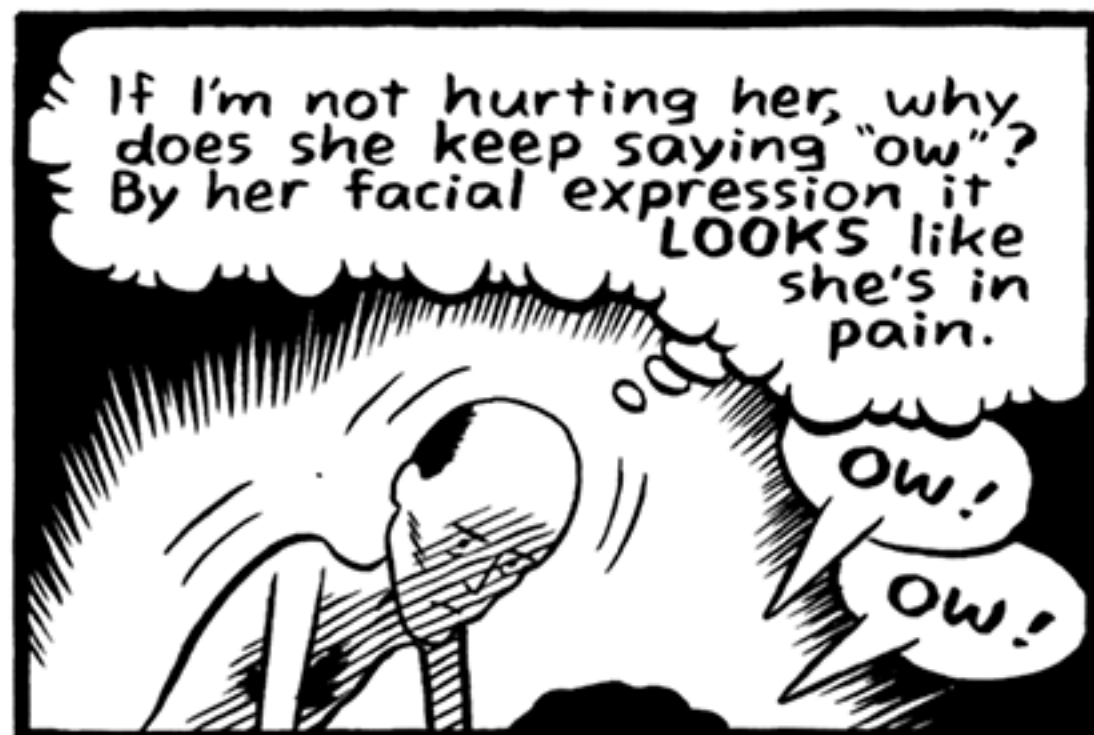
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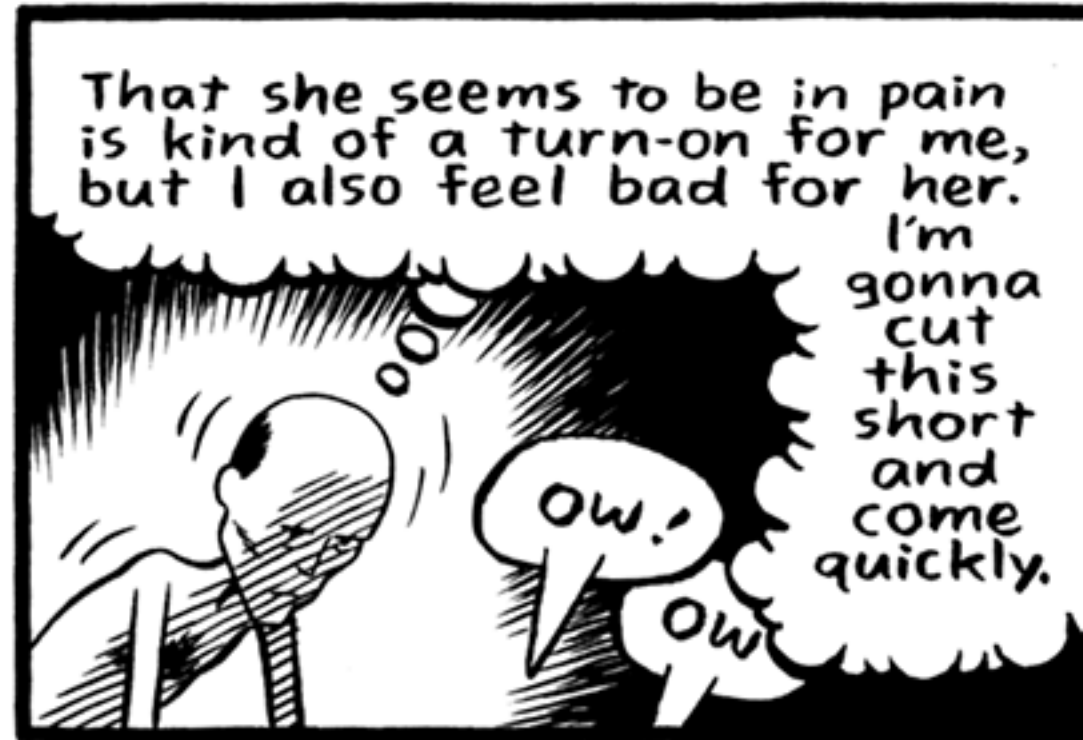
CHAPTER 27



ARLENE

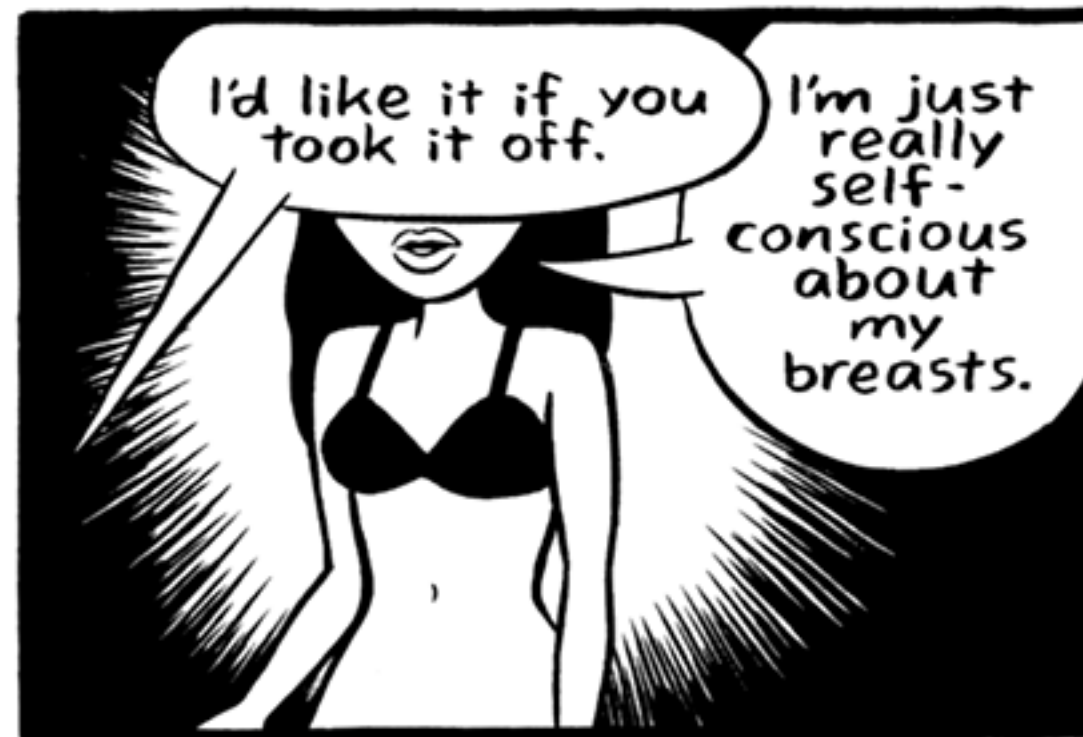
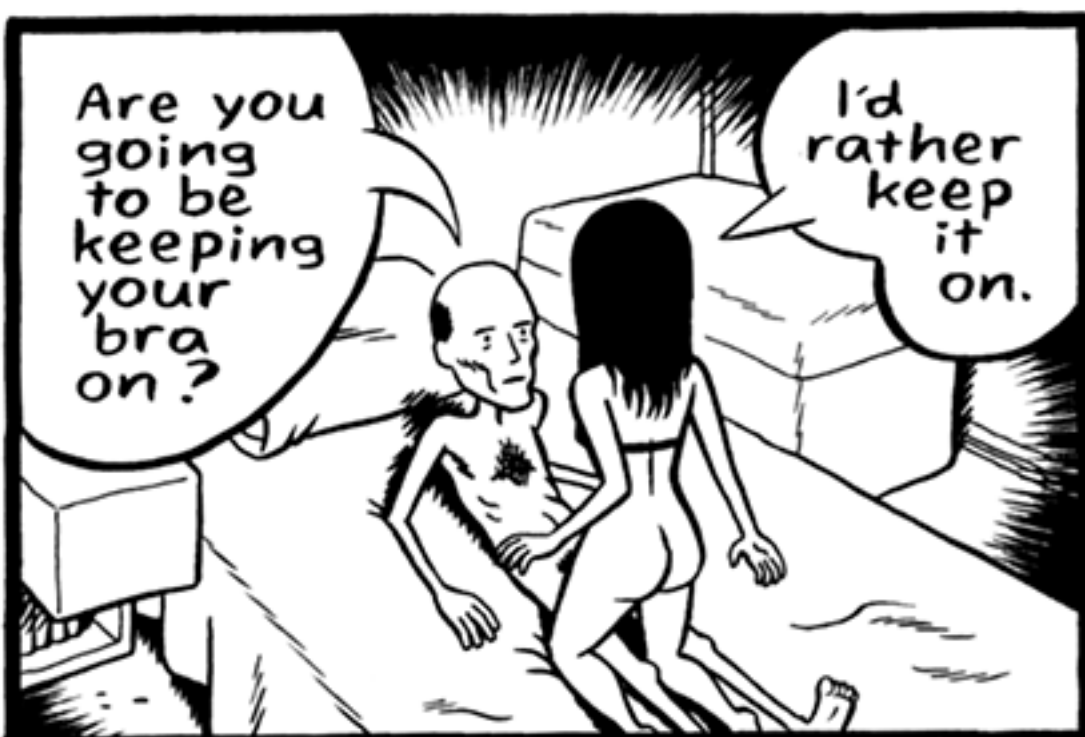


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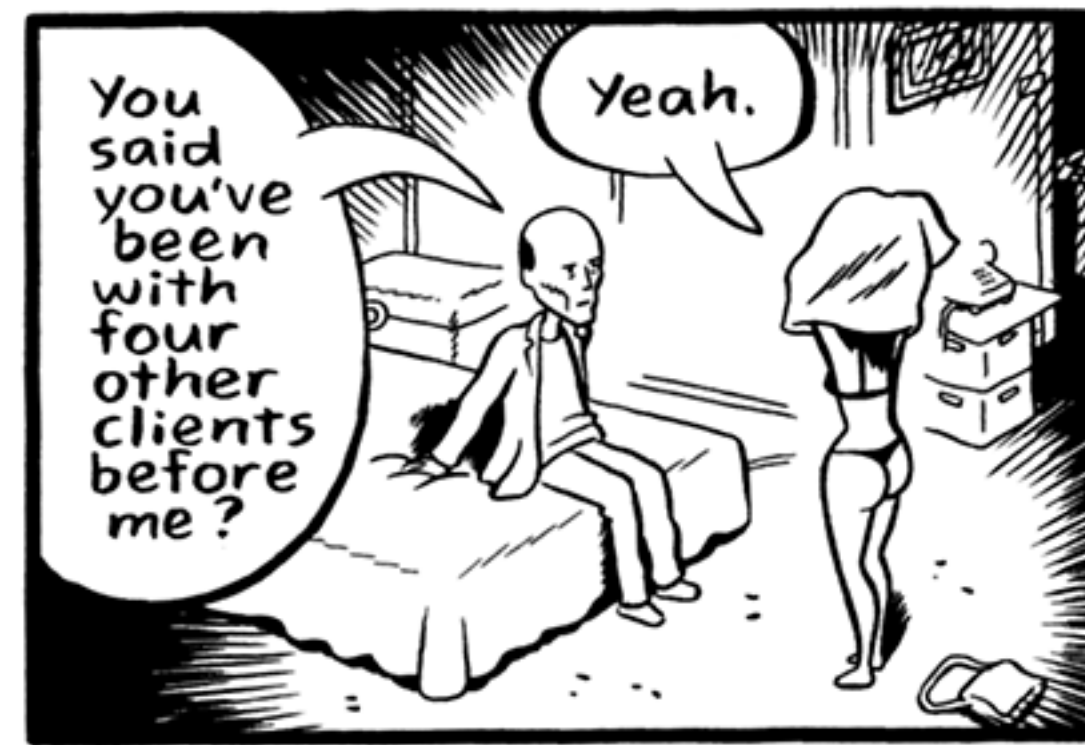
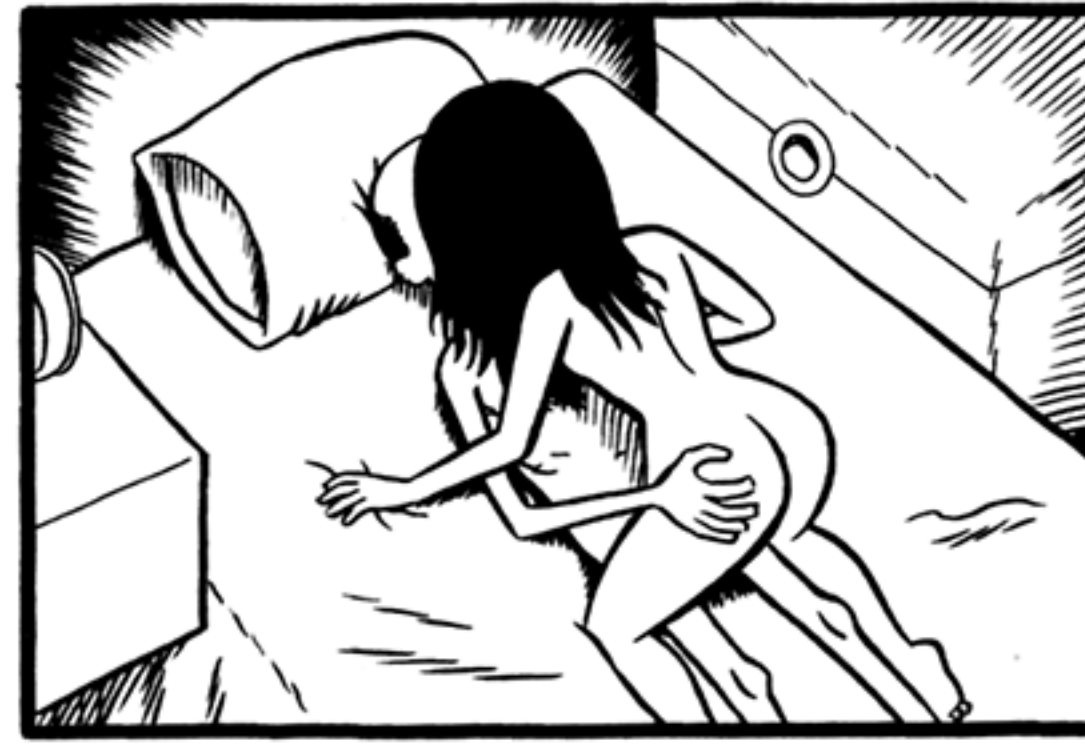
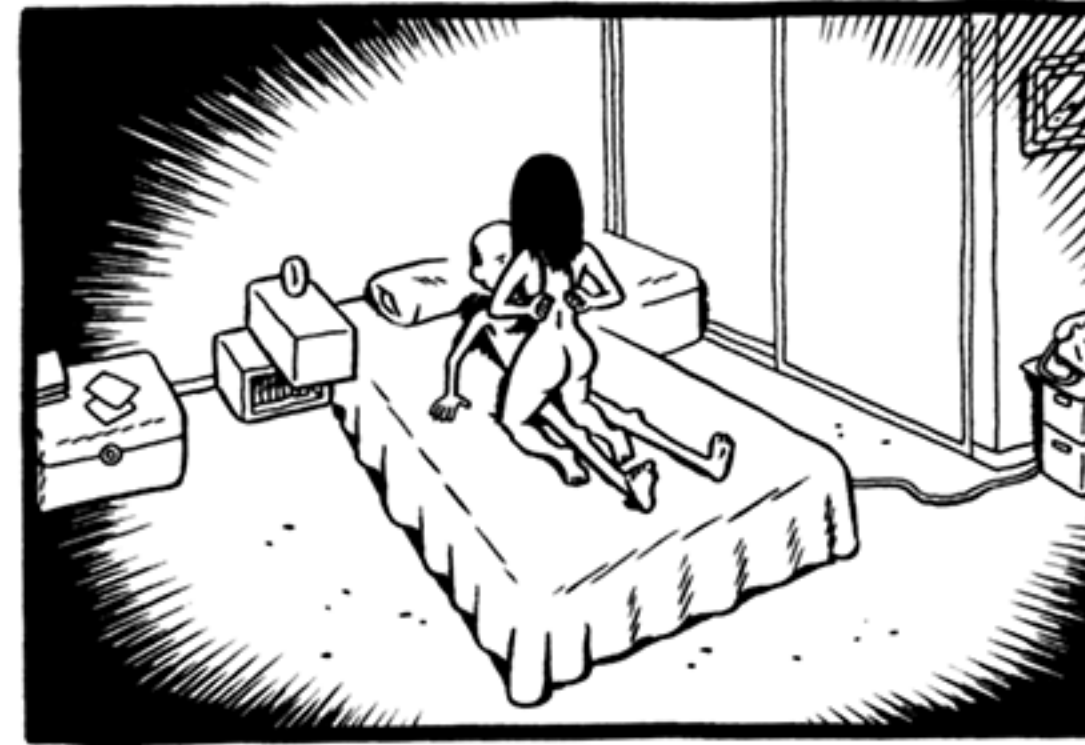
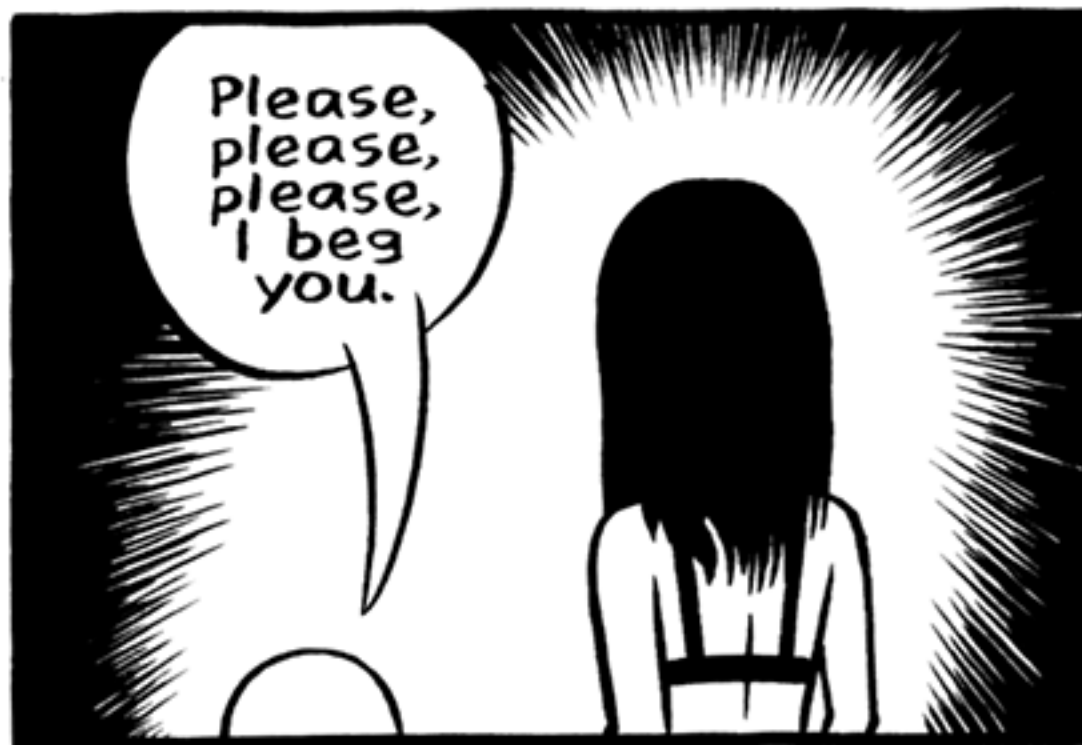
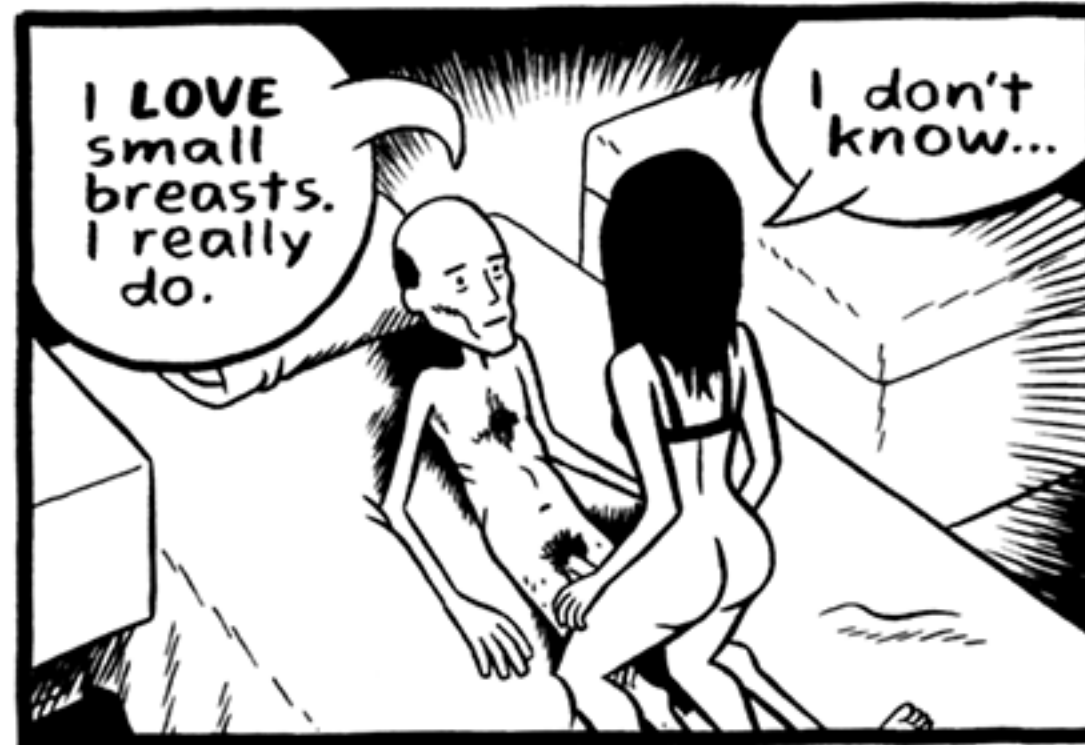


CHAPTER
28
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EDITH

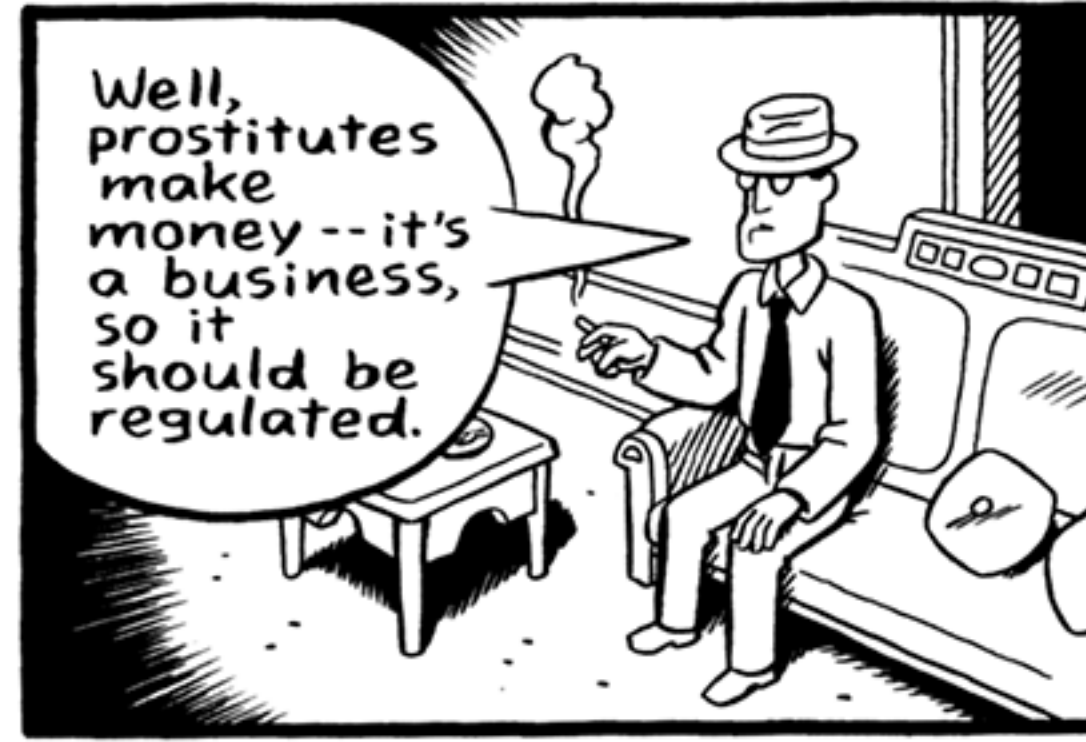
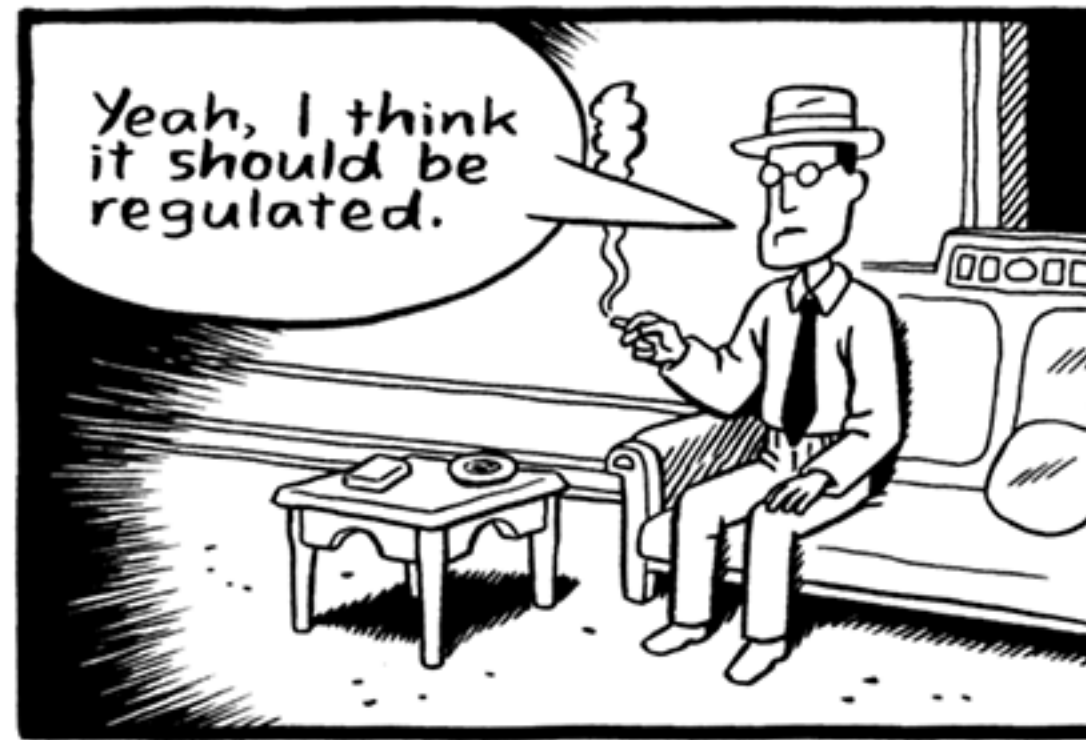
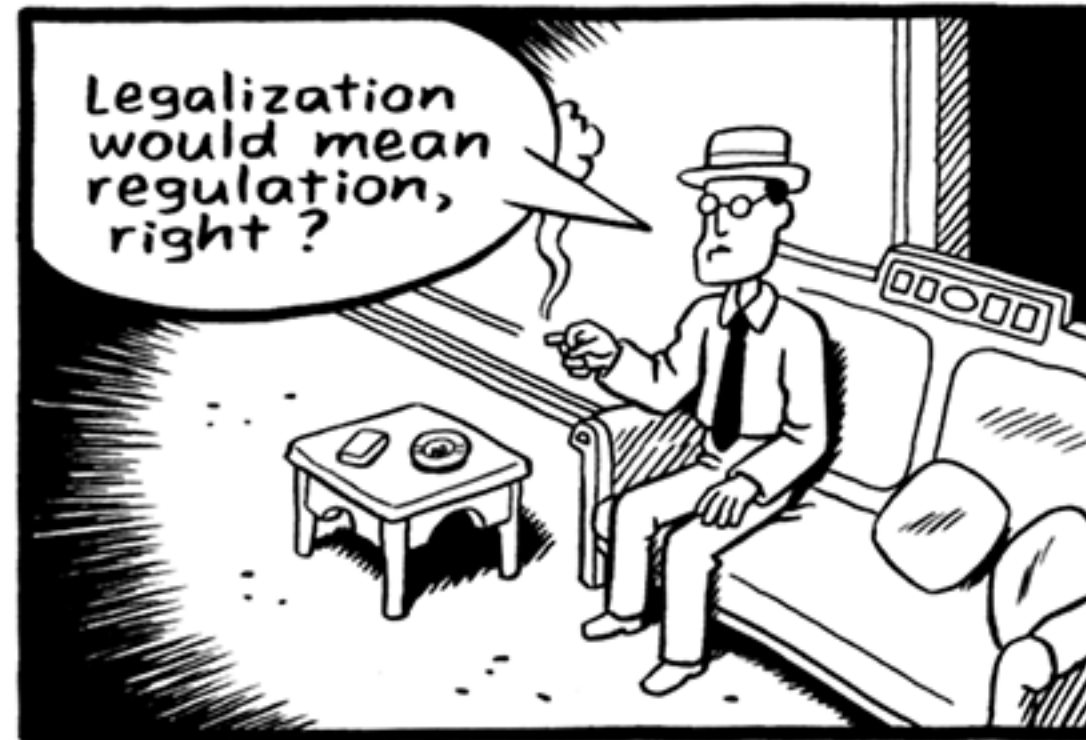
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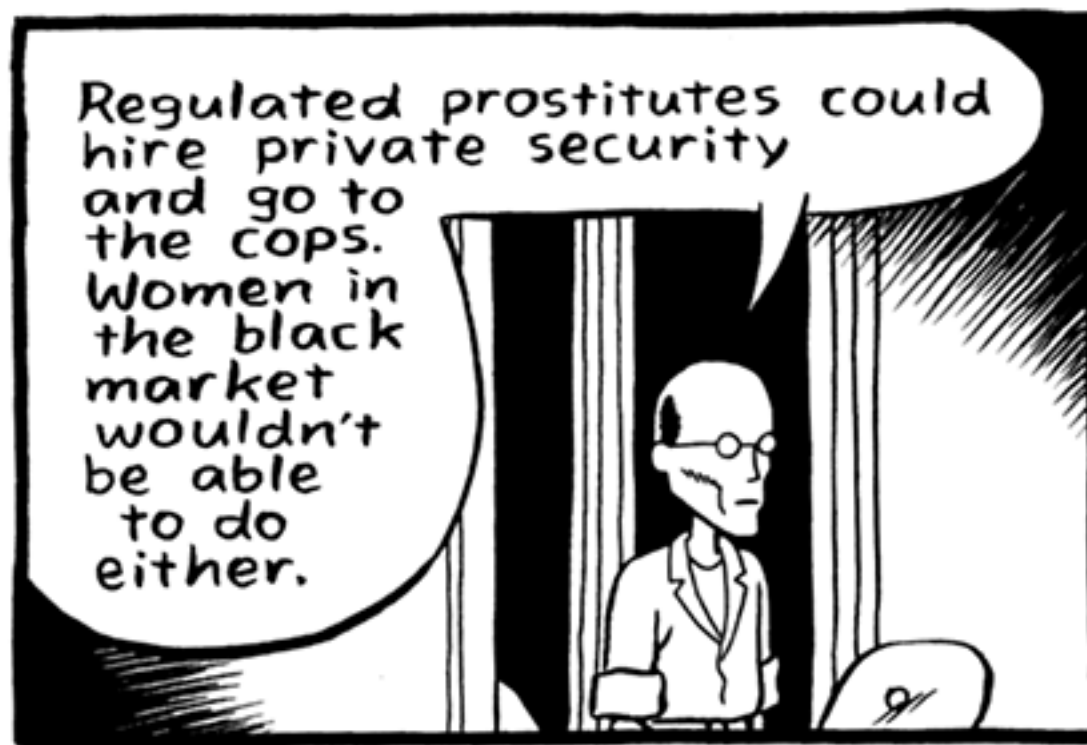
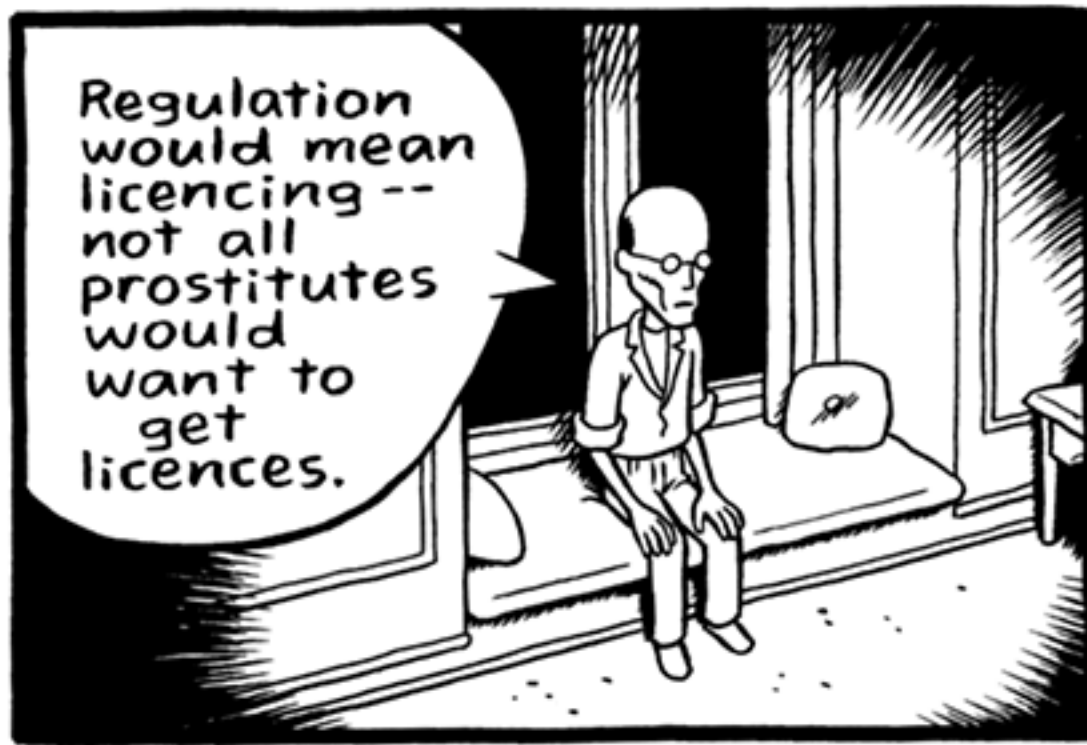
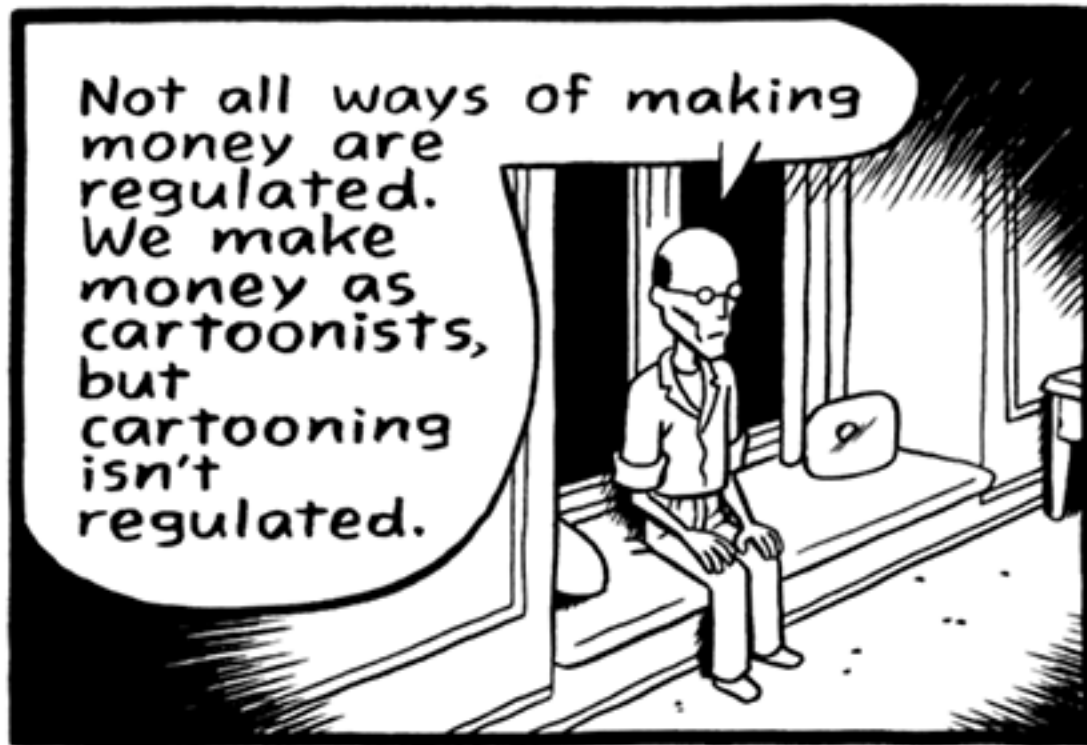
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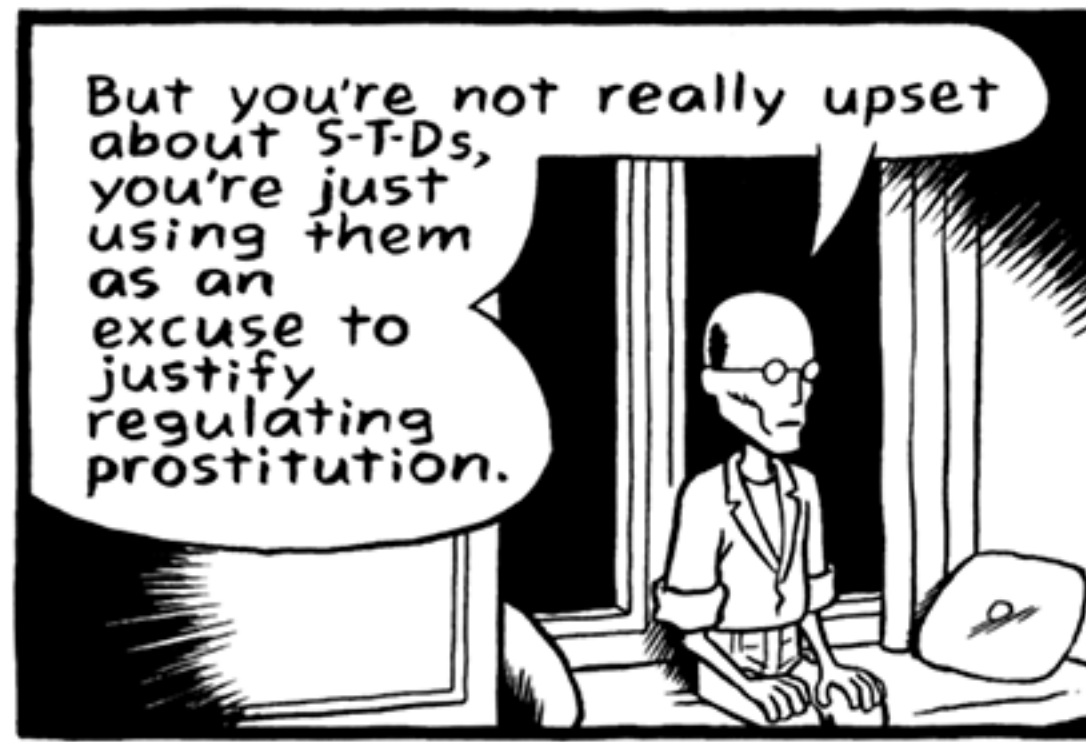
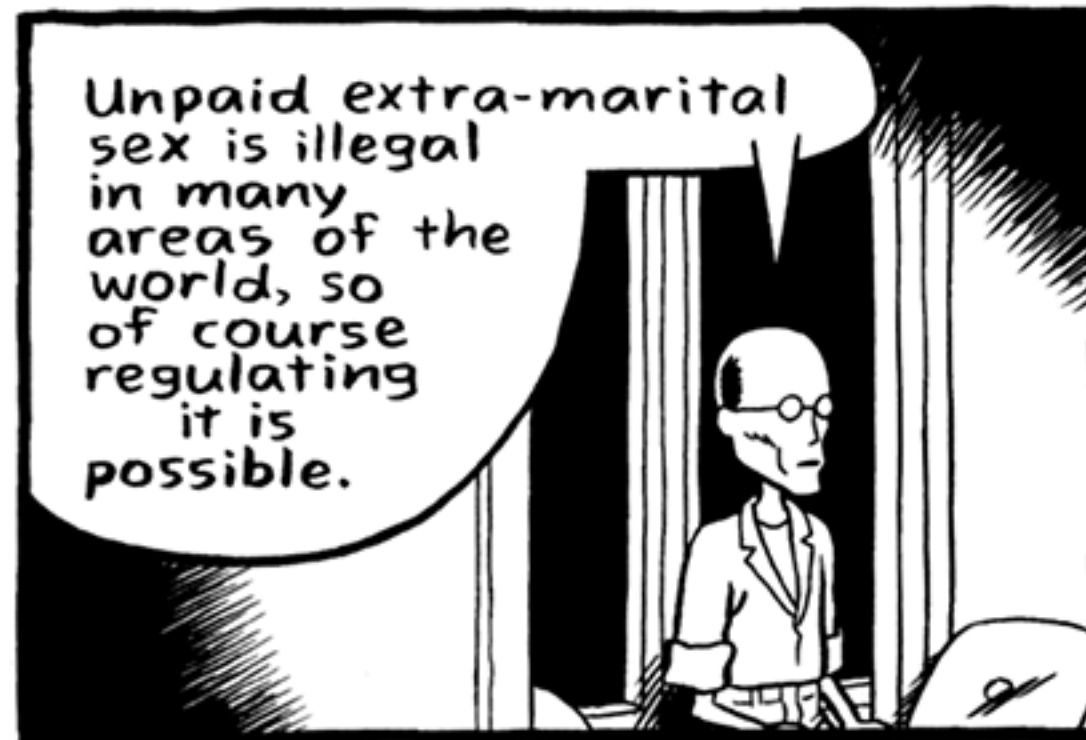
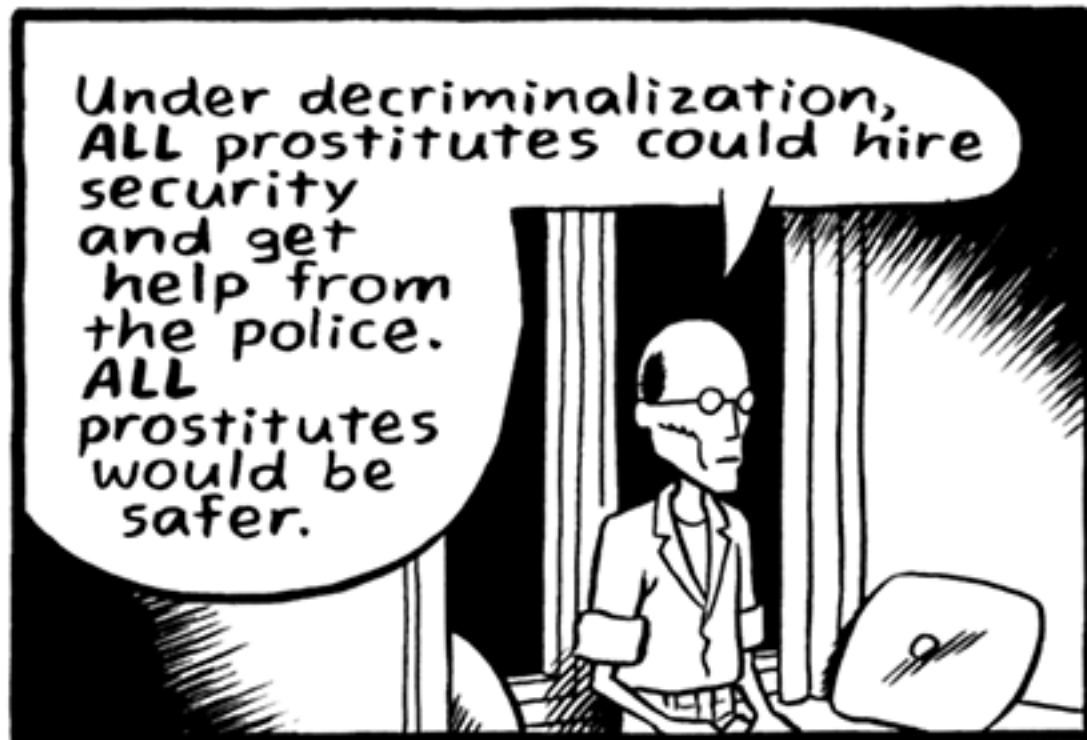
EDITH



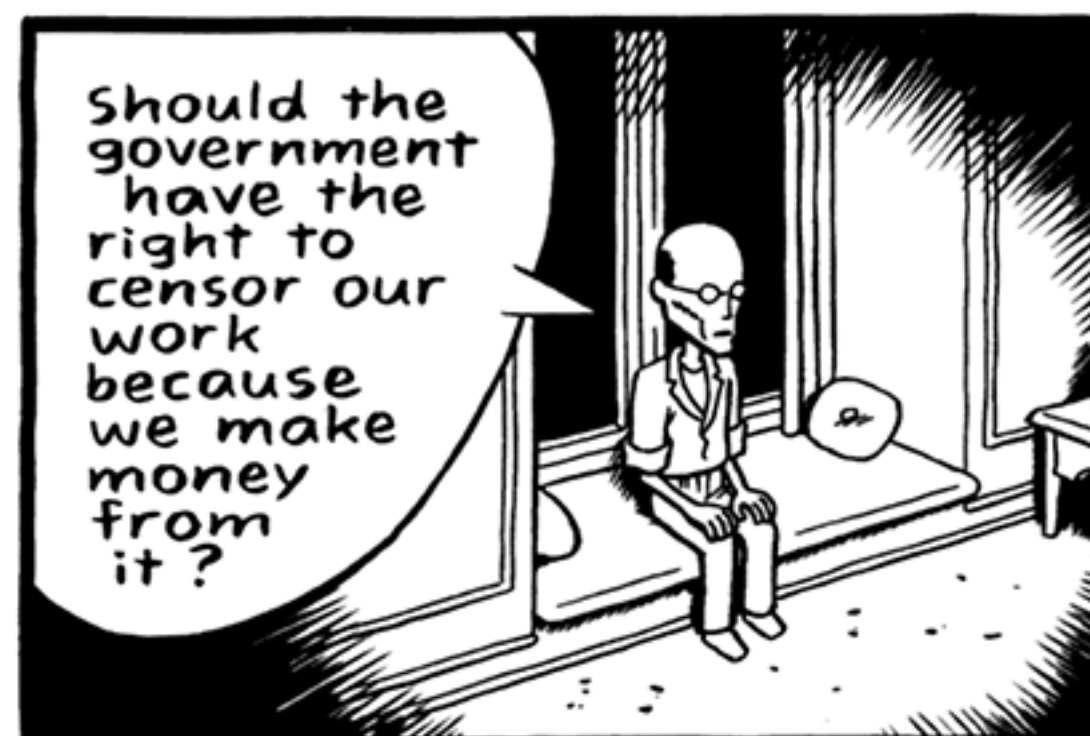
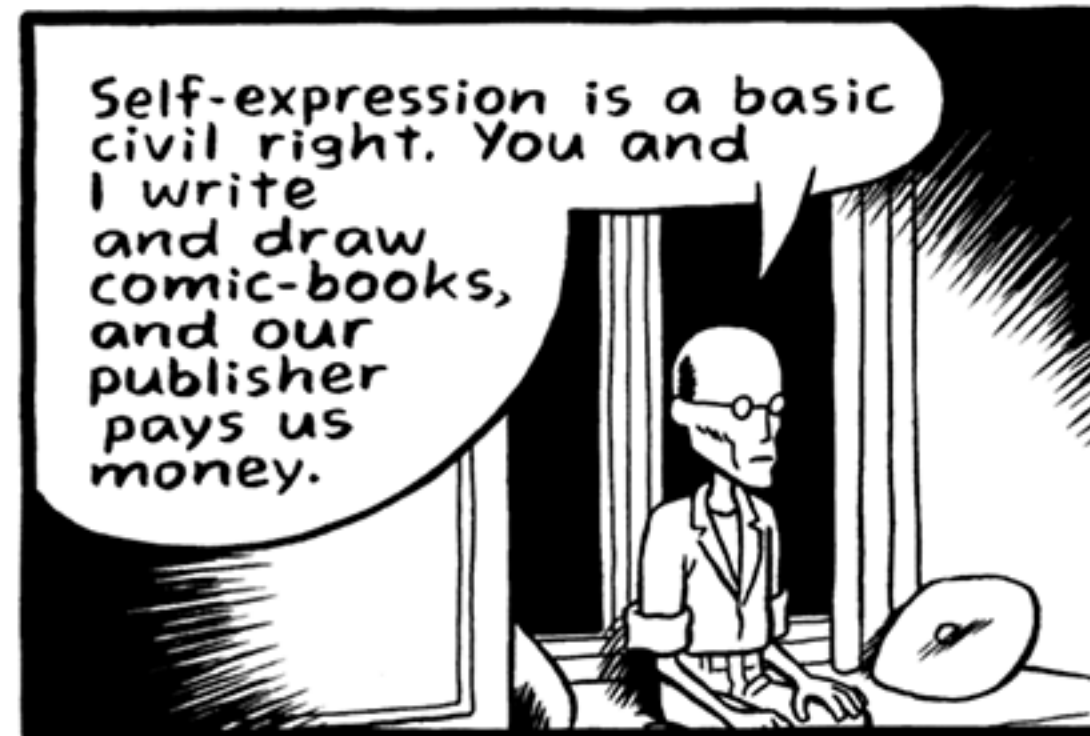
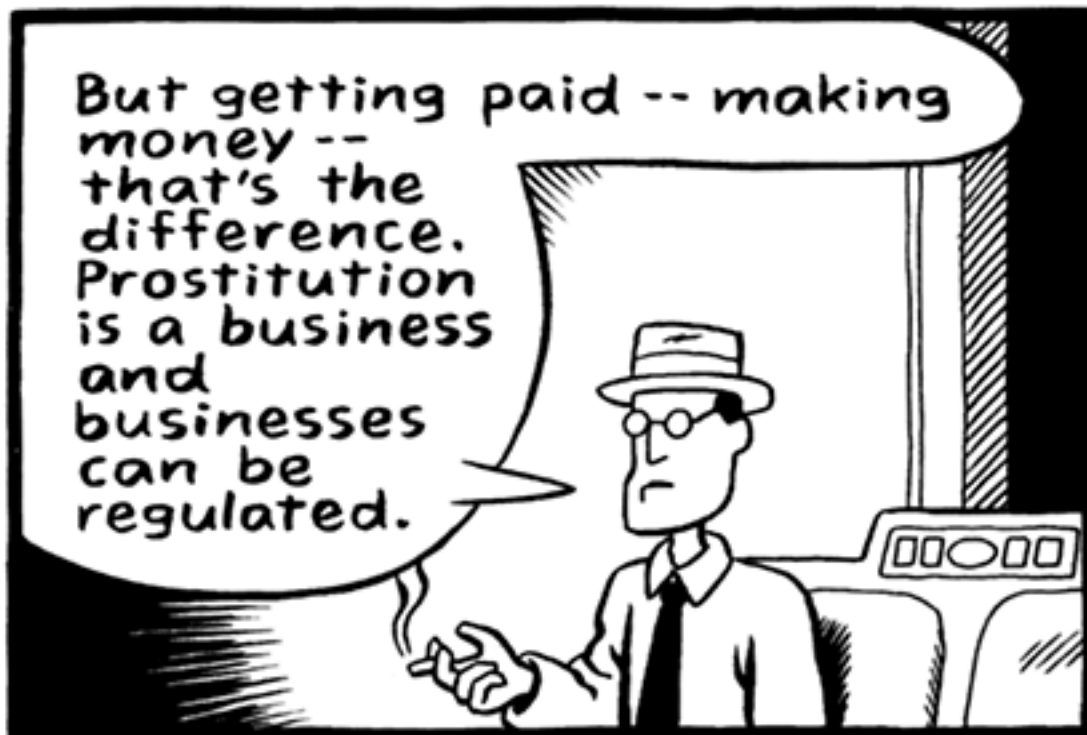
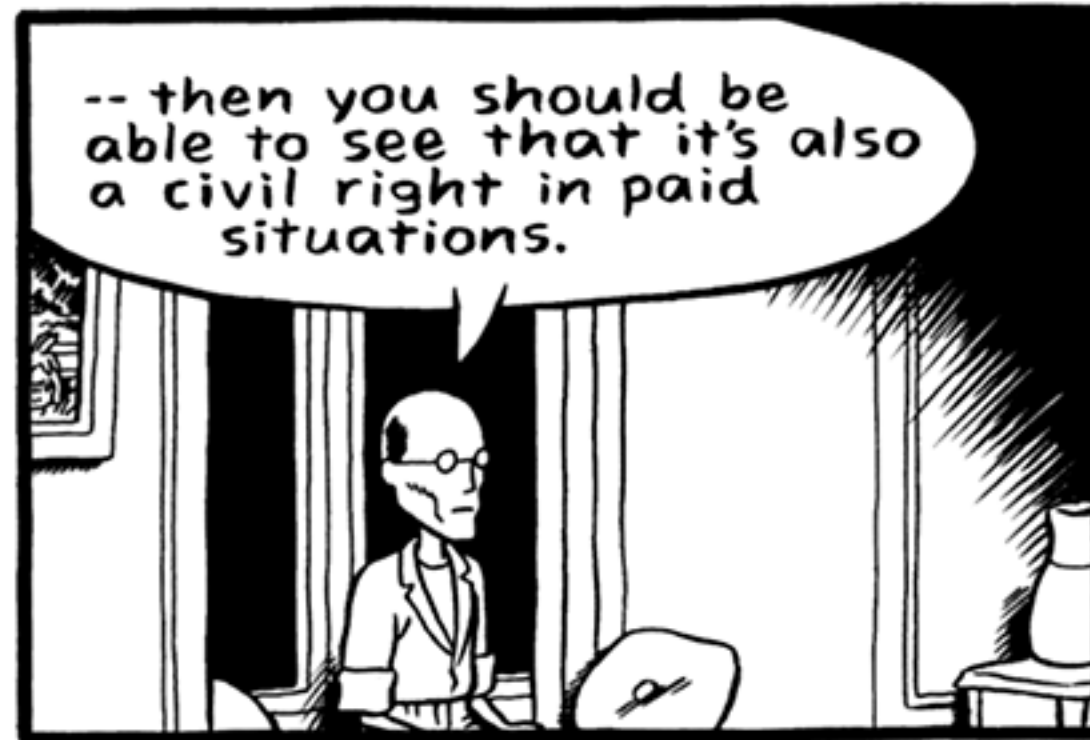
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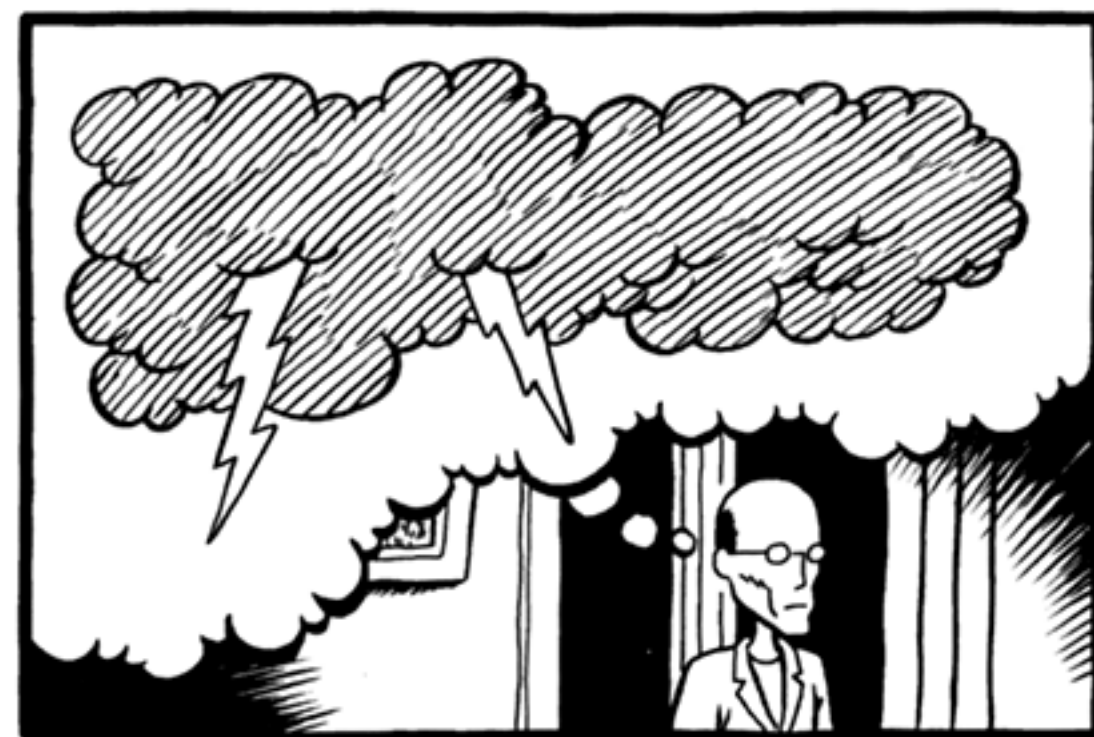
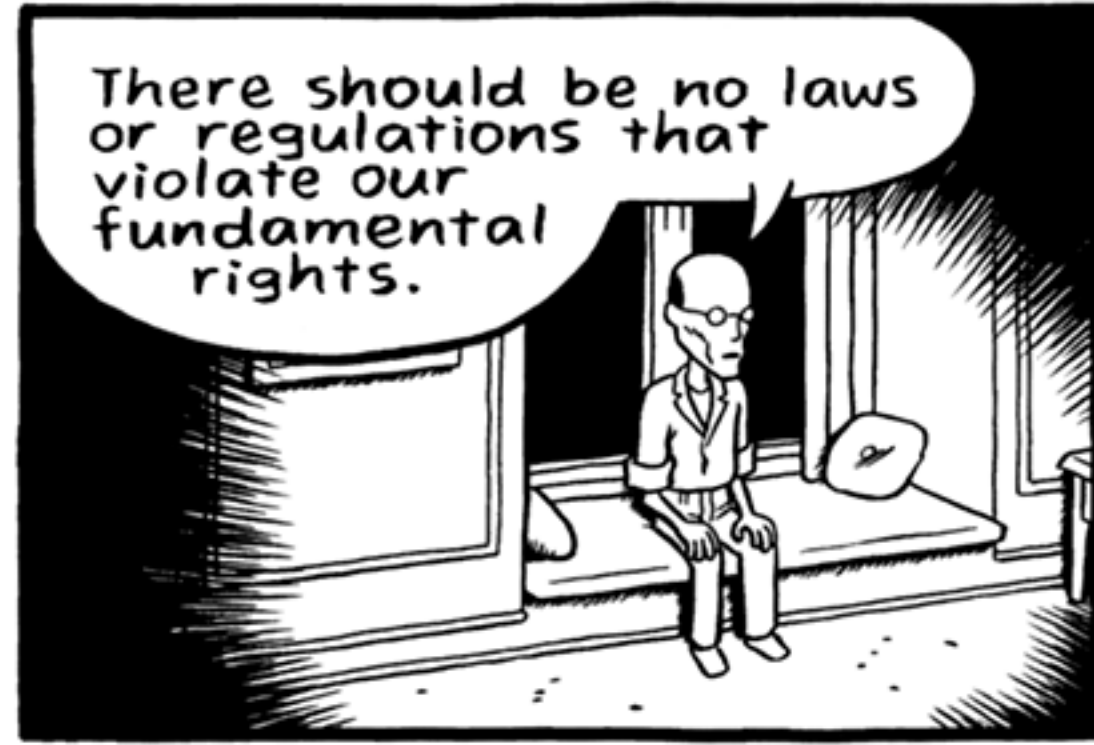
EDITH



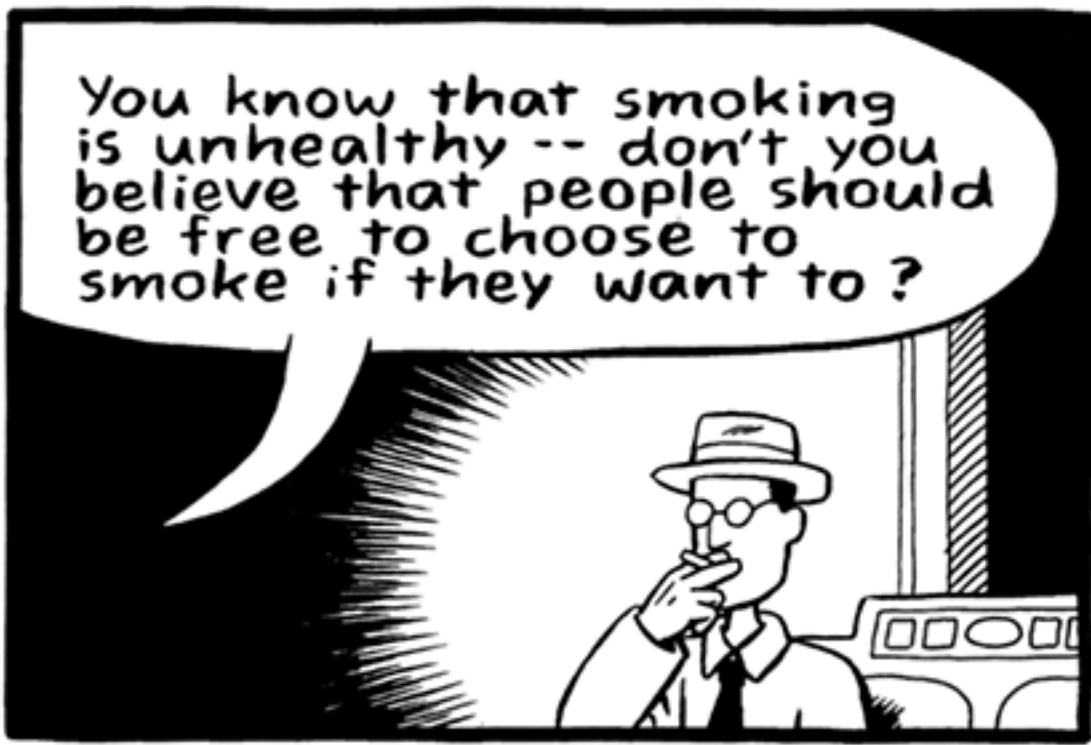
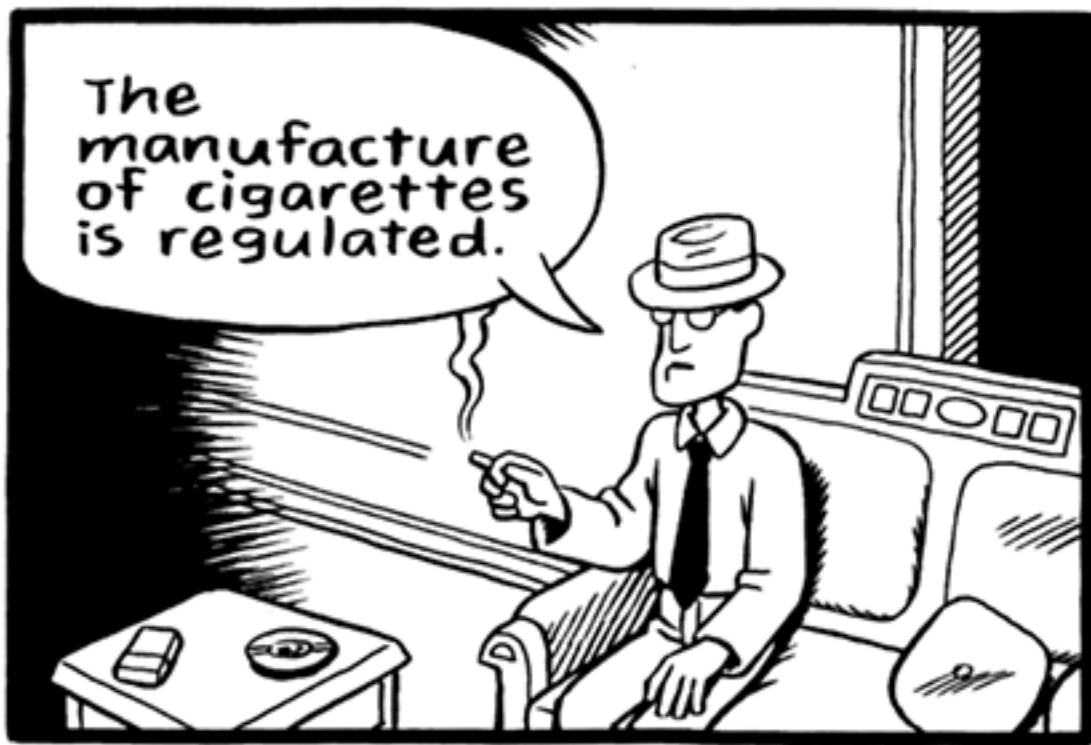
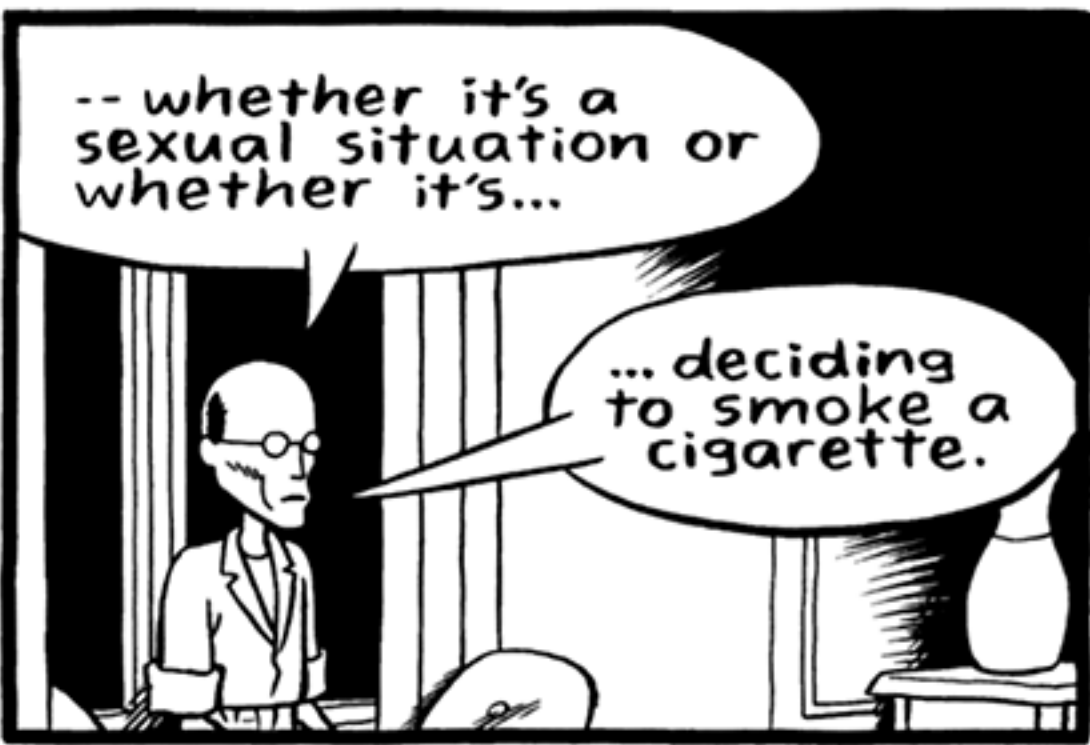
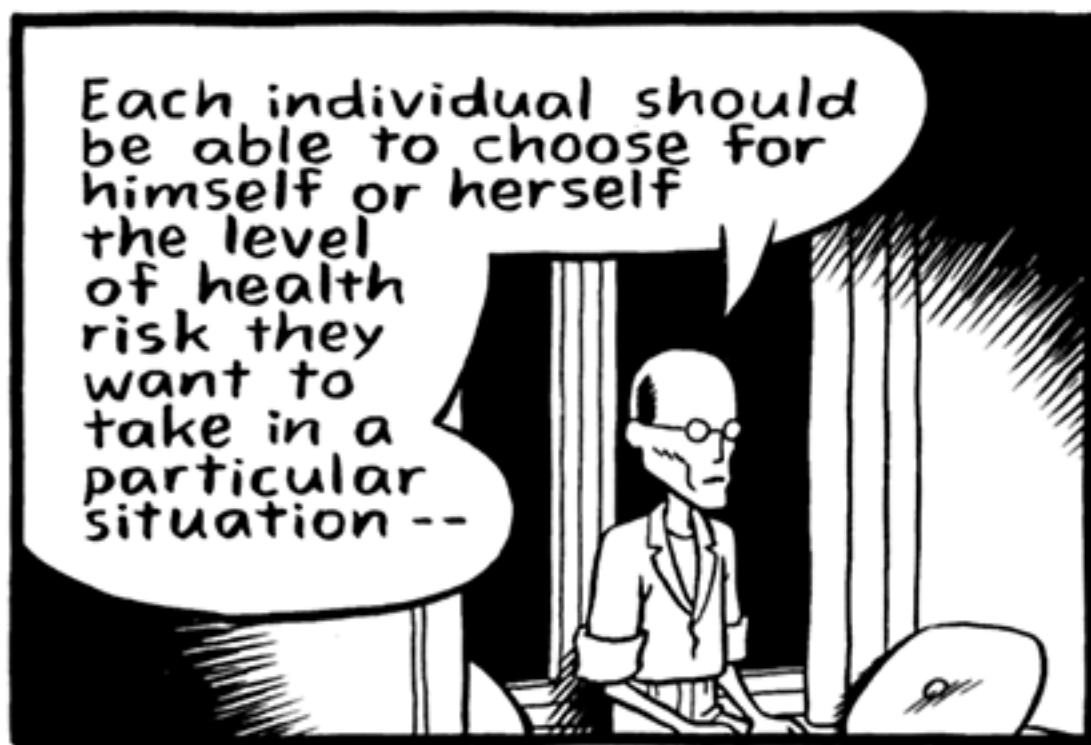
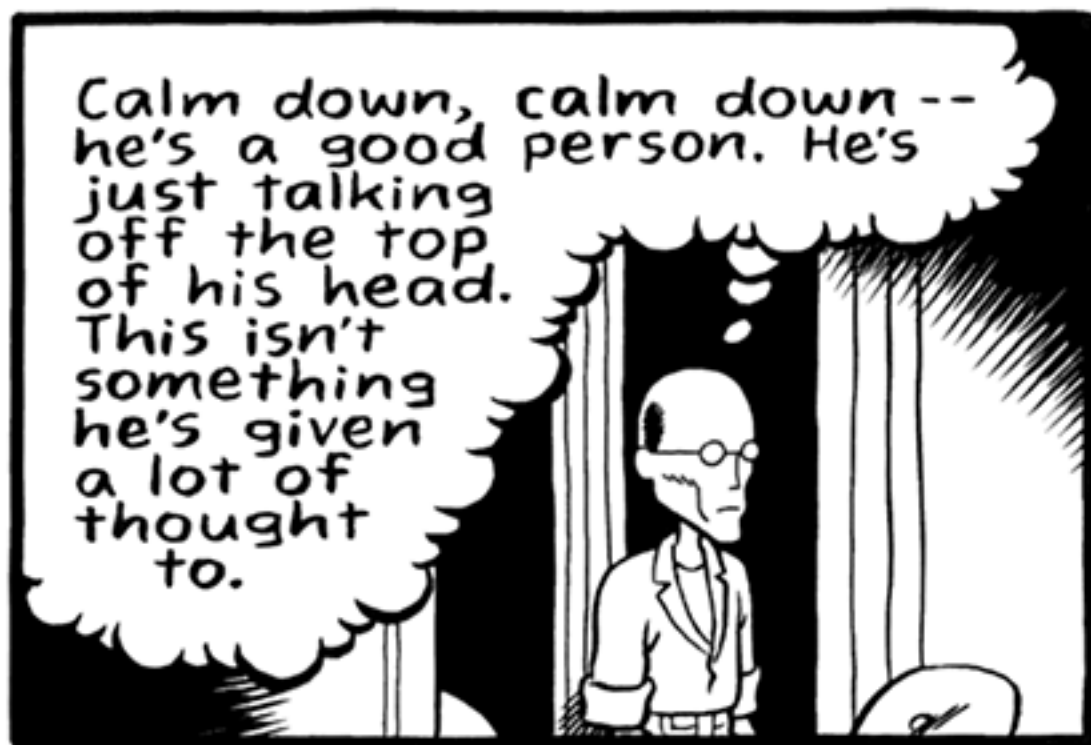
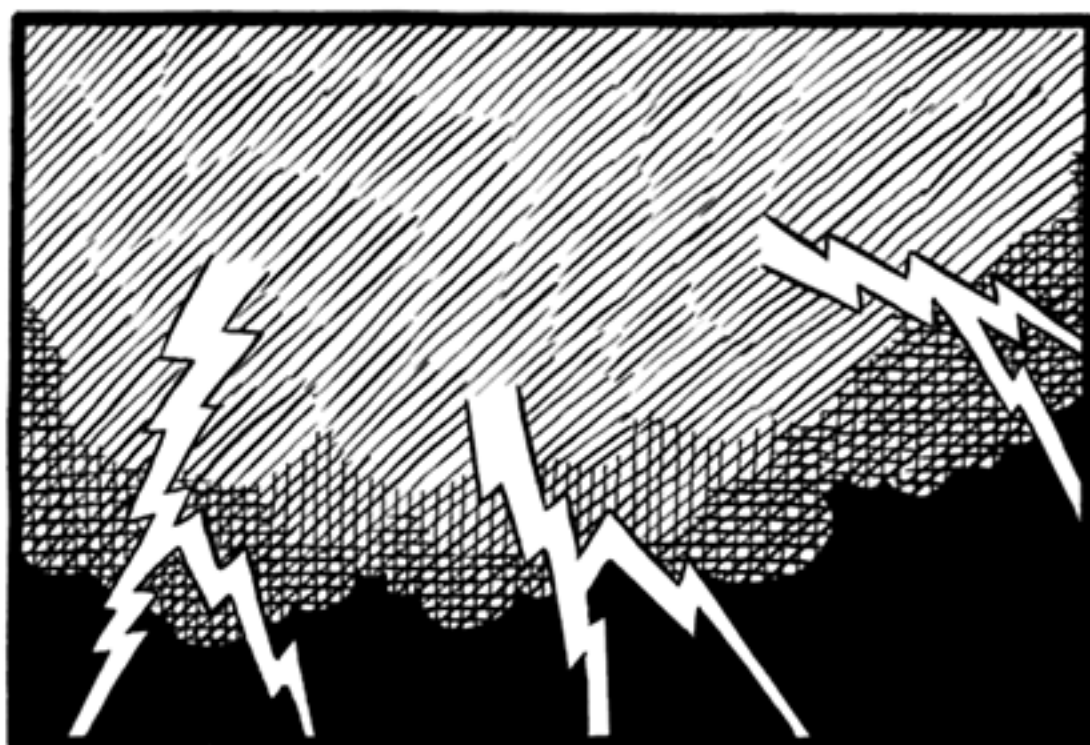
CHAPTER 28



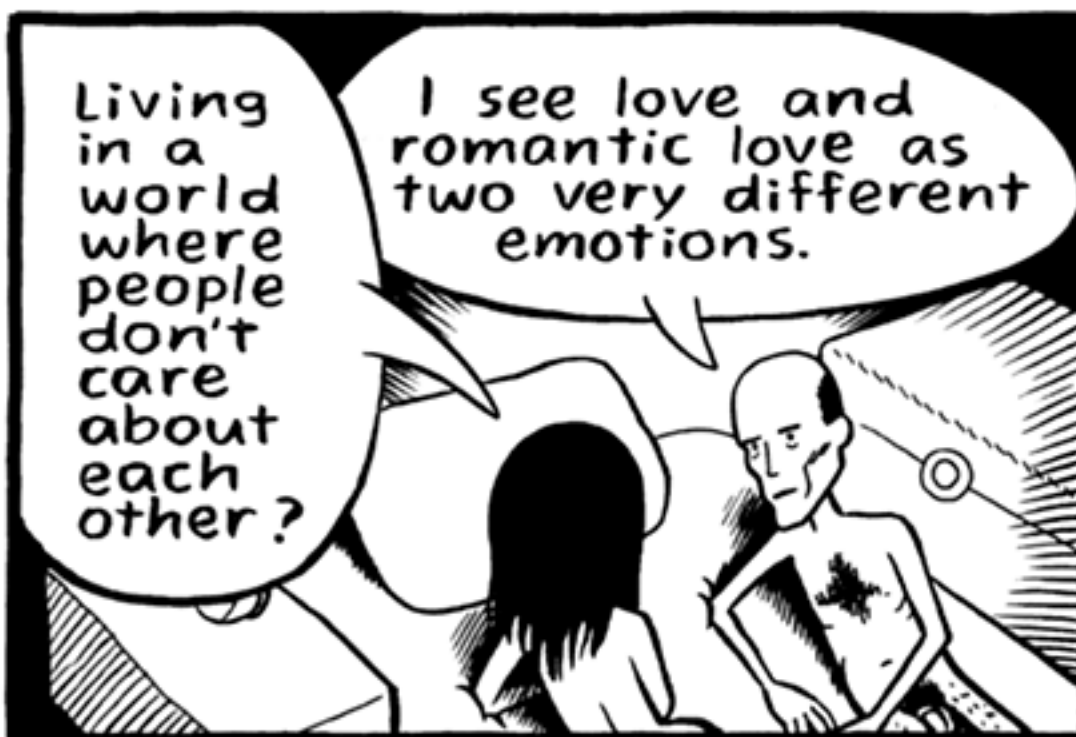
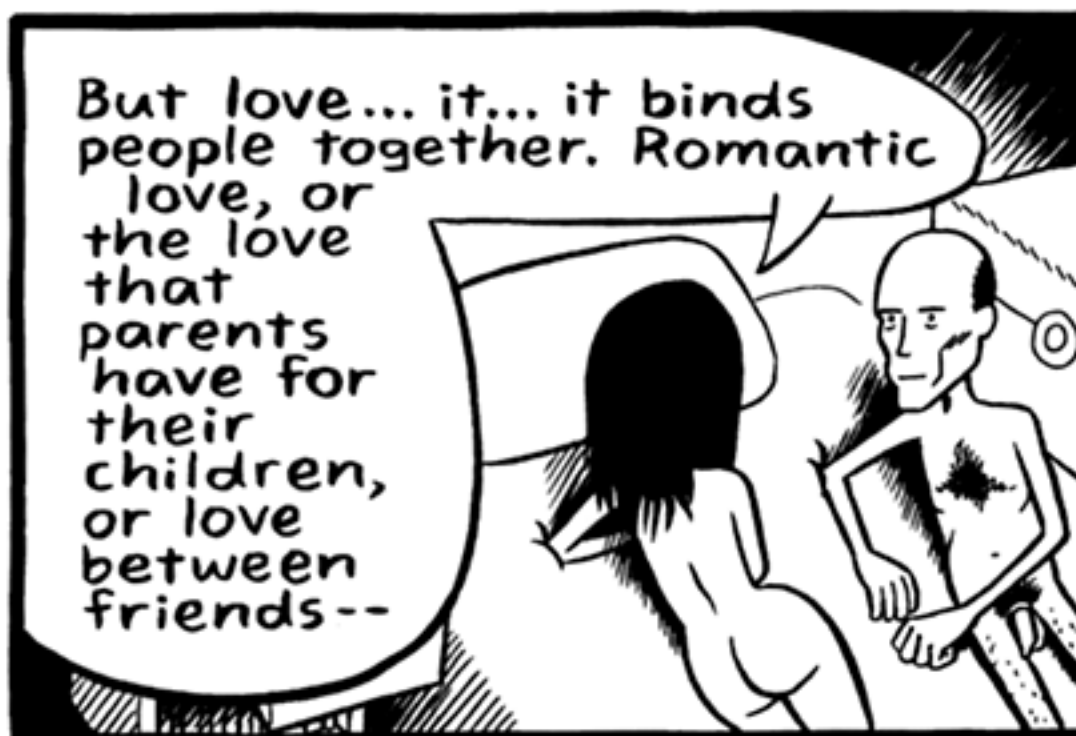
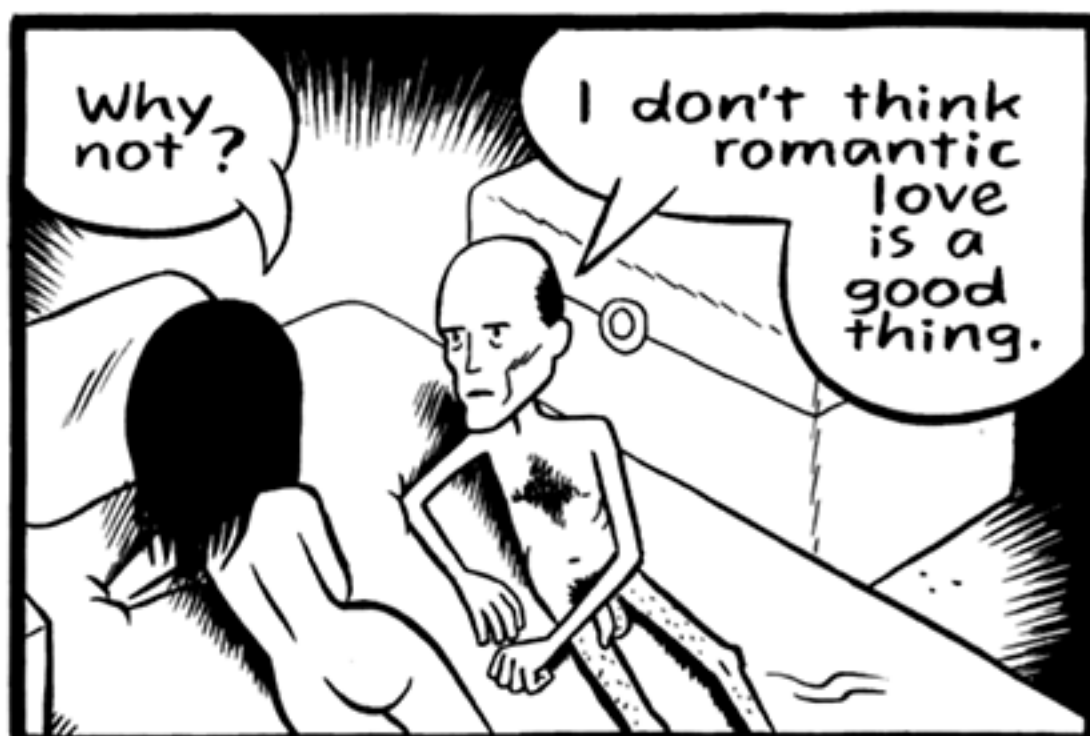
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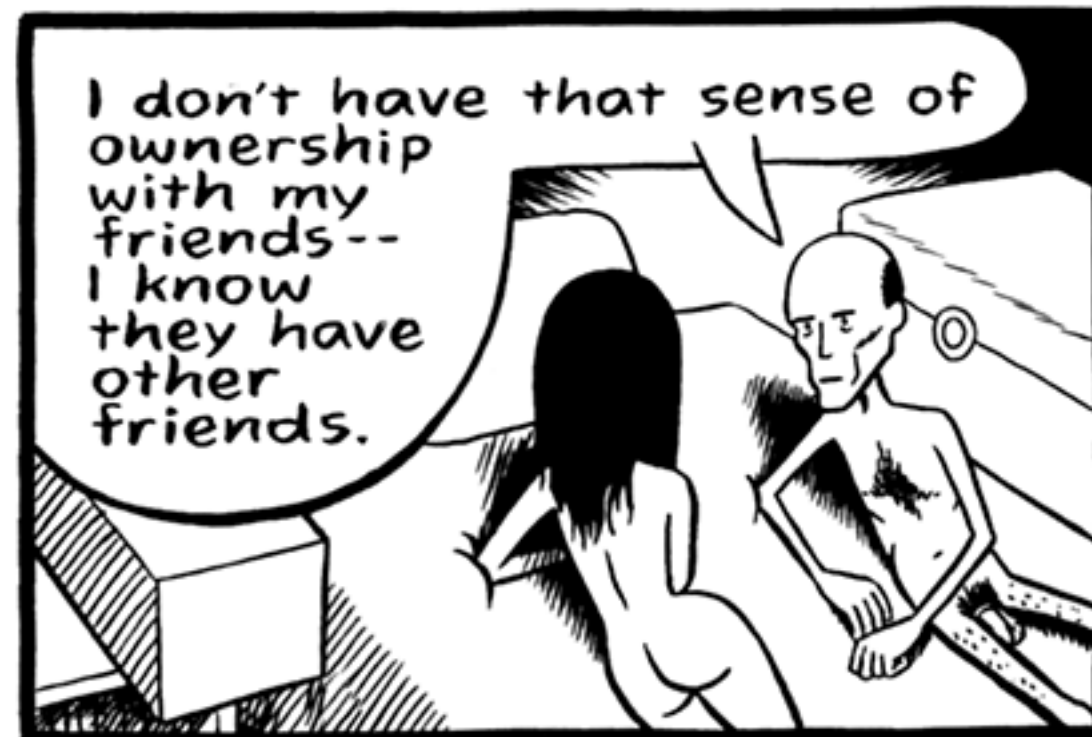
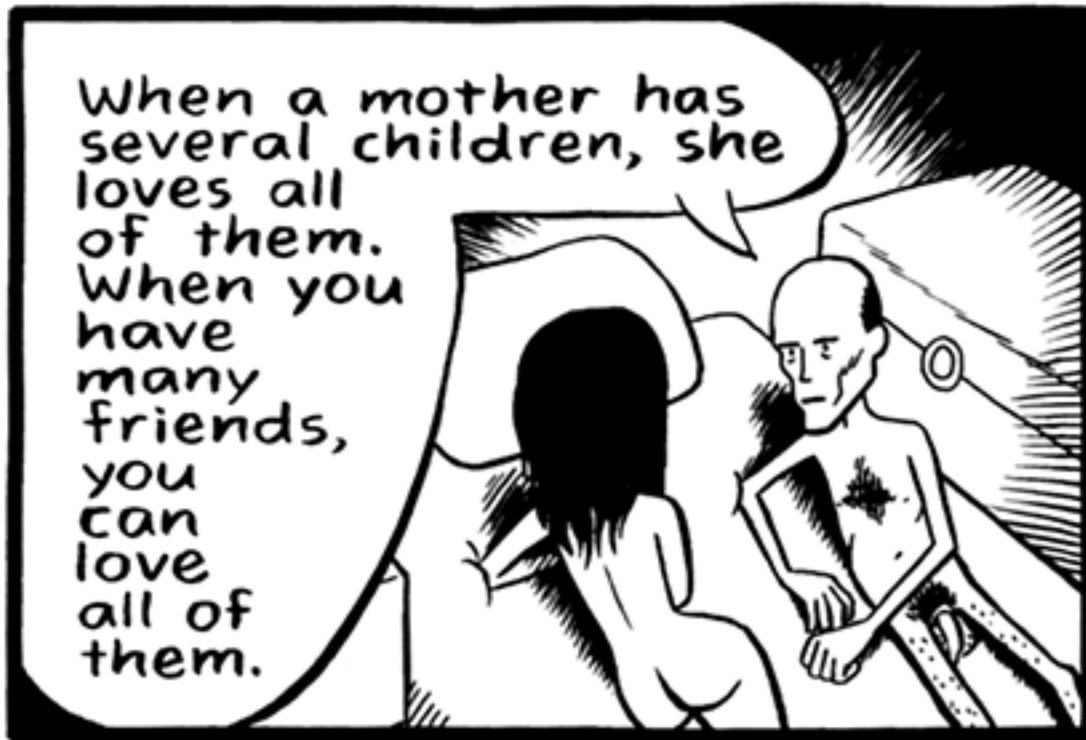
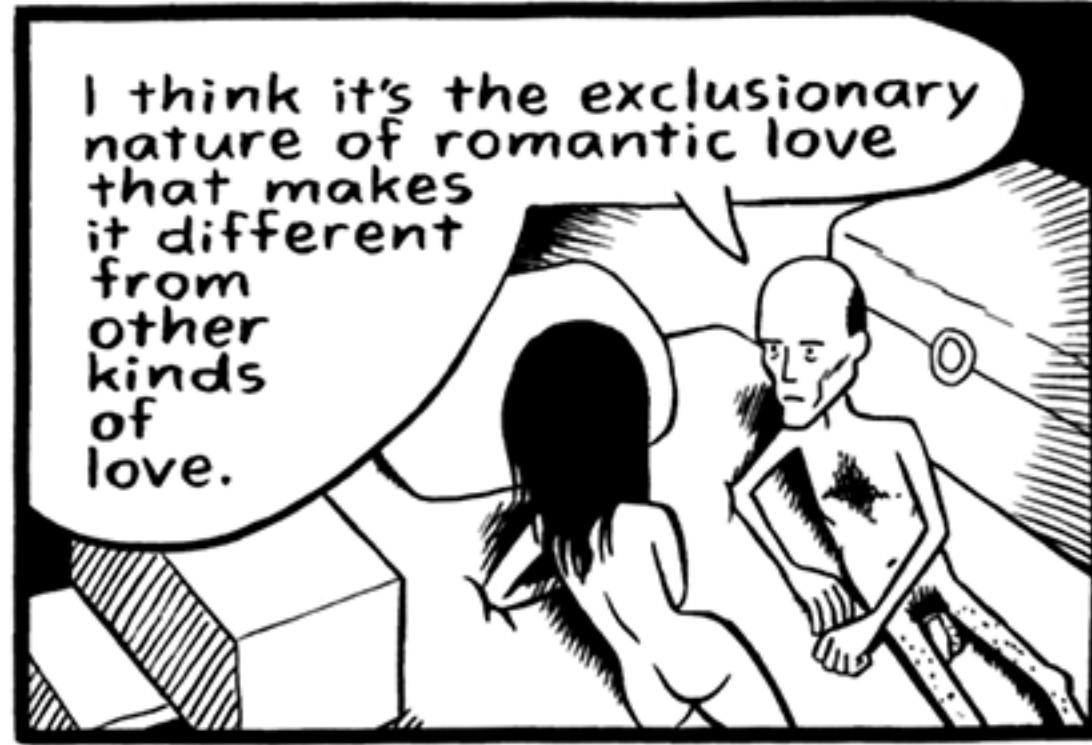
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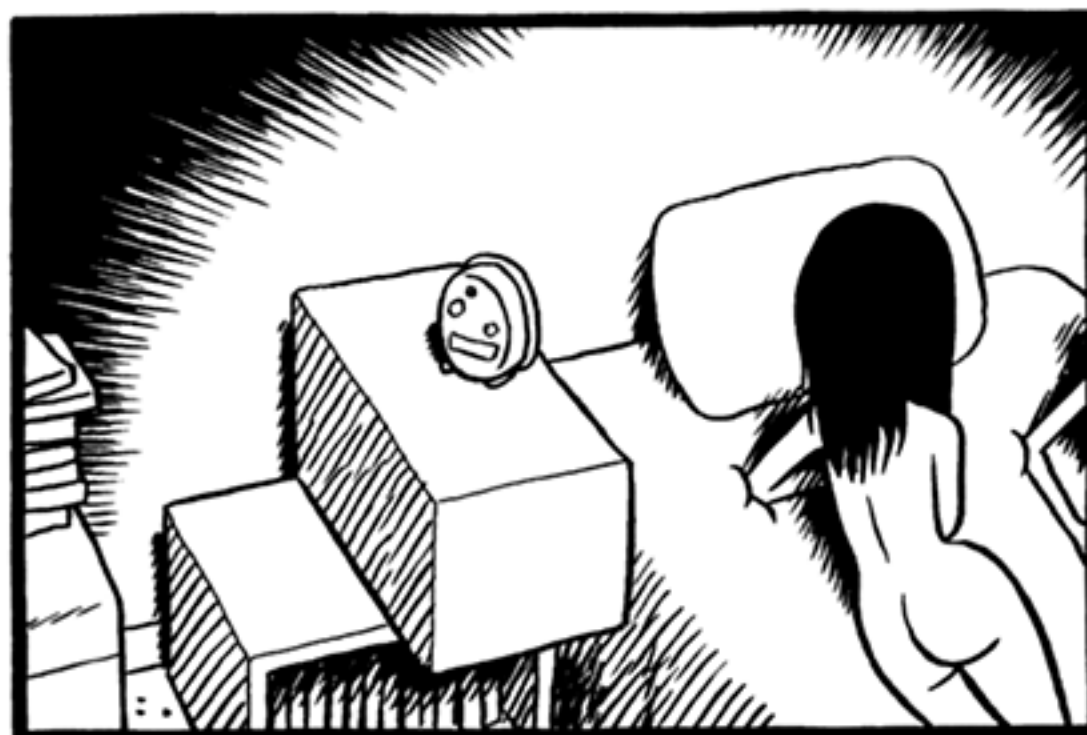
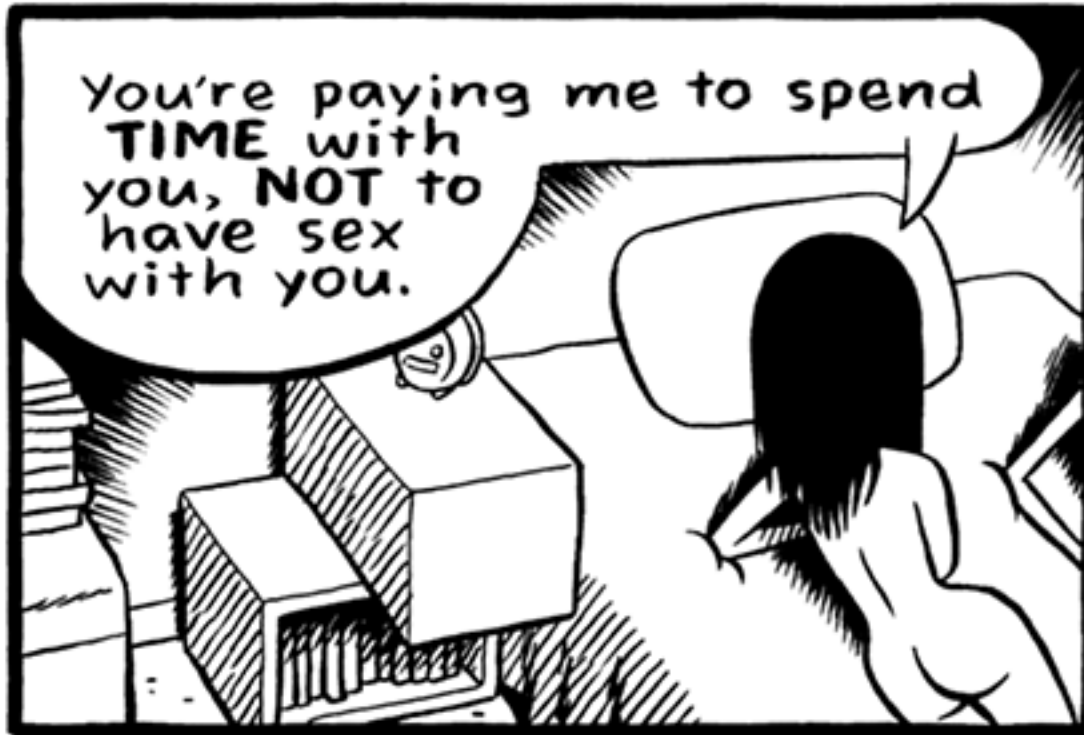
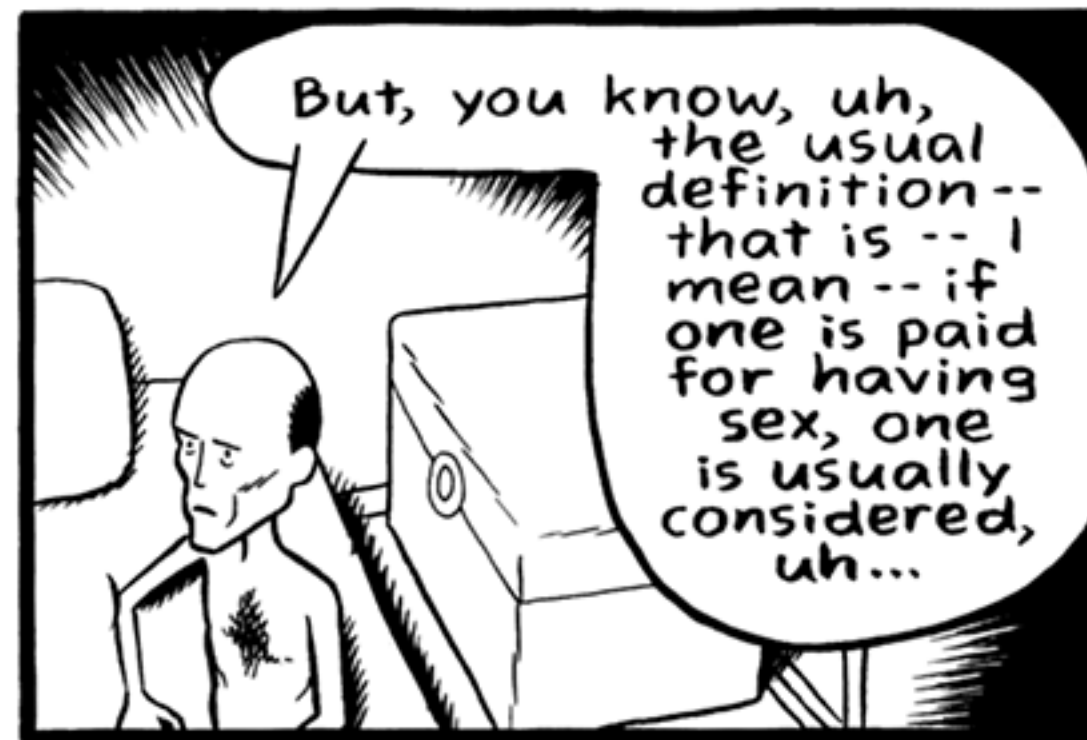
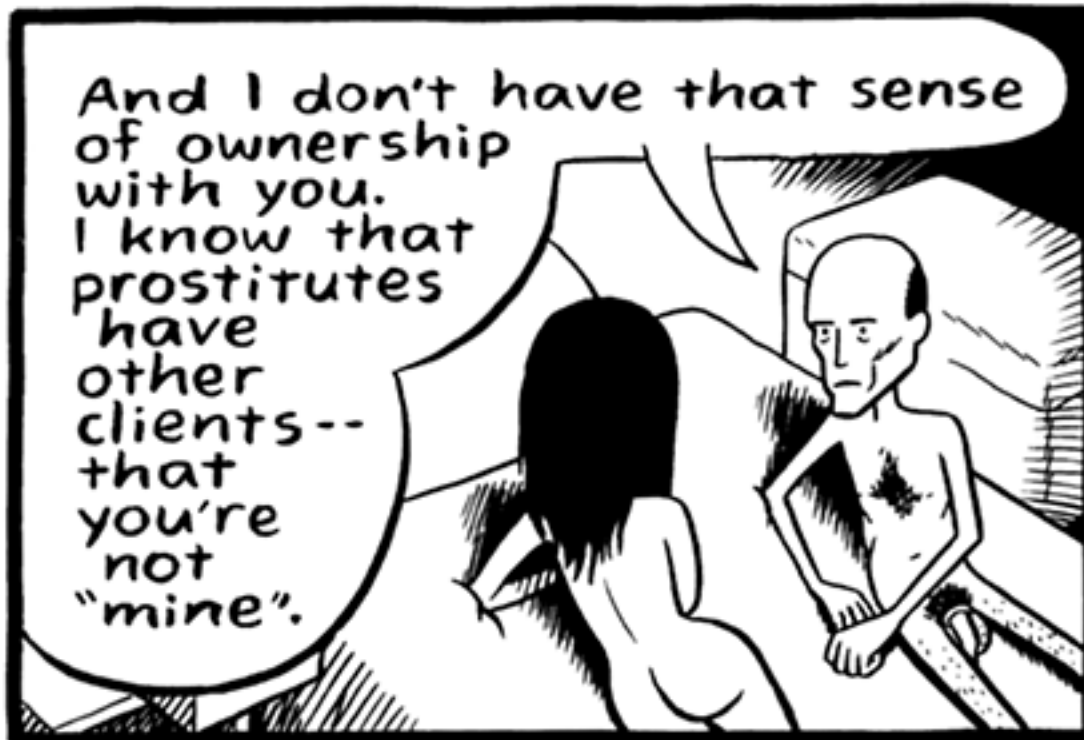
EDITH



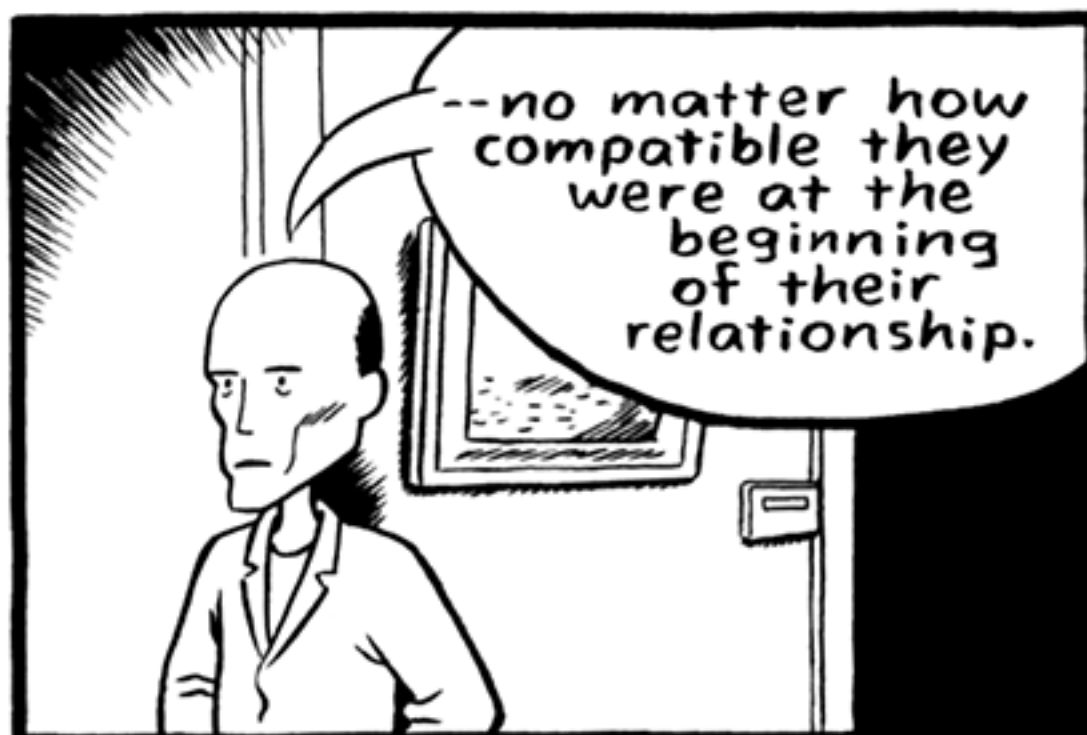
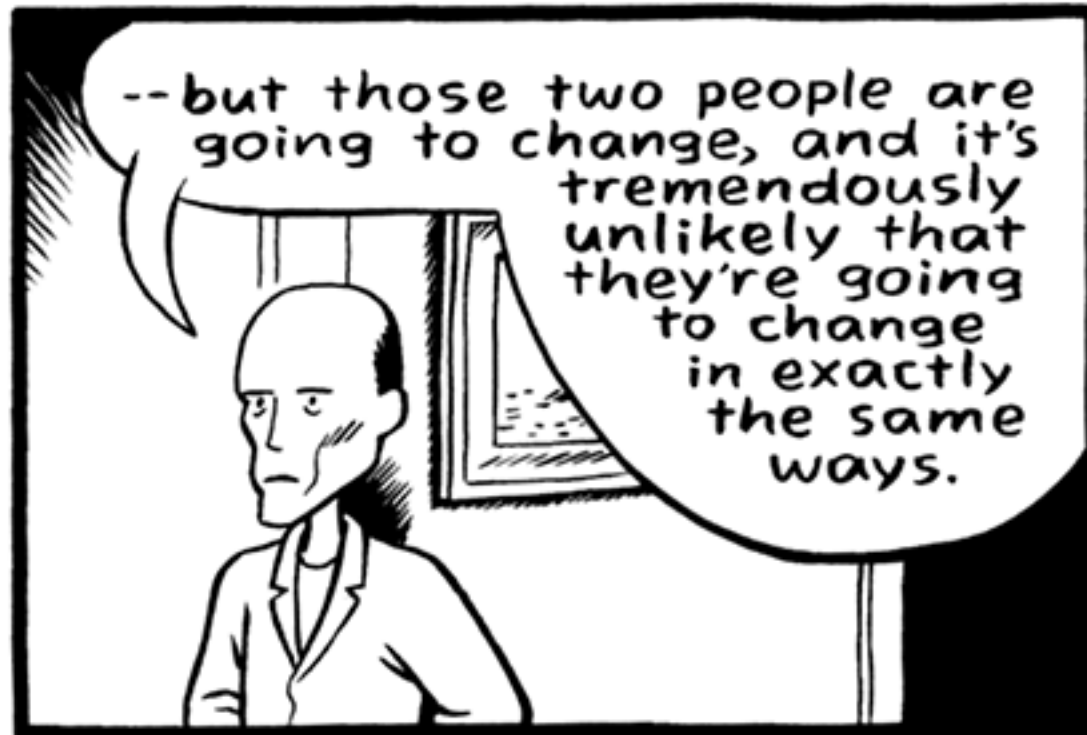
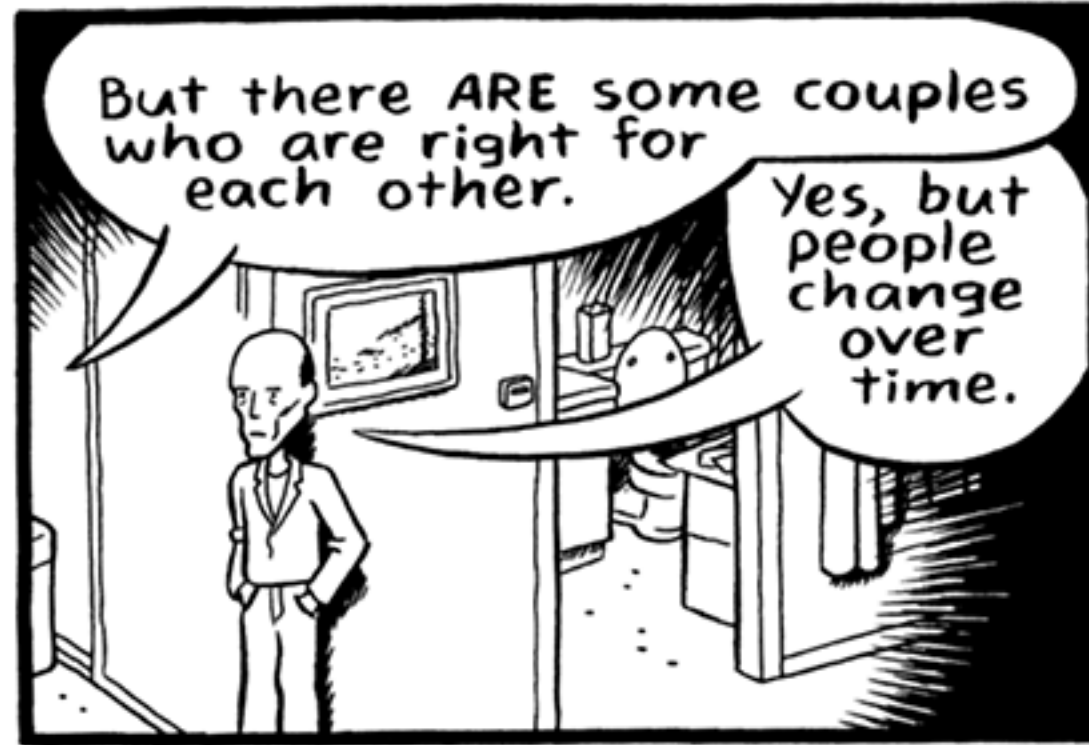
CHAPTER 28



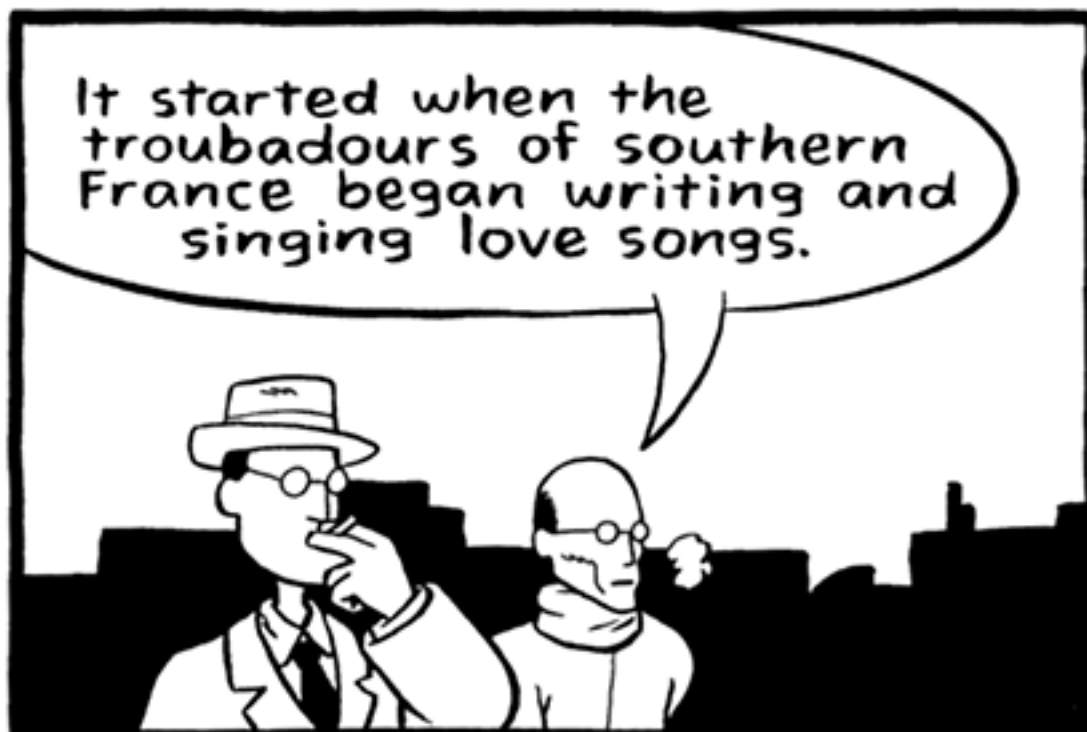
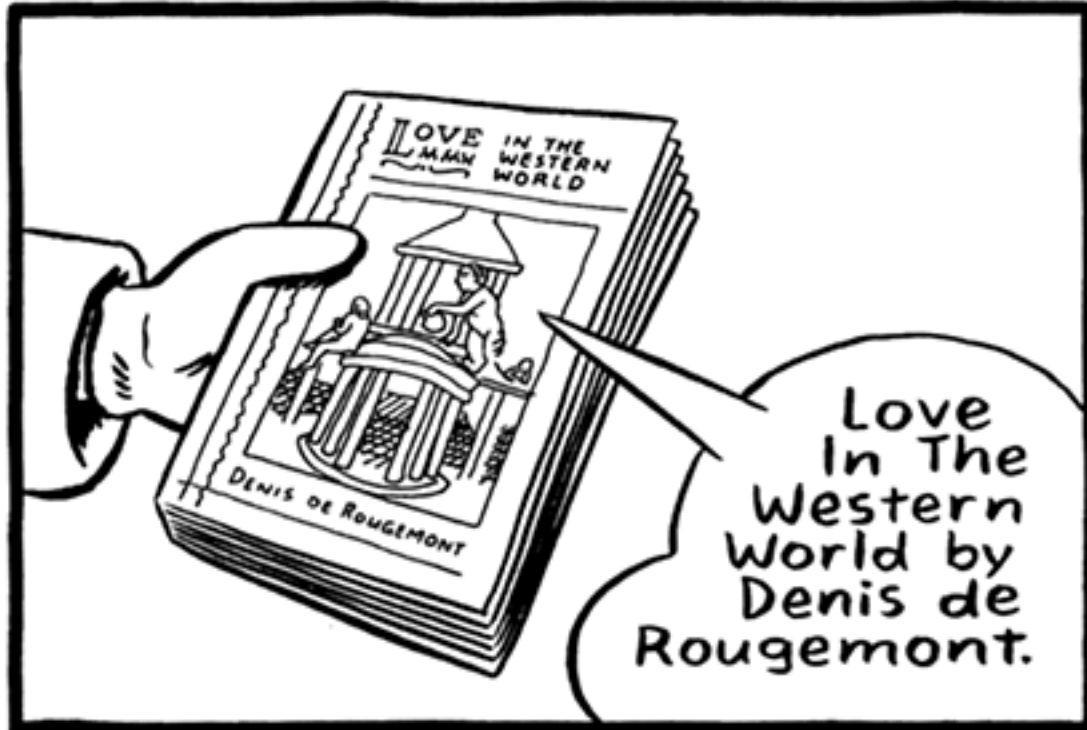
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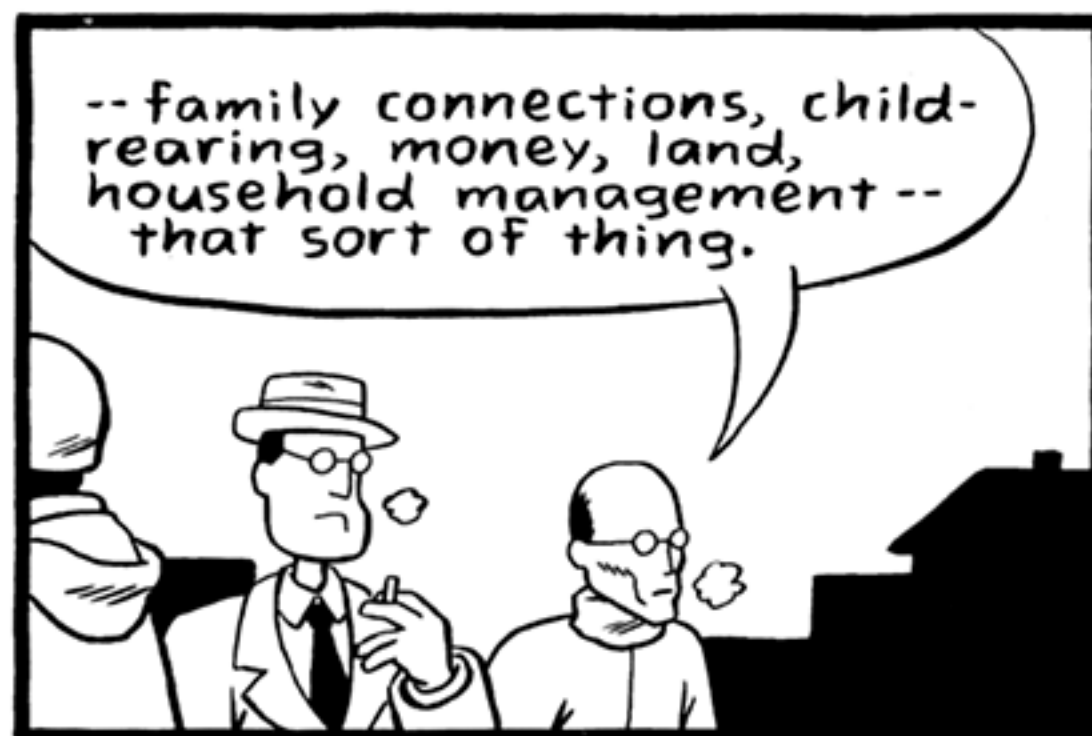
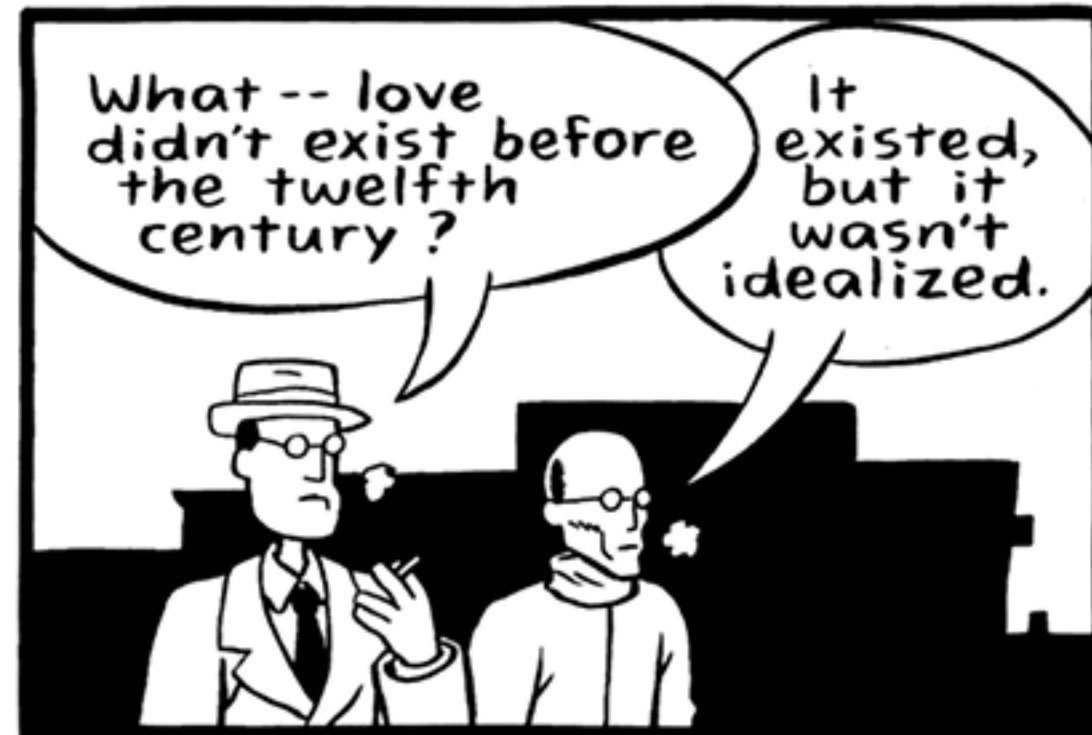
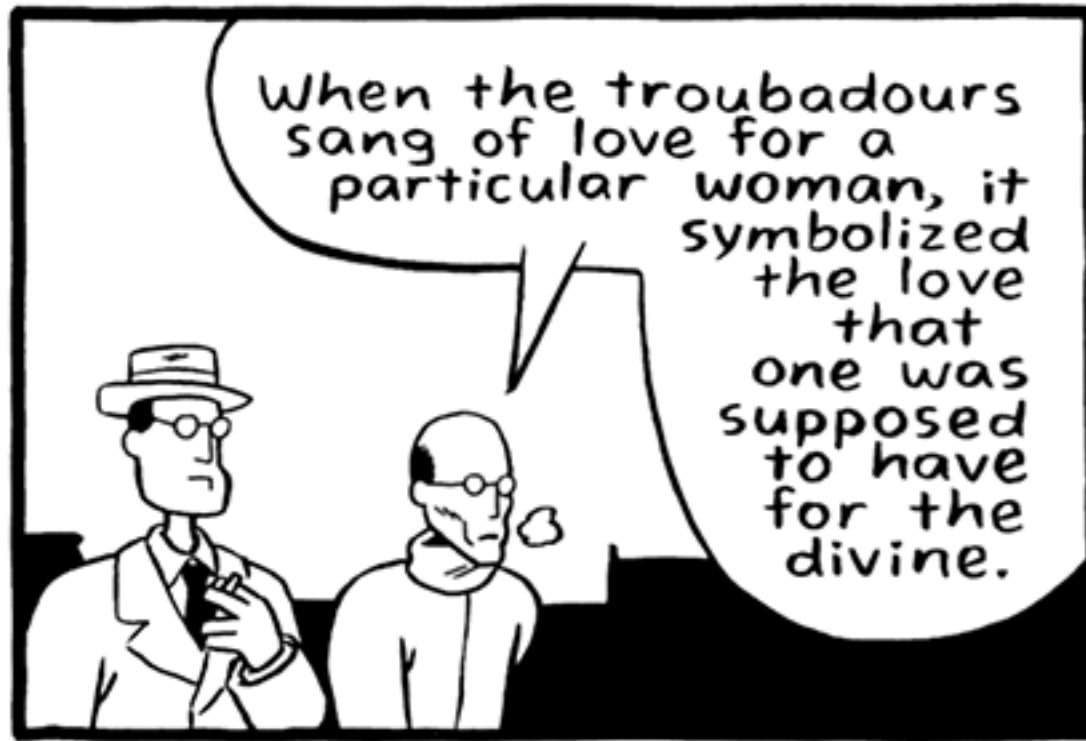
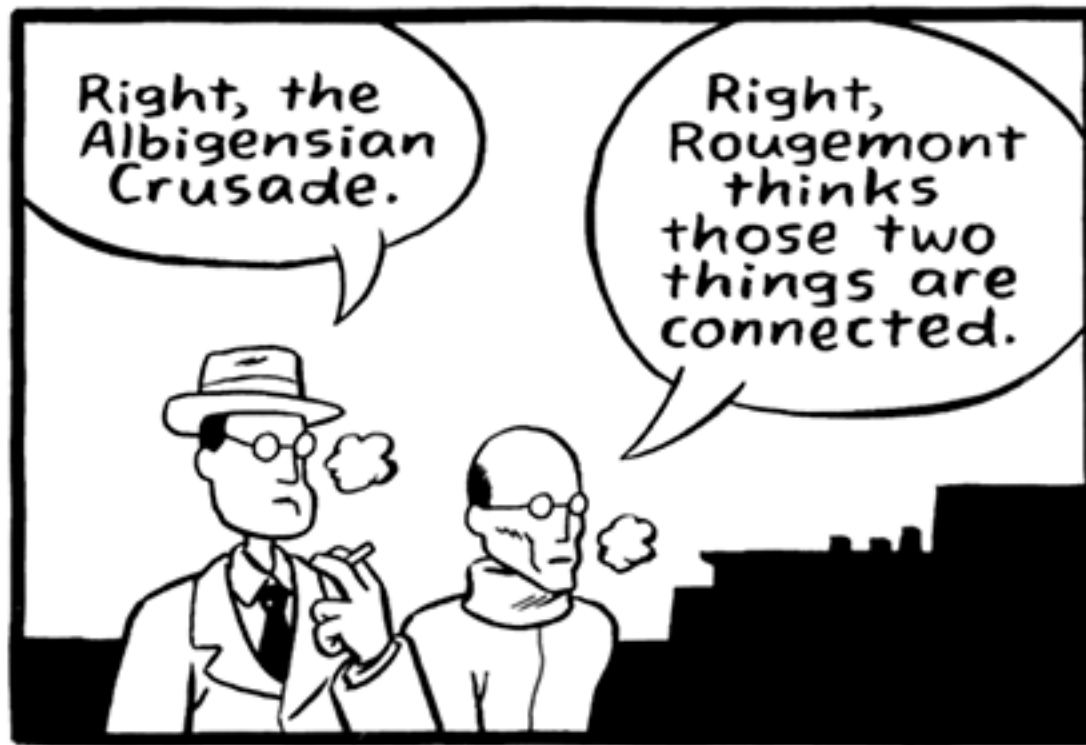
CHAPTER 28



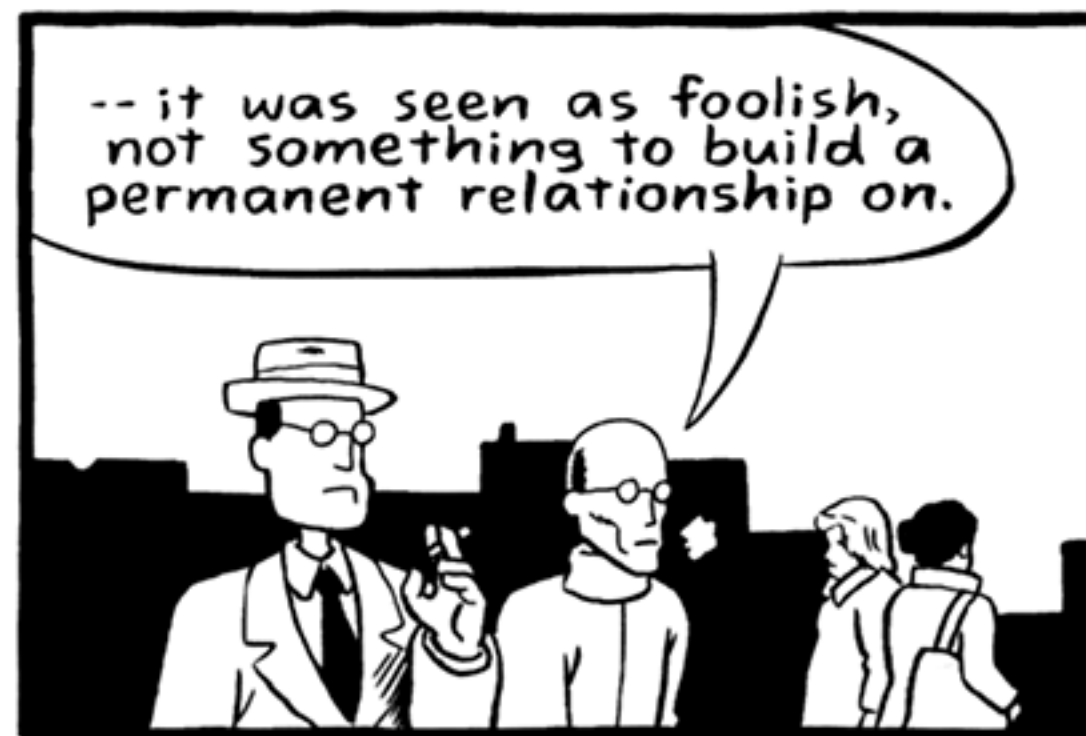
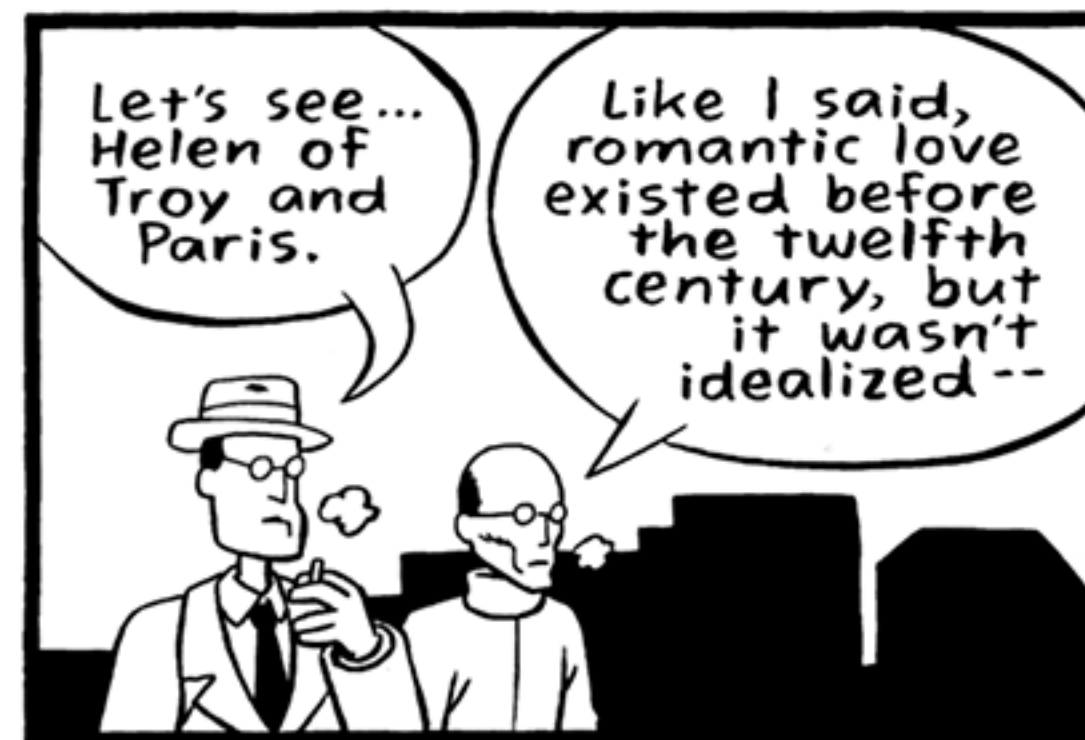
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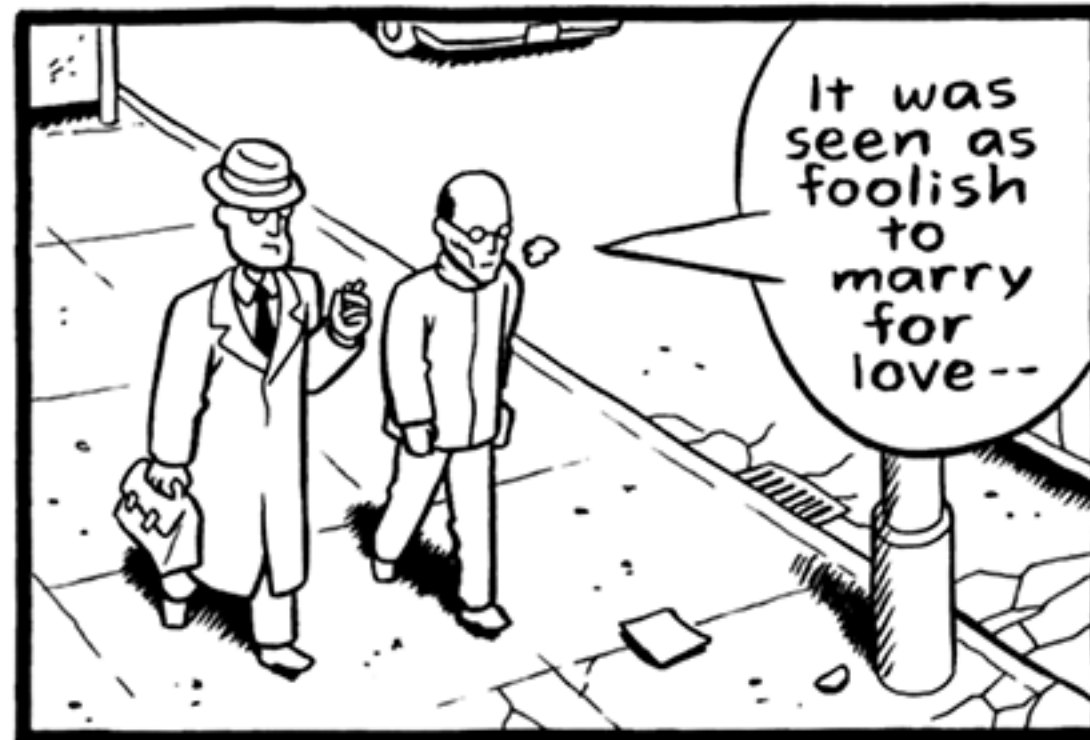
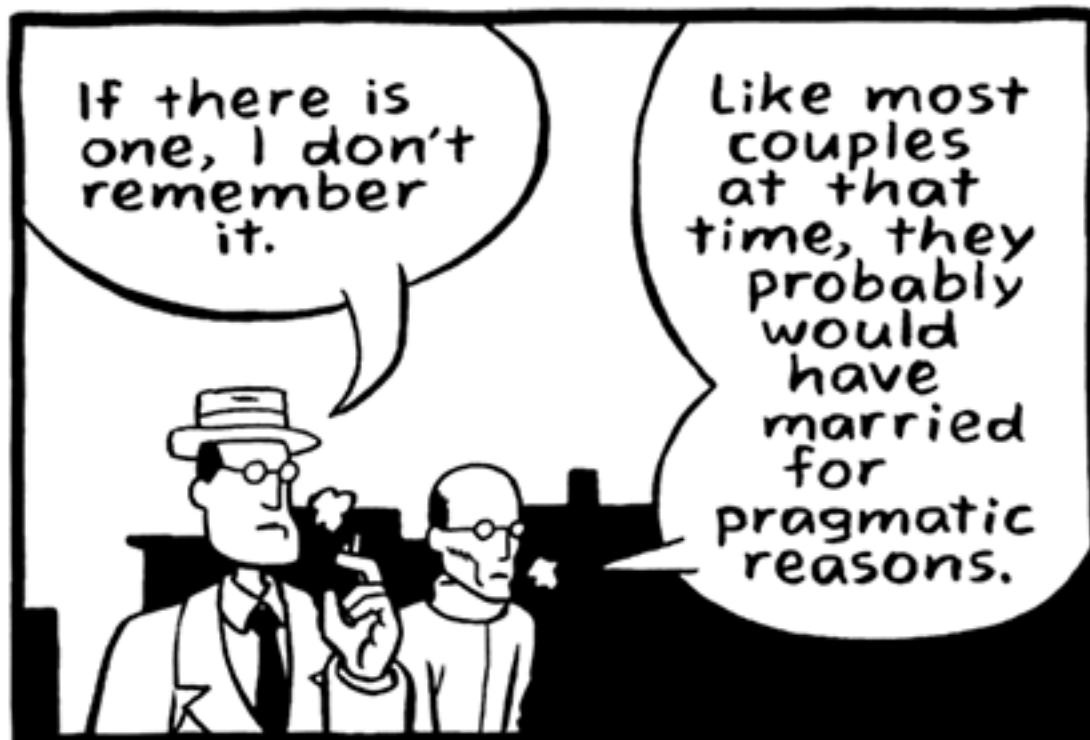
CHAPTER 28



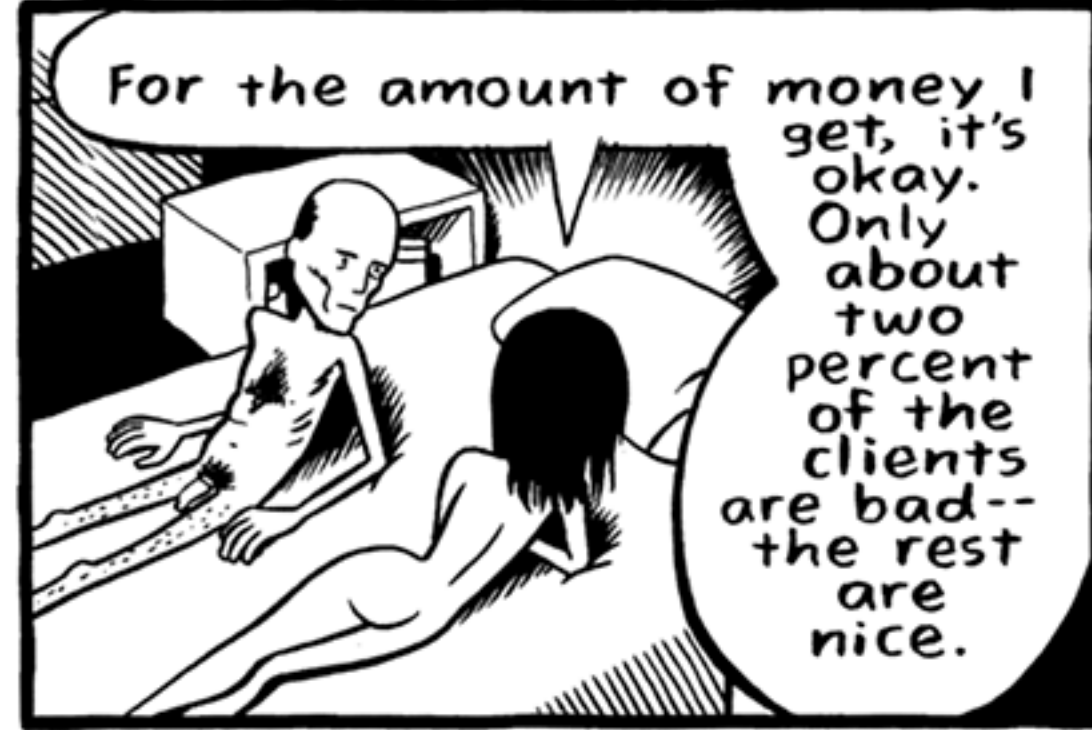
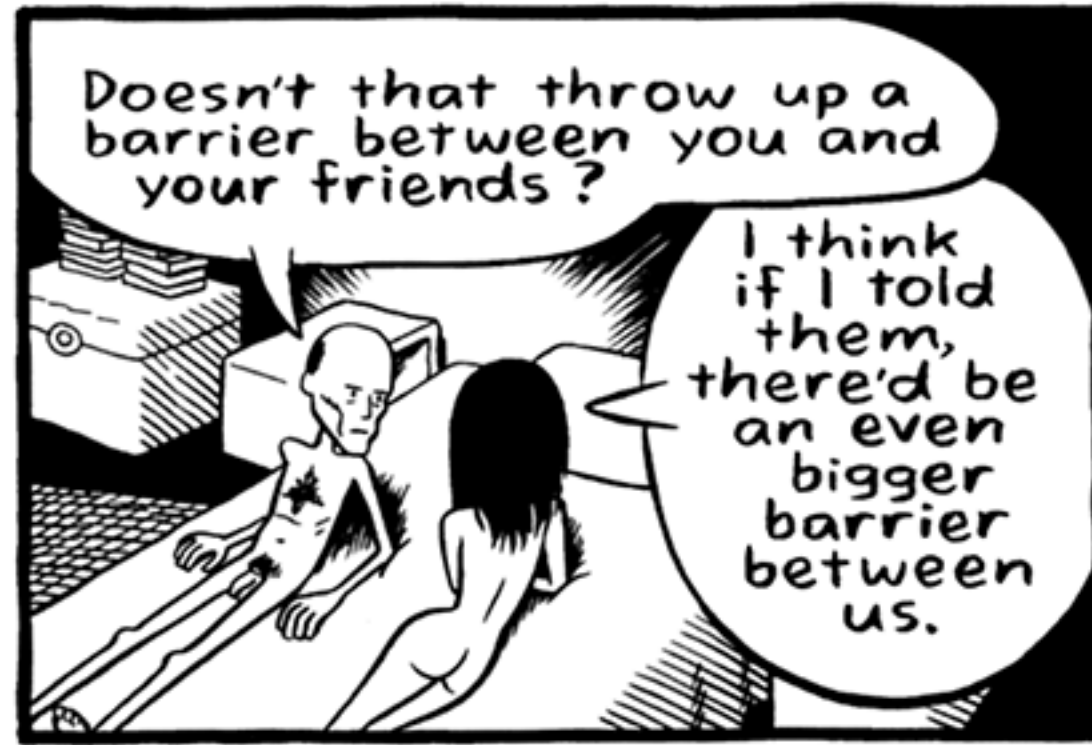
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CHAPTER 28



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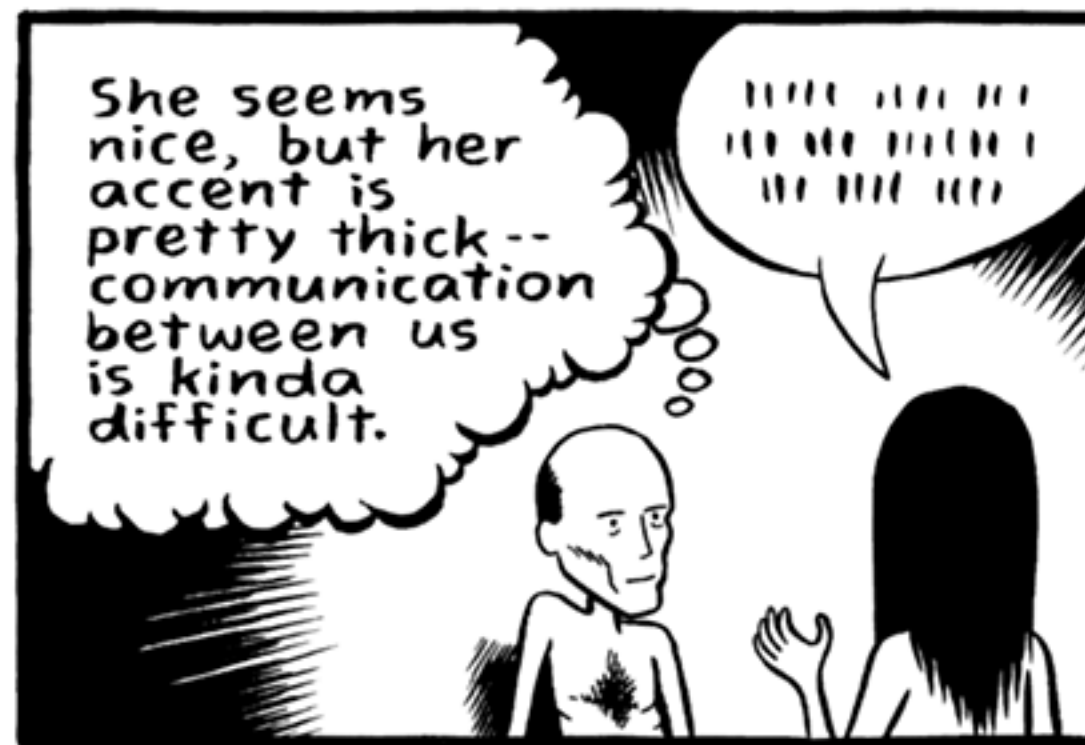
CHAPTER
29
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LAURA

DECEMBER 12th 2002:



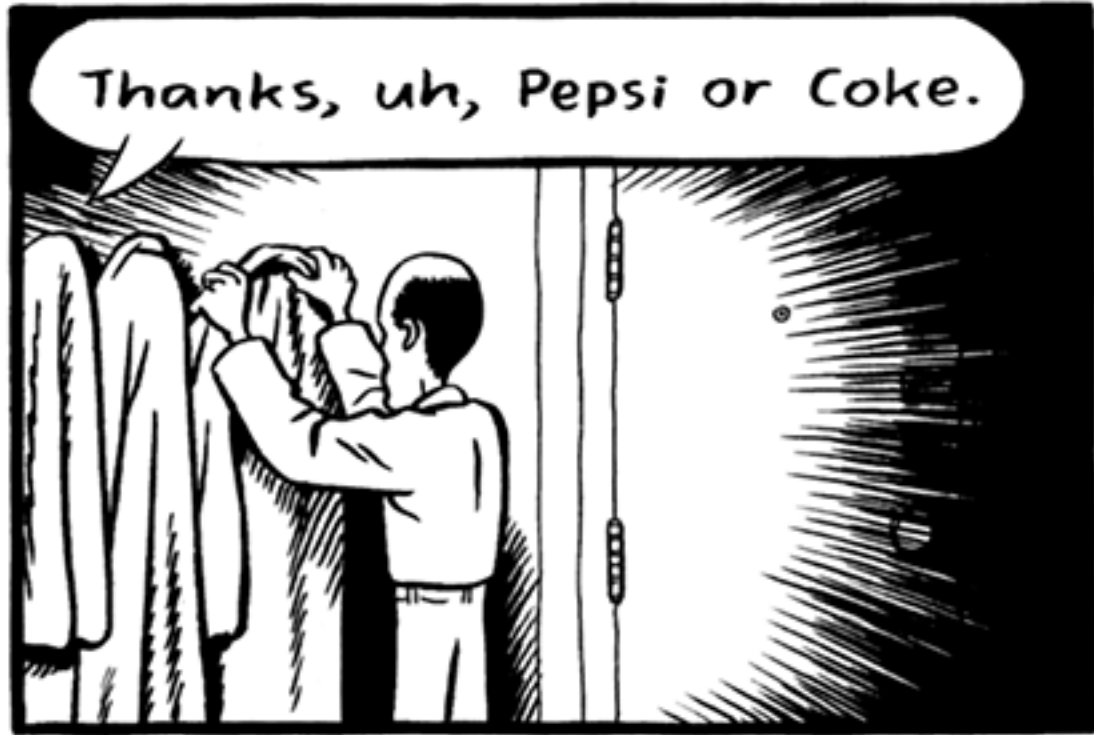
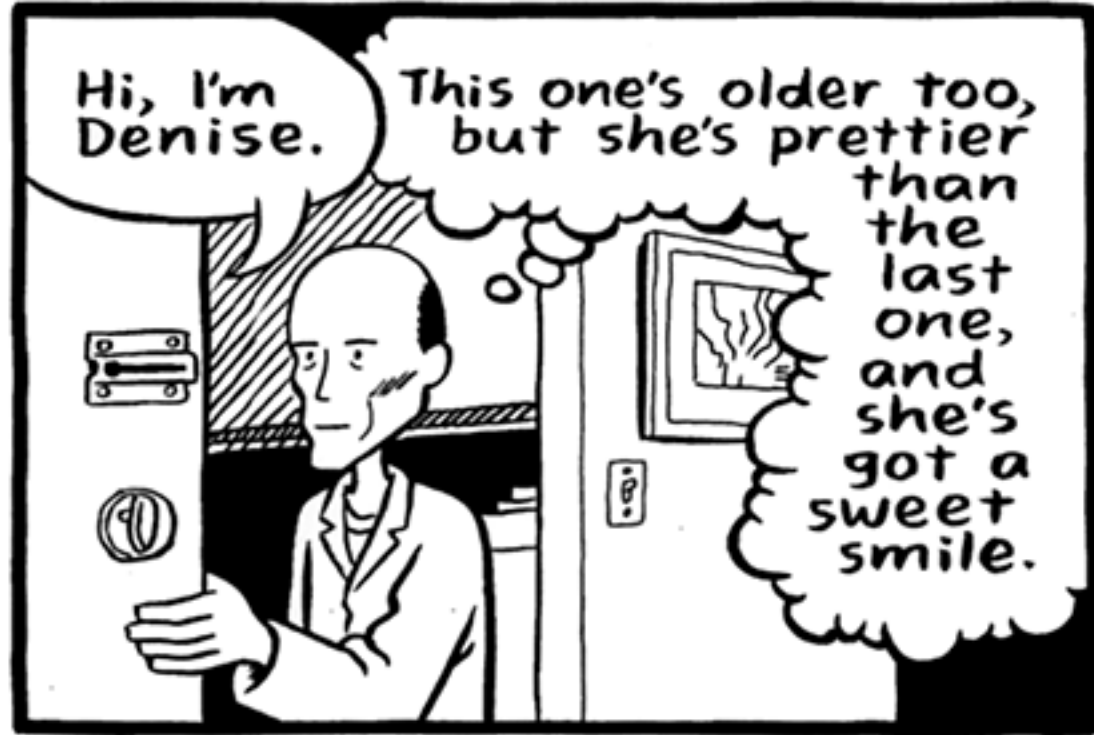
THINGS GOT BETTER AFTER THE KISSING, BUT NOT SO MUCH BETTER THAT I WANTED TO SEE HER AGAIN.

CHAPTER 29



CHAPTER
30
—
DENISE

JANUARY 8th 2003:



CHAPTER 30

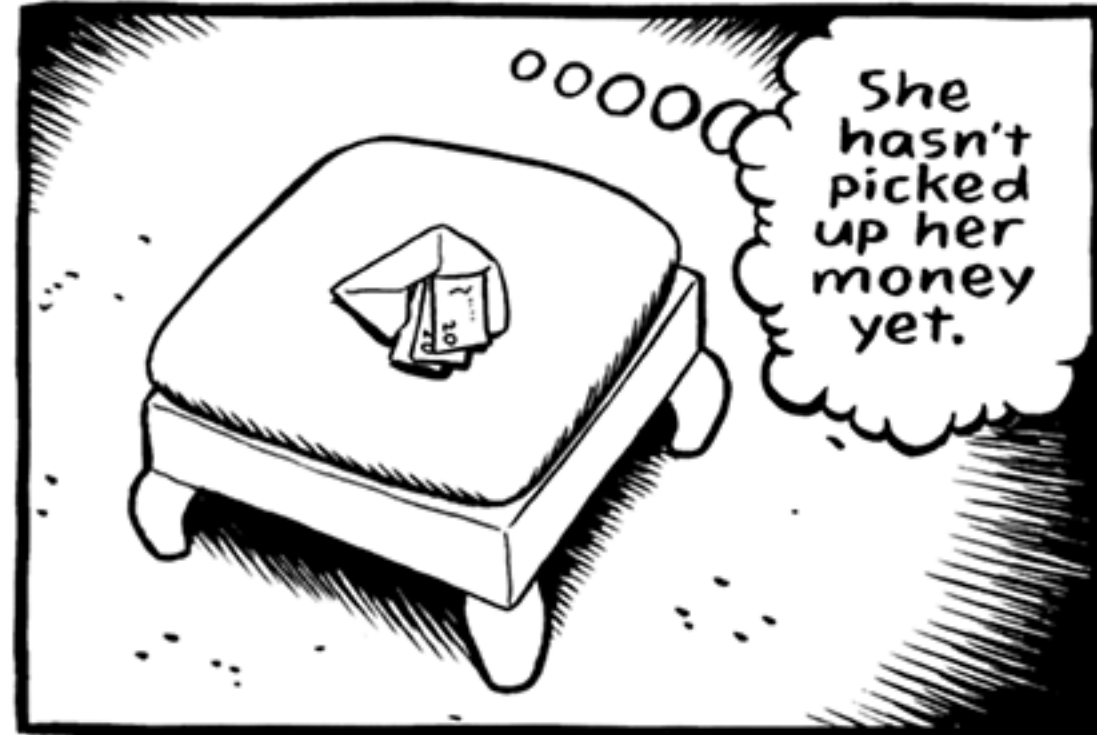
WHEN I WALKED OUT OF THE KITCHEN, SHE HAD ALREADY REMOVED HER CLOTHING.



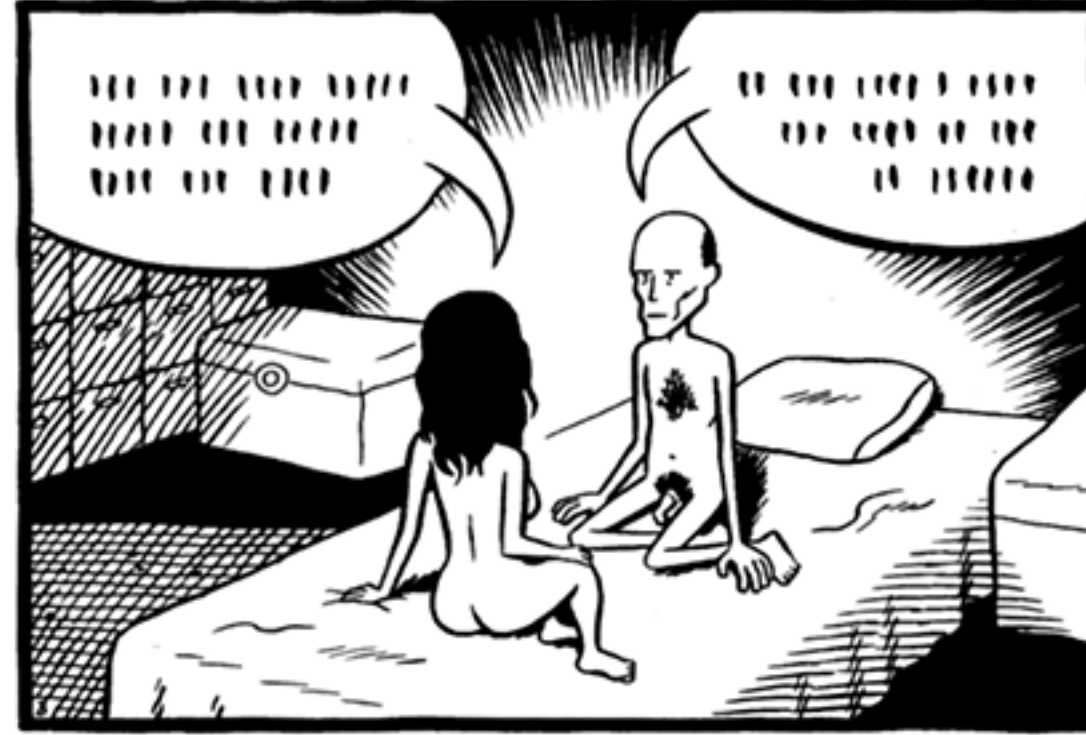
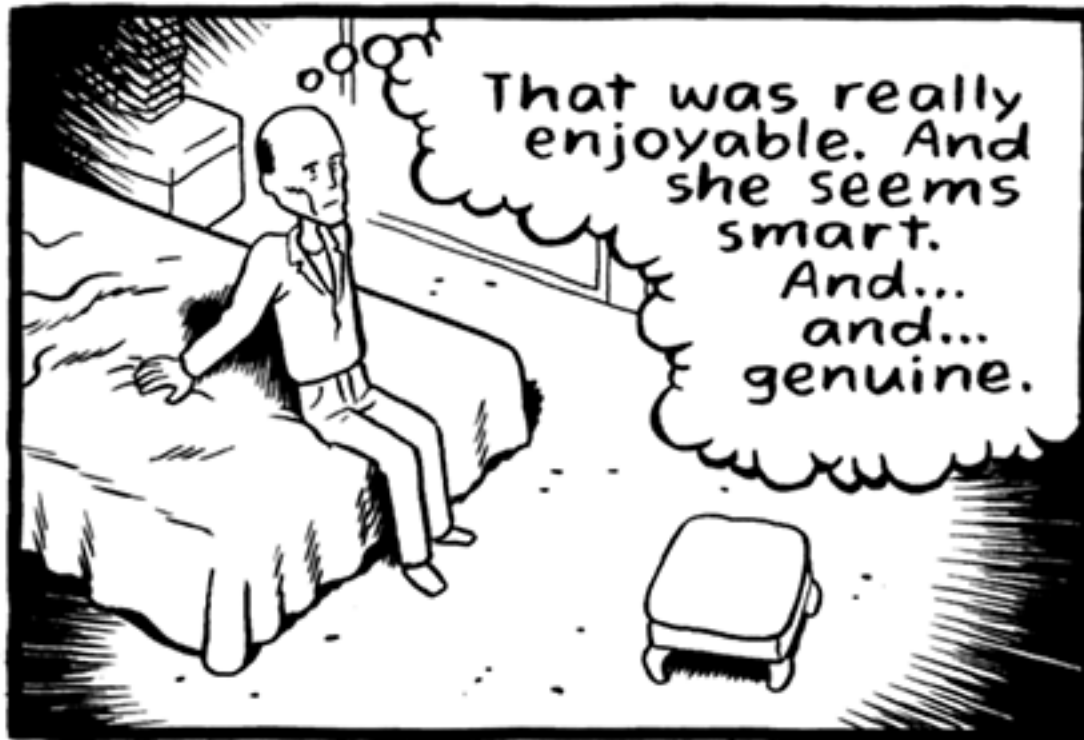
THE SEX WAS AMAZING.

AFTER THAT WE TALKED, AND I FOUND MYSELF RESPONDING TO HER TEMPERAMENT.

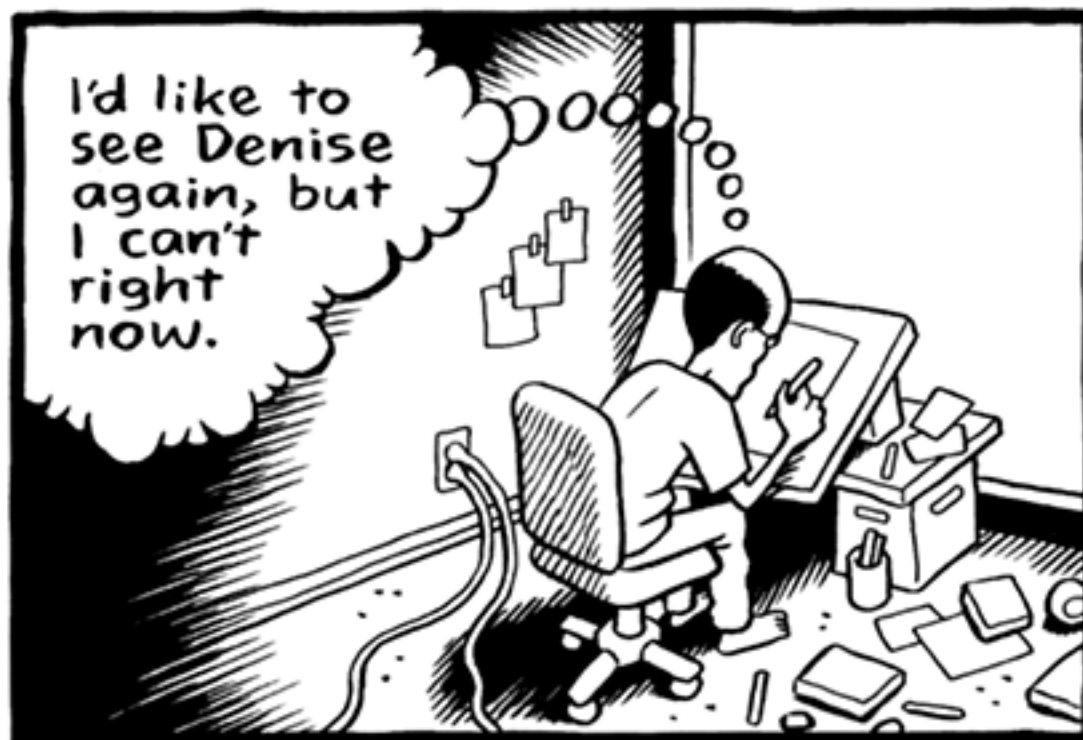
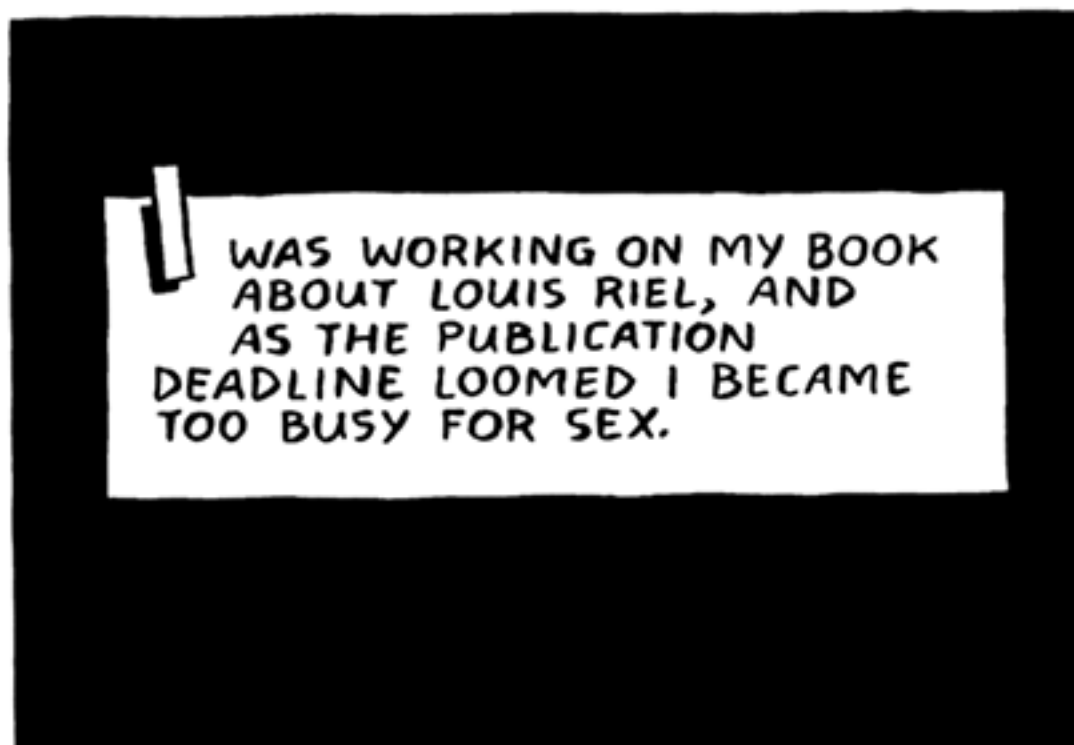
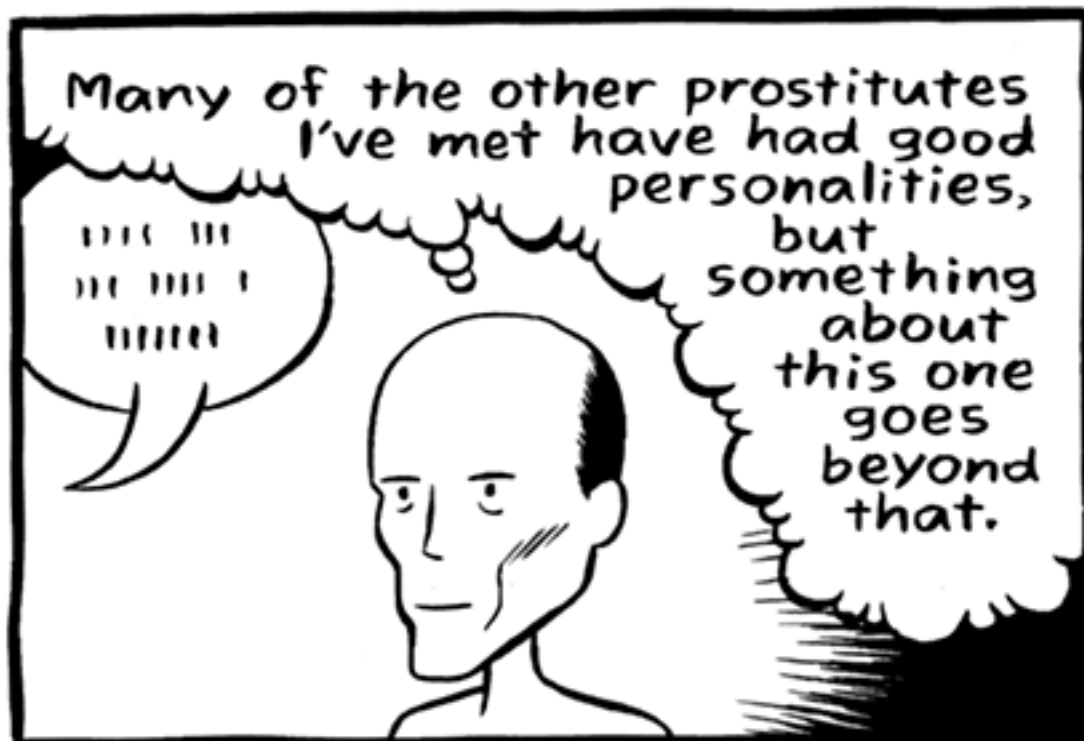
WHILE SHE SHOWERED I NOTICED THAT:



DENISE




CHAPTER 30



CHAPTER
31
—
NANCY

LATE OCTOBER 2003:

At last, the promotion for the book is winding down. I think I have time to get together with a prostitute.

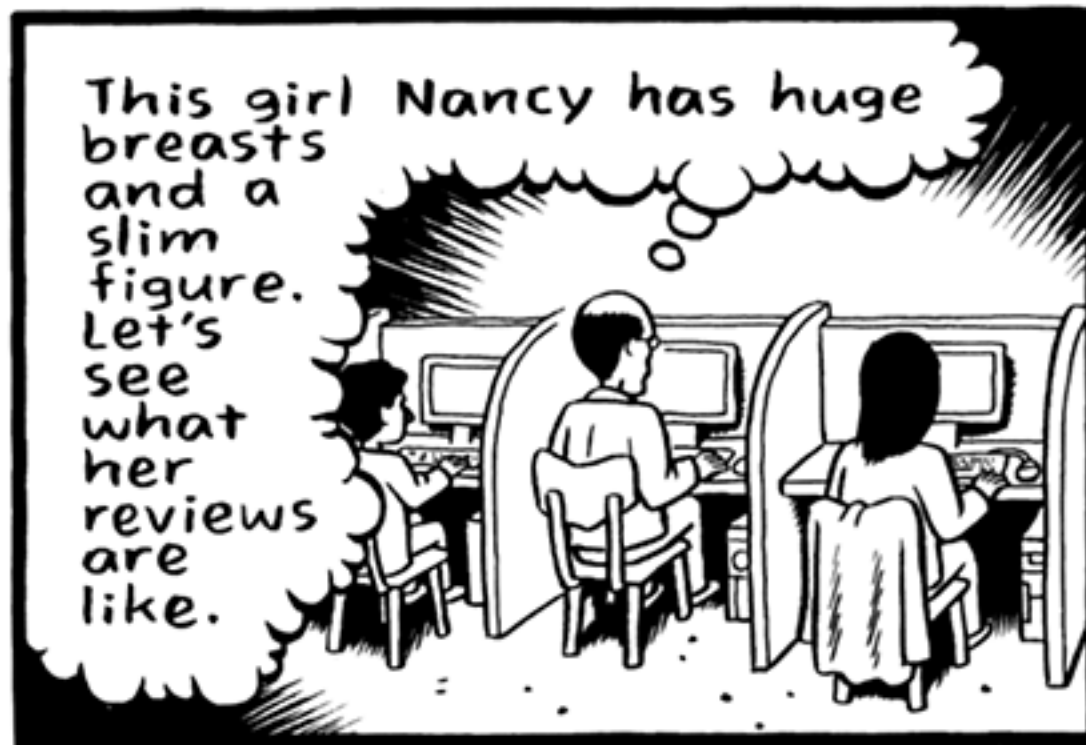
A black and white illustration of a man in a suit and glasses walking on a city street. He has a thought bubble above him containing text. In the background, there are cars and buildings.

I haven't had sex since I saw Denise back in February. I was thinking of seeing her again, but maybe I'll check to see who else is available.

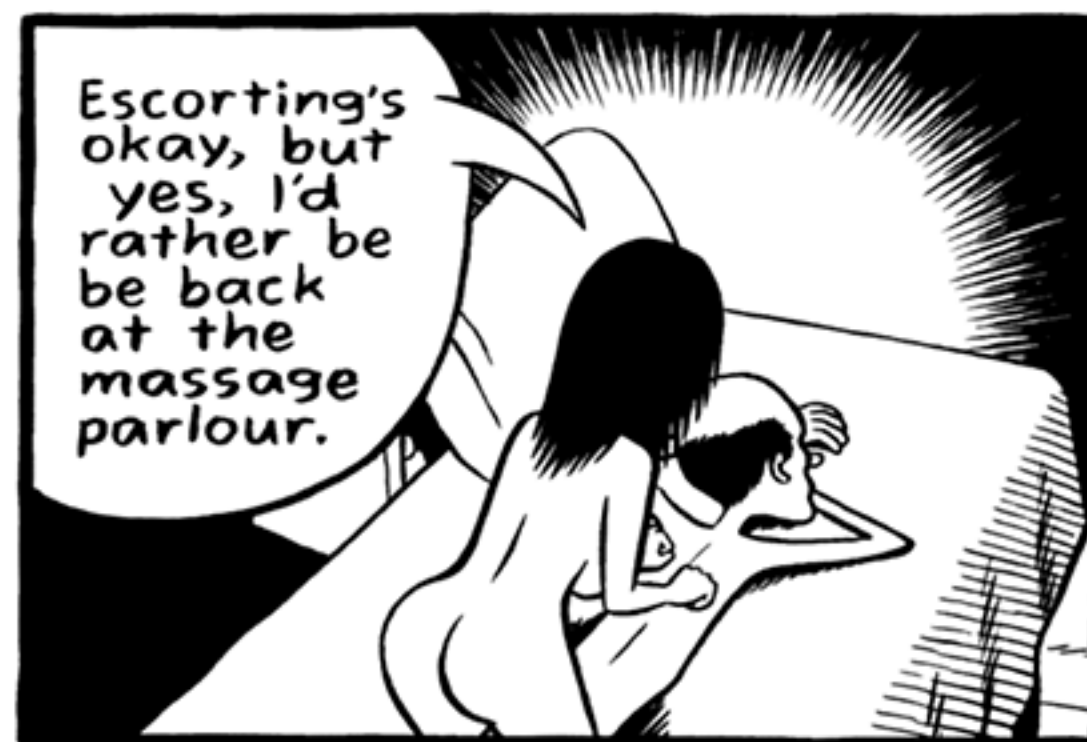
A black and white illustration of a man in a suit and glasses walking on a city street. He has a thought bubble above him containing text. In the background, there are cars and buildings.

AT AN INTERNET CAFÉ:

CHAPTER 31

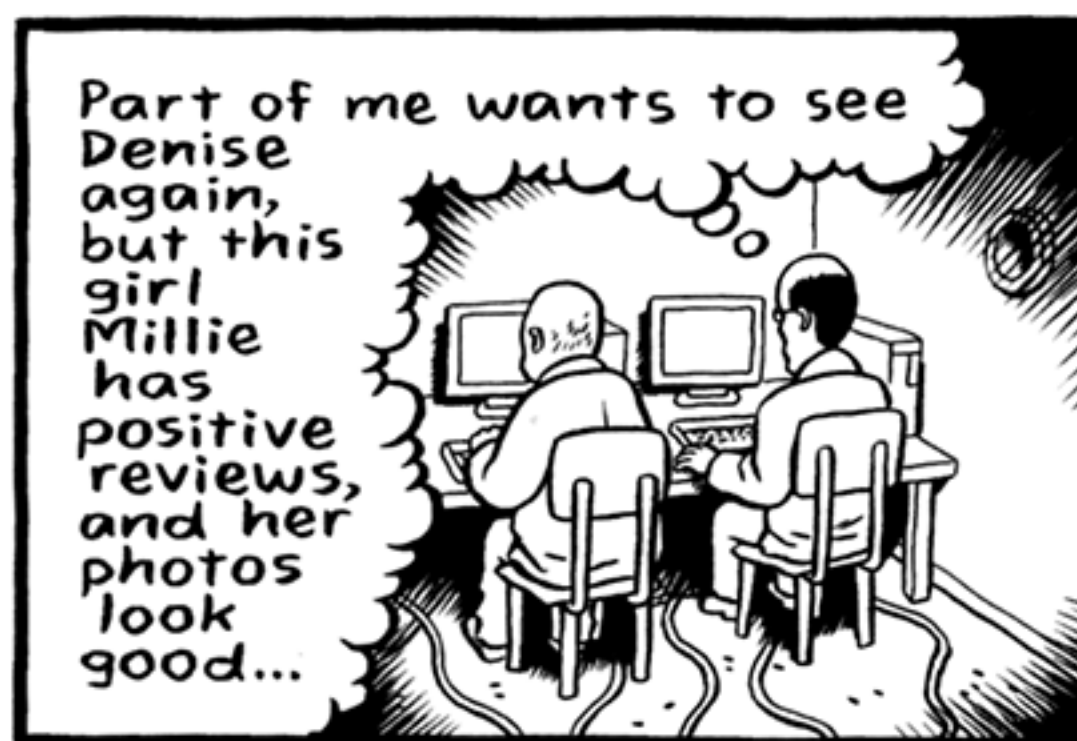


NANCY

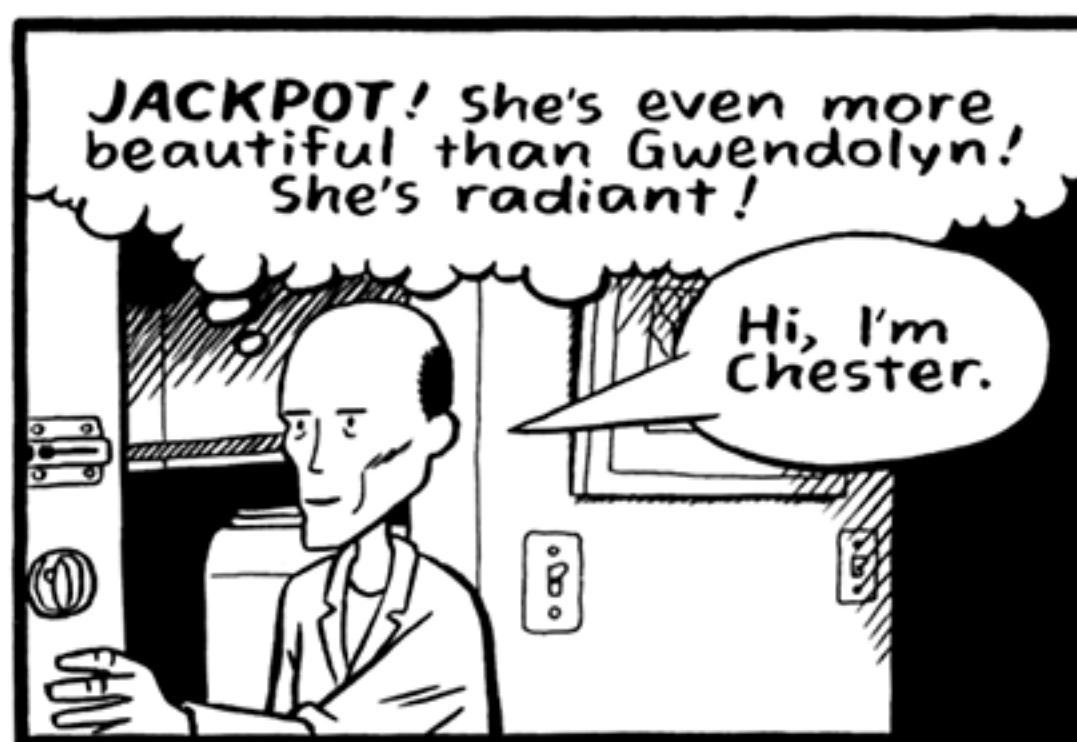


CHAPTER
32
—
MILLIE

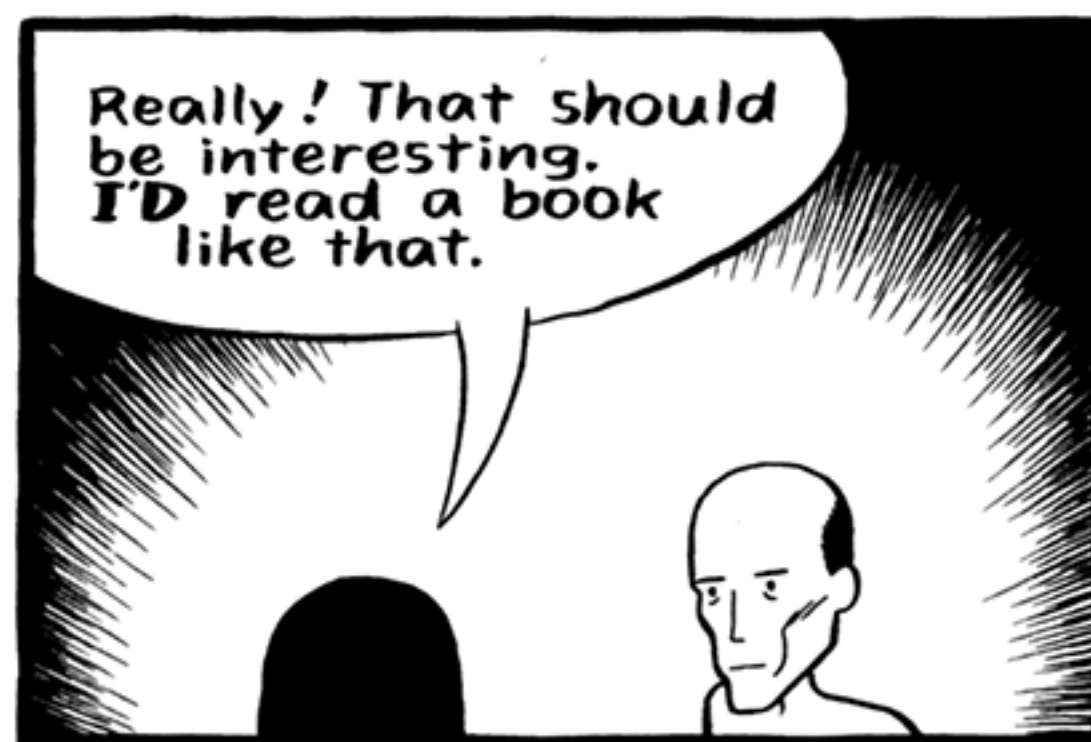
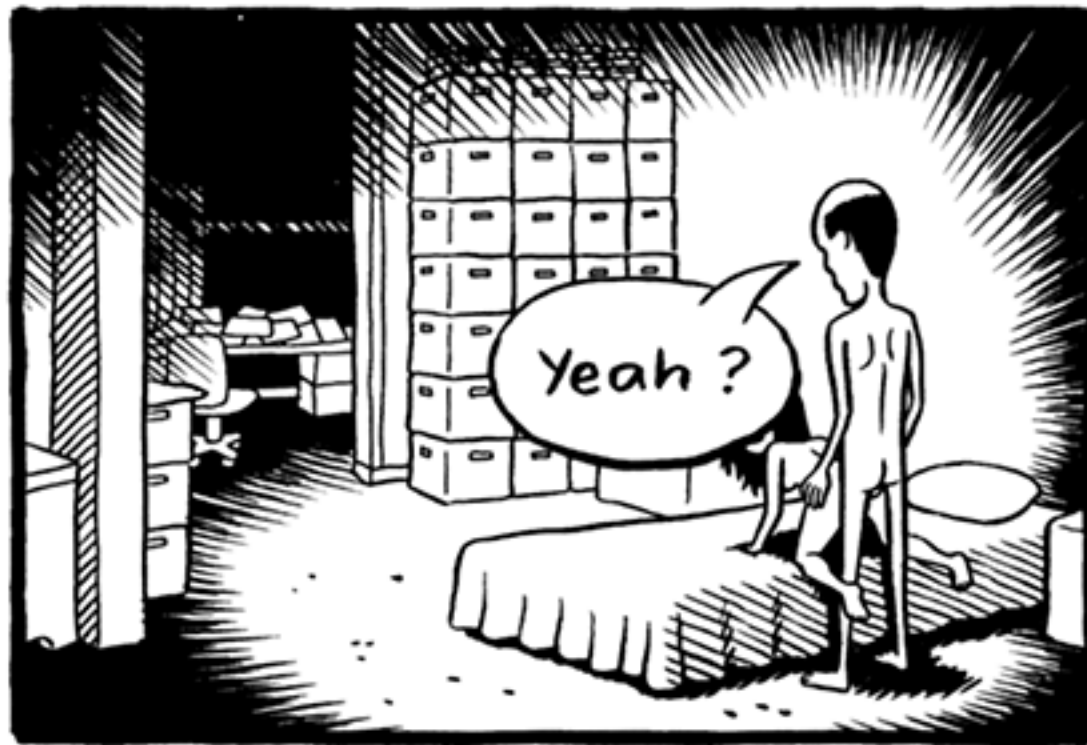
D ECEMBER 2003:



D ECEMBER 27th 2003:



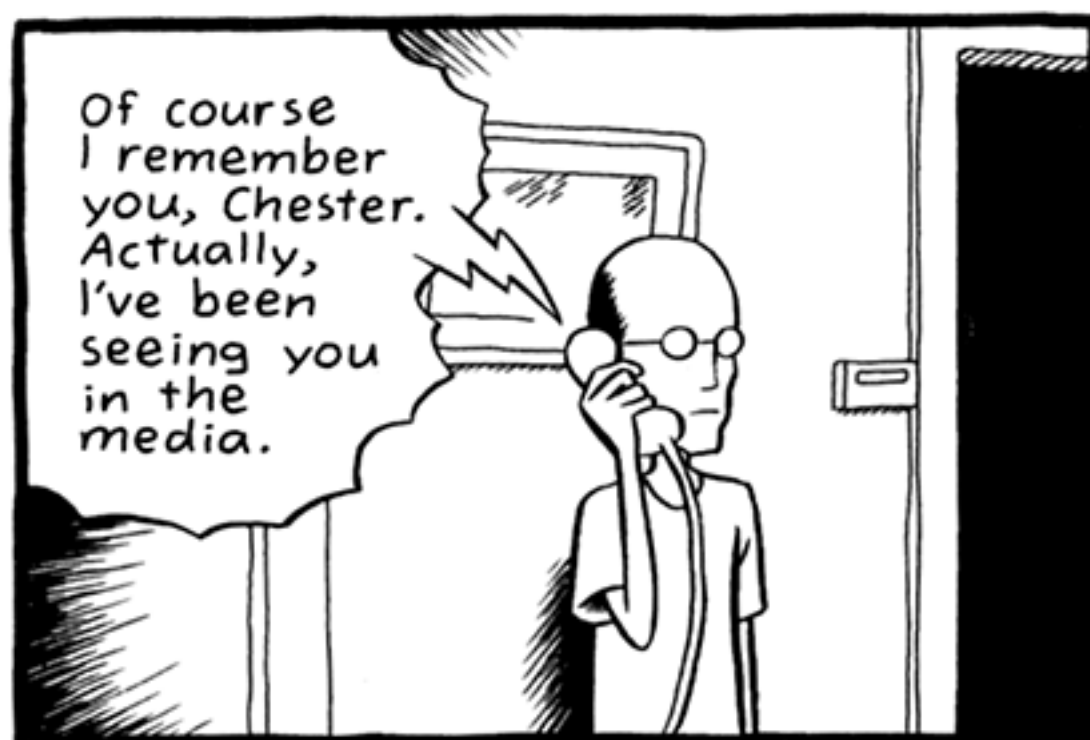
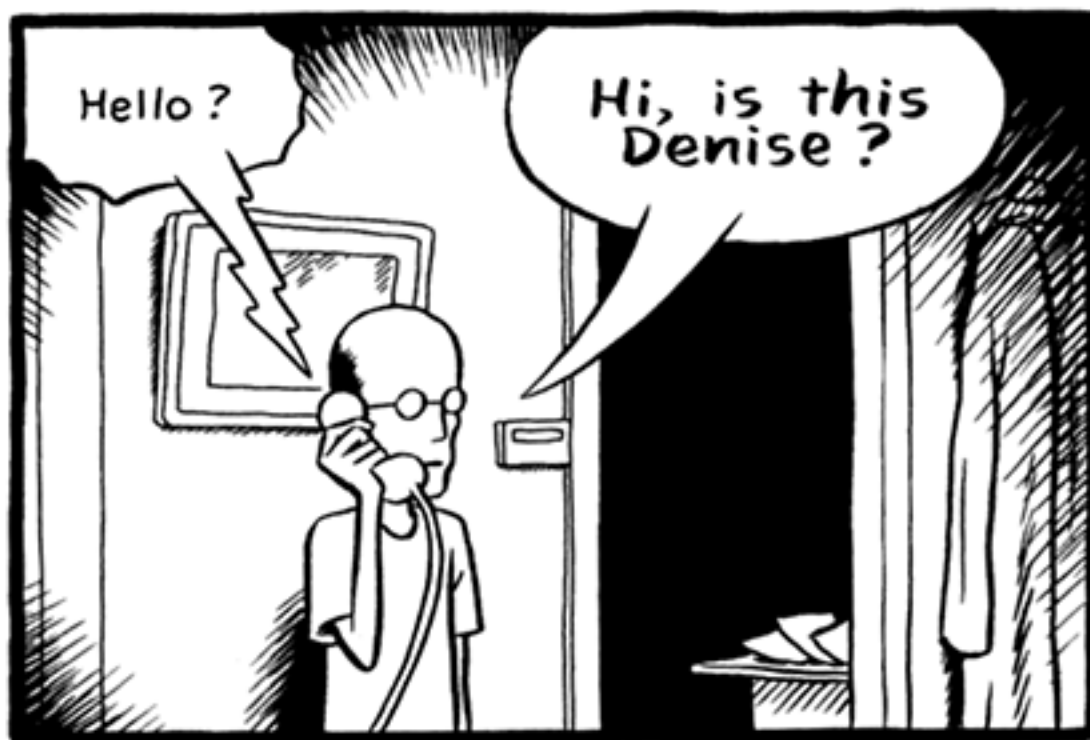
CHAPTER 32



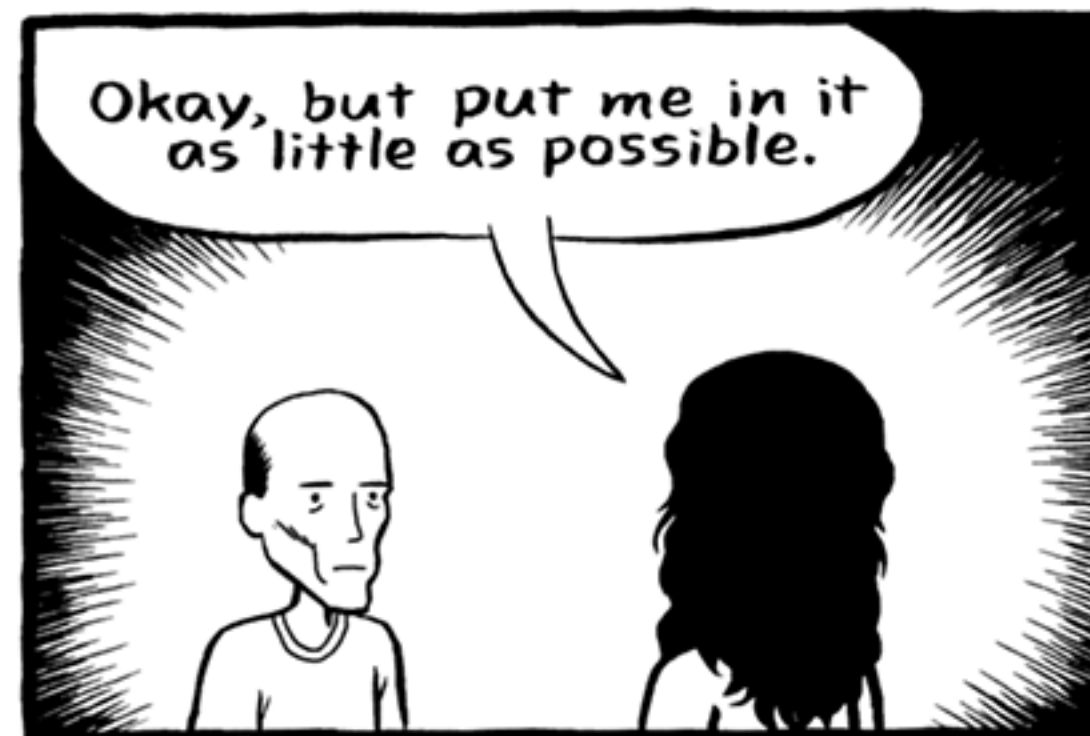
CHAPTER
33
BACK TO
MONOGAMY



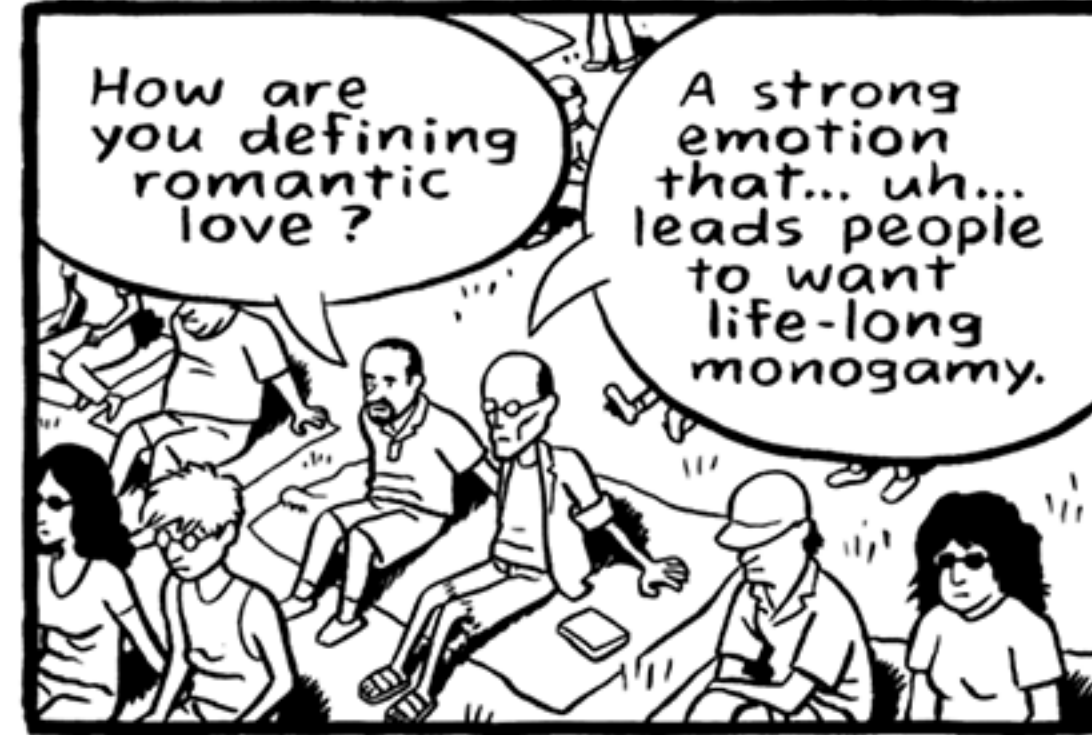
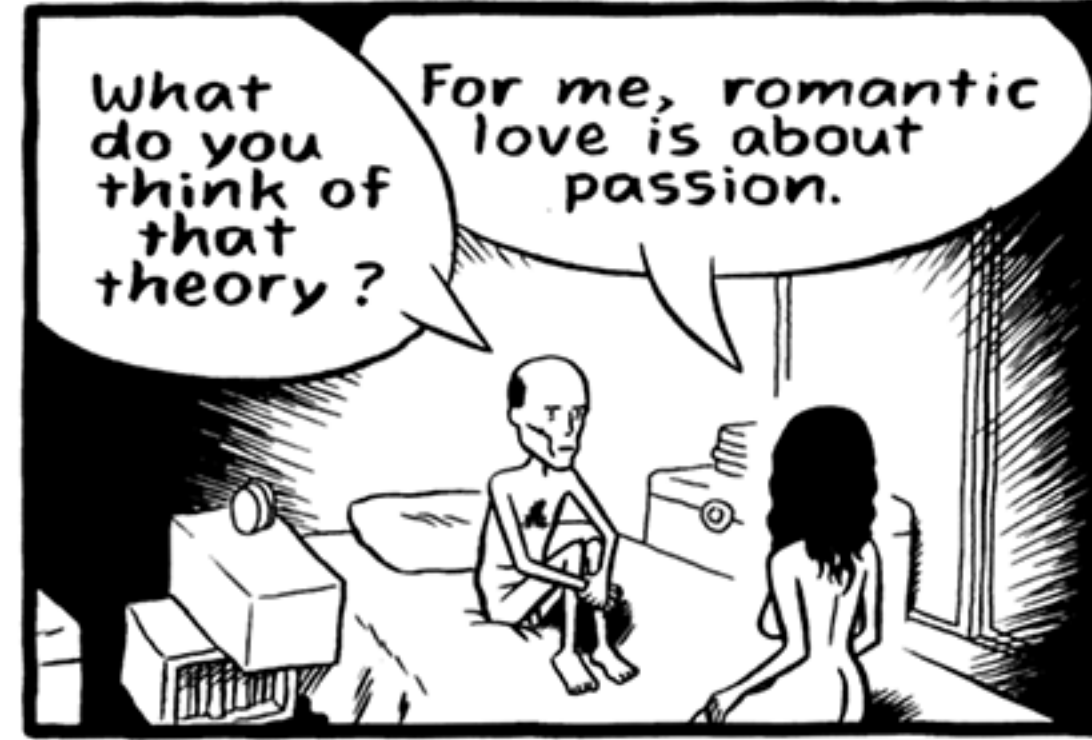
CHAPTER 33



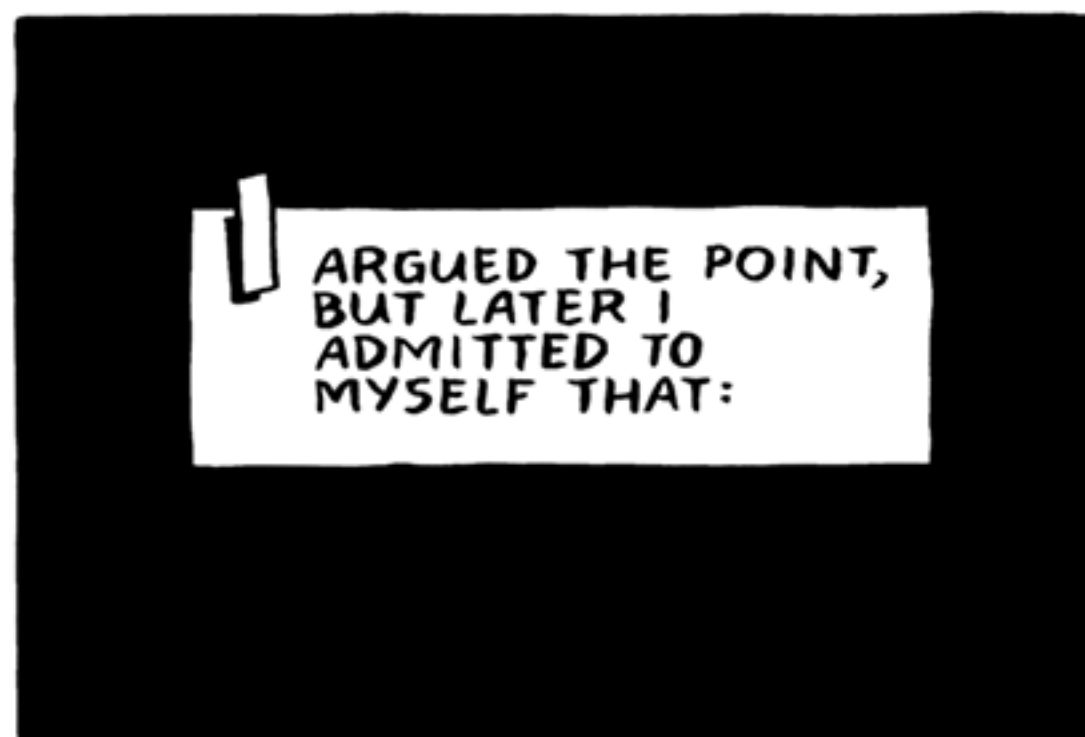
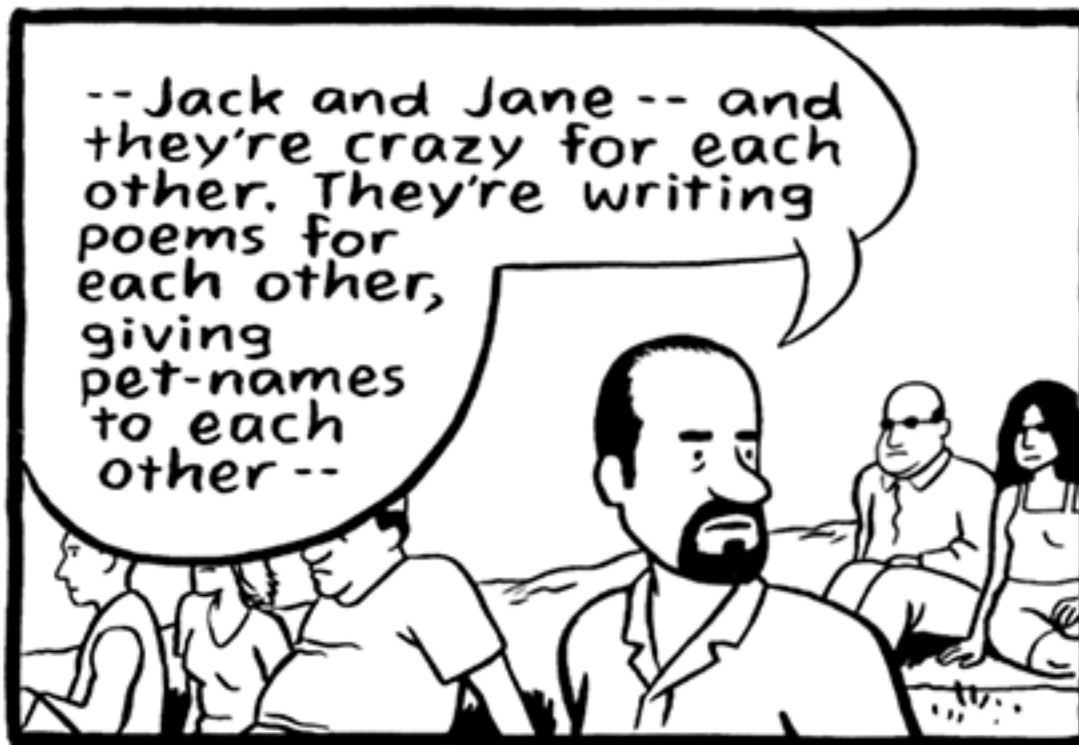
BACK TO MONOGAMY



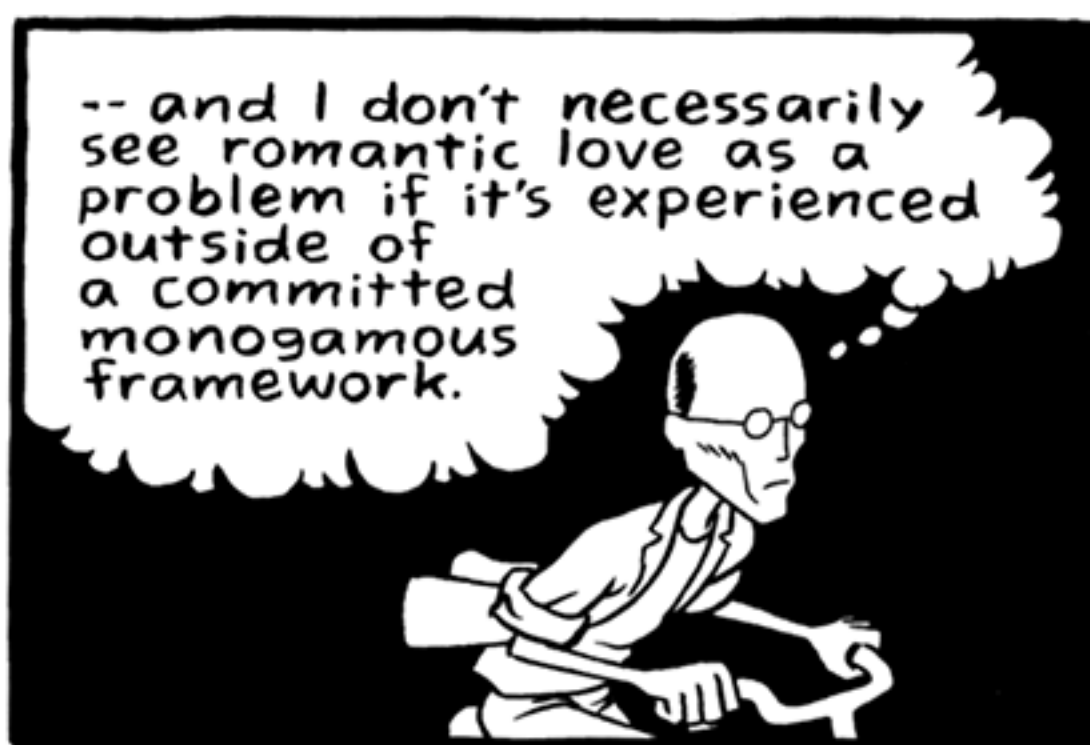
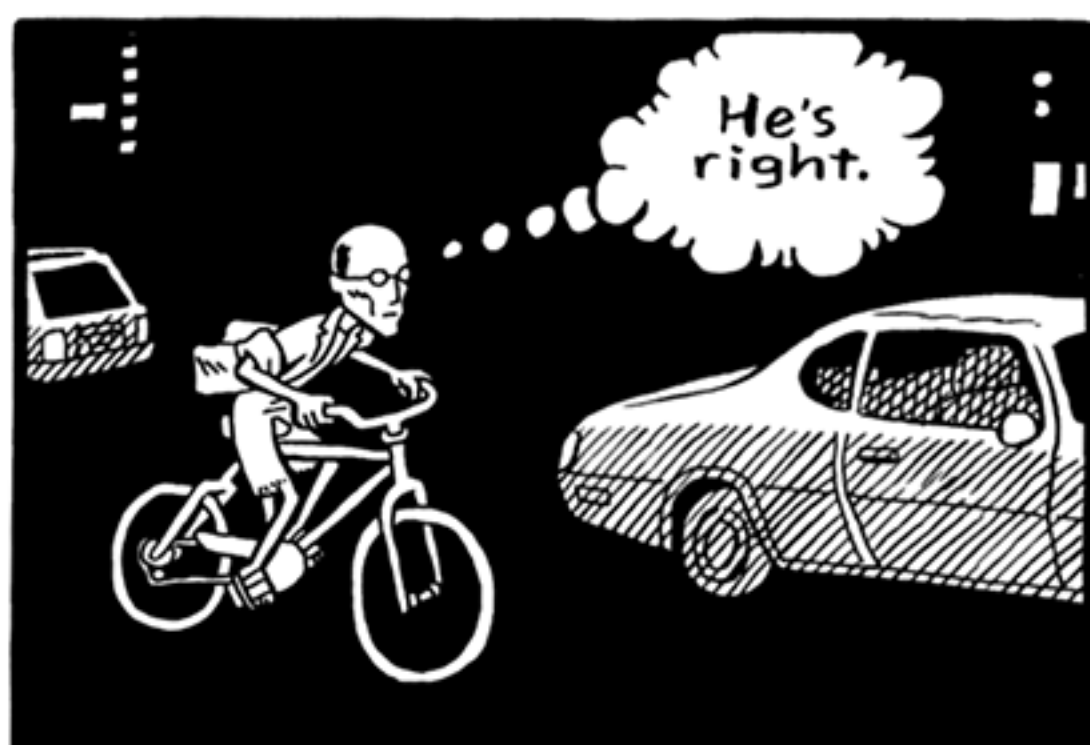
CHAPTER 33



BACK TO MONOGAMY



CHAPTER 33



BACK TO MONOGAMY



CHAPTER 33



BACK TO MONOGAMY



AFTERWORD

In a recent conversation with a friend, I mentioned that "Denise" is no longer a prostitute. He objected, "What do you mean? Of course she's a prostitute -- you're paying her for sex." I pointed out that she's monogamous with me and that prostitutes have sex with multiple men. My friend countered, "That's not the dictionary definition." I didn't know what the dictionary definition would be, so I reached over to my copy of the GAGE CANADIAN DICTIONARY. According to that source, a prostitute is "a girl or woman who accepts money to engage in sexual acts with men." I emphasized the word "men" as I read the passage to my friend. He conceded the point.

Later, I picked up my WEBSTER'S -- it defined a prostitute as someone who has "promiscuous" sex for money. Not all dictionaries agree -- the COLLINS CANADIAN DICTIONARY and the CONCISE OXFORD ENGLISH DICTIONARY both characterize a prostitute as someone who has sex for payment, but neither specifies anything about the number of sexual partners.

Is "Denise" still a prostitute? Am I still a john?

Two people are in a monogamous sexual relationship that's lasted for years. They care for each other (even if they wouldn't say they're "in love"). One of the two assists the other financially. What do you call such a relationship?

AFTERWORD

Ultimately, I don't care what you call us. The significant thing to me is that our relationship should not be against the law. We should be allowed to have sex, and I should be allowed to give her money.

"Denise" isn't the only person depicted in this book whom I love: My brother Gordon Brown lives in Quebec City and lived there throughout the years covered in these pages, which may explain why he's only in two scenes. (The first panel he's in is 57:2.) In 2000, the guy with the hat, Seth, moved to Guelph (a small city about an hour-and-a-half away from Toronto). He comes into the big city on occasion, so we still see each other pretty frequently. Joe Matt moved to Los Angeles in 2003, and Kris Nakamura moved to Vancouver in 2004, so I don't see them much, but I still talk to them on the phone quite often. (Kris's first panel is 8:5.) I'm glad that Sook-Yin Lee still lives in Toronto and that we get to spend a lot of time together.

When I finished drawing *PAYING FOR IT*, I let the above-mentioned six people read it. I was worried that some of them might want me to change things -- their actions, their dialogue, the way I drew them -- but none of the six asked me to alter a line or word. That doesn't mean they were all completely happy with their portrayals. I did tell them that I would give them space in the book to have their say. Only Seth took me up on that offer. His notes about the scenes he's in are in Appendix 23.

I called Justin Peroff to let him know that he's in the book and to ask him if he wanted to see his scenes. (He appears in panels 7:5 and 7:6.) He was fine with being a character in the story but said he wanted to experience the graphic-novel in its finished printed form.

Not all of my friends are characters in this memoir. The following friends helped me in some way in creating it: Mark Askwith, Peter Birkemoe, Antonella Brion, Robin Ganev, Jeet Heer, Jason Kieffer, Dave Lapp, Adam Litovitz, Catharine Liu, Nick Maandag, Marc Ngui, Magda Wojtyra, Ethan Rilly, Zach Worton, Dave Sim*, Tim Slater, Siu Ta, John Tran, James Turner, Colin Upton, and Tania Van Spyk. None of these people agree with all of the opinions I express in here and some disagree with most of what I say. These friends helped by being willing to discuss and debate the topics of love and prostitution with me. They also helped in various other ways -- pointing out important books to read, proofreading, making design suggestions, discussing approaches to drawing, and in many other ways. I thank them all.

And thanks to everyone at Drawn And Quarterly, particularly Chris Oliveros, Peggy Burns, and Tom Devlin.

APPENDICES

APPENDIX 1 THE NORMALIZATION OF PROSTITUTION

Prostitution is just a form of dating. There is no regulatory or legal framework for unpaid dating. Nothing happens during paid dates that doesn't happen in unpaid dates. From a legal perspective they should be seen as identical. No regulatory or legal framework is necessary for paid dating.

What I hope we're moving toward is a time when giving and receiving money is part of the normal give-and-take of sexual activity. It won't be what everyone does, but it will become so common that no one will think it odd, disgusting, or unusual if one adult (male or female) pays another adult (male or female) for sex. It will be seen as normal.

I believe that, if prostitution is decriminalized, its normalization will happen relatively quickly -- within a few generations.

When I was born, in 1960, homosexuality was widely seen as "sick" and disgusting. It was illegal to engage in homosexual activity in this country (and probably all of

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the other "western" countries). In 1967, Pierre Trudeau decriminalized homosexuality in Canada. Other countries began to do the same thing.* The result, forty-something years later, is that homosexuality has become normalized for most people in "the west". It's no longer widely seen as sick or disgusting.

APPENDIX 2 SEXUAL RIGHTS



Hypothetically, let's say that in a few years geneticists will be able to point to a specific gene which causes people to sexually desire members of their own gender: a "gay gene".* Both sides in the nature-versus-nurture debate admit that both environment and in-born characteristics influence behaviour, so even if there is a gay gene which is responsible for most homosexual behaviour, there will probably be at least a few homosexuals who don't have the gene, who became gay through the influence of their environment. Let's say it turns out that 99% of the homosexual population have the gene and 1% don't. If gay rights are predicated on being born gay, what do we do if we discover that a few gays were not born gay? Do we say that they don't have the right to have gay sex? Do we force them to have heterosexual sex?

If a lesbian (who was born lesbian) is good friends with a gay man (who was born gay) and they decide to have sex together just to see what male-and-female coitus is like, are they doing something morally wrong? Is the lesbian only allowed to have sex with women? Is the guy only allowed to have sex with men? No, that lesbian and her gay male pal have every right to have sex together. Their in-born sexual orientations don't determine who they're allowed to

APPENDICES

have sex with -- those orientations don't limit their sexual rights.

Gay rights aren't predicated on being born gay or having the right gene. Gay rights are predicated on choice and consent. If you're a man and you can find another man who consents to have sex with you, it's that consent that gives you the right to have sex with him.

Genetics are irrelevant when it comes to sexual rights. Just as gay rights are based on choice and consent, so are prostitution rights. All sexual rights are based on choice and consent.

APPENDIX 3 MORE ON THE NORMALIZATION OF PROSTITUTION

It may be difficult for people who haven't given the matter much thought to picture what I'm talking about.

Let's say that prostitution is decriminalized in ten years. Now let's jump ahead to the year 2080. A young woman works in a hat shop -- let's call her Mary. A young man who also works there decides to ask Mary out on a date. They've known each other several months and she likes him, so she says yes, adding that, if he wants to have sex with her, it'll cost an amount of money that she specifies. He doesn't find this shocking -- it's a common request in a situation like this. They go out to dinner and then have sex at either his apartment or hers. He pays her the specified price. The next day, Mary tells her friends about the date. They all have sex for money too, so none of them are shocked. Mary tells her mother. She's not shocked either -- she still gets paid for sex herself. Most people in this future society have paid-sex at least occasionally. There are still a few people who believe in possessive monogamy and only have sex if they fall in love with someone, but most people in 2080 see that as weird, old-fashioned behaviour. A middle-aged guy who also works at the hat shop approaches Mary and suggests a date. She's not interested in older men, so she politely declines. There's no expectation that she has to have sex with anyone who has money. If Mary acquires enough friends-who-pay-for-sex, maybe she'll be able to quit the hat shop job, but until then, the money she makes from sex nicely supplements her income. No one would see Mary as a slut for having multiple sex-partners -- it's seen as normal to have multiple sex-partners.

What about love? Mary may develop loving feelings

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for one, some, or all of her friends-who-pay-for-sex. (Being paid for sex doesn't preclude the possibility that one could love the person paying.) Or she might have a sexual friend she loves who doesn't pay her for sex. Maybe she pays him. (It's common for women to pay men for sex in this society.) Or maybe no money changes hands at all in that particular relationship.

Because it's normal and nothing is secretive about it, Mary can have paid-sex with people she knows -- there isn't the same need to search for strangers who might buy or sell sex. This takes a good deal of the risk out of the activity. Perhaps in this predicted world of 2080 there will still be streetwalkers and brothel-workers who have paid-sex with strangers, but most people will want to have some prior connection with the individuals they get into bed with, just as most people liked that back in 2011.

When young people are told that back in 2011 having sex for money was seen as a shameful thing, it will seem bizarre to them. "It was illegal? Why? It's so... normal."

How likely is it that this will be the way things are in 2080? Not likely at all because governments aren't about to decriminalize prostitution.

APPENDIX 4 YOU OWN YOUR BODY

Your body is your property. Just as you own property like books and clothes, you own your body. You should have the right to do whatever you want with your body (and any other property you own) as long as you respect the property rights of others. (By which I mean: you don't harm or steal anyone else's property, or use fraud or threats of force to acquire it, and you don't use physical force to make someone do something they don't want to do.)

If you respect the property rights of others and treat them with courtesy, you're living a moral life.



To me, statement A is as moral as statement B.

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APPENDIX 5 JOHNS DON'T BUY WOMEN



When I buy something -- say, a book -- I take it home and get to keep it for as long as I want. I own it. When I had an appointment with a prostitute, I did not buy her. I paid to have sex with her. Afterward, we'd part company. I didn't get to keep her -- I didn't own her.

APPENDIX 6 POWER



Just as male prostitutes do, female prostitutes have their rules -- what they will and won't do with clients. Some will have vaginal sex but won't give oral. Others only fellate.* Some let johns perform cunnilingus on them, others don't. Some kiss, some won't. Etcetera. And it's not just

about rules -- prostitutes do have sexual power in their interactions with their clients. Sexual desirability is power. When a man thinks a woman is attractive, he wants to please her. Also, sex-workers can and do speak up if they don't like what's happening. "Millie's" request in panel 218:4 is an example. I remember a similar incident with "Anne":



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A few months ago "Denise" told me that I was being a bit too aggressive sexually, so I toned down what I was doing.

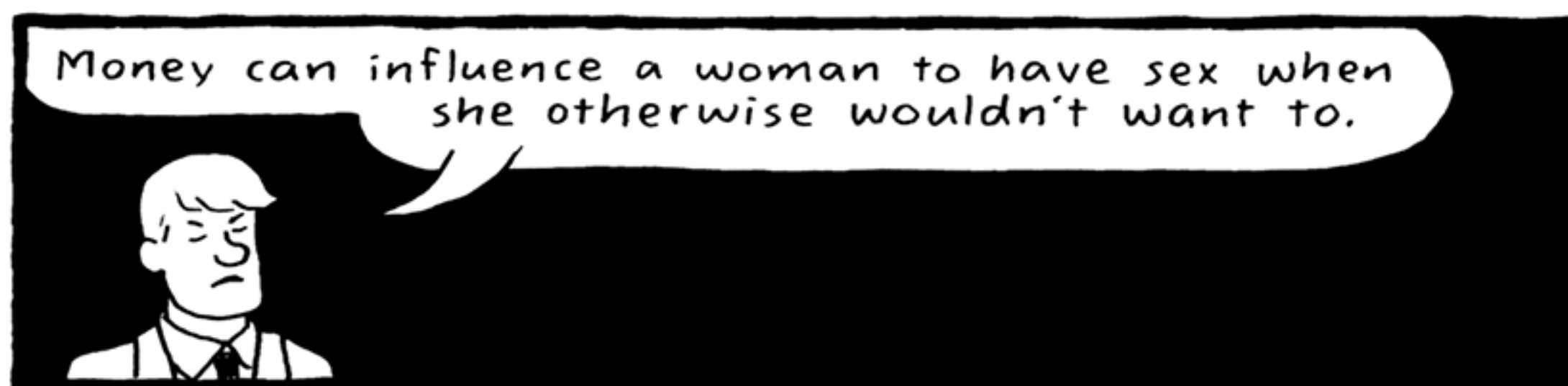
Are there jerky johns who would disregard a prostitute's mid-coital request or suggestion? I'm sure there are. But there are also guys who ignore similar requests and suggestions in unpaid sexual situations, so if we criminalize paid sex because some guys are boorish in bed, we should criminalize unpaid sex for the same reason.

Here's a sex-worker on the subject:

My clients are invariably polite. [...] I control what I wish to do and set my limits, which are always respected. [...] In four years at various agencies, I can remember only once having to slap a man who was too insistent. (He was immediatly pushed out the door [.]**)

Prostitutes aren't passive puppets, and most johns aren't dictators.

APPENDIX 7 MONEY'S INFLUENCE



If that means that the influence of money is bad, then it also means that romantic love is bad. Many people in love relationships have sex they don't want to have.

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There is no moral difference between the above three circumstances.

APPENDIX 8 SELF-RESPECT



Many gays prior to the sexual revolution experienced shame, depression, guilt, and disgust about being gay. That doesn't mean that homosexuality is wrong, it means that, at a certain point in time, homosexuality was

reviled, and many gays internalized the gay-negative values of the culture they lived in. Today, many prostitutes internalize the whoring-is-bad attitude of the culture we live in. That doesn't mean that sex-work is bad, it means we have to do for it what we did for homosexuality: decriminalize it.

Not all prostitutes internalize the negative cultural values regarding paid sex -- many claim to like the work, and even that it improved their self-esteem.

Phyllis Luman Metal wrote:

When I first charged for it, I had much more self respect and self worth than I ever had before. I felt appreciated. [*]

According to Jane of New York:

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Before I started escorting, I had a few boy-friends [....] They weren't shy about flat out telling me that I didn't look good because I was too tall and too thin. [... M]ost of [my clients] helped me learn two very important things: that I am beautiful just the way I am, and that my pleasure is important too. When I started working, I met all these [clients] who thought I was gorgeous, model-like, even. They loved my small breasts and impossibly long legs. They told me I was beautiful over and over again until I understood it. [**]

AnaNicole of Berkeley, California, addresses a particular john:

Through my sessions with you, I have acquired invaluable self-esteem in regards to my body, sex appeal, and service. I have grown as a sexual being not only in my profession, but in my real life as well. [**]

Veronica Monét contends that:

Sex work has been empowering and liberating for me. My self-esteem has improved drastically in the last six years since I entered the sex industry. [...] I am not degraded by sex. I am not a resource or property that can be devalued through use. I am not hurt by such terms as "slut" or "whore." I proudly assert that I am both. [*1*]

APPENDIX 9

CHOICE

When they confront female sex-workers who claim to have freely chosen their profession, anti-prostitutionists (who are often feminists) are put in the position of looking like they're trying to restrict the freedom of a group of women. Several of these anti-prostitutionists have decided that the way out of this quandary is to assert that choice is not possible when it comes to sex-work.

Sheila Jeffreys, a feminist, argues this in her book *THE IDEA OF PROSTITUTION*:

The word choice is not appropriate for a woman whose "choice" is between low-paid service work which does

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not fit in with child-care, and the chance of a better income with more flexible hours through the violation of her body. [Jeffreys, pp. 155, 156.]

This hypothetical woman may not feel that prostitution is a violation. Some women would, others wouldn't. More to the point, if it's not possible for an attractive single mom to choose between low-pay work and prostitution, then why are there attractive single mothers who work at minimum-wage jobs? Some women can't stomach the thought of having paid-sex with strangers, so they choose the drudgery of working for low pay. Meanwhile, there are other moms who choose sex-work over low wages and are happy to be able to improve the material circumstances that their children live in. If two people face the same problem and make two different decisions about how to solve that problem, then choices are being made. That doesn't mean the choices are easy, but a difficult choice is still a choice.

When girls have been sexually abused in childhood, as prostituted women often have, it is hard to see them as having a really free choice. [Jeffreys, p. 153.]

I think we're stepping into dangerous territory when we start saying that certain adults are not allowed to make choices because they had bad childhoods. If women-who-were-abused-in-childhood aren't competent to make the choice to engage in paid-sex, then are they competent to make other sexual choices? Regardless of what happened to them in childhood, adults should have the right to make sexual choices, including choices that Sheila Jeffreys would disapprove of.

When prostituted women themselves use the language of "choice", they can be seen to be engaging in what deviancy sociologists call "neutralising techniques". Sociologists use this term to describe the way in which socially despised and marginalised groups create rationalisations which enable them to survive their marginal condition. Such techniques may be employed because the only alternative may be the painful one of self-contempt. [Jeffreys, p. 137]

Let's contrast that opinion with the following items written by two women who are or were sex-workers.

I can say for the first time in my life that I love my job. It's the least exploited I have ever been

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at work, for adequate money this time. [...] I'm even able to enjoy the work itself, not just its fruits, and have come to appreciate all body types as long as they're clean and kind [.*]

It has all come down to choice for me. I chose to see some clients and I chose not to see others. I chose what sexual activities I was willing to engage in for pay and I chose what was not "on the menu." I asserted my boundaries and I honored the unique sexuality of individuals. [**]

Jeffreys says that prostitutes like these are rationalizing and that they actually feel self-contempt. Unless Jeffreys is alleging that she has psychic powers, she can't know if a particular prostitute feels self-contempt. When you have to resort to claiming to know what your ideological opponents are secretly feeling, you've run out of good arguments.

To see how desperate Jeffreys can get, read the following:

Oppression cannot effectively be gauged according to the degree of "consent", since even in slavery there was some consent if consent is defined as inability to see, or feel entitled to, any alternative. [Jeffreys, p. 135.]

Jeffreys is surely the only person on the planet who defines consent this way.

A person is bound in heavy iron chains. In that moment there is no alternative to being bound by chains, but that does not mean that the person is consenting to being bound. Not having an alternative to a situation does not mean that you are choosing to be in that situation. You face choices when you have alternatives (like the one between a low-wage job and prostitution). Slaves didn't choose to be slaves.

Feminists have accepted that choice is possible when it comes to a different, difficult subject: abortion. The feminist position (and I agree with it) is that women own their bodies and therefore each woman has the right to choose to get an abortion if she gets pregnant. This is called being "pro-choice". Feminists should be consistent on the subject of choice. If a woman has the right to choose to have an abortion, she should also have the right to choose to have sex for money. It's her body, it's her right.

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APPENDIX 10 VIOLENCE

Jeffreys and some other feminists contend that the relationship between a prostitute and a john is always a violent one. Jeffreys quotes Evelina Giobbe:

Prostitution is sexual abuse because prostitutes are subjected to any number of sexual acts that in any other context, acted against any other woman, would be labelled assaultive or, at the very least, unwanted and coerced. [*]

It's my impression, reading accounts by johns and prostitutes, that paid-sex is usually pretty much the same as unpaid-sex. Certainly I never did anything sexual with a prostitute that I hadn't done with my girlfriends. The things I like sexually are (as far as I can gather) pretty normal and not at all kinky. (Not that I think that kinky sex between consenting adults is wrong.) My girlfriends didn't experience sex with me as abusive or assaultive, so it's not true that the sex I had with prostitutes would, "in any other context, [with] any other woman, [...] be labelled assaultive". Did prostitutes like having sex with me the way my girlfriends did? No, probably not. ** But that's not Jeffreys' and Giobbe's point. Even if that was their point, it would be a leap to say that, because someone isn't enjoying a sexual encounter, they're therefore experiencing it as assaultive or coercive.

Jeffreys sees sexual harassment as a form of sexual violence.*1* She gives examples of sexual harassment:

[...] leering, menacing, staring and sexual gestures [...] whistles, use of innuendo and gossip, sexual joking, propositioning [...] unwanted proximity [...] Jeffreys, p. 264.]

Looking at that list, it becomes clear how Jeffreys can think that prostitution is a form of violence. She doesn't use the word "violence" the way other people do. If you know that by standing close to someone you're making them uncomfortable, then it's inconsiderate and rude to continue to stand in their proximity. Still, that doesn't make "unwanted proximity" violent. Sexual jokes can be insensitive, but jokes aren't a form of violence.

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Not all prostitutes encounter violence * but, yes, many do. That doesn't mean that prostitution should be illegal. When a taxi driver is stabbed or shot, no one advocates that driving a cab should be criminalized. Each person should

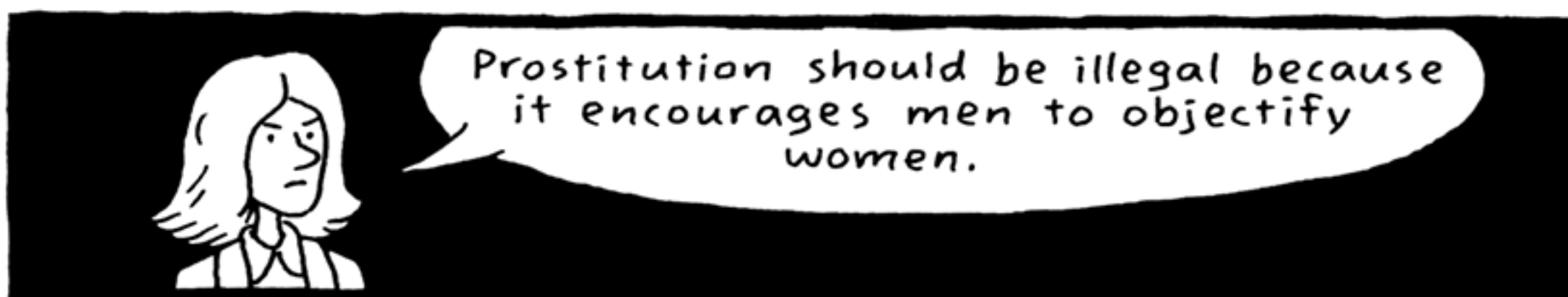
have the right to determine for him-or-herself the amount of risk he-or-she is willing to take for a particular job.

Also, keeping prostitution illegal makes the problem worse, not better.



Decriminalizing prostitution will make it more likely that a sex-worker would report this sort of crime. Of course decriminalization won't completely irradicate violence against prostitutes, but it will give them an option to deal with that violence.

APPENDIX 11 SEXUAL OBJECTIFICATION



Sheila Jeffreys defines sexual objectification as a form of emotional indifference. * Is it wrong for people who are emotionally indifferent to each other to have sex? Should we make unpaid one-night-stands illegal? I actually don't think prostitution does encourage emotional indifference. Any time a john starts to forget that he's dealing with real people, an incident happens like the one I show in panels 60:8 to 66:2 which brings

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the guy back to the realization that he's in bed with someone whose feelings he has to take into account. There may be some insensitive johns who fail to recognize that responsibility, but I don't think it's paying for sex that causes them to be insensitive.

I felt a variety of emotional responses to the sex-workers I saw. I was never completely emotionally indifferent to any of them. I was less concerned about what they felt when they didn't seem to care what I felt. "Yvette" (Chapter 17) would be an example, but I still didn't want her to feel badly about our encounter. Most of the prostitutes I was with I felt at least some affection for. Several of them I really liked. A few of them I genuinely respected. With "Denise", emotional indifference is the opposite of what I feel. If paying for sex causes a man to feel increasingly emotionally indifferent to the women he's having sex with, then by the time I started seeing "Denise", I shouldn't have been able to have any emotional response to her.

I think it might be possible that paying for sex could lead a man to greater emotional sensitivity, at least for some johns -- those who are open to the possibility that they might have things they could be learning from encounters with sex-workers.

APPENDIX 12

HUMAN TRAFFICKING AND SEX-SLAVES

There seems to be some confusion about the term "human trafficking". When I originally heard it several years ago, it referred to transporting migrants across borders illegally. Lately I've heard and seen the expression used interchangeably with "pimping" as if they mean the same thing. There are times when certain traffickers do things that are similar to what pimps do, but I see no reason to blur the distinctions, so I'm going to hold to the original meaning of human trafficking for this appendix.

Most people who are trafficked want to be trafficked. They're from poor countries and want to come to richer countries either for the economic opportunities or because they want to travel. Some of them have bad experiences while being trafficked -- others don't and are happy that there's a way to get to where they want to go.* In the majority of cases, human trafficking has nothing to do with prostitution. (According to one source, "just 4 percent [of trafficking] involves the sex industry".**) In the cases where prostitution is involved, many of the women choose to be trafficked knowing they'll be working as prostitutes in the country they'll be taken to. Some do not make that choice and

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are forced to work as prostitutes against their will. For the sake of clarity I'm going to use the term "sex-slave" to refer to trafficked females who are forced to have paid-sex.

To judge by accents, four of the prostitutes I saw were not born in Canada: "Angelina" (Chapter 3), "Amanda" (Chapter 7), "Arlene" (Chapter 27), and "Laura" (Chapter 29). (I consider whether any of these women were sex-slaves in the notes section.) The last of the four was "Laura" -- I saw her on December 12th 2002. I wasn't aware of the existence of sex-slavery in Canada until I heard an interview about the subject on C-B-C Radio on December 16th 2003,*!* so it never even occurred to me to wonder if "Angelina", "Amanda", "Arlene", and "Laura" were sex-slaves. If I ever do find myself with a foreign-born prostitute again, I'm sure I'll ask myself if she's been forced to do the work. If I have strong reasons to suspect that she has been, I'll ask if there's anything I can do to help her and will offer to call the police on her behalf. As a john who's not married and is open and "out" about paying for sex I probably have more options about how I could help in such situations. Many johns, worried about their wives finding out, wouldn't want to phone the cops.



Let's say a certain shoe company uses slave labour to manufacture its shoes -- should we criminalize the wearing of shoes in order to stem the demand for slave-made shoes? No, wearing shoes and creating a demand for shoes is not in itself wrong, and manufacturing shoes is not wrong when free adults consent to do it. This hypothetical shoe company would probably contract out the work -- those contractors and anyone at the company who was aware of the slavery should be the people held legally responsible for the problem, not purchasers of the shoes, who wouldn't know about the slaves.

I don't want to have sex with sex-slaves. When I hire a prostitute I hope that she's a free person who has chosen the work. If I found out that a prostitute I had hired was a sex-slave, I would be willing to try to help her. Most johns don't want to hire sex-slaves. There is no significant consumer demand for sex-slaves. Punishing johns for something we don't want and don't know-

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ingly participate in is misplacing the blame -- especially when, in Canada, the majority of prostitutes are not sex-slaves, so that johns can be reasonably certain that most of the time we're with sex-workers who have chosen the profession.

A further point: if we criminalize the purchase of sexual services, then police resources will go into tracking down and identifying johns. Those resources would be better utilized in tracking down sex-slavers and freeing sex-slaves.



People who make this argument are ignoring a big complicating factor: the black market. If prostitutes are licenced, most Canadian-born prostitutes will choose to work in the black market without licences. (Prostitutes have strong reasons for protecting their privacy, particularly from the government, which has NEVER worked in their best interests.) The black market would become huge -- too large to be controlled. Sex-slaves would be forced to work in the black market, not in legal brothels. Nevertheless, the majority of prostitutes in the black market would be free Canadians who choose the work. Identifying which prostitutes in the black market are citizens and which are illegal-immigrants-who-might-be-sex-slaves would be a never-ending and very expensive task for the authorities. Licencing would make it no easier to identify sex-slaves than it is now.

On top of that, as I've argued elsewhere in this book, the idea of licencing consensual sex between adults is an offensive restriction on our sexual civil rights. Two consenting adults should not need to acquire a government-issued document to have sex. Freeing sex-slaves should be a priority for our law enforcement officers,

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but in attempting to do so they should have to operate within parameters that respect the civil rights of the citizenry (just as the police have to operate within those parameters when they deal with other crimes).

APPENDIX 13 PIMPING



It's widely recognized that when a pimp wants to lure a woman into prostitution, he doesn't use force -- he romances her. If he's successful, she sees him as her boyfriend. This isn't slavery, it's a voluntary relationship. I don't have a problem with voluntary relationships between adults. If a pimp beats a prostitute, I hope she would choose to leave the guy and get the police to arrest him for assault, but I also think she has the right to stay with him if she wants to.

Canadian women are rarely kidnapped and forced into prostitution the way some female illegal immigrants are. This is in large part because it's easier for Canadian women to escape. A Canadian woman who was kidnapped and forced into prostitution within Canada probably wouldn't hesitate to call the Canadian police if she got her hands on a phone -- every sympathetic john with a cell-phone would be an escape opportunity. (I don't have a cell-phone, but the sex-workers who came to my apartment would frequently ask if they could use my phone, and I always let them.) On the other hand, an illegal immigrant might worry that the police in Canada are as corrupt as the ones back in her home country. She could have concerns about being deported. She might not even know that the emergency number is 9-1-1. A Canadian woman could probably also call family or friends for help. An illegal immigrant's family and friends are probably on another continent. As for Canadian women being kidnapped in a foreign country -- it could happen in a country like Somalia where every "western" person would be at risk, but it rarely if ever happens in countries with any kind of tourist industry. The authorities there don't want those tourist dollars going away. Bad things occasionally happen to Canadian

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tourists in foreign places, but if Canadian women were regularly and systematically being kidnapped in a particular country, it would be noticed and our government and media would start warning people to avoid that area of the world.

Johns can be reasonably certain that if a prostitute has a Canadian accent, she is not a sex-slave.

How many of the sex-workers I saw had pimps? Five of them told me enough about their lives in enough detail that I was convinced they didn't have pimps. As for the rest, I don't know. It's worth noting that many prostitutes work without pimps, and that incall and outcall workers are less likely than streetwalkers to have pimps.

APPENDIX 14 EXPLOITATION



People are exploited when they're not fairly compensated for the work they do. Yes, some prostitutes are exploited when most or all of their money is taken by pimps, but not all prostitutes are exploited.

"Denise" began working as a prostitute when she was an adult. She chose to do so -- no pimp or trafficker forced her. She charged over \$ 200 an hour. The money she earned was hers alone -- she didn't have to split it with anyone. After a few years, when she decided she wanted to quit prostitution, nobody forced her to continue to work -- the decision was hers alone to make. I don't see how anyone could look at those facts and conclude that her condition was similar to slavery or that she was exploited. She was and is a free person, making choices that make sense to her.

APPENDIX 15 THE COMMERCIALIZATION OF THE SACRED

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If commercialization of the sacred is wrong, then you'd better tell churches to stop passing the collection plate and bookstores to stop selling the Bible. Speaking of bookstores, I love reading -- I see the transmission of knowledge and wisdom in print as a sacred activity. I'm glad that we've commercialized the production and distribution of books and made them easy to acquire. It's because I do see sex as sacred and potentially spiritual that I believe in commercializing it and making this potentially holy experience more easily available to all. Commercialization is not something disgusting that contaminates. It's just a way of making goods and services easily available, whether those goods and services are religious, sexual, or both at the same time.

APPENDIX 16 NEVADA

The profession is legal and regulated in Nevada. Sex-workers are licenced and have to work in brothels. My hostility to licencing and regulating prostitution grew stronger while I read Alexa Albert's *BROTHEL: MUSTANG RANCH AND ITS WOMEN*. She did her research in Nevada back in the 1990s, but I doubt that the kind of control the state's prostitutes have to put up with is much different now.

The mobility of the sex-workers at the Mustang Ranch was limited -- for the amount of time they were on schedule (which could be days or weeks) they had to sleep at the brothel. They were not allowed to go home at the end of a shift. (Albert, p. 45.) They often wouldn't see their children for weeks at a time. (Albert, p. 45.)

Brothel management and law enforcement [...] try to limit prostitutes' contact with local communities. Mustang Ranch, for example, required a runner, or escort, to accompany prostitutes on errands to town at the women's own expense -- \$5-\$10 per errand or stop. [Albert, pp. 46, 47.]

Each bedroom was equipped with a hidden intercom system that cashiers used to eavesdrop on women's negotiations [Albert, p. 47.]

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[M]anagement conducted unannounced room searches [Albert, p. 47.]

When a woman refused a customer willing to pay the house minimum, management expected a reasonable excuse (e.g., that he refused to wear a condom). While [a prostitute] would negotiate her own deals and could raise her prices to deter unappealing customers, management would raise its eyebrows if she did this too often. [Albert, p. 49.]

Openly reading a book while waiting for clients to show up was not allowed. (Albert, p. 150.) Telephone use was restricted. (Albert, p. 78.)*

When I read Albert's book I was already seeing "Denise", and I ended up knowing quite a bit about her life. I couldn't help but contrast "Denise's" freedom with the restricted lives of the Nevada sex-workers.

I don't want to reveal whether or not "Denise" has kids, but IF she does, she would have been able to live with them during the years she worked as a prostitute. At the end of the day she got to sleep in her own bed (or whatever other bed she chose to sleep in). She had the mobility of a regular Canadian citizen -- she didn't need a "runner" to accompany her when she went shopping, or went to a movie, or whatever. Her negotiations with her clients were their business alone -- no one was listening in on them. No one conducted unannounced searches of her home. She could (and did) refuse to see clients if she wanted to. She didn't need to explain or justify her reasons to management -- there was no management. Between clients she could read a book. No one restricted her access to the telephone.

Conditions at other Nevada brothels could be even worse than the ones at the Mustang:

For example, the owner of a brothel in southern Nevada allegedly confiscated women's personal supplies (condoms, lubricants, nylons) and required them to repurchase everything directly from the brothel at inflated prices, like sharecroppers or miners buying from the company store. And "his" working girls had to buy their meals à la carte from the brothel kitchen, where slabs of tomato cost \$2, a box of frozen vegetables \$5, and a hamburger \$7 [...]. "The owner took advantage of the fact we were confined to his brothel," one prostitute divulged to me. "Nothing was free. Everything was overpriced." [Albert, p. 62.]

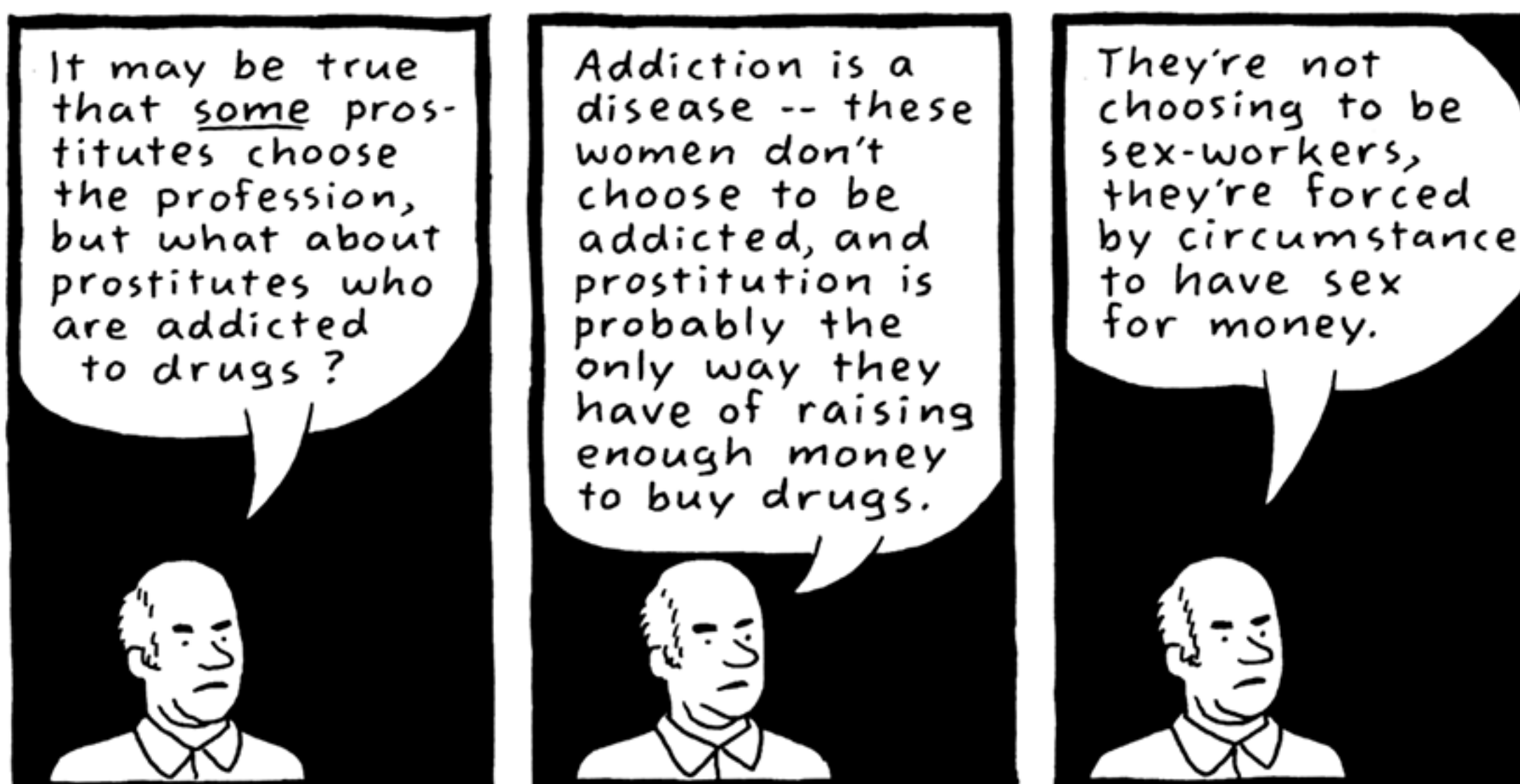
Those who tout the advantages of the Nevada licencing

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system haven't really thought about the difference between living in an oppressive situation and living in freedom.

Prostitutes should be allowed to set up brothels, but the Nevada system is evil. Any government scheme to licence sex would be evil.

APPENDIX 17 DRUGS



Is addiction a disease? Psychologist Dr Jeffrey Schaler argues that it's not in his book ADDICTION IS A CHOICE.

Pathology [...] requires an identifiable alteration in bodily tissue, a change in the cells of the body, for disease classification. No such identifiable pathology has been found in the bodies of heavy drinkers and drug users. This alone justifies the view that addiction is not a physical disease. [...] The putative disease called addiction is diagnosed solely by symptoms in the form of conduct, never by signs, that is, by physical evidence in the patient's body. [Schaler, p.16.]

I deny that there is any such thing as "addiction", in the sense of a deliberate and conscious course of action which the person literally cannot stop doing. According to my view of the world, the heroin

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addict can stop injecting himself with heroin, the alcohol addict can stop himself from swallowing whiskey, and so forth. People are responsible for their deliberate and conscious behavior.
[Schaler, p.XV.]

Schaler points out that many people are able to quit supposedly addictive drugs, but rather than see this as evidence that people can choose to do or not do these drugs, proponents of (what Schaler calls) "the 'involuntary addiction' ideology" claim that those who continue to do the drugs are the ones who have the disease of addiction.

Notice that according to this way of thinking, individuals demonstrate their inability to make a choice simply by making the "wrong" choice, the one we wish they hadn't made. [Schaler, p. XV.]

It's probably bad for your body if you choose to smoke crack or inject heroin, but it's your body and you should have the right to do what you want with it (including unhealthy things) so long as you respect the property rights of others.

APPENDIX 18

MARRIAGE



Yes, it probably does. I don't have a problem with that since I think marriage is an evil institution. I hope that fewer people will see possessive monogamy as an ideal. You should be in a sexual relationship with a particular person, not because you made a vow at some point in the past, but because right-now-in-the-present you want to be in a sexual relationship with that person.

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Even if marriage and sexual fidelity disappear from human society, people would still want to have children, and most parents would love their children, just as most parents do now. If marriage collapses, new social and legal structures will arise. Perhaps, instead of a marriage contract, prospective parents

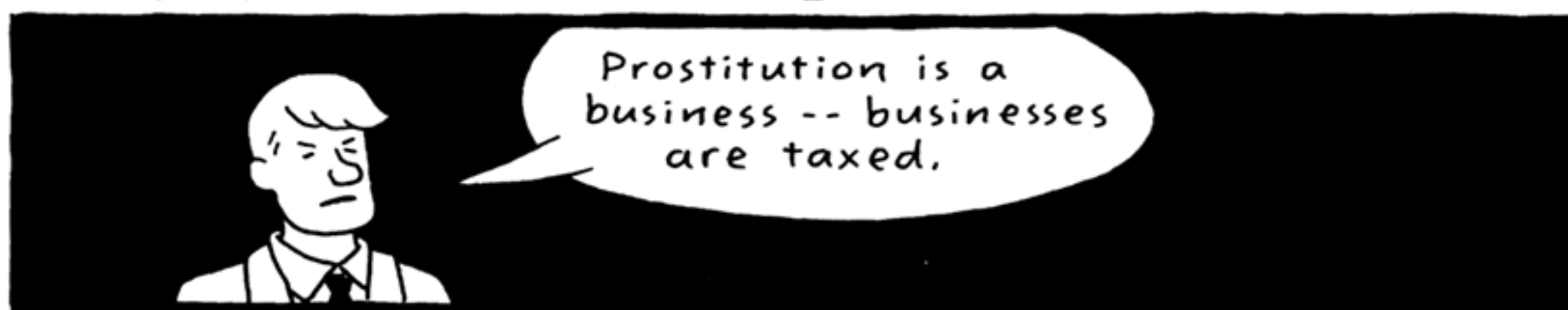
would sign a child-raising contract that would spell out what sort of support and care each would provide for the kid.

APPENDIX 19 TAXATION



I have an extreme take on Trudeau's famous statement that "The state has no place in the bedrooms of the nation" * (as long as the people in those bedrooms are consenting adults). It's not just the

Justice Department and law enforcement that shouldn't be in there, NO branch of government should be in those bedrooms -- that includes the Tax Department. Income earned from sexual activities should not be taxed. Sex is too intimate, too sacred -- people should not have to expose their bed-lives to the prying eyes of tax-collecting bureaucrats.

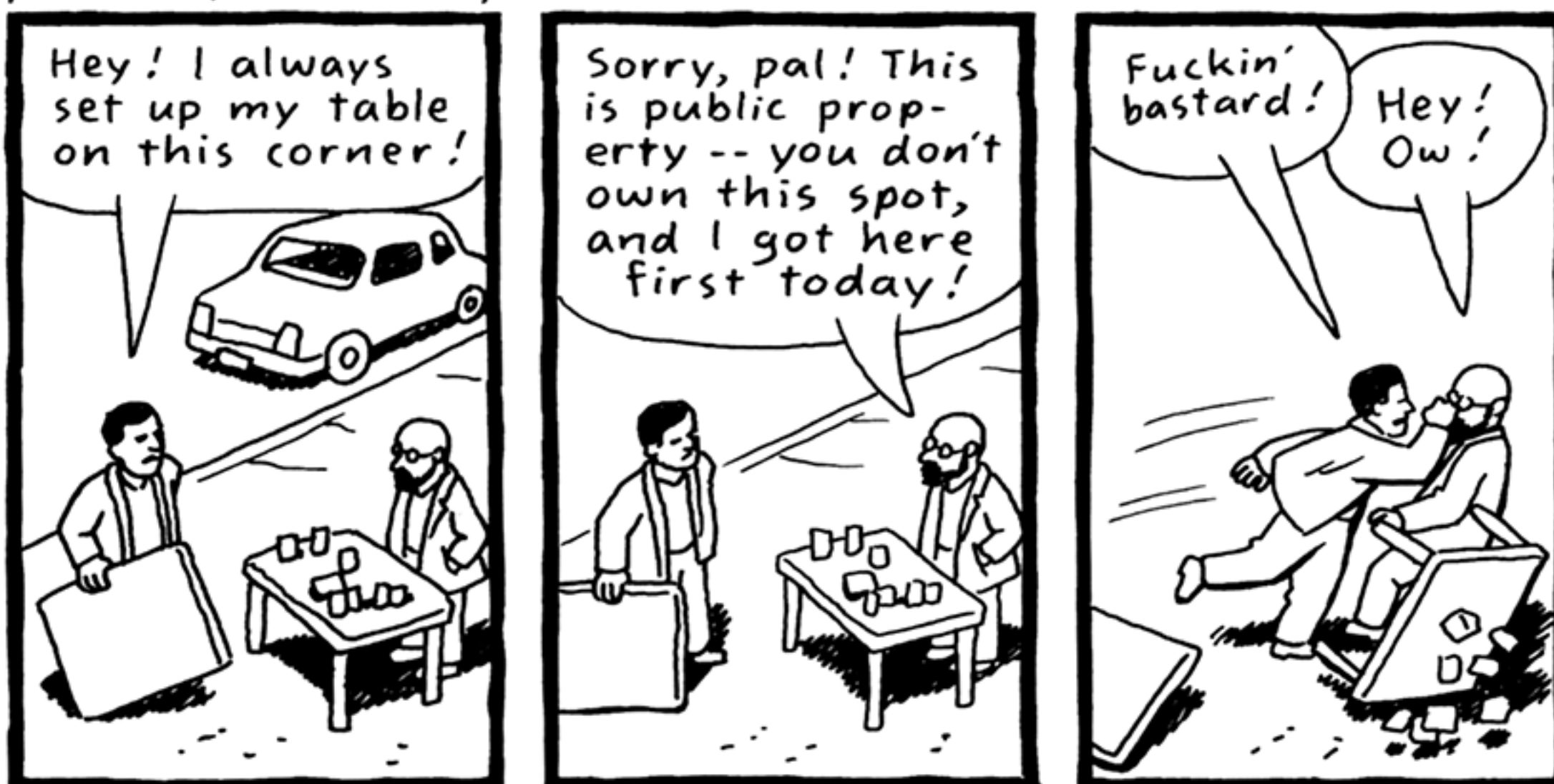


Religious organizations get tax breaks despite the fact that they generate income. We see their business identities as secondary to their primary sacred identities. Prostitution should be seen as primarily sacred and only secondarily as a business. Indeed, perhaps we shouldn't see it as a business at all. Perhaps we should see the money given to prostitutes as gifts, not payments.

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APPENDIX 20 STREETWALKING

I think that when people are on private property they should be free from government interference and regulation as long as they're respecting the property rights of others. But on public property (streets, sidewalks, public parks, etc.) I do think that a greater degree of regulation is justified. For example, I see nothing wrong with compelling people to obey traffic-signals. More relevant to the topic at hand is where you can engage in business. Obviously I don't think it's wrong for a business-person to sell things on private property (typically a storefront either owned or rented by the business-person). But selling things on public property is different. If we let anyone set up sales-stands or tables on public property, there would be all sorts of problems. For one thing, the sidewalks would quickly fill up with business-people looking to avoid the cost of owning or renting storefronts, and all of their tables and stands would get in the way of pedestrians. For another, without the clearly defined ownership of property that the private property system provides, there would be turf-wars.



That said, I do think that people who have a "mobile" business that can be conducted on two legs, with no stands or tables, should be allowed to sell goods or services on the street. The Toronto writer Crad Kilodney sold his books on the street for many years without inconveniencing anyone. * To me, these are the relevant questions regarding streetwalkers:

① "Should we let prostitutes walk or stand on sidewalks?" Well, of course -- everyone who's not in jail or under house arrest should be allowed to use sidewalks.

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② "Should they be allowed to talk to people?" Well, of course -- it's a simple matter of free speech.



ment, but it's not a common problem.



men holding hands or kissing in public would have been upsetting to many people. Now that gay rights are widely accepted, homophobes have to tolerate seeing gay behaviour in public. Homophobes don't like it, but that's the price of living in a free society.

Being asked if I want a blow-job for twenty bucks is not harassment, it's just a question. If a prostitute won't take no for an answer and follows me down the street, repeatedly offering her services, that's harass-

That's the price of living in a free society. You have to be tolerant of other people as long as they're not harming anyone and are going about their business in a reasonably civil and polite way. In the past, the sight of two

APPENDIX 21

MALE PROSTITUTION

Anti-prostitutionists are focused on why women shouldn't be prostitutes. They ignore the existence of male prostitutes largely because anti-prostitution arguments would sound ridiculous if applied to men. As a culture we see men as being in control of their sexuality, so we accept that men can choose sex-work. We're not worried that a man is putting himself in a potentially risky situation because we accept that men do that.

Anti-prostitutionists have a paternalistic attitude toward women.

APPENDIX 22

LICENCING AND WORKING AT HOME

I've already made points similar to the following ones -- I apologize for sounding repetitious, but I want to emphasize why it's wrong to constrain a prostitute's choices.

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If we make it mandatory for prostitutes to have licences to work, not all of them will bother to acquire those licences. If something bad happens to an unlicensed sex-worker (like, if a john beats him-or-her) he-or-she will be less likely to call the police because he-or-she won't want to admit to working without a licence.

Sex-workers should also have the right to work out of their homes for the same reason. It's probably safer for prostitutes to work collectively in brothels, but if we make that the only legal option, there will be sex-workers who choose to work out of their homes, and if they get beat up, they'll be less likely to call the cops because they won't want to report that they're working illegally at home.

I want every prostitute who is the victim of a crime to be able to call the police without fearing that there might be negative consequences for not having the right paper-work or for working in the "wrong" place.

APPENDIX 23

SETH'S NOTES

As I mentioned in the afterword, Seth has written notes regarding some of the scenes he's in.

PANELS 10:3, 4

I may have believed Chet was representing the expected emotions back then, but my opinion has altered over the years. I often jokingly refer to Chet as "the robot". In posing a question to him I might quip, "Perhaps I should ask a person who has actual human emotions instead." The truth is, Chester seems to have a very limited emotional range compared to most people. There does seem to be something wrong with him. He's definitely an oddball. That said, he is also the kindest, gentlest and most deeply thoughtful oddball I know. Perhaps he is missing something in his emotional makeup, perhaps not. Who can say what is natural and what is learned behaviour? I'll say this -- he really doesn't appear to be suffering. You can't argue with that.

87:5 - 88:6

Chet's pretty hard on the idea of romantic relationships. I agree with him that for the most part they are difficult to maintain. Look around the culture and you will see that people have a hard time finding meaningful and positive long term romantic relationships. That said, I'm

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not so cynical as he. Chet, I suspect, thinks it is essentially impossible. While the odds are certainly against most couples, there are plenty of examples of long lasting good pairings. If you ask me, it is more a problem of human nature than romantic love. People just can't get along with each other in general. Why should romance or marriage be any different? For that matter, most people can't maintain long lasting friendships either. Chet and I have hashed this out more than a few times. He maintains it is the sexual element that mostly causes the trouble. I disagree.

124:5

I don't recall the specific exchange, but I probably did make this remark -- I say a lot of unfounded and mean things. Still, I doubt Chet was actually having a mid-life crisis. Robots don't have mid-life crises.

181:8 - 184:4

I'm not in this scene, but I can't resist noting that the idea of Chester Brown and Joe Matt discussing the nature of romantic love is not unlike two blind men painting a sunset.

191:3 - 197:2

First off -- where is this conversation taking place, Chet? I'm guessing the lobby of a hotel.

Secondly, I suspect Chet is letting me off lightly here. The quality of my argument was probably even feebler than what he's reported in these pages. I wouldn't have had well grounded opinions on these matters back then. And I doubt my opinions today would be much better informed. That said, I do think Chet comes off a little better here than he probably would in real life. He's definitely the "voice of reason" on these pages, and I have my doubts that most people would come away with that opinion if they'd ever had a good solid argument with Chester in the real world. He's certainly set in his ways -- he's thought his position out well, and he's committed to it. No doubt about that. But often his opinion is a little too dogmatic for my tastes -- a little too tied to the libertarian party-line about the sanctity of property rights. It's a bit of a broken record listening to these arguments over and over again. I gotta say, it tires me out. I really couldn't give a shit about most of these issues. I'm busy moping about the past, folks -- I don't have time to read every new book on the ethics of prostitution. Cut some slack if I come off

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looking ill-informed here! And yes, backed into a rhetorical corner I likely did utter that stupid line about smoking.

227:3

Who knows? Maybe he's right.

Knowing Chet has been a learning curve for me. He's forced me to consider many unconventional positions I would not have given much thought to otherwise. Disputing issues with him has helped me to think more critically. It's been good for me. It's taught me to question my own assumptions. I suspect that if I had a better memory I would be embarrassed by the many knee-jerk, reactionary comments I have undoubtedly made to him over the years regarding love and prostitution. The truth is, if I had a problem with Chet's involvement with prostitutes in the past I have certainly gotten over it. Prostitution may not work for every man, but it works for him.

The funny thing about Chester is that out of all the men I know he's quite possibly the one I think would make the most considerate boyfriend or husband for a woman... and yet he is the one who picked the whoring. It's a funny world.

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COVER My publishers wanted this book to be called **PAYING FOR IT**. I don't like the title -- there's an implied double-meaning. It suggests that not only am I paying for sex but I'm also paying for being a john in some non-monetary way. Many would think that there's an emotional cost -- that johns are sad and lonely. There's a potential health cost if one contracts a sexually transmitted disease. There's a legal cost if one is arrested. If one is "outed", then one could lose one's job and also suffer the social cost of losing one's friends and family. I haven't been "paying for it" in any of those ways. I'm very far from being sad or lonely, I haven't caught an S-T-D, I haven't been arrested, I haven't lost my career, and my friends and family haven't rejected me (although I should admit that I still haven't told my step-mom).

So far, I've been paying in only the one sense. (Since this is a memoir, "so far" is all that's relevant.)

But let me be clear that my publishers did not force the title on me. I chose to give in to what they wanted. If I had insisted, they would have allowed me to put whatever words I wanted on the cover. I love and respect Chris and Peggy and realize that this is a difficult book to market.

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PANEL 9:5

Jealousy is natural, but that doesn't mean that not feeling jealous is not natural. It's probably better to frame the matter in relation to maturity. It's immature to be jealous, it's mature to not feel jealous.

Although I can't really defend the position that jealousy is learned, I do think our culture encourages the reaction. An example of a culture that discourages it is the Moso culture of Himalayan China. In Cai Hua's book about the Moso (A SOCIETY WITHOUT FATHERS OR HUSBANDS), he reports a conversation he had with two young men:

["W]e don't know how to be jealous."

"He's right!" his friend interjected. And to explain himself he added: "Girls belong to everyone. Whoever wants can visit them. There is nothing to be jealous about." [Hua, p. 213.]

From Yang Erche Namu's memoir about growing up as a Moso girl (LEAVING MOTHER LAKE):

Although we feel such passions, we must repress jealousy and envy [....] In Moso eyes, no one is more ridiculous than a jealous lover [.... N]obody in Moso country today can recall [...] a truly ugly fight between [...] jilted lovers. [Yang, p. 69.]

Having brought up the subject, I should explain that Moso sexual partners don't usually live together. At night the men go visit their girlfriends (who live with their mothers). In the morning, the men return home. (The men also live with their mothers.) According to Christine Mathieu (who co-wrote LEAVING MOTHER LAKE):

[T]hey have discarded marriage. [...] The Moso advocate [their] maternal way of life as the best possible, and the most likely to foster happiness and harmony. Visiting relationships, they say, keep relations between men and women pure and joyful, and people who live in large maternal houses do not fight like married people do. We can trust that they are speaking from experience, because many Moso have tried marriage, under pressure from the Communist authorities, and most gave up. [Yang, p. 280.]

For those of you who are interested in learning about this culture, the more readable of the two

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above-mentioned books is LEAVING MOTHER LAKE. Actually, it's more than readable -- I found it really involving.

18:8 - 23:3 We were attending the big San Diego comic-book convention. I don't depict them, but also sharing the hotel room with us were fellow cartoonists Joe Sacco, Adrian Tomine, and Chris Oliveros. (Chris is also one of the publishers of this book.) I don't think there were more than two beds in the room. (I don't remember who slept with whom.)

20:3 I think Ms Baggett was charging \$ 50 for those signed polaroids, but I'm not 100 percent certain.

25:2 - 26:4 Savage, p. 60.

26:6 Escort print ads in Toronto in 1999 didn't have photos. Some on-line ads probably did, but I wasn't aware of their existence yet. When I did discover them a short while later, they weren't convenient. It could take five minutes or more for one photo to appear, and the computer would often crash as it struggled to put the image together. It was a few years before browsing on-line escort ads became easy.

30:6 I've never heard of the police doing anything like this. My paranoia is on display here.

31:6 I'm certainly capable of finding women who are older than 28 attractive. (Without giving her exact age, "Denise" is several years beyond 28.) My thinking here was that, since I couldn't see photos of the prostitutes, my odds of finding someone attractive were greater if I saw younger women. There are women who are fifty who are beautiful, but they're a small percentage of the whole females-who-are-fifty population -- there are more good-looking women in the females-who-are-twenty population.

34:8 I apologize to anyone named Steve McDougal.

35:4, 5 No, they weren't watching me. Johns will apparently sometimes make appointments and never show up. Prostitutes who work incall want to give their location to as few people as possible -- they only want to give the address to guys who are really going to show up. If a john was calling from

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a pay-phone that was close to the incall, it increased the odds that he would actually arrive since at least he was in the neighborhood. (This practice was common at the time. I would guess that johns are now expected to use their cell-phones.)

44:4 I'm breaking Dan Savage's rule here: "let her lead". Even though I didn't want a massage, I should have let "Carla" give me one. That was probably her way of easing into physical intimacy with as little awkwardness as possible.

44:5 Yes, that's what I really said.

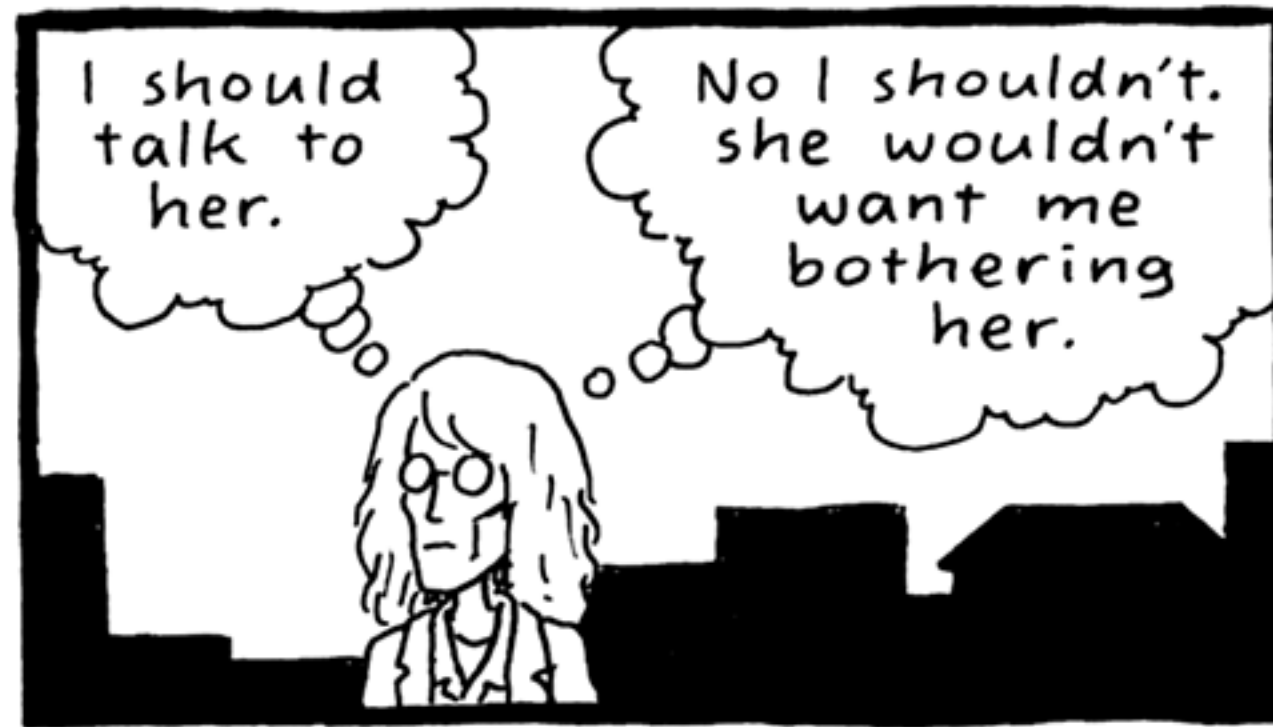
47:6-8 Tipping: I ended up usually giving a \$ 30 tip when I was happy with a prostitute's service. ("Denise" tells me that many johns didn't tip her, but those who did typically gave \$ 10 or \$ 20. It may seem like an insignificant amount, but she appreciated even the \$ 10 tips.)

Because independent sex-workers get to keep all of the money, while escorts-who-work-for-an-agency have to give "anywhere from 35 to 50 per cent" of the fee to the agency (McLaren, p. 52), some johns have made the argument that agency-escorts should be tipped, but not independents. This reasoning ignores the fact that independents have expenses that agency-escorts don't have. Also, as self-employed business-people, independents have time-consuming duties to deal with. (And time is money.) Depending on various factors, independents may or may not make more money, but tipping shouldn't be about trying to equalize things between different sorts of sex-workers -- it's a gesture that lets an individual prostitute know that you enjoyed the time you spent together.

48:8 - 49:2 I figured that most readers would understand, at least in a general way, what I meant by "the burden" here, but Sook-Yin has told me that she's puzzled by these panels, and since there's no reason to be coy or mysterious, I'll explain.

Every time I saw an attractive woman, I wanted to walk up to her and try to initiate some sort of interaction. I usually lacked the confidence to do so.

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Those frequent inner battles led to a lot of tension. I rarely acted, which added to the burden because I'd condemn myself for failing to do anything and for missing potential opportunities. Further adding to the burden was the fact that sometimes attractive women (often complete strangers) would flirt with me or try even more direct means to get my attention. There was the young woman who yelled at me on the street, "You're cute!" and then hid behind her friend, and the one who asked me in a record store what my favorite band was, and the one in the subway who wanted to know about the book I was reading -- I could give many more examples. That sort of thing happened to me quite often when I was younger. Because I was socially awkward I usually said the wrong thing (or nothing at all) and nothing of significance would happen. I'd condemn myself for blowing all those opportunities, and I obsessed about them.

I wasn't even aware that all of that felt like a burden until I walked out of that brothel and saw an attractive woman on the street and realized I felt no inner tension about whether or not I should talk to her. Of course I shouldn't -- she was a stranger. Why would I worry that I was missing an opportunity to potentially have sex? Suddenly, sex with beautiful women was easy to get. Suddenly, it didn't matter that, years before, a beautiful young woman had yelled at me, "You're cute!" and I'd just kept walking without talking to her. Suddenly those sorts of memories weren't memories of missed opportunities -- they were things that could have gone wrong. What if I'd talked to that "You're cute!" girl, and we'd ended up in a miserable marriage, and I'd stayed unhappily faithful to her, and I'd never visited the brothel that I'd just walked out of? In that moment I wasn't condemning any past actions or failures to act, and I wasn't worrying about whether or not to talk to any of the beautiful women walking by me on the sidewalk. Instead I was looking forward to a future of sexual satisfaction.

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And, as I wrote: The burden has never returned.

51:2 There are two weekly newspapers in Toronto that print escort ads, NOW and EYE. Although I mention only NOW in the comic-strip, I also regularly perused the ads in EYE.

52:2 Joe would like me to note that, while he is cheap, that's not why he isn't a john. He wouldn't pay for sex even if he was rich, because, despite his reputation, he's very romantic. Which is true -- my portrayal of Joe doesn't properly convey his romantic side.

55:6-8 My bedroom looks different here than the way it looks in Chapter 1. That's because it was different. In the fall of 1998, Sook-Yin and I moved from an apartment to a small house that she bought.

65:7 Just to make it clear -- she was refusing the tip, not the fee for the half-hour.

69:1-76:8, 81:1-84:3 Was "Angelina" a sex-slave? She worked in an incall brothel -- this is the preferred working venue for sex-slavers because it gives them the most control over the sex-slaves. (Perrin, pp. 45, 46.) "Angelina's" hesitation about getting up when I chose her (73:7-74:6) is suggestive -- she was acting the way one would expect a sex-slave to act: reluctantly. On the other hand, it's possible she wasn't reluctant but just confused since she didn't speak English. And many prostitutes who choose the work also choose to work in brothels since they're seen as being safer than working on the streets, or out of one's home, or doing outcalls.

There are two other factors to consider: "Tina" and the "monster in a mini-skirt" from Chapter 5, who I'm going to call "Angelina II". Imagine you're a sex-slaver who's running a brothel and you have some unattractive women working for you and some beautiful women. (As I mention in panel 73:6, there were two good-looking ladies in the place the first time I visited. The second time, I saw yet a third beauty there.) Sex-slavers presumably care about making money, not about the feelings of the sex-slaves. If you wanted to maximize your profits, who would you use to greet johns at the door: unattractive sex-slaves or beautiful ones? If you use the unattractive ones, there's a good chance the guys will leave without even walking in, so obviously you'd use the attractive women to lure the men

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inside. Yet that wasn't what happened. The first time I was there, plain-and-dumpy "Tina" answered the door, and the second time it was "Angelina II", who was flat-out ugly. It's hard to be sure based on only two experiences, but it looks like the place was being run by someone with an egalitarian bent -- they were letting the unattractive women have an equal shot at getting clients. Actually, forget the who-got-to-answer-the-door issue -- I can't imagine that sex-slavers would have bothered to kidnap "Angelina II". She wasn't someone who might have been attractive at one point -- she had clearly always been very difficult-to-look-at. None of this proves that the place was not run by sex-slavers, but it seems unlikely that it was, since whoever-ran-the-brothel doesn't seem to have thought of money as their only consideration.

84:1, 2 It may seem odd that I hadn't noticed "Angelina's" inability to speak English during our first session. As you see on pages 74 to 76, most of my attempts to talk to her were met with the two-word reply, "It's okay." I took that as an indication that she didn't want to talk. I try to be sensitive to the cues that each sex-worker gives. I'll make an effort to start a conversation, but if a woman doesn't seem to want to chat, I'll shut up.

While "Angelina" seemed uncomfortable during our first session, she was very sweet and loving the second time despite her obvious lack of sexual excitement. I wish I'd been able to see her more.

86:6 I used my real name with prostitutes from this point on.

My graphic novel LOUIS RIEL was serialized in ten 24-page "comic book" pamphlets before it was released as a book in 2003. This was the first of the pamphlets -- it was published in June 1999.

86:7 The right pronunciation is LOO-ee ree-EL.

91:1 - 92:7 "Amanda" spoke with a foreign accent. Was she a sex-slave? When I phoned her to ask if we could get together, she didn't automatically say yes. When I said I'd already seen "Anne", "Amanda" made me wait while she consulted with her work-mate. Only after "Anne" had said I was okay did the appointment get booked. The impression I get is that sex-slaves are not allowed to be that picky about their clients and wouldn't get to book their own appointments. And I don't see why sex-slavers would set her up in the sort of incall situation she was in with "Anne", who

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was not trafficked. ("Anne" said she was born here and certainly seemed and sounded completely Canadian.) I would think that sex-slavers would want to isolate sex-slaves away from Canadian prostitutes, who might, through regular interaction, develop sympathy for the foreign girls and, as a result, might want to help them.

100:1 - 101:8

The web-site in question is terb.ca. It's a valuable source of information for johns who live in Toronto or visit it.

These review-sites are controversial for prostitutes. SPREAD MAGAZINE, which is written by sex-workers, ran pro and con pieces on the subject in their summer 2009 issue. (Vol. 5, issue 1.) Kelly of Washington, DC wrote:

Any businessperson knows there's no better advertisement than word of mouth, and [...] these sites are wonderful outlets for exactly that type of free advertising. [...] I don't even pay for advertising anymore, since I get new clients every time someone writes a new review. [P. 20.]

Natalie of San Francisco had a very different opinion:

Seeing the intimate details of my encounter with a client makes me feel disgusting, no matter how positively he rates the experience.

She instituted a no-review policy.

Without allowing reviews, I find I am better able to offer a unique, special experience to each client I come in contact with. I don't have specific things to live up to, and am able to relax, enjoy myself, and ultimately offer a better time to both parties. While it's true that I don't get as high a volume as I did [when I allowed reviews], I much prefer spending my time with the few men who will take a chance. [P. 21.]

Both women had more to say on the subject -- I'm just printing these excerpts to give a sense of the debate.

By the way, SPREAD is worth checking out whether you're selling sex or buying it. I'm always happy to see a new issue. The web-site is spreadmagazine.org.

100:8

The expression is actually "bare-back blow-job", so Joe was close. He's now embarrassed that he didn't guess correctly, but I don't think he should be. He got

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the right meaning, if not the exact wording, and I'd been puzzling over the initials for at least fifteen minutes with no success, while Joe was able to come up with his suggestion immediately.

107:8 - 108:1 This was how I broached the topic of her age, but there were other reasons why I thought she was older. She had told me various details about her life, and some of those details seemed improbable unless she was older than eighteen.

127:1 - 129:7 This scene takes place in the same brothel that "Carla" (Chapter 2) worked in, "Jolene" (Chapter 15) and "Myra" (Chapter 22) also worked there.

128:8, 129:1 "Diane" did not have a hairy mole. She had a problem that I'm going to be deliberately vague about (just as I was vague about the location of the non-existent mole). Let's just say that this problem was hindering my ability to find her sexually attractive, and she could easily have dealt with the problem so that it wouldn't have been as noticeable as it was.

135:2 That was the best blow-job of my life until I met "Denise".

149:4 I always carry a book with me, and this was the book I was reading at the time. I do remember that "Susan/Alexis" asked a question that indicated a knowledge of American history beyond what your average person would know, but I don't remember what the question was.

150:6 - 151:2 Why didn't I recognize her? She had a different hair-style. More significantly, she was acting differently. The first time I saw her, although she was polite, she was also detached and distant. The second time she was much more friendly.

This chapter is set in the same brothel that "Danielle" (Chapter 14) worked in.

155:4 I'd read a book which claimed that "half and half" is a common expression in the world of prostitution. This was my first and last attempt to use the expression.

159:3 - 160:1 Sook-Yin would like me to make it clear that it was Steve who was concerned about my presence in the house, and he asked her to suggest that I find

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another place to live. Steve's a good guy and I understand why he was uncomfortable with the idea of having an ex-boyfriend of Sook-Yin's living with the two of them.

167:3, 4 "Gwendolyn" and I did get back in touch a few years later through terb.ca. (There's a private message system on the site.) She hoped I'd be willing to start seeing her again. I would have been eager to do so, but by that time I was seeing "Denise" and felt committed to her. So, with some regret, I told "Gwendolyn" that I couldn't see her.

(Yes, I used the word "committed" there. I do feel committed to "Denise". But feeling committed is different from having a formally stated commitment or promise. That feeling might change with time, or it might not -- I don't know. I recognize that emotions aren't necessarily permanent. The relationship I have with "Denise" will continue for as long as we both want it to continue.)

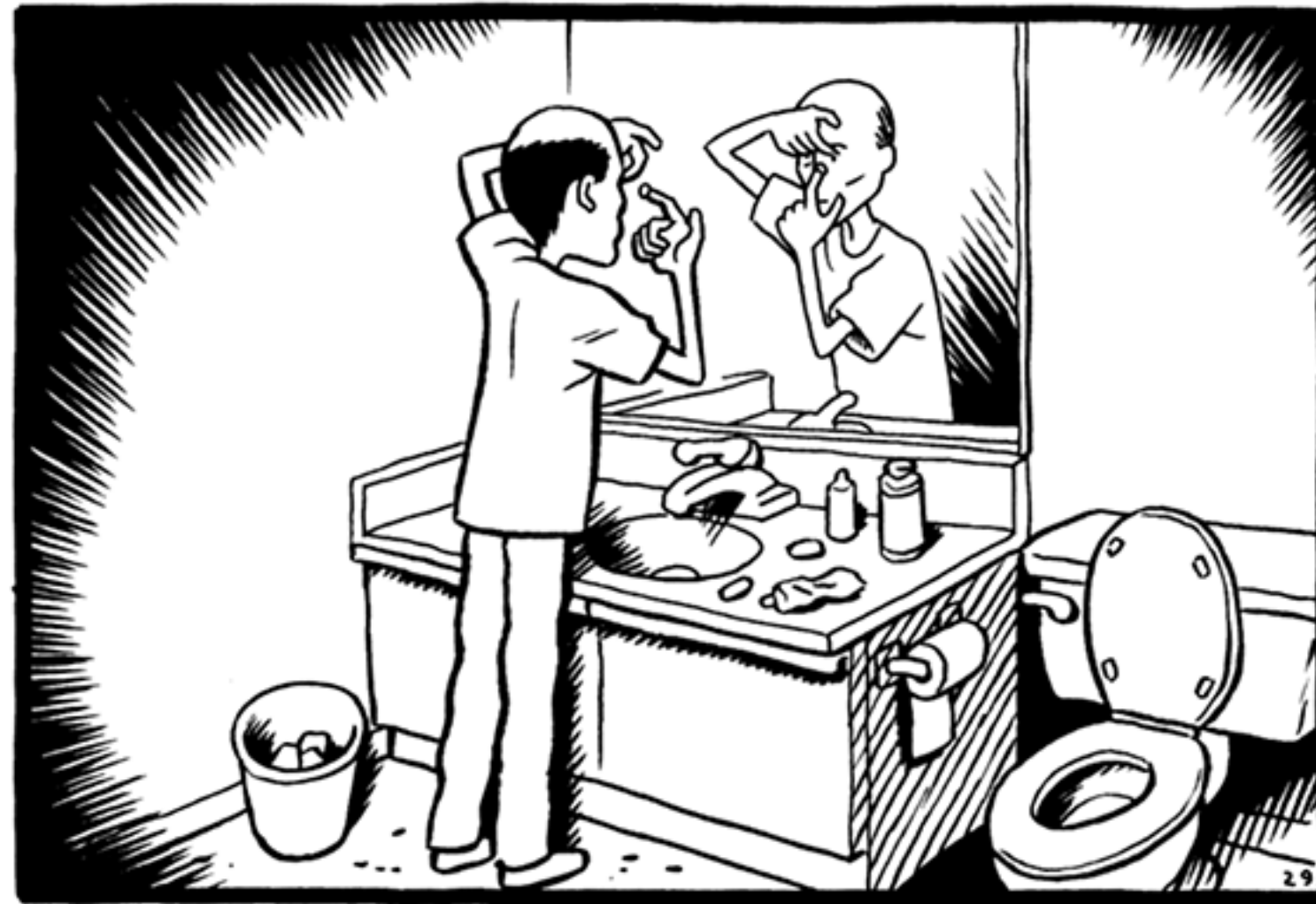
170:1 None of the incall-girls kissed me on the mouth, most of the outcall-girls did. I don't know why there was a difference.

170:3 Similarly, I never got the impression that any of the incall-girls I saw would have been willing to give me a condomless blow-job, while at least three of the outcall-girls would have done so if I hadn't stopped them. (The other two were "Kitty" and "Larissa".)

173:2 Kris complained that it wasn't clear why I never saw "Jenna" again. The explanation is in this panel -- she was too expensive. At \$300 an hour, she was the most costly prostitute I saw. I was really happy with her service, but I couldn't afford it on a regular basis. It's also worth noting that I was just as happy during my later encounters with "Larissa", "Edith", and "Denise", even though they all charged less. My best sexual experiences with prostitutes were with those four young women. (The sex continues to be great with "Denise".)

173:4 I'm not wearing glasses in this panel. I bought contact-lenses a short while before seeing "Kitty" and began wearing them when I was with prostitutes. I did write and draw a few panels to show this, but I edited them out.

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186:3 - 188:3 Was "Arlene" a sex-slave? She didn't seem like one -- she was very cheerful and attentive. Also, sex-slaves are less likely to be sent on outcalls. In his book *INVISIBLE CHAINS*, Benjamin Perrin explains why:

[Outcall e]scort services may provide the women with a measure of temporary freedom, increasing the risk that they may flee [Perrin, pp. 45, 46.]

While Perrin does give an example of an outcall in which the prostitute was a sex-slave, she was accompanied to the john's hotel room "by a couple of burly men." (P. 154.) No burly men accompanied "Arlene".

191:3 - 197:2 In his notes (Appendix 23), Seth asks where this conversation took place. The dialogue in this scene is actually based on my memories of two conversations we had that I've mashed together as one. I can't remember when the first conversation happened, but I remember where: The Keg Restaurant on Church Street. Seth's wife Tania was with us, and she also took part in the discussion. The second conversation took place on March 30th 2007. Chris Ware was visiting and gave a talk at the University Of Toronto. The school put up Chris in a house on campus. Seth and I were hanging out with Chris in the living-room of this house. He left to do something -- perhaps unpack -- and Seth and I got into the second conversation. The setting in these panels is based on my (probably inaccurate) memory of what that living-room looked like. Chris rejoined us at some point but didn't participate in the exchange until we switched topics.

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193:4, 5 This is how I wish I'd responded to Seth's statement in panel 193:3. The rest of the word-balloons I wrote for myself in this scene reflect the way I remember the actual conversations going. Still, what Seth writes in Appendix 23 is valid: "Chet comes off a little better here than he probably would in real life." I'm sure I expressed my points more awkwardly in the real discussions. And those discussions would have been more like debates -- Seth would have been more forceful in opposing what I was saying.

196:8 - 197:2 While Seth said this, he wasn't actually smoking when he said it. (But he probably lit up within twenty minutes.)

198:2-8 A further point about the exclusionary nature of possessive monogamy: it causes resentment. If you're in a possessive monogamy relationship and you find yourself sexually attracted to someone-other-than-your-romantic-partner at a party (or work, or wherever), and you find yourself wishing you could act on this attraction, but you can't because you're in a monogamous relationship, you're likely to feel resentment. That resentment builds up and results in the sort of melodramatic fights that are common in possessive monogamy. Those sorts of intense, heavily emotional fights are rare between friends, and one of the reasons is because there's less resentment between friends. That's because you can have as many friends as you want -- it's not an exclusive relationship. If the social code said you could have only one friend, resentments between friends would increase. (This is a general tendency. I'm sure there are emotionally mature people who know how to defuse their resentments or who never feel the emotion to begin with. And people who have difficulty getting laid might feel less resentment in monogamous relationships than people who don't have that difficulty.)

199:7 It may seem like I was being cruel by forcing "Edith" to admit that she was having sex with all of her clients and that therefore, by implication, she actually was a prostitute. The thing is, given the argument she made, I didn't know what her answer would be. I actually did think that maybe she wasn't having sex with all her clients.

201:8 The Cathar heresy, a pacifist brand of Christianity embracing tolerance and poverty, rose to prominence in the middle of the twelfth century [O'Shea, p. 7.]

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For the Cathars, the world was not the handiwork of a good god. It was wholly the creation of a force of darkness, immanent in all things. Matter was corrupt, therefore irrelevant to salvation. Little if any attention had to be paid to the elaborate systems set up to bully people into obeying the man with the sharpest sword, the fattest wallet, or the biggest stick of incense. Worldly authority was a fraud, and worldly authority based on some divine sanction, such as the Church claimed, was outright hypocrisy.

The god deserving of Cathar worship was a god of light, who ruled the invisible, the ethereal, the spiritual domain; this god, unconcerned with the material, simply didn't care if you got into bed before getting married, had a Jew or Muslim for a friend, treated men and women as equals, or did anything else contrary to the teachings of the medieval Church. It was up to the individual (man or woman) to decide whether he or she was willing to renounce the material for a life of self-denial. If not, one would keep returning to this world -- that is, be reincarnated -- until ready to embrace a life sufficiently spotless to allow accession, at death, to the same blissful state one had experienced as an angel prior to having been tempted out of heaven at the beginning of time. To be saved, then, meant becoming a saint. To be damned was to live, again and again, on this corrupt Earth. Hell was here, not in some horrific afterlife dreamed up by Rome to scare people out of their wits.
[O'Shea, pp. 10, 11.]

In 1208, the Catholic church declared a crusade against the Cathars. The heresy was finally crushed in 1244.

202:2, 3

Rougemont, Book II, Chapters 6-10.
Was there a connection between the troubadours and the Cathars? I'm not well-versed enough in the subjects to say with confidence whether Rougemont was right or wrong on this matter.

202:5

While courtly love was important in the development of the concept of romantic love, probably just as important was the influence of what C. Stephen Jaeger calls "ennobling love" in his book of the same title. He defines it as "a spiritualized love that responds to the 'virtue,' the 'majesty,' the charisma, the saintliness, of the beloved, to some inner force of auth-

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ority or amiability or sanctity." (Jaeger, p. 4.) This was a form of love that men expressed for other men. Prior to the 12th century, it was commonly believed that "the love of men for women could not ennoble, since sexuality was its natural fulfillment. Love and friendship of men for women that claimed 'virtue' and innocence inevitably roused suspicion." (Jaeger, p. 7.) Jaeger points out that expressions of intense friendship-love between men were very common from ancient times up until the development of courtly love. Although these friendships were not sexual, the expression of this form of love was so effusive that it resembled what we call romantic love. Jaeger contends that, in her letters to Abelard, Heloise (ca. A-D 1090 - 1163) was the first to apply "ennobling love" to a sexual relationship between a man and a woman.

The defense of passionate love is a creation of Heloise. [...] She constructed a virtuous sexual passion of the elements of ennobling love: selflessness, purity of intention, love of merit, purity of love, mutuality, complete self-abandonment. She is the architect of a higher law of pure love sanctioning sexuality [Jaeger, p. 169.]

(Heloise was defending the pre-marital sex that she and Abelard had enjoyed. She had not wanted to marry Abelard because she was afraid that marriage would destroy their love. She was right.) The letters of Abelard and Heloise became famous, and when combined with the popularity of courtly love-poetry, influenced men and women to relate to each other in a different way. (This, in turn, influenced how men related to each other. According to Jaeger, expressions of "ennobling love" between men died off as male-and-female love-literature became fashionable.)

This doesn't mean that regular people started marrying for love immediately. The idea percolated in European literature for the next few centuries, and people became gradually more receptive to it. Personally, I think what really began the popularity of marrying for love was the rise of the romantic novel in the 18th century (beginning with the success across Europe of Samuel Richardson's PAMELA, published in 1740).

By the end of the 1700s personal choice of partners had replaced arranged marriage as a social ideal, and individuals were encouraged to marry for love. [Coontz, pp. 145-146.]

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The new norms of the love-based, intimate marriage did not fall into place all at once but were adopted at different rates in various regions and social groups. In England, the celebration of the love match reached a fever pitch as early as the 1760s and 1770s, while the French were still commenting on the novelty of "marriage by fascination" in the mid-1800s. Many working-class families did not adopt the new norms of marital intimacy until the twentieth century. [Coontz, p. 147.]

Marrying for love started to gain widespread acceptance in the 18th century. I don't think it was a coincidence that at the same time our modern concept of "the prostitute" was forming. From Laura María Agustín's *SEX AT THE MARGINS*:

[T]here was no word or concept which signified exclusively the sale of sexual services until the [late 18th century]. "Whoring" referred to sexual relations out of marriage and connoted immorality or promiscuity without the involvement of money, and the word whore was used to brand any woman who stepped outside current boundaries of respectability. [Agustín, p. 101.]

Money was not a defining characteristic of prostitution in the pre-modern era. Reading Agustín's book I began to wonder if it's a modern idea to separate "trade" aspects of a sexual relationship from "non-trade" aspects and if, in attempting to do so, we aren't drawing arbitrary boundaries. It looks obvious to us in the 21st century that prostitution is a form of commercial trade and that romantic love and marriage have nothing to do with trade. But prior to the 18th century, one rarely married for love -- it was much more common to marry for money.

In Europe, from the early Middle Ages through the eighteenth century, the dowry a wife brought with her at marriage was often the biggest infusion of cash, goods, or land a man would ever acquire. Finding a husband was usually the most important investment a woman could make in her economic future. [Coontz, p. 6.]

Of course, many people still marry for money -- it's just taboo to openly admit it now. Even when it's not the primary reason for marriage, most people entering into

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matrimony do consider the financial situation of the person they're marrying.

It's also worth pointing out that, aside from rape (which is about taking without giving anything), sex is always about trade: "I want to give you physical pleasure because I want physical pleasure in return", or, "I'll have sex with you because I want affection", or, "You can fuck me for 200 dollars." It's all trade.

203:7

Antiquity has left no record of an experience akin to the love of Tristan and Iseult. It is well known that the Greeks and Romans looked on love as a sickness [...] whenever it went, no matter how little, beyond the sensual pleasure which was considered to be its natural expression. Plutarch calls love "a frenzy". "Some have believed it was a madness.... Thus those who are in love must be forgiven as though ill." [Rougemont, p.60.]

203:8 - 204:1

Cartoonist Eric Shanower has been retelling the story of the Trojan War as a series of graphic novels. According to the first volume, AGE OF BRONZE: A THOUSAND SHIPS, Odysseus had wanted to marry Helen but instead was given her cousin, Penelope, as a sort of consolation prize. I trust that Shanower is basing that on some ancient version of the tale, or at least isn't contradicting the original sources. (The book isn't paginated. If the first page that starts the story is page one, then the relevant passages regarding Odysseus and Penelope are on pages 126 and 135.)

Incidentally, I've been enjoying the AGE OF BRONZE series. I hope Shanower manages to finish it.

204:3

We find isolated records of passionate love experienced by spouses among the ancient Hebrews, Greeks, and Romans. But since arranged marriages, rather than love marriages, were the norm in premodern times, brides and grooms did not enter marriage with the expectation of "loving" each other as we understand the term. [Yalom, p. xvi.]

204:4

I believed for a while that there are no pre-12th-century literary works that contain characters who first fall in love and then get married. This is almost true, but not quite. Reading THE SEVEN BASIC PLOTS by Christopher Booker, I came across a reference to the ancient Greek novel DAPHNIS AND CHLOE by Longus (ca. the 2nd or 3rd century A-D). Booker's description indicates that it's about a couple who marry because

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they've fallen in love. I went out and picked up an English translation -- Booker is right. According to the introduction in my copy of DAPHNIS AND CHLOE, there are other similar Greek and Latin works from this period. [Longus, p. x.] It seems that they didn't persuade people in any significant numbers to put marriage-for-love into practice.

207:2 - 208:1 Was "Laura" a sex-slave? During our post-coital conversation, "Laura" told me about a trip she'd just taken back to her homeland and how she'd visited her family while there. That indicates to me a greater degree of mobility and freedom than one would expect a sex-slave to have.

209:3 I'm not a teetotaler, but it's rare that I drink any kind of alcohol, so I never have any at home.

210:6 - 211:2 "Denise" doesn't remember this happening. After she read the book, she asked, "Really? I forgot to pick up the money that first time?" Yes, she did. Mistakes like that can happen. A few years later I forgot to put the money out, which led to mutual embarrassment. She was embarrassed to have to ask for it, and I was embarrassed because I didn't want her to think that I'd been trying to get away with not paying. I now have a check-list of things to remember to do before "Denise" arrives -- at the top of the list it says, "money out".

212:2, 3 It may seem hard to believe that I was working so hard that I couldn't spare an hour or two a month to see a prostitute. All I can say is, that was the head-space I was in. Yes, I could have paid for sex a few more times in 2003 and still have made the publication deadline for LOUIS RIEL and completed all of my promotional duties, but I was in such a panicked state that I felt like I didn't have an extra minute.

I'm in a similar panicked state as I finish this book. The only reason why I'm having sex during this deadline-crunch is because my relationship with "Denise" is too firmly established in my life.

221:8 When I first met Sook-Yin, she braided her hair like this most of the time. Over the years she gradually stopped doing so. By 2008 she would not have worn her hair in this style.

222:8 - 223:7 I remember the point Gord made in this conversation, but not exactly how he expressed it. He

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did not use an imaginary couple named Jack and Jane to clarify what he was saying.

(By the way, my brother is not himself in an open Jack-and-Jane situation. He's in a committed, monogamous relationship.)

225:3, 4 I've failed to convey how amused Seth was when I admitted that I love "Denise". Seth and I were actually sitting in a restaurant on Queen Street at the time -- Terroni.

226:2 - 227:3 This part of the conversation never happened. When I drew these panels I had only told "Denise" about feeling that emptiness.

227:3 The date at the bottom of this panel -- June 7th 2010 -- is when I thought I was finished drawing the book. A few days later I read the whole work through and I wasn't happy with the result. I had more to do -- editing out panels and drawing new ones. By September 9th I had a version of the story that I was happier with.

AFTERWORD * Fellow cartoonist Dave Sim stopped regarding me as a friend in 2008 because I refused to sign an internet petition that he set up that reads, "Dave Sim is not a misogynist." I don't agree with his opinion that women are intellectually inferior to men, but my affection and respect for him remain unchanged.

APPENDIX I * The way I've phrased this might seem to imply that other countries followed Canada's lead in decriminalizing homosexuality. Canada was actually following England's lead. (Gudgeon, p. 197.)

A. 2 * I have no strong opinion on the connection between genes and sexual preference. It wouldn't surprise me if there is a "gay gene", and it wouldn't surprise me if there isn't one.

A. 6 * If you're wondering why I didn't encounter any prostitutes who only gave oral, it's because they made it clear in their ads what the nature of their service was. I knew I wanted more than a blow-job, so I didn't call the oral-only sex-workers.

A. 6 ** Amy, "A 'Professional Lover' Speaks", NATIONAL POST, July 15th 2006.

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I should admit that I rearranged the order of the quote -- the "[I]n four years" section appears before the "My clients" section in Amy's essay.

A. 8 * Delacoste, p. 120.

A. 8 ** Jane and AnaNicole, "Dear John", SPREAD, Winter 2008, p. 18.

A. 8 *1* Monét, p. 221.

A. 9 * Name withheld, "Letters", EYE WEEKLY (Toronto), March 1st 2007, p. 5.

A. 9 ** Monét, p. 220.

A. 10 * Jeffreys, pp. 260, 261.

Jeffreys is quoting from page 159 of a 1991 publication, RAPE AND SEXUAL ASSAULT III: A RESEARCH HANDBOOK, edited by Ann Wolpert Burgess.

A. 10 ** "Denise" tells me that she enjoys having sex with me. Many of you reading this will think that she's being less than honest with me. Personally, I believe her, but I realize that she probably enjoys sex with me less than she has enjoyed it with the non-paying sexual partners she's had and that, if I wasn't paying her, she wouldn't continue to go to bed with me.

A. 10 *1* Feminist work on the effects upon women of sexual violence, such as rape, incest, sexual harassment and marital rape, can be usefully applied to the effects of prostitution. [Jeffreys, p. 268.]

A. 10 * Many prostitutes have developed screening systems that successfully filter out violent customers. For instance, one independent Toronto call-girl requires that "New clients must provide either a real name and work phone number or two references from other respected call girls." (McLaren, p. 56.)

A. 11 * Here's the context in which Sheila Jeffreys associated sexual objectification with emotional indifference. This is her definition of prostitution:

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Male sexual behaviour characterized by three elements variously combined: barter, promiscuity, emotional indifference. Any man is a prostitution abuser who, for the purposes of his sexual satisfaction, habitually or intermittently reduces another human being to a sexual object by the use of money or other mercenary considerations. [Jeffreys, p. 4.]

"Prostitution abuser" is a term she uses interchangeably with "john".

Jeffreys is Australian -- does the word "barter" have a different meaning in Australia? Here in Canada it refers to trade without money.

A.12 * The best book I've read about trafficking and sex-work is Laura María Agustín's *SEX AT THE MARGINS*. She recognizes that most trafficked people don't see themselves as helpless victims. Regarding their debt-bondage, she quotes a Columbian trafficked into Spain:

I never considered it to be a debt. For me it was like a favour that they did for me. [Agustín, p. 34.]

A.12 ** Andrew Rosetta, review of *SEX TRAFFICKING*, edited by Siddharth Kara, *SPREAD*, Fall 2009, p. 59.

The statistic comes from Kara, who sees prostitution as a form of exploitation.

A.12 *1* The show was *SOUNDS LIKE CANADA*, hosted by Shelagh Rogers. The interview subjects were Benjamin Perrin and Detective Gordon McCulloch.

A.16 * I'm sure that in most ways the licenced prostitutes of Nevada are similarly controlled now, but in a time when almost everyone has a cell-phone I wonder if telephone use in the Nevada brothels is restricted the way it was in the 1990s.

A.19 * Then came the breakthrough that marked [Pierre] Trudeau's public emergence as the [...] charismatic figure that a traumatized Canada was seeking. Early in December [1967] -- only days after [Canadian Prime Minister] Lester Pearson had formally announced his retirement at last --

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Trudeau brought before the House of Commons a divorce reform bill and several amendments to the Criminal Code liberalizing laws on abortion and homosexuality. This overhaul of social legislation had been under way in the Justice Department for years. But Trudeau made the changes his own by telling the television cameras outside the House, "The state has no place in the bedrooms of the nation." That this idea was borrowed directly from an editorial written by Martin O'Malley that week for THE GLOBE AND MAIL went unnoticed. Delivered by a minister of the Crown wearing a leather coat and sporting a Caesar haircut, it had an electrifying effect on the public imagination. It expressed a widely felt need to bring Canada up to date in a way that everybody could understand. Here was a man who was willing to declare himself in opposition to the established order, a man who was saying that Canada did not have to be a Victorian backwater, a museum of outmoded ideas. [Clarkson, pp. 107, 108.]

Trudeau was then the minister of justice. This is what he actually said to the above-mentioned television cameras on December 21st 1967:

Take this thing on homosexuality. I think the view we take here is that there's no place for the state in the bedrooms of the nation. I think that what's done in private between adults doesn't concern the Criminal Code. When it becomes public this is a different matter, or when it relates to minors this is a different matter. [Gudgeon, p. 199.]

He became the prime minister in 1968.

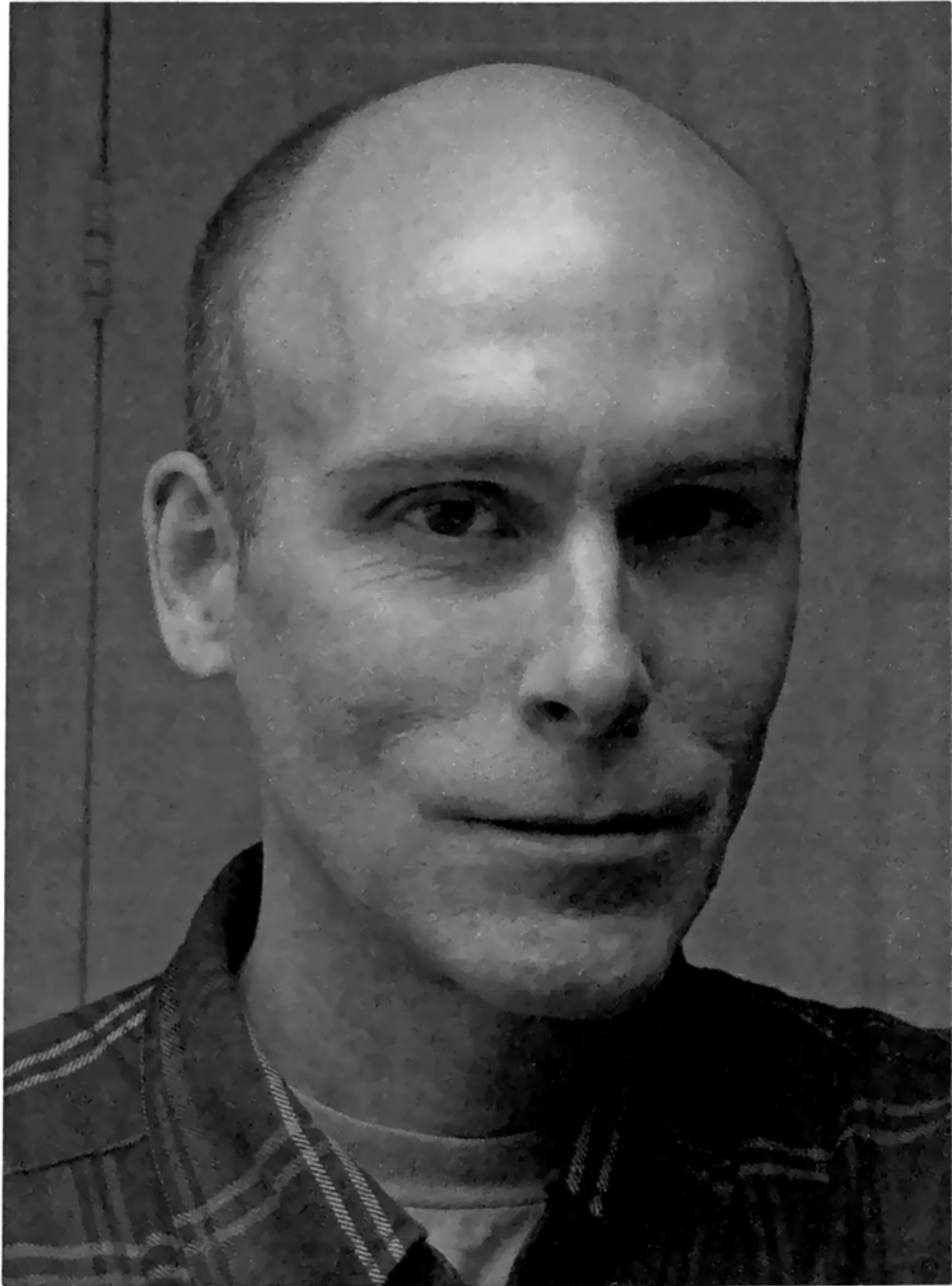
A.20 * I highly recommend Crad Kilodney's autobiographical novels EXCREMENT (Charnel House, 1988) and PUTRID SCUM (Charnel House, 1991). Unfortunately they're both out of print, but perhaps you can find used copies.

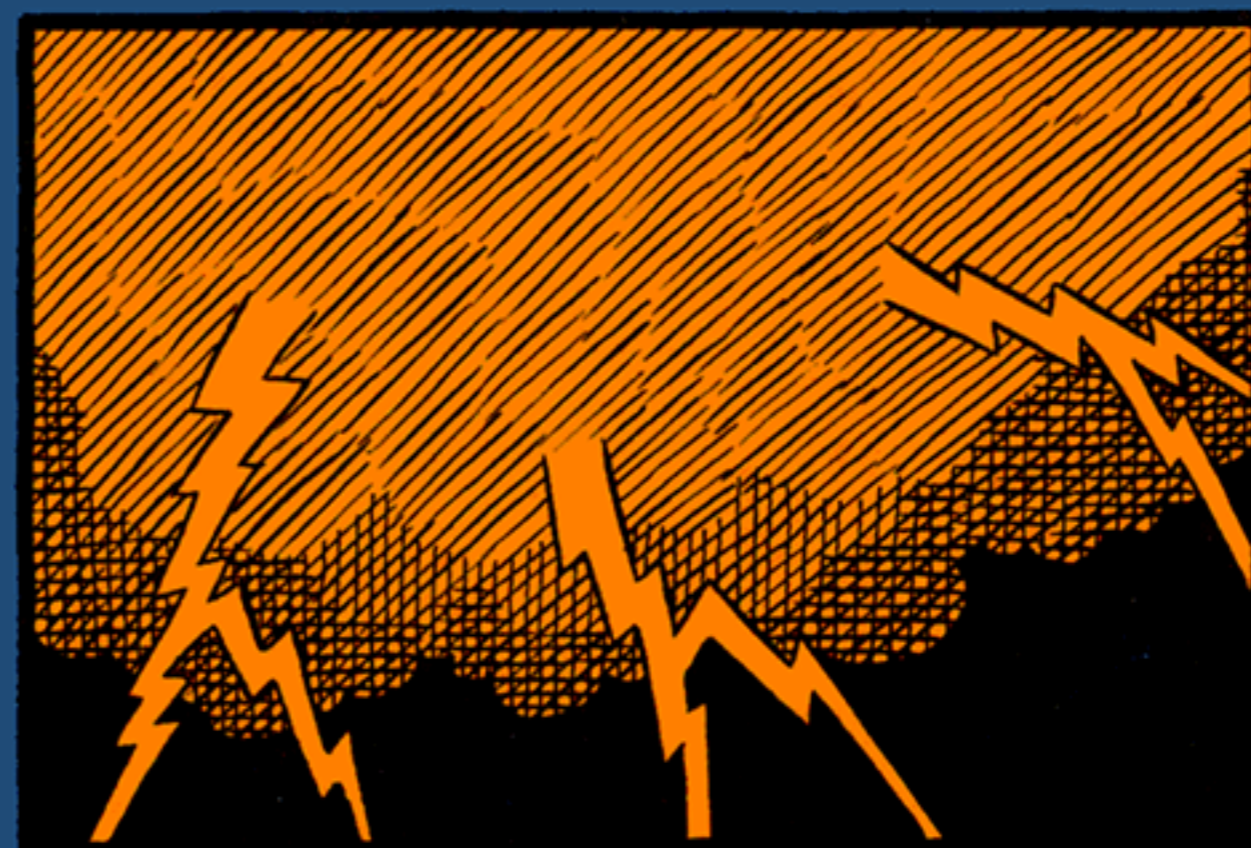
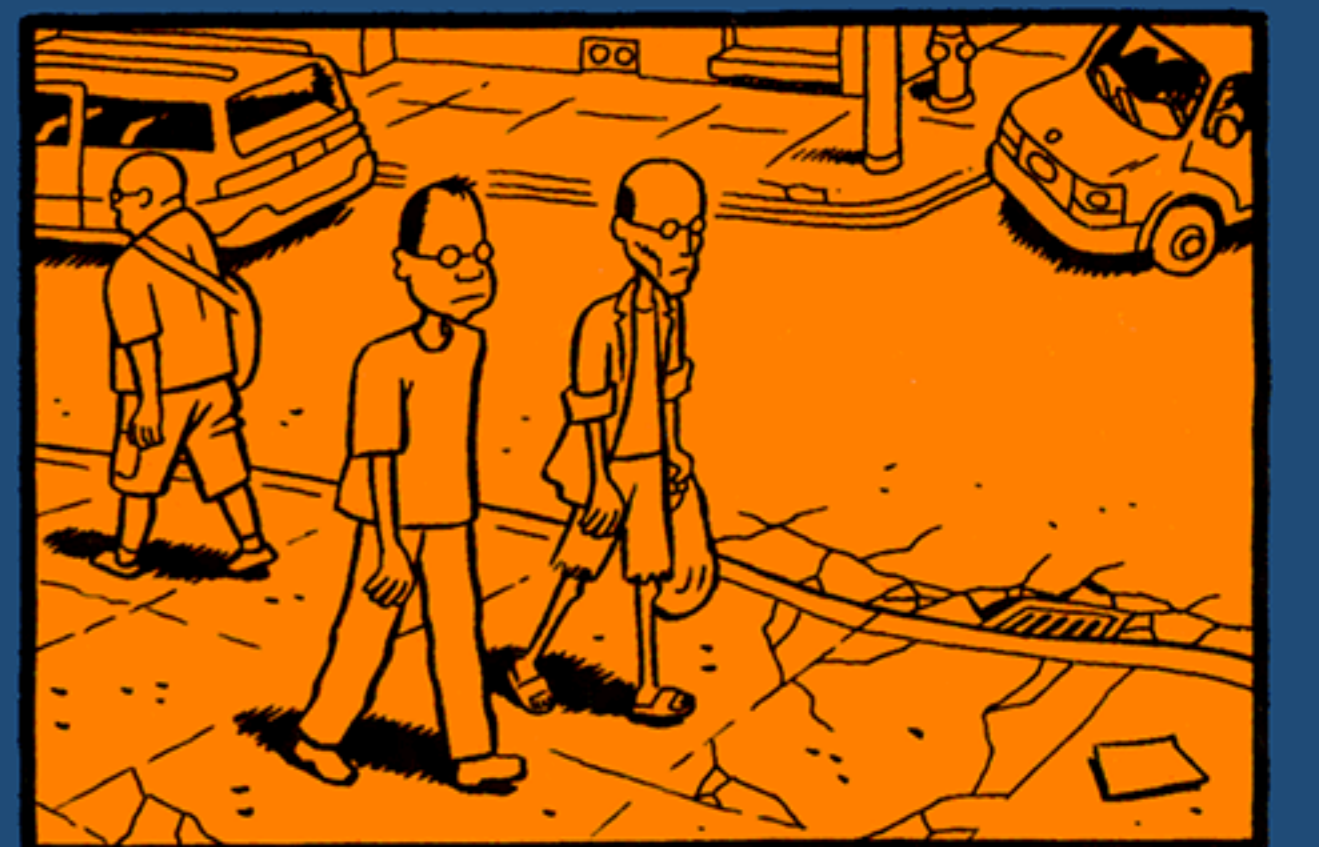
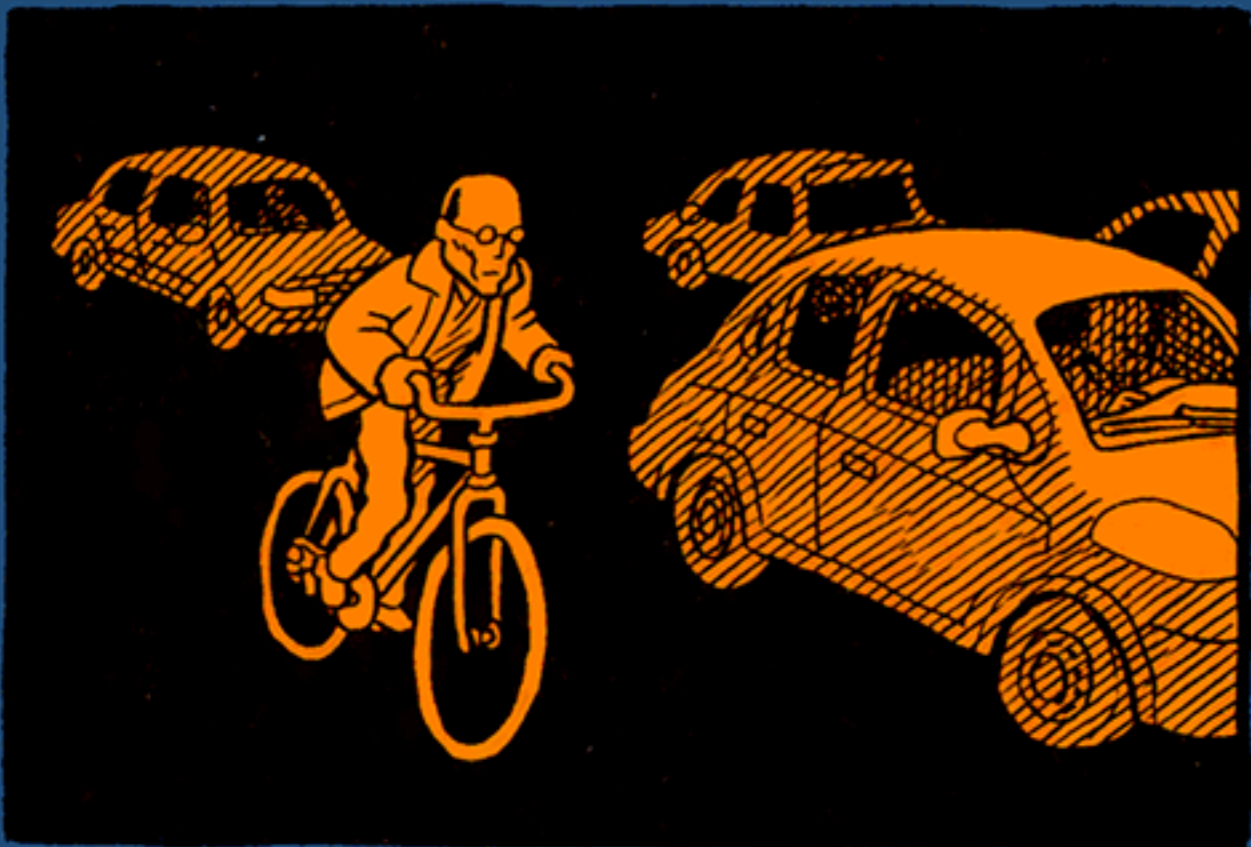
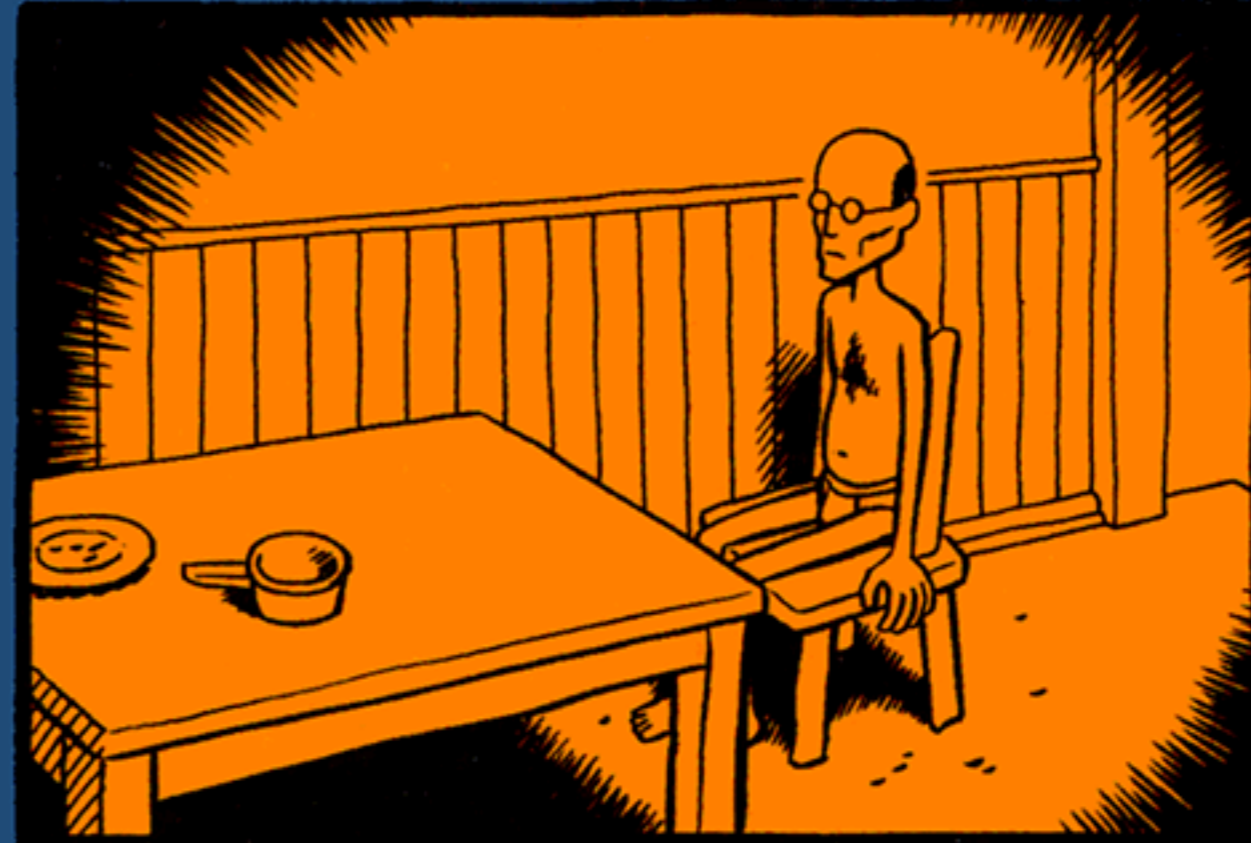
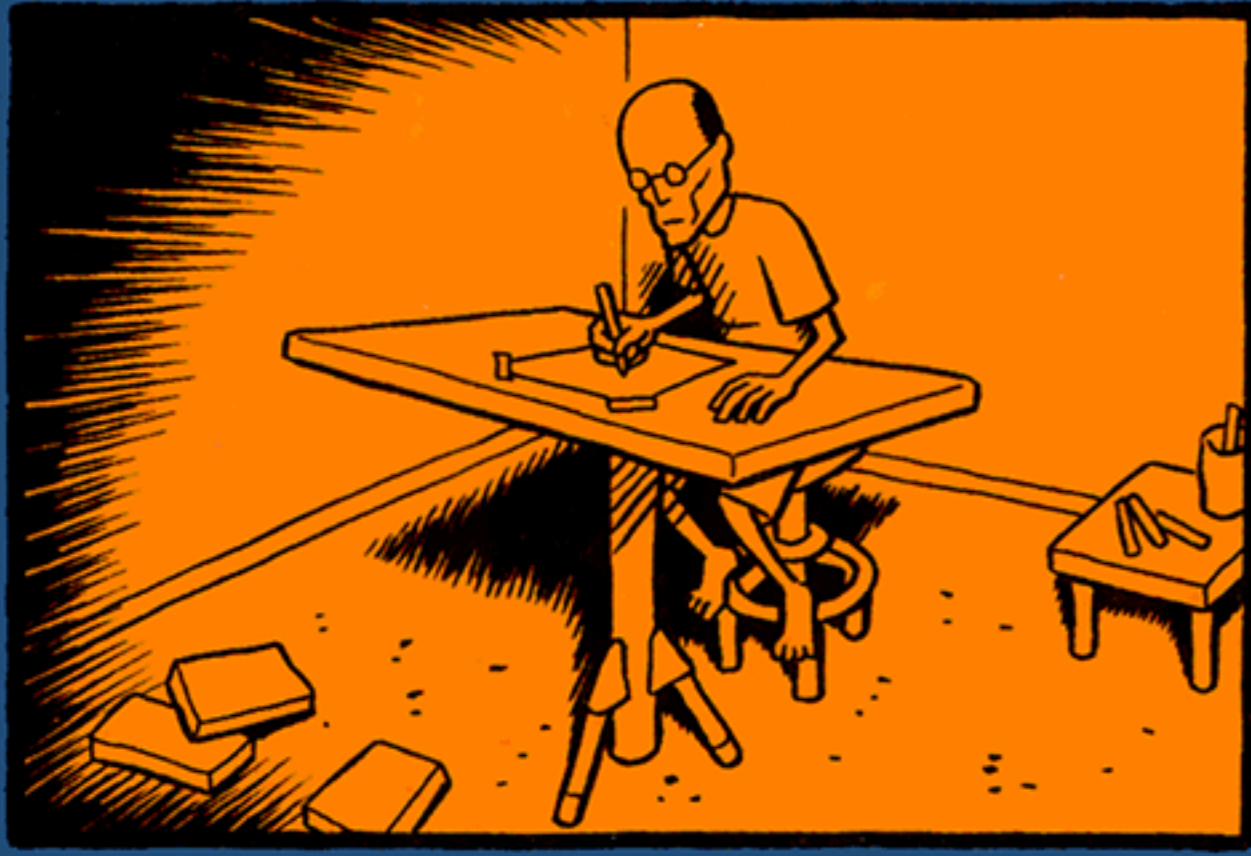
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"Paying For It demystifies the experience of participating in the market for paid sex. Chester Brown offers the perspective of one consumer in this often-condemned marketplace with humor and honesty. Chester Brown encourages us to rethink our assumptions about whether sex work is always exploitative or whether, like other work, it is often boring, occasionally lucrative, and at times even dignified."

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Paying For It is as personal as you can get. It’s a clear-eyed, not-even-slightly-erotic, compulsively readable, sometimes painfully honest account of his time, reasons and experiences paying for sex. I learned things about Chester from reading this, and I learned things about sex-workers, and about the world, and, oddly, I think I learned things about myself.

The argument about when or whether comics had grown up ended when people started making comics for grown-ups. This is one of them. *Paying For It* is the kind of book that will engage your mind and force you to think about things in ways you may never have done before. Chester would probably like that. And if you find yourself arguing with the page, or with the author’s notes, I think Chester would probably like that too.” **NEIL GAIMAN**

“Chester Brown is perhaps the most transparent, honest and relevant voice remaining in contemporary comics, and this is, to my mind, his most powerful and affecting work to date. *Paying For It* explores life in the world’s oldest customer-base, and does so with heart, intelligence, and a complete lack of sentiment or self-justification. Rewarding repeated readings, this book will love you long time.” **ALAN MOORE**

“In *Paying For It*, Chester Brown not only makes a compelling case for the decriminalization of sex work but he also seems like an excellent client. Sex workers and sex worker rights advocates couldn’t ask for a better ally. A must read in the canon of sensible and sensitive voices making a case against prurient ideology-based rhetoric about consensual sexual behaviour.” **SASHA**, *nationally syndicated sex columnist, playwright, and sex worker rights activist*

“The self-aware John, a quirky and surprisingly realistic guy, is everywhere, but he’s also been silent and overshadowed by his belligerent, deluded brothers. *Paying For It* is a fascinating modern (and enjoyable) response to that anonymous Victorian sex classic *My Secret Life*. The characters encountered here evoke Armistead Maupin’s *Tales of the City*. Chester Brown’s emotional honesty is riveting. This is what sex ed looks like when we refuse to stop learning.” **TRACY QUAN**, *author of Diary of a Manhattan Call Girl and Diary of a Jetsetting Call Girl*

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