

# Grand River Rainbow Historical Project

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*celebrating the lives and times of rainbow folk in Grand River country*

## *Gemini*

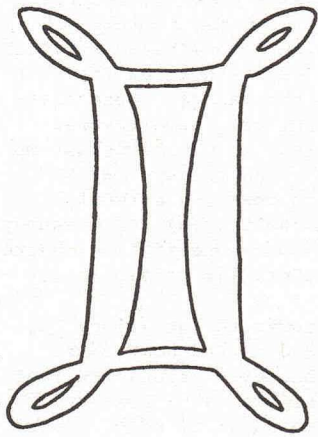
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# GEMINI

Volume 1, Number 2, August 1971

**Waterloo Universities' Gay Liberation Movement, Waterloo, Ontario, Canada**



SUN AND FUN. Gay Picnic on Toronto Island was great success.  
(Additional pictures on page 8)



## Psychotherapy & Homosexuality

Psychiatry has traditionally considered homosexuality to be a neurotic personality disorder and has therefore viewed all homosexuals as so-much therapeutic material. Psychoanalysts speak of the condition as one of arrested personality development in that the homosexual supposedly fails to pass beyond this condition, considered appropriate at an early adolescent phase of life, to the mature stage of genital sexuality characterized by the forming of monogamous heterosexual relations. So pervasive was this view within psychiatry and even within the culture at large, that psychotherapists of a non-psychoanalytic persuasion more or less took it for granted that the appropriate objective of psychotherapy was to eradicate the patient's homosexual propensities while encouraging the development of heterosexual interests. Behavior therapists are the most recent group to have jumped on this bandwagon by their experimenting with a variety of conditioning procedures most of which are strikingly similar to certain mediaeval torture regimens.

Certain recent socio-cultural developments have now brought these traditional assumptions under the light of re-evaluation. Homophiles have become more assertive within an increasingly liberal social climate and the emergence of homophile organizations has given voice to the view that homosexuality is as viable and meaningful an orientation as heterosexuality. This has occasioned a re-evaluation of the disease-model of homosexuality and has stimulated research within the social sciences that has directly challenged this model and has subsequently found it to be sorely lacking in both theoretical adequacy and in empirical substantiation.

The psychoanalytic theory of development has been found to violate, once again, the psychological realities of the world. As Churchill (1967) demonstrates in his discussion of Bieber's (1962) study, no one pattern of development is characteristic of human sexuality. Many individuals have extensive homosexual experience in late childhood or early adolescence and later develop exclusive heterosexual interests; many who are now exclusively heterosexual lack this history. Others have had extensive early heterosexual experience and later develop either complementary or exclusive homosexual interests. This may occur even quite late in life when someone who has been married for many years 'discovers' a new aspect of his being. Of course, psychoanalysts are quick to demonstrate that the theory does in fact account for this by their opening the post hoc bag of theoretical tricks thereby unleashing terms such as regression and latency to repair the damage done the theory. Nonetheless, the evidence favours a more individualistic account of sexual development than is provided for by these theories.

Cross-cultural and cross-species studies such as those of Ford and Beach (1951) indicate that homosexual behavior is found in most species and societies. What appears to be strikingly different in the cross-cultural work is the extent to which attitudes of the various cultures differ in regard to atypical sexual behavior. In certain cultures homosexual behavior is quite widespread and in some cases has become institutionalized as part of the culture's tradition as in the case of certain North American Indian tribes. In other cultures, but notably in a minority of those surveyed, homosexuality is

an anathema to be suppressed (see Churchill, 1967). These data, along with the findings of Kinsey et al. (1948) which demonstrated a rather high rate of homosexual experiences on the part of individuals, despite the fanatic repressiveness of North American culture, have favored an evaluation of the extent to which the assumptions of psychiatry and psychotherapy may be culture-bound. The recent research attempts which have been directed at testing the adequacy of the disease-model of homosexuality have borne some interesting and potentially revolutionary empirical fruit.

In attempting to answer the question: "are those individuals who have marked homosexual preferences invariably neurotic beyond the fact that they have these preferences?", Evelyn Hooker, a research psychologist at UCLA, undertook an ambitious study which used a diversified sample of non-clinical homosexual and heterosexual respondents who were matched for age, education and IQ. Subjects were given a series of clinical tests--the Rohrschach, TAT and MAPS, and the protocols were subsequently analyzed in terms of two major classes of variables: (1) the overall adjustment of the individual and (2) the distinguishability of the heterosexual and homosexual respondents by the clinicians. The results were analyzed 'blind' by the teams of clinicians; none of the judges had any prior indication as to which of the respondents were either homosexual or heterosexual. The results showed (1) almost perfect overlap in the ratings of overall adjustment and (2) that the clinicians were unable to detect above the chance level which respondents were of which sexual orientation. In fact, among those individuals rated as superior in adjustment, the majority were homophiles. In other words, any definition of homosexuality as pathology is empirically trivial. Knowing that an individual is homophilic tells you that he is homophilic; it says nothing about his general level of psychological functioning.

Despite these findings many clinicians cling to the pathology notion as evidence of their claim, the number of disturbed homosexuals they have seen in therapy. The obvious point here is that their samples are biased; they have known only those homosexuals who have sought assistance. This point is nicely emphasized in the anecdote about the one psychiatrist who remarked to a colleague during coffee break at a psychiatrists' convention: "All my homosexual patients are quite ill, you know," to which the colleague replied: "That's odd--so are all my heterosexual patients!"

It would appear that the problem of the homophile, far from being a problem intrinsically related to the orientation per se is his struggle which centres around two antagonistic ways in which he experiences his personal and social world. On the one hand he is consciously aware of the attraction that he experiences for certain members of his own sex; on the other hand he has been subjected to the same cultural forces which impinge upon most members of our society, i.e. conditioning forces which associate anxiety and guilt feelings with this attraction. Sensing that he is utterly alone and unique in this regard, he is caught in a conflict between what he is (feels) and what he thinks (not feels) he ought to be. His problem is one of self-acceptance in a situation created



by moral norms which deny the validity of his being. Now, while traditional therapeutic approaches have emphasized making the individual into what he thinks he ought to be (which in effect is what the culture says he ought to be), more freedom oriented therapists would treat this as a choice situation thereby giving the client an awareness of his life possibilities and thereby facilitating the active in-depth exploration of the possibilities. If, as a consequence of this process, the client comes to experience his sexual and emotional orientation as something profoundly valuable and personally meaningful, as many homophiles have, then therapy has been effective by these standards.

It appears that North American society with its puritanical and conformist traditional morality has cheated the individual by depriving him of this choice situation. The problem of the disturbed homosexual is that of an individual who is attempting to live authentically within a society that is to a large extent hostile to his unique needs as an individual. The unhappiness of many homosexuals is a legacy bequeathed to him in the form of social proscriptions by a tradition of Judaeo-Christian hypocrisy and intolerance. By making homosexuality and homophilia the arch-taboo of the culture, this tradition has insured that the maximum pressure possible will be brought to bear upon any person so disposed, thereby bending him to dependency and conformity through the mechanisms of alienation, fear, guilt, anxiety and ignorance. Parents, priests, rabbis, teachers, employers and, most sadly, psychotherapists, have acted as agents of a monolithic morality in this process of intimidation through their uncritical acceptance of the traditional taboos and stereotypes. For an eloquent elucidation of this analysis I refer the reader to Hoffman (1968), Churchill (1967) and West (1967).

For whatever socio-historical reasons that are relevant many homophiles have begun to assert themselves as such in a way that would have been unthinkable only a decade ago. Organizations such as Mattachine Society of Washington, Gay Liberation Front of Los Angeles, Gay Activist Alliance of New York, and Society for Individual Rights of Philadelphia have been formed with their major objective being that of securing through collective action those same social rights and amenities for homophiles that heterosexuals have always taken for granted. Individuals who were previously able to live double lives with some degree of success are now saying that this is not good enough; there has occurred within this sub-culture an emergence of 'gay pride' which is having the broader effect of making the sub-culture overt. It would seem that this is an additional fact which tradition-minded psychotherapists will have to reckon with. Because the taboo surrounding homosexual love is now being shattered, the no-choice situation presented to the client is becoming increasingly untenable.

Those therapists who recognize the problem of their clients to be one of loneliness and/or estrangement from the dominant culture without the option of an alternative culture with which he can identify will now have the opportunity to refer his client to homophile organizations wherein his social needs may be immediately gratified. Conversely, many of these organizations will appreciate having the co-operation of professionals, to whom they can refer the more profoundly disturbed homophile for assistance.

The WATERLOO UNIVERSITIES' GAY LIBERATION MOVEMENT seeks to establish this type of working relationship with all community psychotherapists and psychiatrists. We believe that together we can most effectively be of assistance to those individuals whose difficulties centre around their sexual orientation. It is not our objective to proselytize; we seek only to act as the voice of a viable cultural alternative. Hopefully, in this more honest climate of openness we can build a more healthy society involving mutual understanding and, not merely tolerance, but active valuing of human differences.

## BOOKS

(GEMINI will from time to time list titles of informative and useful scientific studies on the subject of homosexuality. Any reader who comes across such a book is asked to let us know about it.

GEMINI would also like to compile a list of good literary books, novels, poetry, etc. Suggestions for the above lists and for the planned library should be sent to: GEMINI, Waterloo Universities' Gay Liberation Movement, c/o Federation of Students, University of Waterloo, Waterloo, Ontario, Canada.)

Churchill, W. *Homosexual behavior among males.* New York: Julian Press, 1956.

Ford, C.S. and Beach, F.A. *Patterns of Sexual Behavior.* New York: Harper & Bros., 1951.

Hooker, Evelyn. "The adjustment of the male overt homosexual." *Journal of Projective Techniques*, XXI (1957) 217-225.

Hoffman, M. *The gay world: male homosexuality and the social creation of evil.* New York: Basic Books, 1968.

Kinsey, A.C., Pomeroy, W.B. and Martin, C.E. *Sexual behavior in the human male.* Philadelphia: W.B. Saunders, 1948.

Weltge, Ralph W., ed. *The same sex. An appraisal of homosexuality.* Philadelphia: Pilgrim Press, 1969.

West, D.J. *Homosexuality.* Chicago: Aldine, 1967.

## Meeting with President Matthews

Gay Lib president John Dunbar met with the President of the University of Waterloo, Dr. B.C. Matthews, to introduce the movement and explain personally its objectives to him. John hoped to establish a cordial relationship with the University authorities, thereby avoiding any unnecessary misunderstanding on their part of Gay Lib's purposes.

Dr. Matthews had already at the time of the meeting become aware of the group being formed by his reading of articles in the chevron. He welcomed, nonetheless, the opportunity to converse personally with a representative of the organization.

"I found his attitude to be one of genuine interest and good-natured concern," said John. "He is an affable and genuinely responsive human being."

(Continued on page six)



## "Run Through"

We were passionate lovers;  
We never were friends.  
We met once a week  
In a seedy, run-down neighborhood bar,  
Shared a watered-down drink,  
Listened to a sweat-beaded Black man  
Play loud to an off-keyed piano  
And made our way to one another  
Of the downtown hotels  
Where rooms can be had with little question;  
Where names are signed that bear no truth;  
But truth is not a commodity here  
Much thought of.  
In our room, words, which have been few,  
Cease; there is no need for speech.  
We are not here as human beings  
But as objects of each other's lust.  
If words are said  
Some feeling might arise;  
Some sense of body as person  
And persons make demands  
That bodies cannot satisfy.  
Methodically we strip and look.  
We look but eyes must never meet  
For eyes are windows into souls  
And there is danger there.  
Bodies young and beautiful meet,  
Flesh to flesh and passion grows  
And flesh is flushed and hardened,  
Flesh is hot when met by flesh.  
Falling back we transfer love  
From vertical to horizontal.  
Kisses offered, kisses given,  
Kisses me in lips and tongues,  
Bodies striving into union,  
Bodies writhing into one.  
Passion climbs and claims a mountain;  
Sun, bright, dazzling over snow.  
Passion sears the mind and mem'ry  
Passion roars and screams and dies.  
We were dedicated lovers  
But we never could be friends.

Michael Roger Lee

## "Adieu"

Your hand smiles a last wave  
And your lips linger in the air a while  
Until the truth dawns:  
You are gone  
Gone, gone

But a new sun brings a new truth  
You will come back  
You are not gone  
Forever

I shall see your hands again  
And your smile will caress my soul  
Until all eternity envelops my truth  
Your truth, our truth  
Until all the universe echoes my prayer  
I love you, love you  
Love you . . .

Charles St.-Yves

# BITCHBAG

## EDITORIAL?

As an active member of the gay liberation movement at Waterloo, I am concerned with the growing apathy among our members to do something constructive for the organization. A few of us are devoting our spare time towards getting all the plans and details for the coming events this term together. We are faced with an enormous amount of work and only a few people have indicated any interest in helping. We need people for committees, advertising, writing, etc., but just as important we need your individual opinions and suggestions. Speak up if you object to something, please.

For this reason we are instituting this feature in Gemini. Any written complaints or whatever, submitted to Gemini, will be printed in this column. All bitchy complaints and/or comments can be sent to:

Gemini, Gay Liberation Movement,  
c/o Federation of Students,  
Campus Centre,  
University of Waterloo,  
Waterloo, Ontario.

Or preferably, you will bring them up at the meetings. Hopefully, some of you more apathetic people will come out and vent your apparently latent feelings or ideas.

Reluctance to become active and lack of interest are the failing points of many young organizations. With 16 major events of all sizes and shapes planned for this fall we have quite surely eliminated the excuse of lack of interest as a reason for doing fuck all! The responsibility of making this Gay Liberation Movement succeed lies squarely on the shoulders of those members who have thus far, in my opinion, copped out.

by Don Miller



(Reprinted from Playboy Magazine)



# It made the papers

## Psychologists get Gay Lib "therapy"

Los Angeles Gay Liberation Front invaded a lecture on aversion therapy for homosexuals at the 2nd Annual Behavioral Modification Conference, Oct. 17, 1970. The result was that of turning the lecture into a kind of group therapy session.

Dr. M. Phillip Feldman of the University of Birmingham was showing the 140-person audience a film on aversion therapy when the GLF members, nearly one third of those present, got up and objected with shouts of "Barbarism!", "Medieval torture!" and "This is disgusting!"

Chairman Dr. Albert Marston of the University of Southern California Psychology Department attempted to re-establish order in the lecture room but the GLF insisted on a direct confrontation with the audience.

After a short discussion with Dr. Feldman about aversion therapy techniques the GLF announced they were reconstituting the conference into small groups. Said Don Kilhefner, a GLF spokesman, "We are going to talk this morning--talk as you probably never talked with homosexuals before--as equals."

The audience protested strongly. One woman psychologist challenged "If you believe in free speech why don't you practise it?"

Ignoring her, Kilhefner continued, "We're going to be talking about what you as psychologists are going to do about your own fucked minds." Eventually, fewer than 20 persons left, and about a dozen discussion groups formed.

In the discussion groups the GLF members managed to get across the idea of a valid gay life style to many of the conference members. Several psychologists indicated positive feelings about what had happened. One therapist felt that she and many others had learned something from the demonstrators and she felt it had been "a valuable experience."

After many of the demonstrators had left, Dr. Feldman attempted again to show his film. He later commented on the Gay Lib demonstration.

"We were expecting it. We hoped it wouldn't occur. But the way it worked out, it worked out very well, when in fact, we got talking with each other. I would prefer--you see, this is not in any way, the English style--I would prefer a bit more decorum."

*(From The Advocate, Nov. 11/24, 1970)*

Recent studies of the roots of homosexuality by a number of American experts have brought about a re-evaluation of the role parents play in bringing up their child to be gay or straight.

In an article in a Toronto newspaper several leading professionals elaborated on these findings. Among them Dr. Lawrence J. Hatterer, psychiatrist at New York's Payne Whitney Clinic, who has studied the life histories of over 1,000 homosexuals in the past 15 years, stated, "With perhaps 20 million American men who practise some form of homosexuality, it's inconceivable that all should have emerged from the same set

of causes--the stereotype of the domineering, overprotective, feminizing mother and the weak or absent father. I've heard well over 10,000 life stories of homosexuals, with every combination and variation of parental history that you can imagine--from the most hostile, aggressive, hypercritical mother and rejecting, emasculating father to the dominating, loving, attentive father and the gentle, almost too submissive mother."

Dr. Hatterer maintains that cultural and environmental factors are becoming increasingly important contributors to the development of homosexuality. He cites early sex pressures placed on children by their parents as a major factor in homosexuality. In concluding, Dr. Hatterer advises parents not to push their children to "fit the lines of our stereotyped views of masculinity", but rather "give him a chance to develop his other strengths. Don't push him and make him feel like a failure if he can't do things that are constitutionally difficult for him."

*(Toronto Globe and Mail, March 4, 1971)*

A Toronto newspaper this spring carried a full page story on the gay scene in Toronto. Featured in the article was an interview with George Hislop, head of CHAT (Community Homophile Association of Toronto). CHAT has or is planning to implement many programs to alleviate the problems encountered by gay people in Toronto. These are primarily the underground bar circuit and what Mr. Hislop terms "police entrapment of homosexuals." "The gay world is jammed into about five places in Toronto," said Mr. Hislop. "only three of them are even decent. These places rip us off. The service is bad. The waiters are rude and the police persecute us. But there is nowhere else to go."

"The police activity," he says, "is centered mainly in the men's washrooms at a west-end tavern, several subway stations, coffee shops and a restaurant."

"The police are provided with concealed grills where they wait and watch and then arrest people for gross indecency. We don't condone what happens in the washrooms, but we'd like to work with the police to stop it, by putting up signs and warning people, before it happens. The police won't co-operate."

"We are citizens and we are interested in preventing crime. The police don't want to eliminate the problem, but rather punish homosexuality. They could reduce about 80 % of the washroom activity with signs."

"Most of the cases--as a matter of fact, I'd say all--come from police, rather than citizen complaints. We hear reports of policemen standing close together to encourage other men. The police lay a trap. No one seems to question the police tactics. Now, we are starting to fight."

Mr. Hislop says there are 10-12 cases of gross indecency in Magistrates Court each week,



but since they have been warning people they are dropping off.

"The sad thing is that gross indecency is an indictable offense, resulting in a criminal record. It could prevent bonding, emigration, chances of government positions--it could mess up someone's life and that of his family.

"A lesser charge of committing an indecent act in a public place could be laid but the police rarely do.

"And what really burns me up is that the charge of gross indecency refers to a person, male or female, and yet, heterosexuals are very rarely charged. Just warned."

Deputy Chief Jack Ackroyd of the Metro Police has of course denied these allegations saying that his men follow the "letter of the law" in arresting and laying charges against homosexuals, and that police do not in fact lay traps for offenders.

Through CHAT, Mr. Hislop hopes to bring about an increasing awareness of the problems of being a homosexual in a straight world, and to establish meeting places for the homosexual community and improved public health services.

Working closely with George Hislop is Roger Wilkes, president of the newly-formed York University Homophile Association. He is working to end discrimination and the persecution of people with homosexual tendencies. According to Roger, student attitudes at York has been favorable toward the 50-member Homophile Association.

"The real problems are still going to be tough to solve," said Roger. "At York University two men can't get student housing on campus although an unmarried couple can.

"People hassle us, sometimes we can't get jobs. That must be changed."

(Toronto Telegram, March 31, 1971)

#### a 1928 appeal for homosexual rights

One of the first changes made in Russia after the Bolshevik revolution of 1917 was the scrapping of the old laws which suppressed homosexuality. Given impetus by these actions, Kurt Hiller wrote a speech appealing for homosexual rights which was delivered before the Second International Congress at Copenhagen in 1928. In most aspects, the speech was remarkably contemporary. It emphasized the idea that "homosexual love is not a mockery of nature but rather a play of nature."

"The theory according to which propagation is the goal of sexuality is directly unmasked as hasty, simplistic, and false through the phenomenon of homosexual love. The laws of nature, in contrast to the laws of reason, generally do not permit themselves to be transgressed."

Hiller went on to discount the validity of drawing any connections between physical appearance, personality, etc. and being a homosexual. "If it is true that the percentages of the psychically weak, the eccentric, the unbalanced, the hypersensitive and the overly excitable are higher among homosexuals than they are among persons inclined in the usual direction, then one must place the blame not on the disposition but rather on the plight of these people. One who lives constantly under the weight of conceptions and laws that stamp

his particular bent as inferior must be of an unusually robust nature to retain his full worth in every respect."

"The interests of society stand foremost but I question whether the interests of society demand that human beings, merely because their taste in love differs from that of the majority and through whose acts no one is harmed, should be thrown in prison, dishonored and destroyed socially."

"The need is for homosexuals to build in the general social culture, to assign a place for homosexuality in society, out of which they can be productive."

(International Socialist Review, May 1971)

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#### MEETING WITH PRESIDENT MATTHEWS

(Continued from page three)

After presenting Dr. Matthews with a copy of the movement's constitution, John explained each item and answered questions as they arose.

Dr. Matthews asked if the choice of the term 'movement' indicated an expectation that the group will grow in numbers as time progresses. John explained that this was almost certain since our present membership represented only about five to ten per cent of the entire gay student population at the University.

"Since one of our prime objectives is to help, by example, the gay student to overcome his inhibiting fears about people knowing he is gay, we can expect that to the extent we are successful in this our membership will increase dramatically in the next few years," John said.

Also discussed was the potential problem of certain uptight students causing trouble for gay students living in residence. While many residents consider it no problem living on the same floor with someone whose emotional life style differs from their own, some instances of persecution have been reported as having occurred in the past.

"We assume that when someone objects to someone else's private life the solution is not the removal of that person from residence" said John, "the matter would be handled by discussion and if necessary re-arranging the living situation of the two parties. The homophile has the same human right to his life as does the heterophile and this means that those who don't like it will have to ignore it if they are unable to accept it" he said.

John expressed his confidence in the role of the university as a leader in social reform. Dr. Matthews agreed but emphasized that since the university is a part of society it should not antagonize the larger community but act as a positive model in social progress.

In concluding the meeting, Dr. Matthews said he thought the organization would be valuable and it would "help the student to live as a person within the university community." Dunbar said that he felt that the meeting had been valuable and productive. "We wish to cooperate with organizations and individuals whenever this is possible" he said. "In this case it seems that, at least in the president's office, this is a reality."

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HE WHO IS GAY CANNOT BE BAD -Chairman Don



# LETTERS

(We have received a letter from Dr. Franklin Kameny, the founder and President of the Mattachine Society of Washington, the oldest homosexual organization in the United States. GEMINI is pleased to reprint part of the letter.)

Dear Mr. Dunbar:

Thank you very much for your letter of June 30, which arrived last Thursday or Friday, and the material sent under separate cover which arrived this morning. Thank you, also, for the complimentary subscription to your magazine, which I particularly appreciate, since it is getting increasingly difficult to keep with a rapidly growing movement.

Two very minor comments on the content of the materials which you sent:

1. On page 3 of GEMINI, in your editorial On the Foundation of Gay Lib you respond to the position that "the enemy is entirely 'out there'" by referring to "the enemy within us."

From a short-range viewpoint, of course, you are absolutely correct. From a longer range viewpoint, however--which is the one upon which I prefer to operate insofar as possible--the enemy IS entirely "outthere", and for a very simple and obvious reason: The fears and reticences of which you speak as constituting the enemy within were created--in toto--by societal attitudes--by the enemy out there.

If the enemy out there is totally vanquished the next generation of homosexuals will not have the enemy within, with no work at all done specifically to eliminate it. But if the enemy out there is not vanquished, then all the work done to eliminate the enemy within from THIS generation of homosexuals will have to be re-done for the next generation--and the next, and the next, and the next.

2. Why would Gay Lib NOT attempt to dissuade an individual who is homosexual from trying to turn heterosexual (GLM Newsletter, 23/3/71)? What would the Counselling service do if a heterosexual came to them trying to turn homosexual? I suspect they would work very hard to dissuade him. Ask them.

The various organizations working for black rights very justifiably seek to dissuade those Blacks who can "pass" as white and wish to do so from doing so.

In both cases, such desires mean, simply, that the individual wishing to change has been brainwashed into accepting society's negative or second-class value-judgment upon his condition.

We are not dealing with a neutral situation, where a simplistic "freedom of choice" is the ethical choice. We are dealing with a highly repressive situation, where the choice is, inherently free. We MUST explore the reasons for

desiring change before we simply accept the desire.

That the choices are not free is shown very simply. Blackness-Whiteness, and homosexuality-heterosexuality represent pairs of objectively equal conditions (among the many which could be cited). It is, of course, part of the human condition to be dissatisfied with one's condition, and so one would expect--a priori--that some people on both sides of each pair would wish to change to the other side. Since we are dealing with large groups to which statistical regularities should apply, we would then expect that the number of people wishing to change would be proportional to the reservoir from which they emanate. That is, there are nine times as many whites to be potentially dissatisfied as there are blacks, and so there should be nine times as many whites trying to pass as black as vice versa. Similarly, there are some nine times as many heterosexuals to be potentially dissatisfied with their orientation as there are homosexuals, and so we should expect to find nine times as many heterosexuals expressing a desire to change to homosexuality as homosexuals expressing a desire to change to heterosexuality.

We all know that not only is the traffic NOT two-way in the proportions indicated, but it is totally one-way, from the smaller reservoir to the larger. Obvious, there are other factors at work--which we knew all along. These other factors must be examined in each individual case. Not to do so is to betray the Gay Liberation Movement. Those other factors are another manifestation of the "enemy within" spoken about above.

In both cases, in the great majority of instances--blacks passing as white, and homosexuals changing to heterosexuality--the change is merely a "cop out"; a submission to societal prejudice. In both cases, it should be actively and vigorously discouraged.

Your Counselling Service still has some severe and obvious hangups. They need some additional therapy from Gay Lib, in order to dispel their residual but massive negative attitudes toward homosexuality, and to replace them with positive ones. They clearly still consider homosexuality as inferior to heterosexuality; no other interpretation squares with their reservations.

So much for that---I didn't intend to go on at such length.

. . . Give my greetings to those up there who remember me. I'll expect to hear from you as plans develop.

Cordially

(signed)

Franklin E. Kameny



GEMINI is published by the Waterloo Universities' Gay Liberation Movement, c/o Federation of Students, University of Waterloo, Waterloo, Ontario, Canada.  
Contributions, letters to the Editor, photos and inquiries should be sent to the above address.



## Gay Guide to Toronto

### Dance Clubs

- (1) The August Club,  
530 Yonge St.  
Toronto's most popular.
- (2) The Manatee Club,  
11a St. Joseph St.,  
Music 'till the wee hours.
- (3) The Maygaye,  
488 Yonge St.  
Home of the Spearhead Club.
- (4) The La Trique Club,  
14 Breadalbane St.
- (5) The 511 Club,  
511 Yonge St.
- (6) The Penthouse Club,  
575 Yonge St.  
For Girls.....

### Drinking Places

- (7) The Parkside Tavern,  
530 Yonge St.
- (8) The St. Charles Tavern,  
488 Yonge St.
- (9) The Famous Door,  
665 Yonge St.
- (10) The Ford Hotel,  
Bay and Dundas.

### Steam Baths

- (A) The Library Baths,  
5 Wellesley St., W.  
964-8070 - Men Only.  
Open 24 Hours a Day.
- (B) The Roman Sauna Baths,  
740 Bay St.
- (C) 5th Ave. Steam Baths,  
234 Bloor St., W.
- (D) International Baths,  
548 Spadina Avenue.

### CHAT The Gay Organization

The Community Homophile Association of Toronto is available for any emergency counselling or help should you be in trouble or want to discuss a problem. This very worthwhile organization needs your support. CHAT pins are available for 25¢ at the club offices, 6 Charles St. East - Toronto 185 or at the August Club, 530 Yonge St Toronto. A larger donation needless to say, will be very much appreciated.

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GEMINI has several addresses for people seeking accommodation in a gay household. For information contact [REDACTED].

## Calendar of events

- Sept. 13 Meeting  
16 Pub  
20 Party  
27 Meeting  
29 Film night
- Oct. 4 Speaker: Morley Rosenberg  
8 Pub  
18 Speaker: Dr. D. Andrew, Medical Director  
29 Halloween Party
- Nov. 1 General Meeting  
15 Dr. F. E. Kameny--Official function  
16 Dr. F. E. Kameny--Informal  
29 Speaker: A downtown minister
- Dec. 8 Film night  
13 General Meeting  
17 Christmas Party

*Also planned is the establishment of several encounter/sensitivity groups.*

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### MORE PICTURES FROM THE GAY PICNIC

