

# Grand River Rainbow Historical Project

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

## *Gemini II*

**Publishing History:** Issued by **Waterloo Universities' Gay Liberation Movement (WUGLM)** from 1973, February - 1974, February.

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# GEMINI



Waterloo Universities' Gay Liberation Movement : volume 1, issue 3

Anne

her eyes  
went  
deep<sup>warm</sup>  
for me  
happy birth-  
day she  
said

but  
i didn't  
kiss<sup>her</sup>

knowing that  
that  
brief  
suction<sup>of lips</sup>  
might  
not<sup>be all</sup>  
that i  
drew  
her

into

-Pat Young



APRIL '73

## ONTARIO GAY CONFERENCE

In late 1971 and early 1972, the various gay liberation movements and homophile movements in Ontario arranged about three or four 'conferences', each separated by six to eight weeks. The purpose of these conferences was mainly to share information about progress and problems that the various groups had had. Few if any groups are strong in all areas of gay liberation, and so in those days we found it very convenient to learn those things other groups were doing that we might do, as well as learning things that we might avoid doing. For whatever reason, these conferences ceased about a year ago. Just recently some people decided that a gathering of the tribes was past due. The result was the conference on March 17th, at Hart House, University of Toronto, sponsored by U. T. H. A.

It is rather difficult to summarize the activities without a tiresome recount of each group's report. About a dozen groups were present, half of them coming from Toronto. There has been a certain amount of reorganization among the Toronto groups with some executive members leaving CHAT, the replacement of T.G.A. by G.A.T.E. (focussing on civil liberties) and with the emergence of a completely new group, ANIK. Two of the newest groups, Windsor and Hamilton, unfortunately were not represented.

When the decision was made to produce a gay newsletter it was hoped that as well as providing the latest news happenings it could also be used as a forum for various topics concerning gay problems. Contributions to Gemini II of articles, drawings, poetry, book reviews, etc. from both straights and gays are greatly appreciated and will be used wherever possible. Although response has been very good we hope that many more people will feel free to use Gemini II as a method of expression.

Letters of comments or criticisms are also welcomed but due to legal reasons we cannot reprint unsigned letters. We do not have to print the real name of the author but the editor, at least, must know who wrote all materials that are printed.

Priorities of the different groups, of course, vary. The groups are involved in speaking engagements, social functions, politics, sensitivity groups, consciousness raising, and informational services.

One project that a number of groups are starting to work on, is getting gay studies courses at the universities and colleges. As an alternative, some of them are attempting to have the whole approach in the "Abnormal Psychology" courses altered so that departures from the norm are considered in a more human manner and less clinically. The real problem is seen as the stigma indiscriminately to people who are in the minority.

This might be a useful area for us to pursue. Often we go to speak to a class and then discover that the approach of the course has been such that we are struggling against the course itself to reach the people we are speaking to. For example, if you go to a course entitled Abnormal Psychology where it is assumed that there is a right way to be (the norm), and people who aren't so lucky to be in the majority (norm) should be helped so they can be like "everybody else". What can you do? Before you can get into a meaningful discussion you have to clear out all the garbage about the importance of the norm.

After the conference there was a dance in Hart House. The next conference will be in Ottawa on the Victoria Day weekend to discuss plans for Gay Pride Week.

JIM

COVER DESIGN Dave Poole

GEMINI II is published by the Waterloo Universities' Gay Liberation Movement, c/o Federation of Students, University of Waterloo, Waterloo, Ontario.

Deadline for contributions or letters is the 19th of the month preceding publication and should be sent to the above address.

# THE LAW

*It was just after 6 am and the last few guys were leaving the club. Although it was bright already, Yonge Street was still relatively deserted. My friend and I turned south to walk home and crash for a few hours. As we approached Breadalbane, I noticed two yellow Metro police cars and a brown unmarked car parked along Yonge. On Breadalbane still another unmarked car was parked with a uniformed officer talking to the other two officers in the car.*

*He looked up as we started to cross to his side. "Here come another couple of queers," he said loudly to his companions. I was surprised but we kept walking. Just as we reached the curb the other officer in the car stuck his head out the window and asked, "Sucked any cocks lately that you haven't liked?"*

*We kept on walking but my friend turned and just shook his head. Completely shocked, we continued our otherwise uneventful walk.*

This is a true incident which happened a few weeks ago in Toronto. No action was taken at that time because the persons involved did not want any hassle which might get back to their employers. One problem in this situation was the fact that the individuals were unaware of what their legal rights were in such circumstances. Although such instances are probably not widespread, they do occur and all gays should be aware of what they can do to stop it.

Gemini II called CHAT in Toronto and spoke with George Hislop who has had many dealings with the courts over the past few years in connection with cases involving gays. In the above situation he suggested that they should have noted the time and place of the incident, taken the numbers of the police cars and the badge numbers of the officers involved. The information then could be used in a complaint of verbal harassment with the precinct concerned by actually going to the station and making the statement or calling the precinct and filing a verbal complaint with the chief inspector. Barring either of these a phone call to CHAT reporting what happened could help in having this type of harassment halted.

Unfortunately, in making a formal complaint your real name must be given and this for many people is not a desired

situation. There is, however, some benefit to be gained from just getting the details of the incident. It may educate the few police officers involved that they are no longer dealing with a frightened minority. Once they realize that gays could react to this in positive ways they may tend to think twice. By reporting the information to CHAT, it can be used to make higher police authorities aware of who the offending officers are.

To do all this you must be aware of what is required of you in dealing with a police officer. One thing to remember is that it pays to remain polite do not try to be overly helpful if you feel that you are being harassed.

Some points to note. On the street if an officer asks you your name you can give any name ( so that the officer has some way of referring to you ) but you are not required to give proof of your identity. For the situation outlined earlier, this fact would have eliminated any fear of job hassle. ( You are only required to give proof of identity if stopped while in the driver's seat of a motor vehicle ).

You have the legal right to ask why you are being questioned, and if in connection with a crime how you are involved. You are not required to accompany him anywhere unless you are under arrest. If he suggests going to the station, ask if you are under arrest and on what charge. You do not have to answer any questions regarding your sexuality. This is none of his business. So too is information regarding where you are going and where you have been. However, you might answer these latter questions simply as a courtesy.

For each question you are asked always ask the officer why he requires this information before you consider answering. Remember, you should ask the officer for his badge number and openly make note of it for future reference. Even if you are melting in your tracks an efficient approach can keep the psychological balance in your favour.

*(Editors note: Future issues will provide further information that you will find useful regarding these types of situations.)*

# struggle

*in Windsor (from a news release  
from Gay Unity)*

In February, Windsor Gay Unity held its first dance in the University Centre, and met with its first open resistance by straights. A small group of "men" came up to the dance from the pub downstairs and proceeded to beat up the "faggots". Though it was a small group that attacked us, the feeling and the phrase "faggot" were widespread in the centre that night.

The act of terrorism on Friday night was easily handled and will be more quickly handled in the future. But gay people still have to face this kind of harassment and persecution on the street.

Gay Unity was formed so that an honest approach to homosexuality would replace the persecution and insecurity forced on all of us. Homosexuals have taken a great risk in becoming public and challenging the prejudice of the roles we have been taught. It now remains for heterosexuals to do the same!

*in Hamilton (taken from a letter  
to the Silhouette editor)*

There would be no need for gay people to have a movement if they were accepted and left in peace. Police and "jock" harassment have done much to spur gay people to demand their rights to be acceptable and productive members of society all over North America.

Several other incidents occurred at the Gay Lib Pub March 7. About eight Mathew's Hall "jocks" ran in and out of the Rat (Rathskellar) several times, finally sitting on the table barricades drinking and catcalling. They were told to leave or pay admission, politely, several times. Sheepishly they did nothing. Finally, confronted with about five gay people they left.

About 1:00 a.m., as a group of gay men and women left the Rat a line of men gathered around them shouting in-

sults like, "hey dyke, do you prefer a dildo to the real thing?!" The gays walked toward their cars without retaliation with the "men" following. The police arrived and told the gays to get out quickly, an obvious siding with the antagonists. Among that gay group were several people from Kitchener-Waterloo who were shocked at the incident. This apparently doesn't happen on their campus where the gay community is accepted as a valid group.

Needless to say this form of harassment will not intimidate gay people it only makes more obvious the importance of their movement. You can count on there being more gay activities on campus and you can count also on more active retaliation to hurtful and ignorant antagonists.

So "jocks" and "pigs" cut your own throats, push them around, cat-call and spit- these things are fire to make movements grow faster, more militant and more aggressive. Or use your brains and look at your behaviour before you start condemning that of others. You and people like you are the reason gay people are banding together.

## DANCES

Today we bring you the next chapter in the seemingly never ending struggle to get a dance together. Our last attempt, by far the most promising of all yet attempted, ended in disaster when the Liquor Licence Board realized, from under their mounds of bureaucratic paper, that horror of horrors, they had not given their blessing on the building known as Hammar House. (The other two times had obviously been a slight error that sometimes besets such well oiled machinery.)

After due consideration they have returned our initial request along with our payment, I suppose this means that our request has been denied but then the best policy is to never really say anything.

Be sure to get the next issue when we continue our story.



## BOOK REVIEW

SAPPHO was a RIGHT-ON WOMAN  
by Sidney Abbott and Barbara Love

This excellent book is another of the very few books written about Lesbianism by Lesbians. Its main goal is to educate the general public and specifically gay woman about their sexuality and Lesbianism. The authors emphasize the fact that perhaps for the first time in our history, hundreds of Lesbians are coming into the open, and are functioning with Womens' Liberation or Gay Liberation and that experts have been speculating that there may be as many as or more than the number of homosexual males.

The authors see a Lesbian's life as still being filled with complex conflicts which make terrible demands upon her, and which to some make such things as alcoholism, drug abuse or suicide a means of escaping the pain of the self-degradation that society has pushed upon her. Once these elements are realized, solutions and adjustments can be made so that the Lesbian may be seen by society with respect, the right of every human being.

A very broad spectrum of Gay Womens' life is closely examined from the very grim, frightened, self-hated extreme to the almost too hopeful aspect, but it is within this generous variety that all Gay Women can relate. The authors are harsh in their approach, almost a Gestalt type of analysis is used, but the idea is to tell it like it is, and to illustrate that it doesn't have to be that way.

Sappho is divided into two main sections; Part One, "What it was like", deals with the hard-core problems for the individual who is a Lesbian, and goes into a detailed assessment of guilt, a subject that has interested researchers for years. Part Two, "Living the Future", throws a good deal of light on the eventuality of the Gay Woman who has gone through all the paranoia and uncertainty, and who has all the and who has finally emerged as a complete person with a healthy self-image, who sees herself as a healthy individual and a happy Lesbian. In addition, time is spent on a section called, "Curing Society", which is noteworthy because again it brings focus upon society and the individual. It is interesting to reflect upon the sociological concept of a problem and sociologists today are not concerned so much with the victims but rather the accusers. Ways to re-educate society are examined and the idea that people are realizing that it is society that is sick to its very centre and not Lesbianism, is strongly focused upon.

The final chapter, "I'm a Lesbian and I'm Beautiful", illustrates the end product of a Gay Woman who has totally accepted herself, and who has freed herself from emotional stress, guilt, and other automatic reaction patterns caused by society's negative evaluation. Thus, this book is highly recommended as one giving a totality of insight and reinforcement to Gay Womens' Liberation.

BONNIE

### THE V.D. PROBLEM

(from the Fifth Freedom, Newsletter of the Niagara Frontier Gay Community)

Syphilis and gonorrhoea can be spread by all forms of sexual contact. A rectally infected Gay, for example, can pass the disease on to many of his contacts without realizing he is infected. Both syphilis and gonorrhoea are serious diseases that can lead to blindness, heart trouble and death.

You can prevent V.D. from becoming a serious problem by having a medical examination and blood test at least every six months. This should include a rectal examination. Even though no traces of

V.D. may be found during any one particular examination this is no guarantee against future infection. A person may have a completely negative examination and blood test one day and become infected the next day. This is why periodic examinations are important.

Despite all the information available on V.D. very little is oriented towards the gay community. Because of this GLM is presenting Miss Gail Wright of the Venereal Disease Division of the Ontario Ministry of Health who will be at the regular meeting on April 9, campus center room 113, to answer your questions regarding V.D. as it concerns gays. Don't miss this opportunity to get some information that really concerns you.

# zap

On Thursday 22nd of March the Waterloo Universities' Gay Liberation Movement struck another blow at the forces of ignorance, misconception and irresponsible mythology by contributing a formidable panel of homosexuals for an open line talk show.

The show was broadcast live Thursday evening and repeated again the next day through the facilities of Grand River Cable (Cable 12) which serves the Twin City area.

The programme consisted of about one and a half hours of answering questions, and turned into a fairly extensive look at the gay world in general and at times looking into the personal lives of the members of the panel.

The questions were ably answered by Marg, Jim, and Patrick from the movement in the Twin Cities and Pat Murphy who generously came from Toronto to help us in this endeavour. Pat Murphy was the only member of the group who had had any T.V. experience before and was quickly able to come to grips with the queries put to her during the show. The others on the panel adjusted themselves favourably to the hot lights threatening cameras and inane inquires of some of the callers.

"Which one of you is the man and which of you the woman." A question directed at the Lesbian members of the panel was typical of some of the calls. One woman warned that if she caught any gay characters around her kids they wouldn't be gay for very long, while still another younger woman was concerned that one of the men whom she described as good looking and well dressed wasn't sharing himself with members of the opposite sex.

Many of the callers were surprisingly young, some unexpectedly aware of what was happening in the gay world and some even called up to express their solidarity with the aims of the Movement and were able to see the movement in the context of a greater liberation.

The show was a very gratifying experience.

the age of aquarius. love, peace, a little hope and naturally liberation. but hey, you know there's still one huge taboo on loving. i mean if i tell you that i love you it must mean that either i want something from you or that i can't stand the loneliness anymore and want to use you. i couldn't possibly love you just because i feel that way and i certainly shouldn't offend you by telling you.

seems funny when you begin to think about it, doesn't it. i always thought that love was meant to be shared but time and time again throughout my life i have been told differently. everyone is on their own ego trip and cannot be bothered with having to share anything. because we all know that that means a commitment and no one has the time anymore. but it's okay to fantasize and dream of the unattainable. afterall if you can't have something, it must be good and if it really is unattainable, you'll never have to accept responsibility to or for it.

and in this world it's always better to be safe. So always speak in abstractions and allusions. and if you mention love, it's better not to mean it because that way you cannot be hurt. a person can live in a shell from the day he is born and remain hidden from risk for the entirety of his life. but that's okay because everyone else does it.

the age of aquarius, sure. can't you see by now that we need to aim for personal liberation. that we need to take the time to be real and drop the head games into the garbage can where they belong that we should be able to leave the fear of love behind us. that we should stop trying to escape and accept ourselves. anything that is worthwhile has never been easy to accomplish; but at least we could begin.

hey, i love you.

*i've had enough of empathy and your  
sugar-coated sensitivity;  
i've been through so many bad times  
that i know i don't want your pity  
just your soul.  
and i can't stand all the phoniness  
or the indecency of promises that  
you never mean to keep;  
so lend me your body and i'll ~~have~~ LEAVE*

- Margaret Murray