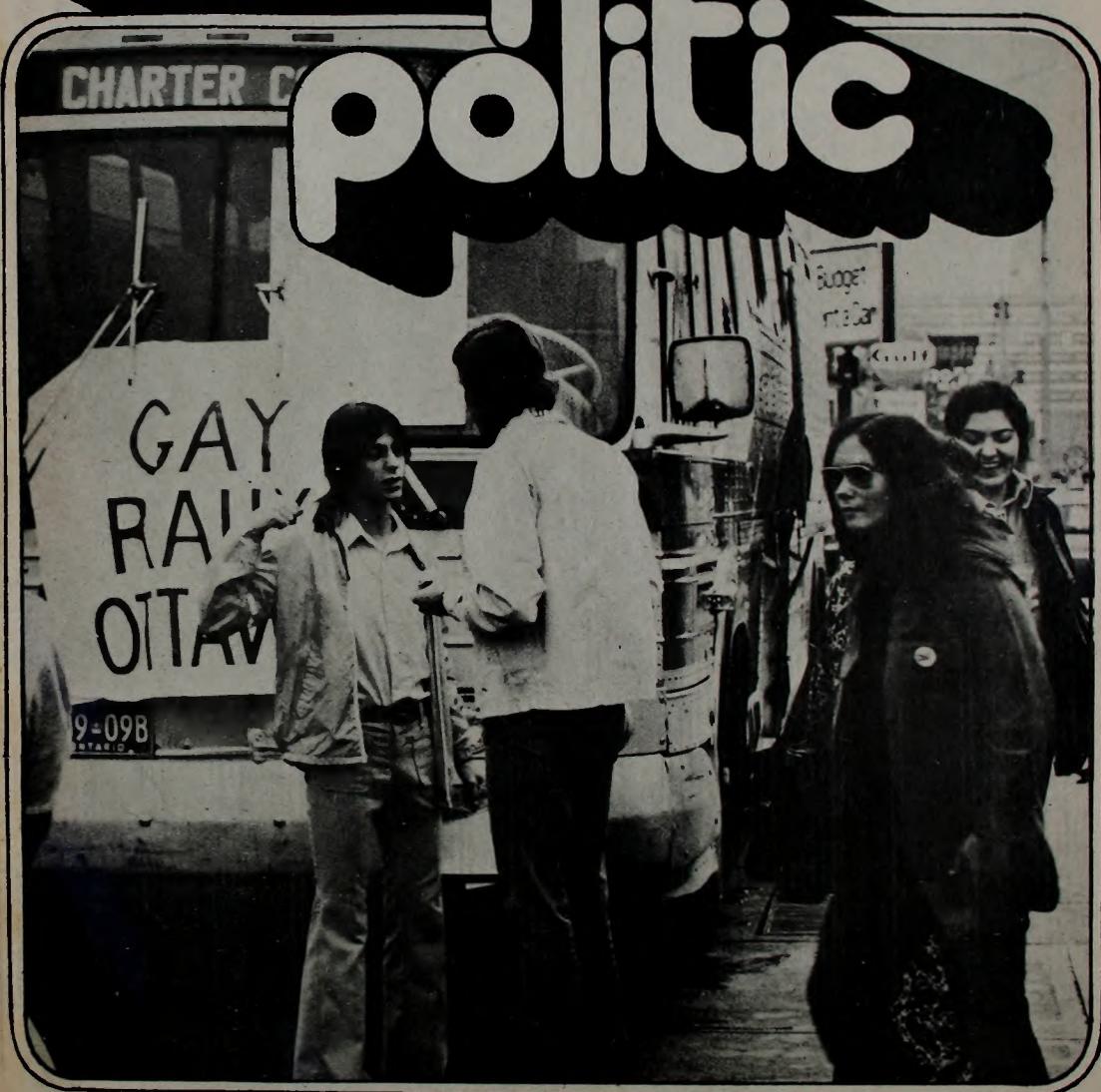


# the body politic

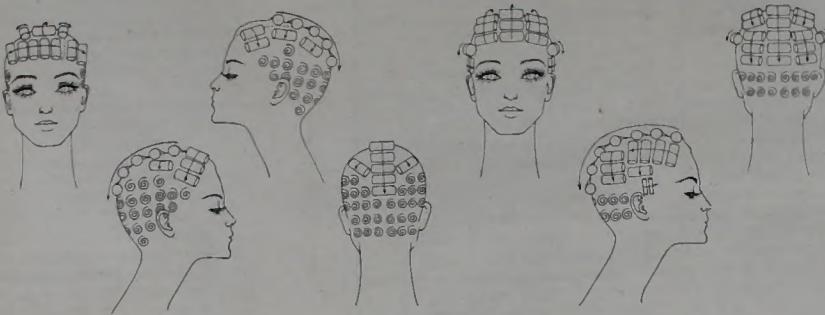
gay liberation newspaper

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no. 1 november-december 1971 toronto

# URMASQUERADE



When I first came to Toronto several years ago I had never heard of that annual ritual known as Hallowe'en on Yonge Street. As a matter of fact, being basically a closet case, I avoided the event completely the first year I was here. However, the word from both my many straight friends and my few gay ones was that Hallowe'en on Yonge Street was an experience not to be missed. So, when the next October 31st arrived, I put on my most ingenious disguise and, armed with the company of a straight girl friend, I headed for Yonge Street.

Coming as I did from a town where the very thought of a bar catering exclusively to homosexuals would have driven the local populace to prepare nooses and stakes, the sight of thousands of people gathered to watch men walk the streets openly in female costume blew my mind.

A mixture of emotions was stirred within me. I felt a sense of elation at this blatant display of homosexual culture; it was the first time I had ever seen gay people revealing themselves publicly as gays. When the crowd gasped at some particularly stunning drag queen, I felt a strange sense of pride in being a gay person. But then I would become aware of the jeers and the contemptuous laughter, and another part of me would feel ashamed. I realized that the straights were laughing at me, the part of me that the drag queens represented. Then I would hate the drag queens. They seemed to be satisfying the straight belief that all faggots were limp-wristed and effeminate. And I knew this wasn't true; after all, I wasn't effeminate, was I?

Well, several Halloweens have passed since then and until recently my reaction to the event had remained pretty much the same. But since last Hallowe'en I've done some thinking on the subject and I've made an interesting discovery. I've discovered the paradox of Hallowe'en: that it's not the drag queens who are in disguise; the ones who are hiding behind masks are the many gays on the other side of the street who are trying to pass themselves off as straights, and the straights themselves.

Consider the situation for a moment.

Thousands of people gather to laugh or pour abuse at a few men who look very much like women. If those same men were really women, nobody would find anything remarkable in this event. Somehow the idea of a person daring to cross the sexual lines is a matter of great importance. And the drag queens show us how easy it is to cross these lines, how superficial the distinctions really are. It's just a matter of wearing your hair differently, of wearing different clothes, of walking differently, a few other minor adjustments. Doesn't this suggest to us that sex really is a matter of surfaces, of roles that we play, of masks that we wear every day, not just on Hallowe'en?

And doesn't it make you wonder why such a harmless act should provoke such edgy laughter, such hostility? Maybe because there's something at stake, because the status quo must be protected and its true vulnerability kept hidden, in this hierarchical world being a man is a necessary condition to attaining any significant place in the power structure (along with other conditions like being WASP and heterosexual). But the preservation of this power involves the subordination of fully half the human race, all those people with different genital organs.

To keep the females in their place the males appropriate for themselves all those human characteristics that have high survival value (e.g. intellect, aggressiveness) and confer upon the females all those other human characteristics with low survival value (e.g. feeling, passivity). But such an arbitrary division of human nature is hard to maintain; it requires constant vigilance. Any persons who attempt to divest themselves of these rigid roles, to cast off the masks and be themselves, must be bounded, abused, ridiculed into conformity. Hence the show of straight strength on Hallowe'en; an army of sexual chauvinists is mustered to see that this act of guerrilla warfare is put down.

To attain state of true sexual liberation, where people may relate to each other as real people, not as sexual facades, we must fight sexism whenever we can. Without often realizing it themselves, drag queens are at the forefront of our movement in this respect. Of course, there is an element in drag of wishing to assume the role of the oppressed so as to make oneself more desired by the oppressor. Most of the year drag functions this way. But on Hallowe'en drag queens proclaim themselves publicly as drag queens, neither men nor women. They flaunt our sexual roles at us, we straights and gays on the other side of the street, they shout at us, "See how silly your disguises are, we can see through them".

When I look back on my first reactions to Hallowe'en I am better able to understand the feelings I had then. I feared the drag queens because they threatened the premise on which my life was constructed: that a mask was my real self. But at the same time they inspired a sense of elation because they showed that beyond the facade of sexual roles there lay personal freedom.

Hallowe'en is a small but significant skirmish in the wars of sexual liberation. In this confrontation it is essential that gays declare themselves; there is no place for roles, for costumes. This Hallowe'en I'm not going to Yonge Street in disguise; I'm going in drag!

**Coming Out**  
 The march drags on  
 step after step  
 blood-caked feet  
 shuffle under bodies bowed  
 with dulled eyes  
 mirroring brokeo spirits.  
 Does it matter  
 if tomorrow never comes  
 if today I live?  
 Isolated  
 I fell to the ground  
 beating my fists  
 in futile hate  
 but she crept to me  
 in the darkness  
 and raised my head  
 to see the stars.

--Iris

# VANCOUVER GAY LIBERATION

With one year's experience behind them, gay militants in Vancouver are beginning to zero in on ideas and tactics they feel will build the gay liberation movement there.

First efforts toward the organization of gays against sexism were made when the Gay Liberation Front was initiated. The GLF rapidly became known in the community for its rejection of the gay subculture and its radical ideas, although its ideas were rarely worked out and specified. The most prominent view expressed by the GLF was that gay liberation had to consider itself a part of a wider revolutionary movement, rather than concerning itself with problems of the gay community only. Being a member of the GLF meant that you considered yourself a "gay Vietcong".

As many gay militants who were in favor of organizing gays in their own behalf did not consider themselves as part of other revolutionary movements, GLF membership and activities declined drastically. Recently, a small group of GLFers has reoriented the group towards activities which are more concerned with personal relationships; the GLF has closed its office and is opening a gay coffee-house.

As the GLF was closing its office, a new group was just opening theirs. The Gay Alliance Toward Equality (GATE), founded at the beginning of the summer, is getting set up in a bright office at 1131 Richards St., #105, in the Downtown area.

GATE was founded by gays who had been in the GLF until they felt it could not provide the means for organizing gays. They criticized the undemocratic and unstructured forms of GLF, pointing out that it allowed a small group of leaders to speak and act in the name of the group without being responsible to the membership for their words and actions. They felt that a gay liberation organization would encourage all gays to join and fight for liberation, not just those who considered themselves "revolutionaries". They felt that it was more important to work out a set of demands for gay civil rights than to talk vaguely about "liberation of our heads". Unlike the GLF, which they felt had become a closed circle of political gays, they felt that the gay liberation movement had to be involving people in a public fight with all the institutions of gay oppression: the governments, the school boards, the psychiatrists, the landlords and the employers.

Although GATE began as a discussion circle, it quickly came to see the necessity for organization. The first meetings re-affirmed the basic premise of gay liberation: that gay is just as good as straight, and that GATE would not rest until full equality with heterosexuality was achieved. Soon the group decided that only action, which was aimed at winning the sympathy of large numbers of the population, would lead the group to its twin goals: social justice and the re-education of the people. A constitution was

adopted at the second meeting. This was not a legalistic document, but rather an outline of how a membership controlled organization would work. The steering committee and all officers make decisions which are in line with general policy which is decided at Congresses, to be held frequently. All officers and committees are responsible to the General meeting, which is held at regular intervals. The male and female components of the gay movement are constitutionally recognized in the election of twin chairpersons, one male and the other female. Meetings don't wander aimlessly; rules of order were adopted which specify procedure of motion, debate, and vote, and rights of members in meetings.

In the summer months GATE did many things to illustrate its points. It held Vancouver's first public homosexual rally, in solidarity with the Ottawa rally on Aug. 28. GATE challenged the anti-gay discrimination of the YMCA by lodging a complaint via the Human Right Act (and was told by Government that, "sorry fellows", homosexuals don't have any human rights). And GATE began to spread the word among the population, that homosexuals were just as capable of fighting for civil rights as anyone. In general it is being taken seriously, even by the mass media.

One important lesson that GATE learned is that it takes much more than words to liberate gay people. People have to be sure of our aims and confident of our abilities before they will follow a liberation organization. For example, GATE had to assure members that being a GATE militant didn't mean announcing to everyone on Earth that you are homosexual. Quite the contrary, a gay organization allows gays to militate anonymously and collectively, to create the conditions which will allow them later to "come out" fully.

The people who started GATE discovered a whole new way of relating to other gays - not simply as sexual objects. This has made the group strong. Common dissatisfaction with the gay subculture and its anti-gay attitudes and roles, the desire to see the homosexual personality deepened and developed - these are the factors which give us hope in the future and confidence in the work which GATE is carrying out.

But all these hopes will come to nothing if certain important elements are missing. GATE considers these elements to be:

- consistency
- honesty
- organization
- democracy
- action

Of course, GATE is not yet working like a smoothly-running machine, and it will take a long time before some of our aims are realized within the organization. But at least GATE knows clearly what it is trying to achieve, and how to go about it.

**THE BODY POLITIC** is a Gay Liberation newspaper published in Toronto by The Body Politic Editorial Collective. Our purpose is three-fold:

- a) to inform the gay community about NEWS events involving the gay liberation movement.
- b) to provide a forum for individuals to express their views on sexual politics.
- c) to publish prose, poetry, book and film reviews, and graphics relevant to gay liberation.

**Gay Community** is what you make it. We welcome your contributions: news, editorials, personal accounts, letters, philosophical meanderings, poems, interviews, book & film reviews -- reviews, graphics, photos, etc. Correspondence should be directed to: The Body Politic  
Apt. B  
65 Kendal Ave.  
Toronto 4, Ontario CANADA

The Editorial Collective for each issue includes those individuals contributing to the:  
content (articles, artwork) & or printing (typing & layout)  
Members of the collective have a vote in all decisions pertinent to the publication of the paper. Content & arrangement are decided on by the collective during editorial meetings and during layout.

For the first issue: Charlie, Alan, Aileen, Tony Metie, Herbert Spiers, Kent, Andre, Bart Moncq, Jude, John, David Newcome, Jerry Moldenhauer, Pete, Paul MacDonald, Brian Waite

photos: J Moldenhauer

*Murray*

# Destruction of "sexual duality"

Gay liberation is a farce as long as we retain genital-based identities. There is no pride in being a 'man' or a 'woman'. Straightness is the assumption that the world is divided into two 'natural' human types.....masculine - feminine, lady - gentleman, ying - yang, fucker - fuckee.

Sexual preference, or what is considered sexually attractive is the result of brainwashing. The motive of brainwashing is the retention of a power structure. It is a sick heterosexual world that defines us as 'man' and 'woman', dictating behaviour accordingly. This role expectation colours every aspect of one's life. It dictates what you wear, your career (if any), and who your friends are. 'Men' and 'women' are separate and incomplete identities forced to relate in prescribed patterns. Both are inadequate and incapable of loving even themselves. There is no such thing as a 'real man' or a 'real woman'. There are only fucked-up ideals of fucked-up minds, a figment of the straight mind projected to us all as the ultimate goal... There can be no healthy relationships between male and female until there is no longer 'man' and 'woman'.

What is considered physically perverted in gay relationships by the straight society is considered normal and even necessary if included in straight relationships. It really isn't that oral or anal aspect of sexual behaviour is objected to....it's the breaking of the world's most important rule....recognition of two distinct sexes and their appropriate performance.' Sex is something that happens between male and female only (or more exacting what men do to women).

# BETTER BLATANT THAN LATENT

Toronto--Twilight Rose of the Vancouver GLF 'Ephemerals' faction is reported to be back in her home town of Toronto.

She plans to be here for "a month or so depending on whether or not Mr. C.B. DeMille discovers me!" Miss Rose was quoted as saying that she was "Quite anxious to see some of the boys to discuss topics of lengthy proportion."

A lavish farewell was given Miss. Rose on her departure from the Vancouver C.N. station. Several members of the 'Ephemerales Kick Line Corps, the Surreal Sisterhood and the Jelly Babies were on hand for the festi-

Political gays (sexual politics) do not love the same "sex" for straight reasons. It is not the so called "manliness or womanliness" that attracts us to the same "sex". It is rather the similarity to oneself...the denial of duality and emphasis on similarity. Equal relationships can only exist between equals. Inversion is the most positive identity possible in the situation as it is now. The destruction of duality will emerge with the refusal to be part of the sexism perpetuated by the straight games of cruising, courtship, marriage, family, religion, fashion, entertainment, etc.

Playing out sexual roles is just a mimic of the straights. We don't have to accept the rules of the oppressors any more... Why flatter their egos by retaining the sexuality they have dictated to us? "Man and woman" must be obliterated. Gay oppression is: explaining sweetly over and over again that we feel oppressed.

Gay oppression is: presenting 'logical' briefs to our lord and master.

Gay oppression is: not offending big daddy.

A gay male is not a "man".

A gay female is not a "woman".

Neither are we inoffensive flower children. No more apologizing!

We are dangerous to the sexist structure!

We refuse to be 'men' and 'women'.

Therefore the sexist rules of proper behaviour don't mean anything to us.

We recognize the sickness of "straight" and are organizing to end it.

JUDE - RADICAL PERVERT



vities. A highlight of the departure occurred when Va-Va-Voom (who is now officially Madame Wow) clad in heavy black veiling and fairly dripping in widow's weeds thrust a lightly scented dayglo rose into Miss Twilight's hand and sobbingly exclaimed "We'll sure miss ya Twil". Ruby Tuesday (a fancy dancer in her own right) presented to Miss Rose a Chiquita banana and tearfully cried out: "Love it to death, sister!".

During her Toronto stay, Miss Rose will be conferring with a group of city planners on designs for a new downtown erection.

She also plans to discuss methods of producing hammers cheaply, that would, in her words "effectively smash sexism."

Also on the agenda is a tour of Toronto's vast and greatly expanding gay ghetto areas with slum removal as the main objective.

When questioned by our reporters on the controversial subject of 'haute couture' among transvestites, Miss Rose responded with "They have no shame!" and "Do they really shave their armpits?" Miss Rose was also shocked at the poor quality of Tor-



## HOM-OXSIDE IN A CLOSET

I just read the Georgia Straight about gays. Well, I came out of the closet like they say to do. But what a disappointment. Maybe it's the ones I met to make me feel that way. I thought we were all sisters and brothers I guess I am not accepted. I sure wished the hell I stayed in the closet. But I am going back and look at some boy pictures and jack off. I know I will be happy ever. I know that all gays are not the same. There must be nice ones. But just like they say in the show called Boys in the Band, "A happy homosexual is a dead homosexual."

Allan Oxside

## OPEN LETTER TO ALLAN OXSIDE

Dear Allan:

A lot of gay people will relate to what you say in your letter which was published in Tuesday's Straight. In your letter you spoke about the disillusionment you feel after having "come out" into the "gay world."

The Gay Alliance Toward Equality was formed by gays like yourself - people who felt that there was more to being gay than what floats on the top of the "gay world." Let me tell you how we view the problem of promiscuity, competitiveness, shallowness and the lack of brotherhood and sisterhood.

We gays are all alienated and divided to one degree or another. As soon as we became aware of our homosexuality, we found out that we were living in a closet, and that our birthright - the right to happiness - had been taken away from us.

Don't believe for one moment that "coming out" into the gay world means leaving the closet behind forever. In reality, 95% of our minds and bodies are still in the closet, because we still live in an anti-gay society. The closet door is only open a crack. Sexism, which is the oppression of gays on the basis of sexuality, also oppresses us within our community by fostering the shallow, competitive and stereotyped life-style. All of us absorb antagonisms and self-hate which are fostered by society. The "Gay world" is not a gay world at all; it is an ANTI-GAY world populated by gays.

Women's Liberationists will tell you how women are taught to hate and compete with each other, and how this weakens and dehumanizes them. It's much the same with gays. But we don't have to accept this. In fact, we have to reject it outright, and overcome diversions by building the kind of solidarity which will finally bust us out of the closet. This is the first step in regaining the rights we claim. We have to reject the cynicism of The Boys in the Band and similar voices from the "gay subculture" which tell us that "A happy homosexual is a dead homosexual." When someone says something like that we are merely mounting anti-homosexual platitudes, often coated with psychiatric lingo.

The way we see it, Allan, no matter how fancy you decorate it, no closet is good enough for our brothers and sisters. So don't go back in. Join GATE and the Gay Liberation Movement and help us create an alternative to the anti-gay "gay world." You won't find instant happiness, but you will find gays who are trying to relate to themselves as more than sexual objects. The process has only begun, and we still suffer from alienation and division, and we will continue to do so for a long time. But the conscious effort to overcome this makes us all more complete and is very satisfying.

GATE

onto bananas. "You can't get the damn skins off!", she said.

Note: The Ephemerales are a Vancouver-based group of crazies who believe that "if you can't be mind-fucked, then rape is the only alternative!"

-Contributed by the 'Rosy Hole Society' (In God We Thrust)

The following brief was presented to the Federal Government in August of this year. A demonstration was subsequently held by about 200 homosexuals and their supporters in support of the brief. To date, no response has been forthcoming.

Saturday  
August 21, 1971

Dear Sir:

In 1969 the Criminal Code was amended so as to make certain sexual acts between two consenting adults, in private, not illegal. This was widely misunderstood as "legalizing" homosexuality and thus putting homosexuals on a equal basis with other Canadians. In fact, this amendment was merely a recognition of the non-enforceable nature of the Criminal Code as it existed. Consequently, its effects have done but little to alleviate the oppression of homosexual men and women in Canada. In our daily lives we are still confronted with discrimination, police harrassment, exploitation, and pressures to conform which deny our sexuality. That prejudice against homosexual people pervades society is, in no small way, attributable to practices of the Federal government. Therefore, we as homosexual citizens of Canada present the following brief to our government as a means of redressing our grievances.

Through Toronto Gay Action as the co-ordinating agent, the following organizations put forth their names in support of this brief:

The Community Homophile Association of Toronto, Front du Liberation Homosexuel (Montreal), Gay Alliance Toward Equality (Vancouver), Guelph University Homophile Association, Toronto Gay Action, University of Western Ontario Homophile Association, University of Toronto Homophile Association, Vancouver Gay Activist Alliance (support in principle), Vancouver Gay Liberation Front, and Gay Sisters (Vancouver), Waterloo University's Gay Liberation Movement, and York University Homophile Association.

On Saturday afternoon, August 28, 1971, homosexual men and women and their supporters will rally in front of Parliament Hill in support of this brief. This action will be the first such public demonstration of its kind in Canada. Moreover, it will be the opening of a continuing public campaign until the just and reasonable reforms in the enclosed brief are achieved, and until the day when homosexual men and women are as free and equal as our heterosexual brothers and sisters.

In a democratic society, if one minority is denied freedom, all citizens are oppressed. Finally, in good faith, we are awaiting your response.

Sincerely,  
Brian Waite and Cheri DeNovo,  
for the August 28th Gay Day Committee,  
201 Queen Street East,  
Toronto 227, Ontario.

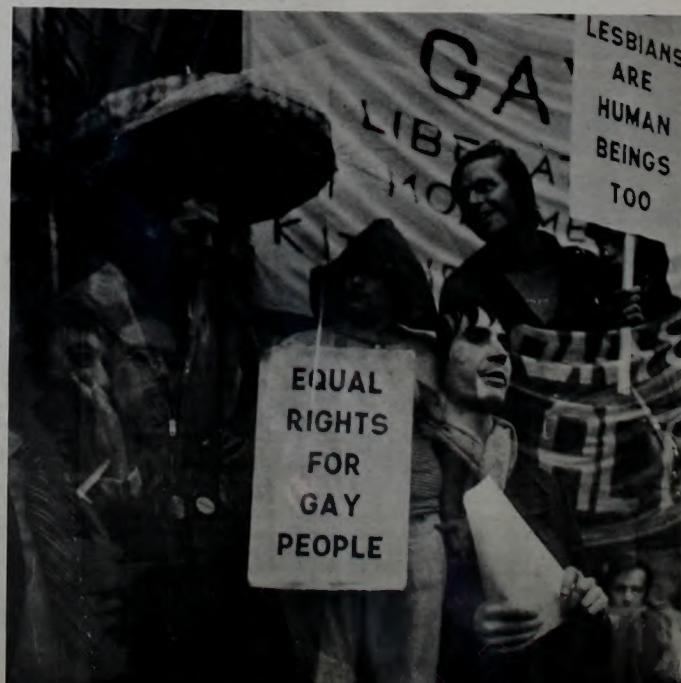
1. The removal of the nebulous terms "gross indecency" and "indecent act" from the Criminal Code and their replacement by a specific listing of offences, and the equalization of penalties for all remaining homosexual and heterosexual acts; and defining "in private" in the Criminal Code to mean "a condition of privacy."

The terms "gross indecency" and "indecent act" in the Criminal Code remain largely undefined, thus leaving the offensiveness and degree of offensiveness of many sexual acts open to interpretation by enforcement officials according to their personal prejudices -- which by and large are anti-homosexual. Therefore a specific listing of public offences is crucial in that only in this way can personal bias be eradicated and the legal intent of the law be preserved. In addition we recommend that the penalty for the specified public offences be summary in cases where sexuality, *per se*, is involved, and that only when other mitigating factors (e.g. false premise, extreme youth, threats, etc.) are present, the offenses be indictable and, then only when a specific complaint has been brought by a private citizen.

In our experience with court cases, Sections 147 and 149 of the Criminal Code have been used to cover public homosexual acts, an offence which is punishable upon indictable conviction; similar public heterosexual acts have usually been dealt with under Section 158 of the Criminal Code, an offence which is punishable on summary conviction.

Moreover, indecent assault upon a female (Section 141) can result in a maximum penalty of five years imprisonment, while a person -- in this case, always a male -- convicted of indecent assault upon another male (Section 148) is liable to imprisonment for ten years. There is no reason for the continuation of this discrepancy in maximum penalties since the relevant factor here involved is assault, not the sex of the person assaulted.

Again in our experience, "in private" when applied to homosexual acts means strictly in the confines of one's home or apartment (cf. Section 149(4)(2) of the Criminal Code). For heterosexual acts this interpretation of "in Private" is less stringent, as the existence of "lovers'-lanes" so well testifies. A more realistic approach is to supplant "in private" with "a condition of privacy". In this way, persons engaged in sexual acts who have genuinely attempted to create a "condition of privacy" should not be arrested, but -- as now happens with most heterosexuals -- be told to "move along." (For further relevant information: cf. Gigeroff, Alex K.; Sexual Deviation in the Criminal Law, University of Toronto Press, Toronto 1968).



# DEMAND

## 2. Removal of "gross indecency" and "buggery" as grounds for indictment as a "dangerous sexual offender" and for vagrancy.

A particularly grievous inequity arises from the fact that since persons convicted of homosexual acts are usually charged under Sections 147 and 149 of the Criminal Code, they are liable to be labeled as "dangerous sexual offenders" and sentenced to "preventative detention" for an indefinite period under Section 661 of the Criminal Code. Especially since "gross indecency" is undefined, we feel that the various types of sexual acts falling under these charges (Section 147 and 149) are of such a nature as not to be considered as a basis for inclusion under Section 661.

Section 164 of the Criminal Code labels an individual as vagrant and subject to summary conviction if, inter alia, he or she has been convicted of an offence such as "gross indecency". Since, as noted above, "gross indecency" is a abusively employed term, conviction under this provision is likewise dubious in terms of the legitimate applicability of Section 164. Denying the right of an individual to frequent specified places (viz., school grounds, play grounds, public parks or bathing areas) on the basis of having been convicted of "gross indecency" is excessive especially when the specific offence for which the individual was convicted may have been merely an indiscretion and in no way a harmful act. Such individuals are prevented from subsequently participating in an area of public life. (Not even a bank robber is forever forbidden to deal with a bank !)

## 3. A uniform age of consent for all female and male homosexual and heterosexual acts.

Since the Federal Government of Canada does not recognize legal marriages between homosexual persons, the age of consent for their sexual contact, ipso facto, is twenty-one years of age. However, since heterosexual parties can be joined in a legally recognized marriage, their age of consent is dependent only upon the age at which they can legally enter a marriage contract. This disparity results in an obvious inequity supported by Federal Statute (cf. Section 149(a)(1) of the Criminal Code).

Further inequities result in that Sections 138, 143, and 144 of the Criminal Code specify various ages of consent for heterosexual acts between unmarried persons. If differences in age of consent are to be provided for non-married heterosexuals, the same should likewise apply for homosexuals, so as to preserve the intent of the law regardless of sexual preference.

In addition we believe that the age of consent (twenty-one) for engaging in

sexual acts -- again, with particular reference to homosexuals -- is unrealistic and should thus be lowered for all the above reasons. This is further supported by the fact that a number of provinces have reduced the age of majority. The effect of this is that individuals under the age of twenty-one can enter into contractual agreements, vote and drink alcoholic beverages, but cannot exercise their sexual preferences due to Section 149(a)(1) of the Criminal Code. It is blatantly inconsistent that an individual is recognized as being mature enough to decide for himself or herself such important questions as entering into contracts, voting, and drinking, etc., yet is not deemed mature enough to determine his or her sexual preference -- no small part of one's life. In noting this we are not suggesting what specific age of consent for sexual acts should be adopted, but rather that the principle of maturity be applied uniformly to all aspects of deciding individual prerogatives.

## 4. The Immigration Act be amended so as to omit all references to homosexuals and "homosexualism."

Denying immigration to Canada for any individual merely on the basis of his or her "homosexualism" is inconsistent, in principle, with Section 149(a)(1) of the Criminal Code. Since "homosexualism" is not, in itself, an illegal practice between consenting adults in private, the immigration Act thus discriminates against a minority group -- a strange practice for a democratic country.

The clauses discriminating against homosexuals in the immigration Act also contradicts the intent of Section 149(a)(1) which was to remove the government "from the bedrooms of the nation". The effect of these clauses is, strangely enough, to put the government back into the bedroom -- in this case, not only in Canada, but in other nations as well.

Despite the legal status of homosexual acts in the country of origin, the prospective immigrant may realize his or her homosexuality only after entry to Canada where, supposedly, homosexual acts between consenting adults in private is a non-issue.

The Immigration Act therefore blat-



and denies entry, solely on the basis of sexuality, to potentially valuable individuals who could, in many ways, significantly contribute to Canadian society.

Finally, the existence of this type of discriminatory legislation deprecates the moral character of present homosexual Canadian citizens, many of whom have made and are making valuable contributions to Canadian society at all levels.

(For all the above: cf. paragraphs (e) and (f) Section 5 and Subsection (d) of Section 19 of the Immigration Act.)

S. The right of equal employment and promotion at all government levels for homosexuals.

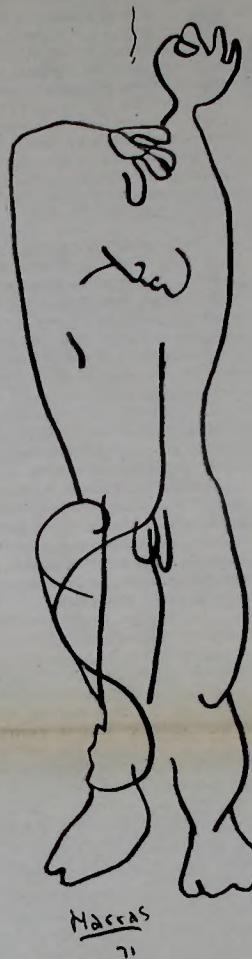
While the intent of the Criminal Code amendment (Section 149(a)(1)) was to make private homosexual acts a non-issue in Canada, the proposed implementation of Paragraph 100 of the Royal Commission on Security, does, in fact make one's homosexuality an issue in the promotion of incumbent and the recruitment of prospective civil servants. Again this practice subverts the intent of the law.

The "reasoning" of Paragraph 100 evidently relates to the homosexual's supposed susceptibility to coercion or blackmail arising from his or her wish to prevent disclosure of his or her homosexuality (past or present) to family, spouse, friends, employers, constituents, etc. The individual might suffer from such revelation due to the prejudice against homosexuals in most areas of our society. However, with the great changes taking place in our social mores, individuals are less and less afraid to admit their homosexuality unless a specific negative factor will result from such admission, e.g., dismissal or denial of promotion. Thus the recommendation of Paragraph 100 comes full circle, reinforcing the situation the Report is trying to prevent.

It is evident that if an individual freely admits his or her homosexuality and is not afraid of disclosure and engages solely in legal acts, that person is hardly susceptible to blackmail. One cannot profitably threaten to broadcast to others what is already known. The effect of Paragraph 100 is to force homosexuals into a furtive situation in which they might become susceptible to coercion. Thus Paragraph 100 again becomes self-defeating.

If "homosexuals are special targets for attention from foreign intelligence services" this is evidently due to the threat of dismissal from employment, a situation which could be greatly improved by a more open policy on the part of the government.

We suspect that in this report, despite the supposed magnitude of case histories, homosexuals were specifically noted simply because they represent a distinguishable minority divorced from the social existence of the writers of the Report. While the authors were aware of the majority's potential for adultery, homosexuality appeared to them to be a lesser potential and therefore one that could be mentioned without indicting too large a portion of the population. The result is that homosexuals have been



HARRAS  
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used as scapegoats, while the issue of each individual's ethical conduct has been ignored.

As stated in Paragraph 100, "each case must be judged in the light of all its circumstances" for all levels of government employment, regardless of sexuality, individuals should be accepted or rejected on their own merits, their personal integrity, their stability and their professional capabilities, and not barred from promotion solely on the ground of a minority status be it colour, race, creed, sex or sexuality.

(Paragraph 100 of the Report of the Royal Commission on Security reads:

The question of homosexuality is a contentious area, especially as social mores change. It is a fact, demonstrated by a large number of case histories, that homosexuals are special targets for attention from foreign intelligence services. What is more, there seems to us clear evidence that certain types of homo-

WE

sexuals are more readily compromised than non-deviate persons. However, we feel that each case must be judged in the light of all its circumstances, including such factors as the stability of the relationship, the recency of the incidents, the public or private character of the acts, the incidence of arrests or convictions, and the effect of any rehabilitative efforts. In general, we do not think that past homosexual acts or even current stable homosexual relationships should always be a bar to employment with the public service or even to low levels of clearance. We do feel however that, in the interest of the individuals themselves as well as in the interest of the state, homosexuals should not normally be granted clearance to higher levels, should not be recruited if there is a possibility that they may require such clearance in the course of their careers and should certainly not be posted to sensitive positions overseas.)

6. The Divorce Act be amended so as to omit sodomy and homosexual acts as grounds for divorce; moreover in divorce cases homosexuality, per se, should not preclude the equal right of child custody.

Whereas bestiality and rape are, in all cases, offences under the Criminal Code, homosexuality is not. Therefore linking sodomy and homosexual acts with bestiality and rape as grounds for divorce is to impute a criminal, unnatural and immoral nature to forms of sexuality which, in themselves, are none of the above.

We are in agreement with enlightened sociological opinion and legislation, such as exists in England and California, that the concept of "fault" should be removed from our divorce legislation. The interest of the state in marital breakdown should be in providing the necessary machinery to ensure that the interests of all concerned parties are protected.

Consistent with the above, child custody, when at issue, should be decided on the basis of the merits of each individual parent and what is in the best interest of the child or children. In this regard, the homosexuality of the parent in itself, is not sufficient grounds for determining the adequacy of that parent, qua parent.

7. The right of homosexuals to serve in the Armed Forces, and therefore the removal of provisions for convicting service personnel of conduct and/or acts legal under the Criminal Code; further the rescinding of policy statements reflecting on the homosexual.

# DEMAND

Given the fact that Section 149 (a) (1) of the Criminal Code makes homosexual acts between consenting adults, in private, legal, it seems anomalous that Note (c) of Queen's Regulations and Orders (103.25; "Scandalous Conduct by Officers") and Note (b) of 103.26 ("Cruel or Disgraceful Conduct") both suggest that these above sexual acts may be considered punishable offences in the military. Thus, this effectively contravenes Section 149 (a) (1) of the Criminal Code, and, thereby, the principal that military law should be subordinate to civil law.

Paragraph 6 of Canadian Forces Administrative Order 19-20 ("Sexual Deviation-Investigation, Medical Examination, and Disposal") reads: Service policy does not allow retention of sexual deviates in the Forces." This is conjoined with Queen's Regulations and Orders 103.25 and 103.26 (see above) so as to specify the manner of discharging persons convicted of homosexual acts while in military service.



Again, the mere fact of one's sexuality should be no more a basis for determining the suitability of military personnel than it should for civilian employees. We do not accept the argument that the military is exempt from Section 149 (a) (1) of the Criminal Code due to the supposed susceptibility of homosexuals to breaches of security through blackmail anymore than we accepted the reasoning of the Royal Commission on Security, Paragraph 100 (cf. the rationale for demand number five).

8. To know if it is a policy of the Royal Canadian Mounted Police to identify homosexuals within any area of government service and then question them concerning their sexuality and the sexuality of others; and if this is the policy we demand its immediate cessation and destruction of all records so obtained.

While this demand stands by itself we offer in support the following:

The University of Toronto Homophile Association on January 13, 1971, wrote to the Office of the Solicitor General inquiring as to whether the Royal Canadian Mounted Police engages in identifying and questioning homosexuals in government positions. To date, no reply has been forthcoming.

Identifying and/or questioning individuals on the basis of their sexuality is both irrelevant and inconsistent with the spirit of Section 149 (a) (1) of the Criminal Code. Moreover, we view such a practice as an inherent breach of the CANADIAN BILL OF RIGHTS, Part I, Section 1 (b): "The right of the individual to equality before the law and the protection of the law".

9. All legal rights for homosexuals which currently exist for heterosexuals.

Although numerous instances of the injustices and discrimination embodied by this demand could be cited, the following are indicative of the inequities with which homosexuals must contend.

- (1) because homosexuals cannot legally marry, they face economic discrimination in that the benefits of filing joint income tax returns and conferring pension rights are denied to them;
- (2) likewise homosexuals are unable to partake of the benefits of public housing;
- (3) they are brought up under an education system which either through commission or omission fosters both a narrow and prejudicial view of homosexuality;
- (4) again owing to the fact that homosexuals cannot enter into legally recognized marriages, they are not permitted to adopt children except under the most unusual circumstances. (Although we recognize that adoption is an area of provincial jurisdiction, we feel that this does not completely remove all responsibility from the federal government);
- (5) too often in the private sector, once an individual's homosexuality has be-

come known, he or she is discriminated against in employment, and exploited by unscrupulous landlords;

- (6) in known places frequented by homosexuals or in places where they gather, both direct and subtle harassment by police officers is too often commonplace;

- (7) since sexuality is not covered under the Canadian Bill of Rights, homosexuals are excluded from protections which are guaranteed to other minority groups such as those of race, religion, or national origin.

While the list could go on (for example, the condition of homosexuals in prisons) the point should be by now sufficiently clear that, as a group, homosexuals are "second class citizens" in a democratic society which purports to recognize only one class of citizenship based on equality.

10. All public officials and law enforcement agents to employ the full force of their office to bring about changes in the negative attitudes and de facto expressions of discrimination and prejudice against homosexuals.

In a democratic society, sexuality is no more a reason for discrimination than is race, color, national origin, religion, or sex.

As a minority group, homosexuals are deserving, in terms of the democratic principle of majority rule and minority rights, of government protection from discrimination arising from social prejudices as are other minority groups.

Laws are effective not only due to their ability to be enforced but because they are consistent with the principles upon which the political system is founded. Thus bad laws which are derived not from a principle of harm or injury but from ignorance and/or prejudice are detrimental to a whole system of laws founded upon the basis of justice, fairness and equality.

In line with the above, the role of public officials must be twofold:

- (1) to serve as legislators formulating the letter of the law, and
- (2) to serve as representatives of the spirit of a system founded upon democratic principles. As such, holders of public office must transcend prejudicial attitudes (in this case against homosexuals) in favour of leading society to levels consistent with the principles of human rights.

We therefore call upon all government officials to publicly support an amendment to Part I Section 1 of the Canadian Bill of Rights so as to read:

"It is hereby recognized and declared that here in Canada there have existed and shall continue to exist without discrimination by reason of race, national origin, colour, religion, sex or sexuality, the following human rights and fundamental freedoms, namely . . ."

We also call upon government officials as a show of good faith, to enter immediately into a dialogue with the various Canadian homophile groups regarding all the aforementioned demands and to publicly respond by supporting the purpose of this brief.

# THE POWER OF

Gay Liberation will succeed when we stop apologizing for our sexuality. To end this shit-head type of thinking we need positive action. People will do things when moved by forceful confrontation, but not when we plead for acceptance. The very fact that we, as a minority, feel obliged to act nice, be accommodating and not aggravate the straights who dominate this society, is the basis of our oppression.

Our rights as homosexuals are continuing to be negated while the politicians are content to toy with the age of consent, which "merely brings the law into line with police practice", as Charles Hill wryly commented during the Gay Rally held in Ottawa. Our laws, the politicians charge, reflect public opinion; until it's changed there can't be any real reform. And the Federal Government of Canada supported this viewpoint when it refused to accept our Ottawa Brief, outlining discriminatory practices against homosexuals!

## anywhere, anytime

As Canadians we have every right to do whatever straight citizens are allowed to do. However, centuries of persecution and imprisonment in gay ghettos, if not penitentiaries, have eroded those rights away. Permission to leave these confines has only been granted on the conditions that we deny ourselves and blend in with the Straight Monolith. People won't have human rights unless they believe in them and the assurance of these rights is only confirmed by practice. The key to our freedom then, isn't begging for tolerance, but living our full rights. Otherwise, we slip back into the comfortable easy-chair of frustrated liberality.

Now for that genuine action! In the Toronto area, gay activists have organized consciousness-raising groups as the first step in a program of Gay Pride. Stressing interpersonal relationships and attempting to shed imposed hangups, the groups hope to foster an awareness of trust and self-confidence. This solidarity unites male and female homosexuals and strengthens the common front against the Straight Syndrome.

Attacks on this syndrome take the form of "zaps". This is direct confrontation with straights in their home territory. For gays this clarifies our oppression even further and reassures our determination to abolish all sex roles.

Three bar-zaps, one each at the Commodore Tavern, (a working-class pub) the Coal Bin (a swinging singles' pick-up bar) and the Pretzel Bell, (a university drinking spot) produced a similar pattern. After a few rounds of drinks, the gays would dance to the live entertainment provided for the clientele in each pub as the straights did. Then a bouncer or waiter would materialize and inform us that we were leaving. The feeble excuse used in each case was that the management had received complaints about us from up-tight pussy-freaks. So of course, we were accused of causing a disturbance! Our very presence so unnerved the straights' sexual identities that frustration and anger were their immediate response.

And they think we're all fucked-up!

Potential violence had awakened the dormant hostilities of all the voyeurs in the tavern. The Ontario Human Rights Code has proudly declared that, "every person is free and equal in dignity and rights with regard to race, creed, colour, nationality, ancestry or place of origin." But what about sex and sexuality? Should people be denied protection because of their individuality?

We were pushed, kicked and forcibly thrown out! What we accomplished though, was far more significant. In a society that congratulates itself on being "free" and "open", people who don't conform to the stereotype moulds of behaviour are relegated to the sewers of that society, like rats and debris. The straight concept of "normal" sexuality, namely that people are puppets manipulated by their genitals, categorically refuses to acknowledge any possibility of love and respect between people of the same sex.

Our fourth campaign was a Saturday afternoon stroll down Yonge Street to the City Hall and back up again, holding hands in couples. Along the street we met some gays, but they shied away for fear of association with Fags In Public. Later we would see them in the bars where they weren't afraid to be recognized. The straight reaction to us was mainly one of wide-eyed disbelief. To them, such things happening here in Toronto were incredible.

## THE REAL AND EXOTIC

News spread rapidly in the gay ghetto about the exploits of the underground groups, delighting some, intimidating many more. Our oppression has been so long and so well ingrained that it's almost impossible for many gays to believe themselves human, with equal rights. Instead, moderates are ready to embrace liberal straights as long-lost family and together, begin the integration of society. All that we homosexuals must do is reason with them, reassuring them that underneath it all, we're just like THEM--NEUROTIC PEOPLE!

The psychology of the oppressed is rooted in fear of disobeying some forbidden code, which has been entrenched in their minds by punishment or threats of retaliation. If we restrict ourselves just to talking, without any positive action to fortify the movement and magnify the issues, then all our energies will be siphoned off into a quagmire of enlightened discussions, informative seminars and in-depth reports on today's pressing social problems.

## Zapping

"A true community," us Valeria Solanas describes in the S.C.U.M. Manifesto, "consists of individuals--not mere species' members, not couples--respecting each other's individuality and privacy, at the same time interacting with each mentally and emotionally-free spirits in free relation to each other and co-operating with each other to achieve common ends. Traditionalists say the basic unit of society is the "family"; hippies say the "tribe"; no one says the individual."

find  
a new  
freedom

At the moment, Gay Power remains a slogan scribbled on lavatory walls. Take it off these walls and give it meaning!

BART MONCQ-RADICAL PERVERT

# READ THE FINE PRINT

# TORONTO CIVILIAN PARK PATROL

by Rombus Hube

Philosopher's Walk is a pleasant car-free pedestrian way between Queen's Park and Bloor St. For three or four weeks this September the safety of its users was guaranteed by the diligent efforts of four types of patrollers; the Toronto regular police, who said that the walk was under their jurisdiction; the Toronto Morality Squad, cleverly disguised as greasers; and me. The reputation of philosopher's walk as a gay lover's lane, ephemeral at the best of times, suffered a decline under the watchful eyes of so many competing forces. Not only did very few people make out there during the month of September, no one got arrested either; and that was the reason for my presence, and hopefully the result of it.

On the last night of August; a Monday; I witnessed, not for the first time, an arrest in philosopher's walk. It didn't look like an arrest. Three young men were standing, joking, on a well lighted ridge when two of them were jumped from behind by two men, dressed casually, who proceeded to grab and punch and throw the startled arrestees down the slope. It didn't look like an arrest, it looked like a mugging; and it must have felt like one from the screams I heard from one of the victims. After a night at police station 52, the two arrested pleaded guilty to gross indecency, a crime for which there was no witness except the guilty fear of the accused and the lies of the police. It wasn't the first time I'd seen such an excuse for justice, but it was the last. I decided that the people who walk there they can be prey to licensed muggers should be warned.

With the knowledge and assistance of the Community Homophile Association of Toronto, I began patrolling Philosopher's Walk, with a flashlight, from 11 p.m. to 2 a.m., every night from the first of September. Rainy nights and weekends, when arrests were unlikely to occur I stayed away, but for more than three weeks, sometimes alone, sometimes with a friend or two, I checked on everything that happened between Bloor and Hoskin. Trinity and the Museum. The first night and a few times afterwards, I ran into members of the regular police. They were checking for drunks mainly, but stopped for long enough to talk about what I was doing. They seemed surprised to find that some gay person, me, would walk around for hours every night with a flashlight trying to prevent other gay people from being hurt. After answering questions about what it was like to be gay ("I get hard when I see a naked man, you get hard when you see a naked woman; the impulse is the same only the object different") they agreed that it didn't make sense to send plain clothes cops lurking about the bushes if you wanted to prevent gay people from using the area for cruising, since the gay people, especially if they were drunk might find one of the police interesting, and be led to make an indecent advance, or else think it was all right to make out with someone else, if it looked like everyone was there for the same purpose. Except for this one long conversation, the regular police were in the area for about half an hour in the

close to a hundred hours I patrolled the Walk. So much for police protection.

A majority of the cruisers that I warned in that time were receptive and didn't seem to be aware that they were in any danger from either sporting straights or morality thugs. Most of them were under the illusion that they could only be arrested if they were doing something illegal, and probably remained unconvinced. After the first week or so I stopped using the flashlight, it was turning some of them on; and just went about with C.H.A.T. cards saying "When you're arrested, give us a call; and don't just plead guilty until you've talked to a lawyer." A minority of people still refused to believe that I was doing anything except gratifying my voyeuristic fantasies, but the action declined enough to enable us to keep an eye on enough to enable us to keep an eye on the entire situation, and when the ready.

It happened twice. The same two who had been successful before returned on the following Wednesday and again the week after. The first time the Walk was crowded but a friend was with me and we passed out dance flyers and information until no one was left

in the area except two cops, two strangers and us. The other hopped the fence and left. I was worried, but there was no arrest on the books the next day. A week later, I was alone patrolling, and the same two were stalking someone in a dark corner, waiting for a second person so that they could make the traditional double arrest. I warned him, and left as fast as I could; after all, I was no stranger to the police this time; and they left empty handed. They were beginning to feel the frustration of not making out on the meat rack, but I don't think it was teaching them compassion. The weather turned bad, and I don't know whether there was a return attempt, but there were no arrests.

Since this little episode there have been meetings between the Director of C.H.A.T. and representatives of the Metro Police. The basic concept that homosexuals are criminals and any attempt to trap and arrest them is justifiable seems to be declining. The situation where gay people were being arrested on the evidence of single implicated police, and found automatically guilty, has almost stopped. But maybe its just the weather. There is no legal guarantee that the police won't decide to declare open season on homosexuals in the future. There are still plenty of laws around which can be used against us. The only defence against this sort of thing is vigilance and communication. Every gay person who sees anything potentially dangerous for the people involved will have to be responsible for the consequences. And silence is our greatest enemy. Any evidence of police intimidation or failure to respond to the rights of gay citizens for protection must be communicated to other gay people, preferably through the various Homophile organizations. We have both allies and enemies within the police departments

and the legal authorities, this has been amply shown by the events of the past year. Each gay individual who refused to be intimidated increases the chances of others to a fair deal in this society where sexuality is still looked upon as a strange and fearful subject by straight and gay alike. Perhaps when we have liberated both the homosexual and the heterosexuals from their fear and guilt in respect to one another, there won't be any need for Homophile Organizations or Morality Squads. Meanwhile working for human liberation, even if it only means carrying a flashlight on Philosopher's walk, will be necessary.



## club integration

A discussion at one of the Gay Woman's meetings resulted in the idea of making a proposal, which would be presented to the owners of all the gay clubs.

This proposal was brought to a C.H.A.T. meeting where it was received well. It was decided to have the proposal signed by members of the Gay Community.

The proposal reads:

To whom it may concern:

We the undersigned feel that it is now time to rid the "Gay Social Scene" of sex or sexual discrimination on the grounds of sex or sexual preference. In the past there have been gestures towards this goal but they have not been adequate.

"A person should have the right to enter any place of entertainment on any night that it is open without restrictions", e.g. paying double or having to be accompanied by another person,

We therefore propose that your club be integrated on either a Friday or Saturday night, to start with.

This proposal will be presented for signatures to the Gay community at the C.H.A.T. meeting on the 26th of October and mailed to all clubs by the 30th of October.

Pat Murphy

# CANADA TRUE NOH

YORK UNIVERSITY Homophile Assoc.

## DANCE

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AT

THE TERRACE RM - GLENBROOK HALL  
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Beer                      Wine

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### LONDON, ONT.

University of Western Ontario  
Homophile Association  
Meetings Mondays, 8 p.m.  
Graduate Lounge, Somerville House

### Montréal

Front de Libération des Homosexuel  
(Georges) 843-4792

Ligue des Droits de l'Homme  
3411 rue St. Denis  
phone - 844-2815

### KITCHENER - WATERLOO

Waterloo Universities  
Gay Liberation Movement  
Meetings - Mondays 8 p.m.  
Humanities Room 161

Front de Libération des Femmes  
phone - 844-5838

Free Youth Clinic  
3658 rue Ste. Famille  
phone - 843-7885

Maimrise  
351 rue Emery  
phone - 843-4792

## COMMUNI

### VANCOUVER

Gay Alliance Toward Equality  
105 - 1131 Richard St.,  
Meetings - Mondays 8 p.m.  
Phones - 687-8048, 687-6302

Gay Sisters - 738-5379

Canadian Gay Activists Alliance  
- 685-4850

Gay Liberation Front  
P.O. Box 15, Station A  
738-5379 6-10 p.m.

Women's Centre  
511 Carrall 684-3535

People's Defense Fund  
- 733-3165

Legal Aid Clinics - 872-0271

Young Socialists - 688-5924

Free Clinic  
1952 W. 4th - 731-6929

### GUELPH, ONT.

University of Guelph Homophile Association  
Meetings: Thursday Evenings, 8 p.m.  
3rd Floor, Arts Building  
Place Changes

### WOMENS' GROUP MEETING

Held every second Wednesday Next  
meeting is on November 3. For further  
information call C.H.A.T. at 964-0653.

### UNIVERSITY OF WESTERN ONTARIO HOMOPHILE ASSOC.

#### Lecture Series

4 Nov "Sexuality and U.D." Engineering Bldg  
8pm Admission \$1.00 Room 1059

11 Nov "Sexuality and RELIGION" Engineering Bldg 1059  
Dr. George Gott  
Metropolitan United Church - London  
8pm Admission \$1.00

18 Nov "Sexuality and Homosexuality".

Dr. F.E. Kameny

President: Mattachine Society - Washington D.C.  
BPA Business Bldg Rm 40 \$1.00

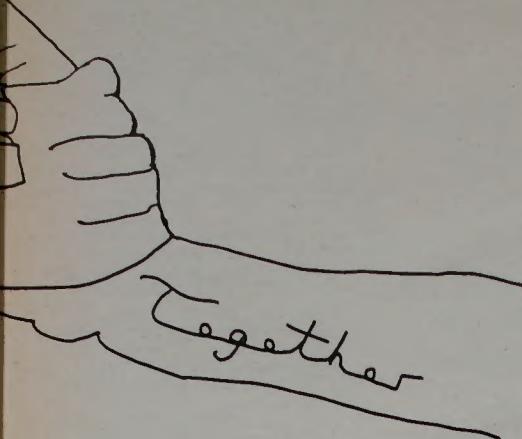
ORGANIZATION SUPERVISED by

Mr. Pat Boyle  
169½ Bruce St.  
London 16, Ont.  
519-439-2128

Lectures open to the general public

TH STRONG AND GAY

smash heterosexual imperialism



CY PAGE

TORONTO

Toronto Gay Action (T.G.A.)

201 Queen Street East

Meetings: Sundays, 8 p.m.

Phones: Brian 368-1524; David 920-5374;

Jean 922-2624; Herb 920-6576;

Paul 247-1530

Community Homophile Association of Toronto (C.H.A.T.)

6 Charles Street East

phone - 964-0653 (24 hour answering service)

Meetings - Church of the Holy Trinity

Alternate Tuesdays (November 9), 8 p.m.

Dances - Church of the Holy Trinity

Alternate Fridays (November 5), 9, p.m.

University of Toronto Homophile Association (U.T.H.A.)

S.A.C. Building, Hart House Circle, U. of T.

phone - Charles Hill, 964-1918

Meetings - Graduate Students Union, Wednesdays, 8 p.m.

16 Bancroft Street

York University Homophile Association

Rm. N105 - Ross Humanities Building

Meetings: alternate Tuesdays - Social Debates Rm.

McLaughlin College, 8 p.m.

Be nosy!

Free Clinic

Rochclinic

Toronto Womens Caucus

Womens Liberation

Legal Aid

Young Socialista Forum

Viet Nam Mobilization Com.

Guerilla

Community Switchboard

252 Dupont Street

Rochdale - Bloor & Huron - 924-8892

368-6583

380 Victoria Street - 863-9949

73 Richmond Street West - 366-9631

334 Queen Street West - 363-9618

241 Victoria Street - 863-0494

201 Queen Street East - 864-1902

863-0275

INTERNATIONAL PEACE DAY

SATURDAY, NOVEMBER 6

Queens Park - Toronto, Ont.

2 p.m.

One of many regional Mass

Demonstrations Across North

America

GAYS-Come out against the War

ANY GROUP OR ORGANIZATION

who support the aims of Gay

Liberation and wish to be listed

on this page - write to: Community Page

c/o The Body Politic

65 Kendall Avenue, Apt. B

Toronto 4, Ontario

# MAURICE A GAY NOVEL

This is supposed to be a review of *Maurice*, E.M. Forster's posthumous novel regarding homosexual love.

I hope to cover the basic plot of the novel in such a way that it relates to gay liberation and the way gay activists relate to other gay people. As a pre-World War I novel it's somewhat difficult to get into contemporary society and the current gay scene since both are significantly different. Nevertheless, I think there is more significance in *Maurice* than that it is, compared with other gay novels, a pretty good piece of fiction dealing with homosexuality.

The significance for the gay activist is not to be found in the fact that Maurice is, as is so infrequent, a novel that entails a happy ending for the gays. Although it's interesting to note that in Forster's time (the novel was written between 1913 - 15) to write fiction in which a crime is committed and the offenders are not apprehended and convicted was bold and daring, even more so given the fact that it was the unseemable offense in "sexual deviation". Because of this Forster decided that while suitable for publication, the novel was not worth risking the ire of an aroused English society, in many ways still Victorian. It thus remained in the closet for over fifty years.

Aesthetically, the novel is mediocre. The prose is somewhat turgid, the pace too slow and some of the situations are a bit contrived. But the characters emerge as real and live, and it is the type of characters portrayed which sticks in my mind on a topic of interest to gay activists.

Maurice, for whom the novel is named, and its principal gay, is a product of upper middle-class English society. Educated at private schools and polished at Cambridge, he has this "thing" in him which he does not understand until he meets Clive, likewise upper middle-class but sexually precocious and steeped in the classics. Clive's understanding of homosexuality is in terms of the beauty of a "platonic relationship" between two men. Maurice, however, after trials and tribulations with his own and Clive's sexuality (Clive supposedly goes straight), forsakes the strictures (along with the goodies) of his society to live in the greenwoods with Alec, also Middle-class, but, by unexplained circumstances, a humble gamekeeper on Clive's decaying estate. Through Alec, Maurice finally discovers the inherent worth of his sexuality by moving beyond the "platonic relationship" begun with Clive to the beauty and pleasure of physical sex.

Maurice is solidly middle-class (after all, a Cambridge man is a pillar of society), yet the values of his society preclude his living as an integrated and autonomous person since it denies the validity of his sexuality. In his struggle

to "come out", he fails, at first, to correlate his sexual oppression with the political, moral, cultural and social nature of bourgeois psychology which condemns thinking and talking about physical sex as both sinful and base. Thus, Maurice, while always aware of its existence, suppresses his homosexuality.

Many of us, as gays, have been in the same headspace as Maurice: longing, lonely, and scared. Many gays are still there - afraid to come out. Others are out, but living in the gay ghetto. To those still in the closet we can only offer our support, for those in the ghetto our response must be different.

Maurice had no ghetto to which he could escape; for him to come out was a total question. There was no holding on to the rewards which his middle-class existence offered, and still be gay. It was an all or nothing proposition: either his sexuality and a life as an whole, though socially rejected, human being, or he could live his life as a well respected, but unfulfilled, stockbroker. Maurice chooses the former and, therein, lies the radical component of Forster's novel. Maurice does reject the material comforts, the status, his career, etc., in order to cease living his life for the approval of others and to accept and love that which is his nature. He pays the price demanded by a sexist society for asserting his sexuality: ostracism.

But now there is an alternative. Today, Maurice would not face a complete either-or situation. He could escape with his lover to the confines of the gay ghetto replete with its bars, clubs and steambaths. And who is to say which would be the preferable social arrangement for Maurice, or more pertinently, today's gays?

The point for gay activists, I think, is the following. We often put down, rightly so I think, gay institutions as exploitative and impersonal, but does that demand a similar judgment for the gays who frequent these places?

These gay commercial establishments are, in the long run, barriers to the cause of sexual liberation. They are socially positive in so far as they seemingly make available, however meagerly, the same services available to straights (the principle here is separate but equal?), but, politically and culturally, are negative since they force gays to comply with contemporary straight society's dictum regarding homosexuals: "out of sight, out of mind." (is not the lining of Yonge St. by straights on Halloween night to gape at local "queens" attributable to the fact that this rule has been violated?) We have our own spots because they keep us in our place as any gay-acting gay who has gone to a straight pub knows! This luxury was not unavailable to Maurice; he could not compromise his sexuality that easily. It was either his sex-

uality or his status, not both.

To live as a gay person beyond the confines of our ghetto walls - as we would have all gays do - is still no easy matter, as it was no easy matter for Maurice. We all know the social hassles: families, jobs, friends, etc., etc. Therefore, as gay activists our onus is both to understand the heads of our fellow gays and to try to create alternatives. Unfortunately, alternatives are slow in coming since they are usually expensive. But to relate to another gay as a person whose sexuality, like our own, is a basis for oppression exacts no greater toll than a commitment to liberation for all oppressed people. And this means getting into each other.

If you think you might like to get into this book, here are the vital statistics:

*Maurice*: by E.M. Forster. Published by MacMillan of Canada, 1971. \$6.95.

-Herb Spiers

## TOMORROW IS OVER!

The Canadian Mental Health Association held a conference in Hamilton during the weekend of October 15. The theme of the conference was "Tomorrow is Over." The conference was attended by members of C.M.H.A., coming from all parts of Canada. The conference was also attended by three people from C.H.A.T. - Linda Jain, Pat Murphy and George Hislop. Oddly enough, these people and what they had to say were the "hit" of the conference.

The conference was divided into four main sections: the Family; Work & Leisure; Education and Community. The C.H.A.T. delegates talked in the Family section which included: the traditional family, the homosexual family, the communal family, the single parent family, and alternatives to child rearing.

- The presentation given by Linda, Pat and George centered mainly on homosexual-coupled relationships, as this was the focus of the Family group. During the afternoon, discussion groups formed in which the main focus again was on how a gay relationship develops as compared to heterosexual relationships and common goals and problems. On the other hand, much of the discussion was about homosexuality. For the majority of persons, it was their first time to talk with a homosexual. The questions asked were intelligent and quite sincere. Many of the heterosexuals there said they had many fears based on ignorance. Eventually they talked about their concepts of human sexuality and how those concepts were narrow and why. The exchange was quite beneficial and many of the C.M.H.A. representatives asked to be in contact with C.H.A.T. for future referrals and educational.

A personal observation was that generally men had more difficulty in understanding homosexuality and in fact their own sexuality.

Linda Jain & Pat Murphy

# CLOSET DOOR, CLOSET DOOR, YOU AIN'T GOT ME ANYMORE!

*OUT OF THE CLOSET  
AND INTO THE WORLD*  
*by NANCY WALKER*



In many instances laws have been proposed which would grant civil rights to homophiles, but they have been defeated over and over again because there is not sufficient pressure brought to bear by the interested parties. No one is going to hand us the gift of freedom on a plate. We have to work for it. When progress is made, it is because a large number of us have done what was necessary to achieve our ends. If you want to live a freer, more natural, more socially mobile life, you have to participate, you have to be politically aware and politically active. It must be the concern of every gay person to attain civil rights for all. No one is in a closet because they truly want to be, and if we all work toward helping each other out, no one will have to be in one any more.

Fear is not easily overcome. It is probably impossible to get rid of it in theory. We all can say, "Yes, I agree," while in the relatively safe, though stuffy comfort of the closet, but nothing will suffice to scotch the terrors (so many of them really unfounded) until we experience life in the open air amid our fellows.

Women are disproportionately absent from gay activities. It takes little imagination to understand that we can

*Gay Liberation on University of Alberta Campus - too much talk, little action.*

That gay liberation has become a reality on other university campuses across Canada and not here should tell us something about Western attitude as compared to Eastern enthusiasm. What I mean by that is this: is there not one homosexual on the University of Alberta campus who feels oppressed enough to form a gay alliance with fellow gays? Apparently not!

When conceiving of a homophile movement here last March, I was told that I would end up being "the" gay movement. That has become the reality of the situation and I am not proud to shout "I am the University of Alberta Homophile movement." Lack of support can be traced to a well organized friendly and open gay club in the city which absorbs most of the campus gay crowd. From the responses I have received, it would appear that no one feels harassed or prejudiced against - can the Edmonton gay population say they are truly happy or are we only afraid to "come out" and look our straight brothers in the face? What else can be said?

Gary McDonald

There comes a time, or should come a time, in everyone's life when they look at themselves and try to decide just what they are and where they are going. If you are gay and hiding in a closet, stop and ask yourself if you feel fulfilled, if you feel proud of your way of living, if you want to continue a furtive existence for the rest of your days.

It would be difficult if not impossible to list all the reasons why one might keep their sexuality hidden, and by no means is it culpable for a person to fear for their job or their family's esteem, but the fact is that things are happening all around you that point toward a much better relationship between the homophile and the rest of society, and if you do not come out of the closet and see for yourself, how will you ever know?

It is more a matter of sticking your toe in the water and finding it comfortable enough to jump in, than it is a necessarily total commitment to an open way of life. First give yourself the opportunity to experience the sensation of meeting with a group of homophiles. You may be surprised to learn how much we have in common with each other, how many others shared most of your anxieties and frustrations until they finally

took that first big step and ended by joining their fellows not only for the sake of comradeship, but in a mutual attempt to achieve the civil rights due to all those who live in a free country.

In many places throughout the Western world, progress has been and is being made toward the goal of adequate legislative protection of the rights of homophiles.

A brief has been presented to Ottawa seeking the enactment of legislation that will guarantee equality to all homophiles in employment, child adoption and many other sensitive areas where till now it has been denied us.

It is obvious that such legislation can not come about without the intense effort of many dedicated individuals, so you must realize that there are many people up front who are paving the way for you.

But think how much further and faster our mutual cause would be served if all of us came out of our closets and added our voices, our energies, our talents and even our mere presence to the total homophile movement for justice and equality.

"pass far more easily than the men", but if we want to be truly equal (and if that is not what we want, what is Women's Lib all about?) we must share equally the responsibility for action toward a better life for all homophiles.

Come out, all you gay men and women. Try realizing your fullest potential as whole human beings. No one asks that you carry a banner or make loud speeches. You will not even be pressed to give your name and address to anyone if you do not want to, so there is nothing to fear. Just meet with us sometime, somewhere. If you live in an area or attend a school where there is apparently no organization for gay people, start one. Just summon up all your courage and make a beginning. Every good thing that ever happened had a start and a starter. If you want any information on how to begin, get in touch with any of the organizations listed on pages 8 and 9 of this paper.

Here in Toronto it is particularly easy to make contact with different kinds of gay groups. And remember, if the first attempt you make does not result in your "conversion" to a more open way of life, try another time and another place. You are wanted and needed, and you owe it to yourself.

# A PROGRAM FOR GAY LIBERATION

Everyone in the Gay Liberation Movement is gay, knows that we are oppressed because of our sexuality and wants to take some form of action to fight against this oppression and gain equality with our straight brothers and sisters. Outside of these obvious points of agreement there is a whole range of differences in political ideology, personal life styles, socio-economic levels etc. Furthermore, 'the degree of divergency will increase as the movement grows.'

What must be noted is that organizations like Toronto Gay Action, University of Toronto Homophile Association and Community Homophile Association of Toronto will have to grow to be able to mobilize the thousands of gays who have the power to change the laws and institutions in society which perpetuate our oppression.

As long as we are considered or are seen to represent only a small minority of our own people the government, the media, churches, educational system, etc. will all carry on business as usual -Oppression Incorporated, with its sales pitch of lies, miseducation, slander and ridicule. When we can no longer be ignored and our message is beginning to receive a hearing, the cruder methods are not as effective.

This is why the sophisticated, liberal newsmagazine, Newsweek, ran a four page article on the gay liberation movement. While attempting to appear objective and even sympathetic throughout most of the article, the thrust of their report was anti-gay liberation. They magnanimously accepted our right to homosexuality, but not the fact that we are normal.

They make a calculated progression from dividing us along racial, sexual and political lines to their penultimate conclusion that homosexuality is still basically an individual problem to be resolved in ones own mind, whether you are a "pathetically unhappy homosexual" who would rather be straight or a "gay militant". They conclude, of course, by decrying rhetoric and parades and leaving each of us, in or out of the closet, to quietly ponder this "intensely personal issue".

To Newsweek the mass united action of homosexuals is an anathema. But for gay men and women this type of action can be the most powerful lever at our disposal.

To develop and wield this lever we need an organization and a program. Gay activists who reject this approach fall into Newsweek's trap and help maintain the divisions which have enabled society to oppress us.

No one can deny that these divisions exist, nor can we say that the views of the activists reflect the sentiments of the majority of gays in Toronto. Unlike Newsweek though, we see the need to organize and demonstrate because we know that we are normal and it is society and social institutions which are responsible for producing "pathetically unhappy" human beings, straights as well as gays.

This brings us back to our initial remarks. They suggest the organizational approach we should take to be able to grow and a program around which we can unite and draw larger and larger numbers of gays into the struggle. It begins to answer the most important question before us -- what is the most effective and efficient way to work for gay liberation at this time?

Explicitly, this means that we will have to develop a program which speaks to the needs of the majority of gays, not to a handful of gay militants. Through our experiences to date, the beginning of such a program has been raised around the struggle for gay civil rights and its concomitant educational campaign through such slogans as 'Repeal All Anti-homosexual Laws', 'Sexuality is a Human Right' and 'Teach the Truth About Sexuality in the Schools - At All Levels'.

The most important tactic is building well organized and well publicized actions such as demonstrations, public meetings and debates, conferences, picnics at anti-gay media establishments, etc. etc. These actions will carry a clear message to our brothers and sisters in the closet -- you are not alone, gay is good, gay is proud! -- and which are aimed at the social institutions which not only reflect the prevailing anti-homosexual attitudes of society at large, but also have the power to physically oppress us and perpetuate these attitudes. This is the most decisive way to cut across our fragmentation and change gay and straight heads in the process.

Revolving around this basic strategy of building the gay movement leaves plenty of room for a tremendous variety of tactics and social activities.

I would like here to discuss one of the tactics which has been applied to date and ask how effective has it been in reaching and involving new people?

It is up to those who advocate the "Zap Strategy" to explain what they expect the gay movement to get out of it. Certainly it can be said that they require very little, if any, work to organize, they are fun (at least four out of five times) and they supposedly are libera-

ting experiences for the small number of individuals who participate. They prove that, in most cases, it is possible for gays to dance together in most straight bars and hold hands in the streets. To straights who are confronted by a zap, it confirms that there are indeed homosexuals in Toronto. At best, for the few dozen to the few thousand who see such an action it cuts across their stereotyped image of gays. This type of action, as they have been planned to date, says nothing about the issues of gay liberation. Freaking someone out does not, by itself, raise consciousness.

Since we all live, are oppressed and die in the real world it might be valuable here to look at our constituency, the gay community we are trying to mobilize, and the straight community as well.

Using Kinsey's statistics and allowing for the fact that gays who are out gravitate to the larger cities we can say there are approximately 150 to 200 thousand gays in Toronto. Of these, a sizable minority have come out to the point of frequenting the gay bars, clubs, baths etc.

These are the people we can reach directly and are the ones who will begin to swell the ranks of the gay liberation movement. At the same time, our publicity and educational campaigns have to be aimed at our brothers and sisters who are much more deeply in the closet and at the straight community.

Like straights, the vast majority of gays will not jeopardize their livelihood, their relationships with their family and friends and fellow workers for a distant promise of liberation, no matter how miserable their present lot.

Like straights, the vast majority of gays will not be willing to risk even the slightest possibility of physical violence for one or two hours of "liberation".

Unlike other oppressed minorities, the vast majority of gays cannot be identified and will prefer the security of the gay ghetto for a long time to come --- despite all its shortcomings, the gay ghetto is extremely attractive compared to being in the closet.

All of this is mentioned, not to discourage gay activists. On the contrary, it is mentioned to put our movement in the proper perspective. It will take at least a few years, a great deal of energy and some degree of personal sacrifice from each of us to begin to win our legal rights, let alone gay studies, even at the university level. Gay liberation groups have to be serious and well organized so we can pose a serious and viable alternative to the situation in which gays presently find themselves.

CONTINUED OVER →

**GAY IS JUST AS GOOD AS STRAIGHT**

No organization has anything to gain by taking credit for small, unorganized, apolitical actions which has been the way the zaps have been handled up until now. While T.G.A.'ers were attempting token integration of a few straight bars the rest of Toronto's 150,000 odd gays were either at home in the closet or enjoying themselves (or getting quietly loaded) in the gay bars and clubs without fear of getting trapped in the mouth by an up-tight heterosexual. In both cases, since there was no advance leafletting or press publicity they heard little or nothing of these actions.

This is not to say we shouldn't from time to time assert our right to go to straight bars or hold hands in the street; the latter seems to me to be a better action. In any case, next time lets do it right. Yes, there is more preparation and work involved and it won't appear spontaneous, but the movement will get some return for its efforts. All it takes is a press release, a thousand leaflets to hand out and poster at the bars and clubs a few days before and a marshalling system to defend the participants.

To date, we have seen that physical attack seems unlikely. The best way to see that this remains so in the future is to be well prepared. Most straights are prejudiced against us, some fear and hate us and of these, only a handful will attempt assault. They will be discouraged by the presence of the press and the cops who will more likely be around at a publicized action. If not, our willingness to defend ourselves and our right to protest undisturbed and to lay charges will help discourage others. The larger the action the easier this will be.

This does not mean we should wait until we are sure our actions will draw thousands into the streets before initiating them. If we all waited for that day, gay liberation would remain a distant promise, forever. It means that those of us who have reached the understanding of gay oppression and gay liberation which has moved us to join an activist organization are not totally unique.

It was not a mystical call to arms to the chosen few which gave us this understanding. It was a combination of external forces and circumstances which are common to all gays, some extremely subtle, but the most obvious being our gayness, the growing anti-authoritarianism of youth, together with the activist movements, especially Women's Liberation, and above all the inability of gay people to individually escape their oppression because of the deeply rooted sexism in our society and its institutions.

As the gay liberation movement and organizations grow, the newly recruited activists, like ourselves, must maintain the perspective of eventually winning the support of the overwhelming majority of our fellow gays. We can have every confidence that they will eventually follow our path from the closet to the streets.

Eventually, we will win the support of the vast majority of straights because they too are oppressed by the distortion of human sexuality, relationships and love which is called "normal" in this society. They will realize they have no stake whatsoever in hating or fearing homosexuals or homosexual feelings of their own.

# sunday bloody sunday

SUNDAY BLOODY SUNDAY really needs to be seen twice: once to watch the movie, and once to watch the audience.

I must confess that I've only been to the Odeon Hyland once this week so I really shouldn't be writing this review. I couldn't give the film my undivided attention; the audience reaction was just too interesting.

At the point early in the film when the two gay lovers meet and kiss each other passionately on the lips, the collective intake of breath by the audience produced a definite breeze in the theatre, as though the air conditioning had just been turned on. Everywhere one could feel pairs of hands clutching sides of seats, and boyfriends moving a little closer to girlfriends. I don't think any movie audience has experienced such a group frisson since the shower scene in Psycho.

There's no doubt about it: Sunday Bloody Sunday is shaking up a few heads these days. It may be the best zap (at least, the most far-reaching one) that Toronto has yet had. But as well as constituting a political event of some significance, it's also a very good film.

This kind of perspective poses a serious challenge to gay activists. To meet this challenge we have to organize a movement which is prepared to take action in the manner already briefly outlined. That is, actions which will involve and reach the largest numbers possible in a given situation.

A movement composed of organizers, not a small band of crusaders. Individuals in the closet reading of a demonstration or a public meeting or debate will realize that ignorance and prejudice are sick, not their own sexuality. When they venture down to the gay ghetto we will be there with a leaflet advertising the next meeting or action. When they come to our meetings they can democratically participate, contributing ideas and energy and learning, themselves, how to organize the struggle. This process will continue until the power of our numbers and the message we carry shakes sexist Canada to its roots and we win our civil and human rights.

Anyone who considers himself a gay activist and is skeptical about this perspective will have to formulate their own reply to the question -- what is the most effective and efficient way to work for gay liberation at this time? The pages of The Body Politic Will Be open to such contributions.

It certainly marks a major advance in the political consciousness of John Schlesinger, the director. In at least two of his earlier films, Darling and Midnight Cowboy, Schlesinger introduced gay themes. But in line with standard artistic policy on this matter, he invariably equated homosexuality and decadence. The gay photographer in Darling was attractive but obviously relevant to the heroine's decline into debauchery. Latent homosexuality was OK in Midnight Cowboy, but practicing homosexuals were seen exclusively as dirty old men or grotesque kids seeking out one-night stands.

Sunday Bloody Sunday states clearly that homosexual relationships can be as meaningful as heterosexual ones; indeed it goes beyond that in its implicit critique of standard heterosexual institutions, i.e. marriage and the family.

It also shows considerable political awareness in its deliberate exploration of the similarities in the situations of women and homosexuals in modern society.

The film is seen entirely from the view points of Alex, a divorced woman, and Daniel, a male homosexual. Both people are trying to move beyond conventional relationships: Alex to free herself from property relationships esp. marriage, Daniel to step beyond the casual, exploitative one-night stand. The problem of reconciling the need for individual freedom with the equal need for total commitment is explored in considerable depth.

Sunday Bloody Sunday isn't a perfect film. In its treatment of a "liberal" family the film descends into the kind of exaggerated caricature for which Schlesinger is infamous. There's also a telephone answering service lady who seems to have been dragged in from The Bells Are Ringing. But these are minor quibbles; any faults in the film are largely outweighed by its considerable intelligence and compassion. Sunday Bloody Sunday is unquestionably the best film treatment of homosexuality that we're likely to see for some time.

- Tony Mette

## My Life

Everyone said she was ugly.  
They whispered behind her back  
About her evil and immoral ways.  
She was the worst kind of woman.  
Yet, I felt attracted,  
While at the same time, terrified  
At my desires,  
So that I never raised my eyes  
When she passed by  
Until she was afar. But  
She knew I wanted her and  
in her shamelessness  
Chased me mercilessly  
Until one night,  
Torn with desperation  
I turned and faced her.  
I still don't know why  
They all lied  
Because she is very beautiful.

--iris

## SWEEPING STATEMENTS

OR  
THE AMBIVALENCE OF THE UNIVERSE  
PART I

Before we can hope to understand the necessity for a liberation from the restrictions on sexual behaviour, we must first understand what repression is and how it came about--while realizing that the very language we use to symbolize reality is both product and promoter of the repressive reality of our present consciousness. Gertrude Stein informs us that our understanding of someone comes not so much by listening to the words as to the "movement of their thoughts and words", the rising and falling, the repetitions. It has even been suggested that the primary function of language is to lie. In a society experiencing a great transition, it is important that we define (in our own subjective way) the terms which are essential concepts of the revolution. Here I present a few ideas concerning sexuality & the origin and role of repression.

Sexuality is the energy of living forms and communion is the affirmation of life energy. It is the individual reacting with the environment, the response of life to all stimuli. Survival, reproduction, and evolution will continue as long as the quantity-quality expressions of sexual energy are predominantly life affirmative, relative to environmental conditions. This means that the expressions of life energy of any species is basically conservative---that obsessive expression of any particular behaviour would tend to be more life destructive than life affirmative.

Human consciousness once experienced life with a greater sense of unity, the unity of body-mind, self-other, nature-humanity -- of the underlying relationships between everything we perceive, of the reciprocity of all "opposites". The relativity of our world consists of experiencing limited areas within various spectra--multiple reflections, intermingled dimensions of the continua of energies. The "irids" of external reality for us are our five senses. The myths and values of history have determined our consciousness, have destroyed our wholeness, Mind, experienced as separate from and superior to the body has all but closed our senses and ultimately stagnated the mind. William Blake understood when he wrote, "If the doors of perception were cleansed everything would appear to man as it is, infinite." Now we peer through the "chinks" of our cavern and our responses are mostly false, tokenistic clichés without a deeply felt spiritual quality. (For me the spirit is the honesty of unified body and mind.) The tyranny of power politics, the society which renders the individual passive and manipulable is based on the perpetuation of a reality which promotes alienation and schizophrenia -- which experiences and defines through dualistic perception, always emphasizing divisions and separations. Cliche history puts it this way: A house divided cannot stand -- Divide and conquer. Such is the history of human consciousness, such is the force behind all domination.



Repression is an evolutionary mechanism of behavioural programming whereby all animal populations seek to assure the survival and "success" of their species. Phylogenetically the most primitive and deep-rooted controls are the instincts. Instincts are grounded in the genetic code and are expressed physiologically and ethologically. They are the basic protective and life affirmative behavioural tendencies. Animals other than man rely totally on instinctual tendencies as behaviour "regulators".

Social insect species have evolved additional means of influencing the innate instinctual behavioural potential. Honey bees practice physiological control by regulating nutrient intake during the larval stage. The bee society consists of three "castes": queen, worker, and drone. During the warm months a typical hive may contain 15,000 workers, one queen, and a few hundred drones. Workers and queens are produced from female eggs. The quantity and nature of the larval diet of workers is such that their sexual organs do not mature. New queens are produced by feeding a few female larvae large quantities of proteinous "bee milk" and "royal jelly", a substance produced in the abdominal glands of nursing worker bees. This diet induces full genital development. Workers are truly "de-genitalized", females, with the total life energy spent doing the work of the hive (hive construction, food gathering, care of larvae, queen and drones). Their sexual organ, the ovipositor is even modified into a stinger to defend the hive. The queen, on the other hand is a creature whose sole function is reproduction. Her entire life is spent laying eggs. Only once, for the purpose of mating, does she leave the hive. Her sex-

uality, although completely genital, is perhaps even less desirable than that of the workers. The males, or drones, perform no work and are produced only for the fertilization of the queen. They are eliminated at the first sign of economic scarcity.

Such is the life in a bee society, each member functioning as the behavioural "programme" is acted out. Societies, by definition, seem dependent upon additional repression over those instinctual controls inherent in each fully developed individual. Somewhere in their evolutionary history bees achieved that additional repression by initiating physiological control into the instinctual programme.

Originally, all repression was activated by economic necessity (food, shelter from physical and biological environment). In the case of man this was probably the only incentive until the evolutionary landmark when the human mind developed the capacity of self-awareness. At this point the consciousness embarked upon the road of repression through control of reality perception. Man's awareness of himself, the resulting realization and fear of his own mortality, cast him out of unquestioning eternity into time-consciousness -- into the disorientation of being able to reflect but not to totally understand, accept, or escape his condition. FEAR, the need for a sense of 'security' which could give existence meaning drove man out of the Eden of instinctual satisfaction. To construct a reality which would provide a semblance of meaning and security from the great unknown (death and the universe) human consciousness underwent a polarization promoting behavioural expressions which would help in the creation of this goal and suppressing the expression of instinctual desires which challenged the validity of this world view. Consciousness underwent a gradual 'division' into what we now refer to as conscious and unconscious. This self of the conscious self the EGO, is an elaborate defence structure, a system of wall protecting the individual from his own repressed desires and from the vibrations of others who might threaten this self concept.

In any society, as individuals are growing up, they are taught the myths and values which will rule their behaviour and provide them with a sense of self. Primary to the functioning of the EGO is the promotion of dualistic perception. The strength of the dualistic myth in any culture may be revealed by studying the language. The conscious reality of the ego is automatically translated into language. This realization enables one to reflect upon the severity of a society's schizophrenia and increases one's awareness of the possibilities (through media) and necessity for liberation at the level of semantics.

The original function of the instincts was to repress behavioural expressions which might threaten the survival and success of the species.

continued next page

# THE GAY GHETTO:

- REPRINTED FROM GEORGIA STRAIT

To use a well known phrase I "came out" in 1964. Things were more difficult then. Everyone says things have changed. They have. Except one: The gay ghetto or more specifically gay clubs.

Here is an excerpt from a poem I wrote in 1965 -- a lot of it is still relevant today.

Then there are the clubs of  
smoke, feminizing lights, erotic rock  
& roll  
and piss-elegant drags.  
(mad - you know - simply mad)

It congeals in your mind till you  
forget  
or make out...  
Go home  
let frustration  
cloud you into  
depression.

That is the ghetto trip. At one time there was no alternative, no way out. Now there is. It's called liberation to those who can dig it.

Now I want to show those in our midst, who seem obviously blind to the fact that the ghetto is self-perpetuating. How it hasn't changed in basic structure for many years. Why it will never change and MUST be eliminated. Two clubs as examples in time will help to illuminate my point:

**CLUB #1 - THE MUSIC ROOM** - Mixed (male/female) club on Yonge St. in Toronto (since closed). I first went there in '64 with a group of friends. The decor was basically black paint with a few spotlit graphics on the walls of pastel ballet studies. It was lit by colored (mainly red) lights. It had a stage for drag shows and a manned record console. We usually arrived drunk (no liquor in gay clubs, even to this day in Toronto) with our styled and sprayed haircuts and puffy powder blue mohair sweaters. We danced fast to Martha and the Vandellas, Supremes or even the Beach Boys. Slow to Dusty Springfield or Righteous Brothers (how's that for a heavy flashback?)

We twitted and twittered over someone and after working up the nerve to ask them to dance got turned down. If we did get it on (home, my place, for coffee or a drink) we usually got sexually ripped-off by being rushed out after breakfast and after that were usually snubbed or gossiped about by the person we went home with. People always played coming-on-then-turning-off sexual games. We always claimed that we went there to dance we really knew that we came there to cruise. We all wanted lovers - we all ended up with tricks. We were sexist, totally.

**CLUB # 2 - FACES** - Restricted mixed Vancouver club (male chauvinist policy of having token "women's" nights), I first went there in late '70 and early '71 with gay lib people. The decor is basic black paint with black lit graphics of art nouveau faces. Has an interesting light show, strobe, blacklight and colors (red again) no drag shows but an unused

platform for a go-go boy. It has a manned record console. We usually arrive stoned with our trendy long hair and bearded hipness. We dance fast to Janis, Chicago or Creedence. Slow to George Harrison or Santana. We pose and posture over each other and can usually get it on for a dance or two (going home can be a problem; games). Lots of gossip -- some sexual ripoffs. Being out-front enough and asking someone home "to ball, man" is disastrous. It seems that grass is the latest pick-up ploy. Dated and sexist terms such as tricking, cruising and meat rack are STILL in use; games of alienation are STILL played; we still pretend to want "true love" (whatever Mary Poppins evasion that is) and end up with sex objects. We still continue to inflict these tortures upon one another and damn anyone who offers change. We're still totally sexist in the ghetto.

Also I see the owners of these clubs (we have seven of these ghetto centres) as vultures who get pig fattened from the money of people who believe that there is no alternative. I see self perpetuation of false concepts of sexuality continuing year after year in the same painful way. If one wants to see it disappear and the ghetto to crumble.

Clubs are extremely noisy, the decibel level is exceedingly high. Therefore all nuance and closeness of normal conversation is lost. Most of the time communicating is yelling in each others' ear. Not that I'm an intimacy freak, but I never could get into a screaming Banshee space.

Also people group into two distinct roles -- performers and observers and in this way can't communicate on any level. Now this makes for fine structured theatre or tremendous semi-photography, but it prohibits dealing with people on a human level. In other words, you have people relating to each other in a COMPLETELY PHYSICAL WAY, as total sex objects, with little or no communication happening on a verbal or personal level. People go to clubs primarily to cruise in the sexist physical way. Secondary considerations such as dancing and meeting friends is bullshit and as the frantic evening draws to a close this becomes most apparent. People objectifying and ripping each other off--lovely isn't it?

So what are the alternatives? Well, I can't offer paradise or white-knight formulas, this society has done enough of that already. But I can offer the alternatives which seem to be working for myself and others.

Firstly, realize that you (and I) are sexist and that EVERY TIME we go to a gay club (support it monetarily) that we are reinforcing our sexism as well as being ripped off both emotionally and monetarily. Realize that when you meet someone that you dig that you are relating to a feeling person and not a well contrived physique (revelation). Implicit in this contact is a need to know each other well enough that conversation and feeling flows as easily as does the sexual acts. Balling with FRIENDS, can you dig it?

Super frustrated? then masturbate . (if you come on in a super horny space you'll never know anyone, no time). Better still try making love to yourself - I won't explain, just dig it. (also you've not ripped off nor hurt anyone).

Vancouver Gay Liberation has a drop-in centre, 509 Carrall St. You don't have to come there to cruise, you might try rapping instead, or getting close to another person by sharing a common space. You could just even have coffee, it is an alternative. You define its worth for yourself.

Make a friend and then get it on. Takes time but it's ultimately worthwhile and really helps your head.

Only ball with people that you're really madly in love with and only after you've presented them with roses, a bottle of wine, a volume of sonnets by E.B. Browning, an engagement ring, a Jeanette MacDonald record sampler and a 5 lb. sack of organic raisins.

The possibilities of new alternatives and liberation are as endless as your new growing awareness permits.

#### \*\*FOOTNOTE:

Since this article was first published, the Vancouver club "Faces" has undergone an interior facelift - it's now "cruisier" - gay clubs seem to thrive on becoming more ghettoized than before by making rip-offs more easily available.

Also, I felt that this article could be applied to any of the present Toronto "scene" clubs. On returning to this city from a year's absence, I would say that Toronto clubs are worse as far as ghettoization is concerned.

-John Forbes

#### SWEEEPING STATEMENTS, cont.

Now we have embraced consciousness repression to repress expressions of instinctual tendencies. Denied their natural expression the instincts fester in the frustration of partial satisfaction. The human spirit, divided and chained - elicit an aura of sado-masochism to all social behaviour. No other species practices genocide against its own species. Conflicts between animals of the same species almost always involves more ritual than destruction, as a kind of game playing--with an instinctual reverence for the survival of their own species.

Perhaps my speculations are not always all correct. Afterall I give no supporting data. The only fact that's really important is one given by R.D. Laing in his book, "The Politics of Experience". "Normal men have killed perhaps 100,000,000 of their fellow men in the last fifty years." To the displeasure of other "scientists" it happens to be the only data in that book.

The path to self-actualization and to a life affirmative unity of our species must begin by seeing through the reality games which alienate and divide us. There must be the realization that the ego, in its present manifestation, enables us to be murderers of humanity and destroyers of our environment -- and makes us fear the possibilities of physical-intellectual love with all human beings.

Jearld F. Moldenhauer



In  
the  
beginning...

The majority of the general population is a victim of the sexual brainwashing which is our inheritance.

Those who engage in sexual acts not performed 'penis-vagina', are quite willing to submit to the claim that their acts are unnatural, a perversion of the "one, true act."

It is clear that gay and sexual liberation are inextricably combined, just as it is clear that the elemental premises of sexual liberation have not effectively reached gay people. It is as inevitable that gay liberation will not succeed until these premises are recognized as valid by gay people, as it is assured it will succeed once they are accepted.

Called for is a recognition of sexuality as an inseparable trait and tendency of humanity, and a parallel recognition that there are as many varied acceptable manifestations of this tendency as there are people.

## INITIATION

Sexual response provides a physical and emotional outlet achieved in essence through orgasm.

## RITES

Sexuality is an appetite along the same lines as any other human appetite, the food appetite for one.

To question the nature of the stimuli for one is to question the nature of the stimuli for the other. Whatever appeals to the stomach at the moment, whether apple, rice or roast beef, is seen to be a valid desire, because it will satisfy.

To carry the idea further, the urges of hunger are satisfied by food. To question and delegate the circumstances under which orgasm is to be properly reached is akin to questioning whether eating with the left hand or the right will more satisfy hunger.

That procreation should in any way be connected with the process of sexual satisfaction is purely circumstance.

Indeed, for procreation to be initiated orgasm must occur in a very special situation. First that orgasm must be reached by a male; second that orgasm must be reached by a male who is fertile; third that orgasm must be reached by a male who is fertile in the presence of a female; fourth that orgasm must be reached by a male who is fertile in the presence of a female during periods in which she is fertile, if she is; fifth that orgasm must be reached by a male who is fertile in the presence of a female during periods in which she is fertile if she is, and using a particular method of achieving orgasm with a female (penis-vagina). Even if all these requirements are satisfied, procreation is far from guaranteed.

To say that because the procreative process may be triggered if orgasm occurs after all these conditions are met therefore the procreative process is the purpose of achieving orgasm is patently absurd.

Orgasm can be attained by a male or a female, fertile or infertile, alone or in co-operation with a person of the same sex, or with the other sex, or with animals, or the use of manipulative tools, through methods in number and variation as limitless as the human imagination. The common denominator in all cases is the physical and emotional outlet which orgasm provides.

We live in a society where sex, sexuality and eroticism have been so restricted and repressed it disturbs people greatly to even touch one another.

Members of our society are from infancy taught by omission and commission that the outlet for sexual urges is the other sex and only in certain ways and under certain conditions. There are no alternatives. Certain feelings and urges are automatically channelled in the accepted direction by such a culture and it becomes a part of the subconscious of the individual to respond to the appetite in the accustomed manner. Any other direction is unacceptable, sinful, shameful and unnatural.



Any other form of response requires a person to act against rather than in tandem with his subconscious, thus the uneasiness, guilt feelings, confusion which gay people especially, manifest whether they are aware of it or not.

A great deal of sexual response is not only learned, but is also Pavlovian. These factors allow the sexual inhibitions of our culture to become a part of the individual. They also cultivate a split in society allowing a division to occur between those who respond in a heterosexual manner, and those who respond in a homosexual manner. Both groups have become trained to satisfy sexual urges in a certain way by the fact that such a response has fulfilled their need for orgasm in the past and at the same time been at least not incompatible with their emotional needs.

If the artificial inhibitions did not exist, society would become aware that there are many combinations of responses quite capable of satisfying individual sexual urges. If multi-sexual responses were allowed to develop, the individual would be much freer to choose situations and associations which gave more consideration to other emotional needs.

Theorizing on the origins of present sexual attitudes is just that -- theorizing. What is apparent is that these attitudes have no real validity now, if they ever had, and they must be abandoned. They have become harmful.

Societal propaganda is self-perpetuating, and a definite effort must be made to counteract it.

PETER  
ZORZI

IN



End



# home sweet home where are you

In February of 1971, the Steering Committee of the newly formed Community Homophile Association of Toronto, better known as C.H.A.T., nervously put out \$50.00 as a deposit and \$50.00 more as the first month's rent on a small office at 6 Charles Street East. This small office at the top of a leg-destroying 3 story climb became C.H.A.T.'s Presence in the Community. Since that time, C.H.A.T. has been on a never-ending search for a home large enough to have offices, a drop-in centre, quiet rooms for counselling, and all those other facilities required by a full-blown social service agency.

We have looked at a stable on St. Nicholas St, the 2nd and 3rd floors of an office building on Yonge St, the second floor of the Ward Price Building, an office building on Yorkville Ave., the outside of a Fire Hall on Lombard St., and finally a Church-cum-Synagogue-cum-church on Cecil Street.

The Yonge St. building looked good. Negotiations started around the middle of May. With the help of our lawyers we drew up a formal Offer to Lease and presented it to the owner's real Estate agent. The owner sent it back with amendments which effectively killed negotiations. We waited. Finally the owner came back with a second proposal which looked better. We made our changes and back it went. He made his changes, and we accepted it. Wow! Things looked great. Then came the

crunch. In order to set up shop as an organization, we had to provide the Committee of Adjustment at City Hall with an acceptable proposal for parking facilities. This meant that we had to line up a lease for parking space for 1 car for each 10 members of the organizations, present it to said Committee of Adjustments, and wait for their approval. They would not however, be meeting until mid-August. Pop! The bubble burst.

The St. Nicholas St. stable would cost too much to fix up, Ward-Price had inadequate fire exits, Yorkville Ave. was too expensive, Lombard St. Fire Hall - too many hassles submitting a tender, Lombard St. print shop - too expensive to fix up. Which brings us to Cecil St.

C.H.A.T.'s own redoubtable Brian Chart mentioned in July that a campy old church near his place had a for-rent sign on it. Fearless leader, George Hislop, with a what-the-hell-I'm-not-busy-right-now attitude called the owner and made an appointment to see it. The price appeared to be way over our heads but because it was a slack afternoon, we went anyway.

It was not love at first sight. It took at least three minutes for the knee-weakening, gut-churning, groin tightening passion to take hold. First there was the main hall on the first floor. Sixty one feet by Sixty-one feet of gleaming durable hardwood! A thirty-five foot dome waited for the velvet stairs of acid rock to show off its potential for

reverberation. A wide gallery on three sides overlooked the floor. And above all, the biggest, campiest, goddamdest brass chandelier in the City of Toronto, and possibly North America. Off the main hall we found a small office wing, big enough for 4 small offices, and to the unconcealed delight of your writer, C.H.A.T.'s clutch of the purse-strings there was an honest-to-God sale. The basement was found to be hopelessly cut up into small senseless rooms, but closer examination revealed that they could all be torn down. Visions of coffee shops, bars and kitchens, danced in our heads. Meanwhile, up in the balcony, we found an exit onto the roof of the office wing--Instant Roof Garden! We then came back to the office, each plotting ways and means, and each in a state of figurative tuncense for the place!

It has been about three months since that date. Negotiations have been going on in that time with the usual blinding speed of these deals. We are now at a point where we feel with a certain cautious optimism that we may have found a home, but a lot remains to be done before we are there.

In any case, C.H.A.T. goes on doing its thing, trying to make things better for us all. Please continue to support us, take out a membership, come to the dances, give money, so that the Drop-in Centre will be a reality, and not just a far-off glint in our eyes.



